

# Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA.

Vol. 11.]

TORONTO, CANADA, THURSDAY JANUARY 29, 1885.

[No. 5.



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### LESSONS for SUNDAYS and HOLY-DAYS.

- Feb. 1st.—SEPTUAGESIMA.  
Morning—Genesis i. and ii. to 4. Rev. xxi. to 9.  
Evening—Genesis ii. 4. or Job 38. Rev. xxi. 9 to xxii. 6.
- PURIFICATION OF MARY THE BLESSED VIRGIN.  
Morning—Exodus xiii. to 17. Matt. xviii. 21 to xix. 3.  
Evening—Haggai ii. to 10. Acts xx. to 17.
- Feb. 8th.—SEXAGESIMA.  
Morning—Genesis iii. Matthew xxii. to 15.  
Evening—Genesis vi.; or viii. Acts xxiii. 12.
- Feb. 15th.—QUINQUAGESIMA.  
Morning—Genesis ix. to 20. Matt. xxv. 31.  
Evening—Genesis xii.; or xiii. Acts xxviii. 17.
- Feb. 22nd.—1st SUNDAY IN LENT.  
Morning—Genesis xix. 19 to 30. Matthew xxviii.  
Evening—Gen. xxii. to 20; or xxiii. Romans vi.
- S. J. MATTHIAS, APOSTLE AND MARTYR.  
Morning—1 Samuel ii. 27 to 36. Mark i. 21.  
Evening—Isaiah xxii. 15. Romans viii. to 18

THURSDAY, JAN. 29, 1885.

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

AS OTHERS SEE US—The following thoughtful and generous criticisms of the Church are republished in the Independent, as "A study of the Episcopal Church," by Professor Austin Phelps, D. D., of Andover, Mass, who is a Congregationalist. "A friendly study of the Episcopal Church discloses certain dominant ideas, which we who cherish Puritan traditions may with profit add to our stock of wisdom. One of those ideas is that of the *dignity of worship*. Of Christian worship no other branch of the Church universal has so lofty an ideal as the Church of England and its offshoot in this country. In all the liturgic literature of our language, nothing equals the Anglican Litany. Its variety of thought, its spiritual pathos, its choice selection of the most vital themes of public prayer, its reverent importunity, its theological orthodoxy, and its exquisite propriety of style, will commend it to the hearts of devout worshippers of many generations to come, as they have done to generations past. For an equipoise of balanced virtues it is unrivalled. Its union of intensity with simplicity will go far to protect its use from the danger of formalism, to which all fixed liturgies are exposed. The liturgic forms of other denominations

would be saved from some excrescences and inanities if the venerable Book of Common Prayer were more generally revered as a model. The stock of clerical anecdote, in which the infirmities of extemporaneous prayer figure so largely, is mournful for its repellent influence upon cultured minds. The growing taste among us for responsive worship, and for the alternation of prescribed with extemporaneous forms of devotion is a healthful one. With the increase of culture, in large communities especially, the demand must grow for such improvements upon our ancient ways. A valuable portion of the constituency most germane to our puritan churches will seek them elsewhere, if we do not provide them ourselves.

THE CHURCH AS A WITNESS FOR UNITY AND AUTHORITY.—Dr. Phelps considers that "Another of the ideas dominant in the Church of England, which as Congregationalists we do well to accept in such degree as our puritanic faith will admit, is that of the *unity and moral authority of the Church*. We have drifted to a perilous extreme in our advocacy of the principal of individuality in religious life. It often degenerates into individualism. Then the sequence is a thing of course, that eccentric and crotchety believers—and unbelievers as well—who can find a home nowhere else, steal one from a Congregational church. We have contended, not too stoutly perhaps, but too singly, for the liberty of a church as contrasted with the authority of the Church. Our inherited faith in this respect is truthful; but it is not all the truth. An equal principle lies over against it. That principle our Lord hallowed in the closing scenes of his life: "That they all may be *one*." But just so much as we undervalue churchly unity do we lose our sense of churchly authority. There is a moral power which nothing else creates in numbers compacted and unified. The power is the legitimate prerogative of the Church of Christ. A church can possess but an infinitesimal fraction of it, and that often infinitesimal in results. But the Church, the temple of the Spirit of God, is well nigh omnipotent. In no other development is the principle absolutely true: "*Vox populi vox Dei*." The Church of England does good service for us all in conserving this churchly idea. Divine life is concentrated in one true and living Church. That article of the Apostles' Creed, "I believe in the Holy Catholic Church," has more than apostolic authority. It is the word of God. It represents the power which is to convert this world to Christ." The world will never be converted to Christ, except by means and methods which bring to the front the Church of Christ. Christ lives in his Church. Every generation creates its voluntary organizations, which aim to do the work and represent the principles for which the Church exists. But they all work at disadvantage, because they do not represent Christ. In the end they all become effete, and pass away. The Church is the only representative of associated and compacted benevolence which has a destiny of conquest."

We commend the above to the study of those semi Churchmen who make a specialty of ignoring the very name of the Church!

THE HISTORIC CONTINUITY OF THE CHURCH.—One of the most thoughtful passages in Dr. Phelps' article is as follows: "The Church of England, furthermore, does good service in the conservation of the idea of the *historic continuity of the Church*. In her articles of faith, and in her form of worship, as well as in her years, she represents a venerable and eventful history. Institutions are strong which are built into ages of accumulated growth and achievement. A faith which has been handed down through ages of inquiry has solidity in the very fact of its endurance. Nothing else tries a truth, a book, an institution, a system, a man, as time does. The principle has special pertinence

in matters of religion. A creed which remote ages originated, and have sent down to later days, must have in it central truths which the world needs. The spirit of worship is deepened by the use of liturgic forms, in which holy men and women of generations have expressed their faith. It is a most formative element in the religious culture of children that they are taught to pray in the words which a godly ancestry have hallowed. To offer the prayers which their fathers offered, and to sing the hymns which their mothers sang, will set going sanctifying influences which will grow with their growth and strengthen with their strength. The Lord's prayer has been the most potent educator of childhood and youth that the world has ever known. If places are revered for the association with the great and good of ancient times, much more is the *language* sacred in which they have communed with God. This reverence for historic continuity as a factor in religious culture is found in no other Protestant sect so profoundly as in the Church of England. By her fidelity to it she does good service to the Church of the future. The only thing in which other denominations cultivate it largely is their hymnology. But why should we not foster it in the service of prayer as well as in the service of song? We teach our children to pray in the words of the Lord's Prayer. But why should we stop there in our recognition of the fact that prayer has a history? Might not our worship be elevated and enriched by sometimes using the prayers of Chrysostom, and St. Augustine, and Jeremy Taylor? We sing the hymn of St. Bernard; why not pray his prayer as well?"

THE CHURCH A WITNESS FOR STABILITY AND ORDER.—In the following tribute paid to the Church by the eloquent congregationist, Dr. Phelps, we hear a note of warning to many Churchmen. There are amongst us some spirits given to change, restless people, pining ever for new ways, especially those ways by which they will secure prominence by notoriety. Dr. P. dislikes this spirit, he says: "One other element of religious life, for which we have reason to respect the Anglican Church, is that of *order in religious observances, and a consequent distaste for reckless change*. We are creatures of routine in religion as in other things. The Scriptures recognize this, and Nature indorses it, in the institution of the Sabbath. The stellar universe is engineered on a sublime system of routine, more exact than clockwork. Duties which have to do with God, surely require to be performed with reverent decency; and to this, fixedness of succession and recurrence is auxiliary. The foundation for it is built deep in the constitution of mind. Episcopal usage in this respect, though to the taste of many it is too restrictive of individual liberty, yet to as many is helpful and strengthening. In periods when zeal runs away with wisdom, we find reason to prize the help of Episcopal fixedness and propriety. A reverent faith at such times always leans that way. The late Rev. Dr. Hawes, of Hartford, was by temperament and training a puritan of the Puritans. The athletic and progressive virtues of his Puritan ancestry were as innate in his blood as in theirs. Yet at the time of religious effervescence in Connecticut, when zeal ran even to profaneness, he said: "I thank God for the existence of the Episcopal Church." We all have reason for the same thank-offering when popular reverence is overborne by religious frenzy.

The Bible makes much of determination. Choose ye this day whom ye will serve. Strive to enter in at the strait gate. See that ye refuse not Him that speaketh. Quench not the Spirit. Escape for thy life. All this style of admonition and direction shows that the sinner has a host of obstacles between him and heaven; and he must push his way through, or perish.—H. Cuyler.

## INFANT BAPTISM.

SINCE Mr. Spurgeon wishes just now to have "one word of Scripture" on the subject of Infant Baptism, and since Christian Regeneration happens to be the special lesson of Christmas, it may be well to oblige him not with one only, but many words on this subject. First, it is observable that our Lord gave two commissions on the subject of baptism, the first in reference to the baptism of adults, and the other in reference to the baptism of infants.

Those who, in the order of time, were first to be admitted into His kingdom, whether Jews or heathen, must, from the necessity of the case, be adults. And hence it is that baptism in Holy Scripture happens to be most frequently spoken of in reference to the particular manner in which the first converts, to whom the apostles preached and wrote, received it. In regard to them our Lord's words are, "Go ye into all the world and preach the Gospel to every creature. He that believeth and is baptized shall be saved." In their case preaching and believing could not possibly follow, but must precede baptism. But inasmuch as the children of those who were converts to the faith, were to be baptized also, our Lord adds another commission, which especially includes them—"Go ye, therefore, and make Christians of all nations, by baptizing them into the (one) name of the Father, &c., and by teaching them to observe all things whatsoever I have commanded you." Everybody knows, as the margin of our Bibles tells us, that "teach all nations," is utterly inadequate, and most misleading, and that [the word used means "make disciples, or Christians of all nations." A glance at the margin of the last words in St. Matthew's gospel will show this, and all Greek scholars know that the participle "baptizing and teaching them," means the instruments whereby they were to be made and kept disciples. In this commission our Lord orders the baptizing, to precede the teaching, and He thus speaks prophetically of the ordinary method whereby Christians were to be made such "throughout all the days, till the end of the world."

Unless infants are admitted into His Church by baptism, this command cannot be obeyed. Infants under two years of age form the one-fifth part of nations; and it is as plain as a pike-staff that, if our Lord had continued the old Jewish rite of circumcision, and had said, "Go ye, and circumcise all nations," the Anabaptists would not have dared to ventilate their ridiculous fallacy.

That baptism is circumcision, and inasmuch as it is the "circumcision of the Holy Ghost," a great deal more both in power and extent; this St. Paul positively declares in Colossians ii. 11-13.

But our Lord goes further. He says of the *Brephé*, St. Luke xviii. 15 (*i.e.*, infants in long clothes), "Suffer them to come to Me, for of such is the kingdom of God."

But such infants cannot be brought to Him except in Holy baptism; and our Lord Himself positively declares this. He says that such are fit to enter His kingdom, but He also declares (and He cannot deny Himself) that "Except a man be born of" the two parents, "water and the Holy Ghost," he cannot enter His kingdom." Everybody knows that "a man" in this passage is "Tis," anybody; and even if his learning fell short of this, he might at least remember the similar passage in English (St. John xvi. 21), "for joy that a man is born into the world," where the word used is actually "man"—a human being, a man

child. Our Lord, therefore, declares that the regeneration of all Christians must follow the likeness of His own Incarnation; they must be "conceived of the Holy Ghost and born of the Virgin" Church. He had a Divine Father, and an earthly mother, and so must they. The Font is the womb of the Church, the side of Christ, whence the second Eve was taken, "with all her members written," in water and blood. The parallel between nature and spiritual birth is complete. The Holy Ghost engenders and begets; the Church presents, *i.e.*, conceives, and receives back the heavenly seed.

But, in order the more thoroughly to confute the deadly error of the Anabaptists, our Lord goes prophetically further still. Knowing what Satan would do in order to becloud His love to little children, He says, "Verily I say unto you, whosoever shall not receive the kingdom of heaven as a little child, he shall in no wise enter therein." He not only tells us that "little children" are fit for the kingdom of heaven, but that adults shall never enter it except they become (by active repentance and faith) like little children. The Anabaptist says that "little children" must become "adults" before they can enter the kingdom by holy baptism, and our Lord says the clean contrary—"adults must become little children." Can the force of argument go further?

But that which our Lord thus taught the apostles enforced. In the first sermon ever preached, when the kingdom of God came upon earth at Pentecost, St. Peter says (Acts ii. 80, 81), "Repent and be baptized, every one of you, in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost, for the promise (of remission of sins and the gift of the Holy Ghost in baptism) is to you and to your children." How the apostles practically carried out this doctrine we see in the case of the Philippian jailor, Lydia, Stephanas, and others, where, together with the adult converts to Christianity their families and households, which must necessarily have included many children, were all baptized with them.

We might continue our extracts from Holy Scripture to a considerable extent, but in dealing with Anabaptists we are not dealing with those who are critically "learned in the Scriptures." We might go on to show how St. Paul taught that where one parent had embraced Christianity, the children were "clean," *i.e.*, fit for baptism. Their "holiness" and innocency from actual guilt, allowed no bar to the operation of God's mercy and grace in the Sacrament. The children of a Christian parent are as "holy" as was the faithful and penitent Paul himself after his conversion. Nevertheless, in their case as in his, it is the hand of God alone working His own appointed instrument of baptism, which can avail to "wash away sins," whether original only as in their case, or actual as in his (Acts xxii. 16). Again, in Hebrews vi. 2, where the writer speaks of "Baptism of teaching," the most learned commentators agree that he speaks of the two kinds of baptism—adult and infant, whereby men are made disciples and pupils in the Church of Christ. Such arguments, though clear and convincing to the scholar, are thrown away upon the prejudice and ignorance of the man who is brought up in heresy. We might also dilate on the fact, which we have already touched, that baptism in the Christian Church has superseded circumcision under the old covenant. It will suffice, in conclusion, to remind our readers that the only question that ever arose

in the primitive Church concerning infants, was not whether or no they should be baptized, but whether or no, as in the case of Jewish children, they should be baptized before the eighth day. Fidus, an African bishop, put the question before St. Cyprian (A.D. 247). To this question St. Cyprian and a council of sixty-six bishops returned this synodical answer: "As to the case of infants, whereas you judge, that they ought not to be baptized before the eighth day after they are born, according to the rule of circumcision, we are all in our council of the contrary opinion. It was our unanimous resolution and judgment that the mercy and grace of God is to be denied to none as soon as he is born. For, if the greatest offenders, and they that have sinned most grievously against God before, have afterward, when they come to believe, forgiveness of their sins (and no person is kept off from baptism and grace), how much less reason is there to prohibit an infant from baptism, who, being newly born, has no other sin, save that, being descended from Adam according to the flesh, he has from his birth contracted the contagion of the death anciently threatened—who comes for that reason more easily to receive forgiveness of sins, because they are not his own, but other men's sins, that are therein forgiven him?"

Here we have both the practice and the doctrine of the primitive Church of Christ; and Bingham in his "Antiquities of the Christian Church" (Book xi. chap. iv.), shows beyond all possible doubt that there never was any other doctrine concerning infant baptism in the early ages of the faith.

—Church Times.

## THE CHURCH OF ENGLAND AND THE EVANGELICAL PARTY.

THE *Contemporary Review* for January, contains an interesting article under the above heading, by an earnest member of "the Evangelical party." The writer mourns over the tendency of modern Evangelicals to drift away from the old party moorings, and to draw nearer in heart and practice to their brethren of other schools of thought. He frankly admits that "the Evangelical party has declined in influence and members." Thirty years ago the *Record*, the organ of this party, and the *Guardian*, the organ of High Church, were equal in circulation, whereas to-day the *Record* has a circulation which is a mere fraction to the *Guardian's*. Since 1853 the income of the Additional Curates Society, which is High Church, has increased more than threefold, while that of the Pastoral Aid Society, which is Low Church, has not even doubled. A more conclusive test is the standing of the representatives of the Clergy in Convocation, wherein the writer admits "the High Church party has pretty much its own way." He declares that this falling off of the Evangelical party is "a decline in influence and motive force," and that as a party they fail to exercise that influence which their numbers entitle them to claim. He affirms, "not only in Church Congresses and in Diocesan Conferences, but in the whole working and organization of the Church, the High Church party have, if not absolute supremacy, at least a dominant and overpowering influence. By persevering work, by a noble readiness to undertake the forlorn hopes of the Church, the High Church party have fairly won for themselves the central position in the Church's line; a position which the Evangelicals, with their far greater advantages, might well have made their own! The cause of

this decadence of party is ascribed mainly to the work of the Evangelicals as a party being done. "It has introduced Evangelical teaching beyond its own pale, so that doctrines and phrases formerly characteristic of a clique have now become common property." The writer in using the word "clique" as descriptive of the party he is discussing, explains their falling fortunes more than he was aware of. Our Low Church friends have been and are too much given to a policy of isolation, both as individuals and as a party. The spirit of boastful and arrogant self-righteousness has been rampant amongst them. They have alienated all of more refined, gentle, modest neatness by the spirit which we recently saw evinced in the assertion by several of this party here, that the humble, faithful, consistent communicant, trusting simply to His Saviour for pardon and peace, is not fit to be a Sunday School Teacher unless he has been "converted" in the sense of those who set up this unscriptural party standard. The author proceeds to show that the Evangelical party represented in their earlier career the cause of spiritual religion, and a teaching which put prominently forward the doctrine of never ending punishment, the atonement, justification by Faith only and a more spiritual view of the sacraments. He points out that they now still are doctrinally as they were, but have altered their position by paying regard to good singing, well kept Churches, and a less ostentatious silence in regard to Churchmanship. "We need not," he says, "quarrel with the Evangelical Curate for wearing a coat and collar which thirty years ago would have marked him as that now forgotten creature a "Puseyite," nor with the Rector if he saves himself the trouble of a walk to and from the vestry by preaching in that surplice, which in his predecessor's eyes, was Protestant in the reading desk, but Popish in the pulpit." These, the writer sensibly makes merry over, but, with the bitterness so characteristic of his party, he condemns the moral cowardice which induces Evangelicals to seek allies, not in Evangelical nonconformists, with whom on all essentials they are one, but in High Churchmen from whom they in many essentials differ." The common practice of certain of the old Evangelical school of preaching in Nonconformist pulpits, is commended for modern imitation, and he asks why not have an interchange of pulpits, not with Churchmen of a higher school, but with Wesleyans, Congregationalists, Baptists, and so on? One function he calls on the Evangelical to fulfil is the raising the standard of the pulpit. That is easily said, but raising this standard means, higher and deeper enthusiasm, richer culture, wider intellectual sympathies, and a freedom from the narrowness of a "clique." The party here is now bent on a policy of suicide, so far as pulpit influence can bring this catastrophe, for it has established a College which seems especially designed to depreciate the educational standard of the clergy, as the influence it exercises is calculated to narrow the hearts, ossify the brains, cramp the sympathies and chill the generous enthusiasm of those whose misfortune it is to fall under such disastrous party training. We utterly dissent from the views of this writer when he counsels the Evangelical party to go back to its old policy. Surely his own words condemn such advice when he says, "The Church of England has never in all its history displayed so much vigour and earnestness as it is doing now."

The past policy of the Evangelical party has, he admits, reduced the party in influence and num-

bers. Surely that policy will not retrieve the fortunes it has damaged! The Evangelicals will do well to care less for being what their advocate calls "a clique." They must abandon their wicked endeavor to foist upon the Church a body of clergy especially trained to act as party agents, an enterprise which is treason to the cause of intellectual culture, fatal to manly independence of thought, speech and conviction, and blighting to the purity and elevation of spiritual life. They must learn to honour and love and associate with as brethren, their brethren of other schools of thought. They must cease to arrogate to themselves some undefinable spiritual glory as "converted," which leads them to put the faithful consistent Communicant outside the Christian pale as though he were a mere heathen and publican in comparison to themselves. They must cultivate that form of charity which thinks no evil and so cease to make railing accusation against fellow Churchmen. They must learn that men as Evangelical as themselves in all the essential of the Gospel are also Catholic in regard to those principles of the Church of England which bind her to the Apostolic age, principles which part from her only those who prefer modern theories to the faith once delivered to the Saints. Thank God! this work of grace and charity is fast progressing.

### Home & Foreign Church News.

From our own Correspondents.

#### DOMINION.

##### ONTARIO.

AMHERST ISLAND.—The offertory in this parish amounted, on Christmas Day, to the sum of \$50, which was presented to the Incumbent, the Rev. William Roberts. The members of the church, to show their high esteem for the said Rev. gentleman, also presented him with a beautiful fur overcoat, (prairie dog, black), and at the same time gave Mrs. Roberts a magnificent fur tippet. Among the donors was Mr. John McKeaty, a Roman Catholic, who, unsolicited, gave his assistance.

TRENTON.—Rev. Canon Rleasdel, Rector of St. George's Church, has been seriously ill for some days.

KINGSTON.—St. James' Temperance Society.—The regular monthly meeting of this Society was held on Tuesday evening, in the school house. There was an unusually large attendance, combining members of the congregation and of the Society. Mr. Pense was appointed chairman, and made a feeling reference to the loss sustained by the Society in the death of the late president, the Rev. F. W. Kirkpatrick. Several new members were added to the Society, and Mr. Corbett was elected president, pending the appointment of an incumbent.

A touching Tribute.—Mr. C. H. Corbett moved, seconded by Mr. I. A. B. Smith, "That this Society record the deep sense of loss its members feel in the death of their beloved pastor, the Rev. F. W. Kirkpatrick, the president of this organization, its founder and master spirit, who always was foremost in every good work and word: who devoted himself untiringly to promote every good cause, tending to elevate and beautify human life; and who illustrated by his loving and unselfish character, the precepts uttered by his lips; that we tender to his bereaved wife and family our heartiest sympathies, and invoke for them the care of that God who provides for the widow and the fatherless." Mr. Corbett expressed feelings of the deepest sadness and most profound regret, in rising to move the resolution, which was carried by a rising vote. A committee was appointed to take into consideration the erection, by the Temperance Society, of a suitable memorial to their late president.

LOMBARDY.—On Tuesday evening, the 18th ult., the Rev. A. J. Fidler was presented with a magnificent fur coat and Persian lamb cap, by the members of

the congregation of Trinity Church, Lombardy. Mr. Fidler was completely taken by surprise when he was made the recipient of so handsome and generous a gift. It may be mentioned that it was the intention of the congregation to have evinced their kindness and good will by this presentation during the Xmas season, but, through the unavoidable absence of the Incumbent at that period, it was necessarily postponed to the date above mentioned.

NAPANEE.—Epiphany Festival.—The annual festival of St. Mary Magdalene's Sunday School was held in the new Opera House, on the evening of Tuesday, January 13th. The attendance of the children, with their parents and friends, was large. Dr.—was kind enough to come from Ottawa to give an exhibition with his magic lantern, one of the finest in the Dominion. The views consisted of representations of statuary, copies of pictures by famous artists, historical and moral sketches, and comic scenes, 78 in all. Then followed the annual distribution of prizes to the scholars who had been fortunate enough to win them. The Christmas tree came next, and was, as might be expected, an object of much interest to the young folks. Santa Claus, the Archdeacon remarked humorously, had the scarlet fever, and was unable to appear, but he sent his remembrance to each child in the form of a nice and appropriate present.

KINGSTON.—The Bishop of Ontario did not promise to appoint the Rev. Dr. Wilson to the Incumbency of St. James' Church, provided that the people desired it, the Doctor was communicated with—and replied by telegraph, declining, and asking that his name should not be submitted.

ST. GEORGE'S.—There is some talk of the retirement of Dean Lyster, on an allowance of \$3000.

ARCHVILLE MISSION.—Trinity Church.—The annual missionary meeting was held on Monday evening, the 12th instant. The attendance was much larger than is usual on such occasions. Two ladies from Billings' Bridge, and one from Rochester, all three possessing good voices, and not a little musical ability, very materially aided the choir. Appropriate addresses were given by the Rev. Canon White, M.A., of Iroquois, and other gentlemen.

GLOUCESTER.—The following evening, the 18th instant, the missionary meeting at Taylorville took place. The church was filled. Miss Hayter, organist of Trinity Church, Billings' Bridge, a young lady held in high esteem by all who know her here, on account of her amiable qualities, presided at the organ in a very efficient manner. Mr. Carson, lay reader, Billings' Bridge, gave a good practical address, followed by the Rev. A. C. Jones, and the deputation from the Mission Board, Rev. Canon White.

Children's Festival.—The annual festival for the Sunday School children, usually held at Christmas-tide, took place during the Epiphany season, and was held on Wednesday evening, the 14th instant, in the basement of Trinity Church. Refreshments were served at six p. m. After a few songs and recitations, an address was given by the Rev. A. C. Jones, on the importance of Sunday Schools, the responsibility of parents, and the danger of neglecting the religious training of children. A tree loaded with presents was then exposed to view. Something was given to each child attending the Sunday School. All were delighted. The proceedings closed with the National Anthem.

PEMBROKE.—The entertainment given by the children of Holy Trinity Church, in the new Town Hall, with its blaze of electric light, on Tuesday, the 13th inst., surpassed the most sanguine expectations of its promoters. It is seldom that so many children (thirty in number, ranging from three to fifteen years of age), can be trained to take their parts so efficiently, without the slightest mistake or failure in the programme, and the rector of Holy Trinity has great hopes for his Sunday School in the future, the children of which, as a whole, are naturally clever, docile, and loving. When so many took part, and all acted so admirably, it would be invidious to draw comparisons, but mention must be made of a few; for instance the clever and amusing speech of Miss Eva Hollinsworth, a child of barely three years of age; a similar one by Master Traver Sweatman, who is, to all appearance, a natural born orator; "The Milkman," by Mamie and Willie Cameron; "What we would like to be," by a number of little girls; "Woman's Rights," by the Misses Code and Kelly; "The Building Bee;" "Mother's Dead;" and "The Old Woman in the Shoe,"—the latter by Miss May Loucks, and numerous little ones in her care; to say nothing of three pretty tableaux. All have since been spoken of

as particularly good. As this is the first thing of the kind attempted by the Sunday School of Holy Trinity Church, the results have been most satisfactory, \$60 being the gross proceeds received by the gentlemen (the wardens of the church), who kindly filled the arduous post of door-keeper, and who hope to add the result of these little ones' labours to the fund of the church. The Rector and his wife, having had the sole pleasure of training the children, are justly proud of their young proteges.

### TORONTO.

**THE LONDON SOCIETY FOR PROMOTING CHRISTIANITY AMONG THE JEWS.**—The Rev. Johnstone Vicars, Secretary, acknowledges, with many thanks, the following contributions:—A Student in St John's College, Winnipeg, \$1.00; Mrs. J. D. Smith, \$1.00; Miss Florence Hodgins, 50 cts.; Hon. S. H. Blake, \$5.00; Mr. Geo. H. Rowswell, Benlan, Man., \$20.00; S. B. Harman, Esq., \$4.00; Mrs. Ardagh, \$2.00; Mrs. Denroche, 50 cts.; Mrs. Geo. Mackelcan, Hamilton, \$2.00; Sir Hugh Hoyles, Halifax, \$5.00; C. H., Ottawa, \$5.00; Mrs. Allenby, Galt, \$2.00; Friend, by Mrs. Allenby, \$3.00.

**For an Emigrant Persecuted Jew.**—H. O'Brien, Esq., \$1.00; J. Grant MacDonald, Esq., \$1.00; Hon. S. H. Blake, \$2.00; J. G. B., 25 cts.; B. H. Dixon, Esq., \$2.00; E. H., \$1.00; A Friend, \$1.00; Mrs. Draper, \$1.00; Rev. J. Vicars, \$3.75; Total, \$18.00.

In December an enquiring emigrant Jew presented himself to Mr. Vicars. He had been driven from England by the persecutions of relations, and of his own wife. He had left home in such haste that he had no credentials, beyond his Jewish countenance, his respectable appearance, and his evident sincerity. Trusting in the Lord for guidance, lodgings were obtained for him. He could not get employment in the city, and he decided to go to New York. Mr. Vicars went to a few friends of the cause, soliciting sufficient to pay for his week's board, and to pay his ticket to New York. His worship, Mayor Boswell, kindly granted him a pass to the Bridge, and the above contributions, in all \$18.00, were raised. He left here on Christmas Day, with commendatory letters to the Rev. Messrs. Rainsford and Freshman.

**THE MUSIC QUESTION.**—*St. James', Toronto.*—Quite a flutter of excitement has been raised in the more conservative members of St. James' by a report that the members of the Choir were being trained to respond, and generally prepared for the duties of a Church Choir. It was also reported that the intention was entertained by the Rector of placing the choir in their proper place, as well as entrusting them with their proper duties. Such innovations were alarming indeed! It has been decided, we understand, to place the choir, for one month, in its right place, at the intersection of nave and chancel. It is certainly a very extraordinary and anomalous state of affairs for the choir of St. James', a church which is nothing, if not puritanical, to be placed in the same position as at present, as that customary in Roman Catholic churches. We doubt whether the experiment will be a success, unless the organ is also moved, as our choirs are not sufficiently well trained to be self-reliant, and they will find the gap between themselves and the organist tend to confusion.

**THE LANGTRY VERSUS DUMOULIN SUIT.**—Although Canon Dumoulin has honorably refused to allow his name to be used in appealing this case, the vestry intend to appeal to the Supreme Court for a reversion of the "righteous judgment," already given against them in the Ontario courts. We are told that some \$10,000 have already gone into the pockets of certain prominent members of St. James' congregation, as fees in this case, and it is certainly significant that those who have been pressing the vestry on are lawyers who have reaped, and hope still to reap, large incomes from this shameful suit.

The Church Women's Mission Aid have removed to No. 352 Yonge St., 8 doors above Elm, over Husband's dry goods store, where the sewing meetings will now be held, and where all parcels must be sent.

**CHURCH OF THE HOLY TRINITY, Y. P. A.**—The fortnightly meeting of this thriving society was held on the 22nd. A pleasing programme of vocal and instrumental music was performed by various members, including one selection by the Vice President, the Rev. J. Nattras. Mr. John Hague gave a varied selection of readings from translations of Polish poetry, which was much appreciated, being so novel and interesting, as depicting the life of a people little known. The

members spent some time socially enjoying "the cup that cheers," &c.

**Concert of the Holy Trinity Choir.**—The choir of this church have arranged to give a most excellent Concert on the 29th inst., at the All Saints' School-room kindly lent by the Rev. A. Baldwin. As the proceeds are intended for purchasing a Choir harmonium, we trust the concert will be a great success.

**A CORRECTION.**—In our article on the Wycliffe celebration, a printers' error made us say "No quotations from writers of eminence," instead of "two quotations, &c." We regret this error, as it does an injustice to the speaker criticized.

**BRAMPTON.**—*Christ Church.*—A "Bell" concert was given by members of this church, and their friends, assisted by the Brampton orchestral band, for the laudable object of raising funds to meet the expenses in providing and erecting a bell for the tower of their newly acquired church on Queen St., and although the proceeds were not so large as may have been expected, from the really good programme provided, yet the attendance was very fair, and the receipts reaching to the neighborhood of \$23. It is to be hoped that all church people will turn out in force on future occasions, this being but the advent of a series of like gatherings, and so give a helping hand to such praiseworthy work.

**ALNWICK.**—*Address and Presentation.*—On Friday, the 9th inst., there was a surprise and presentation at Mr. Thos. Drope's residence in Alnwick. A purse was presented to Miss E. Drope, containing about \$50, with the accompanying address. There was a large company of friends, who were sumptuously entertained, both with the choicest viands and excellent music. They remained in friendly conversation and social enjoyment until a late hour, when the happy proceedings concluded with prayer.

*Address to Miss Eliza Drope, Organist of St. James' Church.*

MY DEAR MISS DROPE.  
It is with very much regret that we learn of your early departure from our midst. Brought up a member of St. James' Church, you early became a centre of church life, to our interesting congregation. As organist you have enlivened our church services with the Holy Chant and the Song of Praise for a period of not less than 14 years. You have also been an indefatigable missionary collector, a zealous teacher in Sunday School, and your services have also been freely given in aid of every good work by which the Lord's cause might be promoted. But we would fail to do you the justice you deserve if we omitted to mention your kindly disposition, your christian character, and your consistent exemplary conduct, which have made you many friends, and endeared you to us all. All these things conspire to make us very sorry to lose your presence and influence from our church and community. But since it is the will of the inscrutable and all-wise Ruler of the Universe, we are assured that it must be for your future welfare and happiness that you should be separated from us. And we, knowing of your removal, have called upon you this evening to present you with this purse, (which you will please accept), as a small testimonial of our approval and appreciation of the valuable services which you have rendered to the cause of the Church and to us. And while we still hope from time to time to hear of your future welfare and happiness, in your new sphere of duty, you may be assured that our kind regards will accompany you, and we earnestly pray that God's blessing may attend you through all this present life, and that you may be eternally happy in the life to come. Signed on behalf of the congregation. John McCleary, Incumbent, Edward Wier, James Leeper.

**BRIGHTON.**—The ladies of St. Paul's Church held a very successful bazaar shortly before Christmas, realizing the sum of \$130, Mrs. J. Austin, wife of our valued church warden, being mainly instrumental in carrying on the work to a successful issue. On New Year's day our annual Sunday School entertainment took place in Proctor's Hall. A magic lantern, kindly lent by the Rev. J. Harper, of Grafton, gave the children great delight. A large party of the members of the English Settlement congregation assembled at the residence of the Incumbent, the Rev. R. H. Harris, on the evening of January 16th, presenting a purse of twenty dollars to Mr. Harris, and a good supply of meat, vegetables, and other necessaries for house-keeping. The Christmas offertory largely exceeded that of last year, and church work in the parish is steadily going on, and increasing.

The C. W. M. A. desire to acknowledge, with many

thanks, the following donations:—H. Rowson, Esq., books; Miss Burroughs, a large quantity of extra good cast-off clothing, \$40; All Saints' S.S., 26 Christmas toys; Chapter House S. S., London, 82 toys, clouds, &c., and 17 dolls, \$17; Church of the Redeemer, clothes, toys, and books, \$31.90; Mrs. Weir, Brampton, 24 articles; Anon, 19 articles of clothing, \$6; Mrs. Harding, Apsley, a quantity of wool, 2 vests, and 1 coat; Mrs. Draper, needles, thread, and tape; 20 minutes brass, and St. Luke's S. S., 102 articles, \$39; the Messrs. Rowson, Eng., \$4.80, for W. & O. fund of Algoma.

### NIAGARA.

**FERGUS.**—The winter meeting of the Ruridecanal Chapter of Wellington was held in this parish on Tuesday and Wednesday, Jan. 18th and 19th. Those were present: Rev. Rural Dean Spencer, of Elora; Rev. J. Morton, of Fergus; Rev. A. J. Belt, of Arthur; Rev. R. S. Radcliffe, of Mount Forest; Rev. J. B. Cooke, of Palmerston; and Rev. R. T. Webb, of Luther. On the evening of the 18th inst. Rev. R. S. Radcliffe preached on the subject of *Education*. On the evening of the 19th addresses were delivered on the same subject by Rev. R. T. Webb, and Rev. J. B. Cooke. At the private sessions of the chapter, the members read and considered Exodus 1., and Acts. ii., the latter in Greek. They gave some attention also to the Communion Office and Article xii. Arrangements were made for holding missionary meetings in several of the parishes in the deanery. It was suggested that the funds of the chapter should be allowed to increase until they are sufficient for the purchase of a small printing press, which might be useful for printing pastorals, small tracts, special prayers, &c. It was decided to hold the next meeting in Palmerston, on the first Tuesday and Wednesday in May.

**ELORA.**—The Incumbent lately delivered a lecture at each of his stations on "The Holy Land," illustrating the subject with a large number of photographic transparencies. Last April he changed the time of holding the Sunday School in Elora from the morning to the afternoon. The result has been that a large Bible class has been formed, even a few married persons belonging to it, and the average attendance of the whole school has been increased twenty-five per cent. By having morning service in Elora at 10.30, and afternoon service at Alma at 2, the Incumbent can himself attend Sunday School in Elora in the afternoon. Lately Mr. George Browne, Excise officer, has consented to assist him in conducting the school.

**HAMILTON.**—*St. Mark's Literary Society.*—The first meeting of this society was held in the choir room of the church, on Monday, 12th Jan., when those present were enrolled as members. The following gentlemen were appointed officers of the society:—Rev. R. G. Sutherland, President; Geo. E. Mason and E. J. Ambrose, Vice-Presidents; J. L. Whatly, Secretary-Treasurer; C. P. Oliver, E. H. Farrow, J. R. Code, and Geo. H. Fairclough, Managing Committee. The future meetings will be held every Monday evening at eight o'clock.

### HURON.

**DUBLIN.**—Divine service was held in St. Mary's Church here on Christmas Day, at 2.30 p.m. The rector, Rev. P. B. de Lom, preached and administered the Holy Communion. This church has been much enlarged and improved lately, and a chancel presented by the rector, assisted by London friends and fellow Churchmen. It was consecrated by the Bishop of Huron on 22nd of November, when also a class of twenty-eight persons were confirmed, nineteen of whom belonged to the Staffa mission six miles distant from here.

**STAFFA.**—At this thriving mission station Divine service was held by the Rev. Pierre B. de Lom, rector of Mitchell, on Christmas afternoon, at half-past four. There was a good attendance. A sermon was preached suitable to the glorious event commemorated, and the Lord's Supper administered to an earnest band of communicants. It is contemplated erecting a church here during the coming summer. May the Lord richly bless our Church in this district.

**LONDON.**—The annual Christmas festival of the Sunday school was held in the school-house on the last Tuesday of the old year. The room was filled in every part by the children, teachers, and parents. It

was a very happy meeting. The readings, recitations and choruses showed the careful training by the organist and the school in its every department evince the valuable superintendence of the rector, Rev. Canon Smith. The appearance of Santa Claus at the close of the meeting was heartily greeted by the little ones.

**WARDSVILLE.**—The Sunday school entertainment of St. James' Church was one of the most successful ever held in Wardsville. Christmas Carols, dialogues, readings and recitations as well as vocal and instrumental music made the meeting a very bright and pleasing one. The school is flourishing. The voluntary contributions for the year were over forty dollars, not bad for Wardsville. One young scholar, a female, had 499 credit marks out of a possible 500.

**NEWBURY.**—Christ Church, as also St. John's Church, Glencoe, are with St. James Church in the Wardsville mission. One report from the Sunday-school of Newbury is equally favourable with that of Wardsville. Their entertainment was held in the Newbury Town Hall on New Year's Eve. To Miss Graydon and the several Sunday-school teachers deserved credit is given for their unwearied labours in training the young members of the Church in true doctrine and discipline. The Incumbent, Rev. W. J. Taylor, has our hearty congratulations for his prosperous Church nurseries.

**DORCHESTER.**—The increase of the number of communicants in the Church is an unerring proof of her growth and real prosperity. The number of the confirmed in all our missions is very great, and increasingly so. The number of Church communicants published annually would be very instructing and encouraging. In the three feeble churches in Dorchester mission, there were, on the 4th of this month, received into the full communion of the Church, thirty-three young candidates by the apostolic rite of the laying on of hands.

**THE FOREST CITY AND THE FESTIVAL SEASONS.**—Not only has the numerical strength of the Church grown, but, what is greater importance, the Church principles, order and doctrine are better known, and more firmly established in the minds and hearts of her people. This is manifested by the observance of her festivals and the more decorous order of her services. The festival of the Circumcision was duly observed by her members in her houses of worship. In St. Paul's Church there was a very large congregation, and an excellent appropriate sermon from the text Eph. v. 1 was preached by the rector. On Epiphany there was the service for the day and a brief address from the rector. The congregation was small, the morning being very unpropitious. The observance of Epiphany is a new thing here, and the only church in which it was observed was St. Paul's.

**WALKERTON.**—His Lordship the Bishop of Huron has appointed Rev. James Ashton, sometime Incumbent of Princeton, to be the Incumbent of St. Thomas' Church, Walkerton.

**THORNDALE.**—New Year's evening, the twenty-fourth anniversary of St. George's Church, Thorndale, was celebrated in connection with the Sunday-school Christmas tree. The tree presented a very handsome appearance, laden with its fruit of various costly gifts numbering about seven hundred. The attendance was large. The Incumbent, C. W. Ball, presided. There was excellent music by the choir and the Sunday-school children, and Mr. Cosgrove, of St. Mary's. There were addresses from several visiting friends. The proceeds of the entertainment were fifty-three dollars, to be devoted to the parsonage fund.

**INGERSOLL.**—The reception by the Lord Bishop of Huron in the basement of St. James' Church on Saturday evening, January 3rd, was a very pleasant affair. The ladies of the congregation had very tastefully prepared the repast provided by them for the occasion. The interchange of friendly greetings and the presentations by Rev. E. M. Bland and Major Hipkins to the Bishop and Mrs. Baldwin, and the circulation of the tea and coffee by the ladies of St. James', were much appreciated. When the ceremony of introductions was over, and the good things of the feast had disappeared, Rev. Mr. Bland briefly conveyed to his Lordship the congratulations of those present on this, his first visit to the parish. Major Hipkins seconded Mr. Bland's remarks in a few appropriate words. On Sunday at matins his Lordship, assisted by the Rector, Mr. Bland, conducted the services which lasted

until 2.30 p.m. The Bishop preached a most impressive sermon. The Bishop assisted by Mr. Bland administered the Holy Communion. At evening the congregation was so large that many could not obtain entrance to the church. The service was conducted by Mr. Bland, after which his Lordship admitted to full communion of the Church thirty young candidates presented by the Rector.

**BOTHWELL.**—At the Sunday-school entertainment of Grace Church, held in the Town Hall on Christmas eve, an address accompanied with a purse of money was presented to Mr. Thomas Burnside, who has long and faithfully fulfilled the office of Sunday-school superintendent. The presentation was made by Alice Clarke and Fred. Squire on behalf of the Sunday-school teachers and scholars.

**MARKDALE.**—The annual Christmas tree entertainment of Christ Church, Markdale, Rev. J. Ward, Incumbent, was held in the Orange Hall on Tuesday, the 30th ult. Notwithstanding the very unfavorable state of the weather and roads, the attendance was large, the hall being completely filled. The singing and recitations of the Sunday-school scholars were well rendered. The Christmas tree was laden with valuable presents and looked beautiful when illuminated.

**WOODSTOCK.**—The annual meeting of the Bible Society was held in new St. Paul's Church on Wednesday evening, 7th inst. There were fully five hundred people present, who were addressed by the ministers of the town. All the ministers in Woodstock in an Anglican Church!

**CHAPTER HOUSE.**—Rev. Mr. Hicks, at the request of Bishop Baldwin, has consented to officiate in the Chapter House for a few weeks, the Dean being still unable to perform any clerical duty, and the Rev. T. O'Connell being incapacitated for officiation since his severe illness. Rev. Mr. Hicks was educated in Huron College, and was ordained by Bishop Hellmuth. He officiated as assistant to the Ven. Archdeacon Elwood for five years, and then left to accept appointment as assistant in Trinity Church, Winnipeg. This position he occupied for two years. He was then deputed on a mission to England. Previous to his departure he was presented with a purse of money by the congregation of Trinity Church.

**PORT STANLEY.**—Winter in this Canada of ours is not so dull and inhospitable place as is represented by some. The thermometer may move many degrees below zero, but the cold has little effect on the warm-hearted Canadians. The sleigh rides and social gatherings, and even the Church festivals, are very delightful affairs. The benevolent motive that urges Church members, ladies especially, to labour preparing for the Church socials, and to brave the midnight air of the Christmas tide, adds to the pleasures no little. Port Stanley has had its holiday party. Jan. 8.—The concert and charade which took place on Tuesday evening last proved a success, the Town Hall being completely filled. The programme, with a slight exception, was faithfully carried out. Messrs. Green and Helyer, of this city, were not the least prominent, and afforded much entertainment, the former in an instrumental selection, and the latter in a vocal performance. Miss M. Raymond and Mr. Pope, also of this city, performed their parts in a suitable manner. The Literary Society of St. Thomas also added considerably to the entertainment, their part being more especially the charade, which was creditably done. Rev. H. Banwell, the Incumbent, acted as chairman on the occasion.

**HUNTINGFORD.**—A short time ago, an entertainment under the auspices of Huntingford Guild, in aid of Christ Church, took place, which was very successful. The net proceeds amounted to \$47.

**EAST ZORRA.**—Christ Church, Huntingford and Trinity Church, were tastefully decorated for Christmas. The services were well attended and heartily rendered. The Huntingford congregation presented the rector, the Rev. Geo. W. Racey, with a Christmas gift of \$50.

Christ Church Sunday-school had a treat given them by the teachers at the residence of Mrs. Dawson. They assembled on Wednesday afternoon, 31st ult., at two, and spent the afternoon enjoying themselves, playing games, etc. After refreshments had been served by the teachers, a present of books, which was a gift from Mrs. Dawson, was distributed among the scholars by the rector.

ALGOMA.

**MARY LAKE MISSION.**—Divine Service morning and evening was held in Christ Church, Port Sydney, and in St. Mary's Church, Beatrice, on Christmas Day. Both churches were appropriately decorated, and gave evidence of earnest work on the part of their respective congregations, as well as a display of good taste. A striking feature of the decorations in Christ Church, Port Sydney, was a "Screen" in the form of three arches, the centre arch being somewhat higher than the others, and surmounted by a plain Latin Cross bearing the initials I. N. R. I. in white and scarlet. Each arch bore appropriate texts, breathing the teaching of the day. A good congregation assembled to commemorate the incarnation, and the spirit of "Good-will" was practically displayed by an extra large offertory, which in accordance with the Bishop's pastoral was handed to the Clergyman. Although kept waiting for over an hour (on account of some heavy travelling,) a large congregation greeted the Incumbent on his arrival at St. Mary's Church, Beatrice. In spite of the crowded church, room was found for a small party from Port Sydney, and additional interest was given to the service, by having an organ (kindly lent for the occasion) to accompany the singing. This was the first Christmas service for some years in Beatrice, and the appreciation of the people was evinced by the large and attentive congregation, and a most liberal offertory. The Rev. R. W. Plante conducted both services.

**PORT SYDNEY, MUSKOKA.**—A most successful Christmas festival for the Sunday schools of Christ Church, Port Sydney, and Holy Trinity, Brunel, was held in the Music Hall, on Tuesday, Dec. 30th. Many children walked from five to eight miles through a steady down pour of rain. The children entered very heartily into the various amusements provided for them. A bountiful Christmas tea was afterwards partaken of. Before tea all united in singing "Praise God from whom all blessings flow." Each child then handed the Incumbent a Christmas offering for the Indian children of Algoma. This being a freewill offering on the part of the children, was the most pleasant feature of the evening. Tea over, games and music were the order of the evening. A pleasing effect was now produced by the singing of that glorious Christmas hymn, "O come all ye faithful" by a quartette of voices behind the scenes. A curtain gradually rose and disclosed to the expectant children "The Tree" in all its brilliancy. The candles had almost passed the stage of usefulness before the last gift was handed down, not a child was forgotten, and the picture of true happiness manifested on the faces of all the children, would doubly repay the many kind friends who so generously assisted us in providing for the little ones, special prizes were awarded to those scholars whose attendance, conduct and lessons merited such. Prizes were also given for the best answers (written) to series of Bible questions given during the summer. As these prizes were nearly all donated from friends outside, the interest was thereby greatly increased, six beautiful prizes were thus carried off. Three in each division (junior and senior) each bearing the names of the donator. The following gives the list of those who awarded these prizes: His lordship the Bishop; the Ven. Archdeacon Lindsay, Waterloo, Diocese of Montreal; the Rev. Canon Henderson, Montreal; the Rev. A. H. Baldwin, Rector of All Saints, Toronto; A. Sydney Smith, Esq; and the Incumbent.

**Presentation to the Incumbent.**—A most unexpected incident at the above festival was the presentation of a beautiful clock to Mrs. Plante, from the teachers of the Sunday School, followed by an address to the Incumbent, the Rev. R. W. Plante, expressive of "goodwill" on behalf of the various congregations in the mission, which was practically manifested by this gift of an elegant new cutter, robe, and harness, being a joint wedding and Christmas present. This happy festival was closed by singing the Doxology. Although specially for the children, yet the congregations of both churches were well represented by adult members also.

**GRAVENHURST.**—Mr. Ennis desires to return sincere thanks to the Ladies of the C. W. M. A. Toronto, for a packing case containing books and toys for a Christmas tree, and useful articles of clothing, for the Sunday-school at Northwood and the poor. Also \$2 kindly given by the Bishop of Algoma for the same purpose.

**HILTON.**—The Rev. H. Beer, desires to acknowledge, with many thanks, the receipt of a pair of beautiful cushions for the chancel of the Jocelyn Church, from Miss M. Cartwright and Miss Baldwin, Toronto. He

has also received from Miss E. B. Westmacott, England, a magic lantern with which he hopes to raise some money towards a new church at Richard Landing, a station in his mission.

**BARDVILLE.**—Dear Mrs. O'Reilly.—We the undersigned scholars of the C. E. S. School, of Bardville, through our Superintendent, desire to thank the Church Woman's Mission Aid Society, for their kind presents sent to us for the Christmas tree, which has proved a nice treat for us at this season of festivities. We shall long remember you for your great kindness in thinking upon us in this section. Wishing you all a Merry Christmas and a Happy New Year. Nellie Bard, Otteli Totty, Minny Lurkey, John Harper, Ed. T. Austin, Rudolph Totty, John Naismith and thirty-five others. I also desire to return my great thanks to the ladies and yourself. Yours obediently, Henry Austin, Superintendent and churchwarden, C. E. S. S. Bardville. We wish you to please send this to the Church papers.

**PORT SYDNEY.**—The Rev. R. W. Plante, acknowledges the following contributions toward the fund for rebuilding the parsonage at Port Sydney:—S. A. Openshaw, Southport, England, a cheque for ten shillings; Miss Letroy, Uppercross, Reading, England, a cheque for four pounds; E. Bosanquell, Bristol, England, a cheque for one pound one shilling; Mrs. Chas. Coate, Memphis, Tenn., five dollars. Also express my gratitude and thankfulness, through your columns, for the valuable contributions sent me for the "Christmas tree" in my mission, and also for general purposes. I am deeply indebted to the following friends for the above:—Geo. E. Robinson, Esq., Mrs. Robinson, Mrs. Geo. Codd and the Ven. Archdeacon Lindsay, of Waterloo, Que.; the Rev. Canon Henderson, Montreal; the Rev. A. H. Baldwin, Mrs. Buchan and Miss Spence, of Toronto; also from St. Peter's Church, Toronto, per Mrs. Boddy, a box; from St. Luke's Church S. School, Waterloo, P. Q., per Mrs. Robinson and Mrs. Codd, a parcel; from St. Timothy's Church S. School, Collingwood, Ont., per Miss McMaster, a parcel and a valuable and choice lot of Christmas cards from an unknown friend in England.

**RUPERTS LAND.**

*Outline Sketch of the origin and growth of the Church of the North-West.*—The first Church of England clergyman engaged in missionary work in Rupert's Land, was the Rev. John West, who came here from England in 1820, or just sixty-four years ago. Toronto was still "Muddy Little York;" Kingston had not yet, by twenty years, become the capital of United Canada; Ottawa (then Bytown) was little better than a group of huts in the heart of a wilderness; and, indeed, the whole "Ottawa valley" was an almost unbroken forest. The age of steamboats had only dawned. The primeval "batteau" still did duty on the St. Lawrence and the Ottawa as the principal vehicle of transportation. Access to Rupert's Land and the Red River, or Selkirk settlement, where the fine city of Winnipeg now stands, was by way of Hudson's Bay, and in the sailing vessels owned by the Company of that name; first to Port Nelson, and thence by sledges traversing many hundreds of miles of the bleak, rugged and unbroken solitude. What a 'trip' that must have been over this then desolate region. The missionary life here to-day is far from being "a bed of roses;" What then must it have been in those early days?

Mr. West was brought here by the H. B. Co., probably acting in conjunction with the English "Church Missionary Society." He was followed in 1823, or three years later, by the Rev. Mr. Jones; and in 1825 by the Rev. Mr. Cochrane, who was subsequently Archdeacon of Assinaboia, and died here.

In 1841 the Rev. Abraham Cowley was sent out to Montreal with a view of his accompanying Bishop Mountain, of Quebec, to the Red River Settlement. This, however, was found to be impracticable; and he returned to England. The following year he came out to York Factory; and, in 1844, was raised to the priesthood by Bishop Mountain, who had reached the Red River that year, travelling the entire distance from Lachine in a canoe. This must have been a most formidable undertaking; but the Bishop always felt a deep interest in the spiritual welfare of Rupert's Land. He arrived here on the 19th of May, forty years ago; and the 22nd of June held the first confirmation ever held in the North-West, the same day on which Mr. Cowley was priested. Shortly afterwards he set out on the return trip; and arrived at Quebec in the month of August. From this statement it will be seen how great was the lack of Episcopal oversight forty years ago in that vast region now covered by no less than six bishoprics, presided over by a

many Bishops; every one of whose dioceses is immense in its geographical extent, and most difficult of operation. A Bishop out here truly needs all the heartfelt sympathy and substantial help which can be spared by the Mother Church and her elder daughters.

But, to return. About the time of Bishop Mountain's visit the first effectual step was taken toward the foundation of a Bishopric for Rupert's Land. It came in the shape of a bequest for that purpose, of £12000 sterling, by Alexander Leith, a Chief Factor of the Hudson Bay Company. The H. B. Co. itself also executed a deed about the same period, adding an annual grant of £300 sterling to the Episcopal stipend; and this has been continued to the present day. The "Leith bequest" is invested in the 3 per cent consols, England. Rupert's Land was erected into a See by letters patent, issued 21st May, 1849.

The Bishopric, thus constituted and endowed, was offered to, and accepted by, the Rev. David Anderson, who was born in 1814; and consequently then about thirty five years of age. He received his primary education at the Edinburgh Academy; where he had as a fellow-pupil in the same class, Archibald Campbell Tait, late Archbishop of Canterbury. Subsequently he entered at Oxford; where he graduated; B. A. in 1836, and M. A. in 1839. He held, successively, the Vice-principalship of St. Bees College, Cumberland; and the perpetual curacy of All Saints church, Derby. After his resignation of the bishopric of Rupert's Land in 1865, he returned to England; and received the Rectory of Clifton, which he still holds. He is now seventy years of age; and in a most enfeebled state of health.

The consecration of Dr. Anderson as the first Bishop of Rupert's Land took place in Canterbury Cathedral in 1849. On the 7th of June in the following year, to the great relief, doubtless, and unbounded delight of Bishop Mountain, he sailed for York Factory, and reached the Red River Settlement in October.

Meantime the Rev. John McCallum, who had been ordained by Bishop Mountain, and had been in charge of the first school in the Red River settlement, had died—in 1849. From his Academy, St. John's College School has been developed. Mr. Isbister, since then a liberal benefactor of the church, had been one of his pupils; some of whom, uniting together, founded a scholarship,—contributing £1160 sterling for the purpose. Mrs. and the Misses McCallum, also, have presented St. John's College with his valuable library, together with an Annual donation of £30, for the purchase of philosophical instruments and other apparatus; amongst which is a chrometer which cost \$1000.

Bishop Anderson was a widower, with three sons. His sister kept house for him during his residence in Rupert's Land. The schools of the settlement were taught by excellent masters; and sustained by the C. M. S. The first Missionary meeting was held on the 10th of January, 1850; at which Colonel Caldwell, Governor of Assinaboia, as the whole country was then called, contributed £50 sterling.

On the 22nd December, 1850, Bishop Anderson ordained the first native missionary, the Rev. Henry Budd. He laboured at Nepowewin, on the Saskatchewan, at Cumberland, and at Devon. Here, after a long career of great usefulness, he died, deeply regretted. He was an able man, and a faithful servant of his Master.

In the Spring of 1852 the Red River overflowed its banks, deluging the country far and near. Bishop Anderson, who resided at St. John's, was obliged to flee for refuge to the parish of St. James' on the Assinaboine, now within the limits of the city of Winnipeg. He made his escape in a bark canoe, managed by two Indians. The old St. John's church, which had undergone a somewhat costly renovation, was reopened in June of that year. The preceding year a brother of Bishop Anderson had donated the sum of £2000 sterling to the C. M. S. for the purpose of assisting in providing the ministrations of the church in the Territory about Moose Factory, and Albany on James' Bay; and, thus stimulated and encouraged, the society had sent out Mr. Horden as a Catechist in those parts.

In the summer of 1852 the Bishop set out for a visit to that portion of his vast diocese. The journey thither occupied nearly a month; and the visit itself, three weeks. On Sunday, the 22nd of August, he ordained Mr. Horden deacon. The candidate was presented by the Rev. E. A. Watkins, who had arrived at Moose Fort the Thursday previous. One week later the Rev. Mr. Horden was raised to the priesthood; and, in 1873, when the first subdivision of the diocese of Rupert's Land was made, he was advanced to the Episcopate as the first Bishop of Moosonee. Many of your readers will remember his visit to Ontario, some three or four years ago, after thirty years labour in the bleak inhospitable regions about Hudson Bay. During Bishop Anderson's visit he baptized twenty-five infants and seven adults; and confirmed 180 persons in all. There are now about 1,600 Christian Indians, and two or three hundred

whites, on the shores of James' Bay, subsisting chiefly by fishing and the chase.

In 1853, the Bishop visited the Missions at Cumberland and English River. The missionaries at these points had evidently laboured to some purpose. Speaking of what he found here, his Lordship made use of the following words: To see a day-school of eighty at Christ Church, and a Sunday-school with 91 children to find, higher up, a Sunday-school of nearly fifty; in which the senior class could repeat, almost without error, the first chapter of St. John in our own language and in their native tongue, would, surely, prove that education is penetrating the land, and producing some impression; and that the darkness is gradually passing away." Such was the language of Bishop Anderson thirty years ago.

His first charge to his clergy, who then were only ten in number, had been delivered in 1850. His second occurred in 1854; when two Archdeacons were created, and named respectively Assinaboia and Cumberland. The name of the former was subsequently altered by Act of Synod to that of Manitoba.

(To be continued.)

**UNITED STATES.**

**VIRGINIA.**—The Church in Virginia has now thirty-one missionaries out of her 153 clergy and two Bishops. She has besides 90 lay readers and more than 13,500 communicants.

The *Church Press* says: In Chicago alone there are now pending 647 divorce suits. Bad as that showing is, Philadelphia is ahead of it by 61, there being 718 docketed for hearing in that city. Of these 426 have been brought by wives against their husbands and 293 by husbands against wives. Seven are cross-suits, and several cases are those in which the woman, finding that the man who professed to marry her was already married to another, brings the suit in her maiden name. It would be interesting to know how many of these parties belong to the Church in America, how many to the Roman Church, and how many to the denominations outside of each. Meanwhile it might not be an unprofitable task to set about an inquiry as to whether this awful state of things is due to a nearly inconceivable amount of looseness in morality, or to a culpable laxity in the marriage laws of Illinois and Pennsylvania.

**ENGLAND.**

The golden wedding of the Bishop of Salisbury was celebrated lately. The members of the prelate's family were present, and presented him with a gold chased cross. The Bishop, who is in his 61st year, is in excellent health.

**BRITISH CONTRIBUTIONS TO FOREIGN MISSIONS.**—The annual summary of British contributions to societies engaged in foreign missionary work was lately completed by Canon Scott Robertson, vicar of Throwley, Kent. It shows that during the year 1883-4 the total sums contributed in the British Isles to Missionary Societies for their foreign work, were:

Church of England Societies .....	£491,647
Joint Societies of Churchmen and Nonconformists .....	192,086
English and Welsh Nonconformist Societies .....	841,046
Scotch and Irish Presbyterian Societies ...	198,209
Roman Catholic Societies .....	8,544

Total..... £1,216,530

The total (which exceeds that of any former year) does not include any income from investments, nor balance in hand at the beginning of the year, nor any foreign contributions.

**THE ANGLICAN CHURCH IN RUSSIA.**—Last spring the Bishop of Gibraltar paid an episcopal visit to South Russia, the Crimea, and the Caucasus, and, according to a pastoral letter just issued by his Lordship, the resident British population at Odessa is 233, at Nicolaieff 27, at Sebastopol 24, at Kertch 12, at Batoum 6, at Tiflis 11, at Rostoff on the Don 10, at Taganrog 21, and at the iron and coal mines and smelting works of Hughesoffka, 300. The Bishop says that, though this colony of our countrymen has been established at Hughesoffka for ten years, there is neither a clergyman there to provide for their religious wants, nor an English school for the instruction of the children. At Elizabetgrad, in the Kherson government, and in the city of Kieff and that of Kharkoff, places probably out of his Lordship's jurisdiction, as they were not visited by him, there also reside little knots of Britishers, probably 10 or 12 souls in each place.

### 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. S. Smith's work on Genesis and other writers

FEBRUARY 1ST, 1885.

VOL. IV.

Septuagesima.

No. 10.

BIBLE LESSON. "The Two Sacrifices." Genesis iv. 1, 7.

We read last week of the expulsion of Adam and Eve from Paradise; but in wrath God remembered mercy, and so we have the promise that one descended from Adam and Eve should one day conquer Satan, and save the world from sin.

Our next two lessons are to be on Cain and Abel, two sons born to Adam and Eve. There was no difference between them outwardly except such as is usual to brothers. Cain the firstborn, whose birth was cause of joy, his name signifying "a possession," given to him, somethink, but his mother, thinking that the promise made to her about the Saviour was now to be fulfilled, turns out very wicked. Abel, his name signifying "vanity," good, accepted by God, and yet so shortlived, see how they are alluded to in the New Testament, Heb. xi. 4, 1. St. John iii, 12, St. Jude, ii, St. Mat. xxiii, 35. From these texts we see that they were a sad contrast.

In our lesson we see them as worshippers. Both being an offering, but they are different in God's sight, for the Lord looketh on the heart, 1 Sam. xvi, 7, Ps. li, 17, Prov. xxi, 27.

1. The two worshippers, verse 2 tells us what the occupations of Cain and Abel were, the one's pursuit was the cultivation of the ground, the other's the rearing of flocks of sheep and goats. Both occupations were praiseworthy.

Verses 3 and 4 tell us that at a definite time each brother brought an offering unto the Lord. See what the offerings were. The husbandman brought of his fruits, the shepherd brought a lamb of the flock. God looks not only to outward service, but to inward disposition; He saw not only what they brought, but what they thought. We can infer from what happened that Cain was unbelieving, careless, self-satisfied, unconscious of the deadly nature of sin. But Abel was humble, earnest, conscious of his sinfulness, and desirous of pleasing God. So when the day for sacrifice came, the two brothers laid upon their altars their respective offerings. Cain a sheaf of ripened grain and fruit; Abel of the firstlings of his flock, that is, of the best that he had.

2. Abel Accepted, God 'had respect,' i.e., accepted, was pleased with, Abel's offering. It has been conjectured that God's acceptance was shown by some visible sign, like the fire upon the altar in Lev. ix, 24, why did God accept? We read in Heb. xi, 4, "By faith Abel offered unto God a more excellent sacrifice than Cain," meaning that having faith, he brought a sacrifice which was worthier, in God's sight, see how God likes to be worshipped, St. John iv, 23, 24, Abel worshipped not merely because of custom, but because he really loved God, and sought His forgiveness and favour.

3. Cain rejected and rebuked, verse 5, no indication of recognition or acceptance descended upon Cain's altar; he had come without faith; God looks at the wish in the heart, as well as at the gift in the hand. He can see what man cannot see, St. Mat. xxiii, 25, 28. So God "had not respect unto" Cain and his offering. Cain was very angry and grieved, not only at the ill success of his own offering, but at the success of his brother's sacrifice. Through envy Satan brought death into the world; by envy he now destroyed the peace between brothers. Cain hated his brother, and he hated God. But God is gracious; He therefore speaks mildly to Cain, verses 6, 7, He teaches him that if he does well—offers a right offering in a right spirit—he too shall be accepted. Abel had not wronged Cain by pleasing God.

Let us learn from this lesson that God must be served heartily and humbly. He searches the heart, (1 Chron. xxviii, 9.) We cannot deceive God with outward religion. What sacrifices can we offer to God? Spiritual sacrifices, 1 St. Peter ii, 5, such as, our bodies, Rom. xii, 1, Praise, Heb. xiii, 15, our means, Heb. xiii, 16. See how this is expressed in the office of the Holy Communion, "and here we offer and present unto Thee, O Lord, ourselves, our souls and bodies, to be a reasonable, holy and lively sacrifice unto Thee." And let us always remember that apart from Christ and His perfect sacrifice, we cannot offer an acceptable gift to God.

There our hearts' best treasure bring  
Love and faith and true devotion  
To our Saviour, God and King.

### 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.

#### JUDGING BY RESULTS.

SIR.—It is now some length of time since a Mission Hall was established in Toronto by an active layman, who distinctly repudiated any intention to carry on this work in a way not calculated to benefit the Church. The experiment was thought a dangerous, or at least a highly unpromising one, so far as the interests of the Church were concerned. I shall be glad to know from you, or from Mr. Howland, who started this hall, which he called "Our Bible Class," or the clergy of the Parish wherein this movement was carried on, what the effect has been upon the local attendance at church, also if any persons have been brought out from wicked courses of life to a new life, if any adults have been confirmed, or any induced to attend Holy Communion, or in any way to manifest spiritual improvement by this lay enterprise. Your columns very recently contained a statement, that owing to the work of an evangelical mission room at Sheffield, England, a considerable number of men had been confirmed, and become communicants. Has "Our Bible Class" done any good to the Church, to compensate for the serious scandal it created, and out of which it originated? A plain reply will be interesting. Let us judge by results.

ENQUIRE.

#### SPECIAL COLLECTIONS.

SIR.—I would like through your columns to suggest that after any collection has been made in Church for a special object, the amount of such collection should be published in some way for the information of the members of such Church, either by the minister (duly authorised by the Bishop) on the following Sunday, or, as I find is done at All Saints Church Toronto, posted on the door of the church. I feel sure that some such publication would largely increase the amount of our offerings, as it is very discouraging after having striven in a measure to do your duty in this respect and having the cause of Missions, or whatever the object may be, at heart, never to hear anything more about it; again the niggardly might gradually be educated to better things, when it was thus forced on their notice, that the sum total was perhaps so largely out of proportion to their own small contribution. Once on a time the receipts at the Synod office used to be published in the "Churchman," but that, for some cause or another, has long been discontinued; but it did not meet the wants of the case, the information coming too late, and irregular.

Could you not bring this matter prominently forward, so that it might become the general rule, instead of being merely followed in exceptional cases.

Before concluding I should like to thank "J. A. W." for his explanation of the term "ordinary;" for all that, I should hardly like to say, that the latter part of his argument was quite convincing.

R.

#### WHITE CROSS UNION.

SIR.—Will you allow me to draw the attention of the Clergy and church people generally, to the very excellent movement that is at present being carried on in the old country, under the names of the "White Cross Union," instituted by the Bishop of Durham, and the more comprehensive society of the "Church of England Purity Society," (C. E. P. S.) Scores of branches of the White Cross are formed and quietly at work, some are affiliated to the C. E. P. S., others prefer to be purely local. Some branches like Durham, Newcastle, and Bath and Wells are diocesan; others again are municipal, and as at Cardiff, Aberdeen, and Leeds, form a public body, with an undenominational committee for the whole town. Others prefer adopting the White Cross obligations in connection with some previously existing organization. Again, some spring up in connection with an earnest Bible class. In some cases the White Cross movement is confined to the members of a university. One of its strong supporters and advocates, Miss Ellice Hopkins, says, "This free play of life (as regards the diversity of organization,) I believe best subserves the end which is pre-eminently higher being, and not outward doing; not the external results for the attainment of which careful organization is necessary, but high thinking and pure living which may best be reached by diversity of operations." One of the

obligations of the Society is "To maintain the law of purity as equally binding on men and women," another is, "To use all possible means to fulfil the command, "Keep thyself pure."

My object, Mr. Editor, in writing this letter is to suggest that a "Church of England Purity Society," (C. E. P. S.) might be advantageously formed in Canada, and then branches could be formed in connection with it, or "White Cross Unions" could be established if preferred.

I append a report of a meeting held in Scotland recently, which will set forth the subject more fully. Yours truly,

January 12, 1885.

C. ROLES BELL.

An important White Cross Meeting was held in Edinburgh on the 20th of last month, being the inaugural meeting of the Edinburgh University White Cross Society.

The vital importance of the movement in connexion with a great intellectual centre like the Edinburgh University—now numbering nearly 3000 students, and containing one of the largest medical schools in the world—will at once be felt when the conditions of student life in Scotland are realised. As a rule, the students come up younger than our Oxford and Cambridge undergraduates; there is no proctorial supervision, their very lodgings are not registered, and they are turned adrift into a dissolute city to shift pretty much for themselves. Habits of hard intellectual work and little money to spare keep many straight; but the idle ones have but a small chance. Seventeen years ago an effort was made by some of the Professors to band the students together, so as to form a public opinion on the side of purity, and to secure the steady men looking after the young ones when they first come up. But the absence of any general movement, such as, thank God, now fills the air, made the attempt a failure. On Miss Ellice Hopkins' visit to Edinburgh last year, a number of students having attained a mass meeting of men only, held in the Assembly Hall, a White Cross Society was set on foot in the University, the medical students taking the lead; and in a few months' time it numbered 400 members.

The inaugural address to students only, was looked upon with some apprehension by the University authorities, owing to the difficult nature of the audience. As no sufficiently eminent man was free to undertake the first experiment, Miss Ellice Hopkins consented, with some reluctance, to stand in the gap and give the address. Professor MacLagan, a brother of the Bishop of Lichfield, and a well-known and very popular medical professor, kindly agreed to take the chair, supported by Professors Charteris, Croom Robertson, Simpson, &c. It was agreed to keep the proceedings as short as possible; and the meeting was carefully organized, sturdy members of the White Cross Society, captains of cricket-clubs, football clubs, &c., whose principles were well backed by splendidly developed muscle, being stationed about the room, at once to interfere with any knot of rowdy students, who might be inclined to upset the meeting.

The lady-speaker was pushed at once to the front by the chairman; and as she advanced to the edge of the platform, and stood fronting that roaring sea of young faces, it was doubtful which way the meeting would go, and whether she could control such explosive materials. But she had only spoken a few minutes when it became perfectly apparent how the experiment would turn out. A few faces in the middle of the room, which meant mischief, gradually subsided into an earnest, almost pathetic gaze; the applause was checked before it became uproar; and by the time she had finished an address, remarkable for its home thrusting, hard-hitting character, which held the audience for forty minutes,—as one of the Committee put it,—"I think if she had asked them to storm the Edinburgh Castle they would have gone off in a body and done it." The proceedings were concluded by a few exquisitely chosen words from Professor Charteris. Some hundred fresh members eagerly enrolled, so that the Edinburgh University White Cross Society now stands abreast of the Oxford Association started three years earlier. The Edinburgh students proved themselves one of the finest audiences that could possibly be addressed; and no difficulty will be felt in future annual meetings. We may feel that an important outpost is taken. Much of the success of the movement is owing to the admirable secretary, Professor Cathcart.

CREAM COCOANUT CANDY.—One and a half pounds of sugar, fifteen cents; one-half cup of milk, one cent; boil ten minutes; one grated cocoonut added, ten cents; cost, twenty-six cents; boil until thick; when partially cold, cut into strips. Nice and cheap.

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Family Reading.

A LESSON LEARNED.

I watched a snow white dove one day,  
Fly far away;  
Its flight was swift, as straight and sure,  
As flies the day;  
Of track in air I saw no trace,  
Nor where it went,  
Yet that snow white dove was surely seen,  
By some one sent.

I watched an old clock on the stair,  
Keep time with care;  
Its sounding strike was slow and sure,  
Though old and rare;  
Yet when it stopped it never left,  
A sign on air,  
Life seemed the same as it had been;  
Only more bare.

Each taught a lesson in their way,  
With me to stay;  
That a master hand guides each life,  
Keeps track of day;  
And that no birdling falls to earth,  
And there to die;  
Without our Father's eye to scan;  
And hear its sigh.

A. G. B.

NEARNESS TO HEAVEN.

The nearness to heaven is suggested by the epithetic "veil." Christians, there is only a veil between us and heaven? A veil is the thinnest and frailest of all conceivable partitions. It is but a fine tissue, a delicate fabric of embroidery. It waves in the wind; the touch of a child may stir it, and accident may rend it; the silent action of time will moulder it away. The veil that conceals heaven is only our embodied existence; and, though fearfully and wonderfully made, it is only wrought out of our frail mortality. So slight is it that the puncture of a thorn, the touch of an insect's sting, the breath of an infected atmosphere, may make it shake and fall. In a bound, in a moment, in the twinkling of an eye, in the throb of a pulse, in the flash of a thought, we may start into disembodied spirits, glide unabashed into the company of great and mighty angels, pass into the light and amazement of eternity, know the great secret, gaze upon splendours which flesh and blood could not sustain, and which no words lawful for man to utter could describe! Brethren in Christ, there is but a step between you and death; between you and heaven there is but a veil!—*Dr. Stanford.*

SEASONABLE WORDS.

Ability to speak a word in season to him that is weary is a great gift, one that should be earnestly sought. The wise man said, "A word spoken in due season how good!" Some words are always unseasonable. Foolish, frivolous, coarse, angry, unsympathising words, are never in season, and hence, should be avoided altogether. Serious and wise words are not always in season. It requires some discernment to know when to speak them. When prompted by a loving, sympathising heart, they will rarely be out of season. The occasions for seasonable speaking are so numerous that he who is desirous of doing will rarely find himself constrained to keep silence. Seasonable words are not confined to the subject of religion. We are to promote the temporal as well as the spiritual interests of men. While the greatest benefit one can confer upon another is to lead him to Christ, yet lesser benefits are not to be neglected. God bestows them every day. Words of encou-

agement to those struggling with difficulties, words of sympathy to those who are sorrowing, words of advice to those who are in danger are always in season.

It is most desirable to be able to speak a word in season to one who is weary of a sinful life, to the awakened sinner. Such a one is in a critical condition and needs instruction suited to his condition. Failing to receive it, he may fail of salvation.

To speak seasonable words on spiritual subjects requires a deep spiritual experience. A heart in sympathy with Christ will sympathise with men, will rejoice with every innocent joy and sympathise with suffering in every form. Such a one will sympathise with Christ in His desire for the salvation of men, and in His name will strive to speak a word in season to the weary and heavy laden. Earnest prayer should be offered up for this gift. More desirable than the eloquence of Demosthenes, is the power of speaking a word in season to saint and sinner.—*J. Alden, D. D.*

THE INNER WITNESS.

Much is said and written at the present day on the external proofs of Christianity, and comparatively little is heard of its experimental evidence. And yet, in the great majority of cases, the latter carries a force of conviction which the former never can have. Joseph Cook has this to say on the subject: "The Apostolic Church has much of the inner witness, we have made too little of it. Turn a telescope on a star. At the instant when the telescope has reached the right position the light flashes through the tube and produces an image of the star in the dark chambers of the telescope. Just so when the human will yields to God, there flashes through the human spirit the light from the orb of heaven, and there is found within us the star of a sense of forgiveness, a star which the Bible itself calls the day star, and unto which, as it avers, we do well to give heed. The inner sense of forgiveness has been made too emphatic in certain systems of theology. But in other systems it has by no means been made emphatic enough. I am not opposed to the mystic side of Christianity because I so rarely emphasize it. My business is with relations of religion and science. Put together the scientific and mystic sides of religion, and this full representation of Christian truth will overpower all opposition."

DE PROFUNDIS.

Out of the depths we call to our God  
Not from the shallow stream,  
When the waters are closing o'er us,  
To Thee then, O Lord, we scream.

From the shore of safety we wander,  
And we boldly enter in,  
And we wade in the shallow water,  
The first steps of grief or sin.

And we give no thought to our Maker  
His anger we do not dread,  
Till our footing is lost beneath us,  
And the waters close o'erhead.

Then, then is our cry most heartrending,  
"De profundis clamavit Te,"  
Oh, God wilt thou hear us in sorrow,  
When in joy we've forgotten to pray."

Minnie May.

LET us take care how we speak to those who have "fallen on life's field" Help them up, do not heap scorn upon them. We did not see the conflict. We did not know the scars.

COME HOME.

A poor woman lost her only daughter in the vicious whirlpool depths of London life. The girl left a pure home to be drawn into the gulf of guilt, misery and abandonment. The mother, with a breaking heart, went to Dr. Barnardo and telling him the story, asked him if he could help to find the lost one. The genial doctor said: "Yes, I can; get your photograph taken, frame a great many copies, write under the picture, 'Come home,' and send them to me." The doctor sent the photographs to all the gin palaces, music halls and other places where wretched outcasts are in the habit of frequenting, and got them hung in conspicuous places. One night the girl, with some companions in sin, as she entered one of these dens of iniquity saw her mother's carte. Struck with astonishment, she looked closely at it and saw the invitation written beneath. To whom was it addressed? To her? Yes. She saw by that token that she was forgiven, and at that time she returned to her mother's arms just as she was. This is God's loving cry to every wanderer, "Come home!" and there is a loving welcome, full of sweetest forgiveness, for those who respond to it.

HINTS TO HOUSEKEEPERS.

To brighten glassware, rub it with soft paper.

Feed young canaries to hard boiled eggs mixed with bread.

Common soft soap well rubbed on mildew stains and exposed to the sun will take them out entirely.

FOR HOUSE PLANTS.—Put a piece of raw beef in the bottom of the pot before you put the dirt in.

GOOD CHEAP CAKE.—Four eggs, one cup of sugar, one and one half cups of flour, one teaspoonful of royal baking powder.

FOR WHOOPING COUGH.—Olive oil, two ounces; oil of amber, one ounce; oil of cloves, one drachm; mix—to be rubbed on the chest at bed-time.

LEMON PIE.—Peel a large lemon, slice it thin, lay the slices in the pie, sprinkle over a half cup of sugar and some flour and water; bake with two crusts.

DISINFECTANT.—A teaspoonful of turpentine added to a pail of water will disinfect a sick room immediately, and will prove a powerful auxiliary against germs and bad odors.

FOR FELON.—Take equal parts gum camphor, gum opium, castile soap and brown sugar; wet to a paste with spirits of turpentine. Place it, and apply a thick paste of it.

TO RELIEVE NEURALGIA.—Half a drachm of sal ammonia in an ounce of camphor water taken in teaspoonful doses, at intervals of five minutes, will relieve the neuralgia at once.

DEATH OF PLANT INSECTS.—A good insecticide for garden plants is by made boiling four ounces of quassia in a gallon of water, and adding two or three ounces of soft soap, diluting as may be necessary, so as to be thoroughly thrown over the plants with a syringe. This answers well for aphides or plant lice.

HERE IS AN IMITATION CIDER APPLE SAUCE.—Pare, quarter and core the apples you wish to cook, stew the sugar you would use to season them, and let it stand over night. Then stew them in their own juice, and they will have a nice flavor and color. Don't stew in tin or brass.

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## 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 workingman 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 round 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.

## Childrens' Department.

## WHO SHALL TAKE HIS PLACE?

"There is hardly anybody like him left," said little Hugh in a very mournful tone to his mother. "What will we do without him, I wonder! It will seem so strange not to see him in church, and he always prayed in prayer-meeting—and who'll there be to come into Sunday-school and lay his hands on our heads now?"

Hugh's tears came at the remembrance. His mother had just returned from the funeral of one of the elders of the church and was telling the little boy of the dear old man being carried into the sacred place which he had loved and in which his figure had been so well known for so many years of an upright Christian life. She spoke of his gentle face, beautiful in the peace of the sleep which the Lord gives to his beloved, as friends gathered around with tears, grieving for their loss, but still rejoicing that he had entered into rest. "But," went on Hugh, "they have so many good people in heaven already, mamma, I think we wanted him more here. You know old Mr. Ross is the only one that's like him and his hair is very white, and perhaps," in a half whisper, "he'll die before a great while."

"Yes, dear. One after another."

"But we want them so much," persisted Hugh, who could not remember a time when he had not seen the two good old men in their places, and could hardly feel as though church would be church without them.

"Why, my boy. Mr. Ross and Mr. Deane have not always been old men, you know. Other good men filled their places before them, and younger men must take their places as they pass away."

"Oh!" said Hugh. It was a new idea to him and his little mind went off on a very thoughtful ramble. "I wonder who they'll be, mamma?"

"Some of those whose heads are getting gray now, I suppose. Some of those you see every Sunday are growing old. They will, as years go by, become less and less tied to earthly things as they grow near the kingdom. We shall see in their faces more and more of the look of those who are waiting for the Master's call, and when at last it comes, we shall miss them from

among us. And who will take their places?"

"Well," said Hugh, with the face of one bent on following up a serious question, "it will be men younger yet, who will be growing older all the while. Men like—papa, wont it mamma?"

"Yes, dear, and after those?"

"Younger yet. Young men like brother Edward. How strange to think of his ever being an old man!"

"But the time will come when even they will be gray-headed. And who will come after them, my boy?"

"Why, mamma, it will be the boys. Little boys like me!"

"Yes, dear," she said, with a tender smile at his almost awestruck face. "If you are allowed to live a long life you will see the most of those who are older than yourself one by one laid to rest before you, until at last people will see in you a white headed man, and little children look up at you as you have looked up at Mr. Deane. I hope you will be like him and that people will love you as we have all loved him."

Oh, mamma, how can I ever be as good as Mr. Deane?"

"A good boy makes a good man, Hugh. If you give yourself to the Saviour, striving to serve him with all your heart while you are young, you will surely serve him well when you are old."

Think of it, dear boys. It looks almost too far away for you to give a thought to it, but the great Lord will surely want you some day to fill the place of some one he has taken to himself before you. Do you not want to fill it in a way which will be an honor to his name and a blessing to those around you? He will lead you if you seek his help with earnest hearts into a beautiful life as a boy and as a man, so that when at last you wear a hoary head it will be a crown of glory until the day shall come when the King of heaven shall give you the crown of everlasting life.—*N. Y. Observer.*

## PRAYING AND DOING.

"Bless the poor children who haven't any beds to night," prayed a little boy, just before he lay down in his nice warm cot, on a cold, windy night.

As he rose from his knees his mother said to him, "You have just asked God to bless the poor children; what will you do to bless them?"

The boy thought a moment. "Why, if I had a hundred cakes, enough for ourselves, I'd give them some."

"But you have no cakes."

"Well, when I get money enough to buy all the things I want, and have some over, I'll give them some."

"But you haven't half enough money to buy all you want, and

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perhaps never will have. I want to know what you will do to bless them now."

"I'll give them some bread."

"You have no bread: the bread is mine."

"Then I could earn money and buy a loaf myself."

"Take things as they now are. You know what you have that is your own. What are you willing to give to help the poor?"

The boy thought again. "I'll give them half my money. I have fourpence, and I'll give them two. Would that be right?"

"Two pence would not go very far in making a child, so poor that it had no bed, as comfortable and well provided for as you are. Two pence towards food, clothes, books and a bed, for such a one, and two just for pencils or sweets for yourself, don't seem fair."

"Then, mother, I'll give all my money; and I wish I had more to give," said the little fellow, as he took his good-night kiss.

Now don't you think his bed was made soft that night by his pity for the poor and shelterless? Don't you think he slept the more sweetly, and that ministering spirits watched his couch more lovingly, because he was growing to be somewhat like our heavenly Father, who, "spared not His own Son, but delivered Him up for us all?"

A great many children pity the poor a little, and wish God would be kind to them, and take care of them. Perhaps they even pray Him to do it, like the little boy in my story. But I am afraid too many of them would have God do all the work. They don't want to help much; they don't want to give away much that is their own; they don't want to trouble themselves much about it. They do not really love their poor neighbors as they do themselves.

# Great WINTER SALE.

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at 10, 15, 20, 25, 35 and 50 cents, worth from fifteen to ninety cents per yard.

We will also offer at the same time the contents of our large

## Silk Department,

at and below cost of manufacture, as we take stock on the First of February, and are anxious to clear out as many goods as possible before that date.

## In our Millinery and Mantle

## Departments

price is no object, as the goods must be sold, and buyers can have them at their own figures, as we will not take them into stock.

Ladies will Save Money by visiting during this month the stores of

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### THE LITTLE SHOVEL.

A poor woman had a supply of coal laid at her door by a charitable neighbour. A very little girl came out with a small fire-shovel, and began to take up a shovelful at a time, and carry it to a sort of a bin in the cellar. A friend said to the child, "Do you expect to get all that coal in with that little shovel?"

The girl quite confused by the question, answered, "Yes, sir, if I work long enough."

There is no labour too great for industry and perseverance to accomplish, and it is not so much the tools you have to work with, as the spirit with which we use them, that gives us success.

### READ ABOUT YOUR WORK

It is well to read in connection with one's studies or regular work.

Your reading of general or special works of history, or of novels, should help you in your study of history in school. If you are studying American history, read some other work besides the text-book. If you are studying English history, Thackeray's "Henry Esmond" and Jane Austin's stories will be found to throw much light on the state of English society at important periods. The "Waverley Novels" are of great service to the student of history.

The biographies one reads should to some extent relate to those who are distinguished in the fields in which he is peculiarly interested. Are you studying the electric telegraph? Read Dr. Prime's life of its inventor, Samuel F. B. Morse. Are you studying astronomy? Read Holden's life of Sir William Herschel. Have you a special in-

terest in Africa? Read Prof. Blackie's "David Livingstone."

Every clerk should know the best books that treat of his business. He should be acquainted not only with a standard work on political economy, as John Stuart Mill's, but also with the special books that relate to his trade. The merchant's clerk finds most help in the biographies of the most successful merchants, as of Abbott and Amos Lawrence; the lawyer's clerk in biographies of the ablest lawyers and judges, as of Benjamin Robbins Curtis, and of Chief Justice Chase.

Everyone should learn all that books can teach about the trade or profession which he is engaged in or intends to follow.—*Youth's Companion.*

### WOLVES IN EPPING FOREST.

"What!" we think we hear some of our young readers exclaim, "are there any wolves to be found wild in England? We thought that the last one had been killed many hundreds of years ago." Well, in reply we have to say that for several months past rumours have been reaching the ears of people in London interested in animals that there are in Epping Forest, in Essex, about fifteen miles from the metropolis, a large number of "great grey foxes," or, as others said, "wild wolves." These reports were at first laughed at, and it was not till last summer, on one being caught, that much serious attention was given to the subject. Mr. Bartlett, the superintendent of the Zoological Gardens, Regent's Park, on being informed of the capture of this wolf, went down to look at it for himself.

In a moment his well-trained eye saw it was no fox, and he exclaimed, "Why this is a prairie wolf?" And such it undoubtedly is. He purchased the creature, which is quite young, and brought it to London, where it may be seen by any of our readers who may visit the Gardens.

It is still a matter of conjecture as to how these prairie wolves came into Epping Forest, but it is thought that they are some of a batch of so-called American foxes that were let run wild in the forest some nine or ten years ago. They have found England, with its comparatively mild climate, agree with their constitutions, and they have reared family after family, till now they are, it is said, to be counted by the score.

The Upright Piano is rapidly taking the place of the square piano, formerly almost universally used, being a much less cumbersome and more attractive piece of furniture. A very important improvement in the upright, recently effected by the Mason & Hamlin Company, must give the latter still greater pre-eminence as a practical instrument. They have succeeded in dispensing with wood in securing the strings of this instrument to its iron plate, so producing an instrument with purer, more musical tones, and especially of much greater durability.—*Boston Traveller.*

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

DEATH.  
Entered into Rest, at the Rectory, Carleton Place, on Monday, July 19th, 1885, Anne Mary Mountain, widow of the late Judge Jarvis, of Cornwall, Ont. Aged 73 years.

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SELF-SACRIFICE.

The tower door of St. Leonard's Church, Bridgenorth, England, was left open; and two young boys, wandering in, were tempted to mount up into the upper part and scramble from beam to beam.

All at once a joist gave way. The beam on which they were standing became displaced. The elder had just time to grasp it when falling, while the younger, slipping over his body, caught hold of his comrade's legs.

In this fearful position the poor lads hung, crying vainly for help; for no one was near.

At length the boy clinging to the beam became exhausted. He could no longer support the double weight. He called out to the lad below that they were both done for.

"Could you save yourself if I were to loose you?" replied the little lad.

"I think I could," returned the older.

"Then good-bye, and God bless you!" cried the little fellow, loosing his hold.

Another second and he was dashed to pieces on the stone floor below, his companion clambering to a place of safety.

This is a true story. The record of it is preserved in the Bodleian Library at Oxford. Some tales of heroism excite one to pour fourth one's admiration, one's approbation, in many words; but this one strikes us dumb, this little fellow unwittingly had followed so closely in the steps of his most beloved Master.

Listen to the words of our Lord, spoken while the disciple whom he loved was leaning on His breast: "This is my commandment, that ye love one another as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends."

Surely, this little boy, in this one brief, awful act of self-sacrifice, had found his way to keep his Lord's commandment.

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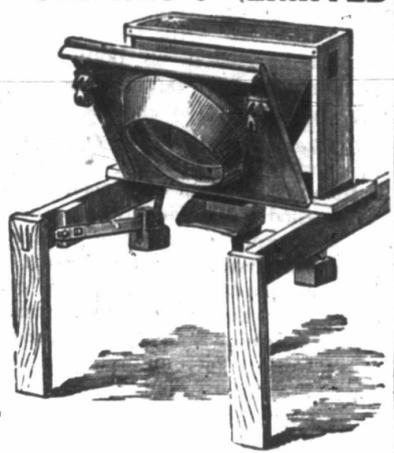
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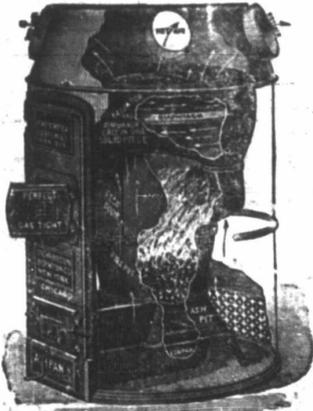
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