

# Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA.

Vol. 11.]

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[No. 27.]

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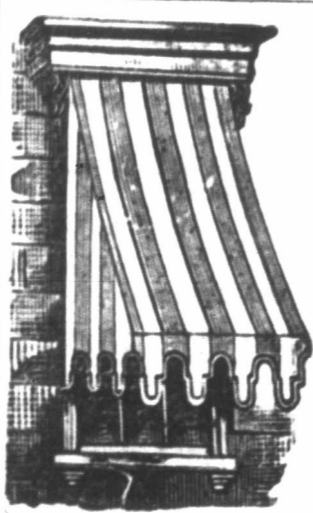
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The "Dominion Churchman" is the organ of the Church of England in Canada, and is an excellent medium for advertising—being a family paper, and by far the most extensively circulated Church journal in the Dominion.

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FRANKLIN B. BILL, Advertising Manager.

## LESSONS for SUNDAYS and HOLY-DAYS.

July 5th—5th SUNDAY AFTER TRINITY.  
Morning—1 Sam. xv. to 24. Acts xii.  
Evening—1 Sam. xvi.; or 1 Sam. xvii. Jude

July 12th—6th SUNDAY AFTER TRINITY.  
Morning—3 Sam. i. Acts xvii. to 18.  
Evening—3 Sam. xii. to 24; or xviii. Matthew v. 33

THURSDAY, JULY 2, 1885.

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

THE NATIONAL SOCIETY'S ANNIVERSARY.—The National Society held its annual meeting last month. The report contains the following statements:—"During the year 1884 the total accommodation provided in the elementary schools of the Church of England, the British and Foreign School Society, Wesleyans, Roman Catholics and School Boards, was 4,826,788, of which more than half was provided by the Church of England. The number of children on the registers of these schools during the same year was 4,337,821, of which number 2,121,728 belonged to the Church Schools. The total amount of the voluntary contributions, during 1884, to the schools in question, was 784,127l. 12s. 10d. of which sum 585,071l. was contributed to the Church Schools. This last-mentioned was upwards of 7,000l. in excess of the same item in the previous year. The accommodation in Church Schools has risen from 2,418,676 to 2,454,768, being an increase of 41,112 for the year ending August 31, 1884. The average attendance has risen from 1,562,507 to 1,807,823, being an increase of 45,816 for the year. The Church was educating, last year, about half as many again as were being educated in Board Schools. The Committee lay special emphasis on the increase in the amount of voluntary contributions made towards the support of Church Schools. Since the formation of the National Society, in 1811, the amount voluntarily spent by the Church on Elementary Schools and Training Colleges has been nearly 20,000,000l. or (\$145,000,000). Under the head of voluntary offerings and legacies, 20,592l. was received for the year 1884, as compared with 16,919l. for the year 1883. The Society's grants towards buildings and enlargement during last year amounted to 5,268l. During the past year the

Committee have distributed 2,886l. towards the maintenance of the Church Training Colleges." A remark made during the meeting is worth noting. The Dean of Lichfield remarked that it was comparatively easy to persuade people to allow religious education of a vague kind to be given, but that what was needed was education in definite Church principles. He, however, looked forward hopefully to the future, and thought that if all who loved the Church of England would use their influence in the right way, we need not fear that our children would grow up without an intelligent knowledge of, and faith in, our Catholic Creeds.

THE ARCHBISHOP OF YORK ON THE WORD AGNOSTIC.—The Archbishop of York has been addressing a meeting of the clergy of the rural deanery of Rotherham. His Grace contended that the clergy had no occasion to be disheartened by what was going on around them, or to speak with bated breath in the presence of the philosophical discoveries of the day. He wished to say something about the word "unknowable." There was another word which he rather disliked, "agnostic," which might be said to describe one who thought himself rather a clever fellow in knowing nothing about God. What, however, did he know of himself? Men made no allowance for unconscious knowledge. We did not know, for example, actually what we were doing when we stood erect, for that was a very complicated process. The agnostic must mend his definition of knowledge if he said that after thousands of years of sacrifice, prophecy, prayer, and praise, we did not know God. Having dealt at length with the question of conscience, the Archbishop said that the history of the Church was one of moral triumph, and that the work of God in souls was as clearly manifested as that of design in the beautiful world around us. The fact was that when they came to look at philosophy close at hand there was something spectral about it, and Mr. Herbert Spencer's view, that they could only have what they had any experience of, was really verbal trifling. He wished the clergy to confront the problems of the philosophers, not to believe that there had come into the world a set of men wiser than any of other generations, and to recognize that there never was a time, notwithstanding all the prating about infidelity and the like, when there was more religious work being actively done, a more ready recognition of the just rights of every class in the community, or a more determined wish to elevate the condition of the poor and make the word of God known to all classes.

TERRIBLE OUTBREAK OF RITUALISM.—The following extract from the Irish Ecclesiastical Gazette proves that the Irish Nonconformists are falling in with the general movement in the direction of floral decorations of places of worship:—"A flower service (probably the first of its kind that has been held in any Methodist church in Ireland) was held on Sundayweek in Banbridge, when the house was beautifully decorated with mottoes and flowers. In and around the communion-rails was a choice display of hothouse plants, kindly lent from neighbouring conservatories; and a profusion of cut flowers, tastefully arranged in green turf in the windows, had a most pleasing effect. The Rev. George Alley, of Belfast, preached morning and evening, and a Sunday School Convention, or united meeting of the Baptist, Methodist and two Presbyterian Sunday Schools, was held at half-past three o'clock, when there was a large attendance of the scholars and their friends. The Rev. Robert Body, pastor of the church, presided, and addresses were delivered by Revs. J. S. Banks, Baptist minister, and George Alley."

NEED OF SYMPATHY WITH THE POOR.—Although in Canada, happily, there is no such distinction between social classes as obtains in England, still there are distinctions, and some of these seem at present to arise inevitably from the necessary con-

ditions under which various occupations are carried on. The following picture of the life of the average wage earner of the poorer classes, is by the Bishop of Bedford, it applies here as well as in the Old Land. The monotony and dismalness of life to these hard working people, has kept them away from our services, when considered as they too often have been and are in a "monotonous and dismal" style, which is too much like their daily life to be otherwise than repelling to working men and their families. The drink question is intimately mixed up with this question, men go to saloons for cheerful society more than drink, and drink at home chiefly to "drive dull care away." Hence the charm of bright services to such men, and hence the inconceivable folly of those who advocate temperance and yet object to the Church providing in her services one of the best antidotes to drinking habits, by giving men and women a happy, cheerful Sunday to look forward to, instead of a doleful round of monotonous services as though the Father of us all loved to be approached in a dismal spirit, and His Sabbaths to be made not a "delight," but another day of monotony and gloom.

THE BISHOP OF BEDFORD ON THE LIVES OF THE POOR.—"The lives of the poor are usually one dreary round of labour, with nothing to look forward to in the world but work, with nothing to sweeten their toil, and with nothing to brighten their intellect except in so far as some information is given them with special reference to the details of their particular employment. It is not in human nature to find such a state of being anything but dismal. It is a great mistake to think that all this is not serious. Everyone suffers in consequence of it. There is an education in the mixture of classes which, when classes are not mixed, the poor miss in one way, and the rich in another. The poor man has nothing to break the sameness of his existence, no ideas outside the immediate circle of his own daily toil; the rich man perhaps does feel the lack, yet if not it is there, and, if he does not know it, it is all the worse for him. But what speaks to our hearts is the thought of these poor people, with so little genuine pleasure in their lives, debarred from the delights of art, of science, which fill so important a place in our minds; for, if you think, you will realise what a large part of the pleasure of a cultivated man consists in what he has learned and studied, and how, if this were taken away, and all intercourse with cultivated society vanished with it, life would almost seem to dull to be lived; and yet this is what has to be suffered by the poor, and by the clergy who work and live amongst them. Where may be found solace and comfort for such as these? Only in the consolations of religion. Only in the recollection of their Heavenly Friend, God the Father, and of their Blessed Saviour, continually with them; in the literature of the Bible itself, if they can once become familiar with that wonderful book; and in the services of the Church, if made as beautiful as it is possible to make them, for their sakes. These things can elevate the whole mass of the people, who can be reached by religious influences more readily than by any other. I call on all those who know anything of the East-end to do their part in this work; and I call upon those who as yet know nothing of it to study it with all their might, and no longer allow the reproach to be cast in our teeth, that London is the most un-neighbourly city in the world—the place where the rich know least of the poor, where the poor are least brought under the influence of the more cultivated classes, where the separation of ranks is most decided. We can do much to mitigate these evils, if we will do our best to bring the influences of our Church to bear upon these poor people. We can do much if we will lay the matter to heart, and go forth as missionaries in the cause. Oh, let no slackness in those present to-day, who care for the poor, prevent them from taking their part in good earnest."

## NOTES ON THE SPIRITUAL LIFE.

No 3.

## THE IDEAL OF LIFE.—PERFECTION.

“**B**E ye therefore perfect, even as your Father which is in heaven is perfect.” (St. Matt. v. 48). To many persons, even of those who are not careless about the things of the kingdom of heaven, this must needs seem to be a hard saying. It is not surprising that attempts should be made to soften down its meaning or to evade its requirements; as, for instance, by those who say that this sermon on the mount is merely an exposition of the Law of Moses, and not a recital of the principles of the kingdom of Christ. For such theories there is certainly no ground. The more deeply we study these words of our Lord, and the more fully we understand the whole spirit of this Gospel, the more perfectly shall we appreciate the intensely Christian and practical significance of this command, and its entire agreement with the general teaching and tenour of the New Testament.

The aim of the discipline of the Lord Jesus Christ is perfection, and nothing short of it; to be perfect even as our Father in heaven is perfect. We do not mean that the Christian is to win heaven by the perfection of his obedience. Heaven is already won for him by his Lord, when He had overcome the sharpness of death. He did open the kingdom of heaven to all believers. Nor do we mean that those who profess to have this for the great object and aim of their life, do thereby pretend that any of their thoughts or words or works are perfect before God. But they say that this is the requirement of Christ, that this is the christian rule of life, and that it is not lawful for them to adopt any principle of action and effort inferior to this or different from this.

Let us mark then, how this christian law of life separates the member of Christ from those who adopt any different standard. Contrast it for a moment with the precepts of a mere worldly morality. What rule does the world give us for our manner of living? Do as others do. Obey the conventional rules of society. Comply with the customs which are established among your fellow-men. Christ will know nothing of such precepts. He offers no homage to custom. He places before the eyes of His disciples a sublime ideal which—and nothing less than which—must they strive to attain. “Be ye perfect, even as your Father in heaven is perfect.”

No less strikingly is this rule distinguished from that Pharisaic righteousness which our Lord condemned in the Sermon on the Mount, but which is not unknown in the Church of Christ. The righteousness of the Pharisees was not only defective in its motive: it was partial and incomplete; it was self-willed and arbitrary. And it was thus faulty in its form and action, because it was defective in its motive. It was a mere selfish morality, and therefore it knew of no ideal save utility.

Or, yet again, we might contrast the Christian rule of life with the requirements of the Law. The Mosaic law sets before us a number

of commands and positive precepts, which it requires us to do. The Christian law sets before us a glorious ideal which it requires us to be. ‘Do this and live,’ says the Law. ‘Be ye perfect, as your Father in heaven,’ says the Gospel. Instead of a number of isolated commands, it gives us one general, comprehensive, all-embracing principle. And this principle is Love, that love, pure, deep-seated, and earnest, which is everywhere self-forgetful and self-sacrificing. This is the essence of the Divine character, as it was manifested in the life of the incarnate Son; and this is the essence of the life of grace in every regenerate child of God. The rule of action in those who are born again by the incorruptible seed of the word is not pleasure, or happiness, or calculation, or self-interest; it is the perfection of Divine love and goodness as the pattern to which all who follow Jesus are to be conformed.

And the same is everywhere required by the Gospel. “Thou shalt love the Lord thy God with all thy heart; and thy neighbour as thyself.” What is this, but another form of the words: “Be ye perfect?” We are told over and over again that no other spirit is right, or Christian, or acceptable to God. “Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling sycambal.” Charity and charity alone “never faileth.”

“Be ye perfect”—does the requirement still seem a hard one? Let us look into it, carefully and earnestly, and we shall see that nothing less could have been demanded of us. The words with which the command is enforced declare as much, and so does the model which they set before our eyes, “even as your Father which is in heaven is perfect.” God is our Father, and we are His children. It was for this end that “God sent forth His Son, made of a woman, made under the law, to redeem them that were under the law,” it was “that we might receive the adoption of sons.” (Gal. iv. 6.) It was for this end that the Holy Spirit was given to dwell in the Church, “for as many as are led by the Spirit of God, they are the sons of God.” (Rom. viii. 14.) It was for this end that we were in holy Baptism grafted into the Body of Christ, that we might be members of Christ, children of God, and so inheritors of the kingdom of heaven. But the children should be and must be like their Father; otherwise they cannot be considered His children. And those who call themselves Christians, and yet deliberately adopt a standard which is lower than this, are only sowing in their own hearts, the seeds of alienation and distrust towards their Father in heaven. ‘Be ye perfect as your Father is perfect, because He is your Father, and because you are His children.’ The requirement is reasonable and necessary, and the reason assigned for it irresistible.

To be continued.

## TO CORRESPONDENTS.

A large quantity of Diocesan News and Correspondence held over for want of space.

## WHY SOME CLERGYMEN FAIL.

BY RICHARD FERGUSON.

**I** AM rather painfully conscious that, in entering upon the consideration of the following subject, I am treading upon somewhat dangerous ground, and so I beg to preface my remarks with the most heartfelt declaration of esteem and deference for that exemplary, sorely tried class of females who form the subject of this article, viz., clergymen's wives, a declaration which I make, let me tell upon my word of honor as a gentleman and clergyman, with all the sincerity and energy of which I am capable, without evasion, equivocation or mental reservation.

Having made this deliverance, however, I am bound to state my opinion that more clergymen fail from the ill-advised interference of their wives in parish affairs, than from any other single cause as yet adduced in these papers. Clergymen suffer not so much from ill-assorted marriages, because, for the matter of that, probably about three-fourths of men get vastly better wives than they deserve—as from the mistaken idea, so fatally prevalent, that a clergyman's wife should of bounden necessity take a very leading part in parish affairs, and bear, in some sort of a way, the same relationship to the female part of the parish as her husband does to the male portion.

We find this notion everywhere common in varying degrees, and especially in the rural districts, where very often a clergyman, unaccompanied by his wife, is scarcely welcome on his pastoral visits, and her failure to visit as regularly and systematically as her husband, constitutes a positive grievance, that not unfrequently imperils the well-being and stability of the parish, and sometimes develops, as can be testified to by parsons not a few, into open rebellion. And then, again, in our towns and villages, who is it that is expected to be the head and shoulders of the “Ladies' Aid,” the Social, the Tea Meeting, the Dorcas Society, and all those innumerable parochial side-shows, good, bad and indifferent? those “little foxes” that so insiduously prey upon the clergyman's usefulness and peace of mind. Who but that female admirable Crichton the Clergyman's wife.

And yet, how often is it that the interests of a parish are materially advanced by a clergyman's wife filling the position that public opinion assigns to her, or to go a step further and put it a few degrees stronger, how many parishes are there that can sustain uninjured, the active, aggressive, “co-operation” of the parson's wife. To this, and solely against the grain, candor compels us to answer very, very few.

We hear so much about energetic, zealous clergymen's wives, “good workers,” efficient help-mates, and young clergymen are having so industriously dinned into their ears the importance of marrying some woman qualified to act as their first lieutenant in all matters, Extra—sacerdotal that my somewhat bluntly expressed opinions will no doubt appear to

many as the flattest heresy, and the contravention of what is one of the fundamental canons of clerical success. Isn't a good wife, it might be indignantly asked, as essential to a clergyman's success as to any other man's? How many men every day are marred or made by their wives, and why not a clergyman? Can a clergyman, in fact, without a suitable wife, hope to attain success at all?

All very true, and something that defies the first breath of contravention. Most undoubtedly a clergyman's well-being and success is as dependent upon the sort of wife he gets as is the lawyer's, doctor's, shoemaker's, and hedger and ditcher's. But what do we consider the ideal wife in these latter cases, the woman who can engross her husband's deeds, or mix his draughts, or stitch his uppers, or handle a spade, or she who can make his home bright and attractive, bring up his children in the way they should go, and play the woman in every respect. What would be the fate of the doctor or lawyer, whose wife systematically meddled with his patients or clients, and why, I ask, therefore, should a clergyman be regarded as exempt from the working of this otherwise universally applicable rule. Why should it be considered as so vitally essential to his success that his wife should occupy a position that, with any other man, would ensure his complete and speedy failure? Why indeed?

In my humble opinion the clergyman's wife, "who rules well her household," and efficiently fills and beautifies that sphere of which women alone of all created beings are qualified to fill, and beautify is infinitely more of the true helpmate, and sets to the parish by far the most edifying example, and is in every sense more the model clergyman's wife than she who, in any degree sacrifices her well being to the exigencies of parochial claims. As a motto for women in all ranks, spheres and conditions of life, nothing can approach the old saying, "charity begins at home," and no woman, be she clergyman's wife, or premier's wife, or hod carrier's wife, who ignores this, can be anything else than a failure as a woman. She may be a brilliant success as a parish administrator, a novelist or a salvation army captain, but not as a woman, and will therefore be as far as nature is concerned a failure. And to take higher grounds, a woman having taken upon herself the duties and responsibilities of wifehood has no more right to subordinate these duties and responsibilities to any secondary object, however excellent and laudable, than the clergyman has to make his legitimate work a side issue. Wifehood, like any other profession, demands entire self-consecration to ensure success or to avoid failure, and a woman who in any degree permits exterior objects to interfere with her wifely duties, is more or less guilty of a breach of contract, and is inflicting a serious injustice upon her husband and family, and in a sense living upon false pretences.

A clergyman to succeed, must like any other man, have a good wife and helpmeet, but good and helpful in which respect let me ask, in tramping about the parish and leaving

babies, shirts, and dinners to take care of themselves, or in making home a haven of rest and recuperation, and sweet feminine companionship and sympathy.

And so I may, I think, fairly conclude with the assertion that the clergyman's wife has no more laid upon her, as of necessity, to do than any christian gentlewoman, and that she is no more bound to destroy her husband's creature comforts, and therefore happiness and possibly usefulness for the sake of the parish, than is Mrs. Churchwarden, or Mrs. Lay Delegate, or Mrs. Prominent Supporter.

Of other aspects of the subject I intend speaking next week.

#### SUNDAY SCHOOL LIBRARIES.

ONE of the principal objects of Sunday School Libraries should be to supply, not only innocent and healthy literature to the young, but also literature that may instruct them in the principles of the Christian Faith, and to make them loyal and intelligent Churchmen and Churchwomen. The great difficulty in forming such Libraries is created by the very abundance of the material which is offered for selection. The result is, many books are taken on trust, and many are found to be valueless, either as a means of sound instruction, or even as a sure source of amusement, and many more, it is to be feared, wholly fail to carry out the principle we have laid down.

In Cambridge, Mass., a Church Library Association has been formed for the express purpose of examining and critically reading books with a view to their recommendation for Church Sunday School Libraries. The Association is composed of forty ladies and gentlemen, all of whom are communicants of the Church, who are divided into reading committees of eight members each. Every book presented for consideration is read by each member of a committee, who gives a written opinion regarding it. If a majority of these opinions are favorable, the book is then brought before the monthly meeting of the association, the opinions are read and a discussion is held upon the merits of the work. A vote is then taken, and if one-fourth of the members present object to the book, it is not placed upon the list. It has been found that only about one-third of the books examined are, as a rule, considered eligible. The clergy of Cambridge constitute a committee of advice upon doctrinal and learned works.

This Association has recently issued a new catalogue, a copy of which can be obtained on application to the "Secretary of the Church Library Association, Cambridge, Mass.," enclosing the necessary postage to pay for its transmission. This catalogue is not a mere list of names of books, but also gives information as to the publishers and price, and in most cases the names of the authors.

Some such work, we think, might be advantageously undertaken in Canada. A Church Book and Tract Society, we believe, was formed with some such object some years ago, but we do not think, beyond the publication of a

few tracts, that it can be said to have otherwise accomplished the work it laid out for itself.

A catalogue, such as that we have referred to, would be useful, not only in the formation of Sunday School Libraries, but also to enable parents and others desiring to buy books for family use, judiciously to supply their wants.

### Home & Foreign Church News.

From our own Correspondents.

#### DOMINION.

MONTREAL.

*Annual Synod.—First day.*—At the first business meeting of the Synod, at the Synod Hall, under the presidency of Bishop Bond, the following officers were elected: Rev. Canon Empson, clerical secretary; Dr. Alex. Johnston, lay secretary; Mr. James Hutton, treasurer; Messrs. G. W. Simpson and S. C. Fatt, auditors, and Mr. L. H. Davidson, church advocate. The usual standing committees were renamed.

Rev. Mr. Stone then moved, seconded by Rev. Canon Norman, "That this synod now assembled, send its kindly greetings to the Presbyterian General Assembly now in session in this city, and that it commended their deliberations to the guidance and blessing of Almighty God."

The resolution was passed, and Canon Norman, Rev. Mr. Stone and Mr. L. H. Davidson were named as a committee to carry it into effect.

Rev. Canon Anderson, seconded by Mr. Charles Garth, then moved the following resolution, which was carried and referred to the same committee: "That this Synod of the diocese of Montreal sends its loving greeting to the honored Bishop and Synod of the diocese of Huron, now in session, and pray God abundantly to bless their deliberations to His own glory and to the extension of the Kingdom of Heaven."

A letter from Sir William Dawson, extending a cordial invitation to members of the Synod to visit McGill University, was then read by Rev. Canon Empson.

His lordship Bishop Bond, then delivered his annual charge to the Synod. In the course of his eloquent and impressive address, the Bishop alluded to the period of excitement and anxiety through which they had passed since their last gathering. That they now met in times of peace, when so lately the war news was the first question of interest in their daily life, was, his lordship said, a matter for grateful acknowledgment to the Almighty; for national satisfaction and for mutual congratulation. Still, anxieties were too real and too recent for unmixed complacency, and the almost universal depression in business having had its effect upon the church's funds, they could say that they had not been without their troubles. The Bishop spoke earnestly and forcibly to the assembled clergy on the importance of promoting the peace and loyalty of their congregations, exhorting them to avoid strife, self-will and prejudice. Men, he said, must naturally differ in opinion. They were not alike in form and feature, in mind, taste, or habit, but they might and ought to be alike in the exercise of charity, forbearance, and Christian courtesy. After touching upon a number of subjects, all of much importance to the work of the church, his lordship announced that, in response to the expressed wishes of some of the leading clergy and laity, he had arranged to hold a church congress in this city on the 20th and two following days of October next. Prominent church members, clerical and lay, from all parts of the Dominion, as well as from the United States and Mother Church, had, he said, been invited to assist, and there was every reason to hope that the congress would be an occasion of profit and blessing. In conclusion the Bishop said, that in the course of the year, he had visited 107 parishes, missions and mission stations, and administered the rite of confirmation in 81 churches. He had admitted 7 persons to the office of deacon, and promoted 5 to the priesthood. In addition, he had laid the foundation stones of two new churches, one at Thorne West, and one at St. Lambert, and had consecrated the new church at West Broome, and the new burying ground at Sorel.

Ven. Archdeacon Lindsay having presented a memorial from the Women's Christian Temperance Union, protesting against the recent action of the Senate in mutilating the Scott Act, Rev. Canon Norman read the report of the committee on education, which drew attention to the resolutions passed at the last meeting

of the Synod in 1884, that the recommendation of the Committee on Education in reference to the recognition on the part of the provincial council of public instruction of the courses of teaching in our higher educational institutions, be particularly adopted by this Synod, and the Bishop be respectfully requested to make the recommendation immediately effective. In the Diocesan College six students had taken arts courses at McGill University, three taking a practical course, three preparing for the University, one taking university course after ordination, and one studying divinity alone. In all making eighteen students. The recommendation of the Council of Public Instruction that the Bishop should nominate annually a committee of examiners, was complied with and their report was annexed.

Very Rev. Dean Carmichael submitted the report of the committees on Sunday Schools. Reports from the committee on Deaconesses and the Girl's Friendly Society were also submitted.

Rural Dean Lindsay read the report on Foreign Missions. The contributions had increased somewhat, and last year the revenue amounted to \$1,376.83, which was disbursed as follows: To the Society for the Propagation of the Gospel, \$964.66; Church Missionary Society, \$185.39; special to Madras, \$89; Society for the Promotion of Christianity among the Jews, \$188.78.

Ven. Archdeacon Lindsay read the report of the parish work done by the Church and School Society.

Rural Dean Lindsay submitted the report of the committee on immigration.

Rev. H. Dickson reported what he had done in reference to providing immigrants with employment, and expressed his thanks to the *Star*, *Witness*, *Gazette*, and *Hera d*, for the free insertion of notices. Reports from the Women's Protection Immigration Society, the city missions committee, and the committee on French work were also presented, as were reports from the Rural Deaneries of Bedford, Hochelaga and Iberville.

A long discussion took place on Dr. L. H. Davidson's motion

"That no sale, disposal, or exchange of any property held in any parish or mission for the purpose of church work, shall be made, nor shall any mortgage be granted thereon, without the consent of the lord Bishop of the diocese, which consent shall only be given after the Bishop shall have submitted the proposal to the executive committee of the diocese, and to the legal adviser of the Synod. That no application shall be made to the legislature of the province of Quebec, for authority to mortgage, sell, or in any way to interfere with, or change the trust connected with the grant of any property held by any parish or mission within this diocese for the purposes of the church, otherwise than in the name of the Synod, and after due submission and consent thereby given."

The motion was lost by 22 to 26 votes. The meeting closed with the benediction.

**The Festival Services.**—A special festival service was held in St. George's Church last evening in connection with the Synod. There was a large attendance of the visiting and also a good congregation. After evening prayer, the Ven. Archdeacon Evans preached from the text Acts 1st and 14th: "These all continued with one accord in prayer and supplication."

(To be continued.)

**St. Georges.**—Bishop Bond held a special ordination service in this parish with the following result: Deacons—Mr. F. Baldwin, nephew of the Bishop of Huron, and who was trained in the Montreal Theological College, and Mr. J. Senior, of England.

Priests—Rev. C. Trotman, Montreal Theological College; Rev. C. J. Boulden, M. A.; Rev. W. Gomery, Rev. J. Davis and Rev. W. Weaver, St. Aldens, and Rev. W. Garrets.

There was morning prayer at 9.30, Rev. Mr. Boulden reading the papers and Rev. Mr. Gomery the lessons. At the eleven o'clock service, the priests were presented by Very Rev. Dean Carmichael, and the deacons by the Rev. Canon Du Vernet. The sermon was preached by the Rev. Canon Mills, who delivered a plain, practical discourse from II. Timothy, iv., 2: "Preach the Word." The reverend gentleman, in the course of his remarks, enforced the doctrine that the main secret of success in the ministry was preaching the gospel faithfully, and living a life consistent with the gospel, so that the preacher would be a living example of what he preached. Holy Communion was then administered by his Lordship the Bishop, the clergy present being Very Rev. Dean Carmichael, Rev. Canon Mills, Rev. Canon Du Vernet and Rev. Canon Anderson.

Very Rev. Dean Carmichael intends visiting the old country during the Summer.

## ONTARIO.

**THOMASBURG.**—On Wednesday, the 17th, of June, the parish of Roslin held their annual Sunday school picnic at Thomasburg. The proceedings of the day opened with a service at Christ Church as follows:—Opening hymn, 891 A. M., morning prayer, Psalms for the day; 1st lesson, hymn 341; 2nd lesson, hymn 338, concluding prayers, hymn 331. Addressed by Ven. Archdeacon Daykin on prayer, closing with hymn 332 and benediction. The following Sunday schools were present:—St. James', Tweed; St. Paul's, Roslin; Moneymore and Christ Church, Thomasburg. The altar was dressed in white, and on it three vases of flowers, on the table were placed beautiful flowers in pots and at the back of the reredos, were the words in gold letters on a white ground, "Suffer the little children to come unto me, and forbid them not." On the south side of the altar hung the banner belonging to Christ Church, of scarlet satin, on which was painted in white, "Feed my lambs," and in the centre the Angelus Dei. On the north side the banner for Moneymore of light blue satin with the words, "Be thou faithful unto death," and in the centre, shield, helmet, sword, breast-plate, spear and cross, the design taken from the S. P. C. K., confirmation card, with gold fringe. At the prayer desk stood the Roslin banner of cardinal velvet, with the word "Emmanuel," underneath a crown and I. H. S., this banner being in the shape of a shield trimmed with gold braid and three tassels to match. All these banners were painted by Miss H. Arbuttle, of Thomasburg, and are a great credit to her. Near the pulpit stood the banner from Tweed of dark blue silk, worked in white silk floss, with "Onward Christian Soldier," and on the other side the name of the church and Tweed, with a cross and I. H. S., this work being done by Miss Elliott, Miss Houston and Mrs. Ebbs, was much admired. At the conclusion of the service the boys which had the highest marks in each Sunday school carried the banner of the school, and the children fell in line and walked to the picnic grounds and had dinner. After dinner the boys played ball and the girls went to the swings; at 2.30 there were races for both boys and girls, etc. The Rev. T. Godden, of Stirling, was present and brought a dead seal with him which he had brought from Newfoundland, and exhibited to the children. Visitors present from other parishes were: Mrs. Godden and Mr. Lewin, lay reader for Archdeacon Daykin, of Madoc. The incumbent, the Rev. S. Bennetts, closed the day's pleasure by calling upon all to sing the National Anthem, thus ended one of the most enjoyable days ever spent at Thomasburg.

**CARDINAL.**—The church has suffered a heavy loss in the sudden removal of William Thomas Benson, M.P., of this place, in the diocese of Ontario. Though rich in this world's goods and called to occupy most responsible positions, he was marked by a singular simplicity of character, which greatly endeared him to all. Loyal to the church and generous in her support, his place will be hard to fill. On the sad day of his funeral, a great multitude assembled in unfeigned sorrow to pay the last duties to one who had deservedly filled a large place in the affections of all who knew him. The little church where he had loved to worship would not hold half of those who sought to enter. The village choir which he had trained for twenty-five years, chanted the "Domine, Refugium" and sang hymns fitting the occasion, and one who had dearly loved him, spoke in broken words to a weeping people of the grace of God which had worked in this noble christian gentleman, and the mourners (for all were mourning, though in accord with his own simple wish, none wore the customary trappings) followed his body to the railway station, whence it was carried to Montreal for burial. There it was met by many of his fellow-members of Parliament, and laid to rest till the resurrection of the Just. May our loving Lord comfort those who have such bitter cause to mourn, and give all who loved him grace to follow his good example.

**KINGSTON.**—Ordination.—At St. Paul's Church, Kingston, on the 7th June, the Bishop of Ontario held an ordination service, at which three candidates received deacon's orders and two deacons were elevated to the priesthood. The sermon was preached by the Rev. W. Y. Daykin, L.L.B., whose discourse was practical and fervent on the authority and responsibilities of the ministry. Then came the presentation of candidates. For the permanent diaconate there were two, Mr. A. L. Green, druggist, Belleville, and brother-in-law of Rev. R. S. Forsner, B. D. and Mr. R. T. Burns. For the regular diaconate there was one, Mr. Schrader, late of Renfrew, son of Archdeacon Schrader, Colombo, Island of Ceylon, and graduate of St. Augustine College, England. The Rev. Mr. Scudmore, missionary at Huntley, and late

classical master of Perth high school, and Rev. A. F. Brown, of Marysburg, were presented for priest's orders.

All knelt while the Veni Creator was said, and then clergy and candidates proceeded to the altar, where Mr. Schrader read the gospel (St. Luke xii. 85, 88), and the bishop the Nicene Creed. The offertory having been taken, the non-communicants withdrew, and the celebration of Holy Communion followed. About fifty participated in it. Then came the recessional hymn, the Nunc Dimittis, the clergy retiring from the church in inverse order.

**KINGSTON.**—Confirmation.—The Bishop of Ontario held a confirmation service at St. George's Cathedral, on the 7th June, the building was crowded. The candidates for confirmation numbered fifteen boys and twenty girls. Rev. Mr. Cooke read the prayers and Rev. B. B. Smith the lessons. The Bishop addressed the candidates, explaining to them the importance of the step they were taking. Confirmation was a distinctly appointed ordinance. Some who were aliens to the Church of England considered it only a formality. He hoped that the candidates had a more correct view. It was not manufactured by man, neither was it a new fangled notion. It was the conforming their will to the will of God. The form had been handed down through eighteen centuries in the national Church of England. It was not only sacred to them because of its age but it was also a commandment of the New Testament. They had to receive God's grace in the ordinance. The wit of man could not have devised a better ordinance, even if the holy scriptures had been silent regarding it. It was not a talismanic charm, but was rather a religious education to fit them for after life. He exhorted the candidates to observe and reverence all religious services held in the church to which they belonged. They declared by their presence that they would continue to be loyal members of the Church of England. He counselled them not to be easily induced to change their belief. The belief of some rested so lightly on them that they did not think any more of changing it than they did of changing their garments. The candidates by their confirmation demonstrated that they intended to live and die members of the Church of England. They would be tempted from the path of rectitude, but wherever they were they should make it a habit of their lives to think of their confirmation. Multitudes, it was true, had fallen away from the faith but multitudes more had been saved and reached heaven. He urged the new members to take an active part in church work, and show by their public life that they were sincere. His Lordship then confirmed the candidates according to custom.

**KINGSTON.**—Meeting of Synod.—The subject of appointments to vacancies excited more than usual interest, as resolutions were introduced providing for the laity having a voice therein. The resolution was lost, as the clergy voted one way almost unanimously, and the laity to the contrary. It would have been wiser to have had a committee to consider the matter, and if possible avoided so decided a conflict between the votes of the clergy and laity.

The reports of the Widows' and Orphans' Fund Committee, Episcopal Trust Fund Committee, and the committee on duties of registrar and Clergy Trust Fund Committee were adopted.

**Division of the Diocese.**—The report of the committee on the division of the diocese came up. It was declared that the Synod had committed itself to the principle of a division, and that the report was the last act in completing the arrangements for the division. The provincial Synod had granted leave for the division.

The report as follows was adopted:

1. That the present Episcopal Fund of the Diocese of Ontario be divided in the following proportions, viz: Two-thirds to remain with the Diocese of Ontario, as hereafter to be constituted, and one-third to go to the proposed Diocese of Ottawa.
2. That the parts which are to constitute the new diocese be respectively required to raise, each, the sum of \$20,000, so that the new Diocese of Ontario shall have an Episcopal Capital Fund of \$61,000, and the new Diocese of Ottawa shall have a minimum capital of \$40,000.
3. The committee would also recommend, that the Bishop be requested to visit England, and make an appeal to the church societies, and otherwise, on behalf of the new Sees.
4. The committee suggest, as a means of raising funds locally, that the confirmation candidates of the diocese be invited to contribute a minimum sum of fifty cents each, to be capitalized, for the benefit of the fund, until the amount required be collected.
5. That a private appeal be sent to every adult member of the church, together with an enclosed envelope, requesting a contribution of, at least \$1 toward the Episcopal Fund.

It is proposed that the Diocese of Ontario shall consist of the counties of Addington, Lennox, Hastings, Frontenac, Prince Edward, Leeds and Grenville. Church population 42,388. The Diocese of Ottawa shall consist of the counties of Carleton, Daudas, Glengarry, Lanark, Prescott, Renfrew, Russell and Stormont. Church population, 42,983.

After a discussion upon the discipline question, Archbishop Lauder reported that \$2,500 had been collected towards a See House. A scheme was set on foot to raise \$10,000 for a See House, and thus mark the twenty-fifth anniversary of his lordship's episcopate.

The Synod was then closed with the benediction.

TORONTO.

TRINITY COLLEGE SCHOOL.—Speech Day.—The 8th of July is to be observed at Trinity College School, Port Hope, as annual Speech Day. The principal, the Rev. Dr. Bethune, will gladly welcome "old boys" and all friends of the school. The event is usually one of the happiest festive days of the church to those who take an interest in this prosperous and admirable institution.

St. James' Church.—A confirmation was held at this church on the 22d June, when forty-two candidates, about equally divided in sexes, received the Apostolic rite and were earnestly addressed by the Bishop.

St. Anne's Church.—Mr. Kirkpatrick has resigned the position of superintendent of this Sunday school and been presented with an address and gifts by the teachers. We trust Mr. Kirkpatrick will be enabled shortly to resume these duties, as the Church cannot afford to weaken her staff of Sunday school workers.

RETURN FROM THE WAR IN EGYPT.—We heartily congratulate Lieut.-Col. F. C. Denison, on his safe return from the Nile. He speaks in high terms of the voyageurs and their treatment by the home authorities.

BISHOP STRACHAN SCHOOL.—Closing Exercises.—The closing exercises in connection with Bishop Strachan school took place on the 24th June, at Wykeham hall. There was a large number of visitors, among those present being the Lord Bishop of Toronto, Hon. G. W. Allan, Rev. J. P. Lewis, Rev. Mr. Harrison, Professor Hirschfelder, Professor Theodore Martens, Mr. Alexander Marling, and others. The young lady pupils of the institution, presented a charming appearance in their toilettes, provided a delightful entertainment in the shape of a concert with recitations. The vocalist was Miss Langstaff, who sang "My heart is like a singing bird" and the popular "Gavotte," from the opera of "Mignon," with much sweetness, both of which numbers elicited appreciative applause. The elocutionists were Misses E. Marling, A. Lough, Sullivan, Starkey, E. Cooke, H. O'Reilly and Ridley, who recited a number of pieces with a skill and judgment that reflected credit on their instructor. PIANO solos were given by Misses Clara Lough, Sullivan, Moberley, Stafford, K. Cooke and Ridley, all of whom displayed much merit, both from a technical and musical point of view. Arrangements of well known compositions for eight and twelve hands were capably played by Misses Stafford, Ridley, Roberts, Drew, K. Cooke, M. Roger, A. Paterson, C. Lough, M. Browne, F. Burnside, T. Howard, K. Cryslar, F. Shape, M. Sullivan, H. Hall, M. Wilson, K. Richards, M. Beck, A. Simpson and B. Wilson. The vocal class sang Barnby's "A summer song," which was most favourably received by the audience. Specimens of drawing in oils and water colours and of fancy work by the pupils were displayed in the reception room, the collection forming a most interesting exhibition. Between the first and second parts of the programme the Hon. G. W. Allan distributed the prizes, after making a few congratulatory remarks to the lady principal and the pupils under her charge as to the satisfactory work the school was doing. The company broke up about eleven o'clock, after having passed a most pleasant evening. We shall give the prize list next week.

PUBLIC SCHOOLS PARADE.—On the 25th June, the children attending the public schools, Toronto, paraded the main streets. It was indeed a most impressive and beautiful sight to see thousands of girls and boys so well dressed, so healthy looking and manifesting marked signs of physical care and well being. The military aspect of the procession was especially noticeable, the marching of several of the schools being quite up to the volunteer standard. Some of our friends might have learned a lesson from this parade, by noticing the pride of the children in their banners, and participation in a festive procession with music and all the outward and visible signs of joy and gladness. How puzzled many of these young people must be, when they are told as they will be that a procession with banners and music, in association with religious festivity, is an abomination and wickedness! Their puzzling over this problem will lead hundreds to see the utter absurdity of the Puritan objection to all these signs of festive joy in Church services.

NIAGARA.

ANCASTER.—The Bishop of Niagara arrived in this parish on Saturday afternoon, the 18th inst. At 7 o'clock, at the request of the stockholders, His Lordship laid the corner stone of a new carriage factory, the old one having been destroyed by fire a few weeks previously. The Bishop and the rector of the parish robed in the church close by. They were met at the door of the church by the stockholders, where a procession was formed, the rector preceding the Bishop and bearing the pastoral staff. Upon reaching the site of the factory, His Lordship delivered an excellent address to the large congregation there waiting, impressing upon all the desirability of mingling religion in their every day life and work, and of beginning, continually and ending all things in God's name. The following were the prayers said:—"Almighty and everlasting God, we humbly beseech Thee to bless this corner stone for the foundation of this building to be erected for the promotion of man's enterprises, and grant that they whose substance may through this and other like employment be increased, may be kept from covetous desires, through Jesus Christ our Lord. O Lord, who wisely orderest all things, both in heaven and earth; to Thy merciful protection we commend the workmen employed in this building. Let Thy fatherly hand ever be over them; keep them from all evil, accident, hurt or hindrance, and from all unfaithful profane, or unholly words or deeds; that the work now begun, may by Thy blessing on their labour, be brought to a happy end; through Jesus Christ our Lord. Amen." The Lord's prayer and benediction closed the service. The Bishop then taking the trowel in his hand, said:—"In the faith of Jesus Christ and in the hope of God's blessing on this enterprise, we lay this foundation stone in the name of the Father, of the Son, of the Holy Ghost. Amen." E. Kenrick, Esq., barrister, who is the secretary-treasurer of the company, then thanked the Bishop for his kindness, and for the good advice given, and assured His Lordship that it would not soon be forgotten. The congregation, which were deeply impressed with the whole service, then dispersed.

A reception was given the Bishop and Mrs. Hamilton, during the evening at the rectory, and was largely attended. On Sunday morning the Bishop visited and addressed the Sunday school. At 11 o'clock a confirmation service was held. The church was filled before the hour of service. Fifteen candidates—three of whom were over fifty—were confirmed. This, it may be observed, is the fourth confirmation service which has been held in this parish in the past six years, the incumbency of the present pastor. His Lordship in an address of about half an hour explained the vows they were on that day renewing, and told the candidates how they would be able to keep them. A celebration of the Holy Communion followed, and was largely attended. All the newly confirmed—except one who took ill during the service—remained. The service throughout was bright and hearty. The Revs. T. Geoghegan, of West Flamboro', and the rector, W. R. Clark, assisted in the service. It may be said to the credit of this parish, that although neither large nor rich, it has met for some years back all diocesan and parish claims—the latter of which have been very heavy. The large stone church and rectory here, are amongst the handsomest of this diocese.

GUELPH.—Another teacher's examination in connection with the Church of England Sunday School Institute, has been lately held in Guelph. Six teachers presented themselves, after able preparation under the teaching of the Venerable Archdeacon Dixon, and acquitted themselves very well. The Guelph Sunday School teachers have set an example of zeal and do.

interest in Sunday School work, worthy of all honour; and their zeal is a reproach to the too common indifference prevailing on this important matter. Surely the knowledge that "maketh wise unto salvation," is the most important of all knowledge, and those who impart it, should use diligent preparation, as well as prayer, to become "good stewards of the manifold grace of God."

HALTON AND NORTH WENTWORTH RURAL DEANERY.—The new Bishop and his amiable wife, have won all hearts in the diocese, by their Christian earnestness and unassuming demeanor. They recently paid a very welcome visit to this deanery, from Ancaster, where a large company of parishioners and others assembled to welcome them, on Saturday, 13th inst, and where the Bishop administered the rite of confirmation to 15 catechumens. On Sunday, 14th, he proceeded to Flamborough West, where in the evening a full choral service was held, and was joined in by a large congregation. After an early communion on Monday, followed by a large public reception, the Bishop and his party arrived at Waterdown. There an overflowing congregation assembled at Grace Church to witness, and we hope, to profit by the confession of twenty-one candidates in confirmation. The Rev. Rural Dean Bull, G. B. Bull, and F. E. Howitt were present from South Wentworth, and Revs. Messrs. Clark, Geoghegan, Munson, and Rural Dean Belt, represented the deanery. Here also a parish welcome was extended to the new Bishop and his wife, in the grounds of Mr. Davidson. On Tuesday, 16th, after an early communion and breakfast, the Episcopal party, consisting of the Bishop and Mrs. Hamilton, with Rev. Messrs. Geoghegan and Munson, proceeded to Milton, where, in the evening, confirmation was administered to six candidates, four of whom were from other religious bodies. The next day, 17th, the Bishop's party reached Burlington about noon. Here again, a public "welcome" of parishioners greeted the Bishop at the rectory, and they had also the pleasure of welcoming their former assistant minister, Rev. W. R. Clark and Mrs. Clark, from Ancaster, and Rev. W. J. Mackenzie, of Milton. In the evening divine service was held in St. Luke's Church, Burlington, which was well filled. The Revs. Messrs. Clark, Geoghegan, Munson, and the rector took part, and the Bishop preached. The large congregation seemed pleased and edified by both service and sermon.

HURON.

WALKERVILLE.—The Rev. M. Aston, has resigned the incumbency of Walkerville, and will leave for England 27th inst.

GODERICH.—Rev. Mr. Owens has resigned the assistant ministry of St. George's Church, and has been appointed to the diocese of Ontario.

ST. THOMAS.—Rev. E. M. Ballard has handed to his lordship the Bishop, his resignation as rector of Trinity Church.

INGERSOLL.—The resignation of Rev. E. Bland, rector of St. James' Church, though doubted, is confirmed. He has accepted the living in St. Catherine's. He who runs may read a lesson from these facts.

BOTHWELL.—Last Sunday, Rev. R. F. Dixon held his farewell services in Grace Church. There was a large congregation at each service. The number of communicants was the largest that ever communicated at one time, with the exception of one public celebration. It must have been gratifying to the Rev. Mr. Dixon, as he looked over his congregation, to see such a representation of his own people, who regard his removal as a serious loss to this parish, for who will stir up that spirit of true devotion, and teach them of "the faith once delivered to the saints," as he has done? Many are the improvements that have taken place during his four years pastorate: a fine frame church on the Indian Reserve, with a fine altar and furniture, a commodious drive shed, and fence around the church lots in Bothwell, besides altar and furniture in Grace Church that would be a credit to any city church, these and others amounting in all to about two thousand dollars, free from debt. Well may churchmen feel sorry at his loss, for who has not been cheered at the true Christian fortitude and manliness exhibited by their pastor in time of difficulty over which they had no control. We all know with what zeal and energy he worked to make his parish self-sustaining, sparing neither himself nor his horse, holding services in outlying parts of his parish, and visiting from house to house as few other men could do.

## MOOSONEE.

MY DEAR CHRISTIAN FRIEND.—Another year has our Heavenly Father preserved me in health and strength, and enabled me to labour for Him continuously in this inclement and isolated land; and now it is with deep pleasure and thankfulness I set about giving you an account of what I and my faithful band of assistants were able to do during the year which has come to a close.

Outwardly the year was a very chequered one; storms of unprecedented force and duration almost entirely deprived us of summer, while a serious and fatal epidemic of influenza visited every post on the bay, carrying off many victims everywhere, while at Albany it threatened to be as destructive as the whooping cough had been the previous season; our ship was again late in coming, and was not able to return to England, finding the Hudson Straits entirely closed by ice, and was consequently obliged to return to the vicinity of Moore to winter; then winter set in much earlier than usual, entirely preventing us from making a fall fishery, an object of such great importance to us in providing a portion of our winter food; the weather has been extremely severe, and such large quantities of snow have fallen, that I shall not be surprised should a destructive flood take place in spring. Nearly the whole of my vast diocese was again visited last year, and everywhere the gospel was received with great readiness; we have now no active opposition; indeed, there are very few persons in the diocese, except those in the far north, who have not been baptized, by far the greater part into our own beloved Church. For those on the north-western part of the bay a man admirably adapted for the work has been appointed, in the person of the Rev. J. Lofthouse, who longs, with God's blessing, to gather into Christ's fold the Eskimo of that region, as the Rev. E. J. Peck has done with those in the eastern side of the bay. Many difficulties have arisen in our way as to the location of Mr. Lofthouse, but I hope they are now nearly surmounted, and before long Churchville will form the basis of extensive missionary operations extending eventually as far north as any human beings exist. For this mission, the most arduous perhaps in Moosonee, liberal provision must be made, so that the dear brother, to whom its management will be entrusted, may feel that he has the fullest sympathy of those whose substitute he is in the evangelization of the heathen. For the present winter, Mr. Lofthouse is residing at York Factory, in the place of Mr. Winter, who is now in England on account of his wife's health; but I expect them both back in the summer, when Mr. Lofthouse will betake himself to his more northern home and devote himself to his labour among the Eskimo and Chipwyans. The Ven. Archdeacon Vincent visited Martin's Falls and Osaburgh during last summer, conducting at each place a very successful mission; his son, a divinity student under my charge, undertook his first missionary journey, and went to English R. where his ministrations proved very acceptable to the Ojibbeway Indians who resort to that port for the purposes of trade. The Rev. E. J. Peck visited Fort George and Gt. Whale R. in the early part of the summer, and then started from Little Whale R. for the distant station of Ungawa, at the entrance of Hudson's Straits, to see the Indians and Eskimo of that quarter; he was then embarked on board the Hon. Hudson's Bay Company's steamer for Quebec when he was to proceed to England, where I trust he now is, but I have heard nothing of him since he left L. W. R. I hope all has gone well with him, and that by and bye he will again appear among his people, by whom he is greatly beloved.

The Rev. H. Nevitt remained at Moore all the summer, conducting services and school, and attending to the numerous wants of our large summer population; this kept him very fully employed while I was absent on various missionary journeys.

As soon as the river broke up, I set off for Long Portage House, a station one hundred and twenty miles distant, on the way to Canada. The Indians there are Ojibbeways, and as yet have not made much progress in the religious life, but they received my message with attention, and I dare say will yet become emancipated from the superstitions which now oppress them.

Returning from Long Portage House, I remained for a short time at Moose, making all necessary arrangements, and then went in my mission boat to Rupert's House, which I formerly visited yearly, and where I have long wished to see a missionary permanently settled, and for which I had too fondly hoped to see one arrive from England last autumn. Sad troubles have come upon my much loved people during the last few years, numbers of them having died of starvation from the failure of deer, which was formerly very numerous in their hunting grounds; it greatly pained my heart, when asking for one and another, to receive for answer, "He was starved to death two years ago," "She died of starvation three years ago;" I trust the worst is over now, and that such stories of

misery and death as I was constrained to listen to, will never fall on my ears again. My mission was very successful; for I was enabled not only to minister to all the Rupert's House Indians and residents, but likewise to the Indians of the far interior, who came in different trading brigades from Mistassineo, Waswanepo, Machiakun and Nitchekwuh; these are all Christians, many of them are communicants, and the greater part of them read and write the syllabic characters very well. Rupert's House is a great centre of trade, hence the vital necessity of the establishment of a strong mission there. I commenced a house for a clergyman while there, but the greater part of the materials will come over from England, and, should a clergyman come by our ship, which is almost a certainty, he will bring those materials with him; I need not say that all this will be costly; the clergyman's stipend too, is as yet but partially provided for; I am therefore constrained to look to you and my other Christian friends for that assistance which will enable me to carry out my plans without pecuniary anxiety. At Rupert's House, I had eighteen baptisms, married seventeen couples, confirmed fifty-seven persons, and administered the Sacrament of the Lord's Supper to sixty.

Returning to Moose, I intended to remain there the remainder of the summer, as there was so much to be done here which I alone could do; but there soon came a cry of distress from Albany, with the urgent request that I would go there, for the people were dying rapidly. I went at once, and found matters very bad; Archdeacon Vincent was himself suffering, but both he and the Hon. Hudson's Bay Company's representative, were indefatigable in their endeavours to mitigate the sorrows of those by whom they were surrounded. My presence inspired hope; all felt that what could be done for them would be done; they were not to be left alone; a change for the better took place almost at once, and before I left all the sick were on the road to recovery. I visited Albany again just before Christmas, and found all well; I was then engaged almost daily in examining and revising Archdeacon Vincent's translation of the Pilgrim's Progress into the Cree language, it is his first work of translation, and on it he is bestowing much patience and skill; the book, which will be published by the Religious Tract Society, is one calculated to be extremely useful among all the Cree tribes in the Diocese of Moosonee.

Our Moose Indians left us for their distant hunting grounds in October, and from the more distant ones I have not heard; they must be doing fairly well, or some of them would have been in before this. We seldom have any cases of starvation among the Moose Indians, most of them being tolerably well off, and able to take off with them a good supply of flour, when they go off in autumn. We are all doing what we can; there is not one among us but what does his best; in the last year we had much to discourage us in the sufferings of our people, we look to our English brethren, who, under God, have placed us where we are, to keep our hands and hearts uplifted by their sympathy and prayers, that we weary not in our labour, but go on rejoicing in the Lord, and the power of His might.

Believe me, My dear Christian friend,  
Yours most faithfully,

Jan. 26th, 1886. Jno. MOOSONEE.

Contributions will be received by either of my two commissioners: the Rev. Canon Scott Robertson, Throwley, Kent, or the Rev. J. Burnside, Hertingfordbury, Herts, by the Rev. A. Clarke, The Grange, Elvington, York, or H. G. Malaher, Esq., 20 Compton Terrace, Islington, and in Canada by the Rev. H. Pollard, Ottawa, or they may be paid to the account of the Moosonee Church Fund, at Messrs. Lloyds, Bernetts & Bosanquets Bank, 60 and 62 Lombard St., London.

## 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.

JULY 12th, 1886.

VOL. IV. 6th Sunday after Trinity. No. 38

### BIBLE LESSON.

"The Cave of Machpelah."—Genesis xxiii.

In the life of Abraham, the "Friend of God" we find him called to bear trials and sorrows. The greatest trial of his faith was that recorded in our last lesson, but stood firm even in this tremendous test. To-day we see how true it is what the wise man said, "One event happeneth to all;" and "Our days

on the earth are as a shadow, and there is none abiding."

(1). *Abraham's Sorrows.* Our lesson opens with the death of Sarah, and we see Abraham in the character of a mourner. Although Sarah was old when Isaac was born, she lived to see him grow to man's estate, to be thirty-seven years of age; but "the years of the life of Sarah" came to an end, and she died; and "Abraham came to mourn for Sarah, and to weep for her." It is natural for us to grieve when we lose a relative or friend, but Abraham does not grieve as one who has no hope; no, he was able to lay the body of Sarah in the tomb "in sure and certain hope of the resurrection to eternal life;" but he was still a "stranger and a sojourner" in the promised land, and he must at once think of a proper burial place.

(2). *Abraham's Purchase,* verse 8. He "stood up." Persons sat on the ground in token of grief, compare Job ii. 18; 2 Sam. xii. 19, 20. He was living at this time close to Hebron, and the Hittites were the possessors of it. Abraham addresses the citizens "at the gate of the city," the usual place where business was transacted, and asks for a possession, verse 4. They address Abraham as a "Mighty Prince," equivalent to our "Your Excellency," and offer him the choice of all their sepulchres. These were generally in caves with separate niches or shelves cut out of the rock. Abraham declines to receive a gift from them, but begs them to request Ephron to sell him the cave of Machpelah, situated in a field belonging to Ephron, stating that he desires to pay full weight of money therefore, verse 9. Ephron offers to make a present to Abraham not only of the cave but of the field, verse 11; this, however, Abraham declines, and insists upon paying for it. It was worth much more to him than to Ephron; the latter names a high price, verse 15; four hundred shekels of silver by weight, equal probably to about two hundred and fifty dollars, but as money was worth so much more then than now, the amount would be about equal to fifteen hundred dollars; to Abraham, however, it was priceless, as the earnest of an everlasting inheritance, he therefore closes the transaction at once, weighs him out the full sum of money, and thus, verse 17, the field with all the trees, and the desired cave were "made sure" unto Abraham, and then he lays the body of Sarah to rest. We may note that Abraham himself, Isaac, Rebecca, Jacob and Leah were also buried there; its site is known even now after a lapse of upwards of three thousand years. A mosque is erected on the spot, and the cave is strictly guarded by the Turks. The Prince of Wales and Dean Stanley being among the few who have of late years been allowed to enter it.

(3). *Abraham's Hope.* His knowledge of immortality, and hope of a resurrection were, of course, not so clear as the knowledge and hope we have, now that our Lord Jesus Christ has "brought life and immortality to light through the gospel," but St. Paul tells us in Hebrews xi. that he did all by faith. He knew that in the ages to come, God's promise about the land of Canaan would be fulfilled, and so he was able to have a blessed hope that she was gone to be with God. Let us thank God that in Jesus Christ and His Gospel we have what takes away the fear of death; we know that death is conquered and that all those who sleep in Jesus are in joy and felicity in the Paradise of God, and when we come to die may we be cheered with the blessed hope of a glorious resurrection.

For Christ our Lord was buried once,  
He died and rose again,  
He conquered death, He left the grave,  
And so will Christian men.

## Correspondence.

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

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

### OUR NORTH-WEST MISSIONS.

SIR,—In your issue of June 11th, I find an article on "Our North-West Missions," which seems to me to call for comment. With the general aim of the article I heartily concur. Now, if never before, has come the time when "the missions of the North-West must no longer be left to drag on a beggarly existence, but must receive a generous stimulus, and be sustained by large, and systematic, and continuous gifts." It is, as you most justly say, "a scandal that a Christian community should keep within its circle, hordes of uncivilized, unchristianized pagans." I have myself felt this, and said it, again and again, in my public appeals. In Christ Church, Guelph, on Sunday, March 29th, when the excitement over the North-West was at its highest pitch, I expressed the opinion, that whatever might be said as to the administration of the North-West by the Government, the



Church certainly could not clear her skirts of all responsibility in the matter, and that had she fulfilled even half the measure of her obligation to the Indians of the Saskatchewan district, it might most confidently be affirmed that not one drop of blood would have been shed." Most cordially, therefore, do I, in common with thousands of your readers, echo your prayer: "May the Church rise to a vivid realisation of the responsibility under which she has been placed by Providence."

When, however, I come to your practical application, I must confess I was not prepared for the remedy which the wisdom of the editorial chair had discovered for the existing evil. It reminded me very forcibly of a certain proverbial method of reconciling the conflicting claims of two great apostles of old times. The North-West is to be subsidised at the expense of Algoma! Algoma has been too long a "toy" and a "pet" which has "drawn towards itself munificent contributions, which might well be shared in the less favored fields of enterprise." Again, "Algoma has presumed very far upon the generosity both of the Churchmen of Canada and England, by a persistency and continuity of solicitation, which has practically denied a hearing to the rightful, if not more urgent claims of other dioceses in the Dominion, which are also of a missionary character." Again, "Our North-West Missions have indeed been most unfairly used by Algoma monopolising the title of a missionary diocese." Now, in reply to this formidable indictment, I would merely express my regret, that the accuser has drawn so liberally on his imagination, and so lightly on facts, in support of the sentiments enunciated here. What touches Algoma, touches the apple of my eye, and I cannot allow such statements to pass unchallenged. With unfairness, she is not justly chargeable. In her begging, (plainer English: solicitation,) she has simply availed herself of all legitimate ways and means of improving her finances, a duty in which had she been remiss, you, sir, would have been one of the first, and most properly, to remind her of her shortcomings. As the 'atrocious crime' of 'drawing munificent contributions,' my only regret is, that she has not been still more successful, and that so many are still to be found, to whom the dentist is the only fitting type of the missionary 'solicitor.' Of monopoly there has been simply none. Algoma, while always glad to recognise the claims of her sister dioceses in the North-West, has not hesitated to press her own necessities, as having prior a right to be heard before any other, whatsoever, because of the peculiar relations in which she stands to older Canada. (1). She alone, of all our missionary jurisdictions, owes her origin to the Canadian Church. (2). She alone, owes allegiance to the Provincial Synod of this ecclesiastical province, and is governed by its canons. (3). She alone is required to report triennially, to the provincial synod. (4). She alone, as her bishops fall at their posts, receive successors at the hands of the provincial synod. (5). Of £12,500, (\$60,000), spent annually by the "C. M. S." in North-West America, (vide C. M. S. manual, page 75), Algoma alone receives not a farthing. These are simple facts which furnish a significant comment on the statement that Algoma is only one, among a number of missionary dioceses, all bearing the same relationship to the Church of England in Canada."

Now, as to the profound remedy for the Church's alleged failure to deal justly by the North-West in the past. That a remedy is loudly called for we now see more clearly, and feel more keenly than ever before. What shall it be? The editorial alluded to says, "These afflicted dioceses should now take rank as at least equal claimants with Algoma, upon the liberality of Churchmen at home and in the old land." Well, be it so, I accept the proposition most gladly. By all means let this sign of "equality" be inaugurated, provided it be not attempted on any communistic principle. Let the process by which it is to be accomplished, be one of levelling up altogether, but not at all of levelling down. In other words, let the Church, through her missionary board, take prompt and adequate measures for increasing her "Domestic" fund to such a figure, that without reducing Algoma's resources even by a dollar, the North-West shall receive just as much as she does, according to its needs. This is the only true solution of the problem.

To cut Algoma down, for the benefit of the North-West, would be "robbing Peter to pay Paul," and crippling one, without any adequate counterbalancing advantage to the other. Judgment must not begin at the diocese which has been watered by the frequent tears, and blessed with the private prayers, and self-sacrificing labours of the saintly, sainted Fanguier. Let me suggest "a more excellent way." If the Church really desires to wipe out the blot that rests on her escutcheon, because of the North-West, let her gird herself to her divinely appointed task with new faith, and love, and liberality. Let her clergy dismiss their faithless, shortsighted fears that large offerings given by their flocks for outside missionary objects will cripple their resources for local, parochial work, and let them preach more frequently, that self-sacrificing

for Christ's sake, is the condition of growth in the religious life, alike of the parish and individual. Let the laity make a conscience of their giving, no less than of their praying and praising, and remember, that still, as of old, "the Lord is in his holy temple," taking note of the offerings cast into the treasury. Next, let the Church set about a reformation of her financial system, as she did three hundred years ago, of her theological, and drive out, as with a scourge of small cords, that also, unscriptural methods which now profane her sanctuaries, so making way for the return of the old fashioned, but sounder and more effective principle of a systematised beneficence, associated with the first day of the week, and regulated in amount, by an honest regard to ability. Let the collective wisdom and authority of the Church endorse this principle in her next provincial council, and throw its weight into the scales in its favor, and before long, the tide, now at its lowest ebb, will be seen turning and flowing. Springs will open in unexpected places. A steady stream of gifts will pour into the treasury. The supply will equal the demand. "Persistency and continuity of solicitation" will be no longer needed. Before we ask, the Church's heart and hand will anticipate and answer. Enough will be forthcoming for every parochial, diocesan, domestic, and foreign object. No one need be ignored or left out in the cold. Missionary dioceses, that are sometimes made to appear as rival claimants for the falling crumbs, will then feast at the same board. In a word, missionaries will be multiplied, churches built, congregations organised, services established, and all the other agencies and instrumentalities brought into play, which, by God's blessing, and in the good time, will make the wilderness and the solitary place to be glad for them, and the desert to rejoice and blossom as the rose." I am, dear sir, yours faithfully,

Bishophurst, Sault Ste. Marie. E. ALGOMA. June 19th.

ITINERANCY.

SIR.—As I was unable to be present at the discussion of this question, at the late meeting of the Synod, I take the liberty of making the few following remarks on the subject.

It is not denied that the itinerancy has its disadvantages and hardships, but its advocates claim that these are much more compensated by its advantages. It may also be observed, that some of the wisest heads among the Methodists believe, that without the itinerancy the whole system of organic Methodism would fall into ruins. It is also preferred to all other methods of ministerial arrangements, because of its better adaptation for aggressive action. The whole force, being all the time mobilized, is in a condition that allows any part of it to be thrown upon any point that seems to call for reinforcements. It is also claimed in favour of the itinerancy, that it secures a better distribution of the ministerial talents of the denomination, than could otherwise be effected. Nor is the Church generally profited by having a few pulpit celebrities, shut up to certain rich and fashionable churches, rather than scattered by frequent removals over a much wider area. The itinerancy gives a field of labor to every minister. The most notable element in Methodist ecclesiasticism in its all prevailing solidarity. No local church can claim the service of any particular minister, for he belongs alike to all, nor can any ministers choose for himself his place of service. And for the free working of the system, it seems needful that the ministers shall be movable at all times, and lest by the too long continuance of a minister in one place, his local attachments or entanglements should become too strong to be readily overcome, it has been deemed best, that removals shall occur at regular and not remote intervals.

It would appear that a step which is described, as "a new and important departure in Methodism," has just been adopted by the Wesleyan conference in England—the appointment of a "connexional evangelist," duly accredited and working under the direction of the conference. This indicates an advance upon anything yet done by the Methodists. This shows how important it is that steps should be taken at once by Churchmen, to obtain official sanction to employment of a distinct order of lay preachers. Even in the time of Wesley, the Roman Catholic Church sent out laymen on a mission, and which it still continues to do, while the services of laymen in the Church of England have not been utilized in that way.

The Bishop's address before the synod, represents the Church finances as in a bad state. The principal object to be held in view and acted upon is, to make every parish self-sustaining, as well as contributing to the general support of the Church. That the voluntary system is now interfered with by the commutation fund and the rectory lands to some extent, is an undisputable fact. The rectory lands may be said to have nearly destroyed the voluntary system in the

localities where they exist. The existence of these endowments, are assumed to render other contributions unnecessary. Some means should be devised to retire aged, infirm, and incapable men. At a meeting of the general conference of the Methodist Episcopal Church, held last year at Philadelphia, U. S., the Bishops say in their address:

"Ministers while not sought for by the people, often claim, because of their years in the ministry, a right to the more prominent appointments, and failing to secure them, complain of the Church and of its authorities, and spread a spirit of dissatisfaction throughout the Church. Our observation is that, where the ministry is holy and aggressive, the churches prosper, whether in our rural districts or in our cities, but when men remain in the ministry, simply to retain positions and receive support, and mechanically perform the duties of the office, our churches fail. Not only is care needed in admissions to the conferences, but there should be some way in which inefficient ministers might be more easily retired, that the conferences might be able to receive active and promising men who are offering themselves for the work."

June 18th. P. TOCQUE.

EXPLAIN THE LAW.

SIR.—Would you or some of your readers, kindly state in as explicit and brief a way as possible, what is the exact state of the law at present with regard to religious instruction in the Public Schools, and if it is possible for a clergyman to give religious instruction to Church children for half an hour once a week, during school hours. Yours,

HENRY G. MOORE Shelburne, Ont.

CHURCH SYNOD GREETINGS.

SIR.—On the first day of the assembling of our Diocesan Synod, a motion was made by the Rev. Mr. Stone, rector of the Church of St. Martin, seconded by the Rev. Canon Norman, D.D., rector of the Church of St. Matthias, to suspend the Rules of Order, to enable the Synod to convey by a unanimous vote, our affectionate greeting to the Presbyterians now assembled in Synod, and our prayers for the blessing of God upon their work. To this was appended, apparently as an after thought, a similar greeting to the diocesan Synod of Huron, but no notice was taken of the synod now in session in the United States, surely more entitled to our prayers than the Presbyterians.

Our Synod was so taken by surprise at this motion, that not a single voice was raised in opposition, although I had reason to know many members were opposed to it, and others considered it injudicious and uncalled for. One fearless priest laid a motion before the Synod, protesting against any motion being sprung upon Synod, without due notice, so that objectors may be heard.

The Presbyterian Synod received our message and expressed great gratification thereat, and requested our Synod to appoint a time for a deputation to wait on them.

This deputation, however, our Synod did not appoint.

Now, first, I wish to remark, that apparently in the eyes of the proposer and seconder of this motion, the synod of the Presbyterians, who went out from the Church of their Father, has a higher claim to our prayers than the synods of our own Church.

Secondly, that were that body self-entitled "the Reformed Episcopal Church," now assembled in synod, they would certainly be equally entitled to our prayers and good wishes as the Presbyterians.

Thirdly, I would ask what is the meaning of the words "Heresy and schism," against which we are taught by the Church to pray "Good Lord deliver us?"

I grieve to see that in a spirit of pseudo charity, the barriers of the Faith for which the Bible urges us to "contend earnestly," are being broken down and set at naught. I remain, faithfully yours in Holy Catholic Church,

EDMOND HENRY SPRING RICE. Montreal, June 18, 1885.

—A writer in the Quarterly Review makes an estimate of the relative strength of parties in the Church of England. Placing the whole number of the clergy at 28,000, he thinks that the High Church school in its various shades belong upward of 11,000 or nearly one half of the whole. He gives to the Evangelical section about one fourth of the whole, or 6,000, and to the Broad Church section, 8,000, or about an eighth of the whole, leaving another 8,000 which cannot strictly be claimed by either party.




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### Family Reading.

#### TRAJAN AND RABBI JOSHUA.

Like all the Roman rulers up to the time of Constantine, the Emperor Trajan was an idolater. He reigned about one hundred years after the birth of Christ. On the whole, he was a good and just king, and so the people honored him. But he knew not the only true God, with all his wisdom.

After he had reigned some years, the Jews rebelled, and were guilty of great cruelties. But the Roman army soon subdued them, and many of their great men were carried in chains to Rome. Among these was the good Rabbi Joshua, who did not fear, in a city of idols, to say that there is only one God.

One day the Emperor Trajan sent for him, and said:

"You teach that your God is everywhere, and boast that He resides among your nation. I should like to see Him."

"God's presence is, indeed everywhere," replied Joshua, "but He cannot be seen. No mortal eye can behold His glory."

The emperor insisted upon seeing God.

"Well," said Joshua, "suppose we try first to look at one of His ambassadors."

The emperor having agreed, the rabbi took him into the open air at noonday, and bade him look at the sun in its glory.

"I cannot," said Trajan, "the light dazzles me."

"Thou art unable," said Joshua, "to endure the light of one of His creatures, and canst thou expect to behold the glory of the Creator? Would not such a sight kill thee?"

Never forget, when you look around at this great world, from whose Hand all things came. Then all creation will speak to you of God, from the tiniest weed up to the glorious sun. For the "heavens still declare the glory of God, and the firmament showeth His handiwork."

#### AMUSING NEWSPAPER MISTAKES.

Few persons are aware of the ease with which the most aggravating mistakes can be made in setting up type from a M.S. The letters are so small, they are all upside down, and hardly any person writes so distinctly, that all his letters are distinct from the others. The following is a highly amusing passage from Good Words.

Perhaps one of the most common slips to be seen in a newspaper, is the mixing up of reports of different events. It is rather trying to one's gravity in following the solid facts and figures of a railway report, to miss the facing-points, as it were, and find one's self shunted into a noisy electioneering meeting, with ninety-nine speaking and one listening. Some time ago, the following appeared in a London newspaper. It had been speaking in high terms of a new tenor, a *rara avis*, who had delighted and entranced all hearers. The criticism was elaborate, but finished by saying, "He was sentenced to five years penal servitude, so that society will for some time be freed from the infliction of his presence." This extraordinary climax was simply owing to the fact that the end of a trial had been lifted, and left at the bottom of the notice of the tenor, to which it formed such an inappropriate pendant. The dropping of a letter is not an uncommon thing; but it is sometimes extremely awkward. A London morning paper is responsible for the following: "A gentleman was yesterday brought up to answer a charge of having eaten a hackney coachman for demanding more than his fare"—the missing letter was a—b.

The reporter in the House of Commons, at the end of his fifteen minutes, usually puts in the name of the man who is to follow, in this form: "Robinson's first follows." These catch lines are commonly set up by the compositors, and are of course removed when the types are finally put into form. On one occasion, a London morning paper omitted to take out this line, with the following result. The speaker had said "And now, Sir, I have shown you the evil consequences of this policy, we

began badly, we are going on worse, what follows?" Here the unfortunate catch line answered the question, "Robinson's first follows." Equally funny are the slips that occur from the transcription of hurriedly taken short hand notes. An amusing story is told of the late Mr. Justice Byles. The learned judge was an excellent short hand writer, having early in life graduated as a reporter. At the Somerset Assizes, on one occasion, as was customary, he read portions of the evidence to the jury, but floundered hopelessly in the middle of a sentence. There was an awkward pause, and the jury and bar nervously awaited the result. His Lordship at last, after many efforts to decipher the missing word, dropped his dignity and leaning over towards the reporters below, inquired, "Can any of you gentlemen assist me to a word here, I have not put in the vowels, and what I have in my book looks as if a witness had said "Go and call in the baby," but, with a puzzled look, it can't be that, because there is no baby in the case. The reporter suggested the word "Bobby," or constable, and that solved the difficulty. Mr. Gladstone was once reported as having said "I have burned my boots, and destroyed my breeches, and therefore cannot retreat." The printer had turned boots into boots, and bridges into breeches.—*Good Words.*

#### THE CUNNING BIRD.

In a thicket on the left side of the path through the forest a ground-robin had built her nest. Its treasures were five little eggs, which gave promise of five little birds ere many days would pass.

But how wrecked will be the hope, and desolate the home of the robin, if that egg-hunting boy find the nest and robs it. If birds can think, how active the thoughts of the patient robin as she hears the steps of the heartless spoiler of bird-treasures. It bodes no good that he comes along this bright summer morning peering this way and that for the little speckled eggs. But the robin had a plan by which to save her treasures. She arose quickly and ran to the opposite side and sat in the thicket, then, as he came up, she suddenly flew as if scared from her nest. She lighted very near it, and then ran along the grass.

"Ah," said the boy, "I know your tricks; you can't fool me. You want me to think your nest is on this side, near you, but I know it is on the other side. This old trick is played-out."

If ever a bird wanted to laugh, this ground-robin did, as she watched the eager boy hunting in vain for her nest on the wrong side of the path. After a while he went off tried and disappointed while the robin, with a song of joy, flew back to her nest.

This bird is sometimes called the *Chewink*. It is spotted with white, red and black. It builds in the bushes, and so swift are its movements that it is not easy for a gunner to get a shot at it. It is also noted for its cunning ways to protect its nest.—*Good Words.*

#### BEGIN WITH THE CHILDREN.

When God determined to make Him a Church on earth, He "called Abraham alone, and blessed him and increased him." He did not choose a great nation, and by mighty works and preaching endeavour to build a great church at once. He took one man, and promised that he should become a mighty nation, because He knew him, that he would command his children, and his household after him, that they should keep the way of the Lord. Afterwards, when He gave a written law to men, He commanded that they should teach it to their children.

The wisdom of this often repeated command is shown, not only in the past history of Israel, but in the existence of the Jews to-day. If Hebrew parents permitted their children to grow up in ignorance of the tenets of their religion, and to stray about from Snaday school to Sunday school, and from church to church, according to their own whims, how long would Judaism continue to exist?

If Christian parents discharge their duty to their

children, there would be less complaint about feeble congregations. God's way is the best; let us, then, follow it, and train up the children in the nurture and admonition of the Lord, and in a knowledge of the doctrine, discipline, and worship of the Church.

#### THE WIDOW'S LAMP.

Some years ago, there dwelt a widow in a lonely cottage on the sea-shore. All around her, the coast was rugged and dangerous; and many a time her heart was melted, by the sight of wrecked fishing-boats and coasting-vessels and the piteous cries of perishing human beings.

One stormy night, when the howling wind was making her loneliness more lonely, and her mind was conjuring up what the next morning's light might disclose, a happy thought occurred to her. Her cottage stood on a high spot, and her window looked out on the sea.

Might she not place her lamp by that window, that it might be a beacon-light to warn some poor mariner off the coast? She did so. All her life after, during the winter nights, her lamp burned at the window; and many a poor fisherman had cause to bless God for the widow's lamp; many a crew was saved from perishing.

That widow woman "did what she could;" and if all the servants of Christ kept their lights burning as brightly and steadily, might not many a soul be warned to flee from the wrath to come? Many Christians have not the power to do much active service for Christ; but if they would simply live as lights in the world, they would do much. If those who cannot preach or teach, would but walk worthy of Him who hath called them to His kingdom and glory, how much would the hands of Ministers and teachers be strengthened.—*Christian Monitor.*

#### A SILVER RULE.

You all know the golden rule: "Do unto others as you would wish them do unto you." Here is a rule which is almost a part of the golden rule, but which we will put by itself, and because of its value call it the silver rule: "Think and say all you can of the good qualities of others; forget and keep silent concerning their bad qualities." You cannot conceive how much such a course will heighten your own happiness and raise you in the esteem of your companions. Did you ever think more of a boy or girl, because he or she found fault with others? Never call your school-mates or playmates ugly or cross to their faces or behind their backs. If they are ugly, or stingy, or cross, it does not make them better for you to talk or think about it, while it makes you to dwell upon the faults of others, and causes your own soul to grow smaller, and become like the foul bird that prefers carrion for food. Rather tell all the good you can, and try to think of some good quality of your mates.

#### "HE MAKETH MY FEET LIKE HIND'S FEET."

Do you know what that sweet Scripture means? If you do not I will tell you. A hind's feet are very small, need but a little space to stand on. A hind's feet are very sure; wherever they strike there they stick, and seldom slip in slippery places. A hind's feet are very swift, like the wings of an eagle. And so sure, and so small, my Jesus makes my feet, so that I can stand anywhere, and fall nowhere, and run everywhere with Himself, and like Himself, leaping upon the mountains, skipping upon the hills, as a hind let loose.—*From "All About Jesus."*

—When we shall climb the shining steeps of heaven, and from the light of the eternal world look back on this enigma of human life we shall have nothing for which to praise God more than for not having given us everything for which we ask him here on earth.—*Dr. J. A. Broadus.*

## AT NIGHT I WILL PRAY.

When all the world is wrapped in solemn peace,  
And darksome shades bespeak the day's release,  
While all around seems bathed in balmy sleep;  
Then, ere the rosy god my senses steep,  
In sweet oblivion, soul forgetting maze,—  
To the good God supernal, I will raise,  
My heart's full strength in eager prayers for all;  
And pray that in the night no harm befall;  
That through the day in goodness He will guide,  
All those, who trust in Him whate'er betide;  
That from His throne He'll send a Heavenly ray;  
From the sun of Righteousness to light their way;  
Thus, for friends both dear and true, I will pray.

Oh! for a voice like many song full birds,  
To wing its flight to Heaven to take my words,  
And lay them at the golden throne on high,  
Where a loving God deigns to hear each cry.  
But if my lips should ever silent be,  
My soul can pray for friends most consciously,  
For by the link that binds me to my friends,  
Suggests to me their need, and subtly blends  
Their thoughts with mine, in some mysterious way;  
That urges me to pray and think by day,  
That God is all in all, and joins each soul,  
Through His blest spirit, and can thus control  
And keep by perfect will, each loving soul.

A. G. B.

## THIRTEEN WAYS OF BEING HAPPY.

He that keepeth the law, happy is he.  
Happy is the man that feareth alway.  
Whoso trusteth in the Lord, happy is he.  
He that hath mercy on the poor, happy is he.  
If ye suffer for righteousness' sake, happy are ye.  
Behold we count them happy which endure.  
Happy is that people whose God is the Lord.  
Happy is he that hath the God of Jacob for his help.

If ye be reproached for the name of Christ, happy are ye.

Happy is he that condemneth not himself in that thing which he alloweth.

Happy is the man whom God correcteth, for he maketh sore and bindeth up.

Happy is the man that findeth wisdom, and the man that getteth understanding.

If ye know these things, happy are ye if ye do them.—*Christian Intelligencer.*

Do you want to know the man against whom you have the most reason to guard yourself? Your looking-glass will give you a fair likeness of his face.—[Whately.]

A holy life, spent in the service of God, and in communion with him, is without doubt the most pleasant and comfortable life that any man can live in this world.—[Melancthon.]

The Lord's prayer is not, as some fancy, the easiest, the most natural of all devout utterances. It may be committed to memory quickly, but it is slowly learnt by heart.—[Maurice.]

To be always intending to lead a new life, but never to find time to set about it, is as if a man should put off eating and drinking from one day to another, till he is starved and destroyed.—[Tillotson.]

You may tame the wild beast; the conflagration of the American forest will cease when all the timber and the dry wood is consumed; but you cannot arrest the progress of that cruel word which you uttered carelessly yesterday or this morning.—[F. W. Robertson.]

The setting of a great hope is like the setting of the sun. The brightness of our life is gone, shadows of the evening fall behind us, and the world seems but a dim reflection of itself—a broader shadow. We look forward into the lonely night: the soul withdraws itself. Then stars arise, and the night is holy.—[Longfellow.]

Humanity longs for happiness, yet is never ready to be happy to-day. In our efforts to enjoy life we forget that we cannot be happy to-morrow, next month, next year—we can only be happy to-day. Therefore make the most of to-day. Visit your friends, invite them to enjoy your hospitality, play with your children, lighten the cares of your wife, help a neighbour out of distress, beautify your home. A selfish man secures little enjoyment. The happiest man is the one who makes others happy. I.

you have vainly sought for comfort try this: help some man who has treated you desperately mean. Do him good service in his distress. It will give much more satisfaction than helping some one who has helped you.

## A PARABLE.

Quoth a little brown seed, "I do not know  
Why it is I must struggle and grow:  
When the earth is so warm, and dark, and still,  
I would never leave it, had I my will.  
But something urges me still away:  
I must strive and struggle; I cannot stay:  
Though what awaits me above up there,  
I do not know, and I do not care."

But ah! when the seed to blossom grew,  
Rocked by the zephyrs and fed by the dew,  
And gently unfolded to light and sun  
Its delicate flowers, one by one—  
It softly sang to each laughing breeze,  
"Surely no blossoms were ever like these!  
This glory of sunshine is life indeed  
I could never have dreamed of, when but a seed."

And what are we, in this life of ours,  
But seeds of God's future blooming flowers?  
Shall we murmur and grieve that we do not know  
For what He would have us struggle and grow?  
Nay! we will patiently work His will  
Mid earth's mysterious gloom, until  
Beneath His sunshine, and in His land  
Our souls shall blossom—and understand!

[F. M. S., in Faith and Works.]

## HYMN.

BY J. R. NEWELL.

God of God, the One begotten,  
Ere the worlds were hung in space;  
Light of light, who dost illumine  
All who come to Thee for grace;  
One with Father and with Spirit,  
One in mystic Trinity;  
Maker, Ruler of creation,  
Lord of all, we worship Thee.

Born of woman (wondrous story),  
God as man was manifest,  
Suffering, toiling, weeping, waiting,  
Watching for the promised rest;  
Man of sorrows heavy laden,  
Pressed with woe and misery—  
Humbly loving, meekly kneeling,  
Son of Man, we learn of Thee.

God, who offerest salvation,  
Man, who didst salvation bring,  
Unto Thee be glory given,  
Ever Prophet, Priest and King,  
Let the tongues of men and angels  
Swell the song of jubilee;  
God of God, the One begotten,  
Lord of all, we worship Thee.

Port Dover, Ont.

—God is a kind Father, He sets us all in places where He wishes us to be employed; and that employment is truly "our Father's business." He chooses work for every creature which will be delightful to him if he does it simply and humbly.

He gives us always strength enough, and sense enough for what He wants us to do; if we tire ourselves, or puzzle ourselves, it is our own fault, and we may always be sure, whatever we are doing, that we cannot be pleasing Him if we are not happy ourselves.—*Ruskin.*

—The best thing to give your enemy is forgiveness; to an opponent, tolerance; to a friend, your heart; to your child, a good example; to a father, deference; to your mother, conduct that will make her proud of you; to yourself, respect; to all men, charity.—*Mrs. Balfour.*

—God makes the glow-worm as certainly as the star; the light in both is divine. If mine be an earth-star to gladden the wayside, I must cultivate humbly and rejoicingly its green earth-glow, and not seek to blanch it to the whiteness of the stars that lie in the fields of blue.—*Essays.*

## Childrens' Department

## TIM'S DOVE.

One day, when little Tim Ray was picking berries in a field, he found a dove with a broken wing. He carried it home, and bound the wing close to the dove's side with a linen band. Soon the wing was as well as ever, and the dove could fly again; but it did not want to fly away from Tim, for it had grown very tame. Tim was glad to have it stay, for he had no toys or pets.

When he went to pick berries, the dove would go too, perched on his shoulder. Tim named it Fairy, and taught it to come at his call and to eat from his hand. At night the dove would roost on the head of Tim's bed.

Tim's mother was taken very sick. There was no one to nurse her but Tim; and when she could not eat, and began to grow worse, Tim went for a doctor.

"She will get well if she has good food," said the doctor. "She must have chicken or meat broth."

Tim had no money to buy meat; but, all at once he thought of his dove. He knew it would make good broth, but he could not bear to kill it.

He saw a neighbor going by the house, and he went out and put the dove in her hands. "Please kill my dove and make my mother some broth," he said, "she is so sick."

Then he ran into the house, and tried not to think of his poor little dove. He did not want his mother to see him cry, for she would have said that the dove should not be killed.

In about an hour the neighbor brought some good hot broth; and when Tim's mother ate it, she said she felt almost well again.

"You shall have some more to-morrow," said the woman. "I will make broth for you every day until you are well again."

Tim followed the woman to the door as she went out, and said, so that his mother should not hear, that he had no more doves and did not know how to get meat for more broth.

Before the neighbor could speak, there was a little rustle of wings, and Fairy flew in and perched on Tim's shoulder.

"Ooo! ooo!" she said, pecking at his cheek.

"You see I did not kill your dove," said the woman. "I made the broth from a chicken. I have plenty more at home. You were a good boy to be willing to have your pet dove killed to make broth for your mother."

How happy Tim was. He loved his dove better than ever, now that he had it back again. His mother did not know, until she was quite well, how near she had come to eating poor little Fairy.—*Selected.*

## A LITTLE PRAYER.

Teach me, O God, to do Thy will  
Regardless of my own;  
That I may seek my truest peace  
In pleasing Thee alone.

What e'er my wants or wishes be,  
Should they conflict with Thine,  
Help me, O God, to lay them down,  
And every wish resign.

When days are dark, and nights are sad  
When life seems all unblest,  
Teach me to say—what e'er betide—  
My Father must know best.

And when at last, weak and alone,  
In Death's dim vale I stand,  
Help me to feel amid the dark—  
My Father holds my hand.

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

WHAT SEED SHALL WE SOW.

A wonderful thing is a seed,  
The one thing deathless forever!  
The one thing changeless—utterly true,  
Forever old and forever new,  
And fickle and faithless never.

Plant blessings, blessings will bloom;  
Plant hate, and hate will grow;  
You can sow to-day, to-morrow will  
bring  
The blossom that proves what sort of  
thing  
Is the seed, the seed that you sow.

RIGHT OR "SMART."

"Turn the grindstone a few minutes for me, won't you, Will?" asked Mike, as Willie was hurrying by on his way to school.

There was plenty of time, but Willie wanted to be early enough for a game of ball in the school yard; besides he had a new book under his arm with a certain story in it which he well remembered. So he looked back over his shoulder with a laugh:

"No, thank you. Nobody can catch me in that way. I know all about the story of 'The Man with an Axe to Grind.'"

Jamie was following him, and he wanted to get to school early enough for a play too; but he hesitated a minute, and then threw his satchel on the ground and said: "I'll turn for you, Mike."

Willie laughed at him when they were coming home at noon. "What made you stop this morning? I'd be too smart to be caught in that way. Didn't you ever read the story about Franklin?"

"Yes, but I don't suppose it meant that no boy should ever turn a grindstone, and I don't believe he meant to teach people to be dis-obliging, either," answered Jamie thoughtfully, "but only not to be flattered into doing wrong. Anyway, I remember something else

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PROMPT MEASURES.—Prompt means should be used to break up sudden colds and cure coughs in their early stages. Hagyard's Pectoral Balsam does this most speedily and effectually.

that is wiser than anything Franklin ever wrote: 'Whatsoever ye would that men should do to you, do ye even so to them.' I know if I were a poor fellow like Mike, I'd think a little school boy with plenty of time might stop and help me a few minutes."

Mike was standing in the yard with a pretty white rabbit that he had caught while out chopping in the woods. He held it up as the boys reached the gate.

BOATING SHAWLS.

We are offering special bargains in Boating Shawls, Kid Gloves, Lace Gloves, Silk Gloves, Taffetta Gloves, Silk Hose, Cashmere Hose, Cotton Hose, Merino Hose, Underwear, Lace Goods, Jerseys, Millinery, Etc., all this month at

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KING STREET EAST,

OPPOSITE THE MARKET, TORONTO.

"Oh, Mike, where did you get it? Give it to me—do! I've been wanting a rabbit this long time," cried Will.

"No, sir!" said Mike, emphatically. "This isn't for the smart boy; it's for the right boy—and that's Jamie. Folks that are too smart to be kind to anybody else, will soon have to be smart enough to get along without anybody being kind to them. That's the truth, whether your great Misther Franklin said it or only Mike Gwyn."

THE HISTORY OF HUNDREDS.—Mr. John Morrison of St. Anns, N. S., was so seriously afflicted with a disease of the kidneys that dropsy was developing and his life was despaired of. Two bottles of Burdock Blood Bitters cured him after physicians had failed.

A HUMAN BAROMETER.—The man with rheumatism can feel the approach of bad weather in his aching joints. Hagyard's Yellow Oil cures rheumatism, aches, pains and injuries.

SHELBURNE AND DUNDALK MISSION.

VOL. I.

MONTHLY PAPER—MAY, 1885.

No. 7.

REV. HENRY GRATTAN MOORE, B.D. - CHURCH SERVICES.

MISSIONARY IN CHARGE.

St. Paul's, Shelburne.—Sunday.—Morning Prayer at 10.30 a.m., Sunday School 8 p.m. Evensong 7 p.m.

Holy Communion is celebrated on the first Sunday in the month, after Morning Prayer, and on the third Sunday in the month at 8 a.m.

Holy Baptism is administered at any Service.

Friday Evening.—Evensong at 7.30 p.m., Choir practice at 8 p.m.

St. James', Dundalk.—Sunday School at 2 p.m. Evensong at 8 p.m.

CHURCH OFFICERS.

St. Paul's, Shelburne.—Churchwardens, S. Jelly; George Timbury. Sidesmen, W. Collins, John Little. Treasurer, T. D. Belfry. S. S. Superintendent, E. Berwick. Librarian, W. F. Young. Organists, Mrs. Moore and Miss Dunbar.

St. James', Dundalk.—Churchwardens, H. Messrole, Thomas Laking. Sunday School Superintendent, J. Laking. Organist, Miss Lamont.

The choir of St. Paul's Church presented Miss Dun-

bar, on the occasion of her Marriage, with a handsome clock, as a small token of their regard and thanks, for having very efficiently presided for more than a year at the organ during the evening service.

REPAIR AND IMPROVEMENT IN ST. PAUL'S CHURCH, SHELBURNE.

Every one attending St. Paul's Church will admit that some substantial repairs are absolutely necessary to preserve in suitable condition the Church fabric. The vestry, at its last meeting, resolved to pull down the present unsightly chimney, erecting instead a smaller one on the Western gable. They also resolved to lower the firewalls and to extend the roof over them, and to extend the roof along the side, so as to project well over the side walls; to put up the necessary length of eave-troughing and pipes to carry off the water.

These, with some internal repairs, are absolutely necessary, and we hope the members of the Church in Shelburne will liberally support the fund which is being raised to carry them out.

DOMINION DAY.

The Ladies of St. Paul's have arranged to hold a grand Fete in the Park, Shelburne, on Dominion Day, in order to raise some money for the repairs and improvement of the Church. Dinner will be served

from 11 to 3 o'clock. There will be a flower table, lemonade tent, ice-cream and strawberries, and other innocent amusements and recitations.

The following ladies have kindly consented to assist: Mrs. Hemstreet, Mrs. Chisholm, Mrs. Moore, Miss Jones, Mrs. Dunbar, Mrs. Belpy, Mrs. Strattan, Mrs. Jelly, Mrs. Little, Mrs. Timbury, Mrs. Collins and Mrs. Aylings.

We can promise a pleasant day, full of enjoyment for all who may come, and we trust many of our friends, both in town and country, will turn out and assist by their patronage this good cause.

It is expected that the Shelburne Band will perform a number of popular airs during the course of the day. There will be a balloon ascent in the afternoon.

ST. JAMES' CHURCH, DUNDALK.

CHURCH EXPENSES FUND.

The offertories on the first Sunday in each month for the future will be applied to this fund, the proceeds of which will be devoted to the repairs and improvement of the Church, and to such other purposes as may be agreed upon by the Incumbent and Churchwardens.

MARRIED.

At her father's residence, June 17th, 1885, by the Rev. H. G. Moore, Josepha Dunbar to J. F. Miller, Esq.

THREE PRECIOUS SPICES.

A prince was once overtaken by a shower during his morning walk, and took refuge in a peasant's cottage. The children were just at their dinner, which consisted of a large dish of oatmeal porridge. They all seemed to enjoy it very much, and looked as fresh and red as roses.

"How is it possible," said the prince to their mother, "that they can eat such coarse food with so good an appetite?"

The mother answered: "That comes from the spices which I put to it."

"What spices are those?" asked the prince.

"In the first place," said the mother, "I always make the children earn their dinner; secondly, I never give them anything except at meal-times, that they may bring hunger with them to table; and, thirdly, I have accustomed them to be contented with what they have by never giving them dainties and titbits."

The most valuable spices to be met with are work, hunger, content.

FAITHFULNESS IN LITTLE THINGS.

It is related of one who, in the depths of his despair, cried, "It is of no use to be good, for you cannot be good, and if you were it would do you no good." It is hopeless, truthless, and faithless, thus to speak of the goodness of words and work. Each one of us can do a little good in our own sphere of life. If we can do it, we are bound to do it. We have no more right to render ourselves useless, than to destroy ourselves; we have to be faithful in small things as well as in great; we are required to make as good a use of our one talent as of the many talents that have been conferred upon us; we can follow the dictates of our conscience, and walk, though alone, in the paths of duty; we can be honest, truthful, diligent, were it only out of respect for one's self; we have to be faithful even to the end. Who is not struck with the answer of the slave, who, when asked by an intending purchaser, "Wilt thou be faithful if I buy thee?" "Yes," said the slave, "whether you buy me or not." -Smiles.

GENERAL GORDON'S PRAYER-BOOK.

It is related of the Late General Gordon that at a dinner in a London club, one of the members jokingly accused him of secreting a bottle of wine in his pocket. Others observing that his pocket bulged out, made bets that they could guess the brand, and challenged him to produce the bottle. In indignation he drew from his pocket a Prayer book and said: "This little book has been my

companion for years, and I sincerely trust that you may find a comforter and supporter in the trials of life that will prove as true to you as this has been to me." Then he withdrew from the company, and the next day received many apologies.

Children commence life, not indeed as sheets of blank paper on which we may write at will, but with every variety of temper and inclination for good and for evil bequeathed to them by those who gave them birth. The education which fails to recognize this is radically defective. The external forces employed to train a child are successful only as they are adapted to draw out, to guide, or to restrain the internal impulses. Unless we discover what these impulses are, and are likely to become, unless we take pains to acquaint ourselves with their origin, nature, and their probable results, we are not fit to take part in the guidance of a youthful mind. Most of the failures of parents and educators proceed from ignorance of these facts.

"COUNTRIES ENOUGH."

A little girl of seven years exhibited much disquiet at hearing of a new exploring expedition. When she was asked why she should care about it, said; "If they discover any countries, that will add to to the geography I have to study; there are countries enough in it now."

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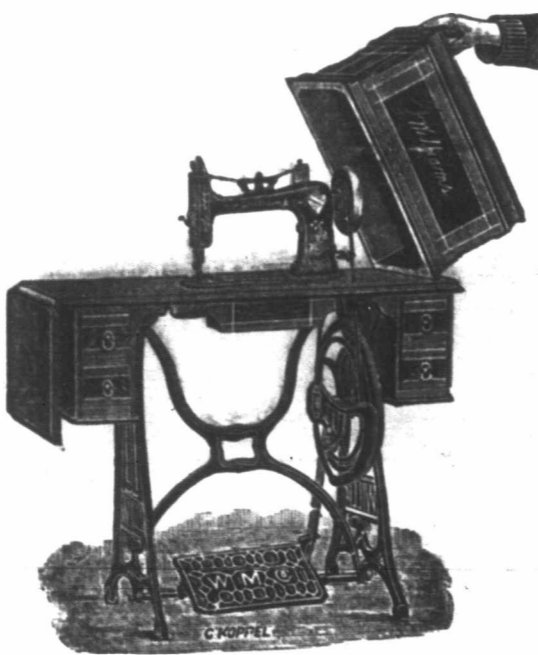
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