

Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA.

Vol. 11.]

TORONTO, CANADA, THURSDAY JANUARY 22, 1885.

[No. 4.]



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the Dean and Chapter of St. Alban, the
Martyr, Toronto, "to provide that certain
officers of the Diocese and such officers of the
said Corporation as they may appoint and
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poration and also to enable the said Cor-
poration to acquire land for the purposes set out in
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LESSONS for SUNDAYS and HOLY-DAYS.

- Jan. 18 2nd SUNDAY AFTER EPIPHANY.
Morning—Isaiah lv. Matt. x. 24.
Evening—Isaiah vi. or lxi. Acts x. 24.
- CONVERSION OF ST. PAUL.
Isaiah xlix. to lxi. Galatians ii. 1.
Jeremiah i. to iii. Acts xxv. to 21.
- Jan. 25 3rd SUNDAY AFTER EPIPHANY.
Isaiah lxii.
Isaiah lxv. or lxvi.

THURSDAY, JAN. 15, 1885.

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

A VERY NATURAL MISTAKE.—If our readers will take up the *Globe* of January 16, they will find on page 2 second column, two reports of S. S. meetings. The first is that of the Methodist S. S. Teacher's Association, the next, just below, is that of the Church of England S. S. Teacher's Association. By an accident the closing section of the Methodist report is tacked on at the end of the Church meeting report. The effect is puzzling, amusing, and highly instructive. It is more, it is natural, it arose no doubt from the reporter being so utterly bewildered by certain speeches at the Church meeting, speeches which only ought to have been spoken at the Methodist meeting, that he did not know where one meeting ended and the other began! For instance, the Rev. Dyson Hague said that to be "a consistent communicant," was no qualification for a S. S. teacher, "he thought conversion was the true test." Mr. Kirkpatrick, a layman, said "candidates for position of teacher in a S. S. ought to be questioned whether they were converted!" What a lovely inquiry these persons would like to establish, and how absolutely idiotic in its utter want of any form of sense, or decency, or charity!

A VERY PROPER REBUKE.—At the Church meeting, which naturally the *Globe* reporter mixed up with a Methodist gathering, the Rev. J. F. Sweeney, B.D., Rector of St. Philips, was in the chair. When summing up the debate, he said that "if a baptized communicant was not a converted person he was guilty of grievous sin." These are words of

truth and soberness and common sense. How any sane person can suppose a fellow mortal can be a consistent communicant and yet need the grace of conversion is to us unfathomable. Look at the facts. There is first a full and earnest confession of sin made by each communicant, then a very touching appeal for pardon, with strong vows of an intention to lead a new life. Then rejoicing over God's merciful forgiveness, and joy over His promises of grace and peace. Yet, says a graduate of Wycliffe College, a person may be consistent in praying for pardon after confession of sin, may be able to rejoice in God's promises, may lead a new life, renewing it after each communion, and yet, although, mark, "consistent" in all this avowal of spiritual life and experience, he may not be "converted!"

A VERY NATURAL CONCLUSION.—We must now point out the inevitable conclusion which follows from the demand that those who being already consistent, faithful communicants, shall be questioned whether they are converted before being accepted as teachers in our Sunday Schools. We shall require some infallible means of testing when a person is converted according to the Wycliffe College standard. Without such infallible test we may be accepting an unconverted person on his mere word, for evidently a "consistent" life and "consistent" profession of Christian experience are of no value whatever in the eyes of these theorists. We would suggest one infallible test, that is, an entire freedom from spiritual pride, uncharitableness, bigotry, rancour, party narrowness, and colossal self conceit. These are infallible signs that he who cherishes them is not only not a "consistent communicant," but is in that bondage to the spirit of evil from which by God's grace alone can he be converted. When that work is perfected then the heart of stone out of which flows all this self righteous bitterness of judgment, will be changed to a heart of flesh, beating out the music of the Incarnation life of Jesus Christ given by Him to all faithful, consistent communicants. Then will flow out gentleness, charity, humility, and all those graces which adorn every consistent communicant. It will not require an expert from a party of Pharisees to test such a conversion. Even the world will be able to judge the evidences of a consistent life, for conversion is not a spasm and a shibboleth, and harshness of judgment and want of humility and party allegiance, but a life of grace and consistent communion with the life of Jesus Christ!

THE MORNING STAR ONE OF MYRAIDS.—To call that great Englishman, John Wycliffe, "The Morning Star of the Reformation," is to create in the minds of most people the idea of a man shining alone in the darkness of early dawn. A more serious blunder could not be made. It was made, however, by several of the speakers at the Toronto Wycliffe celebration. Significantly enough no Englishman was there to represent his country and church, nor Oxford graduate to represent Wycliffe's Alma Mater. Had they been present there would have been less mere frothy rhetorical fireworks and much more solid historical learning. Let us just glance at a few facts. Wycliffe was a mere boy when the whole people of England were stirred by the quarrels between the Pope, the Emperor, the French King and our own King Edward. When the German Diet set the Pope at defiance, England was so far involved in that step that the historian Green, declares that England entered on a religious revolution, when she stood hand in hand with an ex-communicated power. The night was dark enough, but, the sky was full of stars, for every Englishman stood for his country against the Pope! While Wycliffe was a youth the exactions of the Pope, who was then building a vast palace at Avignon, in France, drove the whole English people into a frenzy of indignation. This feeling was intensified by the Pope endeavouring to force foreign priests

into English livings. No Wycliffe was needed to make the blood of Englishmen boil at such an insult!

JOHN WYCLIFFE THE VOICE OF HIS COUNTRY.—Wycliffe simply voiced his countrymen's ideas and feelings. He was a great representative of the patriotic, national movement going on amongst English Churchmen, to shake off the hated yoke of the Papacy. Wycliffe was a resonant echo of that unceasing protest against a foreign usurper, the Pope, which for centuries had gone up to Heaven from England's Church. To speak of Wycliffe, as some do, as though England learnt her anti-papal convictions and feelings from him is as sensible as to speak of the flower being the originator of the plant! Let us look at a fact or two from the history of England in his youthful days. The people threatened to stone the Pope's Legate before ever Wycliffe uttered or wrote one word. King Edward said, "The successors of the apostles were set over the Lord's sheep to feed and not to shear them." When that was said, Wycliffe was about ending his career as a young student at Oxford—at Oxford where there were thousands of students from all parts of England, fully alive to the great quarrel which for some years had been going on with the Pope! England then was Wycliffe's first teacher, as England has been the teacher of all her great sons. Every well educated Englishman knows that while Wycliffe was a great hero, he was no solitary star in a dark sky as he was represented by eulogists at the Toronto meeting. He was one of a vast galaxy of lights which shone in England's firmament, for every Churchman was a patriot, and patriotism, not religious dogmas, gave Wycliffe all his inspiration and influence.

To picture John Wycliffe as though he were one of the Lilliputian party which now trades on his name and his greatness, is not only an outrage upon history and an insult to his memory, but is an affront to the just national pride of his countrymen and of his fellow Churchmen.

FALSIFICATION OF HISTORY.—We must protest against the view of English history taken by the Rev. J. S. Stone, at the Wycliffe meeting. It was a bit of very bad art. The intention was to paint a dark background in order to set forth the bright lights of Wycliffe's portrait, as painted by another unskilful artist. They both showed a sad non-acquaintance with picture and portrait painting. Art to be good is never false, it may be conventional but if not true it is bad as art. Now Mr. Stone put in all the black pigments he could find in picturing England in the days of Wycliffe. As an American the task to him was perhaps not disagreeable, but to Englishmen, who love their native land, it was offensive, because not true. It was such a picture as might to day be drawn of Canada in which the Biddulph tragedies, the unutterable filth of our undrained fever stricken towns and cities, our dirty hovels, our thousands of densely ignorant people, our half naked children selling papers when the thermometer is below zero, should be delineated as a faithful picture of this Dominion. No! no! Mr. Stone, the England which sent its heroes to Cressy and Poitiers, and the England which out of only four millions of people had thousands at its Colleges, the England which bred John Wycliffe was an infinitely happier, and nobler land than your black paint brush made it to be. When, Fuseli was asked with what he mixed his colours, he answered, "Brains." Whoever paints England must mix his colours with something more artistic than lamp black.

"There will come a time when what you spend your life in painting will appear on the canvas. Every day your hand dips the brush.—Though you know it not, every man is painting his own portrait. The canvas is above; the man is working beneath."

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THE WYCLIF QUINCENTENARY.

A GREAT opportunity has been lost. Wyclif was a man worth commemorating. It was worth while drawing the attention of a great thinking and working community like that of Canada, to the history of the period to which he belongs, to his own personal character, thoughts, opinions, and works, to the results of his teaching in England, in Bohemia, in Germany, and throughout the civilized world. This was worth doing, and it has not been done.

This failure is more deplorable when we think of the great success of the Luther celebration. When we remember the vast assembly that met little more than a year ago to do honour to the great Saxon Reformer, and more especially the large and complete array of representative men that appeared on the platform, we feel that the opportunity afforded by the return of Luther's four-hundredth birthday was not lost. When we re-call the various speeches, of various qualities, indeed, but, all contributing something to our knowledge—we are aware that we learnt something of Luther—that the man himself stood more clear before us in his unique personality, that the need for such a man became more evident, that his work, in its greatness and in its defects, was more intelligible, would be better appreciated. Of all this we find nothing, or hardly anything, in the Wyclif celebration.

In the first place, we ask, where were the representative men, in comparison with those who occupied the platform to do honour to Luther? In the celebration of 1883, we had, of churchmen, the Bishop of the Diocese, the Provost of Trinity College, and many others. We had the leading Presbyterian clergy present and speaking. We had a large representation of the Methodist body. We need go no further. At the Wyclif commemoration, there was not one of the parochial clergy of Toronto on the platform—not one! Of the Methodists not one. And yet it was the excellent Dr. Cather, an English Wesleyan Methodist, who did more than any one man to awaken English people to an interest in Wyclif, by writing, canvassing, and setting in motion every agency within his reach, in order to compel the English people to recognize the greatness of the man who, being one of themselves, became the "Day Star of the Reformation." Surely English clergymen and Methodists may be supposed to have some interest in such a celebration?

We have no information as to the manner in which this demonstration was got up. By whomsoever this was done, it was accomplished in the narrowest spirit. It would certainly appear that there had been great neglect on the part of some one or more persons. It was not a secret that Wyclif died on December 31, 1884. And yet the clergy as a whole ignored the fact. They cannot then blame others for taking up the matter. And these others have, naturally enough, done the thing in their own way. Perhaps we ought to be grateful to them for doing it at all, we could not reasonably expect them to approach the subject from any other point of view than their own. We may be a little distressed that they have not enlarged their view of the Church and the world; but perhaps that would be a little unreasonable, for then they must change so much besides that they would cease to be themselves. At least we need spend no more speculation on that subject. We shall make no progress in it that will be of

much avail. Let us see what was done by the speakers at the meeting.

Several things might have been done. First of all some one might have given us a picture of the man John Wycliffe, made him stand before us as he lived, with something of his habits, circumstances, methods of thought speech, and conduct, so far as these could be recovered. Something of this kind was done for Luther. Of course, it would be much more difficult to do it for Wyclif. He was a century and a half earlier than Luther. He was not nearly so much of a doer as the German reformer, his circumstances did not allow of his standing out so clearly on his field of action as his successor. Besides, he had not the striking individuality of Luther. Still something might have been done in this way, and *nothing was done*. Not the very ghost of Wyclif, to say nothing of his living form, stands before us as a result of the celebration.

Again, we might have learnt something of Wyclif's opinion in reference to the controversies of his day, on "Dominion" (a very leading subject), on the Papacy, on the subject of justification, on the Sacraments; but we had as good as nothing on these topics. Certainly at a meeting held by such staunch Protestants we might have expected to hear something in answer to the many charges and objections brought against Wyclif's conduct and his teaching; but there is no sign that any of the speakers had even heard of them, or, if they had, that they had anything to say in answer to them.

It was perhaps too much to expect that anyone of the speakers should have read the works of Wyclif—such as have been already published. We might have expected at least to hear of *Triologus*; recently reviewed in these columns, but no, the only evidence that any single speaker at this meeting had ever heard of his works was furnished by a reference to the Latin polemical works, just edited by Dr. Buddensieg, the first two volumes published by the Wyclif Society. This was gratifying, as proving that there is in Toronto at least, one subscriber to the Wyclif Society, but it did not evince a very large acquaintance with his writings. This reference, we may add, did not come from one who even nominally represented the Church of England.

We certainly had a right to expect a tolerably complete account of Wyclif's translation of the Bible. But nearly the whole address on this subject was of a rambling character, dealing very little with the necessary points, we had no quotations from writers of eminence as to the influence of Wyclif's translation on succeeding versions. We moreover gained no idea whatever of any distinctive characteristics of this version, or of the manner in which it influenced future translators and was modified by them. Indeed the whole of the address on Wyclif and the Bible displays an absolute non-acquaintance with the more salient and interesting aspects of this question. We were told, indeed, that Wyclif's version was translated from the Latin vulgate which, we were informed, was far from pure, although that might be said with equal, or perhaps greater truth, of the *Textus Receptus*, from which mainly the authorized version was made!

We wish we could speak with greater cordiality, and with some slight gratitude, of this commemoration; but it is impossible, not only has the thing been done otherwise than well, but this doing of it has prevented its being well done. Wyclif was a great man and did a great work. He influenced the Bohemian reformers who perished at Con-

stance. They, in their turn, exercised a very wide influence upon Germany. The result of this came out in the Lutheran Reformation. Wyclif, moreover, had no less a part in the formation of our noble English language than that "well of English undefiled," Chaucer. May we hope that one result will follow from this and other gatherings? We see that there was loud applause at the announcement that Wyclif's works were now to be published. Was the enthusiasm expressed in that applause worth a guinea, about five dollars, a year from each one who applauded? That is the applause needed for the production of Wyclif's works. The Wyclif society require about 400 or 500 additional subscribers, in order to get on successfully with their work. No doubt the "intercollegiate" libraries will be among the subscribers. But we don't see them in the list of members, published Dec. 31, 1884,—not even that of the institution which bears the reformer's name! Perhaps it is an omission. There must have been a large number among those applauding persons to whom a guinea a year cannot be much to give. And the guinea is wanted; and as they applaud the publication, no doubt they will, without delay, forward the guinea for the last three years, and for the present year of 1885. The honorary Secretary is John W. Standerwick, Esq., General Post Office, London, E.O. We trust the feeling manifested at the Wyclif celebration will stand the test we have applied. We regret that so noble an opportunity of doing justice to this great character was lost.

THE FEAST OF THE EPIPHANY.

A REPROACH AND ITS REMEDY.

HOW comes it to pass that so little attention is paid to the observance of this festival? It seems worthy of special and devout celebration. This Feast calls to mind, that the blessings of the Gospel are not limited to one race and a single nation, as were those of the Jewish church; but were, as on this day, thrown open to us Gentiles, to all the world. We are reminded too by this celebration that the Church of Christ is a Catholic Church, "the holy church throughout the world."

We do not seem to consider and appreciate, as we ought, the mystery which is dwelt upon in such glowing language by St. Paul in the epistle for the day, or the glorious purposes for which our Lord was manifested. (See the Collect for the sixth Sunday after the Epiphany.) Else, we should not see more than half our Churches closed, and a beggarly attendance in those that are open, on this one of the most important and interesting of the Church's festivals.

These thoughts came into the mind of the writer as he walked home from evensong, on the Feast of the Epiphany, at which the attendance had consisted of the officiating priest and one other person, such a service, and such a congregation surely does not meet the intention of the church, in placing this day in her calendar. She contemplates a marked observance, having appointed special lessons, Collect, Epistle and Gospel, and the recital of the Athanasian Creed for the festival.

Might not the Clergy do something to increase the consideration paid to this, and the other holy days and holy seasons of the Church, by taking occasion on the previous Sunday to call special attention to them, explaining their use and object, and urging their proper commemoration; and by taking care, also, that the services shall be cheerful, appropriate and attractive, and at such hours as

suit the greatest number? Might not the Church press do more than it does in the same direction by, more pointedly and systematically, calling the attention of their readers beforehand to the approach of the feasts, and facts prescribed by the Prayer Book?

Such a service as that which occasioned these remarks, and the general neglect of the festival are it is submitted, a reproach to churchmen, both clerical and lay. We hope that the suggestions now made may tend towards the removal, or at all events the remedy of this reproach.

X. Y. Z.

MISSION FUND ECONOMY.

WITH the miracle of the barley loaves and fishes before us, we may confidently affirm that economy of administration is a divine principle. All nature proclaims the sacredness of the economical law, which human experience has expressed in the proverbs, "waste not, want not," "A penny saved is a penny gained," and the biting satirical, but *most true* saying, "Any fool can make money only a wise man can save it." It is a maxim in business life that the smaller the funds to be managed the greater the danger of excessive cost of management. There appears to be a very perverse law at work which leads men to spend proportionately more where the greatest economy should be exercised, and to show the most care over expenditure where some laxity would not be felt. What are called "costs of management" are always much higher in proportion to business done in small firms than in large concerns. The explanation is easy, but not called for. Looking at the very small receipts of the Canadian Church dioceses for their mission funds it becomes highly important to recognise the well known laws of economical science. Tendencies to undue expenditure need to be guarded against, and God's declared law against waste, must be carefully and reverently observed in the management of His business, the Mission work of His Church. We hold that in all points, the affairs of the Church should be examples to the world, spiritual not alone so, but temporal also. That "the children of this world are wiser in their generation," *i.e.* in their conduct of life's affairs, "than the children of light" is no honor to the children of light, but a reproach. God cannot be served by foolishness, least of all by the folly of want of thought and care and sacrifice. It becomes therefore a most serious question how most efficiently, consistent with economy, to raise the mission funds and spend them. We incline strongly to the conviction that the employment of a special agents whose whole business is to travel and preach and speak for these funds in a diocese, is not justified by any pecuniary results which may be *reasonably* expected to flow exclusively from his exertions. The game is not worth the candle, the harvest will not pay the cost of sowing and reaping. It must be borne in mind that in church as in store, "business is business." No diocese can be justified in spending \$1,000 in an effort which only realizes \$999 as its exclusive result. That odd dollar is not the only waste, for we are driven to conclude that part of the \$999 could have been got without spending the \$1,000, had special zeal in a special effort been shown by existing agencies. We would suggest that each diocese should organize a Mission itinerary of speakers to go through every parish and district systematically every year. Those speakers should

be selected by the Bishop, or Mission Board, so many as a minimum with others as substitutes. Each parish should be notified of the visit of these Mission itinerants, and there should be a friendly and kindly understanding that the people should be allowed to suggest the name of any clergyman they would like to see on the deputation. "Order with elasticity," should guide the framers of the plan. While absent from their parishes it should be arranged for other clergy to take the routine duties of those absent. We are quite certain that such a plan could be made to work most advantageously. The mission meetings would be larger, more variety would be attractive, and the itinerants would gain very valuable experience in regard to Mission meetings and the needs of the parishes visited. The cost would be small as the expenses of travelling would be reduced to their lowest point, and the givers to the mission cause, would feel encouraged to give more freely, by being assured that their money would go to the cause of missions almost whole and entire. It has not been overlooked by many, that when giving ostensibly to Missions, they have been giving a very large proportion indeed towards maintaining a special agent for collecting their money. Laymen do not care to pay a heavy percentage for "management charges." The supposed stimulus given to mission liberality by a specially paid Mission agent is, we are satisfied, counteracted by the objection felt by laymen to having their mission money devoted largely to the cost of raising it. Parishes we know are hospitably inclined, there is a tendency to be *too kind* to visitors, a glorious failing, but, a failing in view of the poverty of the Church. There is not a Churchman's house in Canada, where a Mission agent would not be entertained gladly, if accommodation existed. Such goodness of heart is a blessed possession of the Church, it is fruit, richer in the prime elements of Christian life than party zeal can ever be. Let the Church utilize it. We would hint here that the visitors, who go to preach in distant churches, should have their expenses paid, *however small*. The principle should be honoured, not that "the labourer is worthy of his hire," but of his railway fare at least! A hint is all needed about this, clergymen will not be hurt at receiving even a small sum to cover their expenses. Men so foolish as to be too modest on that score are not the men whose talents are in request as special preachers. This however is an aside although, germane to our theme.

We earnestly press upon those whose duty it is to watch over the temporal work of the Church to consider well these views and arguments. Our funds are very scanty, every dollar is precious, every cent is asked to do a dollar's work. We urge then the organization of Mission itinerants from the regular clergy, dioceses might exchange speakers, so that the whole field of the Church's operation may be cultivated with economy and the harvest of gifts go untold direct into God's garner!

We shall be glad to open our columns as a platform for the discussion of this subject. Letters brief, kindly expressed, and to the point will be welcome.

THE COLLEGES CONFEDERATION SCHEME.

WITHOUT committing ourselves to an absolute approval of the scheme for confederating the various Colleges of Ontario, as set forth in the published Memorandum, we may con-

gratulate the Government on having abandoned the old isolation policy and shown an honest endeavour to recognize and meet the just claims of the denominational Colleges. The following are strong points in the proposals: 1st. There is a recognition of Trinity College with all its moral and religious influences, and of its powerful indirect influences upon the character and the foundation of the Provincial University. 2nd. A fair and equal representation of the Colleges in the governing body of the University. 3rd. There is a recognition of Christian teaching as a proposed integral part of the Arts curriculum, although not to be compulsory for the Degree.

These are the positions for which the Church has been contending by the foundation and in the maintenance of Trinity. There are many important points not touched in the memorandum of the proposed scheme, but which must be settled satisfactorily before it is in a practical shape. For instance, compensation must be provided for loss of Degree fees by the University, as well as for removal of building. The ex-officio element in the Senate has not been considered. It seems right that as the ex-Chancellors of Toronto are members ex-officio of the Senate that the Chancellors of the other Universities should have the same distinction. This must be arranged so as to ensure fair representation in this respect all round. It will also be needful to have a guarantee that the transfer of subjects from University College to the new University staff should be made only in the general interest. This might be secured either by providing that the number of subjects in University College should not on the whole be reduced by any such transfer, or by the proposition of Victoria of a three-fourths vote. The special circumstances of Trinity such as locality, the three years course, which after the pattern of the English Universities, they have maintained, with residence, are of the utmost importance. The Corporation of Trinity will need to look carefully after all such points, before hastily committing themselves to any scheme of confederation. The advantage of physical and scientific instruction would possibly be much neutralized by such considerations. In any case the Church people of Canada may feel assured that the best is being done. Whatever the final outcome of this movement the hearts of all Christians must rejoice over the proof afforded by the Confederation of Colleges Memorandum, that those principles on which the demand for Christian education are based, are rapidly gaining ground. The friends of Trinity College, in which are included not only honest Churchmen, but all of every denomination, who desire to see higher education sanctified by Christian influences, may indeed be congratulated on this result.

The increased liberality of our people to their Church College will be called out by this demonstration of the power of its teaching and example. The needs of the College in its new career of usefulness to the Province and blessing to the Church, will, we believe, be met with generosity and pride. As a final necessity we beg to point out that whatever scheme of examinations may be proposed, there must be provision made for ensuring that the thoroughly Church of England character of the religious teaching in Trinity shall be protected and maintained. *This is a vital point*, especially in view of the determined effort on the part of many of those more active friends of University College, who are nominally members of the Church of England, to foster a system of ministerial education which

is avowedly not intended to be harmonious with the doctrines and discipline of the Church, and which, so far as its power extends, will supply our parishes with clergy alien to the Church in heart and convictions.

Home & Foreign Church News.

From our own Correspondents.

DOMINION.

ONTARIO.

KINGSTON.—The late Rev. F. W. Kirkpatrick, has by will bequeathed one-tenth of his estate to St. James' church and the general hospital, to be equally divided.

ADOLPHUSTOWN.—A very pleasant, and it is to be hoped, profitable parlor service was held by the Rector, at the residence of Mr. Platt, to which he had invited his tenants, and their families. This is the first of a series of such services to be held through the parish. The forms published by Rowsell & Hutchison, were used at the above service with the best result in the way of hearty responding and singing. The Rector feels that these forms will be most useful to him, in his efforts to develop the spiritual life of the parish.

MERRICKVILLE AND BURRITTS RAPIDS.—Three Sunday festivals with Christmas trees, were held in this parish, giving the 200 children of the Sunday School roll, a good Christmas treat, and increasing the funds to the extent of \$56.

The kind people of this parish did not forget their pastor, and his family at Christmas tide, the congregation of Christ Church, Burritts Rapids, presented the Incumbent with a fine coat valued at \$50, and an address couched in very kindly terms. The congregation of Trinity Church, Merrickville, presented Mrs. Houston, with a very kind address, and a purse containing \$50. The Christmas offertory amounted to \$54. Large congregations worshipped on Christmas day, the communicants numbering 155.

BELLEVILLE.—On Wednesday, 7th January, in St. Thomas, Church, soon after 10 a.m., the Rev. Archibald Elliott, Incumbent of Camden East, Diocese of Ontario, was united in marriage to Sophia, daughter of Rev. J. W. Burke, Rector of Belleville. A large number of persons were present in church to witness the ceremony. The bride was attended by Miss Howard, and Miss Kertland, both of Toronto, as bridesmaids, and the bridegroom by Mr. W. R. Burke, brother of the bride, and Mr. James. S. Haydon, of Clarks Mills. Mrs. Cambell presided at the organ, hymn 350, A. and M. was sung as the bridal party entered the church, the bride leaning on her father's arm. The Rev. D. F. Bogert, Incumbent of St. John's Church, officiated, and the betrothal took place at the entrance to the Chancel. After the first benediction, the party advanced to the Altar Rails, where the rest of the service was performed. At the conclusion of the ceremony, the hymn 351, A. and M. was sung followed by the wedding marches and the wedding party proceeded to the rectory and partook of the usual hospitalities.

The display of wedding presents was very attractive, and testified to the affectionate esteem in which the bride was held by the generous donors. The happy pair left for New York by midday train, followed by the hearty good wishes of their numerous friends. At the wedding breakfast the Rev. D. F. Bogert, read a very beautiful epithalamium, which was most kindly sent by the Rev. R. S. Forntri, rector of Adolphus town, who was unable to attend in person.

CRYSLER FINCH.—The ladies of St. John's Church, (Crysler), held a tea meeting in Mr. Henry Furney's hall, December 23rd, which realized the large amount of one hundred dollars towards the new church.

On Christmas day there was morning service with the celebration of the Holy Communion, at St. John's Church, Crysler. The offertory to the clergyman, \$26.75c. In the evening there was service at the Holy Trinity Church, Chesterville. The day was beautiful and congregations large.

RURAL DEANERY OF CARLETON.—Deputation No. 1.—Rev. J. W. Burke B.A., Convener 1885.—Ottawa, 25th; Christ Church, South Church, 26th; North Church, 27th; Carp, 28th; 6th Line, Huntley, 29th; 3rd Line Huntley, 30th.

TORONTO.

TORONTO.—St. James' Church.—The plea put forth by the committee of St. James, for an allowance by the rectors, calls for a word of comment. It is stated that the Church is "out of proportion to the habitual necessities of the congregation." Now we beg to remark that St. James was sought for many many years to be changed, from the Cathedral purposes it was erected for, into a private, sectarian building, a sort of proprietary chapel, in fact for the exclusive use of a very small number and of a very restricted class. It was a class Church in a double sense, socially and theologically, a Cathedral it never was, although built for cathedral purposes. Had those in charge of St. James honourably carried out their responsibilities by keeping St. James for Cathedral purposes, the church of England in Ontario would have been enormously the gainer, and all of us much the happier by the absence of strife. But St. James was made a centre of bitterness and its chief power has been for mischief.

THE RECTORY CASE CLOSED.—A meeting of the Vestry of St. James' Church, Toronto, was held on the 14th inst, when an extraordinarily lengthy document was read, setting forth the needs of this church for help from outside. The whole case is contained in the following extract from the report. "The charges for keeping in repair, heating, lighting, and insuring such a building are, at least in similar degree, out of proportion to the habitual necessities of the congregation, and are a consequence of their occupying a building exceeding the dimensions required for their own accommodation, owing to its having been erected of cathedral dimensions for cathedral purposes. On this plea a proposition was made for the rectors to grant \$2500 per annum out of the rectory fund, and on this basis settle the dispute. The rectors having refused to concede this, a proposal was made at the vestry to close the case by accepting the decision of the court. This was negated by a few votes. On this the rector, Canon Dumoulin, said the vote just given is to be regretted, because so far as I am concerned, it cannot be carried out. This is not an ordinary case, and its continuation beyond the present crisis would demand the strongest justification. For more than two years past it has been fruitful of most unhappy influences on our own congregation, among all the city churches, and rural parishes. Throughout the Dominion it has been observed and deplored, and into the English church papers it has even found its way. It is evident that only the very strongest reason and necessity could be held to justify the further prosecution of this suit. If the Bench had pronounced a halting, hesitating decision, and if eminent counsel had advised that it should be appealed, then there might be some ground of reason for further litigation. There is an entire absence of both elements from the case at present. After hearing every argument on your behalf for several hours, the learned judges at once, and without asking counsel to reply, delivered a clear, certain, and emphatic judgment against your claims and you are also aware that the eminent Queen's counsels, who till lately conducted this case, have not advised an appeal. Under these circumstances the case comes to a natural end, and I must absolutely refuse to lend myself to its further prosecution. I now declare in your presence that notice of appeal in my name must not be given. I sincerely regret that I am compelled thus to differ from a majority of this vestry, but I must also say that I do so without any manner of doubt or misgiving, and I know, too, that I have done everything to avoid such a difference that any reasonable men could be expected to do by reasonable men. Gentlemen, this is the answer, the only answer, that I can give to your resolution, and I beg that you will regard it as well considered and final and unalterable. This will end this most scandalous dispute. The equity of the case however could only be met by a very large sum, say at least \$50,000 being returned to the Church out of the accumulations of the late Rector, those funds having been unlawfully received by him. That sum would cut down the debt.

ATHERLEY.—The Rev. H. W. Robinson begs to acknowledge, with many thanks, the receipt of a box of useful articles, from the C. W. M. A. for work in the parish.

The meetings of the Church woman's Mission Aid have been resumed at 48 Alice St, on Friday afternoons, at two o'clock.

ST. ANN'S.—The Christmas entertainment by the scholars of this Sunday School took place on Friday evening, 9th inst, the rector presiding. A full-pro-

gramme, consisting of carols, songs, recitations, and instrumental music, was rendered very well by the scholars. Fifty-six prizes to those who obtained during the year the requisite marks, were distributed by Santa Claus. This school has now 255 scholars on the roll, with an average attendance of 180 and 18 teachers.

BRADFORD.—The mission services recently held in this place, by Rev. F. H. Du Vernet, were very successful. The attendance from the beginning was good, the church being crowded almost every night. Extra seats were provided and every sitting space was filled. The interest increased every night, the seed of truth being simply and faithfully sown, and each night the multitude seemed unwilling to go away. Some came ten miles night after night to attend the services. The reaping began about the third night, and from that to the end of the mission, the number of anxious ones remaining behind to be spoken to increased, and many entered into the realization of the truth, and found peace, and rest in God through their Saviour. The afternoon services for the building up, and establishing of the Christian life, were especially blessed to the people, many entering into a higher and more blessed realization of the truth as it is in Jesus, than they had enjoyed before. On the last evening in response to the request of the mission preacher, to those who had received definite blessing during the mission, it secured almost half of the crowded congregation, who rose to their feet. The doxology, which was then sung by all, is seldom sung by any with fuller hearts than had many who joined in that grand song of thanksgiving. Rev. Mr. Du Vernet is eminently fitted for this special work, his plan is admirable, free from unnecessary novelty or excitement, and his manner in the presentation of the truth is simple, earnest and most affective.

BRAMPTON.—Christ Church Sunday School.—A most pleasant evening was spent by the scholars, teachers and their friends in the school-room of the new Church, Dec 30th, the occasion being the presentation of prizes to those scholars who had gained a sufficient number of marks to entitle them to such rewards. The room was very tastefully decorated with evergreens and the walls with pictures, conspicuous over the dais being a large framed engraving of His gracious majesty the Queen, being surmounted with the words "A Happy New Year" in large golden letters, a Union Jack placed on either side, with additional bunting round the room; down the centre of the room were placed two rows of tables, capable of seating one hundred children; groaning under the weight of the good things provided, and when scholars stood up to sing the grace "Be present at our table Lord" their faces seem to say we feel very happy and mean to enjoy ourselves. After tea, while the tables and forms were being rearranged, all entered into the lists for fun and frolic, and many little darlings will not forget their romps, order having been restored, the organist, who had previously trained the scholars, gathered her flock, and then was rendered some of those delightful carols one is never tired of hearing, "Christ was born on Christmas day," "When Christ was born," "The manger Throne," "Deep the gloom," and "What child is this." Interspersed with appropriate songs and recitations. Fifty one prizes, a collection of beautiful and instructive books were presented to the scholars, by the Vicar, who addressed a few kindly words, and encouragement to each recipient, their names and number of marks obtained being called out. During the singing of the last card the Christmas Tree was lighted up, showing to the gaze of the delighted children the numerous, pleasing, funny, laughable, and sweet things provided for them by loving hearts, and willing hands, which they heartily appreciated, as was evident by their shouts of merry laughter.

NIAGARA.

PALMERSTON.—During the past few weeks, St. Paul's church in this parish has been greatly improved and beautified. The tunnel-like chancel has been entirely changed, the ceiling having been raised eight or ten feet, and brought to a point, and a handsome stained glass window has been placed over the communion table, having the sacred monogram in the centre. The interior of the building has been calcined, while the chandeliers are bronzed in various shades, having a very pretty effect when the lamps are lighted. A beautiful pulpit cloth and embroidered book marks, were presented by a lady of the congregation.

The services and singing are rendered heartily, and a large organ has been added which was lately purchased in Hamilton. The Rev. G. B. Cook is carrying on a successful work in the temperance and Band of Hope societies.

HURON.

TYRCONNELL.—The Christmas issue of the DOMINION CHURCHMAN was very excellent, it supplied the roast beef and plum pudding of mental and spiritual pabulum, for adults, and something like delicate and delicious tarts, mince pies, and sweet, wholesome confections, for younger ones. It found many hearts in this parish in union with its Christmas tone and Christian spirit, and tended to increase their spiritual joy, and quicken their religious activities. Thanks be to God who (we think), through the Church, appointed the observance of the anniversary of the Saviour's nativity, which has been such a great blessing to millions of the human race. The conspicuous event was anticipated and prepared for here with fervent zeal and holy love, and a large number of zealous Church people, "faithful and true" came forth with willing minds and active hands, to decorate the church in honour of the incarnation of the Son of God. And never before was the church more beautifully decorated, never were the worshippers on Christmas Day more devout in offering up their prayers and praises, and never before did so many participate together in the holy Sacrament of the Lord's Supper. The sermon was preached from Haggai ii, 7, "The desire of all nations shall come," and was listened to with great attention. The collection for the clergyman was a very good one, and the whole service was in harmony with that devout and generous feeling which the anniversary never fails to call forth in the hearts of those who love the Lord Jesus Christ. The Christmas entertainment for the Sunday-school children was held in the house of Stephen Backus Esq. Instead of a Christmas tree, there was a Christmas star, the star of Bethlehem, which was not only richly ornamented and brilliant with light, but contained useful and beautiful presents for the children, symbolising the true star of Bethlehem, Christ Jesus. Mrs. and Mr. Chance were made the happy recipients of two very beautiful silver napkin rings, from the Sunday school children, and Mrs. Stephen Backus received a handsome present which she justly merited for her great kindness, and a unanimous vote of thanks was cordially given to her and Mr. Backus for the use of their home. The whole entertainment, with the recitations, dialogues, readings, songs and the star was very interesting and enjoyable, and a greater success than any previous entertainment of the like character.

EXETER.—The committee have fairly surpassed their former efforts in decorating Christ Church this Christmas. Along with the usual evergreen decorations, the large east window over the altar is surrounded with a deep maroon border two feet wide, with the text in nine inch red letters "enter into his gates with praise," and under the window over the altar table "I am the Bread of life."

HENSALL.—The brethren of Zurich lodge, No. 224, assembled in a-d and marched in regalia from their lodge room on Sunday afternoon, 28th inst, to attend service in St Paul's Church, Hensall, when Rev. Bro. & Comp. E. J. Robinson, Chaplain of Exeter lodge, No. 183, preached an appropriate sermon from 2 Ty. ii, 15. "The workman not ashamed of his tools," which the Rev. Bro. defined as not being ashamed of the "Masonic origin" of the "Ancient work," or the "Modern work" of Masonry, giving some remarkable and useful statistics of the strength, progress, and benevolence of the "Masonic Orders."

PORT DOVER.—On Sunday, the 11th inst, his Lordship the Bishop of Huron confirmed eighteen candidates and preached at morning prayer in St. Paul's Church, Port Dover. The church was packed to its utmost capacity, and many who desired admittance could not find even standing room in the church. The bishop addressed the candidates in his usual eloquent manner, and showed them that they were now admitted to all the privileges of the Church. The Holy Communion was celebrated afterward and the number who communed was greater than ever was seen in this church before at any time. Some twenty years ago his Lordship was incumbent of this parish, and many of the present church members, as well as the members of the various denominations, have a pleasing remembrance of him. Coming to Port Dover on Saturday he made a number of calls on some of his old friends. During his stay he was the guest of Lawrence Skay, Esq. The present incumbent of the parish is the Rev. J. R. Newell.

WALLACEBURG.—The festival of the nativity was duly observed by service in Holy Trinity Church. The decorations were very tasteful and appropriate, consisting of Maltese, Greek, Roman and St. Andrew's

Crosses, and other suggestive designs; as well as Scripture texts indicative of the great event which the season commemorates. The choir furnished abundance of beautiful and fitting music, and the whole service was filled with holy and reverent joy. The Incumbent, Mr. Thomas, delivered an instructive and appropriate sermon upon St. Luke ii. 15, "Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known to us." The people's Christmas offerings to their clergyman were liberal, and showed a generous appreciation of his ministrations.

In connection with the Feast of St. John the Evangelist, which fell upon Saturday, the A. F. and A. Masons of Payx Lodge attended Divine Service in Holy Trinity Church on Sunday, the 28th December. After matins the Incumbent said that, as he was not a mason, if he should attempt to describe or to enlogize the Masonic Order, he would be but telling what the youngest novice in the lodge knew better than he; hence he should confine himself to his own proper calling, that of an ambassador of Christ. His sermon was founded upon Phil. ii. 9, "God hath highly exalted Him, and given Him a name which is above every name," and it gained from his hearers a very earnest attention.

Great interest is manifested, in this County of Kent, in the Scott Act. Numerous and enthusiastic meetings are being held in favor of it, and all the Protestant ministers of the town and vicinity are lending their aid. It will, with scarce a doubt, be carried to victory at the polls on the 15th inst. God grant that it may be instrumental in doing away with intemperance.

Second Episcopal visit of the Lord Bishop of Huron to the Deanery and County of Norfolk.

The Bishop was engaged, during the early part of the week, in the County of Oxford. On Wednesday, the 7th January, he preached in the Waterford Mission, in the morning he officiated in St. Alban's Church, Delhi, in the evening in Trinity Church, Waterford. On both occasions he held a confirmation. The rite was ministered to ten candidates in Delhi, to three in Waterford. On Thursday morning his Lordship was driven to St. John's Church, Woodhouse, service at 11 a.m., the Bishop preached a most instructive and eloquent sermon on the occasion. The Rector of Simcoe and the Incumbent of Port Dover, read the prayers. The Bishop preached again in the evening in Christ Church, Vittoria. He also preached in the Memorial Church, Port Ryerson, on the following evening, Friday, the 9th inst. There were large congregations for a week day. Sunday, January 11th., was a day of a busy memorial character. Service at 11 a.m., in St. Paul's Church, Port Dover. The house was filled to overflowing: the new incumbent, the Rev. J. R. Newell, was enabled to present eighteen candidates for confirmation. In the evening, Trinity Church, Simcoe, was also full, although the weather had become stormy; twenty-three candidates were presented by the Rector and received confirmation. The addresses by his Lordship at both services were very superior indeed, and made a deep impression. Mr. Gemley and Mr. Softly took part in the services in Simcoe. On Monday morning the Bishop proceeded to Tilsonburg, in the County of Oxford.

CHATHAM.—Christ Church.—On Christmas Day, we had a very large turn out and a very able sermon by the Rev. N. H. Martin, Incumbent, which was very appropriate, the singing was very good, the anthems were also good; but too long and tedious, and it is a very strange sight to see the whole congregation sit down during the singing of the anthems which is so unchurch-like, and stand up when they sung "God Save the Queen;" however, the singing has improved very much under Prof. Callender, the organist; the offertory was very good considering the hard times.

SIMCOE.—The Right Rev. Maurice S. Baldwin, D. D., held a confirmation in Trinity Church in this town, on Sunday evening last. The services were of rare interest and most impressive. The rector was assisted by the Rev. E. Softly, B. D., of Waterford. The candidates, twenty-four in number, occupied the front pews in the church. Among them were heads of families as well as young persons. All seemed to realize the solemnity of the occasion and the character of the vows they were about to take upon themselves. The address, which was especially but not exclusively to the candidates, was delivered by his Lordship just before the laying on of hands was attended to. The large congregation was enchained by the earnestness as well as eloquence of the most appropriate and incisive address. The Rev. Mr. Gemley read the preface to the confirmation service. The Bishop read the service. The candidates then came forward in pairs and kneeling down on the first

step of the chancel received the rite. His Lordship then presented each with a handsome certificate card, accompanying the act with a suitable text from the word of God, which he did with a beautiful appropriateness and marvellous readiness. The Holy communion was administered, the confirmed first partaking. The offertory taken up for foreign missions was liberal. With the Christmas decorations and the bright gaa-light, the church looked very beautiful.

PORT STANLEY.—A successful concert and charade were given on the 8th inst. in this village, the proceeds of which are to be devoted to repairs on the church building. A subscription for the same purpose will soon be taken, when it is hoped the needed repairs will be made. An active interest is now taken in Church matters generally. The Rev. H. Bennett, Incumbent.

ALGOMA.

HUNTSVILLE.—The Superintendent of All Saints S. S., begs to acknowledge, with sincere thanks, a box of Christmas gifts from the C. W. M. A. per Mr. T. Lwyd, also a parcel of books, and a parcel of illustrated papers from Miss Muckleberry per Mrs. Auston.

HOODSTOWN.—Capt. Whidilous, begs to acknowledge through your columns, of a parcel of Xmas tree goods from the Secy. and Treas. C. W. M. A., Toronto, with thanks.

MANITOWANING.—The Rev. J. S. Cole, begs to acknowledge three boxes, one from friends at Guelph, per Miss Thurtell and Mrs. Stanley, one from Mrs. Bruce, of Hamilton, and the third from Mrs. Sullivan, laden with gifts for the missionary and his family, as well as for the Christmas tree and mission generally. The ladies, as those of the C. W. M. A. and the Y. L. M. S. (what a world of poetry in a title, yet nothing can surpass the word 'churchman') would not believe in a theology which should teach us to build grand churches and neglect the living temples; they evidently look on religion, not as by prayer alone, nor preaching, but in doing good; they see that the use of those words of the collect, "pour into our hearts that most excellent gift" bind us to stimulate its growth within our own and in our neighbour's heart, the "twice blessed" power divine.

The Bishop has commenced his second tour for this winter, in Muskoka, though, so far as the essential element of weather is concerned, under very unfavorable auspices, as the snow has almost entirely disappeared, and locomotion has become somewhat difficult. Indeed, two or three points in Uffington Mission (Rev. Mr. Gresen's) were in assemble, and had to be postponed till later in the season. On Friday last, the Bishop visited Bracebridge, and consecrated the cemetery in the afternoon, also holding service in St. Thomas' Church in the evening, and confirming three candidates, who had been carefully prepared by the Rev. Mr. Stubbs, the late incumbent, whose departure to Europe, from ill health, is the theme of deep and universal regret. Though only a few months in Bracebridge, both he and Mrs. Stubbs had endeared themselves to the whole congregation by their unceasing and self-denying devotion to their spiritual welfare. A very touching evidence of the regard in which they were held was seen in the presentation of a beautiful bound Bible to Mrs. Stubbs, by the railway navies working in the neighborhood of the village, to show their gratitude for the interest he had manifested in their behalf, by going down to their camp, a mile distant, every Sunday afternoon, and holding a Bible class among them. Mr. Stubbs, we believe, has been recommended by his medical advisers, to spend a few month in Switzerland—many a prayer will follow him that he may "prosper, and be in health, even as his soul prospereth."

RUPERT'S LAND.

WINNIPEG.—The Rev. T. N. Wilson, Rural Dean of Dufferin, will hold a conference of the clergy of his district on the 13th inst, when matters relating to parochial work will be discussed; among others the great question of how to secure the religious instruction of the young, in rural districts, in the absence of Sunday schools. The Rev. H. E. Jephson will read a paper on the subject. It is to be hoped some practicable scheme may be adopted and at once put into operation: so very much is at stake. We believe that

the very impossibility of Sunday schools in sparsely settled districts, should it result perforce in the fire side altar, and home instruction, would prove a blessing in the long run. Mr. Jephson has a plan by which this great end may be attained. All needed is system, on the part of the clergyman, and co-operation on that of the parents.

The Deanery of Dufferin is alive and in motion. This is pleasant to behold: and all the pleasanter, because so rare. Will any one tell us for what useful purpose the typical Rural Dean, as such, exists? This office might be of immense service to the church; as a rule its intrinsic value is confined to the dignity it confers on the occupant. It is high time that Rural Deans, Archdeacons, *et hoc genus omne*, realised the fact that in our times people laugh in secret at rapid titles; and that nothing short of a vigorous in-filling of work, will round out these mere shells of honour to the stature of the old country respectability. A church officer who has no work done to report to his bishop at the end of the year, should be promptly deprived of his title. The souls of the people demand this.

It is evident that Dean Wilson is an exception; but if he were inclined not to be so, he has men in his deanery, who would not suffer him to lapse into *Ruraldeanism*. We expect a refreshing report of the meeting on the 18th

The midnight services in Christ Church on New Year's Eve were largely attended, and by a most devout, and reverential congregation. They were as usual, choral throughout; the prayers being intoned by the Rector, the Rev. E. S. W. Pentreath; the lesson read by Mr. Nicol, Lay Reader; the music furnished by Mr. Jowett, organist, and a fine surpliced choir; and the address, a very touching one, delivered by Mr. Lane, Rector of "All Saints." We never enjoyed any service of the kind so much in our life. There is an air of earnest solemnity about this church, which it would be wholesome to introduce into some others. Everybody kneels; and everybody responds. Everybody rises when the clergy enter; and everybody keeps his place till they have retired. You feel that you are indeed in the house of God; and the dews of His grace seem to be felt descending in blessed showers.

About 75 persons remained for Holy Communion. Think of that for a small parish and the thermometer 52 below zero, at one o'clock in the morning! In proportion to membership, we doubt if there is another church in Canada, that furnished a similar spectacle as to numbers on New Year's Eve.

The following evening a concert was held in the school house in aid of the poor of the parish, some of whom would be but ill-provided with food and fuel if left to their own resources. The congregation is largely English; and the concert, which proved very successful, was got up by Englishmen exclusively. The Rev. John May was invited to take the chair, which he did. He briefly referred to the patriotism and honourable character generally of the sons of St. George; saying that although they had got the name of being sometimes "grumblers," their sterling integrity made them very desirable immigrants, to a continent where unprincipled "smartness" is more valued than truthfulness and honorable dealing. He also reminded the audience that their presence to assist the needy, shewed that religion with them was not all mere orthodoxy of belief; pointing out that on the judgment day, as the Judge Himself has said, there is to be not one word about what men have thought, but what they have done,—and, of this, only what they have done or not done by His poor. Inasmuch as ye did it—did it not—to one of the least of these, *My Brethren*." Songs, recitations, and tea, filled the programme; winding up with the national anthem. Over forty dollars was realized; and the effort will be repeated. All went away well satisfied.

EMERSON.—The following note was handed the Rev. Mr. and Mrs. Mills, on Christmas Eve, by Mr. E. Blacklock. "Dear Mr. and Mrs. Mills, kindly accept these few things as a little Christmas box, together with the warm wishes of a few members of your congregation." The "few things" referred to in the note, consisted of a twenty dollar gold piece, and various articles of Christmas cheer, amounting in all to upwards of \$90.00. The Christmas service in St. Luke's Church was bright, hearty and reverent. The music simple, appropriate and well rendered. The decorations, it is said, surpass those of former years, in simplicity and beauty.

The new church at Dominion City was also decorated for the first time.

The Episcopal mission to Italians in New York has been quite successful the past year. The Sunday school has numbered 180, there were fifty-two candidates for confirmation, twenty-four baptisms, and about 500 communicants.

UNITED STATES.

INDIANA.—A handsome sum to be used for the education of girls, particularly the daughters of the clergy of this diocese, has recently been provided in the will of a wealthy Churchwoman of the diocese. Another has promised to provide at her decease for a Home for Aged Women.

A legacy of \$10,000 left by the Hon. John B. Howe, will soon be realized by the bishop, who will devote the interest to the education of students for the ministry.

The journal of the sixty-eighth annual convention of North Carolina gives the following statistics: clergy, including the bishop, fifty-four; ordinations, three; candidates for orders, fifteen; postulants, twelve; churches consecrated, one; baptisms, 570; confirmations, 282; communicants, 2,909; Sunday school scholars, 1,958; parish school scholars, 229; marriages, fifty-two; burials, 145; contributions, \$35,050.72; value of church property, \$178,416.22.

The total contribution from all sources, to the Domestic and Foreign Missionary Committee, for the year September 1, 1883, to September 1, 1884, was, \$208,718.78 for Domestic Missions; \$184,981.58 for Foreign Missions. Total, \$343,700.80.

HAWAII.—Honolulu, November 15th, 1884.—At last the long looked for vessel has arrived and the stone is now on the cathedral grounds. Nothing need hinder the completion now, and it is to be hoped that the work will go along as speedily as possible. Another legacy has been left to the cathedral fund, the late chiefess, Mrs. Bishop, the last of the old line of the Kamehamehas, having given the sum of \$2,000 (£400). The same lady has left \$2,000 to Iolani College, and \$2,000 to the English Sisters' School (St. Andrew's Priory). Those legacies are surprising to all, as Mrs. Bishop was a member of the Congregational Church, of which she was a regular and devoted attendant. The aid to the schools is due to the fact that they are in the interests of the Hawaiian children, and this estimable lady was one who had done a great deal for the advancement of her race in every way. To help this work on she has also left a very large sum, the interest of which (about £10,000) is to go towards the building and endowment of two schools, to be called "Kamehameha" schools—one for girls and the other for boys.

ENGLAND.

Two years ago the Bishop of Rochester asked for funds to build ten churches in the more neglected spots in South London. Of these five have been built and consecrated; two more are being erected; and \$20,000 has been gotten together toward another.

The new Archbishop of Dublin, Lord Plunket, received no less than four hundred and seventy votes in the joint Synod of the three dioceses of Dublin, Glendalough, and Kildare, which are now under the jurisdiction of the one Prelate. The only other candidate on the second ballot was the Bishop of Ossory, who received eighty-two votes.

King Leopold, of Belgium, is contributing \$400,000 a year to African missions out of his own private purse. Mr. Guinness, the missionary, recently asked him why he was so interested in Africa. His answer was: "You know God took away from me my son, my only son, and then he laid Africa upon my heart. I am not spending the revenue of Belgium on it, but my own private resources, and I have made arrangements that when I die this civilizing and evangelizing work in Africa shall go on."

GROWTH OF THE CHURCH IN SCOTLAND.—A writer in the *Scottish Guardian*, commenting on an assertion previously made that the Scottish Church was not showing growth, gives the following figures, which he tabulates according to dioceses. In 1861 there were in the seven dioceses, 40,489 members of the Scottish Episcopal Church, and of these there were 15,101 communicants. In 1884 there were 76,989 members and 28,646 communicants, thus showing an increase of 36,450 in the number of members, and of 13,545 in the number of communicants. While the writer does not guarantee the accuracy of the numbers, he considers them as substantially correct, and he goes on to say, "When I compare the condition of our Church with what it was some five-and-twenty or thirty years ago, I think that we may well thank God and take courage."

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.

JANUARY 25TH, 1885.

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

BIBLE LESSON. "Paradise Reserved." Genesis III. 14, 24.

Our last lesson was a sad one. We saw how our first parents, deceived by Satan, the great enemy of God and man, fell and thus entailed death on the human race.

In the present lesson we see the silver lining to the cloud, the first gleam of hope, the promise of the Messiah, renewed in a clearer manner down through the ages, until we find the glorious gospel proclaimed by "the seed of the woman," the Lord Jesus Christ Himself. St. Paul in 1st Cor., xv. 22, contrasts Adam, the father of the human race, from whom we derive our corrupt nature, with Christ, from whom as a second Adam, we derive our spiritual life, "as in Adam all die, even so in Christ shall all be made alive."

Let us notice how the serpent is cursed, absolutely, but hope held out, amid rebuke and chastisement, to Eve and her husband, and their descendants.

1.—*The Curse.* Sin brought a terrible change upon the relations of man to this world, and perverted the order of things.

See it in (a) *The doom of the serpent*, verses 14, 15. The divine sentence was upon Satan, whose instrument the serpent was: but the type of the enmity between Satan and mankind was the natural serpent. Observe the prophecy in verse 15, the enmity spoken of is the eternal opposition between holiness and wickedness. The seed of the woman is, first, Christ who came to destroy the works of the devil, (1 John iii. 8.) He overcame him in his temptation, then by casting out demons from the possessed, and lastly by dying on the cross; but secondly, the seed of the woman is Christ's Church, by which the warfare has been continued. Christ's soldiers and servants are still engaged in the battle. They who overcome gain the victory through Him.

(b) *Woman's destiny* is full of sorrow, suffering, and subjection, but this is neither a prediction nor a justification of the tyranny exercised in heathen countries by the man over the woman, and which christianity condemns, (Ephes. v. 22, 25).

(c) *Man's lot* is a life of labour and sorrow, verse 17, ending in death, verse 19. There was a curse on the ground, represented to us by the figure of thorns and thistles; the beauty and fertility of the Garden of Eden should be forfeited. Man should live upon common and coarse food, instead of the delicate fruits of Eden. Note this difference between his first and present condition, that though created to be a worker, his work now becomes labour and sorrow, verse 19.

(2) Thus there is need of conflict. Instead of man's life being a bright, smooth, happy thing, it was to be a battle, a hard fight, weariness and sorrow. Instead of man's "ruling" the world around him, he has to contend against many difficulties, especially against the devil's malice, evil desires, manifold temptations have to be fought against daily, hourly, "Thorns" and "Thistles" to be uprooted and cleared away. The weeds of sin grow spontaneously in man's heart, but the fruits of the spirit cannot flourish without divine grace and culture.

(3) *The Conquest.* In the announcement in verse 15, that "the seed of the woman" shall bruise the serpent's head, we have the first prophecy of Christ, a promise of victory over evil, Jesus Christ "born of a woman" is the conqueror of the devil, see what He says in St. John xii. 31. In Him, man, though wounded by sin, tramples upon the serpent, and is made "more than conqueror" through the loving Saviour, who died that we might live. The promise to believers is "the God of peace shall bruise Satan under your feet shortly" (Rom. xvi. 2). Thus Paradise was not utterly lost for the human race. It was reserved for a future period, when men should eat of the *Tree of Life*, and have an inheritance with the saints in light, a further proof that God still cared for men, and did not forsake them after their disobedience, is shown in verse 21. Sinful men must be expelled from God's garden, but in the flaming sword of the Cherubim, there was mercy as well as judgment. Let us learn from this lesson the exceeding hatefulness of sin in God's sight; sincere sorrow for sin, and grateful hope of deliverance from evil by God's mercy in Christ Jesus.

Lord Jesus, King of Paradise,
O, keep me in thy love,
And guide me to that happy land,
Of perfect rest above.

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No. 9
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Correspondence.

All Letters containing personal allusions will appear other than the signature of the writer. We do not hold ourselves responsible for the opinions of our correspondents.

ANSWER TO W. POULETT THOMPSON.

SIR,—It appears that there is one churchman among your readers, who boldly advocates mariolatry, and would, with a Romanist, invoke the mother of the man Jesus in these words, "Holy Mary, Mother of God, pray for us sinners now and at the hour of our death."

W. Poulett Thompson, to whom I allude, says the creeds and the thirty-nine articles teach that "God in Mary's womb vouchsafed to dwell." I have not so learned them. When I repeat the Apostles' creed I say "Jesus Christ," the son not the Father; the human not the divine; was born of the Virgin Mary. "Man, of the substance of his mother, born in the world" (Ath Creed). And so in the Nicene creed and the second article. The Bible teaches that God is eternal, but according to W. P. T., he is not yet two thousand years old. When I am convinced that God, the spirit, the eternal, the infinite, was born, then and not till then will I believe that "God in Mary's womb vouchsafed to dwell."

With regard to "shall we not love thee, mother dear," he accuses me of "thinking our Lord's mother worthy of reprobation" because I protest against thus addressing a creature who can neither hear nor help me. I indignantly repel the charge. I honour and reverence the mother of my Saviour, join in her song in the service of my church, hold that she is "highly favored" and "blessed among women," but cannot address her in the language of prayer and praise due to God alone. "Thou shalt worship the Lord thy God, and Him only shalt thou serve."

He says "hymns A. and M. are almost universally used in England, in churches of every grade, and have long ceased to be any sign of a 'party,' whether high, low or broad." Assertion without proof is little worth. It is only a few years since the book was called the "Traitorous Hymnal," and rejected by the whole Protestant or Evangelical party, until W. P. T. can show that there is no such party at present, I will not accept his statement that the Romanizing hymnal is "almost universally used in England."

It seems that my Ritualistic or sacerdotal friends ignore British fair play, otherwise they would not have entered the lists against me. Let them "pour on, I'll endure." Yours,

THOS. ARMSTRONG.

PARKHILL, DEC., 18, 1884.

SCHISM.

SIR,—Not long ago we read in the papers that the students of Wickliffe College, after discussing the question, decided that the divisions of Christendom were a healthy sign, and were a help towards the spread of the Gospel. These students are Churchmen being trained (?) for Holy Orders. Are they right in their notions about schism? Let us listen to the answer of a schismatic, one who can "speak from experience," and who only allows that it is right for men to pick and choose a creed for themselves, because he has taken that "liberty" to himself. His own words condemn him. I hope they will meet the eyes of the students of Wickliffe, and that they will see the folly of placing on an equality the Church of God, and the sects which Talmage honestly acknowledges were founded by men, and some of them by bad men. It is to be hoped, too, that they will see that division is an unhealthy sign and a hindrance to the spread of the Gospel.

Dr. Talmage in a recent sermon said, "The Church of God is all divided up into a multitude of denominations and sects." He then names 15 or 20 of those founded within the last 200 or 300 years—he does not mention the Church of England, or any other part of the Catholic Church of Christ (*vide* preface to Prayer Book)—and continues, "Some of these denominations were founded by very good men, some by very egotistical men, and some by very bad men. Between some of the denominations there is only a difference in words, between others a difference as wide as between truth and error, between light and darkness, between heaven and hell. Some of these beliefs I could in no wise adopt, and yet so long as I demand liberty of conscience for myself I must allow liberty of conscience to every other man." "A great damage done by sectarianism and bigotry is that it disgusts people with the Christian religion." "Again bigotry and sectarianism do great damage from the fact that they hinder the triumph of the Gospel. Oh how much wasted ammunition! How many men of splendid intellect have given their whole lives to controversial disputes, when if they had given their lives to something practical they might have been vastly useful. Suppose this morning

while I speak there was a common enemy coming up the bay through the narrows, and all the forts around New York began to fire into each other, you would cry out: 'National suicide! Why don't these forts blaze away in one direction, and that against the common enemy?' And yet I see in the church of the Lord Jesus Christ a strange thing going on; Church against Church, minister against minister, denomination against denomination, firing into their own fort, or forts which ought to be on the same side, instead of concentrating their energy and giving one mighty and everlasting volley against the navies of darkness riding up the bay."

Such words need little comment. Why should Churchmen glory in what a great sectarian leader deprecates and condemns? God grant they may see the folly of it. J.S.

EXTEMPORE HEARERS.

SIR,—Some time ago we discussed at the Synod office the comparative merits of extempore and written sermons, but nothing was said of the value and power of sermons upon extempore listening. There can be no doubt that the listening of the present day, is largely extemporaneous. Listening, in order to be worth much, needs preparing for, as much as speaking, there are a great many persons who listen extempore, who never think upon the subjects upon which they expect the preacher to speak. A great deal has been written and said about how to preach. In the days of Christ and his apostles what to preach seemed of vast importance. How to listen, what preparation of mind and heart is needful, what appreciation of the truth—these are more important questions than extempore or written preaching. "Take heed how ye hear," is a divine injunction. Then the sower went forth to sow, he was as faithful to one kind of soil as to another. The soil needs preparation quite as much as the sower and the seed. The spiritual poverty of a congregation is a fruitful source of extempore hearing. Mind acts on mind. The preaching may be spiritual and searching, but the moral sensibilities of extempore hearers, have been benumbed by their worldliness. They are too insensible to divine things to discern the value of the ministrations they enjoy. They don't like the minister, perhaps he himself may be thoroughly convinced that there is need of some change in his make up. But how to bring it about is the question. He must not speak too long nor too loud—there must not be either wearying verbosity or flustering noise. It must be confessed that sermons are sometimes too long, making all the hearers sin against the grace of patience, and so make extempore listeners. The time has passed when the remark should be made of a preacher, "he's a regular ear-splitter," very seldom is an ear-splitter a heart opener. Some extempore hearers come to church lingering and late, as if it were a drudgery to come at all. Some seek the most comfortable place in pews studiously accommodated for repose, and in the very eyes of the preacher take their leave of him in the total unconsciousness of deep sleep. Some examine with curious eyes every visible object but the speaker, and show vast interest in the dress of every new comer.

If anything should remove a minister of a certain stamp, they would at once leave the church, and go in search of another minister who might suit them, even then their presence at divine service cannot be counted on, for if some advertised preacher, male or female, come to a hall in their vicinity, they must be there, to taste the new wine, as though it must be better than the old. There is divine service in the church on week days, but they can seldom find time for it, though they can go a mile to hear a sensational and unspiritual lecture by a self-appointed teacher.

Some extempore hearers think that the difference between churches are purely speculative and theoretical, and do not involve questions of principle, that it matters little or nothing whether one follows a spiritual or a mere formal worship, whether he submits to Episcopacy or to Presbytery, and so he considers it of no consequence whether he trains his children under one class of views or the opposite. The father or the mother may be nominally of the church of England, but the family as such, is Godless, knows no religion. They are as ready to go in one direction as another. They are wholly unsettled and adrift, and finally land where association or mere taste or convenience may lead them, they wander into different sects. Numbers are in this way lost to the church every year. The Church is in want of funds for necessary expenses or for missions at home or abroad, and one of these extempore hearers to which we have referred, will give but a trifle to regular work and a large sum to an exceptional effort under individual control, for the future conduct and issue of which there is no security whatever. Extempore hearers say, preach the gospel and let money alone. But the preaching of the gospel have a great deal to do with money. We must think as much about giving as getting. It is as necessary to give as it is to pray. Our Saviour said to the young man in the gospel who kept all the commandments from his youth up, "One thing

thou lackest, sell all that thou hast and give to the poor." On the fact of our stewardship. Deny it, forget it, disregard it though we may, it is still for ever true that we are not owners but stewards of all we possess. On our time, talents, influence, property, on all that we have and are—the finger of God hath written "Occupy till I come." If they were not extempore listeners, less would be spent on self, and fashion, and appetite, and the world in its many forms. While much has been heard of the failures of merchants, bankers, &c., many of which resulted from dishonest speculation, or profligacy. Many extempore hearers have taken advantage of the cry of "hard times" and begin to curtail expenses by withholding God's portion of it first. It is a melancholy fact that many of our churches must have a tea meeting, bazaar, or concert once a year to raise funds, not because it will do good, but because the extempore hearers would not give a cent directly. They must have *quid pro quo* for their money.

December 10th.

PHILIP TOCQUE.

SECULAR EDUCATION.

SIR.—Surely the present system of 'Secular education' has not been overlooked in Holy writ—on the contrary we find it, amongst many other severe reprobations of the evils of a godless education of youth—minutely described in the xix. ch. of Acts, under the type of 'the worship of Diana.'

That the worship of Diana, or 'Artemis,' ("worm-wood," see Jer. ix. 15.) applies most emphatically to the popular system of education of the present time, will appear evident, if the duties of the several offices therewith connected be carefully considered.

In the first place we have 'Demetrius,' (having the charge of the young people) "a silversmith," or manufacturer of silver coins, 'to fit them for circulation'—the representative of "the workmen of like occupation"—whose employment included the making of "silver shrines for" (or models of) "Diana"—viz., for the spread and circulation of the same worship. And these "brought no small gain unto the craftsmen," or chief workmen, both of which parties deriving pecuniary benefit from "this craft," naturally dreaded that their means of livelihood would be endangered, should the people be persuaded by Paul's preaching that "there be no gods which are made with hands."

To attack popular prejudice is no light matter, which prejudice in favour of the existing state of affairs, it was, therefore, the object of Demetrius to try and strengthen, reminding his hearers that the time honored institution which was the object of attack, was one which "all Asia and the world worshippeth."

At hearing his address, the two bodies, who composed his audience, viz., the 'workmen' and the 'craftsmen'—interested parties—"full of wrath"—cried out, saying—"Great is Diana of the Ephesians."—"And the whole city was filled with confusion,"—"but 'the more part' not clearly understanding the cause of the uproar,"—"knew not wherefore they were come together."

"And certain of the chief of Asia"—(Asiarch's,—annual magistrates, superintendents of things pertaining to religious worship, &c., "which were his friends"—united with the disciples—to dissuade Paul from exposing himself to the wrath of the populace. The Jews—moreover—were in this instance, on the side of Paul,—as believing in God only—whereas the Ephesians stand up for human reason and intellect—solely.

"The Town clerk, the keeper of the archives, &c., decides the matter by an appeal to tradition, and the common sense of the people,—who having been, from the highest to the lowest, brought up in this belief, he could very safely venture to suggest to them, that the matter be tried by law.

Nevertheless Paul's preaching will bring this 'heresy' to an end, and "the image which fell down from Jupiter," has a heavier fall to take yet.

SANDWICH, Dec. 29, 1884.

A. C. F.

IMPORTANT TESTIMONY IN FAVOR OF HEAP'S PATENT DRY EARTH CLOSETS.—Mr. Allan Macdougall, C. E., in the course of his lecture before the Sanitary Association, on "Sewers and Sewage," stated:—

"The Dry Earth System was the oldest existing system which we could have. The numerous privies and outhouses in towns were a fruitful source of disease. After they had been used for a number of years the soakage would extend to an area sufficiently large to reach the wells in ordinary town lots. The Dry Earth System of closets was the best system of dry sewage, and would not endanger the public health. He produced a working model of "Heap's Patent" Dry Earth Closets, as erected on the exhibition grounds last Sept., by Mr. Wm. Heap, Owen Sound. He had inspected these closets, and found them to answer admirably, and he understood that a number were now in use in Toronto. Dr. Canniff also strongly recommended the Dry Earth Closet System.

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Family Reading.

IS GOD PARTICULAR.

"Then Elijah said, go, borrow thee vessels abroad of all thy neighbors, empty vessels, not a few. And when thou art come in, thou shalt shut the door upon thee and thy sons, and shall pour out into all those vessels, and thou shalt set aside that which is full," (2 Kings iv. 3-4)

Some one will say. "Why all this bother about shutting the door, and gathering vessels, and pouring out oil; could he not have helped the woman without all this detail." But so it was: and if she had failed in aught she would have lost the blessing. I remind you of Israel's first king. Saul was told to go and slay the Amalekites; and he returned saying he had fulfilled God's command. "What mean the bleating of those sheep and the lowing of those oxen in mine ears?" "Oh," said Saul, "I forgot for the moment; yes, to be sure, I did spare a few sheep and oxen, but it was for the purpose of sacrificing to the Lord." This was an obliviousness with a consequence; he lost the kingdom through it. Just so, my friend, when you begin to question what God commands,—“What is the use of this appointment?” “Where is the good of that injunction?” you are lost.—*Dr. Parker.*

HOW POSTAGE STAMPS ARE MADE.

In printing, steel plates are used, on which two hundred stamps are engraved. Two men are kept hard at work covering them with coloured inks and passing them to a man and a girl who are equally busy printing them with large rolling hand-presses. Three of these little squads are employed all the time. After the small sheets of paper upon which the two hundred stamps are engraved have dried enough, they are sent into another room and gummed. The gum used for this purpose is a peculiar composition, made of the powder of dried potatoes and other vegetables, mixed with water. After having been again dried, this time on the little racks which are fanned by steam power, for about an hour, they are put in between sheets of paste-board and pressed in hydraulic presses capable of applying a weight of two thousand tons. The next thing is to cut the sheet in half: each sheet, of course, when cut, contains a hundred stamps. This is done by a girl, with a large pair of shears, cutting by hand being preferred to that of machinery, which method would destroy too many stamps. They are then passed to two other squads, who perforate the paper between the stamps. Next, they are pressed once more, and then packed and labelled and stowed away for despatching to fulfill orders. If a single stamp is torn or in any way mutilated, the whole sheet of one hundred stamps is burned. Five hundred thousand are burned every week from this cause. For the past twenty years, not a single sheet has been lost, such care has been taken in counting them. During the process of manufacturing, the sheets are counted eleven times.

CHURCH LIFE.

Let no one imagine that he can do nothing to benefit his fellow-men, because his means are scanty, or the sphere of his influence limited. Responsibility ceases when means are exhausted, and duty never calls us beyond our appropriate spheres; but, up to the extent of our

means, responsibility rests solemnly upon us, and within our respective spheres duty is imperative and uncompromising in its claims. The servant to whom but one talent was given was summoned to activity and effort not less than he to whom ten were entrusted. It is not numbers, it is not wealth, it is not splendid and imposing rites as many are disposed to imagine, that clothe a people with their mightiest influence for good. A church and congregation may be small, and destitute alike of wealth and all the distinctions of worldly greatness; but if they are characterized by unbending adherence to the principles they avow—by consistency of life—and by earnestness in the employment of such means as they can command for the diffusion of the Gospel and the happiness of their fellow-men—they will shed around them an influence that will be irresistible, subduing prejudice and kindling admiration. There may be no voice heard in the streets, nothing to draw the wonderful observation of the multitude; but their very silence and unobtrusiveness will constitute a part of their power. It will surround them as an atmosphere, which their fellow-men will breathe; and, like the balmy influence of spring stealing gently over the face of creation and quickening death into life, it will transform and renew—like the perfume of ointment that is poured forth, it will diffuse itself around, gliding noiselessly over all barriers and drawing the gratified attention of all whom it reaches—or, like the light of the sun, it will stream forth in silent beauty, entering the cottage, and the mansion alike, commanding the admiration of beholders, and leading wanderers to God and to heaven.

THE CATHEDRAL SERVICE.

One of a party of six or seven who sat and knelt together in Chester Cathedral, the Sunday after reaching England, remarked, on coming out from evening service, that "This cathedral service would, of itself, amply repay one for the journey here and back," and every one of the party said "Amen." Of every real sanctuary consecrated by the prayers and communions of pious people, no matter how rude or humble it may be, the devout soul may say; "How lovely are thy dwellings, O Lord God of Hosts." The plainest meeting-house shines in a light of transfiguration to the spiritual eye. But, "Oh, how lovely" these stately minsters, with their noble ritual and historic associations, and what treasures of memory the stranger stores up from hours spent in the worship at Westminster, Chester, Canterbury, Ely, York, Salisbury and Wells! Can he ever forget the genial, homely, heart-felt talk of Kingsley, or the radiance of that statuesque face of Stanley, or the manifold marvels of great organs reverberating in the high resonant spaces, of the noble qualities of various voices chiming together, and swelling out in angelic solos, or the holy words of Psalm and Creed, and Prayer and Litany, echoed to his heart from walls and monuments that for ages have been growing mellow with such music?—*Hart Courant.*

A RESTING-PLACE.

The harvest lesson which old age has to learn, is to be set aside as of no further use; and that not only by strangers but by those who once looked up to them for advice, and sought their companionship. Now, their taste is old, their opinions are with the past. The gravity which age and sorrow have produced is counted as gloom, and they are soon taught

that the more they keep to themselves the better, and this is perhaps well; in their loneliness they draw near to God; shut out from the society they loved, they seek converse with Jesus, and find sweeter enjoyment than the world could afford.

Life's closing hours should be distinguished by serenity and repose. Let not the aged harass and perplex themselves with occupations which were once proper and necessary. "Their strength is to sit still." Old age is the resting place in the journey of life; and the feverish heat of noontide is exchanged for the refreshing coolness of twilight.

Prayer is the service to which the aged may be devoted; and there is no service which can be performed by mortals so effectual. It is not in vain for you to live, while you have access to a throne of grace.

"At evening time it shall be light." Zech. 14: 7.

"Thy sun shall no more go down." Isa. 60: 20.

HINTS TO HOUSEKEEPERS.

TO FRY FISH OR CUTLETS ECONOMICALLY.—Dry your fish thoroughly with a cloth, then roll it in flour; next make a batter of flour and water, dip your fish in on both sides, dredge over some fine raspings—which you can procure from your baker; fry quickly in boiling lard or oil.

STEAK-PIE OR PUDDING.—In making, sprinkle about half a teaspoonful of moist sugar over the steak along with the pepper and salt; it not only improves the flavor, but makes the meat very tender.

To make white of eggs beat quickly, put in a pinch of salt.

Fish may be scaled much easier by dipping into boiling water about a minute.

Fish may as well be scaled, if desired, before packing down in salt, though in that case do not scald them.

Salt fish are quickest and best freshened by soaking in sour milk.

Milk which is turned or changed may be sweetened and rendered fit for use by stirring in a little soda.

Salt will curdle new milk; hence in preparing milk porridge, gravies, etc., the salt should not be added until the dish is prepared.

Fresh meat, after beginning to sour, will sweeten if placed out of doors in the cool air over night.

Clear boiling water will remove tea stains and many fruit stains. Pour the water through the stain, and thus prevent the stain spreading over the fabric.

Ripe tomatoes will remove ink and other stains from white cloth and the hands.

A teaspoonful of turpentine boiled with your white clothes will aid the whitening process.

Boiled starch is much improved by the addition of a little sperm or a little salt, or both, or a little gum arabic dissolved.

Beeswax and salt will make your rusty flat-irons as clean and smooth as glass. Tie a lump of wax in a rag and keep it for that purpose. When the irons are hot, rub them first with a wax rag, then scour with a paper or cloth sprinkled with salt.

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STEVIE'S MISTAKE.

"Mamma, can't I go to get chest-nuts, after school, to-day?"

"I don't think they are ripe, yet; are they, boys?"

"No ma'am; there aren't any under the trees. You must wait till we go, Stevie."

"Yes; wait for your big brothers. Mamma will be glad to let you go with them."

But Stevie looked very cross. He thought he knew something about nuts! After school, he walked with the other boys; and they talked of going for nuts.

"Are the burrs open?" asked Stevie.

"I guess so. We can open them, anyhow. The trees are full, over in the woods, there! Come on!"

Stevie forgot one of the Commandments. Which one was it? He went on with the boys. Some of them climbed the trees, and shook down the green burrs. Stevie tried to open them, and pricked his fingers, badly. He couldn't find any nuts; and he didn't feel as though he were having a good time; and the other boys called him a "baby" because he couldn't climb the trees! By and by, he ran home. And there, he found mamma, who loved him so, quite frightend because her little boy had not come home. "I think you are not very happy, are you, Stevie?"

"Oh no, mamma! I won't disobey again!"—*The Shepherd's Arms.*

A VERY LITTLE STORY FOR VERY LITTLE CHILDREN.

Once there were a mamma and a papa Robin. The mamma Robin wore always a brown hood on her head; while her husband wore a crimson vest, which he received brand-new every spring, and of which he was extremely proud.

They were a very loving pair, and when they went to housekeeping in the large apple-tree of the beautiful shady green orchard, every one of their friends declared theirs was the most perfect nest in the world. It was on the very topmost bough, and right overhead hung a great bunch of rosy apples, with here and there a tiny puncture in their glossy sides made by the Robins' bills. "I am of French descent; I like fruit for my breakfast," said Brown Hood; and Red Vest ruffled all his crimson feathers; he liked to hear his wife speak of her lineage.

A dainty little nest it was, formed of long grasses and slender sticks, with a pinch of lamb's wool occasionally to make it soft and warm. By and by four deep-blue eggs appeared; then Brown Hood's eyes grew human in their loveliness, and she nestled lower; Red Vest sang more joyously than ever, and sang all day long.

Long summer days of waiting and watching, and then "cheep, cheep," was heard from the nest, and four yellow mouths opened so

wide, that Brown Hood said anxiously, "Shall we ever be able to fill them, dear Robin?" For answer, he flew to the ground, and a venturesome red worm who had strolled out before sunrise for an early walk found himself in a trice wriggling in vain in a most tenacious bill, and carried upward with prodigious velocity.

Poor fellow! he was scarcely a mouthful, these little Robins came into the world so hungry. But Red Vest is industrious; and by and by, when the baby feathers grow Brown Hood helps him by capturing the big bluebottle flies who buzz around the tempting fruit hanging in the sun.

Gracious! how fast they grew! The long yellow legs stretch themselves, to the imminent risk of pushing each other out of the nest. "I must really commence their education," said Brown Hood; so she taught them to unfurl and flap their wings, and Red Vest gave them each a singing lesson every day. Now really "chick-a-dee-dee" would seem the simplest thing in the world to learn, but it is astonishing how long they took to catch it. "Your father's notes are famous all over the forest," said Brown Hood, proudly giving the oldest a tweak in indignation at his vocal stupidity.

"I shall fly away to-day to the old oak-tree," said firstborn, "I will not stay here longer to be punished. It is not my fault if I have no voice, and I never heard mamma utter a note; my wings feel very strong; and as to remaining any longer in this pokey old nest, I have no idea of it." Sorrowful cheeps from the rest of the brood, who have not bravery to echo his undutiful remarks in any other way.

A spring in the air, a flutter, and a fall, Down, down, like an arrow, the poor bird drops right into the midst of a clump of brambles. "Cheep, cheep," comes mournfully from his little scratched throat. "Ah! you see that is the fatal effect of disobedience, my children," said a venerable Rook to her followers: they had alighted that moment near, and had witnessed the transaction.

Brown Hood has gone to market in a neighboring field—no one sees the little sufferer. Did I say no one? Alas! one eye, and an evil one, has descried him.

A large black cat, wandering about after the manner of cats, seeking whom she may devour, has suddenly arrived upon the scene. Seizing the little trembler in the bushes, bruising his tender little wings between her cruel teeth, she runs off towards the farm-house with her prey.

"Pussy, Pussy," a sweet voice calls. "Naughty Pussy, where are you? I know you are in mischief." Pussy tries to conceal herself, but the disconsolate cheep and flutter of wings betrays her hiding-place. Fair haired little Mary Brown, the farmer's daughter, has come just in time. Pusse's mouth is full of

feathers. A moment more and there would have been one Robin less; but little Mary rescues the half-dead bird, and lays it gently down, and smooths its ruffled feathers, proving herself a blonde Samaritan of purest type. "Poor little birdie! does its little heart beat, and does it want to live in a beautiful gilt cage?"

No indeed it don't; but anything is preferable to pussy's maw. So the eldest of the robin family becomes a captive. The rest of the brood having been taught that prudence is the better than valour, remain in the dear old nest until even the timid parents are fain to urge their departure: a persuasive little push, then a hesitating lurch in the air, and away up in the clear blue sky soar the fledglings.

Strong, full-grown wings bear each little heart with the delicious motion. Weary at last the whole brood alight on the topmost chimney of the farmers roof. Then the morning concert commences, and what a chorus it is! Five little beaks stretched wide to let the music out that seems to be bursting their little throats.

The little captive in the gilt cage that hangs below them in the window hears the sweet familiar sound, and he droops his brown wings. Mary plies him with seed and berries, and lavishes caresses upon him; but his heart is heavy; no love, no care, can lighten the chain that bars the door from liberty. The black cat lies blinking in the sun, careless of all the mischief she had wrought, and if she thinks at all, thinks regretfully of her lost breakfast.

RUTH'S FLOWERS.

"Do you know what I am doing? I will tell you. See my hat full of flowers? My name is Ruth; and I have a little garden, all my own. One day I read in the Shepherd's Arms about some little girls who sent flowers to poor children. That is what I am doing! My mamma knows some poor little ones, who are sick, and she said I might send my flowers to them.

"Don't you think it is nice to do things for poor people? I know the sick children will be glad to get these flowers. I am going to make them into tiny bunches, that they can hold in their hands. Then, if they are sick in bed, they can shut their eyes, and think about flower-gardens, and green fields and woods; and may be they'll think about GOD, too, Who makes the flowers grow."—*The Shepherd's Arms.*

MASON & HAMLIN UPRIGHT PIANOS are not as high priced as the most expensive of such instruments. Every one who is a judge of good workmanship and material will see why they cannot be as low priced as the poorest. —*Boston Journal.*

JACK RAIKES CHILDREN.

Mr. Robert Raikes, of Gloucester, is remembered as a gentleman of the last century who interested himself in the instruction of poor ignorant children. He used to collect them in the streets every Sunday morning, teach them, and take them to service with him in the cathedral.

One of these ragged little lads went to sea afterwards, and, no doubt from speaking much of his good friend, got the nickname on board of his ship of Jack Raikes, though his real name was Pelham.

One of the boy's companions in the vessel was a notoriously wicked sailor. This man fell ill of fever on the return voyage, and seemed likely to die. Little Jack's heart was sad to think of the poor fellow dying in his sins. He got permission to nurse the sick man, and used the opportunity to tell him of the Saviour: he had heard of from Mr Raikes—urging him to confess his sins and ask for pardon.

The man's hard heart melted after a time. He repented, prayed for pardon, aided by little Jack; and died—hoping for mercy.

Then Jack went back to his work much comforted.

As the vessel neared the coast of Scotland a violent storm came on, driving the ship straight on to the rocks.

As a last chance the sailors took to the boats, but the one in which Jack had taken refuge was speedily swamped, and the next morning, among various dead bodies cast up by the restless sea, that of Jack Raikes drifted on shore.

A passenger who got safely to land on a spar thus described the appearance of the little cabin-boy as he lay on the floor of the village alehouse, one of a sad company of corpses.

"His countenance," he says, "wore a sweet and heavenly expression, and stooping down, I robbed his bare head of a lock of auburn hair that lay on his temple. His effects (alas, how poor, and yet how rich!) were spread upon the table in the room, and consisted of a little leather purse in which were a well-kept half-crown and a sixpence, and of a Bible which he had ever counted his best riches. I took it up and observed engraved on its clasps of brass these words, 'The gift of Robert Raikes to J. R. Pelham.'"

Surely Mr. Raikes, of Gloucester, must have rejoiced in the fruits of his labours in the story of his one poor boy, rescued from almost heathen ignorance, to live a Christian's life, and die a Christian's death.

THE gate of life is low as well as narrow. Through the lowly portal of repentance are we brought into the Church; and humble as little children must we again become if we would enter the everlasting gates.—*Pusey.*

DO.

The girls who have pored over the pages of the little book called "Don't," are now invited by an exchange to accept advice in regard to things they should do.

Do be natural; a poor diamond is better than a good imitation.

Do try to be accurate, not only for your own sake, but for the sake of your sex; the incapacity of the female mind for accuracy is a standard argument against the equality of the sexes.

Do be exact in money matters; every debt you incur means loss to some one, probably some one less able than you to bear it.

Do answer your letters soon after they are received, and do try to reply to them with relation to their contents; a rambling, ill-considered letter is a satire upon your education.

Do observe; the faculty of observation, well cultivated, makes practical men and women.

Do attach as much importance to your mind as to your body.

Do recollect that your health is of more importance than your amusement; you can live without one, but you'll die early without the other.

Do try to be sensible; it is not a particular sign of superiority to talk like a fool.

Do be ready in time for church; if you do not respect yourself sufficiently to be punctual, respect the feelings of other people.

Do get up in time for breakfast.

Do avoid causes of irritation in your family circle; do reflect that home is the place in which to be agreeable.

Do be reticent; the world at large has no interest in your private affairs.

Do cultivate the habit of listening to others; it will make you an invaluable member of society, to say nothing of the advantage it will be to you when you marry.

Do be contented; "martyrs" are detestable; a cheerful, happy spirit is infectious; you can carry it about with you, like a sunny atmosphere.

Do avoid whispering; it is as bad as giggling; both are to be condemned; there is no excuse for either of them; if you have anything to say, say it: if you have not, do hold your tongue altogether; silence is golden.

Do be truthful; do avoid exaggeration, if you mean a mile, say a mile, and not a mile and a half; if you mean one, say one, and not a dozen.

Do, sometimes, at least, allow your mother to know better than you do; she was educated before you were born.

WELL SPOKEN OF.—R. N. Wheeler, of Everton, speaks highly of Hagyard's Pectoral Balsam. It cured him of inflammation of the lungs and an obstinate cough. It loosens the phlegm and heals the lungs.

"SHE WAS A STRANGER"

A missionary was requested to go out to a new settlement to address a Sabbath school. He had preached in the morning, and was wearied, and felt quite unfitted for the task, but reluctantly consented to go. When he found himself at the spot he looked around for the assembly with great misgivings, not knowing what to say to them.

He noticed a little girl, shabbily dressed and barefooted, shrinking in a corner, her little sunburnt face buried in her hands, the tears trickling between her small brown fingers, and sobbing as if her heart would break. Soon, however, another little girl, about eleven years old got up and went to her, led her towards a brook, then seated her on a log, and kneeling beside her, she took off her ragged sun-bonnet, and dipping her hand in the water, bathed her hot eyes and tear-stained face, and smoothed the tangled hair, talking in a cheery manner all the while. The little girl brightened up, the tears all went, and smiles came creeping around the rosy mouth.

The missionary stepped forward and said, "Is that your little sister, my dear?"

"No, sir," answered the child with tender earnest eyes, "I have no sister, sir."

"O, one of the neighbours, children?" replied the missionary. "A little school-mate, perhaps?"

"No, sir, she is a stranger. I do not know where she came from. I never saw her before."

"Then how came you to take her out, and have such care for her, if you do not know her?"

"Because she was a stranger, sir, and seemed all alone, and needed somebody to be kind to her."

"Ah!" said the missionary to himself, "here is a text for me to preach from: 'Because she was a stranger, and seemed all alone, and needed somebody to be kind to her.'" The words came to him: "Inasmuch as ye have done it unto the least of these, my brethren, ye have done it unto me." So, taking the little girl by the hand he went back to the school-room, and told the people the simple story; then spoke of the great love that all should bear to one another, even as our Saviour sought out those who were humble and of low estate, making them his peculiar care. The missionary forgot his weariness, and felt that God had put a good word into his mouth.—Children's Friend

A TOTAL WRECK.—Many a strong frame has been totally wrecked by rheumatism. D. McCrimmon, of Lancaster, was cured of chronic rheumatism by Burdock Blood Bitters. It cures all blood impurities.

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ARE ALL THE CHILDREN IN ?

The darkness falls, the wind is high, Dense black clouds fill the western sky; The storm will soon begin; The thunders roar, the lightnings flash, I heard the great round raindrops dash— Are all the children in ?

They're coming softly to my side; Their forms within my arms I hide, No other arms are sure; The storm may rage with fury wild, With trusting faith each little child With mother feels secure.

But future days are drawing nigh, They'll go from this warm shelter here Out in the world's wild din; The rain will fall, the cold winds blow, I'll sit alone and long to know Are all the children in ?

Will they have shelter then secure, Where hearts are waiting strong and sure, And love is true when tried? Or will they find a broken reed, When strength of heart they so much need To help them brave the tide ?

God knows it all; His will is best; I'll shield them now and yield the rest In His most righteous hand; Sometimes the souls He loves are riven By tempests wild and thus are driven Nearer the better land.

If He should call us home before The children land on that blest shore, Afar from care and sin, I know that I shall watch and wait, Till He, the Keeper of the gate, Lets all the children in.

Transcript.

LET us in all things use Advent as GOD wills it, and as the Church teaches. There must be abstinence. There must be retirement. There must be thoughtfulness about our eternal interests. GOD may be nearer to us than we imagine. We may see Him sooner than we think. We may hear His call any moment. Let us live as though we heard it. Let us act as though to-day we should see Him in the glory of His coming.

THE MIDWINTER (FEBRUARY) NUMBER OF THE CENTURY

Contains an interesting article by Dr. W. George Beers, of Montreal, entitled "Canada as a Winter Resort," profusely illustrated with large pictures, by Henry Sandham, of

WINTER SPORTS IN CANADA—Tobogganing at Night, A Skating Carnival, Going Tobogganing, Curling, A Brush at the Hurdle, The Whipper-in of the Ladies' Snow-Shoe Club, Supper at the Club-House, A Snow-Shoe Concert, Snow-Shoeing by Torchlight, Sleighing in Montreal, etc.

This number of THE CENTURY contains the long-looked-for paper on the battle of SHILOH by GEN. GRANT.

with many personal reminiscences, illustrated with twenty-six engravings; also, two papers by Confederate staff-officers, showing the other side of this famous fight; a long story by

MARK TWAIN, entitled "Royalty on the Mississippi," with many illustrations, etc., etc. Ask for "the Midwinter CENTURY." All dealers sell it. Price 35 cents.

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DIED. On January 8th, at the Rectory, Lunenburg, N.S., of Diphtheritic Group, Henry John, only son of Rev. Robert C. Caswall, M.A., lately of Georgetown Ont.

MARRIED. SHOEBOTHAM—WRIGHT—At St. James' Church, St. Marys, on Wednesday, Jan. 14th, by the rector (the father of the bride), assisted by the Revs. M. Turnbull and C. W. Ball, T. B. Shoebotham, of Osgoode Hall, barrister, Ridge town, Ontario, to Julia Mary, eldest daughter of the Rev. J. T. Wright.

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ALL who have had the care of children, or who have been called to use moral influences with their fellow-men; know that law and its sanctions, are instruments inferior to love or mercy; that it is easier to melt than to break, to draw than to drive, and that persuasion triumphs where correction and admonition have utterly failed.—Nehemiah Adams.

DEATH OF A CHORISTER BOY.

"Right dear in the sight of the Lord is the death of his saints." On Saturday, March, 4, 1882, a boy of thirteen, named Chauncey Ivis, was killed by falling under the car of the Reading Railway, near Philadelphia, where he lived.

He was a chorister boy, one of the choir of the Church of the Annunciation, only banded together the previous Easter. The lad had been one of the first to offer himself as a member of it.

A bright little lad he was, not perfect, nay, very imperfect, with many faults, and one troublesome besetting sin, which he owned with tears and against which he fought manfully.

During his short year of willing service in the House of God, the young chorister was admitted to Confirmation, and showed by his after conduct the fresh grace he had received at that season; as much as a boy could do, he strove from that day to make his life like his Master's.

He was no feeble, sickly-minded weakling, but a hearty, happy boy, able to enjoy all boyish games and pleasures.

After the sad accident which befel him, he lived long enough to say, "I am not afraid to die," to repeat the "Our Father," and to exclaim, "Lord Jesus, have mercy upon me and forgive me all my sins." And then folding his hands, he fell asleep.

A large concourse of people assembled at the funeral service of the little chorister, who lay calm and fair in his white robes in the church where he had himself ministered before the Lord. On his breast shone the medal he had gained as a prize at the previous Christmas festival, and his quiet hands grasped the sign of our Redemption woven in lilies of the valley. He was carried to the grave by his brother choristers, singing the hymns he had loved—"Brief life is here our portion," "Hark, hark! my soul," and "Oh, Paradise."

The whole scene was one of triumph, even the mother, sorrowing for her loss, must needs feel that it was "well with the child," who, brought by baptism into the one true fold, and fed by sacramental grace, in the last dark hour of mortal trial so realized the presence of his Redeemer that he was "not afraid to die."

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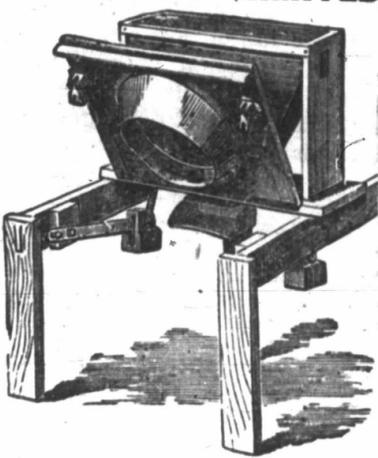
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