

Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA.

Vol. 11.]

TORONTO, CANADA, THURSDAY FEBRUARY 5, 1885.

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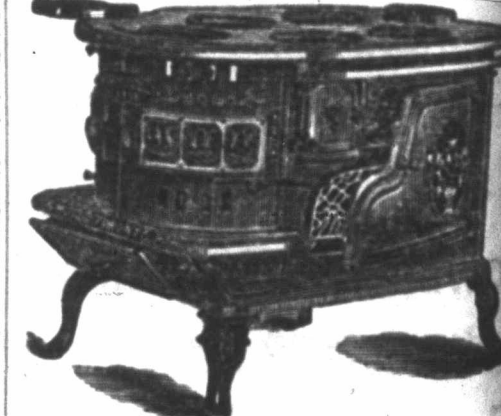
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THURSDAY, JAN. 29, 1885.

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

QUEEN'S COLLEGE AND CONFEDERATION.—A report on the College Federation proposal has been issued by the Board of Trustees of Queen's College, Kingston. The report is very ably drawn and peculiarly interesting, as it presents certain facts in regard to the Universities in Scotland, which are as little known as they are highly significant in this discussion. The committee hold that the interests of the public and the cause of higher education in the Province of Ontario will be immensely better served by the existence of two or more well-equipped universities than by having only one. It is not an advantage to have all the educated men of the country cast in the same mould. Several centres of education result in distinctive features of teaching. As Scotland has been a great gainer by the different contributions of thought given to her sons by her four universities, so also would Canada by having more than one. The four universities of Scotland were established when Scotland had less than half the population which Ontario now numbers. These seats of learning, Glasgow, Edinburgh, St. Andrew's, and Aberdeen, have long been famous. They are situated at points averaging some forty miles apart. They are all in part State supported. When the Government recently proposed to reduce the number by obliterating the smallest, St. Andrew's, an indignant protest arose from one end of the country to the other, and to-day a fifth is being established to meet the intellectual wants of a population only one half larger than

Ontario. Scotland is justly celebrated for her system of higher education and her universities, and the success which they have achieved is the strongest testimony we can have that Ontario should have more than one. At the present moment the universities of Scotland are attended by over six thousand students, while Ontario, with two-thirds of the population, has under fifteen hundred. The proportion of the Scotch universities would give to Ontario four thousand students. To have such a number of students congregated at one university seat would, for many reasons, be undesirable. Similar remarks will apply to Germany, perhaps the most economical and best educated country in the world. The nearest approach to centralization has been in England; but even there the rivalry of Oxford and Cambridge has had a beneficial influence, and it is now admitted that the benefit would have been greater had there been more than two centres of thought. More recently England has added the universities of Durham, London, and Victoria, and to-day colleges richly endowed are springing up in every section of England and Wales.

PROTEST AGAINST MONOPOLY OF PUBLIC FUNDS.—The Trustees of Queen's University proceed very firmly to "express their satisfaction that the wisdom of enlisting in university work private and denominational liberality, as well as public endowment and grants, is recognized in the memorandum. This policy, the committee submit, cannot possibly be limited to one locality. When there has grown up, in a great measure through sacrifices made by the people of Eastern Ontario, a university like Queen's the policy must be applied to this section of the country, unless the resources of the province are to be brought into unfair competition with the proved necessities of a section of the province. Otherwise, the State would be seeking to crush local effort, and local effort for the public benefit of the most generous and persistent kind. In the opinion of the committee, then, a recognition by the Government of Queen's University and of the necessities of eastern Ontario is required in a just and comprehensive measure of higher education. As to the form that this recognition should assume, the committee do not at this stage express an opinion. They do not doubt that the Government will recognize the justice of what they have advanced, and in that case a way of combining public and private liberality in university work can be found in Kingston as well as in Toronto." The policy so far adopted by the Government of Ontario of giving one College a monopoly of help from the public funds is here condemned as we have condemned it, on the ground of injustice. The cry that University College is "undenominational," and therefore is entitled to help from the public funds is rank clap trap, it is a dishonest cry, an illogical cry, it deceives no one except those who have deliberately shut their eyes to the claims of justice. If the Government of Ontario would say plainly, "We refuse to allow any College to share in the fund, devoted to the furtherance of higher education if that College recognises any form of Christianity," then we should understand such a plea, and such a plea is now at the bottom of the present difficulty. We who refuse to separate religion from education regard the taxation of our property for secular education as robbery, as spoliation, as a distinct violation of our civil rights. We trust some action will be taken to compel the Government either to give us a *pro rata* share of the education fund of the Province or to keep its hands out of our pockets for upholding a system we abhor. We demand only what is just, but we do demand justice and we condemn the granting of a monopoly to any one College. Let the funds of the public be expended in helping higher education, as such, and not only and solely when it is undenominational! Trinity, Victoria and Queens must stand firm against monopoly.

ARCHDEACON NORRIS ON WYCLIF.—In the course of a recent sermon on Wyclif at St. Thomas's, Bristol, from Rev. xxii. 8, 9, Archdeacon Norris said, "Let me sum up Wyclif's own work under three heads:—(1), There was the protest against the corruptions of the Papal system; and this from one who, from the brilliancy of his intellectual gifts and the purity of his life could make his voice vibrate through Christendom; (2), there was the proclamation of the sovereignty of God's tribunal, and of the direct access offered to every man, woman and child to that tribunal; and (3), there was the publication of the Scriptures in the people's own language. These surely have been abiding benefits. And of the labours of Wyclif we are still reaping the fruits. But on the other hand it may be said, and said truly, that Wyclif failed to accomplish what he proposed, and that the corrupt dominion recovered from his assault, and reasserted its power over the conscience and again, that Wyclif's English Bible failed to have the circulation he had hoped for. Both statements are true, and both admit of an explanation which leaves Wyclif's claim upon our gratitude still standing. First, his emancipation of the conscience rested on a scholastic theory of dominion which, however true, was not understood by the less learned. When the reformers of the sixteenth century drew from St. Paul's Epistles a simpler foundation for it, and made it rest on St. Paul's doctrine of justification by grace, the national conscience laid hold of it at once, and it became the inheritance of our people. But let us ever remember that Wyclif's great end was right, though his means may have been faulty, and that he was the first to proclaim once more the great truth—which in those dark ages the Church was well-nigh losing—that every Christian has direct access to the Throne of Grace. And then, secondly, for the comparative failure of his efforts to disseminate the English Bible, the explanation is yet more obvious it was simply for the want of the printing-press. But here again it was his glory to desire it. And his was heard and granted though not in his lifetime. And now, if I have at all succeeded in making plain why we should thank God for Wyclif's labours, let me add this, that we may also thank God for His good Providence delayed the reorganization of His Church in this land, and entrusted it to men—I will not say wiser or nobler than Wyclif, but of greater enlightenment. Thanks to the revival of learning a hundred years after Wyclif's death, and the marvellous aid of the printing-press, our divines of the sixteenth century were enabled to interpret God's Word with a truer insight into its meaning than the schoolman Wyclif. And, therefore, while we thank God for Wyclif's protest and Wyclif's aspirations, we may thank God yet more for Richard Hooker, who saw what Wyclif failed to see the true conception of Christ's Church, and with a master-hand drew for us once more those Apostolic lines on which Christ's holy Church was reorganized in this land of England.

CHARITY embraces the wide circle of all possible kindness. Every good act is charity; your smiling in your brother's face is charity, an exhortation of your fellow-man to virtuous deed is equal to alms-giving; your putting a wanderer in the right road is charity; your assisting the blind is charity; your moving stones and thorns from the road is charity; your giving water to the thirsty is charity. A man's true wealth is the good he does in this world to his fellow-men. When he dies people will say, "What property has he left behind him?" But the angels will ask, "What good deeds has he sent before him?"

"The Lord is thy keeper," but not thy gaoler. His keeping is not confinement, it is protection. When you commit your ways to Him, He does not abridge your liberty; He only defends you against the evil.

THE BISHOP ELECT.

WE heartily congratulate the Diocese of Niagara, both upon the manner in which their recent Episcopal Election was conducted and upon the result to which, by God's over-ruling Providence, they were led. It is the first Episcopal election in Ontario at least, which has not been dishonoured by the public aspersion of the character or ability of clergymen whose names have been mentioned, often without their own consent, in connection with the vacant throne, whatever men may have felt or said in the private advocacy of the claims of their respective candidates in this case. Nothing, as far as we have seen, has appeared in the public press that any one has need to be ashamed of, or that will cause any bitter feelings to wrangle in the breasts of those whose wishes have been overruled, we doubt not for better ends than they could frame. We trust that the example thus set by Niagara will be followed in all future vacancies.

As to the Bishop elect, himself, we feel sure that we are but echoing the convictions of all who know him, when we say that any community may be thankful to have the influence of such a life as his is in its midst. Mr. Hamilton is the very ideal of an educated christian gentleman—learned, grave, thoughtful, devout; clear in his convictions, and firm in maintaining them. His whole intercourse with others is marked by a gentle, unaffected courtesy, and humbleness of mind which draws all hearts to him at once. He has not one particle of snobbery about him. We predict that the clergy will find him to be not only a wise and gentle father, but a loving brother. We shall be greatly disappointed if the new Bishop does not turn the heart of Hamilton society at once, and do much to elevate the spiritual tone, not only of the city in which he will reside, but of the whole diocese.

As an administrator, Mr. Hamilton is not an untried man. On two or three occasions, in the absence of the Bishop, he has been appointed commissary of the Diocese of Quebec, and with so firm and gentle a hand has he wielded his delegated authority, that his designation to the future Episcopate of his own Diocese, had not Niagara stolen a march upon them, was a matter of public notoriety.

In the Provincial Synod, Mr. Hamilton very seldom spoke, and yet next to the late Archdeacon Whittaker, he has of late years been the most trusted and influential member of that august body. As an orator it cannot be pretended that the Bishop elect is at all the equal of Dean Carmichael. He, however, speaks and preaches with an honest, direct and devout earnestness, which never fails to go to the hearts of those who hear him, and to inspire them to renewed zeal and effort.

In congratulating the Diocese of Niagara on the choice they have made, we would venture to express the hope that not a day will be lost in making up the Episcopal endowment. It would indeed be a pitiable thing if they would leave any more for the world to say, or their Bishop to fear, that their choice had been influenced by the knowledge of the fact that he was possessed of considerable private means. Let the canvass be prosecuted with the utmost vigor, and completed, as it easily may be, before the Bishop's consecration. We would just warn our friends in Niagara that simple and wise as the plan they have adopted for completing the endowment looks on paper, it yet is not equitable, and will only partially succeed. Let the

rich men of Hamilton not wait till their poor brethren, with large families have sent in two dollars for every member. Let them rather lead the way with their hundreds and their thousands as they well can. And let them not suppose that they can discharge their duty, or provide any adequate endowment for the See without the exercise of downright self-denial and attendant liberality on their part, as well as on the part of their poorer brethren.

THE ATHANASIAN CREED.

IN view of the animadversions which on more than one occasion have appeared in the columns of a contemporary upon this ancient exposition of the Catholic creed of Christendom, it seems desirable to present some considerations on the opposite side of the case.

In the following remarks a belief in the truth and inspiration of the New Testament and in the doctrine of the Trinity will be taken for granted. To enter upon an apology for these, (although some of the objections raised seems to call for their defence) would almost amount to an insult to our readers. The argument proposed is this, that, granted a belief in these fundamental postulates, the retention and use of this confession of faith is justifiable and proper; nay, in the forcible language of the Eighth Article of the Church of England the Creed "ought thoroughly to be received and believed."

It is a matter of every day scholarship, that it is not the production of the famous father whose name it bears. But that does not touch the question of its truth any more than does the fact that the Apostles' Creed was not the composition of any one or more of the apostles detract from its authority as a Christian symbol. The Athanasian creed, to use the language of a learned Scottish theologian, appears to have been the response of the Christian consciousness of the age to the necessity for such an authoritative exposition of the faith. Bishop Barry suggests that "it was probably called the Fides Athanasii, in opposition to the Fides Arian, against which it was especially directed." While it is true that certain divines of latitudinarian ideas and loose theology have objected to some of its expressions, it is also true that the great majority in number and learning of the bishops and clergy of the Church of England have held firmly to it. It is moreover not a little significant that such men as Kingsley and Maurice, typical "Broad Churchmen," should not only have defended, but set great importance upon its retention and use. The main point however, is not the question of its authorship or its acceptance by a greater or less number of priests and bishops; but does the eighth article say truly that it "May be proved by most certain warrants of Holy Scripture?" Time and space forbid more than a brief reference to the clauses specially criticised. These may fairly be assumed to be the most obnoxious and least defensible. As to the fourteenth verse of the first chapter of St. John, our Censor ought not to have lost sight of, or closed his eyes to the fact, that the Greek verb, translated "was made," or in the revised version, "became," does not necessarily imply change or conversion of substance. It is moreover very elementary Bible doctrine, if not a truth of natural religion, that the Divine nature must be unchangeable, and therefore to attribute such a meaning to St. John's words, as Bystander suggests, would be to contradict the whole tenor of Revelation as the nature of God.

The most extraordinary and startling passage in the article in question, (see the *Week* of Jan. 1, 1885, page 68) as coming from the pen of one whose writings for the most part imply a general belief in the Scriptures of the New Testament and therefore in Christianity, is the criticism upon the terms "begotten" and "proceeding" as applied to the Son and Holy Spirit. Is not Our Lord spoken of again and again in the New Testament nay, does He not speak of Himself as the "Only begotten Son of God," and does not He refer to the Spirit as "proceeding" from the Father? What though we cannot comprehend the full meaning of the language, is not the suggestion that the use of words put into our mouths by Christ himself is akin to the *unclean sacrifice of a lie* indicative of a total denial of Christian faith? It is a wonder that the holder of such views should appear at Church at all on Christmas Day, or indeed on any Sunday when the Nicene creed is recited.

Then, where are the uncharitable anathemas which are complained of? The somewhat inexact translation in the Book of Common Prayer of certain expressions may lead to misapprehension which a slight explanation ought readily to remove. For example, the opening words, "*Quicumque vult salvus esse*" should be rendered, "Whoever desires to be safe," or, "Whoever wishes to be in the way of salvation." And so also in the verse, "He therefore that will be saved must thus think of the Trinity."

But if it be granted that the doctrine stated is true, and is believed, and an Anglican churchman must be taken to hold that it is true, the "anathema," or "monitory" clauses, in their strongest form, import no breach of charity. They imply a rebuke or convey a warning, not keener or more terrible than those which proceeded from Christ Himself, Who was the Incarnation of love, or St. Paul, whose affection for those to whom he wrote shines out in every page of his Epistles, or St. John, the Apostle of love. Notice their frequent and stern denunciations against misbelieving and misdoing. No doubt many a sceptical "Bystander," of their day inveighed against the dogmatism and intolerance of the Apostles.

The following quotation from a declaration, put forth by the Convention of Canterbury, in 1879, expresses the meaning which the Church of England puts upon the clauses of warning or threatening—the "uncharitable anathemas," objected to by the writer of the article in question—contained in the Creed, and may, perhaps, further help to remove certain misunderstanding, which not unfrequently, and, perhaps, at first blush, not unnaturally, and yet without real foundation, exists respecting them: "For the removal of doubts, and to prevent disquietude in the use of the Creed, commonly called the Creed of St. Athanasius, it is hereby solemnly declared:

1. "That the confession of our Christian Faith, commonly called the Creed of St. Athanasius, doth not make any addition to the faith, as contained in Holy Scripture, but warneth against errors which have arisen, from time to time, in the Church of Christ."

2. "That as Holy Scripture, in divers places, doth promise life to them that believe, and declare the condemnation of them that believe not, so doth the Church, in this Confession, declare the necessity for all who would be in a state of salvation, of holding fast the Catholic Faith, and the great peril of rejecting the same; wherefore the warnings in this confession of faith are to be under-

stood no otherwise than the like warnings of Holy Scripture; for we must receive God's threatenings even as his promises, in such wise as they are generally set forth in Holy Writ. Moreover the Church doth not herein pronounce judgment on any particular person or persons, God alone being Judge of all."

One cannot help thinking that Bystander's reference to the practice of King George iii. of making a point of sitting down when this creed was said must have been made with a smile in the sleeve of the narrator, and by way of relief to the gravity of discussing a serious question. On how many other subjects would the learned and liberal writer quote the good blundering old king as an authority? S. G. W.

THE DYNAMITE OUTRAGES.

IT will be no exaggeration to say that the whole civilized world has been roused to intense indignation at the outrages perpetrated in London by the friends who are making war upon society by dynamite. It would show a spirit as debased as that which animates these miscreants to imagine any circumstances that could apologise for such crimes. Admit all that the Fenian enemies of England assert against the old land in their indictment against her as the ruler of Ireland, an indictment which has in it only too much truth, still there nothing produced which in any way palliates, much less justifies, the dynamite assassin. Public wrongs, the wrongs of a nation, or the political oppressions of some section of a people by the ascendant power, have been sought to be avenged by the sudden carrying off by murder of some conspicuous leader whom the sufferers have learnt to regard as their tyrannical enemy. Apologists have not been wanting to declare such crimes justifiable. The slayer of an oppressor has gone red handed to avow his deed and claim and meet with popular applause which history yet approvingly re-echoes. But in all historic cases the victim has been selected as worthy of death because of his personal guilt. The dynamiter seems like an infuriated lunatic to kill and maim men, women, children regardless of their innocence. Even so regardless is he that he includes in his murderous design those of his own race and nation who perchance share his antipathy to English rule. Nothing in the black history of human degradation is so humiliating to humanity as this terrible combination of tiger like ferocity with all the calm, scientific deliberation of civilized life. It reads a protentous warning to those who are bent upon substituting science for religion, to see so early a demonstration of the result of this teaching, for say what philosophers may, if religion is eliminated from life, there is no ground for condemning the use of dynamite for political warfare.

There is no possibility of reverting to the severe methods once in use for controlling free speech in political agitation. But in view of these hellish attacks upon social order and individual life, it must surely occur to all men that the prudent bounds of free speech have been far overstepped. We are not a race of philosophical reasoners, there are other and far stronger forces in man than reason. Passion in many is inevitably personal in its direction, a policy condemned means its chief advocate hated. With many persons the feeling entertained towards a successful opponent are smothered fury and desire of revenge. A political newspaper gloats over the death or prospective early death of

the leader of the party it opposes. Language is used day by day in the public press which to men of hot blood and ill regulated minds would go far to justify deeds of assassination. So deeply has this cancer eaten into modern society that at a recent meeting of a body of students at Toronto, in training for the ministry, a resolution was carried that the wholesale murders of Cromwell, in Ireland, his wholesale assassinations, his treachous slaughters of innocent women and children, were all justifiable. Any deed of violence is justifiable apparently if the criminal can only clothe the relation of his crime in the language of party piety. These persons seems to say in defending Cromwell:

"But we know, we believe, we see it,
"Force only has power upon earth."

To which the answer we send back,

"So be it, and ever so be it
"For souls that are bestial by birth!"

It is not without suggestive significance that since fashion has set in to glory Cromwell's Irish massacres, there has arisen a class of men who acting upon the principles underlying that glorification, set up brute force as the supreme authority. The Gospel of Carlyle and his hero have been substituted for the Gospel of Jesus Christ. It is on record that when fraudulent spoliation of the Irish Church was decided upon in consequence of Fenian outbreaks, there was a protest entered against this humiliating surrender to criminals. It was predicted also that it would only embolden them to develop their policy into a systematic succession of great violence intended to compel the government of the day to throw new sops to faction and rebellion. The wrecking of the House of Parliament is the natural sequel to the surrender of the Commons to Fenian violence in its spoliation of the Irish Church, for that deed taught the dynamiter the power of crime. We have had in the Church in Canada displays of an ungovernable spirit of tyrannous, vengeful rage against opponents. Had not moderate, thoughtful, godly men of all parties condemned this spirit, we should ere this have had the Church in Canada in revolution, if not convulsed with death throes. The same spirit has been seen at work in the Temperance movement. Furious personal denunciations of men engaged in a traffic to which the law of the land licences them have scandalized the Temperance platform, eliciting very general sympathy for men so uncharitably attacked. Against all this "breathing out threatening and slaughter" against opponents in Church or political, or social discussions it is the duty of all friends of progress and order to enter an earnest protest. It is not merely offensive and immoral it is a social danger, it breeds the evil passion of personal hatred which incites to personal revenge. The tiger fury of the dynamiter was first roused by tiger spirited appeals to his passions.

It came out on the trial of the man who attempted to murder Prince Bismark that he was moved to the deed by a sermon. We trust that one result of the appalling crimes in London will be to soften all the language of political, polemical and social controversy. The spirit of the dynamiter is the spirit of hell. The reform needed for human progress in happiness, intelligence, comfort and peace cannot be advanced by language which inflames all the unsocial passions. The Apollyons of party warfare may clothe themselves with solemn phrases as with a garment, but Accusers of the brethren are not of the Heavenly host—their song was and ever is, "Peace on earth to men of good will."

THE PAROCHIAL SYSTEM.

THE cities were the great centres of Christianity for many centuries. Long after the cities were christian, the country remained the stronghold of Heathenism. We see this very clearly in the change of meaning of the word Pagan, which at one time meant simply countryman, but to the great mass of Christians in the cities, countryman, *i.e.*, Pagan, was almost synonymous with Heathen, so Pagan gradually came to mean heathen. The city being the centre of Christianity, the Cathedral was naturally built in it, so called because it contained the Bishop's throne. The district over which the Bishop held rule, which we now call a diocese, was at first called a parish, and down to a late period, especially in outlying countries like Britain, the Cathedral was the only church in the diocese, and, gradually, as Hallam says, the rural churches, erected successively, as the necessities of a congregation required, or the piety of a landlord suggested, were, in fact, a sort of chapels, dependant on the Cathedral, and served by itinerant ministers at the Bishop's discretion. . . . some of the rural churches obtained by Episcopal concessions, the privileges of baptism and burial, . . . the same privileges being gradually extended to the rest, and thus a complete parochial division was finally established; but was hardly the case in England until near the time of the conquest." The institution and gradually attained independence of parish churches, are very important events in the Church's history. The old system of missionary endeavour, *i.e.*, the establishment of one church, with a Bishop and several itinerant clergy, in the midst of the field of labour, is an excellent model for modern foreign missions. The monasteries, when founded, and for a long time afterwards, were grand centres of civilization and christianity, at a time when a mighty flood of barbarism was rushing in upon, and breaking up the old classic civilization. They were good schools of agriculture, and lead the way in the cultivation of waste lands; besides keeping before the eyes of barbarians, and decaying civilization, the idea of life in a community; around the monasteries grew the towns and cities of the middle ages, out of the ruins of the crash between barbarism and civilization.

Having in Canada made the mistake of working from a few scattered congregations up to the bishop and cathedral instead of doing as the Church at the most successful period in her missionary career did, from the bishop and cathedral to the parochial system, we have arrived at a hybrid system, part congregationalism, part parochial, of which the parochial is by far the better part. In England (not altogether on account of establishment) when one enters a Church he is conscious of a perfect right to be there, (if it be a parish church and not a private chapel) all beadles, vergers, etc., notwithstanding he enters feeling there can be no intrusion on his part, for in some sense he has an actual interest in the affair, and this in spite of the fact that in some of these churches, a part of the building may be claimed by individuals, for he knows they have not bought up (next door to simony) a part of the house of God, but hold it in virtue of being inhabitants of the parish or district, territorial claim being something entirely different from the claim of one of an elect body which had built a church for its own accommodation and not for the common use of the district.

When I first came to United States and Canada, my feeling on entering a church, especially in a

city, no matter how polite the verger, in fact, the more polite he was, the more the fact seemed to bear in upon my mind, viz: that I was being received, politely, indeed, but into a *private* concern, and I must also admit, that the more (so called) low, the church was, the more intense was this feeling. This consciousness of entering a private concern rented and owned by a private company of the "elect" who superciliously stare at you on entering the socially sacred precincts, is a very miserable sensation, it is equally so indeed, to my mind, even if the self elect be ever so pious, not given to supercilious staring, but to a sort of spiritual patronage, this is very different from that feeling with which a man should enter into the house of His Father. The parochial system (like the Prayer Book is a standing witness to the belief, that we are all children of a Common Father, and brethren in Christ, it is a witness for this bible truth against that modern uncharitable religionism which looks upon every man (until he proves himself otherwise to its satisfaction) as a child of the devil on the road to hell. The two systems I first referred to, the early cathedral, and Monastic, were excellent when used for turning a Pagan into a Christian country, but the parochial is the rational and best one for our present state. Certainly the Parochial system requires something to aid it, the restoration of the cathedral to its proper position as the chief church, and heart of the spiritual life of the diocese, and, perhaps, also the institution of an order of extraordinary preachers (intinerant) to which clergy and laymen could belong under the two Metropolitans for the Dominion, or the Metropolitan for the ecclesiastical province or under the bishop for each diocese, the first proposition would I think be best. As far as the Church in her outward manifestation is concerned you threaten her main artery, when you threaten her parochial system, supplement it if necessary, (and I think it is necessary) but to injure it is to imperil the Church, to modify or change it, were to go back along a road of true development, and to beat a retreat before the sects and the world, which God forbid should ever be done.

W. B.

THE CONGREGATIONALISTS AND EDUCATION.

CONTROVERSIALISTS have short memories for adverse facts. A pulpiteer of Toronto has been telling us through the press of the great educational work done by the Congregationalists. The statement was audaciously original, to put it mildly. This body forty years ago fought tooth and nail, bitterly against a scheme of National Education, brought in by the Government of the day, solely because being a small body they could not hope to have the influence in the proposed Schools which the Church would wield from its numbers and wealth. This fact is alluded to in a highly generous article on the Church in the organ of the Congregationalists, the *British Quarterly* for January, wherein it is said, "The first editor of this *Review* warned his brethren of the folly of standing aloof from a great national work in deference to an impracticable idea, unfortunately exalted by some to the rank of a principle. The result was that the Church clergy became prominent in educational work, because we had burdened ourselves with conditions which made our work all but un-availing." That contest we remember well, it is in our memory that a friend, a clever, active, Con-

gregationalist sought to lift the views of his co-religionists to a higher plane and was ostracised for his pains. We were present at a public meeting to discuss the National Schools question in 1845, and heard a distinguished Congregationalist, Dr. Stowell, oppose any scheme which gave power to the Church to impart a religious education, even although equal rights were assured to the denominations. The position taken was this, "It is better to have the people uneducated than to have them trained in the nurture and fear of God by the Church of England." That was the great educational work of Congregationalists! The people of England would have had a splendid scheme of national popular education, forty years ago, a scheme which would have given every religious equal body *pro rata* assistance in establishing and maintaining its own schools, if the Congregationalists had not preferred ignorance being maintained to the Church being helped to do a great educational work along with the denominations. "Godless Schools or none" was the cry of the sects, save the Wesleyans who took a noble stand on this question. Jealousy of the Church on the part of Congregationalists kept back England a whole generation in educational progress. It is a scandalous piece of history, and wise Congregationalists, like the editor of their *Review*, speak of the policy of their body as "a folly." We note that the Congregationalist *Review* calls the Methodist bodies—"Sects!"

BOOK NOTICES.

THE CHRISTIAN MINISTRY AT THE CLOSE OF THE NINETEENTH CENTURY, by Right Rev. A. N. Littlejohn, D. D., Bishop of Long Island. For sale by Rowsell & Hutchison, Toronto. Price \$2.50, 422 pp. The lectures were delivered under "The Bishop Paddock Lectureship Trust" which provides for the foundation and maintenance of a Lectureship in the General Theological Seminary of the Church in the States. Bishop Littlejohn deals exhaustively with the functions, responsibilities and needs of the ministry. We need hardly say that the author "magnifies his office" with much unction and eloquence, commending his argument by what was said to be characteristic of another's writing "a sanctified common sense." The work will be accepted as a standard one on the Christian Ministry, and should find a place in every Clergyman's or Parish library.

BRIEF THOUGHTS AND MEDITATIONS ON SOME PASSAGES OF HOLY SCRIPTURE, by the Right Rev. Dr. Trench, Ex-Archbishop of Dublin. This charming collection of short addresses is for sale by Rowsell & Hutchison, price \$1. In the brief space of 144 pages, Dr. Trench touches no less than thirty four topics in his graphic, lucid style.

THE CAMBRIDGE BIBLE FOR SCHOOLS—The Book of Job with Notes, by the Rev. Dr. Davidson. Rowsell & Hutchison, Toronto.

THE SEABURY COMMEMORATION.—A Sermon preached at St. Paul's, by the Archbishop of Canterbury on the one-hundredth anniversary of the consecration of Bishop Seabury. Rowsell & Hutchison, Toronto, price 20 cents. Irrespective of its great power as a sermon, this publication will be historic. It will be found of value to the clergy in their mission meeting addresses, and is well worthy of being freely used in the pulpit in dealing with the historic life of the Church in modern times.

THE GATE OF THE TEMPLE, and A TINY FOOT FALL WITHIN THE GOLDEN GATE, are two elegantly bound little books on sale by Rowsell & Hutchison, the former being a collection of children's prayers, the other, a companion to it. The price is very trifling, they would serve well as gift books for Sunday-school scholars.

Home & Foreign Church News.

From our own Correspondents.

DOMINION.

QUEBEC.

Mr Lenox Williams, son of the Lord Bishop of Quebec, just arrived from England, was ordained on Sunday last, (February 1st.), and has been appointed assistant to the Rev. Charles Hamilton, rector of St. Matthew's Church, Quebec.

ONTARIO.

CAMDEN.—On the 16th, Rev. A. Elliott and wife arrived home from their wedding tour. The ladies of the congregation at Camden East had the carpets laid, furniture arranged, house warmed, and a good spread in readiness, and a very enjoyable evening was spent. Among the surprises was a magnificent sideboard, a present from the ladies of Camden East and Yarker, and a large easy chair from the congregation at Newburgh. On the same train that brought the bridal pair, an express parcel arrived for Mr. Elliott, which proved to be a handsome pocket communion service, of silver, a present from Mr. F. Chinneck, of Napanee. The popularity of the bride among her acquaintances, is shown by the fact that she received over a hundred valuable presents at her wedding, among which was a silver tea service, of six pieces, by Jas. Hayden, Esq. Mr. Elliott thanks his parishioners. Allow me to thank the people of the parish of Camden for their valuable presents which Mrs. Elliott and I found awaiting us on our return from our wedding tour. I have had many evidences of their warmheartedness and generosity during the eight years that I have in a very humble way endeavored to minister to them spiritually. I hope, if it please God, to spend many another year in this, my first parish, and in tendering my thanks, in which Mrs. Elliott joins me, to those among whom God has placed me, I would also ask to be remembered in their prayers, that we may in some measure be enabled to walk worthily of our calling. Before closing Mrs. Elliott and I desire most heartily to thank all those who gave us such a cordial reception, and who so kindly welcomed us on our arrival at our new home.

MISSIONARY MEETINGS.—The Rev. E. A. W. Hanington, B.A., has just returned from holding a series of missionary meetings in Lenoxx. They were for the most part successful. The best of all was in Napanee. Mr. Hanington speaks with great force and clearness, and leaves an excellent impression wherever he goes. He is well up in the subject of missions, domestic and foreign, and never speaks against time. The one man system in vogue here, instead of a deputation of two speakers, works well, for only those who can speak are sent out, and the speakers, feeling their responsibility, are careful to prepare themselves for the work.

MABERLY MISSION.—The Rev. Elwin Radcliffe acknowledges, with many thanks, the following subscriptions to Maberly church building fund, for the month of January: A Friend, England, \$39; Mr. John Atcheson, Maberly, \$10; Mr. Robert Hughes, S. Sherbrooke, \$10; Mr. W. Hughes, do., \$5; Mr. John Hughes, do., \$5; Mr. A. Wallace, Newboro, \$2; Mr. J. Rogers, Newboyne, \$2; Mrs. G. Rogers, do., \$2; Mr. J. Stanton, do., \$2; Mr. W. McAndrew, do., \$1; Mr. J. M. Wood, do., \$1; Mr. P. Wills, do., \$1; Mr. A. Riley, do., \$1; Mr. Charles Pock, do., \$1; Mr. J. Walker, do., \$1; Mr. A. Rogers, do., \$1; Mr. G. Lyons, Newboro, \$1; Mr. Newton Graham, Portland, \$1; Mr. Isaac Freeman, do., \$1. Total cash in hand to date, \$1,200.00.—"Laus Deo."

TORONTO.

LANGTRY VERSUS DUMOULIN.—The Court of Appeal, composed of Justices of Appeal Burton, Patterson, and Osler, and Mr. Justice Rose, delivered judgment in the celebrated church case of Langtry v. Dumoulin. The court refused the application of the churchwardens for leave to prosecute the appeal, in lieu of Canon Dumoulin, and ordered them to pay the costs of that gentleman, for his counsel's attendance on the motion. The position of the case is now as follows:—Mr. Justice Ferguson granted a judgment for the division of the surplus of St. James' rectory fund among the city rectors, the plaintiff's in the action, pursuant

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to the resolution of the synod. The Chancery Divisional Court confirmed that decision on appeal, and Canon Dumoulin, satisfied that justice had been done, withdrew his name from the litigation, and refused to join in further controversy. The vestry, however, feeling that they had rights and interests which would yet receive judicial sanction, determined to appeal on their own behalf, independently of their Rector, but their efforts in that direction have been frustrated by the judgment of yesterday. It would now seem that *dernier resort* of the churchwardens has been decided against them, and that the conclusion of this long and expensive church litigation has been reached. We hope the name of this scandalous case will soon be blotted out, not from the Court records, but from public memory. We, from the first, have taken the position, which, in spite of Messrs. S. H. Blake, Q. C., and other distinguished and not distinguished lawyers, has now been finally declared legal. Law, after all, is based on common sense and right, and the claim of St. James' to all the property in dispute, was not based upon either common sense, or right, or equity, or even common decency. We only trust that a wise use will be made of the funds by those into whose hands they will fall. This source of contention being removed, the whole of the Toronto clergy and congregations will, we hope, make every effort to repair the breach in the walls of our Zion, by mutual forbearance, sympathy, and contention only in the strife of a noble rivalry in good works.

BISHOP HELLMUTH.—By an English paper we learn that Bishop Hellmuth had an interview with the Queen, on the 11th of January. What is the good Bishop after?

TRINITY COLLEGE CONVERSAZIONE.—The usual conversazione will be held at Trinity College, on the 12th instant. We understand that the proceedings are to be more lively, in a social sense, than heretofore.

DEATH OF MR. BLACKBURN, ORGANIST.—We much regret to record the sudden death of Mr. Blackburn, who, for many years, has officiated in various churches in Toronto as organist. He died at Picton last week. His son being organist of Holy Trinity, the concert of the choir of that church, announced for the 30th ult. was postponed. The deceased was a musician of much natural talent; he had an exceptionally good knowledge of the theory of music, sound judgment, and good taste. He knew much more than he was usually credited with, being so modest and retiring in disposition. His family have the consolation of knowing that he who has gone was worthy a better fate than he was allotted in this life, and that he has gone where gentleness and timidity are not drawbacks to the reaping of reward for faithful work.

SINGHAMPTON.—The members of the church at this place held a social, which passed off very pleasantly. One interesting feature of the proceedings was the presentation to their clergyman, the Rev. J. W. McCleary, with an address, complimenting him on his recovery from a recent illness, and also of a beautiful fur overcoat, to protect him in his long drives. The social was a marked success.

NIAGARA.

NIAGARA.—Meeting of Synod to Elect a Bishop.—The Synod of Niagara met on the 27th, ult., in Christ Church Cathedral, James street Hamilton. The attendance and interest shown surpassed that at any meeting of the Synod ever held in this city. At 2 p.m. Venerable Archdeacon McMurray, D.D., D.C.L., assumed the chair and called the Synod to order. Opening prayers were said by the Rev. C. H. Mockridge, D.D. The Chairman appointed a committee on contested seats consisting of Rev. Rural Dean Belt, M.A., Rev. Canon Curran, M.A., Hon. J. B. Plumb, Mr. Ed. Martin, Q.C., Mr. F. W. Gates.

The chairman then appointed the following scrutineers:—For the clerical vote:—Rev. Rural Dean Bull, M.A., Rev. Canon Houston, M.A., Mr. Adam Brown. For the lay vote:—Rev. Canon Worrell M.A., Mr. Geo. Elliott, Mr. A. H. T. Ridley, M.D.

The clerical secretary then proceeded to call the roll of the clergy, each clergyman depositing his vote in the ballot box as his name was called. The lay secretary then called the roll of the Laity by parishes, each parish's vote being placed in an envelope in the ballot box. The new Chairman then announced that he would vacate the chair to resume the same in half an hour. In the meantime the scrutineers counted the vote. At 4 p.m., the Archdeacon resumed the chair, and the clerical secretary announced the result of the clerical ballot as follows:—

First Ballot.—Rev. Chas. Hamilton, 38; Very Rev. Dean Carmichael, 14; Rev. E. P. Crawford, 1; Principal Lobley, 1; Archdeacon Dixon, 1; necessary to a choice, 28. The Lay Secretary then announced the result of the lay vote, which resulted as follows:—Very Rev. Dean Carmichael, 22; Rev. Charles Hamilton, 20; Bishop Sullivan, 1; Dr. Mockridge, 1; lost votes, 2; necessary to a choice, 24.

Neither candidate receiving a majority of the votes cast, the same proceedings were again gone through with, the ballot resulting thus:—55 clergy and 49 parishes out of 58 answered to their names. At half-past four the Archdeacon again left the chair.

The Second Ballot.—At 4:50 the chairman again took his seat and called the Synod to order. The clerical secretary then read the result of the clerical vote, which was as follows:—Rev. C. Hamilton, 39; Dean Carmichael, 13; Rev. C. H. Mockridge, 1; Archdeacon McMurray, 1; number cast, 54; necessary to elect, 28. The lay secretary then announced the result of the lay vote as follows:—Dean Carmichael, 24; Rev. C. Hamilton, 22; lost ballots, 2; Rev. Canon Dumoulin, 1; necessary to elect, 25.

Third Ballot.—The second ballot was also declared void, and the same order was again proceeded with, the third ballot resulting thus:—

| | Clerical. | Lay. |
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| Rev. C. Hamilton..... | 39 | 24 |
| Very Rev. Dean Carmichael..... | 14 | 23 |
| Right Rev. Bishop Sullivan..... | 1 | .. |
| Dr. Mockridge..... | 1 | .. |
| Rev. Canon Dumoulin..... | .. | 1 |
| Lost..... | .. | 1 |
| Number cast..... | 55 | 49 |
| Necessary for a choice..... | 28 | 25 |

This ballot was declared void. The fourth ballot was taken with a similar result. The Synod then adjourned to meet again at 8 p.m.

EVENING SESSION.—At 8 p.m., the Venerable Archdeacon again took the chair, and the balloting proceeded as before. The fifth, sixth, and seventh ballots were taken, and each time the result was declared no vote. At this juncture a move was made to adjourn till to-morrow on account of the lateness of the hour, and the apparent improbability of the Synod making an election. This, however, was objected to by the majority of the Synod, and the Chairman ordered to proceed with the ballot. The eighth ballot was then taken, which resulted in a choice. The following is the final ballot:—Rev. C. Hamilton, clerical vote 41; lay vote, 25; Rev. Canon Carmichael, clerical vote 12; lay vote 19; Rev. Canon Dumoulin, clerical vote, 1; Dean Geddes, clerical vote, 1; Dr. Courtney' lay vote, 1. Lay votes lost, 2. Total vote—Clerical 55 and lay 47. Necessary for a choice, 28 and 24 respectively, which vote was cast a few minutes before 11 o'clock, electing Rev. Chas. Hamilton.

HORNBY.—On Tuesday evening 27th, inst., the Church of England parsonage was invaded by about thirty members of the congregation of St. Stephen's Church, who immediately took possession of the premises generally, and prepared a sumptuous feast, the materials for which they had brought with them. After the Rev. W. J. Mackenzie, his family and their visitors had partaken of these, Mr. David Lindsay, one of the church wardens, presented the incumbent, on behalf of the congregation, with a handsome wallet containing the sum of \$75, and read the following address.

REV. AND DEAR SIR:—The beginning of a new year brings to our minds the fact that you have been officiating in the capacity of pastor in our church for the past nine years, and we feel that we should not allow this opportunity to pass without expressing in however feeble a manner the many obligations under which you have placed us. We have invariably found you kind and courteous in your manner, and we have been spiritually benefitted by your ministrations. The interest you have taken in your flock here, even at a personal disadvantage, will not soon be forgotten. On behalf of the congregation here, we beg your acceptance of this purse as a small token of our esteem.

We hope that you and Mrs. Mackenzie may long live to enjoy health, happiness, and prosperity, and that our associations may be as nappy in the future as they have been in the past. Acting on behalf of the congregation of St. Stephen's Church, we beg leave to subscribe ourselves. Your obedient servants, John Brain, David Lindsay, Church Wardens.

Rev. Mr. Mackenzie was taken completely by surprise by the visit and presentation, both of which were altogether unexpected by him, but made a suitable reply to the above address, expressing his gratitude for the material good things supplied, and saying that much as he valued them he valued far more highly the expression of kindness towards himself and Mrs. Mackenzie with which they were accompanied. After this a very pleasant evening was

spent in conversation with vocal and instrumental music, and, after prayer and praise, the party broke up.

ALDERSHOT.—The children of St. Matthew's Church Sunday school were kindly invited to a tea, at the residence of Mr. Read, lately. After the feast, the children were dismissed with the usual Christmas gifts. Miss Read and her brother have shewn much interest in the Sunday school here, and as organist of the Church, Miss Read has won the thankful appreciation of the worshippers.

LOWVILLE AND NASSIGAWEGA.—Rev. Mr. Motherwell and family were made happy by the present of a cow, and of other donations in kind at the Epiphany season. These things are creditable to both pastor and people.

CHURCH OF ENGLAND SUNDAY SCHOOL INSTITUTE.—*Teachers' Examination, 1885.*—The local Secretary for the Diocese of Niagara begs to remind the clergy, and Superintendents and Teachers of Sunday schools, of the above examination, to be held in May next, and to say that the subjects of examination for 1885, will be as follows:—Scripture.—St. John, chapters i to x. Prayer Book.—The Service of Holy Communion; and part of the Church Catechism, commencing, "How many Sacraments hath Christ ordained in His Church?" to the end. Lesson.—To be selected St. John, chapters i to x. Wm. Belt, local Secretary, for Niagara.

LUTHER VILLAGE.—*St. Alban's Church.*—A very pleasant evening was spent at the residence of Mrs. C. J. Lewis, on the 21st ult., being the occasion of a presentation to Miss Lewis, on the eve of her departure for a short visit to Montreal. Since the opening of the English Church in this place Miss Lewis has kindly acted as organist. On the arrival of the company the family were banished to the parlor while the guests prepared a most bountiful supper. When the company were seated Miss Stuckey proceeded to read the following address, after which Miss Appleyard presented a handsome and well filled purse.

ADDRESS.—*Dear Miss Lewis.*—The congregation of St. Albans Church Luther, desire to thank you heartily for the regularity and faithfulness, with which you have always done your part in rendering beautiful and hearty the public worship of Almighty God. We know that you look upon the work as being done to the glory of God, and therefore do not desire remuneration. But we desire you to accept this purse at our hands, not for its intrinsic worth, but as a small token of our regard, and due evidence that your services are appreciated. We wish you every happiness, and trust that you may long be spared to labour for God, and His Holy Church in whatever sphere He may see fit to place you. Signed on behalf of the choir and congregation of St. Albans Church, E. H. Stuckey, N. Appleyard.

HURON.

HARRIETSVILLE.—The congregation of St. John's Church, paid a visit to their pastor, Rev. C. Miles, at Belmont on January 2nd, presenting him with about twenty bushels of oats and a plentiful supply of provisions of various kinds. They spent a very pleasant evening together, and departed leaving their pastor gladdened with this evidence of their good will towards him.

DORCHESTER STATION.—On January 23rd, the numbers in connection with St. Peter's church, formed a donation party and started for the Anglican Parsonage at Belmont, taking with them thirty bushels of oats, and a good quantity of provisions of different kinds including the necessaries for a sumptuous oyster supper. The presented the Incumbent Rev. C. Miles with a purse of money during the evening. All had a good time, and left after their pastor had expressed his gratitude for their token of esteem so manifestly evidenced.

PORT STANLEY.—*Episcopal visitation.*—On the 18th ult, the Bishop visited the parishes of St. John's, Yarmouth, and Christ Church, Port Stanley. Very large congregations, assembled to hear this gifted preacher, so much so that the severity of the weather did not seem to deter any from coming. At the evening service especially which was at the latter place, the church was filled to the utmost capacity. The address of his lordship, which was ostensibly to the

confirmed, he enlarged upon, this made it apply to others as well, and so it took the place of a sermon, being very pungent, as well as earnest, it seemed to elicit the warmest commendation from all, as it is hoped it reached the hearts of all. The Bishop having in his early life, served the church in this vicinity, he of course, was very well known. Several persons remember well, hearing him preach when a young man in the capacity of a missionary, and while only a curate. The impression made was at all events, a very favourable one, and his Lordship's discourse will no doubt be long remembered by all who heard it. Among the services arranged for, at this invitation of the Bishop, was the Baptism of the infant daughter of the Incumbent. This, it was intended should take place at the Church, but owing to the extreme severity of the weather, and the tender age of the child, it had to be done at home, and so the Bishop consented to celebrate this service at the house. An event of no small importance to this parish, as an evidence of the general good will and kindly feeling existing among all, was the assembling of almost the entire parish at the parsonage on the evening of the 22nd. But a slight intimation had been given, yet enough for the occupants of the parsonage to be in a manner prepared. The party which began to assemble at a comparatively early hour, came laden with a variety of good things which added considerably to the supplies of the household, and being in excellent spirits spent the evening pleasantly in various social pastimes, not omitting the joining in a very excellent repast which had been provided, by certain ones who seemed to be leaders, and to which justice was done by every one. The party having evidently spent a very pleasant evening, broke up at a late hour.

HAMBURG.—We learn with much pleasure that this mission, though in the midst of many dissenting denominations holds its ground. It comprises three churches, St. George's, Hamburg, St. James', Wilmot, and Christ Church, Hagerville, each of the three has the church's nursery, a Sunday school, there is in winter the usual difficulty in securing a good attendance in country parishes. The denominations that are numerically strongest in the country, Waterloo are Lutherans, Menonites and another schism from that body. There are also many Roman Catholics, and there, as in all parts of the country are various sects of Methodists, Baptists, &c. The incumbent of the Hamburg mission, Rev. F. Harding has been ill for some months, but he is now able to resume his parish work, and no light work it is, three churches and three Sunday schools in the entire country of Waterloo, there are only three anglican clergymen, Rev. Canon Hincks of Trinity Church, Galt, Rev. Dr. Beaumont of Berlin; and Rev. F. Harding but half the number that are in one Township in middlesex.

ALGOMA.

ALGOMA CONFERENCE.—An important step has been taken in connection with our missionary diocese, in that the present energetic Bishop has called a portion of his clergy together for the purpose of conferring one with another, discussing the affairs of the diocese, and suggesting modes by which the work might be done with more efficiency. Owing to the conformation of the districts which make the diocese of Algoma, and the difficulties of locomotion therein, the Bishop was compelled to confine his call within the limits of Muskoka, Parry Sound, and Nipissing districts. At a future time we may hope when the various railways are completed, the Bishop will be able to join the two extremes of his diocese and thus make his clergy personally acquainted with each other. At present the clerical staff only numbers eight men, in what is generally called the Muskoka part of the diocese, Alas! Alas! there is work for eighty men!

The Bishop and clergy met at Holy Communion at 9.30 a.m. in Christ Church, Port Sydney on the morning of Wednesday, Jan. 14th. Christ Church may be styled the Parish Church of the diocese, being constructed in all its parts with strict attention to ecclesiastical details.

At 10 o'clock a.m. the conference met in the Music Hall, which had kindly been placed at the disposal of the Bishop by A. S. Smith Esq. during the sitting. After the prayers had been read by the Rev. W. Crompton of Aspdin, the Bishop briefly but clearly explained the objects he had in view by calling the conference, and why he thought such conference of his clergy requisite for the mutual edification and official advantage.

A clear and incisive paper was then read by the Rev. Mr. Osborne of Gravenhurst on "Our clerical staff, how best to secure well qualified workers for the Mission Field" in which he advocated the training of, what may be called a native ministry, i.e., young men selected from amongst the settlers, who should go through a course of appointed study under the direction of the clergy for one year at their own

cost and without any promise of ordination. At the end of such probation if the young man should offer himself for the ministry, and has shown the necessary natural abilities, let a testimonial be signed by the minister and Churchwardens where he has officiated, stating these facts, and let such testimonial be forwarded to the Bishop, who will notify his examining chaplain to make strict and personal enquiries by interview and otherwise respecting the moral and educational standing of the candidate, and report. This also being satisfactory, the bishop can send the candidate to some Divinity school, or have him trained in the diocese.

The paper was freely discussed, and, to a great extent, its suggestions were approved, but it was pointed out, that, however well some such scheme might be carried out in towns or cities and older settled countries, it would be found to be utterly impracticable in such a diocese as Algoma, where the struggle for a bare existence effectually precludes young men, however much they might be disposed to do so, offering themselves as candidates. The want of means, and, what is, alas! apparently to be chronic in the diocese, the continual want of means, is a decided bar to any attempt of the bishop's either sending young men, if he could get them, to a Divinity school outside, or commencing such a school inside, his diocese.

An almost exhaustive paper was read by the Rev. Mr. Chowne of Rosseau upon "The Algoma Missionary News," how to increase its efficiency as a medium of communication with the Church outside the diocese both in Canada and in England.

In the discussion which followed, from the Bishop downward, every one agreed that some such medium was an absolute requisite if the diocese is to be properly and effectually brought before the world at large. Every other missionary diocese had its special advocate, and so ought Algoma, if it is to be progressive and preserve a healthy existence. It was clearly understood that "The Algoma Missionary News" was not to enter the lists as a competitor to existing Church papers, but to be simply a diocesan paper which would be a special vehicle to convey to the world statements of work which could not be admitted so fully into the weekly papers. "The Algoma Missionary News" would be sent before the world in a manner similar to the reports issued by the dioceses of Bloemfontein and Zanzibar, and it is to be hoped that as the representative papers of those dioceses are advantageously read, so a similar result would accrue to Algoma if she makes the attempt. It was therefore suggested that the Bishop should take steps to ascertain the present status, prospects of, and number of subscribers to, "The Algoma Missionary News," and his Lordship having kindly consented, a committee was appointed to consult with him and to decide as to whether they could take up the "Paper," arrange for its being regularly issued bi-monthly or monthly from Muskoka, and endeavour to make it an attractive medium to the outside world of Algoma news, and also, if possible so to add to the number of subscribers as to make it a self-supporting institution.

"Sunday Schools," was the next on the list, and a paper was to have been read by the Rev. Mr. Stubbs of Bracebridge. But that gentleman has been compelled by the state of his health and urgent medical advice to seek a more genial climate, and, consequently, his paper was not forthcoming. The conference unanimously expressed the general sorrow and regret at the absence of Mr. Stubbs for the cause assigned, and requested his Lordship to convey to that gentleman this expression of their minds, and at the same time to forward to Mrs. Stubbs their warm sympathy with her in this hour of her trial.

A warm and earnest discussion followed, upon Sunday Schools, the management, superintendents, teachers and lessons. Many a sad tale fell from clerical lips, of opposition, where they had the right to expect support and co-operation on the part of men who called themselves churchmen, but who seemed to think much more of their "little brief authority" than of that humble, devoted and obedient spirit which the Church demand from all who would be trainers of her youth. But the subject was so important a one to be fully discussed so late in the day, and therefore an adjournment had to take place.

(To be continued.)

The Rev Alfred W. H. Chowne, begs to acknowledge with hearty thanks the following gifts to his mission, viz: a decanter for use as a flagon from Mr. W. H. Buckerfield for St. Thomas' Church Wellswater; also a font-stand and frames for the tablets in the Church of the Redeemer, Rosseau, from Mr. J. L. Wilkinson; a box from Miss Fannie Dixon; the rectory of Guelph for Christmas trees and a parcel from Miss Clara Brown, Hamilton; box of bibles, prayer books and tracts from the Bishop of Algoma; *Guardian*, *Church Times* "Our Work" and *Weekly Mail*, from the following ladies; Mrs. Dykes of Galt, Miss C. Brown of Hamilton, (DOMINION CHURCHMAN), the *Standard*, from Miss Abbey Bath, and other English papers and Christmas cards per Miss Gore Curry, Miss Allcock, Miss Paley, and Miss Farrants of England, also the *Dawn*

of Day, from Mrs. Rowe, of Orillia, Ontario. The above papers are much sought after by the parishioners and have afforded much pleasure to them. The incumbent of Rosseau wishes much happiness the coming year to those friends of his mission who have helped him in the past. Also, with gratitude on behalf of his wife and family a box containing warm clothing from the Missionary Aid Society, Hamilton, per Mrs. H. Carmichael and Mrs. S. G. Papps.

RUPERT'S LAND.

WINNIPEG.—*All Saints Church.*—We learn with much regret that the rector, Rev. C. A. Lane, has resigned his charge with a view of returning to England, the climate here proving too severe for Mr. Lane. It is not very long since Mr. Lane arrived amongst us, but he has proved a very active worker in his parish and it is principally through his untiring energy that the boys' choir of the church has attained its present proficiency.

His Lordship the Bishop of Rupert's Land will be asked to appoint one of the cathedral clergy to All Saints Church until a permanent successor to Rev. Mr. Lane is chosen. It is understood that several of the members of the church are in favor of Rev. Mr. Hicks, the late assistant rector of Holy Trinity, who is now in England.

VEN. ARCHDEACON PINKHAM.—This gentleman has been appointed by the executive committee of the diocese, to visit England in the interest of the endowment funds of St. John's College and the diocese.

The Archdeacon, has started on his journey, and will be absent some six months. After over sixteen years' residence in the Northwest this visit and comparative rest will doubtless be heartily enjoyed. During the period mentioned, which includes more than the whole lifetime of Manitoba, Archdeacon Pinkham has been one of the most energetic and successful participants in the work of the church; nor have his labors been limited to that sphere; indeed, his greater work has been the part he has taken in developing the public school system. At the very creation of Manitoba he was made superintendent, and when he took hold found but very little to his hand. During his long term of office, which he recently terminated, much to the regret of the friends of education in the province but in response to what he esteemed a call of duty to give his undivided service to the Church, this very little, under his fostering care, grew and developed into what may truly be designated a magnificent system of public instruction, embracing a range from the alphabet class to the university; and if his work should end ever so soon, which God forbid, Archdeacon Pinkham's name will ever live in Manitoba history as one of the brightest on the page.

Most cordial good wishes for enjoyment from Manitoba will accompany his every footstep during his absence.

The following is the resolution passed by the executive committee of the diocese. Moved by Dean Grisdale, seconded by Mr. Howell, and resolved. That the executive committee desire to express their best wishes for the success of Archdeacon Pinkham in his effort to raise funds in England to meet the promised grants of the S. P. C. K. and S. P. G. in aid of the endowment of St. John's College and of the Church endowment fund of the diocese, and commend his effort to the kind sympathy and interest of their fellow churchmen.

ENGLAND.

A lively discussion is going on in church circles at home as to "Gregorians." The variety of opinions, and of experiences is really bewildering. Some have found them to develop congregational singing, some to kill it, some regard the "Tones" as most difficult, or wearisome, some find them very easy and delightful. Some regard Gregorians as the only form of music fit for divine service, others regard them as utterly antiquated, and far from being well adapted to their uses. As there is a tendency here to regard Gregorians as alone proper for Church use, we quote the following from a letter by the Rev. Dr. Hughes which puts the question at issue in a common sense light, and will be helpful to some clergy and organists. Surely, Sir, there can be no principle in what sort of chant we are to have, whether Anglican or Gregorian; in this matter the sole point is expediency. I may mention that our services are of the highest Catholic type, for we are one out of the fourteen churches in or near London uses incense, one out of the forty churches where vestments are worn, and as far as is in my power we carry out the teachings of the Church in its fullness. I am afraid that many well-meaning, excellent persons push their views much too far, because Gregorians are ancient, therefore they are and must be correct and desirable now; just as some

would have Matins plainly read, because in many cases, unfortunately, the prominence is given to this service, and the Holy Eucharist pushed into the background. Surely the antidote for this is not to omit, or get over as quickly as possible, the one, but to do well and simply (if you please) Matins, and by teaching, by altar lights—by all proper accessories—to shew that the Holy Eucharist is the one great service of the day. The decline of Gregorians is no doubt due to the fact that they have been pushed too far. No allowances have been made for the characters of the choirs. Organists in many cases have introduced them, because they give more scope to shew of their playing; and, as a rule, organist's are very selfish, and wish to drown not only congregation, but choir also, by their instrument. There is one class of Gregorian music which appears very acceptable to most congregations—some of the "Harmonised Gregorians"—as Stainer's "Parisians," &c. This arises from the very fact that all can join, because they are more adapted to our own day."

Notes on the Bible Lessons

FOR SUNDAY SCHOOL TEACHERS, ON THE INSTITUTE LEAFLETS.

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

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

FEBRUARY 8TH, 1885.

VOL. IV. *Sexagesima Sunday.* No. 11.

BIBLE LESSON. "The First Murder." Genesis iv. 8, 16.

In last lesson we read of two sacrifices offered by two brothers, Abel's offering was accepted by God, while Cain's was rejected; the one came with faith, the other without it. We read that Cain was very angry, he hated his brother, and he hated God. By envy Satan destroyed the peace between brothers.

1. *Cain's Crime.* Refusing to listen to God's gentle remonstrance, which should have moved him to repentance, Cain must have continued sullen and impenitent, brooding over his fancied wrongs, verse 8. 'Cain talked with Abel,' according to Septuagint version, 'Cain said unto Abel, let us go into the field,' these words would make it appear as if he enticed his brother into an out of the way place that he might get rid of him. Probably he spoke about the sacrifice, working himself up to a pitch of fury over God's favour to Abel. Anyhow, Cain was jealous of his brother, 1 St. John iii. 12, became angry, and anger led to murder. "Cain rose up against Abel his brother and slew him." See the steps which led to this dreadful crime. Dark thoughts of God, and angry feeling towards man. See how the Lord Jesus speaks in His sermon on the mount concerning anger, St. Mat. v. 21, 22, and see 1 St. John iii. 15. How should brothers and sister's feel to each other St. John xiii. 34, 35, Psalms cxxxiii, 1 Ephes. iv. 31, 32.

2. *God's Question,* verse 9. He asked the question, not as though He was ignorant, for He knows all things; but rather in mercy, so that the murderers conscience might be touched, Cain, thus called to account, tells a lie, "I know not; am I my brother's keeper?" In sullen indifference he refuses to own that he is responsible to God Notice in Cain's question.

1. *Defiance of God.* As if he said, what right have you to question me? 2 *Disregard of humanity,* and so it has ever been with the unrenewed man; selfish, unjust, cruel, he refuses to recognize the tie which binds him to his fellow man, every man for himself is his motto; whereas Christianity enforces the brotherhood of man, and lays down as one of its distinguishing marks 'love one to another,' St. John xiii. 34, 35, see also St. Luke x. 36, 37.

3. *Cain's Punishment.* He may have persuaded himself that no eye had seen him commit the awful deed, perhaps, like Moses in Exodus ii. 12, he buried the body of his brother to conceal his crime; but sin cannot be hid from God Prov. xv. 3, Job xxxiv. 21. Ps. cxxxix. 2, 4, Jer. xvi. 17. The omniscient God sees all; and Abel's blood 'cries out' from the ground Cain's punishment is twofold, verses 11, 12. He is condemned to fruitless toil, and to a restless life. "Thou art cursed from the earth." In the case of Adam, the earth only was cursed (Gen. iii. 17.) but here the man.

The earth should yield no return to Cain, for his labour, but sorrow and misery. He had polluted the ground with innocent blood; the earth itself should revenge it upon him, (Deut. xxviii. 23, 28, 39.)

He is also to be driven an exile 'from the face of the earth,' he was to be a fugitive and wanderer; no settled home or comfort; wherever he went, he should be tormented with remorse, everyone whom he met should seem to him an avenger of blood. Either his

Conscience made Cain people the earth with men, and to imagine enemies where there were none, (Prov. xxviii. 1.) or there may have been a fear of others of Adam's children who are not mentioned in scripture, for probably upwards of an hundred years had elapsed since the fall. What does Cain reply? verse 13, my punishment is intolerable, or, as in the margin, "mine iniquity is greater than that it may be forgiven." It was not a godly sorrow, for there is nothing said about his asking God to forgive him. We are not told that he repented, but God gave him time, and would not let anyone kill him, verse 15; He put a mark or sign," upon him, to protect him from vengeance, and to keep him from utter despair. What this was we do not know.

Let us learn from this narrative how sin in the heart leads to sin in act. If we wish to avoid the way of Cain 'we must subdue angry feelings; love our neighbour; confess our sins to God instead of trying to conceal them, and ask God for pardon in the name of His dear Son.

Let our prayer be, like David's in Ps. cxli. 3.

Set a watch, O Lord before my mouth; Keep the door of my lips.

Correspondence.

All Letters containing personal allusions will appear over the signature of the writer.

We do not hold ourselves responsible for the opinions of our correspondents.

MORE HELP.

SIR.—Will you allow me space in your paper to acknowledge the receipt of a very kind gift of \$6 which was sent to me anonymously in aid of St. Matthew's Church, and also the very generous donation of \$100 from S. Platt Esq., to be applied to our school house building fund, and \$5 from Miss H. for the same purpose.

Our school house has cost us \$1,125, and we still need a \$150 One friend has offered us \$10 on condition that we raise this amount without mortgaging the building. We have done nearly all we can ourselves, and now ask any of your readers who may be able to kindly help us? Donations sent to me will be very thankfully received. Yours very truly,

JAMES SCOTT HOWARD.

Incumbent of St. Matthew's Church, Toronto.
P. S.—The Sunday-school children have collected \$50, for seats, it will cost \$90 to seat the building.

NESTORIANISM.

SIR.—I have just read Mr. Thomas Armstrong's letter in your issue of this day with great pain and sorrow. He says plainly that he does not believe that "God was born" of woman; that in the Apostles' Creed he does not understand the Eternal Son of the Father, but a "human" son; that to believe that "God was born of Mary" would be to make Him not "two thousand years old." Of course this is the flattest Nestorianism, a most deadly heresy; and Mr. Armstrong, whom I take to be a person unlearned in Church history, curiously adopts the very phraseology of Nestorians. "For my part," said the heretical bishop, "I cannot say that a child of two or three months old was God." It was on a Christmas Day, more than fourteen hundred years ago, that Nestorius denied that God could be born, and called the belief heathenish. "Hath God a mother? Then Pagans may be excused for giving mothers to their gods." But the whole Church has condemned this heresy. A layman, in open Church, was the first to oppose this fatal error, condemned at the council of Ephesus, whose authority our English Church formally recognizes and is bound by. Let me entreat Mr. Armstrong to write no more on this subject till he has taken some pains to inform himself better. Surely his clergyman could and should help him. I remember very well in my youth holding unconsciously the Apollinarian error, till I was startled out of it by Pearson; and I was then amazed that I had not learned better from the Creed, especially the Athanasian. It would be too painful and too terrible to discuss this in a newspaper, suggesting dangerous error. I shall only say that the mischief springs from confusing "God," and "Godhead." If Mr. Armstrong will reflect on the distinction it may help him. Also, let him ask himself, *Who* was the person born of Mary? If not God how could God "purchase the church with his own blood?" Acts xx. 28. Let him think of the Christmas hymn, "Hail the incarnate Deity." Let him think of all the Christmas Carols that express the common faith; for example.

"God that came on earth this morn,
In a manger lying,
Hallowed birth by being born,
Vanquished death by dying."

Controversy in a matter of this sort is not to be even thought of; Mr. Armstrong must be content to learn, and he ought to be glad to do so. Yours,
PORT PERRY.
JOHN CARRY.

THE SECOND ADVENT.

SIR.—I am glad to see the letter of "Shemni" on the subject of the second advent in your issue of to-day, and to learn that we are to hear from him again on the same subject. I say this, not because I agree with him, either in the arguments he adduces, or the conclusion to which he comes, as to the true interpretation of Holy Scripture upon this point, for as yet, at any rate, I do not, but because I hope the best writers on both sides of this question may be led to present their views to your readers through the medium of your columns, and that the true teaching of Holy Scripture on this subject may thereby be brought to light. As to the letter of "Shemni," surely he does not mean to make out that there will be a third advent? He says, "We are assured that when Christ shall come a second time, the world will be in a state of spiritual deadness, St. Luke xviii. 8; 2 Thess. ii. 3. *But when he shall come to judgment, mankind will be in a different state.*" I do not think he can have meant to imply what these words do imply, viz: that after the second coming there shall be again another. If so he is the first person, whether a believer in the millenium or not, I have ever known to say so. Our Lord nowhere speaks of any more than one coming, and that to judge, however long may be the period between His coming and the judgment, St. Matt. xxiv. 30, and xxv. 31-33. But "Shemni" says when our Lord comes a second time "the world will be in a state of spiritual deadness," giving Scriptural proofs, "But when He shall come to judgment, mankind will be in a different state." Surely not; he finds Scriptural proof for his first but not for his second statement, for he could not do so. "For as in the days of that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of man be." And that this coming is identical with His coming to judgment, I think no one can have any reasonable doubts, who will compare the two passages from St. Matthew to which I have referred. But to proceed: I will not, at any rate at present, speak of the interpretation of Isaiah lxv. 25, but hope some one more competent than I may do so. It has always been a difficult matter to me to understand why 1 Thess. iv. 16, 17, must imply a long space of time between the resurrection of the just and the unjust, or why it should necessarily be interpreted, when compared with other Scriptures, as meaning anything else than that the just shall rise first in order of time, and that they having risen will be caught up with the living, who are faithful followers of Christ, to meet the Lord in the air? No mention whatever is made of the unjust, because St. Paul was merely comforting his disciples who found that they who had fallen asleep would forfeit some blessedness which they who were alive at Christ's coming would receive. "Shemni" interprets 1 Cor. xv. 23, 24, as though it must mean that a long period will elapse between the resurrection of them "that are Christ's" and "the end," i.e. the judgment. But this passage merely states that the resurrection of "them that are Christ's" will take place before the judgment which may follow immediately. *Epeita* and *aita*, which "Shemni" says are "synonymous," merely denote 'sequence.' "In Rev. xx., the whole mystery is fully explained," says "Shemni," but I do not think he has yet shewn your readers, at any rate me for one, that the true interpretation of this passage is that the just shall rise at the coming of Christ, that a thousand years shall then elapse when the unjust shall rise and judgment shall take place. Rev. xx., is indeed a difficult passage upon which I would like to see more light thrown whether by "Shemni" or any other, but the interpretation which he gives is so far not at all satisfactory to me, verse 4 "and I saw the souls of them that were beheaded, etc., certainly does not, if taken literally, mean that they "who were beheaded, etc.," reigned in their resurrection bodies. Does not our Lord Himself speak of two resurrections, one of which He says "now is," in St. John v. ? If so, may not this passage throw some light upon the very difficult one in Rev. xx. ? Making it not quite so plain, as it would perhaps be were it not for this and other passages, that Rev. xx teaches that after Christ's second coming He will reign with His saints one thousand years, that these shall follow the great falling away and the judgment. Hoping that there may be many who will write upon this subject, that the true meaning of Scripture upon this point may be made plain to those who desire to know more upon it than they do at present, I subscribe myself
Jan. 15th, 1885.

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IN MEMORIAM.

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A gentle kind heart, and loved one has gone,
To reach the glad summer of Heaven's bright dawn;
Encircled by Angels, and borne to her rest,
To stay in the mansions of God's holy blest.

Her bright young spirit was lent for awhile,
To gladden all hearts with her dear sunny smile;
Oh! pity the friends who will grieve for her now,
To give the right comfort,—God only knows how.

Come to the Fountain that never shall fail,
'Twill comfort the lonely, and sad hearts that wail;
Draw near to the Saviour, 'tis He that gives rest,
Soothes every sorrow, with love calms each breast.

Though we never shall hear her sweet voice in song,
Nor more shall we meet her in life's busy throng;
But grieve not for her, for God in His love,
Will give her a place, to sing praise above.

Some day all shall go to the regions of light,
Say farewell to this bleak world, and death's black night,
With hand clasped in hand, and heart joined to heart;
God's loved ones shall meet then never to part.

A. G. B.

— 0 —
EPIPHANY THOUGHTS.

The excellency of the present dispensation of grace is, that God now speaks to us by His Son. The Word of God is translated out of the original tongue of the Godhead, into the vernacular of every man's nature, wherein he was born, that all may know Him from the least unto the greatest. The "novelty" of the Epiphany was a novelty to man; not to God. The Greek fathers of the Church wisely wrote "Epiphanies" in the plural. The Nativity revealed to the Church her own faith in Him that should come. It was like the sudden quickening of intelligence that comes to a lad, when he is done with tutors and governors, and finds himself thrust out into the active business of life; when that he has learned by rote, and drudgery, and hard routine, begins to stand out before him in comprehensible order and available usefulness. The Word, made, Flesh, discovered all that was dark and mysterious in the former Epiphanies of Christ. It deciphered all symbols; It disclosed the rationale of all rules and precepts; and, by declaring that God has taken upon Himself human nature, it demonstrates that men may become partakers of the Divine Nature through the Man Christ Jesus, and may forever escape the corruption that is in the world through lust.

Therefore the Nativity of our Lord and Saviour Jesus Christ was the full announcement of that hidden mystery which was fore-ordained before the foundation of the world—a mystery which Satan thought to pervert to man's destruction, when he said to Mother Eve, "God doth know in the day that ye eat of it, ye shall be as Gods"—a mystery which the Word of the Promise restored to man's "comfortable hope" in the day of his first transgression, but which in other ages was not made known unto the sons of men, as it is now revealed unto us by the Spirit. Yet, these all died in faith, not having received the Promise; God having provided some better thing for us, that they without us should not be made perfect: "That they all may be one, as Thou, Father, art in Me and I in Thee, that they (which have believed) also may be one in Us; I in them, and Thou in Me, that they also may be one in Us."

"For Thou lovest Me before the foundation of the world." The corollary is plain. Christ was born, "as at this time," for us. Old style,

new style, ecclesiastical usages and traditions, critical or historical objections make no difference. Christ is born! The fact is settled and has passed into human history. Henceforth His Epiphanies are grounded in established truth, as men and savants demand truth to be certified.

It was a lovely relaxation of the old ecclesiastical law forbidding a priest to say mass more than once in a day, which allowed every priest to say mass three times on Christmas Day—once in honor of the Eternal Generation of the Only Begotten of the Father; once at day-break, in honor of the Birth of Jesus Christ, of His Mother Mary; and, the third time, near mid-day of Christmas, a very high celebration in perpetual remembrance of the Spiritual Birth of God the Son, the Second Adam, in the hearts of faithful men—that ever new, ever recurring fulfilment of the Word spoken in Eden. If there be any rubric for "High Celebrations," "non-communicating attendance" and all other Eucharistic novelties, it runs on Christmas Day and seven days after, simply because every redeemed soul is then enjoying her own Epiphany, and no stranger shall intermeddle with her joy. Would God, that every heart might prepare a throne and every voice a song, to know and extol the Manifestation of Jesus Christ in the Flesh, and to take the Holy Sacrament to great comfort. Here God speaks; not by vision; not by prophecy; not by type; nor in part; nor by measure; but Himself, by His Son. We are not worthy of such an Epiphany, but there is something in the fact of its coming that emboldens us to a certain audacity of faith. "A brother is born for adversity," and, if we be any wise cast down by sorrow or by sin, the Word of God made Flesh is our sure and strong consolation. "Unto us a Child is born; unto us a Son is given; and the government shall be upon His shoulder, and His name shall be called Wonderful! Counsellor! The Mighty God! The Everlasting Father! The Prince of Peace!" What Hallelujah Chorus can do justice to such a theme?—*N. Y. Churchman.*

— 0 —
YOU AND I.

I will be brave, dear love, I will be true;
I will be strong and helpful, love, to you,
When skies are bright and summer's sun is shining
Or when twilight comes with day's declining;
Happy or sad our lives, but trusting ever,
Nothing your heart from mine my love can sever.

I will be faithful, love, though years of sorrow
Pass o'er our heads, and cares unnumbered,
Though clouds of trouble darken life's to-morrow,
And gloom o'ershadow morning's brilliant skies,
Still high above the star of love gleams o'er us
And brightens all the path that lies before us.

What though the lightning's flash and thunder's rattle,
What though our place be foremost in life's battle,
Strong in each other and the God above us,
Strong in His love who most of all dost love us,
Bravely we'll fight, in spite of wind or weather
And conquer, if we may, dear love, together.

It may be that the years to come are bringing
A sorrow deeper than we well can bear,
A sorrow only lightened by the knowledge
That each its painful consciousness will share.

But though we part on earth, still brightly ever
Gleams with a heavenly radiance that bright shore,
Where reigns in power and glory love eternal,
Where loneliness and parting are no more,
There we shall dwell together, you and I
And live and love to all eternity.

— 0 —
HINTS TO HOUSEKEEPERS.

A NICE LOAF OF BROWN BREAD.—Four cups of graham flour sifted with three teaspoonfuls of good

baking powder, one-half cup of molasses, two cups of sweet milk and a little salt.

CHICKEN JELLY.—Good for invalids. Select a lean chicken, cut the meat from the bones in small pieces, and with a sharp knife remove the skin and fat; then put the meat and bones in a porcelain kettle, with cold water enough to cover them. When it begins to boil, skim carefully and then let it simmer three hours. Strain and remove any particles of fat that may have escaped your notice. A piece of clean blotting paper laid on the top will absorb what fat cannot be taken off with a spoon. Return the piece to the kettle and boil down till it makes jelly when cold. Put a little salt in when the chicken is put on to boil if the patient can take salted food.

OYSTER ROAST.—Put one quart of oysters in a basin with their own liquor and let them boil three or four minutes; season with a little salt, pepper and a heaping spoonful of butter. Serve on buttered toast.

It is often convenient to boil several kinds of vegetables in one kettle. For this purpose small bags made of coarse thin cloth are excellent. Make the bags the desired size and run a string through the top. Place each kind of vegetable in a separate bag, and tie the string around the handle of the kettle, so it can be easily drawn out. When the vegetables are cooked, hang them up for a few minutes to allow them to drain. When cooking a "boiled dinner" in winter the vegetables keep their shape and are superior in every way when cooked in these bags.

JENNY'S APPLE PUDDING.—INGREDIENTS.—Three eggs, four or five large apples, three ounces of bread finely grated, three ounces of currants carefully washed and dried, about three ounces of sugar, a pinch of salt, and a little nutmeg. Mix all well together, and if too stiff add a little milk. Put the mixture into a buttered basin and tie it over with a cloth. Boil for two hours, serve plainly, or with sweet sauce made with corn flour.

GROUND GLASS.—The frosted appearance of ground glass may be very nearly imitated by gently dabbing the glass over with a piece of glazier's putty, stuck on the ends of the fingers. When applied with a light and even touch the resemblance is considerable. Another method is to dab the glass over with thin white paint, or flour paste, by means of a brush; but this is inferior to the former.

CHEAP SOUP. The following is stated by "Une Francaise" to be the cheapest soup made by her countrymen. For ten pints cut four large onions into small pieces, brown them in two tablespoonfuls of melted beef or mutton suet, add five spoonfuls of flour, and pour upon the ingredients warm water.

BRETS BAKED until quite tender, and eaten hot, with butter and salt, are very nice—much sweeter and better than when boiled.

ONE of the best remedies for rough or chafed hands is the following: One ounce of glycerine, one ounce of rose water, six drops of carbolic acid. In cold weather, whenever it is necessary to wash the hands, apply a few drops while they are moist, and rub well into the skin. It may be used for the face.

— 0 —
COMFORTING NEWS.—What a comfort and how very convenient to be able to have a Closet indoors, it being neither offensive nor unhealthy, "Heap's Patent" Dry Earth or Ashes Closets are perfectly inodorous. The commodes with urine separators, can be kept in a bedroom, and are invaluable in any house during the winter season, or in case of sickness, they are a well finished piece of furniture. Factory, Owen Sound Ont.

HAND GRENADES.

An Old Implement of Warfare reduced to uses of Civilization.

An interesting party of prominent citizens, among whom were many underwriters, assembled on the afternoon Dec. 16th 1884, on the grounds of the Parliament Buildings Toronto, to witness a practical test of the Canadian grenade fire extinguisher, the proceedings being carried out under the supervision of the manufacturers, Messrs. Coghill & Walsh, of 59 Princess Street, Toronto. A miniature frame building was erected in the open space and thoroughly saturated with tar and coal oil, so as to insure what is expressively termed "a wicker fire." At the appointed time a light was applied, and in a moment more the wooden erection was a mass of seething flame. Fanned by the strong breeze blowing at the time, the flames roared and crackled, while a great heat was generated. When the fire had made sufficient headway in the opinion of the experts present, one of the grenades was broken into it, and almost in a moment the entire fire, about eight feet wide and many feet high, was completely extinguished. Most of the spectators were mute with astonishment, while one or two gave open expression to their feelings. A workman who was passing along Wellington street at the time, happening to see the crowd assembled, and coming within the grounds after seeing the experiment, broke out with, "Well, that's a holy terror, any way." Mr. Robert Hay, M.P., gazed on and exclaimed, "Capital, capital."

The structure was again sprinkled with coal oil and an attempt made to make another blaze. The grenade had, however, done its work so effectually in saturating the wood that it was found impossible to re-light it, and therefore a second experiment was not made. The grenade fire extinguisher consists of a glass globe containing about a pint of chalky-looking chemical fluid, highly saturated with and generating in fire-heat an immense volume of fire-extinguishing gas, in which it is impossible for combustion to exist. The fluid itself is perfectly harmless to person or clothing. When broken on a fire the grenades discharge large quantities of carbonic acid gas, sufficient to cover a very broad surface of flame, and the action of the fire upon the fluid causes still further generation of the gas. The rapidity and effectiveness of its operation are simply wonderful, as many who were present testified. The general rule to be observed in using it is to take the quickest and surest method possible to break the grenade and scatter the contents on the fire. If the fire covers a hard, flat surface, like the walls or floor of a room, throw the grenades against the surface of the fire, hard enough to break them and scatter their contents over the fire. If fire occurs in a soft substance, like a pile of rags, hay, or shavings, toss a few grenades into it, and break them by throwing other grenades against them. If simply thrown into the fire, the heat will soon break them and smother the flames. If the fire can be approached close enough to do so, it is a quick and effective method of quenching it to take two of the grenades by the neck and break them violently against each other over the fire. These general directions will enable any one to master a fire of even large extent by the use of a little common sense. The great advantage in keeping these grenades about public establishments is that they do not require an engineer to use them, nor a man to convey them. Even a child who can throw a ball can toss one into a fire so as to break it. There seems now nothing left to be desired in the way of a cheap and ever-ready means of suppressing an incipient conflagration. In the large cities where the fire fiend is one of the scarecrows even of the nursery, and is the spectre that spares no man's property, the grenade is just the thing to have placed conveniently around the walls and hall-ways. It certainly ought to be generally used in warehouses, factories and hotels, and to have a nook in every family's closet. It is not claimed to be a fire department, or to obviate the necessity of one, but certainly goes a long way towards lessening the loss and labour incurred by fire. Grenades, manufactured by different firms, are being generally used in every city, town and hamlet in the United States and parts of Canada. In fact the merchant, manufacturer and mechanic are purchasing them for their manufactories, wholesale houses, store-rooms and residences. Farmers are putting them in their granaries, barns and houses. They have been sold to railroad companies in nearly every state in the Union, and are carried by ocean, lake and river steamers all over the world. It seems

strange that the idea of an instrument of warfare, which was used with such deadly effect in years gone by, should have been seized hold of and adapted to a far more beneficial use in our day. No one can tell what the far-reaching effect of what this simply invention may be. It may lead to greater results in the same direction, efficacious as the present instrument is, and there remains little to be said but to urge citizens generally to invest a few dollars in some of these grenades, and the return to them may, perhaps, in the future, amount to one hundred times the value of the sum expended now.

DOLLS, OR SHADOWS AND SUBSTANCE.

Will you grown-up people be affronted by the title of this paper, and think I am treating you as children? Some of you have not yet forgotten that you once were children, and I ask you, have you no soft corner in your hearts for old recollections? I think there must be something within you which answers back to my own feeling about these poor old wooden, and waxen friends of our childhood. Can you look upon dolls as if they had never been anything more to you than so much calico, bran, wax, wood, and paint, and a couple of glass eyes? The thing that you have laughed over, cried over, talked to, fed, scolded, put to bed, put in the corner, doctored—was once much to you. There is something about a doll to which one can't be wholly indifferent.

Or, if you never cared for a doll for its own sake, perhaps you have for the sake of some dear little fingers which dressed it, and a pair of warm little arms which hugged its tumbled, bunched form. And if the loved little owner of it be now lost to you, how the tears come at the sight of the old doll that, maybe, was so often peeping up amongst the bed-clothes in that last illness, and was fondled by the pale little hands when they were too weak even to lift so light a burden as that.

I remember in our village that once when a little girl died, her poor broken-hearted mother laid her doll beside the little thing in her coffin. One can fancy the two faces together, both so immovable—the doll with its wide-opened eyes and painted smile; the little girl with eyes closed in the still sleep which knows no waking in this world, both soon to be laid in the churchyard, the one to moulder forgotten, the other to come forth again in the glorious resurrection.

Nothing about a little girl seems so much a bit of herself as her doll. There is something about this which goes down to the deepest and most beautiful part of our nature. How wonderful is that motherly feeling which already appears! What a great spring of tenderness must lie in those young hearts! I confess I never see a child playing with her doll, but I think that, of all God's gifts to us none is so great as this marvellous tenderness of heart, which begins to show itself so early in life, and which by and by, will make the

little unconscious child into the good mother or kind nurse, or generous, unselfish friend or helper, to look on whose face will bring comfort, and to hear whose voice, even in the dark, will be like a ray of hope.

These tender instincts of the child are put into her by God; they point to the future vocation. We see something of the same sort in other things more important than dolls. You remember perhaps what St. Paul said in that wonderful speech he made at Athens, about the creature feeling after the Creator. Well, what I want to come to is this, that just as the sort of mother-love which the little girl bestows upon her doll is a feeling after a higher and better tenderness, which she will one day show towards worthier objects, so that feeling after God which St. Paul spoke of, and which the Athenians ignorantly expressed by idolatry and false religions was a real instinct of worship.

You remember how St. Paul spoke to the Athenians, very kindly and considerably, first about the altar to the "Unknown God"—"Whom therefore ye ignorantly worship, him declare I unto you." We may fancy him looking around on the multitude of images which that beautiful city contained, and saying, "Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stones graven by art and mans device.

And the times of this ignorance God winked at but now commandeth all men everywhere to repent." It is just as if he had said to them, "You have been like children playing with dolls—things worthless and foolish; yet not altogether worthless or foolish, because they bear witness to a great deep truth within you—striving for an outlet and only hitherto able to find it in trifling ways. Now I am going to show you the real life of your life, the substance whose shadow you have been following." And then he preached to them of Jesus and the Resurrection.

Now you see what I mean to say, that if there had been no such thing as motherly feeling, there would have been no such thing as a child's affection for its doll; and if we may make such a comparison without irreverence, had there been no such thing as the love of the true God, there would have been no such thing as this worship of false gods. There cannot be a shadow without a substance.

If we look at a rippling piece of water on a fine day, some one may say, "Every sparkle of the waves is a little sun." "No," another may say, "you are wrong, it is not. I can put my hand through it; it's only glittering water." And suppose he went on to say, "And suppose he went on to say, 'There is no sun at all; I can't see it anyhow.'" The English of that would be only that the sun was too bright for him to look at; and /



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think (don't you?) that the man would be nearer the truth who fancied the sparkles on the water were suns, than he who denied the existence of the sun altogether. But the wisest of all would be he who, while he acknowledged the beauty of the light on the water, owned that it came from the glorious sun above him. So we do not deny that there is, and has been some truth in the various heathen beliefs and false religions which have held so many noble souls in bondage, but, like St. Paul, we must look up higher to the source of all life and truth. And when we see a belief repeating itself over and over again, though in a variety of distorted forms, we may be quite sure that there is a great truth somewhere to account for them all.

Even the foulest idolatry bears witness to a truth which began to be dimmed in our first parents, after their disobedience, and which, by many of their children has been lost sight of—the instinct of worship implanted in us by our Creator. And though, like all other good instincts, the devil has used it for his own ends, it is to be found in the most degraded systems of religion. The devil saw the need of man's heart, that he was feeling after God—that he must worship. So he solicited, and prevailed on man to worship any one, or anything—himself, even—rather than the true God.

Now if you won't laugh at me, I will tell you another thought which has occurred to me.

There is a little girl running along the street with her doll in her hand. As likely as not the poor doll is being held with its head downwards or is being dragged along by one arm, from which the bran is falling bit by bit. What would you do if any little girl who held a baby like that? Well, anyhow, it doesn't

matter much to the doll. And this is a very simple parable of the way in which we are all being taught. We are trusted first with things that don't much matter, that we may be trusted with things of more consequence afterwards. God leads us on thus from lower virtues to higher ones. What patience God has with our mistakes!

It struck me, too, that some of us play with dolls now, long after we ought to have given them up.

Do we not sometimes care about things which were all very well when we were young, but which ought to have led us up to something better by this time? We begin our lives by caring much for trifles—and God allows it—even encourages it for a while. But He does not mean us to be children always.

What a number of playthings there are in the world, and how very tired some of us get of them; people who have the most, generally get the most heartily sick of them.

There was once a king who had been greater, richer, handsomer, and more successful than any one of his day, and who at last got tired of everything—feasts, plays, balls, fine clothes, dainty food, victories, palace-building, beautiful women and clever men—all wearied him, and his greatest friend complained how "hopelessly difficult it was to amuse an old king who could not be amused." So he died, weary of himself.

Surely it is wiser to put away our playthings because we have learned to care for something better; than to fling them away in disgust, or have them wrenched from us by some stronger hand.

Look how carelessly a couple of young married people often begin the world—a little keeping company first, a little fun, buying new clothes and furniture—going to church, and then to the wedding breakfast, cake and wine, and so forth. Then comes the cares of life, as the children are born and grow up, and God is teaching the man and woman all the while—if only they will learn.

He lets them begin with toys almost, as one might say; but, every year, the trifles seem to look smaller, and the real earnest things take up more room in their lives. By degrees, God will train them for heaven. The middle-aged looks at her wedding-gown, and laughs at herself to think what a childish pleasure she once took in finery. Now, at forty, she has grown wiser, and only cares about her work and what is useful; she little knows that at seventy she will look from her arm-chair at the busy bustling women at forty, and feel that all that business was only a passing thing—just as pleasure had been, and that it was Mary, not Martha, who had chose the good part which should not be taken away.

May we have grace to choose

that good-part; and while we thank God for all His daily and hourly mercies, to look beyond this life to the only real world, where our souls may attain true manhood and womanhood in and through the perfect man Christ Jesus our Lord.

Childrens' Department.

A SWEET LITTLE PLUM-CAKE.

It was a glorious plum-cake, small, indeed, but awfully tempting to look at, with its icing white as snow and glistening like hoar-frost crystals. Grannie had just made it for Twelfth Night, which was coming in two days. All the kitchen did smell so good, and the stove had grown red in the face, trying to do its best at turning the cake out real good. The chimney was roaring gently a song of joy at Grannie's success, and the old lady felt she had done her duty to society and the coming feast.

When little Nabby Jane came home, she found her cake had cooled off, so that she just picked a tiny, tiny bit off to see how it tasted. All of a sudden she looked poutsy and cried out, "Grandmother! Oh dear!"

"What is it? That's a nice little plum-cake, Nabby."

"But—but—but it isn't a sweet little cake."

Then Nabby Jane pouted worse than ever, and looked very black indeed. Only think of it! A big pout over that nice-looking little plum-cake!

"Not sweet? I am sorry, for all my sugar has gone into the cake, and none is in the firkin."

Oh dear! Oh dear! Bigger and bigger grew the pout. It looked as if it would swell up and be as big as the cake.

Grandmother guessed, and guessed rightly, that the cake might be sweet enough. The fault might be in Nabby's taste, and that would soon be all right. She only said, "I know how to make it such a sweet little cake."

"How?" pouted Nabby.

"Do you see that house down the road near the pines?"

"Why, yes!—Tommy Winkle lives there."

"You go and give Tommy a piece of your cake, then come and taste what is left, and tell me if it isn't sweeter."

What a funny idea! Grannie had a way, though, that people could not well oppose, and Nabby said she would go.

"You may take a big cake for Tommy's mother, if you will," said Grandmother.

Down the road trotted Nabby.

Such a house as the Winkles lived in! It was black, and the chimney looked as if it wanted to tumble, and there were rags in the broken panes of the windows. Tommy's father was a drunkard; but what could they do?

"Is Tommy in?" thought Nabby, creeping into the kitchen. She could not find him. In a poor little room opening out of the kitchen she found Tommy and his mother. Mrs. Winkle, weary with a long walk to the homes where she did the washing, was lying on a bed as thin and poor as she was.

But how that big cake did cheer her up! And how Tommy's eyes snapped when he had his present!

But, hark! Nabby had climbed into a chair, and was kneeling there to reach Mrs. Winkle. Who was it that had entered?

It was the drunkard himself, and he aid, "Who is that kneeling? It looks like my little Fanny, who is dead. She used to say her prayers that way."

And it set him to thinking, and he did not stop thinking until he said he would be a good man. It did not all happen that day, but in God's good time.

Nabby had such a nice call. When she returned, grandmother said, "Will you try your cake now?"

"Yes, I will."

And, oh, what a sweet little cake it was!

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- Barrel of pork, 200 pounds.
- Barrel of rice, 600 pounds.
- Barrel of powder, 25 pounds.
- Firkin of butter, 56 pounds.
- Tub of butter, 84 pounds.
- 60 drops make a drachm.
- 8 drachms make an ounce.
- 8 ounces make a gill.
- 16 ounces make a pint.
- 60 drops, a teaspoonful.
- 2 tablespoonfuls, an ounce.
- 8 ounces, a gill.
- 2 gills, a coffee cup or tumbler.
- 6 fluid ounces, a teacupful.
- 4,850 square yards make an acre.
- 640 acres make a square mile.
- There are 2,750 languages.
- Two persons die every second.
- A generation is fifteen years.

REMARKABLE RESTORATION.—Mrs. Adelaide O'Brien, of Buffalo, N.Y., was given up to die by her physicians, as incurable with consumption, it proved Liver Complaint, and was cured with Burdock Blood Bitters.

BE THANKFUL.

"I DON'T want any supper," said Katie, "Nothing but bread and milk and some cake—just the same every night."

"Would you like to take a little walk?" asked mamma, not noticing Katie's remarks.

Katie was pleased so long as their walk led through pleasant streets; but when they came to narrow, dirty ones, where the houses were old and poor, she wanted to go home. Please, mamma, don't go any further."

"We will go into the corner house," said mamma.

Some rough-looking men were sitting on the doorsteps. Katie felt afraid, and held tight hold of mamma's hand, but on they went up the tottering steps to the garret. So hot and close it was that they could scarcely breathe. On a straw bed near a window, lay a young girl asleep, so pale and thin, and still, she looked as though she were dead. Hearing footsteps she opened her eyes. Mamma uncovered her basket, and gave the girl a drink of milk, and placed the bread and cake beside her.

Katie's eyes filled with tears as she saw the girl eat her supper. Not a mouthful had she tasted since early morning.

Her poor mother had been away all day working, and now came home, wishing she had something nice to bring her sick child. When she found her so well cared for, she could not thank mamma and Katie enough.

The supper seemed a feast to them.

"If we can keep a roof over our heads," said she, "and get a crust to eat, we are thankful."

Katie never forgot those words. Let us learn the same lesson, and cease complaining and fault-finding. If we have a home, and food to eat, let us thank God, for many wander in the streets, homeless and hungry.

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DEATH.

On Jan. 25th, at Lunenburg Rectory, N.S., of diphtheria. Kathleen Sidney, fifth daughter of Rev. Robert C. Caswell, aged 6 1/2 years.

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LOST AND FOUND.

BY C. LOUISE BRINE.

"Come, children, come!" cried Mamma dear. "Two jewels bright and crystal clear And blue as Summer sky I've lost. Come, search 'neath every chair. Behind the door, and everywhere. To find them all must try.

Then Ned and Sam and little Phil Looked here and there, with right good will, While Mamma softly smiled. Then, bending o'er her baby May, Who on the floor in slumber lay, She kissed her slumbering child.

And baby's eyes flew open wide. "The lost is found!" the Mother cried. "Come, see my jewels blue! Such pretty jewels, in their case Of snowy whiteness—baby's face! May they be ever true!"

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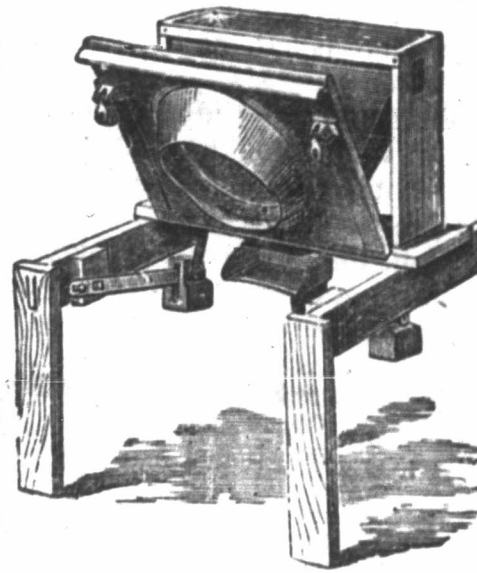
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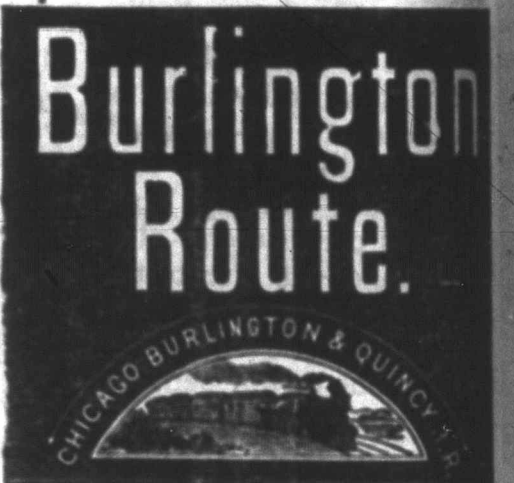
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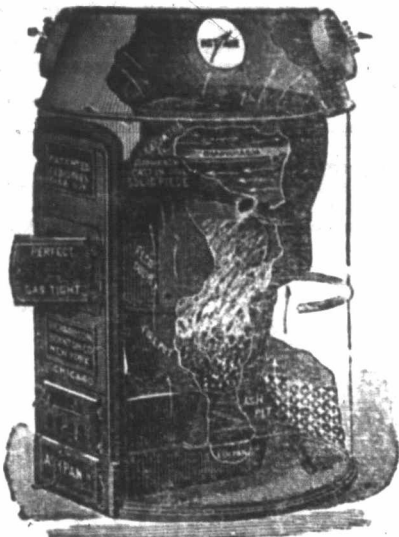
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