

# Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA.

Vol. 11.]

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[No. 9.]



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## LESSONS for SUNDAYS and HOLY-DAYS.

Mar. 1st.—2nd SUNDAY IN LENT.  
Morning—Genesis xxvi. to 41. Mark iv. 35 to v. 21.  
Evening—Genesis xxviii. or xxxii. Rom. xi. to 25.

THURSDAY, FEB. 26, 1885.

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

ON THE OBJECT OF THE LENTEN SEASON.—As enquiry is often made as to the object of Lent, and its observance is even by some members of the Church wholly misunderstood, being regarded as in some way out of harmony with the gospel, and tending to superstition or legalism, we give the following instructive extract from a sermon preached in 1694 by the then Dean of Canterbury, afterwards Bishop Hooper: "Were we to celebrate the anniversary of our Lord's passion only, and with no respect to our sins since our baptism; yet we should come upon the solemn day too rashly and unworthily, if we did not appoint some others to go before it, and usher it in; and should seem to have too low thoughts of the sacred mystery, if we did not take care to rise up to its high consideration by the steps and ascents of some previous meditations. To the keeping of the great memorial rightly, such preparatory remembrances would be wanting; that we may bring to it a fuller and livelier perception of the mercies of God in Christ: may the better comprehend with all saints the dimensions of that surpassing, inestimable love; may more profoundly adore, more gratefully thank, and more zealously devote ourselves and our service; having beforehand endeavoured to confirm and actuate our faith, to raise and quicken our hope, and to oblige and influence our charity. But such a preparatory season is still more needful, for the other, the penitential part; that we should afore begin to recollect our past transgressions, to reflect upon their guilt, and to dispose our minds to an abhorrence of them: that we should beseech God humbly for His grace to promote this holy work; should review our baptismal covenant, bewail its breaches, and repair them by confession to God, and restitution to men, renewing our vows

and mortifying our lusts, and recovering and improving our virtuous habits, against that Friday when we are to solemnly appear in the Divine presence, contrite and truly sorrowful for our sins, steadfastly resolved to forsake them, and as much as in us lies, qualified for their pardon. Thus would a preparation have been necessary to either of those offices apart; but much more justly will they expect it when joined together, when we are to be provided both fitly to contemplate the mystery, and effectually to be benefited by its expiation. For these holy and important purposes Lent is instituted: a solemn and large space of time to be religiously employed, each Christian at his discretion, as the condition of his soul shall require and the circumstances of his worldly affairs permit. The first day of Lent gives warning of the then distant propitiation day and calls us early to our duty, actually entering on the godly work by reflection on our sins and acknowledgment of Divine justice, by fasting and prayer, and engaging us to go on and use this season for perfecting our repentance, and for our increase in the knowledge of the Cross of Christ and the wisdom and power of God."

A VERY STRANGE MOVEMENT.—Some little time ago, the President of University College wrote to the newspapers a letter full of wrath because it had been pointed out that the College was not in any sense a Christian institution. Dr. Wilson told us with excited emphasis that the College was a Christian institution because some of the students held a Y. M. C. A. gathering in its precincts. But other supporters of the College took more logical ground by declaring the great glory of this College to be that it is Agnostic—that, as a College, it knows nothing of God! Since then the College authorities have given part of the domain of the College for a site for a Y. M. C. A. meeting house, thus practically endowing out of the public estate a sectional, denominational institution of a very narrow religious character. How this can be done and still the College be regarded by Dr. Wilson as "undenominational," and by its other friends as "Agnostic," we are puzzled to know. The Y. M. C. A. is not supported by Romanists nor Unitarians, nor by the Church of England, nor by many others. Why then give public property towards endowing this sectarian institution? The fact is this, the College feels its non-Christian position, and the Senate have done a most unfair, probably an illegal act by endowing a Y. M. C. A., in order to remove as far as they can the just reproach of their College being non-Christian. If the estate of Toronto University can be diverted towards endowing a Y. M. C. A., then it is absurd to regard it as "undenominational," for the Y. M. C. A. is simply a coterie of a few denominations whose distinctions are nominal.

A PAN DENOMINATIONAL COLLEGE.—There is one aspect of the Toronto University and University College question which has not yet been touched upon, but which has very grave relations to the question of higher education in Canada. The University is surrounded by a number of sectarian Colleges, St. Michael's is Romanist; McMaster Hall, is Baptist, Knox is Presbyterian, and Wycliffe is a small sect, nominally attached to the Church of England. Now, as regards the first three, we have no duty to discharge beyond pointing out how their very existence as denominational Colleges would be extinguished if the "undenominational" cry were followed up honestly to a logical issue. Their students are denominational in every sense, as they are being trained on denominational lines for denominational work. Yet their education to a very large extent, and that the most costly part of it, is being carried on at the cost of the State. University College, instead of being called a non-denominational, should be called a pan-denominational College, and the public instead, as they now are, being gulled by the plea of no State aid being

given to denominations, ought to be informed that the State does aid the Romanist, Baptist, Presbyterian and Wycliffian sects.

There is another point worth Dr. Wilson's attention. He argued that, inasmuch as many of the students of University College, are individually connected with Christian families, therefore the College they attend is a Christian one. If that contention is logical, then we get this result that inasmuch as many of these students are individually connected with some one denomination, therefore that denomination is in receipt of assistance from the State for the work of educating its young members, and the plea of "non-denominational" falls to the ground. As a matter of fact, each denomination which sends its young men to a State College, is to the extent of the money cost of their education thereat receiving a pecuniary subsidy from the State. The gift of public property to the Y. M. C. A. is a direct endowment of a group of sects by the state.

SAILING UNDER FALSE COLOURS.—Canada takes a very honourable pride in her educational institutions. It is therefore a matter of public interest to guard the country from any educational enterprise, however otherwise worthy of support, which under cover of a name as a College, and of mere nominal affiliation with a College of sound reputation, depraves learning by taking students who cannot pass the easiest matriculation, and which fills its halls with young men, whose whole time is spent in acquiring elementary knowledge. So far as the last of the above-named institutions is concerned, we know that its nominal connection with University College leads to a gross educational deception. Its students, as a rule, do not attend the lectures at University College, and if they did they would be none the wiser for lack of elementary training in Arts. The great majority of them could not matriculate at any College. Some of them have not even matriculated at the College in which they reside as "students," beyond declaring their allegiance to the party and sacrificing their mental independence for a mess of pottage. These young men are in no honourable sense students of a College, they are mere boarders learning the elementary theology which well educated school boys acquire at school. To pass illiterate men into our ministry who have been specially crammed for a year or two, in order to pass a very merciful examination, depraves the scholarly reputation of the whole body of the clergy, and will eventually lower the educational status of the people brought under their influence. To pass men into the ministry who have never been in any true sense through a College course, yet who hail from a College which is ostensibly in connection with University College, men whose general illiteracy is unmitigated by anything in the way of learning beyond a smattering of party shibboleths, is treason to the cause of higher education, it is an imposition upon the Church and the public. University College, for the sake of its own honour and to preserve its reputation as a seat of sound learning, ought to take steps to prevent these illiterate persons from claiming any connection with their College. It is a scandal to have any College filled with persons who are too ill-educated to matriculate, it is an outrage upon this Province to have a College which is so debased in its administration, claiming respect because of its affiliation with a College of so high a repute in Arts as University College. To protect University College, from the scandal of grossly illiterate persons being associated with it, as Principals, or Professors or Students, ought to insist upon the staff and students of affiliated Colleges passing some test. If that were done, we know one College which would have to close its doors, for neither principal nor professors could squeeze through an examination in Arts equal to pass a degree. It is a very bad case of the blind leading the blind.

## HONORING THE HOUSE OF GOD.

BY PROF. AUSTIN PHELPS, D.D., A CONGREGATIONALIST.

IN an article published, not long ago, some thoughts were suggested on certain ideas dominant to the Episcopal Church, which we of Puritan faith may wisely emphasize in our usages. Space did not allow the mention of one which, in some respects, is more timely to our present need than the rest. It is that of the sacredness of the House of God.

Democracy is not friendly to reverence for places. Many of our Churches are in this respect more democratic than religious. Our revolt from pilgrimages and shrines and sacred relics has swung us over to the antipodes, in which we scarcely recognize anything material as more venerable than another thing. Science settles the question. Are they not all resolvable into imponderable gases? We are but just beginning to know what Church architecture is. In one thing we have not outlived the barbarian age. Some of us still prefer to see surmounting our church-spires a horrible satire on our faith in the form of a weathervane or a cockerel, rather than the golden cross—its only proper symbol.

What shall we say of the uses to which we often put our places of worship? In rural parishes, their doors are often open to town-meetings, and vagrant lecturers. In the vestibule of one church was once posted a notice humbly requesting that shells of peanuts and expectorations of tobacco should not be left on the carpeted floor. Not long ago a raffle for a sewing machine was held in the auditorium, and the conditions were announced from the pulpit. Church fairs around and on the sacramental table are too old a story to bear recital. It is a grief to reverent taste that the basements of our sacred edifices should be devoted to commercial uses. One instance I have known in which worshippers assembled on the Lord's Day through a darkened passage, flanked on either side by a grocery and a provision store. The atmosphere they breathed on a Sunday morning was redolent with cheese and raw beef.

The climax of this semi-barbarism was reached in a church in the city of Boston. It could not be excused on the score of the simplicity of rural taste. The pastor and some of his congregation were models of refinement and of Christian reverence. On a Sabbath morning in midsummer the audience were mysteriously seized, in the midst of the service of song, with a paroxysm of uncontrollable sneezing. First the children, then the choir, and at length nearly the whole assembly, the preacher included, broke out into that involuntary convulsion which a former president of Harvard College once protested that he had not perpetrated in the presence of another for seventeen years. It was as if they had regaled themselves with the *helenium autumnale*, popularly known as "sneezeweed." Did ever American savage or African Hottentot bring such an offering to his gods? When the premises were searched by the astounded sexton amidst the cachinnations of the boys, the cause of the ridiculous catastrophe was found to be a cargo of *pepper*, which, during the previous week, had been stored in the cellar. The enterprising trustees had rented the place to a wholesale grocer. They thus eked out the salary of the pastor and the wages of the sexton.

In a thriving city of Connecticut, then one of the dual capitals of the state, a benevolent tailor, I think he was, was applied to for a subscription to

the building of a church. He responded with great alacrity. He said that he would give the building lot himself. The countenances of the committee brightened. He went on to explain, saying that he was about to build a new store for his increasing business, and that he would build one story, and the church was "welcome to all above that upward to Heaven." The usage of the churches he was familiar with had not suggested to him a doubt that his benevolent offer would be gratefully accepted.

Are such uncivilized associations ever encountered in Episcopal churches? It has not been my misfortune to meet them there. If, on entering a New England village, your eye falls on a place of worship more comely than the rest in architecture, and free from unchurchly accompaniments, do you not know, without asking to what denomination of worshippers it belongs? Grant that Episcopal usage sometimes crowds its churchly reverence to an extreme; but is not that a safer extreme than ours? We would not imitate the scruple of Doctor Johnson, who lifted his hat when he passed a church in the street; but we would rather do it than to wear the hat from the pew to the vestibule. The educating influence of this sentiment on children of the Church is of untold value."

## A COLI DAY FOR PARTY ZEALOTS.

THE two speakers at the Mission meeting recently held in Toronto, were the Bishop of Algoma and the Rev. W. S. Rainsford, of New York. Both these divines are usually identified intimately with that less exalted school of Churchmen, who in the Toronto diocese speak of their Church "with bated breath and whispered humbleness," not unmixed on the part of the extreme Wycliffian wing, with ill concealed contempt. In the few pulpits controlled by this party the word "Church" is never heard. Said a young clergyman to us, "I dare not use the word 'Church' in certain pulpits, for if I did, the doors of those Churches would be closed to me." It must then have been a painful shock to those who are ashamed of the Church, but proud of their party, to hear the Rev. Mr. Rainsford speak thus: "The Pharisees tried to make proselytes to their own little party, their little section, and they tried to make men repeat their shibboleths. This spirit was keeping back the Church in England, in the States and in Canada." In order to make this cruel stab at the party zealots inflict a deeper, wider wound, Mr. Rainsford twisted the knife in the throbbing flesh of his friends by saying, "The question for each one was, 'Am I true to Christ?' instead of asking themselves whether they were true to the lives upon which some little coteries of men acted." That was indeed holding the mirror up to nature and showing vice her own image, for in those two sentences Mr. Rainsford depicted with photographic accuracy of detail the entire policy, aims and notions of "the little coterie," "the little section," who "seek to make man repeat their shibboleths," and who with almost incredible audacity usurp the title evangelical with the intent to cloak thereby their designs in regard to the Church of England, which are revolutionary and destructive. Some years ago during the Chartist agitation in England three tailors living in Tooley Street, London, issued a proclamation commencing "We, the people of England," they were fully as much justified in using this bombastic language as the little coterie at Toronto is justified in speaking in the

name of the evangelical churchmen of Canada. The Church in Canada owes Mr. Rainsford its thanks for administering so heavy, yet so righteous a rebuke to these zealots, who have forbidden the use of the word "Church" in the pulpits, but who glory in their untruthful party name. Staggered as the party must have been at Mr. Rainsford, they must have gasped with helpless indignation to hear Dr. Sullivan tell them that "They should take a greater pride in their Church, as a larger degree of missionary spirit would spring up in the members of the Church of England if they had a stronger *esprit de corps*." "*Esprit de corps!*"—is it possible that the Bishop of Algoma used such dreadful language, and he indeed have bidden churchmen take greater pride in the Church? Alas! for "the little coterie" the good Bishop spake indeed like a bishop, and like a true man and a true churchman. We hope Dr. Sullivan has a change of overcoats, for he is sure to be be-spattered with mud from the party organ for this exhortation. But let him not fear, he has the overwhelming mass of Churchmen in Canada and elsewhere at his back when he bids us take greater pride in the Church! There is not a member of the Church of England in Canada, whose allegiance is worth a groat, who will not rejoice at Dr. Sullivan's wise and timely words. The good Bishop of Algoma has struck a mortal blow at "the little coterie," whose whole ambition is to make us ashamed of the Church, and whose whole efforts are directed by their organ, their College and their pulpits to the destruction of that *esprit de corps* which is the pride of the Church, its strength, its glory, by being its outward and visible manifestation of the indwelling of the Spirit of God by Whom all members of the Body, which is the Church, are knit into union and fellowship with the ever Blessed Trinity.

If Dr. Sullivan will undertake to lift the party zealots, "the little coterie" out of their narrow rut, and will inspire them with pride in the Church as a divine institution, if he will stir these people to the cultivation of a churchly *esprit de corps*, if he will teach them that Christ is our Example and not themselves, he will do a great work for His Master. May he have courage and grace for the task!

## THE TORONTO UNION-MISSION MEETING.

THE Mission meeting at Toronto, in which all the Church Congregations of that city were invited to join, proved successful in point of numbers who attended. We doubt however, whether the bare fact of some 700 or 800 persons being present at this meeting really justifies the conclusion that it fulfilled its avowed purpose of uniting the city congregations. The meeting was held in St. James' school-room and the principal speaker was the Rev. W. S. Rainsford, now of New York, whose popularity with the St. James' congregation was and is very great. Had this meeting been merely *parochial*, the name of Mr. Rainsford would have proved attractive to as many persons as attend the "union" meeting. There are now over twenty Church congregations in Toronto. Suppose we allot, say, one half of the attendants at the union meeting to St. James' congregation, that would leave not more than 400 to be distributed over all the other parishes, giving each congregation about twenty persons as representatives at this joint meeting. We have reason to believe that this estimate is far too large for many of the congregations.

That is hardly worthy the enthusiasm of congratulation excited by this meeting, especially in view of this consideration, that to obtain this very small result every parish in Toronto has been deprived of its local meeting. Those who attended St. James' school-house were chiefly those who would attend any parochial meeting called to promote the same object, and in every parish all those were left unaffected by this movement, who could attend the local mission meeting, but could not go one or two miles on a severe winter night to a joint meeting. By all means have a central meeting, if it proves useful and attractive, but to sacrifice local effort and dampen local mission spirit seems to us a tactical error. That the local meetings have not been as well attended as we could desire is most true. But that is only an argument for greater efforts being made to give them life and attraction, not for putting parish meetings out of existence. The local mission meetings have failed because no adequate means were ever taken to make them succeed, they were often dreary, tedious, unprofitable to the last degree. If each congregation could not get up a good meeting, parishes should have been grouped, and a speaker like Mr. Rainsford utilized for three or four nights. We say like Mr. Rainsford, but remember that we have in Toronto platform speakers of far higher powers, as Mr. Rainsford well knows. In politics men speak one or two hours night after night for weeks together at Ward meetings to catch the local vote. Surely the Mission cause is capable of arousing and sustaining as much enthusiasm as a political fight? There is nothing very exhausting in such efforts, for strength comes in this work as in many others by practice! The Church needs *more lay opportunities*, but the abolition of the Parish Mission meetings withdraws one of the very few which exist. The Church needs also more opportunities for her clergy to acquire the invaluable art of public speaking apart from the pulpit. The cancellations of parochial mission meetings not only deprives the clergy of a welcome break in their routine of work, but cuts away from them a valuable opportunity for acquiring a style of address which is a great power, and its non-acquisition often a reproach and humiliation. That the union meeting tends to break up the tendency to congregationalism we admit, in so far as that is due, its influence is most happy. A better plan we submit, would be to hold the parish meetings, individually or grouped, then, to convene a joint meeting. In regard to holding the late united gathering and the minor parish meetings, we are disposed to say,—the former ye ought to have done and not to have left the latter undone.

#### BOOK NOTICES.

THE REIGN OF FERDINAND AND ISABELLA, by W. H. Prescott. 2 vols., with illustrations, *John B. Alden, New York.* Mr. Alden has laid all students of history, who desire to possess standard authorities, under another debt of obligation, by giving us Prescott's great work at a nominal price. To readers we need not commend this work, to those who have not read it, we commend it to their early notice and earnest study. It may seem to some a strong statement, but in making it we shall have all with us, whose reading of history is wide, that no nation's history can be understood until the history of its neighbours has been well regarded. The history of Europe in the 15th century presents a very magnificent panorama of great events, great movements, and their relation to the principal figures in the European drama, furnishes one of the most fascinating fields for studious observation

in the whole range of history. We believe in a man owning books, rather than borrowing. There is an influence in the fact of possession which helps the student to a full mastery of a book, and the very sight of good books on a shelf is a charming mental refreshment and stimulus, often is suggestive and always is sweet to the eye. Mr. Alden must have taught thousands the wondrous power and charm of a private library. Let all who can add Ferdinand and Isabella to their stock, and let them read this history remembering its relation to that of the other nations of Europe in that yeasty era.

GOOD FRIDAY. Addresses on the seven last words, by the Rev. H. S. Holland, M.A., Canon of St. Paul's. *Russell & Hutchison, Toronto, 75 cts.* The author of "Logic and Life," has given us a series of thoughtful addresses for use on Good Friday. It is difficult to cull from pages where every sentence is worth quoting as in these Addresses. To those who feel the task of delivering a series of addresses on Good Friday at all equal to the subject, somewhat beyond their powers, we commend Canon Holland's little work. Whether for use on this day or as material for Lenten discourses, they will be found most suggestive and valuable. There is nothing in them savouring of any special school of thought.

OBSCURE CHARACTERS AND MINORS LIGHTS OF SCRIPTURE, by Rev. F. Hastings, M.A., *Funk & Wagnalls, New York,* general agent in Toronto, William Briggs, 78 King Street, East. This work comprises twenty-eight short, pithy and instructive sketches of scriptural characters usually left without regard. The Word of God has no dress, those who think otherwise lack the power of fusion. Mr. Hastings has brought many golden grains out of passages which a mere surface looker would declare mere words.

MEMOIRS OF REV. DAVID BRAINERD, missionary to Indians of North America, with an essay on missions by Dr. Pierson, *W. Briggs, Toronto.* This is an old and deeply interesting book re-arranged and enlarged by Dr. Dwight and J. M. Sherwood. The name of Brainerd is surely as well known to the Church as the name of Milton to the world of letters. Those who know not the story of this remarkable missionary, should take the opportunity afforded by this cheap edition to increase their knowledge of the wondrous work done by him amongst the Indians of this continent. Brainerd was employed by a Scotch Society for promoting christian knowledge, when mission work was being resumed after long neglect. In the words of the Introduction to this edition, "Brainerd's Memoirs have been read and wept over for almost one hundred and fifty years by christians of all lands and creeds and conditions, and they are as full of christian life and power to day as when Jonathan Edwards gave them to the press in 1749." The story of this hero of the Cross would furnish good material for mission addresses.

THE CHURCHMAN MAGAZINE. February 1886. *Elliott Stock, London.* This number contains an excellent article on "Intemperance and the Church of England." The writer gives a valuable sketch of Temperance legislation and of the various efforts made to check excess in drinking. He says very truly, "That education of itself will not cure intemperance we have abundant proofs, both from philosophy and experience. Knowledge is a directing power not a motive force. Now vice has its source in the active powers and susceptibilities of man, and not in the mere element of knowledge or ignorance." In a secular education there is absolutely nothing whatever to suppress vicious tendencies or any moral power whatever. The article by Canon Hoare on "Natural Law in the spiritual world" has some acute criticism of Mr. Drummond's work. An article by Emily C. Orr, on "A Village Bible Class for men," has merit, but it takes for granted a social state which does not exist in Canada and will soon pass away in England.

## Home & Foreign Church News.

From our own Correspondents.

### DOMINION.

#### QUEBEC.

QUEBEC.—The provincial buildings at Quebec, were illuminated Saturday night for the first time by the electric light. There are eight lamps around the buildings.

A number of the congregation of St. Matthew's Church, Quebec, held a meeting Friday night and decided to present their departing pastor, Rev. C. Hamilton, bishop-elect of Niagara, with a pastoral staff.

#### MONTREAL.

MONTREAL.—The annual concert of the ladies of St. John's Church was held in Russell Hall last evening. The Rev. Mr. Doudiet, the pastor, presided, and many other clergymen were present. Refreshments were served during the evening, and the entertainment provided was of a fine character. A quartette by students of Bishop's college made an appropriate closing to the programme.

The scholars of the Trinity Church Sunday-school held their annual festival last evening in the basement of the church, there being a large attendance. The affair was most successfully carried out.

The fortnightly meeting of the St. Luke's Church Temperance Society was held last evening, when Rev. Dean Carmichael delivered a powerful address. A programme of vocal and instrumental music was afterwards provided.

DIOCESAN EXECUTIVE.—The quarterly meeting of the executive committee of the diocesan Synod was held on Tuesday, the 10th inst., His Lordship the Bishop in the chair. There were present:—Very Rev. Dean Carmichael, Ven. Archdeacons Lindsay and Evans, Rev. Canons Norman, Robinson and Mills, Rural Deans Mussen, Lindsay and Rollit, Rev. J. G. Norton and Rev. J. S. Stone, Messrs. J. Hutton, treasurer, Strachan Bethune, Q.C., Dr. L. H. Davidson, F. W. Thomas, Walter Drake, Joel C. Baker and A. Gowdey.

The Bishop stated that owing to an affection of the throat, which is to be hoped may be only temporary, Rev. Mr. Acton has resigned the mission of Portage du Fort. This will cause a derangement of the plans made for the Rev. George Johnston's work in Shawville and neighborhood, as he will be required for the present, with the consent of Rural Dean Naylor, to take the services at Portage du Fort.

The treasurer's statements were then read, showing the condition of the Diocesan Mission fund to be in a somewhat better position than it was at the corresponding meeting last year, and that the other funds in his charge are all in a satisfactory condition.

The committee on grants presented a report on an application for an increase in the grant to the mission of Iron Hill. The committee did not recommend the increase. The report was adopted.

An application was received for a grant from the Mission Fund for Rougemont. It was resolved that no action be taken on this application until after the receipt of a report from the special committee, which was appointed at last Synod to consider the question of Abbotsford and Rougemont.

The Chancellor, Dr. Davidson, and Ven. Archdeacon Lindsay, were named a committee to consider the position of Missisquoi High School property, and to report thereon.

A motion of Archdeacon Lindsay, seconded by Rural Dean Mussen, that a grant of \$300 be made to Sabrevois, was referred to the committee on grants.

The meeting closed with the benediction.

WINDSOR MILLS.—The Anglican Church missionary meeting was held in the Town Hall on Saturday evening, the 7th inst. The Rev. Mr. Reed, from Sherbrooke, was present, and made an excellent address.

## ONTARIO.

**SELBY.**—A pleasant surprise awaited the Rev. J. W. Forster when a deputation consisting of Messrs. Abram Winters, Wm. M. Sexsmith and James McMath, called on him at the parsonage on Tuesday afternoon (Feb. 17th), and presented him with a fine fur overcoat and an address. The presentation was intended to have been made on Monday night, but the unfavorable weather and bad roads prevented the large number that would otherwise have called to surprise the Rev. gentleman and his lady.

**ADDRESS.**—To the Rev. J. W. Forster, Incumbent of the parish of the English Church of Selby, Salmon River and Kingsford. *Dear Sir and Brother.* We take this opportunity of meeting with you who have been amongst us over one year and have ministered unto us so kindly and have gained the good will of your parishioners, and by the affectionate manner in which you mingled and associated with us to that degree which we appreciate very highly. And also not forgetting Mrs. Forster, your kind partner, whom we hold in high esteem. And we do feverently hope that the Allwise Providence will give you both health and strength long to remain with us, and that the ties that have bound us together will never be broken, either in this world or in the world to come. And therefore the ladies kindly present to you this fur overcoat, as a small token of their respect for you, which we hope you will accept. And we also sincerely pray that the Lord will give you health and strength to wear it with comfort. Signed on behalf of the ladies of Selby, Salmon River and Kingsford. Abram Winters, W. M. Sexsmith, Jas. McMath.

Mr. Forster heartily thanked the deputation on behalf of the ladies of his parish for their beautiful present, as well as for the address which accompanied it. He hoped that God would help him to do his duty to his people, and that they would work with him in trying to do good. He thanked them for the kind wishes expressed for Mrs. Forster, and also for the kind way they had been treated since they came to the parish.

## TORONTO.

A large number of the congregation of Grace church, Elm street, assembled in the schoolroom on the 10th inst. to welcome back Rev. J. P. Lewis, after an absence of six months spent in a tour of Europe and the holy land. After tea Dr. Morton, on behalf of the congregation, presented Mr. Lewis with a beautifully illuminated address, expressive of their thankfulness at his safe return and of the high esteem in which he is held by them. Mr. Lewis, after thanking the donors for the address and the kind wishes contained in it, delighted the audience with a vivid account of his travels through so many places of interest mentioned in bible history. Some good singing and music completed an enjoyable evening.

**THE ST. JAMES RECTORY CASE.**—There seems a possibility of this suit being again made to yield heavy fees for lawyers, as leave may be given to appeal by the Supreme Court. It seems to be the chief function of this court to disturb the judgments of other courts. To the non-legal mind it is a monstrous perversion of justice to be able to carry cases from Court to Court, and multiply costs so enormously.

**CONCERT AND LITERARY ENTERTAINMENT.**—A very successful concert and literary entertainment was held on the 16th, in the new school-house attached to St. Matthew's Anglican church, on the occasion of the opening of the school. The Rev. J. S. Howard, M.A., presided, Mr. Dean, organist of the church, directed the musical portion of the entertainment, and Miss Cleverdon presided at the piano. The programme, which consisted of songs, readings and recitations suitable for the occasion, was admirably rendered by some ladies and gentlemen from St. Peter's congregation, and other friends. There was a large attendance, the capacious school-room being crowded to the doors.

**ASH WEDNESDAY.**—This day received its name from the ancient custom of sprinkling ashes on the head. In the Roman Catholic churches the priest makes the sign of the cross with ashes on the forehead of the people, repeating the words, "Remember, man, that thou art dust, and unto dust shalt return."

**ALL SAINTS' CHURCH CHOIR CONCERT.**—The choir of All Saints' church gave a very enjoyable concert on the 17th, in All Saints' school-house. In the absence of the Rector, Rev. A. H. Baldwin, through illness,

Rev. Canon Dumoulin presided, and previous to entering upon the programme made a happy speech. The members of the choir, under the direction of Mr. H. G. Collins, acquitted themselves creditably, the boys doing particularly well. The singing of "Vocal Lancers," made up of nursery rhymes, was loudly applauded, and a repetition was demanded. Several other pieces was deservedly encored.

**A LIVE NEWSPAPER.**—We desire to call the attention of all engaged in agricultural pursuits, especially all interested in breeding stock, to a journal published in their interest called "The Canadian Breeder and Agricultural Review." It is only \$2 per annum, and our old friend, Mr. Samuel Beatty, the publisher, will be glad to have his list of subscribers enlarged. The "Breeder" is the best paper of the kind in the market, it is "thoroughly sound in wind and limb," and as "handsome as paint from fetlock to ears," showing all the signs of being "thorough bred and well cared for." The reading matter is well selected, interesting as well as instructive, its illustrations are neat and effective, the printing makes us blush, and the paper is excellent at all points. The breeding of stock is now a very large interest in Canada, and those engaged in it should take advantage of this journal to keep posted on the markets and ways of the trade.

**SPREADING DISUNION.**—We understand that a second Mission room, to be controlled by churchmen, but unattached to any parochial organization, is about being built near the Church of the Redeemer. This seems a very wasteful business every way, for on the very street on which this building is to be erected there is already a room occupied by the Plymouth Brethren. Surely Mr. Howland and his friends at Wycliffe might have been satisfied with that accommodation? Within a stone's throw is also the mission room of the congregationalists, while within two minutes walk is a Methodist place of worship, a Baptist, and the barracks of the Salvation Army! Verily Mr. Rainsford was right in comparing this mission room movement to the zeal of Pharisees to secure one proselyte! When we reflect that all sin is rooted in self will and disregard of constituted authority, it does seem a strange proceeding for Churchmen to set their Bishop, clergy and all church order at defiance in an effort to teach poor weak men the duty of obedience to and respect for law and order. We are satisfied that as such erratic movements are rooted in self will, and disregard of lawful authority, that the Divine blessing can never rest upon them, their example tends to disorder and the substitution of man's fancies for God's laws, to use the Divine name in such movements is a profanity. We know this street well, and can testify that there is not a house unvisited by clergy and lay visitor, and more, the residents on this street as a rule are quite as good citizens, in sobriety, civility and order, and as good Christians also, as Mr. Howland and Mr. Blake, and their friends who are desirous of planting the venom of strife into this quiet district. Their effort is not even approved by the ministers of the neighbourhood.

**ASHBURNHAM.—ROBERT DAVID ROGERS—Obituary.**—By the death of Mr. R. D. Rogers, one of those who took an important part in the early settlement of the county and town of Peterborough has been removed from among us. Mr. Rogers was descended from one of the most distinguished of the U. E. Loyalist families, who settled in this district rather than remain in the United States when dissevered from the empire. His ancestors, serving in the Queen's or Roger's Rangers, had greatly distinguished themselves, both in the war with the French and the war of Independence. Mr. R. D. Rogers was born in Haldimand, Northumberland county, in 1809, and in 1834 he settled on a farm in the township of Otonabee. In 1842 he removed to Ashburnham, where he resided until his death. He erected there saw and flouring mills, and carried on an extensive business for many years.

Mr. Rogers, with the martial tastes hereditary in his family, took an active part in the suppression of the rebellion of 1837. He was one of the small band of brave men who accomplished the desperate service of "cutting out" the Caroline, which lay moored at Navy Island, a daring feat that was most successfully performed. Having driven off her crew and taken possession of her, they set her on fire and let her go blazing over Niagara Falls, Mr. Rogers himself having cast off the moorings. In 1862 he organized the Ashburnham company of volunteers. He continued to serve till 1866, when he retired, and was succeeded by his son, Col. J. Z. Rogers, the present commander of the Peterborough Rangers. He held till his death a commission as colonel in the reserve militia for East Peterborough.

Mr. Rogers rendered valuable public service in a

civil as well as a military capacity. He was appointed by Sir Peregrine Maitland among the first justices of the peace for the Newcastle district. For many years he was a member of the county council, and in 1871 was elected warden of the county of Peterborough—an office he filled for several years.

He married, in 1839, Elizabeth, eldest daughter of Mr. R. E. Birdsall, P.L.S., who laid out this town and surveyed many of the townships. Mrs. Rogers died several years before her husband, leaving a numerous family.

In politics Mr. Rogers was, like all his family, a staunch Conservative, but though zealously advocating his own views he never let them unduly bias him in his other relations in life. As an earnest member of the Church of England he was always ready to do his part as a layman whenever any effort was needed.

Mr. Rogers was regarded as one of our most enterprising, energetic, useful citizens. He had gained the respect and esteem of all who had dealings with him, and his loss will be very generally regretted.

**GEORGINA.**—We deeply regret having to record the death of Mrs. Nesbitt, wife of the Rev. — Nesbitt, of Georgina. The bereaved has the deep sympathy of all the district around.

## NIAGARA.

**HAMILTON.**—The Bishop of Algoma delivered the principal address at the (Feb. 11th), annual Bible Society meeting in this city. A. Gaviller, Esq., was elected president for the ensuing year.

**ST. THOMAS.**—The members of the St. Thomas literary society and a number of guests, warm friends of the society, enjoyed to the highest degree, the annual supper of the society, which was held in the school-room of St. Thomas' Church. Rev. W. W. Curran, the ever popular president of the society, occupied the chair. About him were seated the guests, including Rev. Hartley Carmichael, Rev. Mr. Forneret, of Dundas, and Messrs. W. M. McMullin, of Buffalo; W. F. Burton, D. H. Charles, A. D. Stewart, E. N. Payne, C. J. Newman and H. A. Mackelcan. The vice chair was occupied by Mr. W. Acres, first vice-president of the society. There were present about sixty of the officers and members of the society.

**HAMILTON.**—On Quinquagesima Sunday, the Bishop of Algoma preached at All Saints' Church at the morning service, and at the Church of the Ascension in the evening. The congregations were very large at the latter church. In appealing for assistance to the work in Algoma, Bishop Sullivan said he was aware that there were at present strong home claims to be met. The people of this diocese had responded to the call recently made on them in connection with the episcopal endowment fund. They had reason to rejoice over the result—the securing of such a man as Dr. Hamilton to fill the episcopal chair of this diocese. "He is a man," said Bishop Sullivan, "of whom I can speak freely, from long observation and personal experience and acquaintance. He is a warm-hearted, genial man, with a cool head, a well-balanced mind, and a strong, firm hand. Though he holds his own opinions firmly, he is too just and impartial to interfere with the opinions of others, but is perfectly willing to leave full room for the play of that sovereign law of individuality which in matters of theological opinion, must be allowed in all churches if they are to be kept from dwindling into mere sects."

**THE EPISCOPAL ENDOWMENT FUND.**—The balance required for the completion of this fund seems in a very fair way, and likely to be fully made up before our next meeting of the Synod.

**THE MISSION FUND.**—Let us not fail to remember our late Bishop's urgent appeal in behalf of this fund. If times are dull, let us not think of neglecting to care for those districts which need the fostering aid of the Mission Board. It is more incumbent upon us to sustain and to encourage the hearts of our faithful missionaries in times of apparent financial depression. We fear that many of our parishes are deficient in their returns. We trust that our new Bishop will not have cause to lament the state of this fund at next Synod, but to rejoice at its prosperity.

**ASH WEDNESDAY.**—Services were well attended in Hamilton, and especially in the country churches, notwithstanding the severe cold and drifted snow roads. Several roads in every township are so blocked with snow that new tracks are necessarily

made through fields, the obstructive fence being first removed.

THE NEW BISHOP'S RESIDENCE.—We would respectfully recommend the choice of a residence for the new Bishop at a short distance from the Cathedral Church. It is desirable for many reasons—such as a readiness of attendance on the part of the Bishop at the various services in that church, and also for the convenience of non-resident clergy who may have occasion to call upon his lordship at his residence, which would be at an easy distance from either R. R. station. It would be a great pleasure to hear of the purchase of a suitable See House.

FONT HILL.—Obituary.—Mrs. Piper, beloved wife of Thomas Piper, Esq., of Toronto, entered into rest at her son's residence, on Sunday, 15th Feb., after a long and painful illness, which she bore with Christian patience, fortitude and trust. Her body was placed in the family burying ground in Hamilton. Her loss will be greatly felt.

GRIMSBY.—It becomes our painful duty to chronicle the death of Mrs. Grout, widow of the late Rev. Geo. R. F. Grout, rector of Grimsby. She entered into rest at the advanced age of seventy-seven years, on Sunday, 15th inst., after a short illness borne with Christian patience and resignation. The funeral took place from her late residence in Grimsby on Ash Wednesday, at 2 p.m.—the immense number of sympathising friends who attended it, testifying to the love and esteem with which she was universally regarded by all who knew her. The beautiful service of the Church was most impressively read by the rector, the Rev. Canon Read. Hymns 191, 197 and 324, were sung by the full choir in a most effective manner. Mrs. Grout was most truly beloved by all who knew her, and her active though unostentatious charity will not readily be forgotten in the parish, where it has for so many years been felt. The kindness and sympathy displayed by her numerous friends during her illness, tended in no small degree to comfort her surviving children, and to console them under the irreparable loss they have sustained. "There remaineth therefore a rest for the people of God."

HURON.

LONDON.—A meeting of the ladies of our city churches was held at the See House, Monday afternoon, to consider the desirability of forming a Ladies' Diocesan Missionary Association, also a Diocesan Girls' Friendly Society. After discussing the matter, it was decided to form these societies. The Bishop presided and closed the meeting with prayer. St. Paul's Church and the Chapter House had, some time previously, formed Girls' Friendly Societies, and all our city churches had, we believe, each a Ladies' Missionary Association. The association now being organized, is designed to extend the beneficial institution throughout the Diocese, and to combine all in one united Association.

THE ICE KING v. THE BISHOP.—His Lordship, Bishop Baldwin, had arranged to continue his confirmation tour of the diocese this week; but the more than usually inclemency of the weather forbids travelling in the country. The Ice king holds undisputed rule in Huron and over all the north of Brantford. Mrs. Usher, after some years widowhood, has been called to her home. Her husband, Rev. M. Usher, was for many years rector of Brantford; though sometime superannuated, he did not wholly cease from his labours while he lived. Their memories will long be venerated by the old members of Grace Church.

LUCAN.—The members of the Church of Holy Trinity are taking up subscriptions for the purpose of erecting a belfry on the Church and purchasing a church bell, to cost from six to seven hundred dollars. The members of Trinity and of St. James', Biddulph, represented by Messrs. T. Armitage, R. Dagg, G. and R. J. Carter, called at the parsonage, and presented the incumbent, Rev. Thos. Magahy, with one hundred bushels of oats, contributed by the congregation.

LONDON EAST.—On Sexagesima Sunday, Rev. Prof. Guillemont, of Ladies' Hellmuth College, officiated in St. Matthew's Church. The Professor officiates and preaches in French in St. Ann's Church Ladies' College on Sunday mornings. He was, in his earlier days, a Roman Catholic priest, but has been for some years a priest of the Anglican Church.

MITCHELL.—A pleasing incident took place at the

last meeting of the branch of the C. E. T. S., namely the presentation of a handsome set of silver tableware to the Secretary, Mr. H. J. Brown. The President, Rev. P. B. Lorn, reading the following address, and the articles being handed to the recipient by Mrs. Mulhoun and Miss Jennie Joy.

To Henry J. Brown, Honorary Secretary of the Mitchell Branch of the Church of England Temperance Society

DEAR MR. BROWN.—Your friends amongst the officers and members of the Church of England Temperance Society of this town, being desirous of showing their sincere appreciation of your faithful and efficient services as Honorary Secretary of this Association, and believing in the teaching of the maxim of Holy Scripture: "Honor to whom Honour," take the opportunity the present meeting affords (it being the nearest regular meeting of our members to the date of the anniversary of your birthday, the 14th instant) of wishing you very many happy returns of that day, (may it always be "a red letter day.") and we pray our loving Father above, to endue you with increased power for good in His blessed service, whether in our Church Temperance or any other christian work. We are willing to believe that the prosperity of our Association in this parish is in no small measure due to your honest devotion to its cause. We therefore ask you to accept from us as a tangible evidence of our esteem, the accompanying pieces of silver tableware, which we trust both Mrs. Brown and yourself may find useful, and which we hope will often remind you both, as you use them, of the affectionate regard in which you are held by your fellow members. Praying that Almighty God may spare you for many years of happiness and usefulness in His service, we beg to subscribe ourselves in behalf of the society, Pierre B. DeLom, Rector, President; W. H. Stallon, Vice-President; Mrs. Jas. Mulheron, Member of Committee; Jennie Joy, Member of Committee. Mitchell, Feb. 10, 1885.

Mr. Brown, who was taken completely by surprise, thanked the members of the Society most heartily on behalf of Mrs. Brown and himself for the very handsome present and flattering address, at the same time disclaiming any credit for his services, which had been given with the greatest pleasure to forward the objects of the Society, he assured them he should always think of them with gratitude and esteem throughout the time he hoped to labour among them, and also, at any future time, when they may happen to be separated.

MEAFORD.—On Saturday last the ladies Aid in connection with Christ Church, held their annual bazaar, which as usual was a grand success. The Town Hall was prettily decorated for the occasion, and the different tables were laden with both useful and ornamental articles, which soon found a ready sale. The receipts at the end of the day amounted to nearly \$200, which showed the ladies had not laboured in vain. An amateur concert was also given, under the auspices of the "Ladies Aid" on Monday evening, when the Hall was crowded, by an audience which seemed thoroughly to appreciate the interesting programme, and the general impression prevails, that it was the best concert that had taken place in Meaford for some time. The doors opened at 7.30, and the concert commenced at eight o'clock. Those who kindly took part in the concert were as follows: Mrs. Channer, Miss Foster, Miss Derby, Miss Lyall, Miss Magee, Miss Elliott, Miss B. Paul, Mrs. Burritt, Miss Chapman, Miss Smith, The Messrs. Knaggs, Mr. H. Burritt, Mr. W. H. Harvey, Todd, Mr. D. R. Mitchell, Mr. Hammill, Mr. Abbott. At the close, the reverend chairman spoke in the highest praise of the way in which the ladies of Christ Church had worked, and on behalf of the "Ladies Aid" he thanked all those who had so kindly taken part in the concert.

ALGOMA.

On January 19th, the Bishop of Algoma arrived at the Allensville station of the Huntsville mission, for service in St. Michael's Church. The church had been lined with thick paper, the gifts of the Rev. W. Crompton, preparatory to being finished with matched lumber, which will add to its appearance and comfort. Morning prayer was said by the Rev. T. Lloyd, who was appointed to the charge in September last, the Bishop preached the sermon, and celebrated the Holy Communion. After service, the Bishop held a business meeting, and the questions of financial position of the congregation, work of the Sunday School, etc., were fully discussed, and found to be satisfactory. A drive of six miles brought us to Huntsville. A few friends had been invited to meet the Bishop at Mr. May's, Churchwarden, and in congenial chat upon Huntsville Church matters, a most enjoyable evening was spent.

Ilfracombe mission, was next visited, lately vacated by the Rev. A. S. O. Sweet, whom ill health had

compelled to return to England. Mrs. Tipper entertained us to dinner. A further drive brought us to Hoodstown, where a neat frame church is dedicated to St. Jude. Service was appointed for 2 p.m., but as seven of the candidates for confirmation had to come six miles or more, and were late, we could not commence until 3 o'clock. After evensong by Mr. Lloyd, the holy and apostolic rite of confirmation was administered to fifteen candidates, to whom the Bishop gave a most suitable address. Twenty-eight communicants, including the newly confirmed, partook of the Lord's Supper, an offertory of \$3.97 was made in behalf of the Widows and Orphans Fund of the diocese. The Bishop said this was the heartiest and most enjoyable service of this part of his tour. A business meeting followed, in which the station was declared solvent, and arrangements made for the continuance of the services by the lay reader, Mr. Hurst, until another missionary could be appointed, but this the Bishop explained was a serious difficulty, as the Church Colonial and Continental Society's grant to the stipend of the late missionary had been made for only five years, which were expired. He had written to the Society, asking them to continue their grant, four months ago, but had received no reply, and he was afraid the Society did not intend to continue the grant, in which case, he, the Bishop, was powerless, as he had not the funds in hand to warrant his appointing a new missionary. Thus all he could do at present, was to urge them to rally around their lay reader, and keep together, until he could see further what was to be done. A cup of tea was taken at the house of Mr. Hilditch, a warm-hearted Churchman from Lancashire. At Ilfracombe, the congregation was patiently waiting. After shortened evensong, the Bishop preached, an offertory was taken up of \$1.80 for the Widows and Orphans Fund, after which holy communion was administered. A drive of two miles brought us to the house of W. A. V. Garnett Esq. whose guests we were to be for the next two days, and where a well spread table, and the enjoyable society of our host, soon caused us to forget the discomforts of our journey. At the parish meeting, the Bishop spent a patient two hours investigating and putting into shape the station's accounts. After luncheon with the Misses Bell, we started under the guidance of Mr. Delafosse for Round Lake. Here the Bishop's usual good fortune deserted him, for only one woman, who had walked four miles, appeared in the shape of a congregation, so we turned it into a cottage meeting, Mr. Lloyd said the Litany, and the Bishop read and expounded the Gospel for the Sunday. Mrs. Smith's hospitality partaken of, we hastened to make our return journey. On the way, we were requested to turn in and baptize the infant child of Mr. W. Reamington. Mr. Lloyd took this duty. Next morning our host informed us the thermometer had fallen to forty degrees below zero. A sharp drive of nine miles brought us to Ravenscliffe, where we drove to the school-house a mile and a half distant, and again enjoyed a most hearty and united service. Twenty communicants partook of the Sacrament of the Lord's Supper, and an offertory made of \$2.07 to the Widows and Orphans Fund. In the business meeting following, arrangements were made for the annexation of the station to the mission of Huntsville, with which it is most naturally connected. A beautiful and church-like structure is being erected here, by the Tipper Bros., which when completed will be an ornament to the diocese, and is a fitting example of what can be done by earnest hearts, when judiciously aided and encouraged by help from outside the diocese. After inspecting the new church, with which we were greatly pleased, we drove to the Whiddon settlement, for service in Dixon's school-house. But, first, we must partake the Whiddon hospitality, to which we did full justice, and then held a Litany service in the school-house which was well filled. The Bishop pointed out the injury of multiplying stations too closely together, and said he felt that it would be unwise to advise the formation of a station here, one side being near to Ravenscliffe, and the other not too far from Ilfracombe. And he strongly urged the Church people of this locality to attach themselves to, and strengthen the interest in one or the other of these two places. This completing the visitation of the Ilfracombe mission, we returned to Huntsville.

This week the interest of the Huntsville congregation had to content itself in the erection of a temporary tower, built for the reception of a new church bell recently purchased, and which the Bishop was to inaugurate on the Sunday. This their zeal and energy enabled them to satisfactorily accomplish, of all which we had timely and infallible proof by the bell itself, on Saturday afternoon. On Sunday the 25th, the volunteer bell-ringer entered upon his duties, and for the first time in the history of the mission, the people were called to worship God by the old familiar sound, of the church going bell, which so many had not heard for long years. The interest attaching to the Bishop's visit, the new bell, and the fact that there was to be a confirmation, brought together a large congregation. The missionary read

the prayers, and presented the candidates, fourteen in number, upon whom the bishop laid hands and prayed, his lordship preached an impressive sermon from 2 Cor. v. 10. The offertory in aid of the bell fund was \$10.97. Holy communion was then administered to thirty-four communicants, including the newly confirmed. At 8 p.m. the Bishop addressed the Sunday school upon his work amongst the Indians, and an offertory was made in aid of the work, of \$2.59. In the evening a crowded congregation assembled to hear the Bishop preach, offertory, \$7.24 to the bell fund. At 9 a.m. on the 26th we drove to the Grassmere station, where the offertory to the Widows and Orphans Fund, was \$1.83. A meeting was held immediately after service, to settle the question of building a church. It was conceded that one was needed, but the poverty of the people stood in the way of anything being given except work. The Bishop promised fifty dollars from the diocesan fund, five dollars from himself. A committee was formed to push on the work in the spring, so far as it may be possible to do it, with little or no funds for such an undertaking. After dinner provided by Mrs. Moyan, in whose house the services are held, we returned to Huntsville for a missionary meeting at 7.30 p.m. The Rev. T. Lloyd opened the meeting with prayer, and made a few opening remarks, after which the Bishop gave an interesting account of the work in the diocese generally, dwelling more particularly on those aspects of his work amongst the Indians and in the lake districts, with which the audience were not familiar. The offertory at the close, was \$6.78 for the general fund of the diocese.

On the 27th we left the parsonage for what is known as the 'Hains Settlement,' township of Percy, some sixteen miles north of Huntsville. Shortly after four o'clock we reached the Hain's homestead, where we received a most hearty welcome and were comfortably lodged. Confirmation candidates came in the evening to be examined by Mr. Lloyd, they having been trained by the lay reader, Mr. Laye, who for several years past, has with zeal and self-denial, beyond all praise, ministered to, and kept the little flock together, in the hope that some day, in the good providence of God, they might get a clergyman. At 10 a.m. on the 28th, we were all assembled in the little log church built in the bush, and, apart from the extreme cold, had a hearty and enjoyable service. After matins, seven candidates were confirmed, and twenty communicants knelt at the Lord's Table, the offertory to Widows and Orphans Fund, was \$1.80. An earnest appeal was made by the lay reader in behalf of the people for a Sunday service, if only occasionally, from a clergyman. The Bishop promised to use his best endeavours to persuade and enable the Rev. Messrs. Lloyd and Magnan to add to their present overcrowded and unwieldy duties, one service each per quarter, which would give them a clerical visit in every six weeks. This completing Mr. Lloyd's programme, that gentleman handed the Bishop over to the Rev. W. B. Magnan of the mission of Burke's Falls, who, accompanied by Mr. Lloyd, drove his lordship to Cyprus, six miles distant, for dinner, after which the visitation of the Burk's Falls mission was entered upon, and Mr. Lloyd returned to Huntsville. The experience of the Bishop in this hurried run through a number of settlements, has doubtless excited his earnest sympathy with the resident clergy and lay-workers, who week in and week out face the wintry weather in keeping up the work of the Church in Muskoka, to whom be all honour for their devotion to Christ and His Church.

**BURK'S FALLS.**—The incumbent and churchwardens of St. Margaret's Church, Cyprus, desire to acknowledge, with many thanks, the receipt of a set of service books for the church, the kind gift of the Rev. Thos. Lloyd, of Huntsville.

**PORT SYDNEY.**—The Rev. R. W. Plante, desires to acknowledge the sum of fifteen dollars, received from Mr. and Mrs. H. G. Ladell, Port Sydney, towards the parsonage fund; also a large number of the "Church Guardian" from the editor, which have already found their way through a large part of my mission.

**BEATRICE.**—The annual festival for the children of St. Mary's Church Sunday-school, was held on Wednesday evening, the 4th inst., and proved by far the most successful and enjoyable thing of the kind ever held in Beatrice. The children assembled in full force at 4 p.m. and enjoyed themselves in and about the school-house, kindly lent us by the trustees, till about 5.30, when all gathered around a well supplied table for tea, to which each one did justice. After tea various amusements were indulged in by the children, with an occasional interruption for some musical selections and recitations. The children of the school rendered some pleasing choruses, and the solos were sung by others of the congregation. At 8 o'clock,

order was called, and the Rev. R. W. Plante, incumbent, proceeded to distribute the gifts and prizes. Never before did the children receive such an abundance of useful and valuable presents, and the appreciation shown by both parents and children clearly proved that the day of toys and such like for Sunday-school children is over, at least in Beatrice. We are much indebted for the gifts to the C. W. M. A., and St. Peter's C. M. A. Toronto. Some valuable prizes in books were carried off by a number of scholars, given for best written answers to a series of bible questions. A special presentation was made to Miss Lorryhurst, the teacher in Beatrice public School, as a mark of our appreciation for several acts of kindness and generosity on her part during the past few months in lending us a beautiful cabinet organ to aid us in any special service. The singing of "God save the Queen" and the benediction at nine o'clock brought the festival to a close.

## UNITED STATES.

The statistics of the Protestant Episcopal church for the year 1884 show an increase in all particulars except ordinations, where there is a decrease of 47 to the diaconate and of 25 to the priesthood. The net increase of the clergy is 86, deaths numbering 56. The increase in baptisms is 2,637, in confirmations 4,171, in communicants 17,891, and in contributions \$723,487.45.

The whole number of Anglican clergy, including those of the American Protestant Episcopal church, is stated at 29,000; of these 21,000 are in England.

Bishop Potter, of New York, has decided not to present Rev. R. Heber Newton for trial on a charge of heresy, the latter having recanted. Mr. Newton, however, has received a warning.

## ENGLAND.

The Rev. Alfred N. Brown, of Tauranga, New Zealand, who died recently, was the oldest missionary of the Church Missionary Society. He was ordained in 1827 by the Bishop of London. He sailed for New Zealand in April, 1829, and has labored ever since, a period of fifty-five and a half years. He was appointed Archdeacon of Tauranga by Bishop Selwyn, in 1844.

Earl Cairns, in a recent address in London, stated that of the 37,000 native population of Sierra Leone 32,000 were professing Christians; and of the 44,000 Maoris in New Zealand, 25,000 were professing Christians.

The Moravians have now 114 mission stations, 284 European missionaries, 41 natives and 1,575 assistants, half of whom are British subjects, 79,021 members, 16,590 scholars in 211 day schools and 13,604 in 89 Sunday schools. These missionaries have become slaves to teach the Gospel to the slaves, and lepers to teach it to lepers.

The Church Society for Promoting Christianity among the Jews, reports 21 missionaries and 270 co-operating parochial clergy. The Jews are reached in 261 cities and towns in the United States. The results are encouraging. In New York the oldest mission has a body of Christian Jews, which, during six years, has numbered considerably over 100 baptized believers. The number throughout the Episcopal Church in this country is between five and six hundred. The society expended last year \$22,065.38. Bishop Howe, in the annual sermon, declared that any impression that Jewish missions were unsuccessful was a mistake. Thousands had been brought to Christ. In the Anglican Church there were among them bishops and clergy; on the continent there were ministers, professors in the universities, and several of the most distinguished Christian scholars of our time. The mere numerical results were quite equal to those of any other branch of missions.

The Episcopalian congregations in Spain have organized a synod and elected a bishop, adopting the Articles of the Church of England and compiling a Book of Common Prayer. The bishop elect, the Rev. Juan B. Cabrera, declares that in Spain there is full toleration for private and public worship, while the Bible is accessible to all. As yet, however, the Protestant congregations are small and are made up of poorer people.

## IRELAND.

**OBITUARY.**—The Very Rev. R. B. O'Brien, D.D., Dean of Limerick, whose death was announced yesterday, was prominent in the agitation for the repeal of the union, and was a personal friend of Daniel O'Connell, to whom he bore a marked facial resemblance. He enjoyed a great reputation for bold patriotism. Some years ago both publicly and under a thin anonymous veil he wielded a formidable pen against ecclesiastical tyranny, and the injustice of landlords. As an orator, too, he was fiery and eloquent. His voice and pen were used actively in the movement which led to the disestablishment of the Irish Church. Of late years he devoted himself almost exclusively to the religious duties of his office, and rarely, it ever, took part in political controversy.

**A STRONG DENUNCIATION.**—Rev. Dr. Craig, in a sermon in the Cathedral of the Holy Trinity, Dublin, referred in terms of bitter denunciation to the conduct of the Premier in leaving the best soldier and the best Christian in the British army to be slain as a reward for his fidelity, and concluded by saying: "It were better to be in the bloody shroud that wraps General Gordon than in the position of the Minister who sacrificed him."

## 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.

MARCH 1st, 1885.

VOL. IV.

2nd Sunday in Lent.

No. 14.

### BIBLE LESSON.

"The Deluge."—Genesis vi. 17, vii. 17, 24.

We have seen how Noah showed his faith in, and obedience to God, by building the ark,—how he earnestly warned the ungodly people around him of impending judgment, and preached the necessity of repentance during the period of probation given by a longsuffering God. We see to day how he preached in vain. The day of opportunity passed away; the day of judgment at last came, and, except Noah and his family, the whole human race was utterly corrupt. So all down through the Bible we read of God's prophets uttering warnings against sin, and apparently all in vain. Even the Lord Jesus Himself and His message, the Jewish people rejected, and brought upon themselves a national condemnation.

(1) *Judgment threatened*, verse 17 "I, even I, do bring a flood of waters." This is the first intimation to Noah of the manner in which the world was to be destroyed, and that it was to be a judgment, not a mere natural occurrence. We may note here that among all nations traditions of a great deluge having taken place a long time ago have existed, even among the Indian tribes of this continent.

This goes to prove that they like ourselves, are the descendants of Noah. The Bible account, however, is the simplest, and free from exaggeration. The message of warning no doubt was proclaimed by Noah with all the energy of his nature, and repeated more earnestly as the time passed on; but the threatenings fell on deaf ears and dead hearts. No one listened to the warnings, invitations, or threatenings of this preacher of righteousness. Compare Prov. 1. 24, &c.

(2) *Judgment Delayed*. For 120 years God was very patient, gave them time to repent; but now the period of probation is ended; the ark is built, all ready for its occupants. As a last warning God waited "yet seven days" (ch. vii. 4.) What must the people have thought as they saw the various kinds of animals being gathered into the ark in pairs? Many probably mocked at what they called the madness of Noah, perhaps some secretly thought there was something in it after all, yet would not brave the jeers of their friends, and so let the last opportunity slip. How many still there are who keep putting off the submission of will and heart to God; saying, "there will be plenty of time in the future." Let us bear in mind the case of Felix, (Acts xxiv. 25.) Yet every day brings judgment nearer, (Rom. xiii. 11. 12. Heb. x. 25.) Jesus stands at the door of our hearts, and knocks (Rev. iii. 20.) Shall we not open at once?

O Jesus, thou art standing  
Outside the fast closed door,  
In lowly patience waiting  
To pass the threshold o'er.

(3) *Judgment Executed*. When all the animals had entered the ark, Noah and his family followed, verse

18. And the Lord shut them in, verse 16. In the six hundredth year of Noah's life, on the same day that he entered the ark, a storm commenced such as the world has never since witnessed, verse 11. For forty days the rain poured down, the fountains of the great deep burst forth also, probably by some great convulsion of nature, gradually the land was submerged; perhaps the people were not very much frightened at first, thinking the rain would surely cease before long. But for forty days the waters kept rising, one hill after another was covered, till at last the whole inhabited world was overflowed, and no one left alive but Noah and his family, safe inside the ark. Verse 24 tells us "the waters prevailed upon the earth one hundred and fifty days." There was constant rain for forty days, and afterwards apparently, rain less violent for one hundred and ten days, when it ceased, and the flood began to subside.

There is a solemn warning to all in this lesson not to put off the work of repentance till it is too late. "Now is the accepted time, behold now is the day of salvation." Our Lord Himself tells us (St. Matthew xxiv. 37, 39,) that His second coming shall be just as unexpected; if we are not "watching and waiting," it will be too late to seek salvation then. Those who belong to Him are safe and happy now, and safe and happy hereafter. Let us take warning from what we see passing around us, listen to God's warnings now, and ask the Lord Jesus to save us now.

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.

OVER PRESSURE IN SCHOOLS.

SIR.—In your last editorial, (February 12th), under the heading of "Over pressure in schools," you say, "This manufacturing mental forms by wholesale, like casting bullets, all in one hard, narrow mould, is the evil of a public school system." Does not the making of brick, in the same mould, at the building of Babel, and the manufacturing of silver coins, (Acts xix. 24), (see Blomfield's notes on Gr. New Testament), in the same mould, also imply the 'cut and dried' system of secular instruction, in contrast with "the old fashioned" idea that the primary object of elementary schools is to train good Christians, and good citizens no molten images, but each youthful student 'hewn' and 'shaped' according to the place he is to occupy in the building. A. C. F.

CLERICAL SUPPORT.

SIR.—On page thirty-four of Report of Church Congress we find the following from the Rev. E. P. Crawford, M.A. "The chief officer of the diocese is the bishop, our father in God: too often the father thinks more of the people than the clergy. When the bishop visits a parish he ought to inquire into these matters, (clerical incomes). I know of one instance where the bishop in this way, raised the stipend of a clergyman from under \$600 to \$900 per annum. Often the people only require to be told of their duty by the bishop to do it." A comment on this is almost needless. The United States bishops do it, and with marvellous success, why should not ours follow suit. It seems but natural that the father should look after his children's interests, and the wonder is that our bishops require to be reminded of this manifest duty. I hope this suggestion will have a good effect. Yours, 17th February, 1885. A SON.

A COMPLAINT.

SIR.—I read, without surprise, in a secular paper, a stupid notice of the new appointment to the see of Exeter, in which it was stated, that Dean Bickersteth is brother to the present Bishop of Ripon. Of course it should be the late Bishop, as the present is Bishop Boyd Carpenter. The notice was taken, doubtless, from some editor's handy book; but when your Church contemporary, of Montreal, copies the same blunder, a reader may well feel disgusted at this unacquaintance with the facts of the moment, on the part of our Church guides.

The same number publishes a sermon, which it thinks is beyond the need of commendation. It certainly is beyond the help of commendation; for the first three lines show an incapacity for clear thought or expression. "There are extremes in most things, even Faith may lapse into Agnosticism on the one side, and into superstition on the other." Certainly Faith may so lapse; but then Agnosticism can never be the extreme of Faith. A READER.

POPULAR MODERN CONVERSION VS. HOLY SCRIPTURE.

SIR.—In my letter published in your issue of the 19th inst., I promised that I would, in this second letter, furnish conclusive proofs that popular modern conversion has no place or authority whatever in the New Testament. In redeeming that promise, I shall consider the question both from its negative and affirmative aspect. First, then, as to the absolutely negative, and partially negative view of it.

There is no instance mentioned in the New Testament of any one being told at any time after he had received Christian baptism, that he needed conversion. Nor is there any record of any one being converted after his baptism. Nor is there even so much as the slightest hint given of such a thing being in such case necessary, even though the New Testament clearly discloses the fact that there were bad men among the baptized who needed a change for the better, but such a change as they did need was not then, and is not now conversion, in the New Testament sense and of either that word or the word converted. And what I have here asserted with reference to the New Testament, I also assert with reference to all the writings of the apostolic fathers, and the writings of all other fathers in the Church of Christ, down till at least very recent times, if not till the present hour, and wherever the contrary is the case, the convert before such conversion was either a heretic, a schismatic, or an apostate from the Christian faith. In every instance recorded in the New Testament where any person or persons was or were informed or advised that he or they needed conversion, such person or persons was or were at the time in such a position as that conversion in his or their case involved the abandoning either partially or wholly of some religious system more or less defective or erroneous; such abandonment taking place in every instance where the conversion happened. And that the word conversion or converted in its New Testament sense and use indicated no more grace than was necessary to produce such abandonment; and (contrary to modern notions on the subject) did not necessarily carry with it any such thing as "a new heart"; that spiritual gift be wholly a subsequent work of grace, unless indeed the convert possessed the gift prior to his conversion, as I maintain he very possibly might. And here again what I have asserted with reference to the New Testament I also assert with reference to all writings of the apostolic fathers and the writing of all other fathers in the Church of Christ down till at least very recent times, if not till the present hour.

So much, then, for the negative aspect of this subject, and here I crave leave to say that if any one considers the view which I have in this letter so far taken, as a false view of the matter, then with such an one must wholly rest the proof of error, and for the production of such proof, I challenge the whole professing Christian world; all the theological quacks and the varied and numerous hosts who sympathize with them and follow in their train, not by any means excepted.

And, now, Mr. Editor, as I fear my last letter required too much space in your columns to insure a very prompt insertion, I make this shorter.

In my next letter, I shall, with your kind permission, proceed to establish the soundness of the position which I have taken on the subject upon which I write by considering it from its affirmative aspect.

19th February, 1885.

LAYMAN.

SPREAD THE GLORIOUS NEWS!

"The coming of the Lord draweth nigh."—James 5th chap.—"Watch and Pray."

SIR.—Readers, I desire to shew you some scripture and truth so that you and I may profit thereby: "The Lord Jesus Christ shall judge the living and the dead at his appearing and his Kingdom."—2nd Tim. 4th chap. The world *Kosmos* passeth away, the earth *Ga* abideth for ever"—Eccles. 1st chap.; Psalm 104. "The Son of Man shall come in the glory of his Father with his angels then shall he reward every man according to his work."—Matt. 16th chap. Those that have laid up treasures in heaven shall each receive their treasure and reward when he comes again to the earth. Behold I come quickly, and my reward is with me, to render to each man according as his work is."—Rev. 22nd chap., Isa. 40th chap. "Those that love his appearing shall receive great and rich prizes."—2nd Tim. 4th chap. "The Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ, who shall be punished with everlasting destruction, from the presence of the Lord and from the glory of his power."—2nd Thess. 1st chap. At, or after Christ comes, the living saints shall be changed (not die but be fashioned anew, made sound in body and mind) in a moment in

the twinkling of an eye, at the last trump."—1st Cor. 11th chap Phil. 3rd chap. After he comes the millenium commences, and the kingdom be restored to Israel. "They are not all Israel which are of Israel."—Rom. 9th chap. "And if ye are Christs', then are ye Abraham's seed, heirs according to promise."—Gal. 3rd chap. "When the thousand years are finished, another glorious change takes place for God's elect people."—Rev. There shall one day stand upon the renewed earth, the heavenly Jerusalem decked in gorgeous splendour whilst around it near and far shall glitter numerous lesser cities. "Scripture points to degrees in glory, to one is given dominion over five cities, to another ten, and so on." And the Lord shall give unto him (Christ) the throne of his father David.—Luke 1st chap. Does anyone, male or female, want to be good-looking in the world to come? Obey Christ's gospel and he shall make you; more beautiful every way, than the loveliest mortal that ever trod the polluted face of the earth. God's people in the world to come shall eat and drink, dance and sing, dance to music that shall thrill with ecstasy the hearts of angels. Adam and Eve ate and drank after God created them. Jesus ate after he rose from the dead, and he told certain of his soldiers that they would eat and drink at his table in the heavenly kingdom and also sit on thrones.—Luke 22nd chap., Rev. 22nd chap., Jeremiah 31st chap., 2nd Sam. 6th chap., etc. In the resurrection they neither marry nor are given in marriage, but are as angels in heaven." To those who profess to be christians: "Knowing this first that no prophecy of scripture is of private interpretation."—2nd Peter 1st chap. If you wish to have the eternal life and everlasting joy, partake of Lord's Supper. "Except you eat the flesh of the Son of Man, and drink his blood ye have not life in yourselves."—John 6th chap., Luke 22nd. "For as often as ye eat this bread and drink the cup, ye proclaim the Lord's death till he come."—1st Cor. 11th chap. "Ask in faith and he will make you fit enough to partake of the holy sacrament. We must through much tribulation, enter into the kingdom of God."—Acts 14th chap., James 2nd chap. There might come a time when God's saints can visit (in their renewed bodies) heaven, the home of the angels, and, perhaps, other habitable worlds in the universe. "Delight thyself also in the Lord, and he shall give thee the desires of thine heart."—Psa. 37. To the unbaptized: "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 Spirit."—Acts 2nd chap., Mark 16th chap. To the ungodly, the filthy talkers and impure dealers: "Obey Christ's gospel and escape the eternal punishment, the second death the everlasting death. God is love, God is just, Christ died for the ungodly."—Rom. 6th chap. "Repent ye therefore and turn again, that your sins may be blotted out, that so there may come seasons of refreshing from the presence of the Lord, and that he may send the Christ who hath been appointed for you, even Jesus, whom the heaven must receive until the times of restoration of all things, where of God spoke by the mouth of his holy prophets which have been since the world began."—Acts 3rd chap. "Howbeit when the Son of Man cometh shall he find the faith on the earth?"—Luke 18th chap. "He that overcometh shall not be hurt of the second death."—Rev. 2nd chap. "In the last days mockers shall come with mockery saying, where is the promise of his coming? For from the day that the fathers fell asleep all things continue as they were from the beginning of the creation."—2nd Peter 3rd chap. The end of the age is drawing near, the great and notable day is approaching. "Behold I come as a thief. Flee from the wrath to come. The truth shall make you free. Love God and keep his commandments, and he will give you what is best for you now, and in the age to come a million times more joy than you can now think of." There is abundance of proof in scripture to confirm each and all of these statements. James J.

Family Reading.

BAREFOOT.

A very poor Irishwoman appeared one bitter frosty day at a dispensary to ask relief and medicine from the Sister in charge. She was barefoot, and the Sister expressed compassion for her state.

"Sure, ma'am," said the poor woman, "I did wear my own shoes and stockings once, and I was a bit inclined to fret over the loss of 'em and the bad times; but then it came into my mind," and she lowered her voice to a tone of reverence, "that I never saw a picture of the blessed Lord but He was barefoot too."

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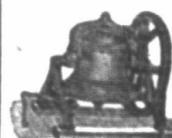
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IRRELIGION IN EUROPE.

Religion in Europe was represented in rather sombre tints by Professor Christlieb, of Bonn, at the meeting of the Evangelical Alliance at Copenhagen. In Germany church attendance was decreasing, crime was increasing figures prove. In Edinburgh, 40,000 out of 250,000 never went to any church; in Glasgow, 200,000 out of 700,000; in London 1,200,000 out of 4,000,000; in Berlin, out of 1,200,000 only 20,000 went to church; in Hamburg out of 300,000 only 5,000 went to church, and while in New York there were 200 churches, in Berlin, with nearly as great a population, there were only 50. Almost every workingman in Paris was a disbeliever. Even Robinson Crusoe had recently been prescribed in certain reading-rooms as too religious because he recognized the existence of God. There were more atheists in Paris than in any other great city.

SIMPLE FAITH.

We often hear of "simple faith," but few of us practise it, and many more hardly know what it means. A poor, hard-working house-maid in a mountain hotel in Switzerland, seemed to me, however, to possess this gift.

A guest in the hotel, noticing that the house (together with all the rest in the village) was built entirely of wood, asked her, "Are not people very much afraid of fire in this place?"

The maid smiled, "Oh, no!" she said. "There is no fear, no one is afraid, for every Monday morning the curate prays in the church for the safety of the wooden houses; there has not been a fire here as long as I can remember."

The same maid was listening to the story of an accident which had just taken place—a little English girl had fallen out of a second-storey balcony on to a paved path below, escaping with only a severe bruise.

"Why she was not killed I cannot think," said the speaker.

"Oh, madame!" said the maid, pausing in her dusting, "I know; it was the good God. He always cares for the children."

In the mountain village where this woman's lot is cast, religion really does seem a part of daily life. What the poor people want, they go to the church to pray for; and they look for an answer to those prayers. Strangers may smile at their simplicity, but surely it is a thing to crave for oneself, and is very near akin to the truest and best wisdom.

PUBLIC MORALS.

I invoke the clergy and laity of this Council to look closely into the condition of our common schools. Watch them. They are fast deteriorating, and co-education is fast destroying the modesty of girls. The village innocence of past days rendered many things harmless which must now be discountenanced. Young women should not be permitted to go about unattended by matrons. Promiscuous gatherings at "rinks" and public dances are unspeakably degrading to the gentle sex, and "camping out" in the summer is attended with peril of young maidens, even when under the eye of their parents. Our times are not Arcadian, save only that Pan and his satyrs are prying everywhere. Brute instincts are never dormant, and are now stimulated by the nauseous nudity of our theatricals, and even by the flagrant placards which disgrace the fences and barn-doors of our villages. Why do not our grand juries indict such abominations? An admirable law has been lately passed

against the circulation of indecent pictures and publications; but a school-boy would have been soundly flogged a few years ago had he been caught with such pictures in his desk as are now to be seen everywhere, of life-size and in flaming colors, forced upon the eyes of virtuous women and lewd men in our thoroughfares. Again, I entreat the clergy to warn parents and families that we are living in days when "hell hath enlarged itself." Our towns vomit forth the dregs of their population upon the country every Sunday morning in the summer and autumn. Decorum and propriety are words unknown, amid the scenes to which country villages are now exposed, in the neighborhood of cities. I am sorry to say that open air gatherings, professedly religious, are also subject to disorderly influences which seem to be inseparable from promiscuous assemblies.—*Bishop Cox's Convention Address, 1884.*

LOOKING TOWARDS HIM THEY CRUCIFIED.

BISHOP TITCOMB writes to the *Times* on what is called "the National Jewish Christ believing movement in [Bessarabia] South Russia," the author of which is a lawyer, named Joseph Rabinowitz. In 1882 he was zealously advocating the repopulation of the Holy Land, whither he went himself to discover ways and means, and from the time of his return, there commenced a complete revolution of his religious convictions:—

"These convictions are based on a belief that the historical Jesus of Bethelam, was, after all, the true Messiah, spoken of by Abraham, Moses, and David; for the crucifixion of whom, the Jews have ever since been wanderers, and their lands made desolate. More than two hundred families have now joined in one communion, under the title of 'The National Jewish New Testament congregation;' and by some of them the last Passover was celebrated, according to a liturgy expressly drawn up by Rabinowitz. In order to illustrate more completely the nature of this singular movement of the Jewish mind, resulting from the painful massacres of 1882, I subjoin from their 'Articles of Faith,' lately given to the world by Dr. Delitzsch, a translation of the 10th Article. It is worded as follows:—

According to the decree of the inscrutable wisdom of God, our fathers were filled with hardness of heart, and the Lord punished them with the spirit of deep sleep, so that they opposed Jesus Christ and sinned against Him until the present day. But by their unbelief they led other nations to greater zeal, and they thus contributed to the propitiation of mankind, who have believed in Jesus Christ, the Son of David, our King, when they heard the good tidings through his peace-promising messengers, (Isaiah iii. 7), who had been disgracefully expelled from communion with Israel. In consequence, however, of this our sin against the Christ of God, the world has grown rich by its faith in Christ; and the nations in fulness have entered the Kingdom of God. Now, too, the time of our fulness has also come. And we, the seed of Abraham, are to be blessed by our faith in the Lord Jesus Christ; and the God of our forefathers, Abraham, Isaac, and Jacob, will take pity upon us, and replant the branches which have been torn out, into our own Holy Root—Jesus. And thus all Israel shall share the eternal salvation; and Jerusalem, our Holy City, shall be rebuilt, and the throne of David be re-established for ever and evermore."

HINTS TO HOUSEKEEPERS.

**PAPERED WALLS**—Usually wiping down with a clean cloth will be sufficient, but where they are much soiled it is a good plan, after the carpet has been taken up, to cut the crust of baker's bread in one broad slice, and wipe down, beginning at the top. The dirt and crumbs will fall together. Do not rub hard, as this will rub the dirt in.

Breakfast dishes, to be desirable, should be easily made, and have relish enough about them to awaken the tardy appetite. Much depends on the seasoning and serving. A dish poorly seasoned and served half cold, bears very little likeness to the same when prepared with exactly the right flavor, and sent to the table in the correct state of steamy hotness.

To those who have never tried it, it is surprising how much can be done with flavours to make variety. Take for instance, that commonplace vegetable, but ever-ready-stand by, potatoes; they may be seasoned in so many different ways that no one can tell when the limit of change has been reached.

The ordinary ways of baking, boiling, and frying are too well known even to need mention; but the following recipes and way of flavouring may prove new to most readers. Peel medium sized or large potatoes, and cut them lengthwise into slices half an inch thick, wipe them dry, dust with flour and fry with very little butter in a skillet covered with a lid; when brown on one side, turn and cook until done. Sprinkle with salt and pepper when placed in a hot dish.

To vary the recipe: after the potatoes are taken up have ready a pint of milk into which a tea-spoonful of flour has been smoothly mixed. Pour a little water into the skillet, let it boil up quickly to cook off the browned butter, add the milk, and stir gently until it begins to thicken; then pour over the potatoes.

Potatoes boiled with the skins on can be cooked over again to be far better than at first. Those intended for the next morning's breakfast should be removed from the kettle when about two-thirds done, and set away till the following morning, after the skins have been taken off. If the potatoes are cooked until fully done, they will be too crummy and mealy to cook over well, and the same trouble will be experienced if the potatoes do not stand until perfectly cold and solid. After these preliminary preparations the potatoes may be gotten up in a number of ways. The foundation of all the following recipes is plain warmed-over potatoes, made by cutting the cold potatoes into small chunky pieces, none as large as an inch square. After cutting, season with pepper and salt; place in a pan enough butter to cover the bottom of it when melted; as soon as it begins to brown, turn in the potatoes, pour over them a little water, and cover closely to keep in the steam; after a few minutes remove the lid, and fry until the potatoes are a light brown. Now for a variety in flavouring. By adding a little Worcestershire sauce to the water poured over the potatoes a very nice spicy taste is given to them. A table-spoonful of the sauce to a third of a pint of water is sufficient for a medium-sized dish of potatoes.

Another flavour may be given by adding to the same quantity of water a table-spoonful of tomato catsup, a mustard-spoonful of mixed mustard, and a tea-spoonful of sharp vinegar. Mushroom catsup used in the same way gives still another flavour.

Celery and potatoes are very good fried together. Prepare the potatoes as directed in the above recipes, and season them well. Mince the celery, salt it, and boil in very little water until tender; put the potatoes in a pan with a small quantity of butter pour over them the celery and the water in which it was cooked; stir up together and fry brown.

In following the above recipes care must be taken not to have the potatoes too rich. It is impossible to give exact proportions, for tastes differ as to flavouring and seasoning, and the quantity of material on hand often varies; but instead of the rich soggy mass fried potatoes too often are, these should be lightly browned, delicately flavored, and no richer than the least quantity of butter needed to fry them in makes them.

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## UNDESIGNED LEADING.

Two men were at work in adjoining fields on a warm summer day. "I am told," said one, "that there is a fine cool spring of water in the grove yonder." "There is," was the reply, "I shall go to it in about an hour, and will show you the way."

He resumed his work, and when at the further end of the field, struck into the woods. His companion supposing he was going to the spring, followed him. He soon found himself in a swamp into whose mire he sunk deeper and deeper at every step. With some difficulty he made his way back to solid ground.

In about an hour his companion who had returned to his work, called him to go to the spring.

"You led me into a bad place." "How so?" "I saw you going into the woods and followed you, supposing you were going to the spring." "I am sorry I misled you, but the hour was not up."

We may mislead men morally when we have no intention of doing so. We may lead them to do wrong by doing an action in itself right. We must not only be sure that our actions are right, but so performed that they shall not be the occasion of wrong-doing on the part of others.

## ANGELS.

"I wish I could be a beautiful angel; and fly about everywhere, doing kind things, and working for God!"

"Wouldn't you rather be little Mary, going about trying to do good, because Jesus has done so much for you? And you can ask God to send His Holy Angel to go with you, and help you."

"Oh, but would He?"

"Certainly, dear. The Angels are GOD'S Messengers, whom He sends to be with you, and me, and every one. Don't you remember

some of the Bible stories, about God sending angels to His people?"

"Why, yes, mamma! the angels told the shepherds, when Jesus was born."

"Yes; and angels went to Jesus, in the wilderness, and helped Him; and angels told the disciples 'He is risen' on the first Easter morning."

"Mamma, I would like to have a holy angel go with me, every day. Maybe I would not be naughty so often! I'll ask God to send one, every morning!"

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## DEATH.

Suddenly, on the 14th inst., at the Parsonage Georgina, greatly beloved and deeply lamented, the wife of the Rev. G. Nesbitt, M.A., in her thirty-fifth year.

Entered into rest on Sunday, 15th February, at her son's residence, Elizabeth Jane, beloved wife of Thomas Piper, Esq., in the fifty-fourth year of her age.

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VOL. II.

MONTHLY PAPER—FEB., 1884

No. 2.

Rev. G. B. MORLEY, Missionary in Charge.

{ "Peace be to this house, and to all that dwell in it." }

Mr. J. GLASS, Lay Assistant.

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Sunday in the month in St. Alban's, St. Matthew's and St. Luke's.

Rubric from Prayer Book:—"When any person is sick, notice shall be given thereof to the minister of the parish."

Special week night services as follows.

ST. MATTHEW'S, from 16th Feb. to 20th, both nights inclusive.

ST. ALBAN'S, from 23rd Feb. to 27th.

ST. LUKE'S, from 2nd March to 6th.

HERALD ANGEL, from 16th March to 20th.

ST. GEORGE'S, from 23rd March to 27th.

The subjects of the addresses are arranged as follows: Monday's, The Judgment Day; Tuesday's, Lingering; Wednesday's, Love of Christ, the Christian's motives; Thursday's Complete self-surrender; Friday's The Holy Communion.

The object of these services is:

The arousing of the thoughtless and indifferent, in order that they may turn in heart to Him who is the Saviour of sinners. The quickening of believers that they may be led to whole hearted consecration to Christ.

The Missionary would earnestly appeal to every one in the mission to remember these special services in their prayers, and to this end he would suggest the daily use of the Good Friday collets, "Prove me now herewith" saith the Lord of hosts "If I will not open you the windows of heaven and

pour you out a blessing that there shall not be room enough to receive it."

Please make known as widely as possible the time and place of these meetings.

The service will commence each evening (D.V) at 7 o'clock sharp. "The Spirit and the Bride Saith Come."

List of Sunday Services up to Easter; Sunday, Feb. 15th, St. Luke's 10.30 a.m.; St. Matthew's, 2.30 p.m.; Herald Angel, 6.30., p.m., preacher, Rev. A. C. Watt.

Sunday, Feb. 22nd, St. Alban's, 10.30 a.m.; St. George's, 2.30 p.m. Herald Angel, 6.30 p.m.; preacher, Rev. R. A. Rooney.

Sunday, March 1st, St. Luke's, 10.30 a.m.; St. Matthew's, 2.30 p.m.; Herald Angel, 6.30 p.m.; preacher, Rev. C. H. Marsh.

Sunday, March 8th, St. Alban's, 10.30 a.m.; St. George's, 2.30 p.m.; Herald Angel, 6.30 p.m.; preacher, Rev. Alexander Henderson, B.A.

Sunday, March 15th, St. Luke's, 10.30 a.m. St. Matthew's, 2.30 p.m.; Herald Angel, 6.30 p.m., preacher, H. G. Moore, B.D.

Sunday, March 22nd, St. Alban's, 10.30 a.m.; St. George's, 2.30 p.m.; Herald Angel, 6.30 p.m.; preacher, R. T. W. Webb.

Sunday, March 29th, St. Luke's, 10.30 a.m.; St. Matthew's, 2.30 p.m.; Herald Angel, 6.30 p.m.

Good Friday, April 3rd, St. Alban's, 10.30.; St. George's, 2.30 p.m.; Herald Angel, 7 p.m.

The Missionary desires to thank most heartily the following for their kind donations to the building fund of his churches, in response to his printed appeal. Rev. C. H. Marsh, \$2; Rev. Bernard Bryan, anonymous, \$1; Rev. R. A. Rooney, \$2; Steward Murdy, Esq, \$2; making a total thus far received \$211.68, amount yet required \$589.00.

"Come over and help us."

The Missionary desires to thank the following for their kind gifts, brought to the parsonage during the past month: Mrs. James Steward, Mrs. Fleming, Mr. X, Mrs. W. S. Pigott, Robt Jackson, sr, Mrs Robt. Jackson, jr, and Wm. Gordon.

#### BAPTISM.

On 28th January James Edmund Garnetson of William S. and Elizabeth Pigott.

#### BURIALS.

On 14th January, James Anderson, aged 88.

On 8th February, Joseph Reid aged 87.

**RAIN ASKED FOR AND GIVEN.**

The Rev. J. R. Wolfe one of the missionaries at Foo-chow, in the Fuh-kien province (China), has given us in a letter dated June 10th, 1883, a most interesting account of what happened at Hok-chiang when he was there on a visit.

The poor people were in great distress for want of water, there having been no rain for months, in consequence of which the rice crops had failed and the other crops dried up. The Mandarin was made to walk eight or ten miles to the top of one of the highest mountains, in sackcloth and straw sandals, to beg their god to send rain; but the rain came not, for their god was powerless to help them. The anxiety of the inhabitants increased, and was just at its height when Mr. Wolfe arrived. The heathen were angry, saying it was the fault of the Christians that there was no rain. They thought, in their ignorance, that the idols were angry and the gods displeased because so many were turning away from them to worship the one true God. Therefore the Christians must be expelled. The heathen taunted Mr. Wolfe as he passed, saying, "See, now, what your God can do! You say the idols are useless but your God can't send rain. Ask your God to send rain, and if He can do so we shall then know that He is powerful." Mr. Wolfe spoke to them, telling them that the Christian's God is all-powerful, feeding them with rice, wheat, and potatoes, which he made to grow for their use. Though they had not known Him, He had had pity on them, and for twenty years had sent them messengers to tell them of His love; but that they would not believe. He asked them how they could expect God to be pleased with them while they fought and

killed each other, and did so many other wicked things; that they could see He *can* punish, for He had kept back the rain, and was still calling them to repent and believe in Jesus Christ, and that if they did, He would bless them.

This was the time for planting the potatoes; but unless rain came they could do nothing, the ground was so parched and dry. If rain came a famine might be averted. Only a few more days, and if no rain fell, hope was gone. Mr. Wolfe appointed a certain Tuesday as a day of special prayer, for the longed-for and much-needed rain. The answer to that prayer was watched for, oh! how eagerly. Did God hear the united voice of His children? Yes! He did, for He always hears; and answered, eyes for He always does, if only our are open to see. That very evening a small shower came. During the night more rain fell and filled the tanks. The next day it never stopped raining; and for several days the clouds poured rain on the thirsty land. What must the heathen have thought? Surely what they of old thought on Mount Carmel: "The Lord He is the God" (1 Kings xviii. 39). The faith of the Christians has been strengthened by this manifest answer to their prayer. God's word of promise has again proved true, and always will: "Prove they call, I will answer; and while they are yet speaking, I will hear" (Isa. lxxv. 24).

Mr. J. A. Wray, of the Taita Mission, in the interior of East Africa, gives us a similar account. The native chief, Makitsuto, asked him to "make rain," as their rain-makers had failed to bring it. Mr. Wray told him that neither he nor any other man could make it, but that he would ask God to send it. On the Sunday special prayer was made for rain, and on the next day the prayer was answered, by God in His goodness sending it in

abundance. "Them that honour Me, I will honour."

May God send showers of blessings on these heathen lands, for Jesus Christ's sake. Amen.

**HOME AGAIN.**

The children had been away all summer. They had played by the sea shore, and had great fun on the sand; but they were more merry and glad on the day when they came home again, than they had been all summer. How they raced from one room to another and peeped into all the corners! and hunted up the old playthings, which seemed as good as new ones! I really believe I saw little Lina kissing her old dolly, which she found on the floor of the play-room! but I didn't say anything about it.

Dear children isn't it nice to have a pleasant home? And isn't God good to give you your happy home, and kind father and mother? Do you ever thank Him for it?

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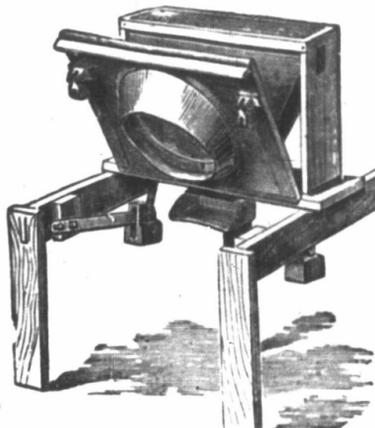
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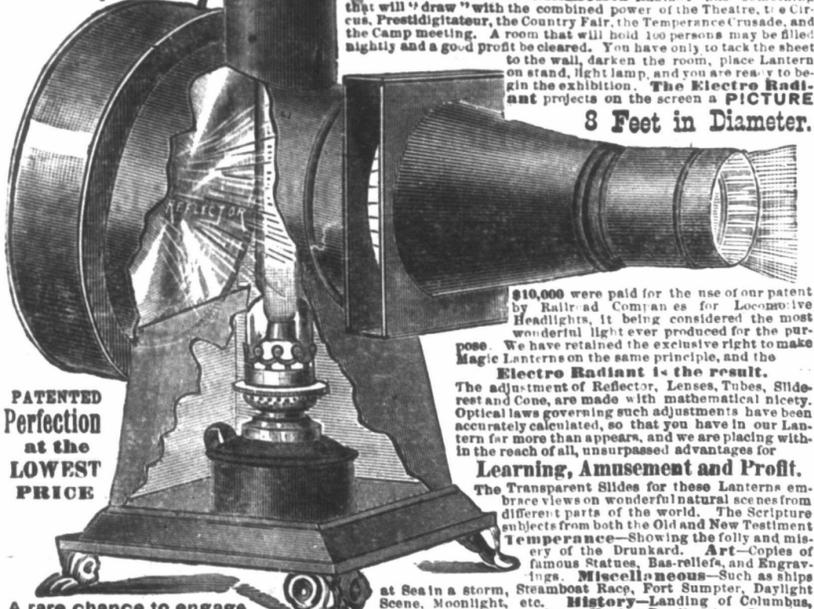


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