

# Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA

Vol. 11.]

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[No. 58

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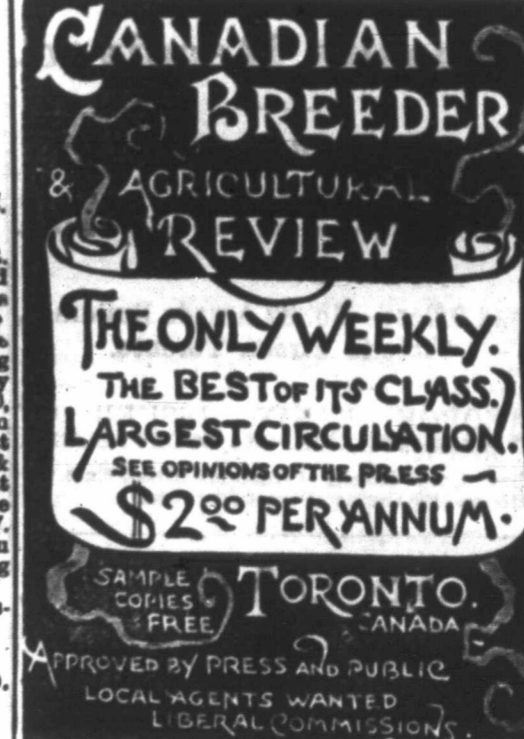
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The Rev. W. H. Wadleigh is the only gentleman travelling authorized to collect subscriptions for the "Dominion Churchman."

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In this number of the **DOMINION CHURCHMAN**, envelopes are enclosed for subscribers (who have not yet paid) to remit their arrears, and also their subscriptions in advance.

All arrears must be paid up to the end of 1885 at the rate of \$2 per annum, one dollar additional will pay up to 31st December, 1886. We trust this will be a sufficient hint for all, to kindly forward their subscriptions immediately. Those who have already done so, will be doing a kind favour by forwarding \$1 for a new subscriber.

### CHURCH HISTORY NOTES.—The following passages are from Church Bells.

"It may have been observed that, in speaking of a mission to Britain, we have sometimes mentioned it as the introduction of Christianity, sometimes as the planting of a Church. From this it must be understood that Christianity and Churchmanship in those early times meant one and the same thing. The Apostles, indeed, so understood the work which their Master had charged them to carry to every nation, the message which they were to deliver to every creature. They were not only to preach the Gospel, they were also to baptize; not only to proclaim Him King, but also to establish His Kingdom.—His Kingdom being the Church."

"The introduction of Christianity, apart from Churchmanship, was thus in Apostolic times a

thing unheard of. 'The Apostles' doctrine and fellowship, and breaking of bread, and prayers,' which is a Bible description of primitive Christianity, is a Bible description of primitive Churchmanship also. In the Book of the Acts, and in the Epistles, we read of the Apostles or their envoys 'preaching Christ' in various places, and immediately in these places, up springs a church. We may or may not incidentally read of its bishops or its elders, or of baptisms and confirmations; but any way, it is quite evidently a Church, and not a mere turning from heathenism to belief in Christ. And it could not have been otherwise with the introduction of Christianity into Britain. Not, of course, that the whole British people became quickly Christianized, but that wherever in Britain Christianity was preached the Church was planted."

"It is unnecessary to say that this early Church of ours had her three orders of clergy, and the Sacraments duly administered,—to say that would be but to repeat in other words that she was a Church. Her Liturgy—that is to say, the office or form used for celebrating the Holy Communion—was that one of the four great Liturgies of the primitive Church which is known as the Liturgy of St. John—called also the Liturgy of Ephesus or St. Paul. Not, be it observed, the Liturgy of St. James, which is also called the Oriental, or Liturgy of Jerusalem; nor the Liturgy of St. Mark's or of Alexandria; nor the Liturgy of St. Peter, which is also called the Roman; but the Liturgy of St. John, which is likewise known as that of Ephesus, or St. Paul. This is a matter important to notice, because it is very significant of our Church's origin.

**KNOWING GOD.**—How much religious knowledge may we have? The sufficient answer is, we may know God. The knowledge of God is not erudition nor philosophy. It is personal communion. God is accessible by devotion, and through devotion comes acquaintance. No man hath seen God; no angel hath seen Him. God is a Spirit, and we know Him as a spirit knows a spirit, by sympathy, by communion. We give our love, and love comes back to us. We go to Him in trouble, and are comforted. We know whom we believe.

But we are not all spirit. The spiritual in us acts through the material. It is hard to know a purely spiritual being. Therefore God has made Himself knowable in one who was made "flesh, and dwelt among us." Jesus Christ is the translation of God into human language. The long cry of manhood, "Show us the Father," is answered in Him who could say, "He that hath seen Me hath seen the Father." This knowledge gives assurance. The apostle knew whom he believed, and sang his song of triumph amid all the disasters of the early Church. The Christian knows whom he believes and is steadfast amid trial and danger. Woe to him who sees the storm coming and is not sure of God.

**DISSENTERS AND ATHEISTS.**—A few Sundays ago the Rev. J. R. Courtenay Gale, assistant curate of Holy Trinity Penge, preached a Church Defence sermon in the Church which he serves, and compared Liberationists to the Children of Edom of old. The Edomites, he remarked, were descended from Abraham and yet joined the Babylonians in the work of destroying the city of Jerusalem and plundering the Temple. In the same way, the Nonconformists of the present day, although worshipping the same God and Father, joined hands with infidels and secularists in a work of robbery and sacrilege—the disestablishment and disendowment of the Church. At a subsequent Church Defence meeting, the Rev. T. Sissons, a local Congregationalist minister, took exception to Mr. Gale's sermon, and objected to being classed with infidels and sceptics; whereupon Mr. Gale expressed his regret that anything he had said should have hurt the feelings of Mr. Sissons, but he did not place Dissenters in the company of atheists—they had

done so themselves. This remark of the curate caused the sudden collapse of the Congregationalist minister, and it was thought that no more would be heard of the matter; when lo! the *Christian World*, stung to the quick by the truth of Mr. Gale's rejoinder, enters the fray and heaps abuse upon him, saying that his vicar is plagned by a wayward young curate, calling him in another sentence "spectacled and somewhat lisping young curate," and winding up with a terrible denunciation of his ignorance in the following grandiloquent language: "The depth of Mr. Gale's ignorance seems to be commensurate with the altitude (Qu., height?) of his insolence."

Now Mr. Gale does not plague his vicar, but works in perfect harmony with him; he is not particularly young; he does not lisp; but he does have the the misfortune to wear eye-glasses. The ignorance referred to was that he did not appear to know that the Liberation Society was a purely political organisation. But the truth is that Dissenters have chosen for themselves strange bed-fellows, and when this is cast in their teeth they "squirm." Mr. Gale will have the satisfaction of knowing he made a Congregationalist minister and the editor of *Christian World* squirm to a pretty considerable extent; but they have only themselves to thank for it. They should not keep such disreputable company, nor join with atheists and secularists in attacking the oldest and most honoured Christian institution in the land.

**FREEMASONRY.**—The wretched condition of the dark ages naturally caused such a society as the Freemasons, to seek secrecy as a shelter against persecution, though in some instances dignitaries of the State and of the Church were either their protectors or admitted as brethren. They contributed essentially to the ennoblement of the members by holding forth the masonic forms as types of the spiritual edifice of humanity, as the "interrogation of Freemasons" by Henry VI. proves. In the year 1442 this monarch joined the Order, after having held an informatory conversation with a mason, which he wrote down in full, and of which the following is an extract:

Query: What is it, that Freemasons so carefully conceal?

Answer: They conceal the art of becoming good and perfect without the instrumentality of either fear or hope.

Query: Are Freemasons better than all other men?

Answer: Some are less virtuous than some other men; but generally they are better than they would be if they were not masons.

Query: Do Freemasons really love one another so very much as people say?

Answer: Yes, truly, this cannot be otherwise. For good and honest men, who know each other as such cannot help loving each other.

In this conversation the purport and object of Freemasonry as a perfect art of free men and a free art of perfect men is clearly defined, and yet there is nothing artful or artificial in it. It is an art in the highest and noblest sense of the word, an art of a purely aesthetic nature, a liberal art, combining and cultivating in its bosom that which is good, true and beautiful, and excluding triviality and meanness. All liberal arts have their origin in man's own heart and mind, the human mind yearns for spiritual gifts and blessings; such blessings cannot proceed but from a spiritual source; this spiritual source cannot be conceived by the senses, but by reflection only; the faculty of reflection means the activity of producing ideas; the highest idea imaginable is that of "one invisible Creator of all creatures." Among these creatures man is the noblest, man in the collective sense of the word; and in his individuality; the recognition of the claims of the latter as such a noble work of God constitutes the essence of all true Liberalism, the Alpha and Omega of the art of Freemasonry.

## THE ANTI-PAROCHIAL SCHISM.

IT has been our unpleasant duty to expose a movement carried on by a number of prominent members of the Church of England in Toronto which was, and yet is, schismatical in character, being a direct attack upon the parish system and interests of the Church. From a letter in our columns a few weeks ago, our friends learnt with a shock of painful surprise, that this new schism was defended by the Principal of Wycliffe College. That this movement alienates our young people from their parish churches, Sunday schools, and clergy; that it causes parish interests grievously to suffer; that it acts like a cancer on the Church, eating out its very life, is deemed by Principal Sheraton as unworthy of notice; the movement is carried on by the supporters of Wycliffe College, and to him that is an ample justification of the wrong and the damage and the scandal which this movement is doing to the Church in Toronto. We have said again and again that if the laymen who are so bent on creating division in the Church were members of the Presbyterian or Methodist bodies, they would be compelled to submit to order and discipline or be expelled. A letter appeared in the *Mail* of the 18th December, signed "A Methodist," which we re-publish in order to show that our condemnation of this movement is shared by all who respect authority and order. We know for a certainty that the writer is a prominent, and very able Wesleyan; he writes as follows:

"Sir,—I desire, as a Methodist, and as one who has some right to speak on behalf of the Methodist Church, to offer a very decided protest against the name and operations of a new society, or church, formed in this city recently by Mr. W. H. Howland and the Hon. S. H. Blake, called "The Toronto Mission Union." I object to the name seriously, which, to me, is dishonest and misleading. Anyone reading it would suppose that two or more of the religious bodies of this city had entered into an agreement to carry on evangelistic and missionary work together, and that this agreement had received the endorsement of the official heads of these bodies—without such agreement and sanction there can be no lawful union. Now, what have Messrs. Blake and Howland done? They have formed a society according to their own peculiar notions as to the proper fitness of things, notions which unfortunately are not in harmony with the doctrines, discipline, or best interests of any religious body, and they have called this society "The Toronto Mission Union," as though they possessed in themselves all the powers and prerogatives of all the conferences and synods in the land. Surely this is presumption unequalled, and they appeal to the members of our churches to support them as though it were a lawful union. This is more than questionable, it is dishonest. If Mr. Howland wished to work up political influences for himself in the city (which he has been trying to do), let him do it openly, and not in the name of religion and on other people's money.

"Again, these gentlemen profess to be labouring for the good of the masses, and especially for the ignorant and destitute poor; but if your readers will visit the mission rooms opened by them they will find these attended by persons in good circumstances, nine-tenths of whom were, up to quite recently, worthy members of our Christian churches. They would be infinitely safer, and better every way if they were attending those churches still. But they have been led away by endless novelties and silly sentimentalities; by free feeds, simpering smiles, and numberless endearing attentions. The bond of sympathy which bound them to faithful and loving pastors has been craftily broken, and these thoughtless ones have left the shelter of their Father's house and gone out, they know not where. Who will baptize their children, comfort them in the hour of sorrow, and bury them when dead—Mr. Howland? No! no! Why then should he come between precious souls and those whom God has called to perform these duties for them? Their ministers are becoming strangers to them. All thoughtful people will say that the course pursued by Mr. Howland is subversive of all order, and in the end must seriously injure the persons whom he is pretending to help.

"Another very serious objection, in my judgment, is that Mr. Howland employs a number of preachers—the language they use shows they are mostly very ignorant men; this is bad enough; but, worse still, we have no guarantee as to their moral fitness. They may be very good, and they may not be so good, but in every case we ought to know. Those who go in and out of the homes of our people, who are permitted to meet freely and confidentially young and unsuspecting girls, ought to be men of known and approved character.

"I would advise our good people to keep to the old paths. Do not become political stepping stones for ambitious and self-seeking, but professedly very modest men. If Mr. Howland wants to preach let him preach to Mr. Blake, and if Mr. Blake wants to preach let him preach to Mr. Howland, and if each succeeds in converting the other, then the legal profession and the business men of the city will be quite willing to subscribe for the continuance and extension of so good a work.

It is needless to add comments upon this able, manly, Christian letter. We ask those churchmen who for certain reasons we can respect, give their support to Wycliffe College, whether they approve of the influence of that institution being thrown into a movement which is a direct attack upon parochial interests? Do you clergy and laity desire that the young people of our churches shall be "led away by novelties and silly sentimentalities; by free feeds and simpering smiles, and the numberless "endearing attentions" of the Treasurer and chief patron of Wycliffe College? Do you desire a schism to prosper? Do you deem it well to let our members be seduced from their attendance at Church and Sunday School in order to attend services and Holy Communion conducted by laymen and dissenters? If you

do not desire this miserable attack on the parish system to prosper, it is your duty to withdraw from those who are thus walking disorderly and bringing evil and shame and damage upon the Church.

## CHRIST OUR PRIEST.

WE proceed to-day to treat of CHRIST'S priestly office—"Called of God an high priest after the order of Melchizedek," as distinct from the order of Aaron. It is an office, the functions, privileges, and responsibilities of which were well understood by the House of Israel; and though, as the Epistles to the Hebrews explains, the priesthood of Christ differed essentially from that of Levi, it was because the former is the reality of which the latter was the shadow, but of which it was a true type and illustration.

Under the law, the high priest was the prince of priests. His office was the loftiest among the Jews, as he alone might enter the Holy of Holies, and so he stood nearer to God than any other man of the race. He, as well as Melchizedek, was thus a special type of the Son of God, who is now our great and only High Priest, who has entered within the veil into the presence of God for us. As such he was anointed with the Holy Ghost for the work of man's redemption. He was consecrated the King and Prophet as well as the Priest of His people, that in all things He might have the preeminence. As Priest He made the atonement between God and us. Though He had the authority of priest in the days of His humiliation, He did not enter fully upon the perpetual exercises of this office till He sat down at the right hand of God.

The high priest under the law had not wholly fulfilled his office, on the great day of Atonement, until he had been in the Holy of Holies, to sprinkle the blood of the victim before the mercy-seat. So Christ would not have been a perfect high priest, unless He had entered heaven, "there to appear in the presence of God for us." He pleads before the throne, the true mercy-seat, that blood which He shed upon the cross. As the high priest returned from the Holy of Holies when his work was done, so the Lord Jesus, when He has accomplished the number of His elect, will return to gather them to Himself. The priest under the law burnt incense, and our great High Priest offers up our prayers as incense. Like Melchizedek, He is a blessing—as well as a sacrificing—priest. It is necessary that our great High Priest should be in heaven, as all our spiritual and heavenly blessings are to flow from thence.

The Apostle in the Epistle to the Hebrews opens up Christ's priestly office. It is His priesthood that gives life and power to His offices of Prophet and King; just as under the law the crowned mitre, and the Urim and Thummim, representing the kingly and prophetic office, were placed upon the high priest, who was a type of Christ. In the Book of Revelation we find the Son of Man represented as clothed with the priestly robe and the golden girdle, which we assume to represent

the curious girdle of the ephod. This was the fountain of His other titles in the addresses to the seven churches: "He that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks." "The first and the last, which was dead and is alive." "He which hath the sharp sword with two edges"—all representing the ever-living and only priest of His Church. When he hung on the cross, the sins of all believers, past, present, and future, were laid on Him. The Father accepted this finished work. Christ gave Himself as an offering and a sacrifice. Sinners rejoice to know that the Lamb of God has taken away all sin. Christ's priestly office is the rich treasury from which we derive all grace and all comfort. "For in that He Himself hath suffered, being tempted, He is able to succor them that are tempted." His intercession, which belongs to His priestly office, prevails with God for our comfort, and He succors us in the hour of temptation by His Spirit.

The high priest went alone into the Holy of Holies, and so our great High Priest went alone into heaven where He ever liveth to make intercession for us. There is one further passage which demands notice in this connection. "Unto Him that loved us and washed us from our sins in His own blood, and hath made us kings and priests unto God and His Father; to Him be glory and dominion for ever and ever." This priestly and kingly dignity is conferred on all who have been washed from their sins in the blood of Jesus, by virtue of their union with Him. All the people of God are a royal priesthood; not by virtue of the outward sign of baptism merely, but by the blood of Jesus and by the power of the Holy Ghost. As He entered into heaven for us, we too have boldness to enter into the holiest by His blood. We too are priests unto God, and as such must have sacrifices to offer: even the "sacrifice of praise and thanksgiving;" "the sacrifice of God is a broken spirit;" a sacrifice which "He will not despise." The Church bids us "offer and present unto God, ourselves, our souls and bodies, to a reasonable, holy, and lively sacrifice," which we believe that He will accept "as our bounden duty and service, not weighing our merits, but pardoning our offences through Jesus Christ," who has wrought out salvation for us, and has also wrought all our works in us.—*Churchman.*

A WORD IN SEASON—TO THE MINISTRY AND LAITY.

(NUMBER 2.)

NEXT, after a crucified and eternally living Christ, and a divinely revealed Gospel, and a divinely instituted Church, the first necessity of the cause amongst men is *an increased, devoted, educated, consecrated ministry*—all alive with the spirit of the work and given wholly to it—alive in faith, alive in hope, alive in charity; alive, (though perhaps not extraordinarily gifted) in intellect, alive in will, alive in appreciation of the work to be done, alive in determination to do it, alive in judgment, alive

in common sense, alive in sympathy, alive in the body and its faculties. There is nothing very rare, certainly nothing exceptional or impracticable in any of these qualifications. There is no occasion, very often, in the Pulpit, for eminent genius, or remarkable eloquence, or prodigious learning. It is questionable whether, on the whole and in the long run, these things tend much to the healthy growth and steady spiritual prosperity of a christian parish. If God sends them—well; if He withholds them, as in most cases he does, very likely it is better. The point is, to be persuaded that we need for the ministry, and for the mighty and inspiring work, which is now lying before the ministry, just as it was when Jesus looked out over the hills and valleys of Judæa, we need only just such young men, and make up of just such material, as are found in families amongst us, to raise up and carry forward Christ's kingdom to unprecedented advancement and glory. They want nothing but instruction, encouragement, support, opportunity, to make them efficient laborers, earnest preachers, skilful organizers of church work—burning and shining lights, with multitudes willing and thankful to rejoice in their light. There are a thousand such young to be had, at this moment, in the common schools of this land. Give us but *one-tenth* of that thousand and we would see the waste places sing, and the dry bones live, and the sluggish population stir and throng the mourning highways, and the doubtful look up with a new light in their eyes, and the chancelled churches rise along the roadside, from the sea to the river, and from the river to the tops of the hills. We may talk of wanting a hundred other furnishings. But far more than all these we want *men—men that are men*—and men who can say, "I count all things but loss for the excellency of the knowledge of Christ," to go and preach, with living lips, the unsearchable riches of Christ. "Pray ye,"—let all of us pray—that the Lord would send, and the church bring them to their work!

BOOK NOTICES.

EVERY DAY FABLES.—*The Door Mat and the Scraper.* Published by S. P. C. K. Agents Messrs. Rowell & Hutchison, Toronto. A series of cheap illustrated books for children, full of fun and wisdom.

OUR INSECT ENEMIES, by T. Wood. Rowell & Hutchison, Toronto. This also is a S. P. C. K. book, and a highly valuable one, especially for farmers and horticulturalists. It is well known that there are ways and means of checking insect ravages, but the first requisite is just such knowledge as this work gives, both in facts and pictures.

BOUND WITH A CHAIN, by Orona Temple. Rowell & Hutchison. This is a story book, which having the stamp of the S. P. C. K., may be relied upon as of sterling merit.

SCHOOL ROOM ADDRESSES, by Archdeacon Norris. This is a bundle in neat form of ten very pithy, short, simple addresses to children on a variety of moral topics and points of biblical interest. Would be of much service in family circles and for class reading. May be had of same publishers as above.

GOETZ JAGER'S SON.—A bright, lively story by H. J. M. G.

TILL THE DAY BREAKS, by F. Travers. This is a story of a Canadian Mission, published by the S. P. C. K. The narrative is doubtless founded on facts, it pictures the circumstances of many of our missions, very vividly, and sets forth how much may be done to lift up the Church before the people, even under most discouraging circumstances, by those who take a firm stand on Church principles, combined with a gentle, sympathetic bearing to gainsayers.

TOADS AND DIAMONDS, by Mr. Bramston. A story with title suggested by Shakspeare's play touching the precious jewel in the toad's head. That, of course, is a mere phrase, it serves well however as a simile, and this little book conveys the same moral in an interesting and instructive manner.

A HERO POET.—This is a brief sketch of Körner the hero poet of Germany. Will serve to show our children how intense is the love of country, and how ennobling. When will Canada inspire the passionate devotion of her children? Never! if sectional ideas and interests are cultivated.

DUST HO! PICTURES FROM TROUBLED LIVES.—This work contains a number of sketches from the lower strata of society into the darkness of which the light of christian love is now shining.

A WIDER WORLD, by Orona Temple.—Another story book, short, graphic and instructive. The whole of the above are on sale by Messrs. Rowell & Hutchison, and are particularly suitable for New Year's presents to young people. We have also received the Teacher's and Scholar's editions of Lesson Notes, published by Messrs. Fink & Wagnalls, New York. The matter is carefully prepared for teaching and learning purposes.

THE LIBRARY MAGAZINE, published by John B. Alden, New York. Price \$1.50 per year. The December number is especially interesting. The selected articles are by Canon Farrow, the Bishop of Carlisle, Cardinal Newman, and other able writers.

MESSRS. ANSON D. RANDOLPH & Co., 900 Broadway, New York, send us a variety of elegant gift tablets illustrated. The verdict of a young lady would be, "Just too lovely for anything."

A SYNOPSIS CHART OF THE PRAYER BOOK REVISIONS.—This is a large, well printed sheet, compiled and published by the Rev. O. Fair, D.D., Baltimore, Md., who devotes the price, \$1, to a clergy fund. The chart is highly valuable, the information it sets forth is of great interest, and most readily to hand for reference purposes. We wish Mr. Fair a large sale.

SUFFICIENTLY INSTRUCTED, complete lessons on Bible and Prayer Book by Rev. O. Fair, D.D. Teachers will find this a capital little handbook full of helping hints and forms and facts. The price is only a few cents, may be had of Rowell & Hutchison, Toronto.

CATHOLIC VERSUS ROMAN.

REV. JOHN LANGTRY, M.A., REPLIES TO ARCHBISHOP LYNCH.

On Sunday evening, November 15th, Rev. John Langtry, M.A., rector of St. Luke's Church, Toronto, delivered the sixth of a series of sermons in reply to a lecture delivered recently by Archbishop Lynch, on "The difference between the Catholic and the Protestant religions." The rev. gentleman selected as his text a portion of the 3rd verse of the general Epistle of Jude:

"It was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints."

The rev. gentleman said: It is a duty to examine with unceasing care, the spaciousness, and beauty, and strength, and structure of the Church of God, that we may be able to defend and maintain it, and may hand on to the generations to come a true conception and description of the Divine architecture. The words of the text call us to another duty: to contend with all our might for

the propagation and preservation of the deposit of truth, the faith—the definite revealed doctrines that have been entrusted to the Church as the pillar and ground of the truth, to witness to and to keep. There is danger, as we have seen, of unhallowed hands meddling with the Ark of God, the outward structure, and changing and overturning the divinely appointed constitution of the one body. There is danger, the text tells us, of indolent minds holding the truth in unrighteousness, of impure minds corrupting the faith, of unbelieving minds subverting it altogether. Against each tendency in ourselves, and in others, we are here bidden earnestly to contend. I have given proof enough already that the Roman Church has fallen into the snare first named, and that she differs widely—one fears almost fatally—from the divinely constituted order and harmony of the primitive Catholic Church. By a law of unbending sequence, as history seems unquestionably to indicate, she has fallen into the second snare as well, and has corrupted, overloaded, and obscured the faith once delivered to the saints. I intend to invite your attention to two or three points—I cannot cover the whole field—in which the Roman Church differs from the Catholic Church in doctrine and in practice. We saw last Sunday that it was the climbing ambition, the greedy lust for worldly wealth and influence, by which whole generations of Popes were possessed that led them to labor on with unscrupulous persistency and unceasing toil till they had, at least largely, succeeded in subverting the primitive constitution and government of the Catholic Church. It was precisely the same greed of power that led them to tamper with the Catholic faith, and to debase the worship of the Catholic Church by the allowance of heathen sentiments and practices. This grew naturally out of the consuming desire of the Roman Pontiffs to extend at first their patriarchal and appellate jurisdiction, which brought them in large revenues, and then to extend the Papal sovereignty—when that idea was conceived—over the whole Church. In order to conciliate the heathen, and make it easy to induce whole tribes and nations to enter the Church of the Roman obedience, heathen customs and sentiments were winked at, or openly allowed. This is no fancy of my own. It rests upon the very substantial authority of Pope Gregory the Great. In instructing Augustine of Canterbury how to act towards his Saxon converts, he says, "Let this be done: as these people have been in the habit of slaying many cattle in the sacrifices to their demons, so for their sakes ought there to be some solemnity, the object of it only being changed. Then, upon a dedication or upon the nativity of some of the holy martyrs let it be permitted to make arbors with the branches of trees round what once were but heathen temples. Then celebrate such solemnities with religious feasts so that the people will not immolate animals to demons, but slay them and partake of them with thanks and praises to God."

For be it remembered that it is not possible to deprive those whose minds are hardened of all things." And then, in justification of his advice, he says: "When the Lord made Himself known to the people of Israel in Egypt, he still reserved for His own use the sacrifices which it had been accustomed to tender to the demons, and even commanded them to immolate animals in His honor, so that as their hearts changed they would lose one portion of the sacrifice; that whilst the animals were immolated as they had been immolated, yet being offered to God and not to idols, the sacrifices may no longer be the same." The advice with the illustration—of very questionable theology—shows that it was the policy of Rome even in that early day to minimize in the minds of the heathen the extent of the change they would have to make in becoming Christians, and so to conciliate them by retaining many of their customs. The same spirit controlled the whole action of the Roman Church with regard to the worship of images, angels, saints and relics. One of the most frequent reproaches flung at the early Christians by the heathen was that they had no images among them or in their places of worship. (C. Cels., viii., 17.) Cæcilius (Ap. Minuc. F., p. 19), asks, why have they no known images? And so Arnobius (L., vi.) says to the heathen, Ye are wont to charge us with the greatest impiety that we set up no images or likenesses of the gods. The statements of Origen, Tertullian and Minucius attest beyond all dispute that images of every kind were utterly disallowed in the Church of their day. Benedictine (Roman Catholic) editors of Origen sum up the principles of the early Christians in this brief sentence: "They held that no image of God was to be made." What avail images, asks Tertullian, which are the monuments either of the dead or of the absent? St. Augustine denies that Christians had images in their churches. (Im. p. p. 113 6.) The testimony of the whole primitive Church is overwhelmingly against the worship of images. Even Pope Gregory writes to Serenus, Bishop of Marseilles, that he had heard that Serenus, seeing certain persons worshipping images, had broken those same images in the church and cast

them out, and says, I praise you in this that nothing made with hands should be worshipped. He then draws a distinction between the use of pictures, as a means of instructing the unlettered just as they are used in our Sunday Schools now, and the abuse of worshipping them, and advises that they be retained to the former end, and care be taken that the people sin not in worshipping the picture. This advice was widely acted upon; and so, under the plea of conciliating the heathen on one hand, and of instructing the ignorant on the other, the system of venerating images grew to such excess in the eighth century that three Emperors, Leo the Isaurian, Constantine Copronymus, and Leo IV., took measures for removing images from churches, and suppressing image worship by force. These measures were strongly opposed by Popes Gregory II. and III., who stirred up rebellion against the Emperors, and so Constantine assembled a Council at Constantinople in 754, which declared that all worship of images was contrary to Scripture and the sense of the Church in purer ages; that it was idolatry, and forbidden by the second Commandment. They also maintained that the use of images in churches was a custom borrowed from the Pagans; that it was of dangerous tendency, and ought to be abolished. But in the year 780 the Empress Irene succeeded to the control of the Eastern Empire, and entered into league with Pope Adrian. They held another Council at Nicaea, to which only bishops favouring the use of images were invited. This Council decreed that the cross, the images of Christ, Mary, the angels and the saints were entitled to the worship of veneration; yet that they were not entitled to Divine worship, Latria, properly so called. The report of the proceedings of this Council, though approved by the Pope, kindled a flame of furious opposition throughout the Churches of the West. The English Church, under the guidance of the learned Alcuin, led the way, and at the Council of Verdun (St. Albans), 798, denounced the image worship which this Eastern Council had sanctioned "as a thing which the Church of God utterly abhors." In the next year the great Council of Frankford was held at the summons of the Emperor Charlemagne. It represented the whole Western Church, England, France, Germany, Spain and Italy, including legates from the Pope, and it condemned as "execrable in the Church of God all worship, adoration and service of images." And so the Council of Paris, in 824, in discussing this subject, denounced the absurdities of Pope Adrian, who, they say, "had commanded a heretical worship of images." Thus the whole Western Church formally and emphatically reject the doctrines of the pseudo Nicene Council, and declare what up to that time had been the doctrine and practice of the Catholic Church. And that decision stands unreversed to this day as the law of the Western Church. In spite, however, of this formal rejection, this heathen superstition revived amongst the half-instructed converts from heathenism, and grew apace, just as the Papal power grew, until it absorbed very largely the devotions of the people. I am aware that Roman Catholic controversialists deny that any real worship is paid to images, and that they are merely regarded as edifying memorials of those whom they represent. But when we know that the common people are taught to bow down before statues and pictures of our blessed Saviour, of His virgin mother, and His saints and angels, though we are told that they make no prayers to the images, but to those of which they are images, yet, we ask, wherein does such worship differ from idolatry? The heathen, as we learn from St. Augustine, protested that they did not pray to the image, but to god whom the image was meant to represent. So that the very essence of idolatry is to worship God through the medium of an image or representation. It is against this very sin that the second commandment is directed; and it is no doubt the consciousness of this fact, whatever explanations may be offered, that lies at the root of the Roman mode of teaching the commandments, so as to slip the second commandment altogether out of sight. And so it comes to pass that not one Roman Catholic in a million knows or is taught that image worship is sinful and can be abused. Nay, eminent Roman divines have taught unchecked that to the very images of Christ was due the same supreme worship which is due to Christ Himself, even that Latria with which none but the Holy Trinity and the Incarnate Word must be approached. Bellarmine, who himself took a hesitating course and held that Latria was only improperly and by accident due to an image, yet tells us that the opposite opinion was held by Thomas Aquinas, Cajetan and Benedictine, and he himself says that "the images of Christ and the saints are to be venerated, not only by accident and improperly, but also by themselves properly; so that themselves terminate the veneration as in themselves considered, and not only as they take the place of their examples." Azorius, the Jesuit, says that the image is to be honored and worshipped with the same honor and worship as that with which he is worshipped whose the image is. (So. Azor. Just., Mort.

Tom., 1 Let. ix., c. 9.) And Thomas Aquinas says, "The same reverence should be displayed towards an image of Christ as towards Christ Himself; and seeing that Christ is adored with the adoration of Latria (i. e., supreme religious worship) it followed that His image is to be adored with the adoration of Latria. (Summa. ii., xxv., 8.) Again, the cross is adored with the same adoration as Christ, that is with the adoration of Latria, and for that reason we address and supplicate the cross just as we do the Crucified Himself." If this be not to break God's commandments and teach men so, then it is hard to see how God's commandments can be broken. Even the enlightened heathen seldom went so far as to believe the worship due properly to the idol itself, and not merely to its original and prototype. Roman Catholics insist that there is no idolatry in this teaching and practice. It may be so; but if so, it is quite impossible to tell what the term idolatry means. At all events, we see plainly enough from the quotations given that the Roman Church of to-day differs very widely on this subject both from the doctrine and practice of the Catholic Church of the first eight centuries.

(To be continued.)

## Home & Foreign Church News.

From our own Correspondents.

### DOMINION.

#### ONTARIO.

**CARRYING PLACE.**—The new Church of St. John, which has been in process of erection for nearly four months in the above village, although not completed, was formally opened on Thursday last, 17th inst. (December.) The whole service with slight exception was rendered chorally by the choir of Trenton. It is encouraging to know that this feature was highly appreciated by the numerous congregation, composed almost exclusively of a rural people, to whom it was entirely new. The Ven. Archdeacon Jones preached an extremely interesting, instructive, and edifying sermon, which was listened to with breathless attention for nearly an hour. The proceedings terminated in a short adjournment to the parsonage by the choir for refreshments. The beauty of the buildings and its many unusual and striking points elicited much commendation, and the expression of a hope that they may be repeated in future similar erections. The congregation very gratefully acknowledge the extremely liberal and unsolicited contribution of \$400, from Mrs. Cochran, of Belleville, and nearly the entire balance necessary to the completion of the building given in the most unostentatious manner by its aged and much respected Reuben Young, Esq. Well and truly does the prayer of the prophet here apply: "Think upon me my God for good according to all that I have done for this people."

**MOHAWK MISSION.**—Rev. G. A. Anderson was formally installed as rector of the Mohawk Mission of Tyendinaga, by taking the customary declaration of canonical obedience before the Lord Bishop of Ontario during his visit to Napanee last week. Mr. Anderson was appointed to this parish in April, 1850, by the first bishop of Toronto, and he retained the incumbency until May, 1870, when he was appointed to St. John's church, Iroquois, in the diocese of Ontario. In Nov., 1878, Mr. Anderson accepted the incumbency of Penetanguishene and parts adjacent in the diocese of Toronto, and in 1876 was appointed by the Mowat Government protestant chaplain to the Ontario reformatory for boys, which position he held until at the earnest solicitations of many friends in his old parish, he resigned in May of the present year.

**NAPANEE.**—At a bazaar lately held by the ladies of this congregation, they realized the handsome sum of \$260.

**REWFREW.**—The ladies of St. Paul's Church realized \$160, by a sale of work and entertainment recently. That amount is deposited in the Merchants Bank, as a nucleus of a parsonage fund.

**BELLEVILLE.** A very successful entertainment was held at the residence of the Rev. Albert Geen in aid of the Adolphustown U. E. L. Memorial Church. The rooms were crowded. The programme, which was an excellent one, consisting of music, reading and tableaux, was carried out with spirit and talent. The proceeds amounted to \$50 clear.

TORONTO.

**HARWOOD.**—Miss Thompson gratefully acknowledges a box of very pretty and suitable presents for St. John's Sunday school from the C. W. M. A. S. per Mrs. O'Reilly.

**STR.**—The accompanying clipping is from the *Peterborough Review*, of December 11th, 1885. There is evidently something wrong at Warsaw. The Church of England is generally very careful about her church edifices, not allowing concerts, &c., to be held in them. St. Mark's, Warsaw, is a consecrated church, standing on land, including a cemetery, all dedeed to the Synod of Toronto. Is the Rev. Mr. McNight the incumbent of the church? I do not see his name on our list of clergy. I believe one of the churchwardens is also a delegate to the Synod; how was it that he permitted such a gathering in the sacred edifice with its "loudly encored" singing, &c. I do not think the Rural Dean of Peterborough would sanction such a profanation.

Yours truly,

A DELAGATE TO SYNOD.

**WARSAW.**—On Thursday evening, November 8rd, a sacred concert was given in St. Mark's, Church of England, under the auspices of the choir of the church. The attendance was large, the place being filled in every part. Some disappointment was felt at the non-appearance of Prof. Doucet, of Peterborough, who, it was announced, would be present. It appears that he was suffering from indisposition and on that account was unable to take part in the concert. However, notwithstanding this defect, the programme was both ample and interesting. Mr. Thos. Dunn, of Peterborough, sang "Through the Darkness," by Handel. He has a fine, rich, baritone voice of great power and compass, and from the first note he became a favorite with the audience. He was loudly encored and responded by singing the latter part of the very beautiful piece. The choir gave several choruses in a finished manner, and the quartettes of the Glee Club were each well applauded, one, in particular, meeting with especial favor with the audience. Mr. Joseph Jones had ample scope to exhibit the power of his deep bass voice in the solo he selected and managed so capably. Other solos were interspersed between chorus and glee, the whole making up a very interesting programme. During the evening the Rev. Mr. McNight read the death scene from Scott's *Marmion*. He possesses elocutionary talent in a remarkable degree. He is deliberate and impressive, lacks not fire when the passage demands it. Mr. W. E. Lech, of Peterborough, accompanied the vocalists with good taste, and also contributed an organ solo, Mozart's Gloria, in excellent style. The proceeds, which make up a tidy sum, goes towards paying for a fine new organ, purchased by the church from Mr. F. F. Lumsden.—*Peterborough Review*.

NIAGARA.

**HALTON AND NORTH WENTWORTH RURAL DEANERY.**—An interesting meeting of this Deanery Chapter was held at Oakville, on Wednesday, Dec. 16th, eight clergymen of the deanery were in attendance, and their meeting was favoured by the Bishop's presence. After the morning communion, the day was given up to conference on the subjects proposed to them by the Bishop, and satisfactory conclusions were arrived at upon them. The meeting was closed by service in the handsome new church at Oakville, which was well filled. All were interested and edified by the Bishop's sermon on the text: Rom. xiv., 12, "Every one of us shall give an account of himself to God."

The following arrangement for missionary meetings were agreed to:—Lowville, Monday, Jan. 11th, 1886, at 7.30 p.m.; Nassigaweya, Tuesday, 12th, at 7.30 p.m.; Nelson, Wednesday, 13th, at 7.30 p.m.; Palermo, Thursday, 14th, at 7.30 p.m.; Omagh, Friday, 15th, at 7.30 p.m.; Georgetown, Monday, 18th, at 7.30 p.m.; Norval, Tuesday, 19th, at 7.30 p.m.; Stewarston, Wednesday, 20th, at 7.30 p.m.; Milton, Thursday, 21st, at 7.30 p.m.; Hornby, Friday, 22nd, at 7.30 p.m.; Rockton, Monday, 18th, at 7.30 p.m.; Capetown, Tuesday, 19th, at 7.30 p.m.; West Flamborough, Wednesday, 20th, at 7.30 p.m.; Aldershot, Thursday, 21st, at 7.30 p.m.; Oakville, Friday, 22nd, at 7.30 p.m.

\*Unless a Sunday service is preferred. Parishes in which a Sunday sermon is preferred, the arrangement being left to their respective incumbents:—Ancastor, Dundas, Waterdown, Burlington, Aton.

The deputation will be announced hereafter. It is hoped that the clergy of neighbouring parishes will assist each other.

**MOUNT FOREST.**—*St. Paul's.*—On Thursday evening, December the 17th, a most successful, and in every way, most enjoyable social was given by the lady members of the congregation. It was held at the residences of Mr. T. G. Smith and Mr. Thomas Clarke,

whose houses join, and which, for the occasion, were thrown open, forming one. At 9 o'clock the whole company sat down to an excellent supper, after which they presented their clergymen, the Rev. R. S. Radcliffe, and the Rev. C. G. Snepp, each with a handsome fur coat. The presentation was made by Mrs. W. C. Perry, (wife of Mr. Churchwarden Perry), on behalf of the members of the congregation, and who read the following address:

To the Reverend R. S. Radcliffe, Rector, and the Reverend C. G. Snepp, Curate.

*Reverend and Dear Sirs:*—On behalf of the members of St. Paul's Church congregation, we have to thank you for your uniform kindness to every member of your congregation, and more especially for your sympathy and labour with the sick and afflicted, and the poor of the parish. We also recognize, with thankfulness, your earnest efforts on behalf of our Sunday school. In the services of the church you have been faithful shepherds, ever punctual, and in the pulpit always able and instructive, giving counsel to the wayward, and comfort to the dejected and doubtful. We beg your acceptance of the accompanying fur coats as a Thanksgiving offering, and slight token of the very high esteem in which you are both held by your people. Trusting their acceptance will afford you as much pleasure as it has given us in presentation, and that you may both be long spared to live with us as our spiritual guardians and advisers. Signed on behalf of the congregation. M. W. Perry, Alpha Smith, Margaret Smith; December 17th, 1885.

The clergy, who were deeply moved, then thanked the kind donors for their handsome and useful presents, and stated that they hoped that the good will and kindly feeling now existing between themselves and people as shepherds and flock, would remain firm and ever be one of the leading characteristics which would mark their ministry at Mount Forest.

**DUNVILLE.**—*Bequest.*—By the will of the late Mrs. A. Thewlis, after payment of several large legacies to relatives, the balance, arising from the sale of certain property in Dunville, probably over \$2,500, will be given to the building fund of the proposed new St. Paul's church in that town.

**DUNDAS.**—Rev. Mr. Irving, of Guelph, has declined to accept the position of assistant minister of St. James' church, Dundas.

**ACTON AND ROCKWOOD.**—A series of special mission services will be held in this mission in January next, by the Rev. F. E. Howitt, of Stoney Creek, at the request of the Rev. W. J. Pigott, rector.

HURON.

**DURHAM.**—Just before leaving this place the wife of the late incumbent, Rev. T. R. Asbury, now of Delaware, was made the recipient of a beautiful gift. It was presented by Mrs. Paricer, wife of the incumbent's warden, on behalf of herself and other friends; and consisted of a silver cake basket and fruit stand of very elegant design. Intended as an expression of their regard and esteem, the gift was highly appreciated by Mrs. Asbury, who hold her friends in Durham in affectionate remembrance.

**ST. MARY'S.**—St. James' Church, which stands on the most beautiful and commanding site in town, has been remodelled and modernized, and a beautiful proportioned tower has been erected. The roof has been raised some fifteen feet, a row of buttresses has been added to each side, a neat and comfortable porch placed in front of the entrance door, while the massive tower, rising over eighty feet and surmounted by four finials, gives a grand and striking appearance to the whole structure. The building is finished throughout in the early Gothic style of architecture, and is a credit to its congregation. The walls are finished inside in rough stucco, to resemble stone work, and the principles supporting the roof are in harmony with the style of the building. The arch at the entrance to the chancel bears the following appropriate inscription, taken from Psalms xxiv. 1: "The earth is the Lord's and the fulness thereof; the round world and they that dwell therein." The chancel itself is simply beautiful. The frescoing, which was done by Mr. John Willard, is artistic in design, rich in color, and perfect in finish. The windows are of stained glass, of a superior quality, and of beautiful design, and cost about \$600. In the Western gable is a large and beautiful memorial window bearing the inscription: "In memory of Arundel Hill, who died May 29, 1870. Erected by his wife F. S. Hill." This beautiful window cost the giver \$100. Ample provisions have been made for heating, lighting and ventilating the building. The heating apparatus was supplied by Mr. Jas. Chalmers, and the gas fixtures by Keith & Fitzsimmons, Toronto. The church will be well lighted by

two immense, eight-light chandliers in the body of the church, one handsome four-light chandler in the chancel, and four double-light brackets. The seating capacity will accommodate 300 easily, and on special occasions as many as 500 can be accommodated. The Ladies' Aid in connection with the church, with a worthy desire to aid in the good work, have expressed their intention of covering the entire floor with carpet. It is also the intention to have the pews cushioned at a later period. A magnificent organ has been purchased at a cost of \$1,100. The stone work was done by Messrs. Clyde and Elliott, the carpentering by Falconer & Morrison, the plastering by Mr. F. Patterson, and the painting and glazing by Mr. J. Willard. The excellency and promptness with which the different works were done, is creditable in a high degree to the different men engaged. The reparations which the church has undergone, the additions and beautifications, have cost in the neighbourhood of \$7,000, but they have left the church one of the most beautiful and substantial buildings in the town. The reopening services on Sunday the 20th inst., were most successful, crowded congregations. The services were as follows: Morning and evening prayer, and litany service in the afternoon. The Bishop preached most acceptably at each service.

ALGOMA.

**PORT CARLING.**—The incumbent of St. James', most thankfully acknowledges the receipt of a box with presents for the children of the Sunday schools in his mission, from the C. W. M. A. Society, of Toronto.

Correspondence.

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

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

THE CLERGY TRUST.

LETTER No. 7.

**SIR.**—Dr. Beaumont states, "if the question had to come over again, I should be one of the last to vote for such a canon, under any pretext." As it is with the moral aspect of the question I am dealing, and not with the legal result at its present stage, which may or may not be finally maintained by the judiciary, it is fair to conclude that the doctor endorses the principle for which I am contending, that the Synod of 1876 acted unjustly towards the clergy. If so, we are agreed upon the morality of the proceeding, and which has the endorsement of those who, with unbiassed minds, have considered the question. This is what I have been labouring to establish. As to the solution of the financial difficulties of the diocese, the doctor is mistaken. He proposes to "throw the whole of the sources of the revenue of the diocese, into one common Diocesan Endowment Fund." This is impracticable, because there are specific trusts which could not be alienated, except by Act of Parliament, from the purpose for which they were given. Again, the voluntary contributions of the people could not be dealt with on the basis of an endowment, because of their precarious nature, the element of certainty being wanting. To solve such a problem would necessitate every bequest of the Church being determined, not by the donor, but by the Synod, and the incentive induced by sympathy for any special work could not operate. It would substitute a general interest for local effort. But it is a local benefit which inspires a spirit of energy, activity and liberality in church work; this may indeed be an imperfect christianity, but from the action of the Synod of the Huron diocese in the past, there is not the slightest appearance of a return to that primitive state, when "the multitude of them that believed were of one heart and of one soul; neither said any of them that ought of the things he possessed was his own; they had all things common." What an ideal conception of virtue it would be for the Government rectors and their congregations to come forward and say, take our endowments for we long to "bear one another's burdens" and so "fulfil the law of Christ." This may be the doctrine and practice of the millenium, and if such a sign is requisite to herald that period, there is no reason to suppose that the diocese is looking for it. But what is the practical solution of our present financial difficulties? I imagine it will be found in that equity of procedure, so emphatically declared by Him who is the wisdom of God, that for righteous government it is necessary to obey the law which says, "Whatsoever ye would that men should do unto you, do ye even so unto them." This I understand to be a practical adaptation of the existing condition, so that the justice of lawful claims is maintained. Herein is the science of all government which

brings into exercise the various endowments and gifts bestowed upon men, so that the general good is served by a recognition and maintenance of individual right. The evil of government is a party spirit because it seeks its own benefit at the expense of others. The financial difficulties at the present existing were almost unknown when the temporalities were managed by a society separate from the Synod, the elements of which served to check and frustrate partyism in permitting and encouraging all who were so disposed, to contribute their individual gifts and attainments for the good of the Church. The Synod is largely made up of delegates who are not chosen for their business qualifications, but for the earnestness of their piety. But the well being of the Church requires such a condensation of diocesan effort as will seem to unite her members in that mutual confidence, which is the bond of sympathy. It is the union of the temporalities with the Church's spiritual work, which served to bring about the perversion of a great diocesan endowment, and tended to determine the stability and permanence of a settled diocesan ministry, because the alienation of the Commutation Fund from the clergy, checked the voluntary gifts of the people by their neglecting an imperative duty in making provision for the Mission Fund, inasmuch as "they took up that they laid not down and reaped that they did not sow." The clerical endowment was utilized to meet the obligations of the laity.

The Parsonage,  
St. Mary's, Dec. 13th, 1885.

To be continued.

#### LAY HELP.

SIR.—A writer in your paper requires information on this subject. Thirty years ago I was living in a village in New Zealand, there were three government school houses within a radius of about six miles from the parish church—the Church of England—I should rather say of New Zealand—had sufficient life in it to be the first to apply for the use of those schools on Sunday. Lay readers officiated in those places, and on the first Sunday in the month congregations went to the parish church for the Holy Communion.

The late Bishop Selwyn told me of a far away settlement where on his first visit, a lay reader presented him with an organized congregation, Sunday school and candidates for confirmation. Bishop Kipprevis to that, told me of a similar case in California, the lay reader being a military officer, doubtless the same has been done in Canada.

In 1865 the late Archbishop Hale, of London, England, published a pamphlet on the revival on the diaconate, and an association was formed for the revival of lay orders in the English Church. Then, the difficulty was the jealousy of the clergy, now the Bishop of Lichfield stated that the want of ministers is so imperative, that he was going to licence lay readers to preach in consecrated buildings. Twenty years have passed, and in London, Eng., alone, there are some 5,000 lay readers. Lay readers are being educated, they go down to Oxford for ordination during the vacation, and the Church army soldiers also go through a course of training.

Of course, people, who are ignorant of church history will look upon any revival of the "ardines mimories" as a step towards Rome, but in England they are being restored under other forms more in accordance with the modern requirements of the Church. And in Canada we took a step in advance when the Provincial Synod passed a canon which revived the Primitive Diaconate:—Which is absolutely needed for the administration of the Holy Communion in large congregations, and other functions which cannot be performed by a layman.

We want many things in our Canadian Church, but the root of all is the Spirit of God. Let us pray earnestly for a share of the Pentecostal outpouring of the Holy Ghost which is blessing our Mother Church, and all will yet be well. We shall have lay readers and lay workers, and above all unity in the bond of peace.

Yours, etc.,  
Toronto, Dec. 18th, 1885, CONTINUED.

#### SYNOD GREETINGS.

SIR.—I used too strong an expression in my last letter on this subject when I called the greater excommunication "total separation—entire exclusion from the Body of the Faithful," and would withdraw it. I should have said, total separation—entire exclusion from the comfort of communion with the Body of the Faithful. Hooker has very clearly proved that there is no authority whatever short of the final judgment for the total rejection of any from the Catholic Church who have entered it by baptism. The power of the keys does not forestall the final judgment.

This power is, for the admission into, and the government of, the Church, the imposition and removal

of the penalties of the Church, for the edification and improvement of her children, the authorities of the Church, clothed with this power, must use it according to their judgment. He who refuses "to hear the Church," may be considered, if such authorities direct "as a heathen man and publican," but even then he does not actually become a heathen; he is still within the Catholic Church, though as a disgraced member; else were his sin irremissable, for the sacrament of admission can never be repeated. But the Church authorities in the matter of Synod Greetings did not see fit to use their power, and I think very wisely, had it been used in times past for the correction of many who conformed to Apostolic order, there would not be so many members of the Catholic Church indifferent to Apostolic authority in our own time. The direction of St. Polycarp to the Philipian Church, as to the judicious use of this power is a proof of the true tenderness of the early Church in its exercise. He says "I am greatly afflicted for Valens who was once a presbyter among you, that he should so little understand the place that was given to him in the Church.

Wherefore, my brethren, I am exceedingly sorry both for him and for his wife; to whom God grant true repentance, and be ye also moderate upon this occasion, and look not upon such as enemies, but call them back as erring members, that ye may save your whole body, for by so doing ye shall edify your own selves. Not the whole power of the Catholic Church can hardly remove any offending member; she may by the exercise of the power of the keys withhold communion, but she cannot cut off from the Body of Christ entirely; she cannot undo the sacrament of regeneration.

The author of the Hebrews (vi. 6), does not use a word meaning a total falling away, a falling by the way, and it is impossible to renew such again by means of regeneration.

Such may be delivered over to Satan by excommunication, but "for the destruction of the flesh that the spirit may be saved in the day of the Lord Jesus," (1 Cor. v. 5). It is a power to be used for the good of the punished themselves; and as far as the Church Militant is concerned, baptism is indefatigable. A certain power is given by God to the Church, for the government of her members, and this power is to be used at the discretion of the authorities of the Church.

In the matters of Synod Greetings, these Church authorities in the diocese of Toronto, came to the conclusion that they would treat these bodies of baptized Christians as fellow members of the Catholic Church; the fact that we differ from them on very important points, is so notorious that there could be no mistake as to the meaning of the act, or any danger of the sacrifice of principle.

Granted, the brotherhood of every baptized believer in the Holy Trinity, one with another in the Catholic Church, and what but good can come from the practical expression of it?

The acknowledgement of, nay, more, the insisting upon, this grand truth, is in no way inconsistent with the most scrupulous and conscientious conformity to, and the most vigorous defence of Apostolic order. I think with Dr. Carry that the emphatic assertion of this "brotherhood" would be a great incentive to peace and unity among Christian people.

Yours truly,  
W. B.

#### EXACTING ALGOMA.

SIR.—The "Dominion Churchman" is assuredly the friend of the suffering, whether clergymen or laymen. The Bishop's explanatory letter concerning Mr. Crompton is truly painful. Would that it had never seen the light. Every intelligent person must mark the absence of a brotherly sympathy. Its burden is: that for "bread it gave a stone." I will review it. It was ostensibly written for two reasons, viz.—in justice to the writer, and to "those who contribute out of their poverty—sometimes for the support of Algoma." The Bishop will not forget that the contributions of the poor for Algoma, are as much for his own support as for that of other clergymen in the Diocese. There are four reasons given as justifying the withholding of a pittance from the stipend of a faithful missionary of long service, and who, I suppose, does not receive more than a beggarly support at any time. I will take the reasons seriatim: 1. Mr. C. understood that the funds were not designed for missionaries whilst enjoying recreation. What authority has the Bishop for saying that? Is not reasonable recreation necessary for a hard working missionary? Is he not mentally and physically recuperated thereby, so necessary for the further discharge of duty? Is not this recognized in every calling? Is four months too long for a trip to England after 10 years of toil? It does not appear that it was all recreation, for the Bishop says the "S. P. G." paid his actual outlay, nothing more, whilst laboring in their behalf. 2. Mr. C. recognized the arrange-

ment; of course he did, like an honorable man, if he had assented to it. The question is: what moral right had the Bishop to ask a poorly paid missionary to assent to such an arrangement? The missionary had either to submit, or forego the lawful, and I conceive necessary, recreation. It was submission for the time being to a superior force, but which does not make null and void a lawful grievance. The words italicized by the Bishop, "from which date my salary is to be dated," might properly have been used by Mr. C. in holy irony. 3. The Bishop says Mr. C. sustained no pecuniary loss; but it is clear he lost his stipend during his absence, for the payment of travelling expenses is not a set off. For the horse argument, alas! 4. Mr. C. is the only missionary who has gone to England during the Bishop's episcopate. This withholding of a small stipend, therefore, is to be a precedent for the benefit of faithful and devoted men should they go to England. Faithful men are likely to beg admittance into Algoma, and like a trusty animal live upon its luxurious pastures. The Bishop says if it had been his brother's case, it would have been the same. I tell the Algoma Bishop it was his brother's case, and in a higher sense than any earthly relationship. But leave the brotherly love alone, for it is a thin commodity with some people. I ask the Algoma Bishop what he would have done, not in his brother's, but in his own case? When his Lordship went to England, did he forego his own, as compared with Mr. C's, luxurious stipend? That is the test, without any nonsense. I remind the Algoma Bishop that his own stipend, as paid by the other dioceses, largely draws from the mission fund; and consequently the "contributions arising out of poverty," he shares with others. I remind the Bishop of Algoma that the missionaries in the diocese are poorly paid, yes, insufficiently remunerated; they are faithful men, and abide at their posts; cut off from congenial associations in many cases, yet they struggle on awaiting patiently for the Master to call them from labor to rest. Ought the thought to enter the mind, that such men should be even permitted to agree to such a hard fitted bargain, although willing perchance to do so? Is the Algoma Bishop forgetful that he enjoys a stipend of some four thousand dollars a year, a palatial summer residence at the Sault, which is attractive, for recreation enjoyment a yacht which affords pleasure whilst performing his duty, and during the inclement season of the year is comfortably domiciled in the queenly city of Toronto. If such an arrangement was lawful with a missionary, would Christian love exact it? In parishes do congregations withhold stipend during a season of lawful recreation? They generally give an additional amount when going to England. Even a lay-bishop could not exact more. To end the matter let us do something. Open a fund for contributions of one dollar to compensate Mr. Crompton, and make the Editor of the DOMINION CHURCHMAN the Treasurer, with authority to pay this hard working missionary the amount withheld from him, and if any balance remains, pay it to the Algoma Mission Fund. I enclose one dollar. Yours,  
JAMES SANGFORD.

#### A WELCOME AND USEFUL VISITOR.

SIR.—Happy Christmas with all the compliments of the season to DOMINION CHURCHMAN, which I miss if it does not arrive by regular mail. You are doing a great work for many of us churchmen, increasing our interest. The research displayed in Dr. Langtry's lectures, and the instruction given to us in the letters on the Commutation Fund, will I am sure give many greater knowledge about our Church and also a desire that there shall be stricter integrity regarding Trust Funds. Reforms are needed in our Church generally, to arrest its downward tendency, especially in the country, with its weekly, or perhaps, fortnightly service. Lay help with freedom and confidence could do much, it could be strictly defined in its legitimate and proper sphere. Few would desire to encroach upon the peculiar functions of the Priesthood, but it ought to be provided against. Yours,  
INQUIRER.

#### THE BISHOP AND MR. CROMPTON.

SIR.—I have just read Mr. Crompton's letter in your last issue, and marvel that he should pen, much more publish, such a tissue of evasions, inventions and misrepresentations. I have already marked from ten to twelve for future notice. Just now I desire to say that were it only my own personal reputation that was at stake, I could easily afford to ignore such a tirade of bitter and baseless personalities, but inasmuch as my official character is impugned by the imputation of methods and motives, which I detest and abhor, and the interests of my diocese, in the persons of our missionaries, are thereby imperilled, I shall avail myself of the earliest opportunity of contradicting and disproving Mr. Crompton's slanders, though possibly through some other vehicle than the columns



of the Church press. I am fully aware that in declining, as I may, to avail myself of the same channel of communication as Mr. Crompton, supposing it placed at my disposal, the truth must, for many persons, especially among the laity, fail to overtake and expose the falsehood, but even so, better that, in the estimation of such persons, I and my diocese should suffer for a time, if need be, than add to any other misdeeds that of aggravating the mischief wrought to the Church by the mistakes already made. E. ALGOMA.  
Dec., 26th, 1885.

## Family Reading.

### NEW-YEAR'S MORNING HYMN.

BY HENRY FRANCIS LYTH.

Hail to another year!  
The year that now begins!  
All hail to Him who led us here  
Through danger and through sins!

Hail to another year!  
Peace to the year that's past!  
May this one at its close appear  
Less worthless than the last!

Hail to another year!  
Ere round its wheels are driven,  
Each to the grave will stand more near—  
Will each be nearer heaven?

Hail to another year!  
Ere half its race is sped,  
Ourselves, with all we treasure here,  
May rest among the dead.

Hail to another year!  
Though yet unknown, untrod,  
Whate'er may come we need not fear,  
If friends, through Christ, with God.

Hail to another year!  
A year of peace and love!  
Oh! may it prove a foretaste here  
Of endless years above!

### THOUGHTS AND RESOLUTIONS FOR THE NEW YEAR.

In the providence of God I have been brought to the beginning of another civil year. It is a happy fact that the date of our years constantly reminds us of our Redemption, even as our Christian name reminds us of our being Christians, and should make us consider how we are called to live a Christian life.

The year has begun. Let me make a few resolutions concerning my own conduct as a Christian, personally, and let me determine what to do in promoting the good of others.

Personally, then, for myself. Redeemed without merit or act of my own in any way, by the precious blood of Jesus Christ, baptized into the Church of God, entitled to all the rights and privileges of that Church here on earth; let me, remembering these things, resolve what I will try to do.

I. I WILL TRY TO LIVE A PRAYERFUL LIFE.—I do not mean that I will always be on my knees, uttering supplications, but I will, nevertheless, "pray without ceasing." I will endeavour to pray at evening and morning and at noon-day, privately. My prayers may be very brief, but they shall be earnest, reverent, and devout. I will try also to attend the Daily Services of the Church once or twice at least in the week-days.

II. I WILL TRY TO LIVE A THANKFUL LIFE.—Whatever my lot be, I have much to be thankful for, and few things will more assist me in the practice of Godliness than a habit and spirit of thankfulness. Therefore I will praise God with joyful lips, in my private life, and within the House of God. For God's Word says, "Ye that fear the Lord, praise the Lord." This, then, shall be one of the efforts of my daily life.

III. I WILL TRY TO VALUE PRACTICALLY THE TWO SACRAMENTS ORDAINED OF CHRIST FOR AND IN THE CHURCH.—Jesus Christ so plainly instituted these, and it is so very plain also that the Apostles and their successors used them diligently, that it must be an injury to my spiritual state if I do not use and value them greatly.

I find St. Paul uses our Baptismal standing as a strong reason for urging the practice of a holy life

upon Christians, and my Baptismal standing and calling in Christ ought of course greatly to influence me.

I will therefore remember that I am "baptized into Christ," and regulate my habits of life, in eating and in drinking, and in dress, and in conversation, according to this truth; "remembering always that Baptism doth signify unto us our profession," and endeavour to "walk answerably to my Christian calling as a child of the light and of the day;" and I will plead with God in prayer, that as I have been baptised into His Church, so He will be pleased to bestow on me more and more the Baptism of the Holy Ghost. As to Holy Communion, I surely cannot do better than strive to follow the practice of the early Christians.

They of Troas seem to have come together every Lord's Day "to break bread." If I do not go to Holy Communion every Sunday, I will attend at the least as often as I can, and I will seek for all those spiritual blessings which Jesus Christ conveys in the use of that blessed sacrament.

IV. I WILL TRY TO MAKE ALL ACTS OF DIVINE WORSHIP IN WHICH I ENGAGE, AS REVERENT AND DEVOTIONAL AS POSSIBLE.—My example will influence others for good, but without thinking about that just now, reverence and devotion become me as a Christian.

If I am not reverent, I cannot worship God in spirit and in truth. I will, therefore, practise reverence and devotion.

AND NOW AS TO PROMOTING THE GOOD OF OTHER PEOPLE.—I am resolved that during this year, if I live, I will not live to myself alone, but also to the glory of God, in and by trying to extend His Church, and to secure the good of my fellow-creatures. I must do this, however, very prayerfully and humbly; otherwise it will not succeed.

I. I WILL TRY TO HELP SOME WHO ARE NOT LIVING A HOLY LIFE TO BEGIN TO DO SO.—I know that I have a small amount of personal influence. Whatever may be the extent of it, I will use it in a hearty endeavour to lead others into the paths of righteousness. This I may do by kind friendly conversation, and by inducing them to read books and papers which shall set forth Church teaching and practical religion.

II. I MUST TRY ALSO TO ACT AS A BELIEVER IN "THE COMMUNION OF SAINTS."—One part of this blessed truth consists in Christians helping one another, here on earth. I can do this to others, even as others can do this to me. Friendly, manly, Christian conversation, (not cant, not talking more than I honestly mean and feel) may much assist me and others often. Some like to form guilds or associations for this purpose; others regard their baptismal calling as involving all these efforts. I see that my duty and my privilege as a Christian involve me in this effort, and by God's grace this year shall find me diligent in trying to perform it.

III. I WILL TRY ALSO TO WORK WELL AND HEARTILY WITH MY PARISH PRIEST IN ALL I DO.—I may not agree with him in every particular, but earnest work in the Church for the glory of my God and the benefit of my fellow-creatures, does wonders in getting rid of personal differences; and there are such multitudes of things in the Church in which the clergyman and I do agree and must agree, that I need not think of the very few matters wherein we may perhaps differ a little. I will work with him. The last chapter of the Epistle to the Romans teaches me to do this; and if my minister or parish priest be not equal to St. Paul in all particulars, I may do well to recollect that I am not equal to Aquila, or Urbane, or Stachys, or Persis, or Priscilla, Tryphena, Tryphosa, or Mary.

IV. I will try also to assist in making every public service which I attend, as reverent and hearty as I can, for the sake of others. I may often do something in this way at the occasional offices, as baptisms, burials, and marriages, besides the daily services. It shall be one object of my life this year to encourage everything that can with propriety promote heartiness and reverence in our services.

A New Year, with momentous issues, has begun. With the gracious guidance and help of God, I hereby resolve to endeavour, simply and earnestly,

to live as it is clear I ought to do. I will try myself to live a holy and Godly life. I will value and use the means of grace. I will do all I can for the benefit of others, and thus to live soberly, righteously, and Godly in this present world, looking for that glorious hope, the appearing of the Great God our Saviour Jesus Christ. O God, Thou shalt guide me by thy counsel and after that receive me to Glory.

### UPWARD AND ONWARD.

FOR THE NEW YEAR.

Looking upward every day,  
Sunshine on our faces;  
Pressing onward every day  
Toward the heavenly places.

Growing every day in awe,  
For Thy Name is Holy;  
Learning every day to love  
With a love more lowly.

Walking every day more close  
To our Elder Brother;  
Growing every day more true  
Unto one another.

Leaving every day behind  
Something which might hinder;  
Running swifter every day,  
Growing purer, kinder.

Lord, so pray we every day,  
Hear us in Thy pity,  
That we enter in at last  
To the Holy City.

M. BUTLER.

### NEWTON AND VOLTAIRE ON PROPHECY.

It is a remarkable fact that Sir Isaac Newton, in his work on the prophecies of Daniel and Revelation, said that "If they were true, it would be necessary that a new mode of travelling should be invented." He said that "the knowledge of mankind would be so increased before a certain date or time terminated—namely, one thousand two hundred and sixty years—that they would be able to travel at the rate of fifty miles an hour."

Voltaire got hold of this, and, true to the spirit of skepticism of all ages, said:

"Now, look at the mighty mind of Newton, who discovered gravitation! When he became an old man, and got into his dotage, he began to study the book called the Bible, and it seems, in order to credit its fabulous nonsense, we must believe that the knowledge of mankind will be so increased that we shall be able to travel at the rate of fifty miles an hour. The poor dotard!"

The self-complacency of the philosophic infidel made his friends laugh; but if he should get into a railway train, even a skeptic to-day would have to say, "Newton was the philosopher, Voltaire the dotard."

—Christ. Orecke.

### REMEMBER THE HEATHEN.

Little children, when you pray  
To God to keep you through the day;  
When you ask that He would take  
Your sins away for Jesus' sake;  
When you thank Him for your friends,  
And the comforts that He sends;  
Don't forget to breathe a prayer  
For those who know not of His care.

Many little ones there are  
O'er the seas so very far,  
Who never heard of God above,  
Who know not of the Saviour's love;  
Multitudes who never heard  
From Christian friends this blessed Word—  
That "Gentle Jesus, meek and mild,"  
Dearly loves a little child,  
And bids them always come and pray  
To Him to take their sins away:  
This Saviour they have never known,  
And therefore kneel to wood and stone.

Oh, children, ask of Him to send  
Some one to be the heathen's friend;  
To guide them from destruction's road  
Into the path that leads to God;  
That they may have their sins forgiven,  
And when they die may go to heaven;  
That you and they at last may be  
Blessed to all eternity!



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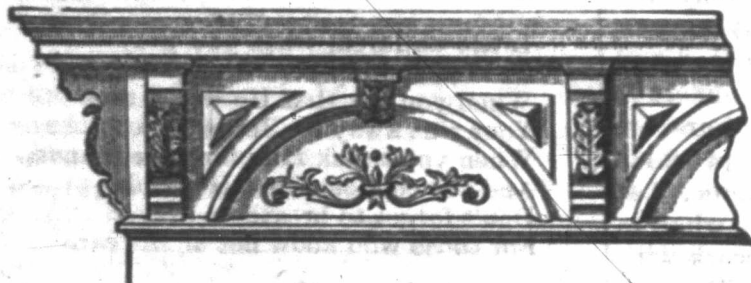
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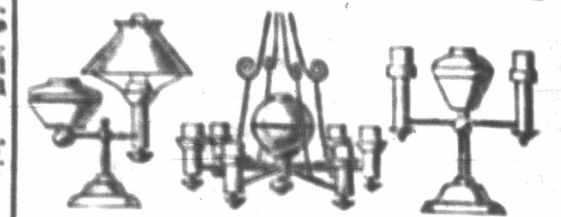
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## NO ROOM IN THE INN.

The inn is full—but is there none to yield?  
She is so weary—must she go afield?  
Oh, had I chanced that night to be a guest,  
Thrice welcome, Mary, to my place of rest.  
Are such thy thoughts? then, hast thou room for all?  
Hands for the fallen, ears for every call?  
Christ claims our love in many a strange disguise—  
Now, fever-stricken, on a bed He lies;  
Friendless, He wanders now beneath the stars;  
Now tells the number of His prison-bars,  
Now bends beside us crowned with hoary hairs;  
No need have we to climb the angel stairs,  
And press our kisses on His feet and hands—  
In every saint who suffers here the Man of Sorrow  
stands.  
—George S. Outram.

## A STORY OF NEW-YEAR'S-EVE.

It was a dark, wretched cellar in the city, where, by the light of a farthing candle, a poor woman sat sewing; the room was entirely destitute of comfort, almost bare of necessaries, and the poor woman herself was very scantily clad. It was New-Year's-Eve, and what rich people called (with a comfortable inflection in their voices, as if they had the ordering of cold and heat, and knew which was best) seasonable weather. Alas! to the poor and homeless, it is very hard to realize that the weather is *seasonable*, when they were without fire or shelter,—almost, perhaps, without food. Mrs. Owen, (that was the poor woman's name) raised her head from her work every now and then, and listened intently; then, with a heavy sigh she stooped over the wearisome stitching again. At length she heard a footstep on the flight of steps that led down to her room; and, rising hastily, she opened her door, a little boy stood on the threshold, a very little boy to be out in the street on such a night; it was snowing fast, and the flakes of snow had fallen upon his golden hair, and there frozen in crystals.

"I have no money, mother," he said, throwing himself into her arms, "and I've tried everything all day, and this evening, too, to earn an honest penny. I asked one gentleman I saw to let me hold his horse, but he laughed at me, and said I was too small. And, oh, mother, the shops were so beautiful to-night, and I was looking in at a baker's window, and longing to take home a hot cake for you, and the master came out and sent me away; and, oh,"—his voice sunk to a whisper—"I was so hungry, and . . . would it have been very wrong to take one little piece of bread, mother?"

The large eyes looked up with such a wistful look in the poor mother's face, that she burst into tears; "God help me!" she murmured, as she clasped her boy close in her arms, as if to save him from evil, "Willie" my own darling, you know how much I love you?"

"Yes, mother;" the child looked wonderingly up in her face.

"And yet I had rather see you dead, my child, than know that you had broken God's commandment." She spoke with passionate earnestness, and then broke down completely, and sobbed.

"Then I won't steal, mother dear; only don't cry, but—but, I am so hungry."

The poor woman dried her eyes at once; "I am going to take home this work, Willie," she said, "they will pay me a few pence for it, I hope, and then I will buy some bread; will you stay here or go with me?"

"I'll come, mother."

"You are not tired, my darling?"

"No;" there was a little sigh, and he added, "Not much, mother, and it is so cold here."

Mrs. Owen tied on something which might be called a bonnet, though it looked like an old rag, and pinning a threadbare shawl around her, and taking her work in her hand, she blew out the candle, and, followed by Willie, left the room and went up the damp stone steps, out into the night. The snow had ceased to fall, and the stars were shining overhead, as the mother and child took their way through a labyrinth of streets; they reached their destination at last, but the shop for which she worked was closed, for Mrs. Owen had mistaken the hour, and it was past eleven o'clock.

The blow was so unexpected, and she had so counted upon that money to keep them that one night from starving, that she could hardly realize it.

"Willie, my darling, I can give you no bread to-night," she said, despairingly; "Surely, God must have forgotten us."

"You told me He never forgot any one that loved Him, mother; don't you love Him still?"

The sweet patient little voice went to her heart. Alas! she could bear anything for herself, but to see her child suffer want, almost made her doubt God's goodness.

"I'm not very hungry now, mother," he said, as his mother, who had wandered on, hardly knowing where she went, sat down on a doorstep close to the bridge, and buried her face in her hands. "Don't cry; if we say our prayers, God will always help us, father told me that before he went away; can he see us now, mother, do you think, and does it not make him sorry that we have nothing to eat?"

His mother could not answer. Willie took her hands in his and drew them away from her face. "The stars are so beautiful," he said gently, "it makes me forget that I am cold and hungry, and hark, oh! mother, how beautiful! it is like angels' music."

The clocks had all struck twelve, and with the last stroke, the air was filled with the chiming bells, ringing in the New Year. How varied were the memories those bells brought to those in the great city. One, sitting alone and desolate, in a well-furnished room, was striving to repress the blinding tears that filled her eyes, as she thought of the happy New-Year's-Eves of other days. Another, perhaps, with the weight of some concealed sorrow heavy at her heart, was trying to be merry in a large party of friends, who little guessed that her mirth was feigned—her smile a forced one. Another, forgetting all the sorrows of the past, in the glorious promise his future shewed, was standing listening to those bells by the side of one who loved him above all. Some heard them as they watched by a dying bed—others, as they danced at a wedding party; to all, they brought memories of olden days—some sad—some happy beyond description. To Mrs. Owen, sitting out in the cold night by the bridge, those bells brought back the memory of her happiness in her husband's lifetime, when they had a happy home, and Willie was a plump, rosy, well-fed baby. William Owen had been a sailor, and until his last voyage all had gone well with him; he earned enough to make his wife comfortable, and even save a small sum for a rainy day; but his last voyage had been a fatal one, and all poor Mrs. Owen knew or heard of his death was, that when she called upon the shipowners to know why the ship in which her husband sailed was delayed in coming back, they told her that the ship had gone to pieces, and the crew were lost. They were considered kind-hearted men, those shipowners, they gave her a sovereign, and told her they were sorry for her—but it was a thing that happened every day, and they had so many claims upon them. And so, gradually, the store of money that William Owen had saved for his wife, diminished, though the poor widow worked her fingers almost to the bone, to keep herself and her little son; and two years had passed away in the bitter struggle for daily bread, and the endurance of hardships and necessities which those who have never wanted can hardly imagine or believe; and it had come to this, that mother and child were starving, and knew not where to go for bread. The bells rang on, and Willie listened in rapt attention, with his eyes fixed on the glittering stars, and his mother shuddered as she looked at the pale, worn little face, which want and care had already robbed of its childish bloom. The quarter past twelve struck, and the bells stopped suddenly—but Willie seemed to have gained fresh courage, he threw his arms round his mother's neck.

"You told me, mother," he said, "that Jesus was once cold, and hungry, and sorrowful; don't you think He will help us now, or send some one to give us bread?"

"Yes, my poor boy."

Willie started—it was not his mother's voice—a tall gentleman was bending over him, and a kind

hand put a piece of money into the child's shivering palm.

Mr. Sowerby was a bachelor; and for years it had been his custom to spend New-Year's-Eve on Southwark Bridge, from half-past eleven, till a quarter-past twelve. The reason he gave was that it was the best place in the world for hearing the chimes, which was true enough; but another reason there was, which he never gave to his friends, but which was, none the less, a powerful motive with him. He had never passed a New-Year's-Eve in his life without doing some good action; and experience had taught him, that many wretched creatures, who had neither home nor food, were to be found huddled up by the bridge gates, like shapeless masses of rags; no one knew the good he did, and there were no by-standers to see him. But, year after year he had saved dozens of wretched, helpless human beings, by a kind word and a little timely relief and help. Perhaps, the kind words were almost as much, and in some cases, more prized than the money; for none but those who have suffered can tell what it is, when miserable, hopeless, and forsaken, to hear words of love and kindness from the lips of a human being; who, at the moment, seems almost an angel; and, surely, angels' work is near akin to human kindness. On this New-Year's-Eve Mr. Sowerby had just left the bridge, when he heard Willie's voice cheering his poor heart-broken mother. Mr. Sowerby was not a young man, he had experienced much of joy and sorrow in his long, well-spent life, but nothing had ever given him so much real heartfelt pleasure as the poor widow's thanks for the timely relief which would save her child from starving; but he would not wait to be thanked, he asked for Mrs. Owen's address, and promised to see what he could do to help her; he left the poor woman blessing him, with tears of gratitude for his goodness.

A few hours later, Willie and his mother were seated by a brightly blazing fire, in their own room with a comfortable meal spread on the old rickety table. What incalculable good Mr. Sowerby's New-Year's-gift had already done? Willie's cheeks had a tinge of colour in them now, and he said, softly, to his mother, as she murmured a thanksgiving for the meal, "I am so glad I did not steal, mother, for I should not have felt happy now if I had. Do you think it was because you would not let me be naughty, that God sent that kind gentleman to help us?" He paused a moment, and then he added, "God had not forgotten us, mother."

"No, my darling, God never forgets His children; but I was faithless and despairing, and I did not trust Him as I ought."

The little fellow raised his eyes from the fire, "You taught me long ago, that He always answers our prayers," he said; "mother, I have always prayed that father might come back, was it naughty?"

The widow turned her head away she could not bear to answer; and, alas! it was only of late that she had brought herself to believe that it was for the best that her husband had been taken from her. It is so hard when we lose the love, or the presence of some dear friend, to see that it is right that it should be so! But she was spared from answering; her struggle through these long years to be resigned, was to be rewarded, as, in this world even, struggles to do right, sometimes, are; and with the dawn of the New Year, a blessing beyond all others was to be hers. There came a knock at the door, and Willie ran to open it—a stranger stood without—a tall man wrapped in a waterproof coat. Mrs. Owen came forward: "Who do you want to see?" she asked; and then, as he took off his cap, and the fire-light shone on his face she cried aloud, "William, my own husband!" and threw herself into his arms.

There is little more to tell; William Owen had been picked up, when nearly drowned, by the crew of an outward bound vessel, but his letters home, telling the news of his shipwreck and rescue, miscarried; the ship did not return home for some time, and delay after delay had prevented his return to England; he had found employment on board, and had managed to earn a little money; but the two years of absence had seemed to him as long as they had to his wife, for he had heard nothing of her all that time.

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It was a happy trio that sat down to dinner that New-Year's-Day, in the comfortable cellar, and through Mr. Sowerby's kindness they were in a few days comfortably settled in clean, comfortable rooms; but his kindness did not end here; having found, upon enquiry, that William Owen was a thoroughly trustworthy and respectable man, he procured him a situation on land, which William, who had never cared for a sea-faring life, was very well fitted for; the wages were small, but with Mrs. Owen's needlework, they managed very well, and in process of time, William's steady industry and honesty had their reward, and he was promoted from the post of messenger at a bank to that of tax-collector; partly owing to Mr. Sowerby's influence, and partly to his own resolve of improving himself in his leisure hours, which resolve he had steadily carried out.

Mrs. Owen never forgot that memorable New-Year's-Eve, and when, in after life, any trouble came upon her, she was able to say—and feel—that it was all for the best; and that God never forgets those who trust in Him.

Mr. Sowerby lived to a good old age, beloved and respected by all who knew him; and he always kept the habit of passing New-Year's-Eve on Southwark Bridge; which had, in this case, had such happy results. A. E.

#### DUTY ON THE DOORSTEP.

I called one day on one of our members, and she was whitening the front steps. She got up all in confusion; she said:

"O dear, sir, I did not know you were coming to-day, or I would have been ready."

I replied: "Dear friend, you could not be in better trim than you are; you are doing your duty like a good housewife, and may God bless you."

She had no money to spare for a servant, and she was doing her duty by keeping the home tidy; I thought she looked more beautiful with her pail beside her than if she had been dressed according to the latest fashion. I said to her:

"When the Lord comes suddenly, I hope he will find me doing as you were doing—namely, fulfilling the duty of the hour."—*Pastor, in Exchange.*

#### "IN A HOLLOW PLACE."

A Mother, in New York, was quietly engaged in her domestic work when the dreadful news came: "Come to the police-station. Your child has been run over by an express wagon."

She hastened to the station-house. The surgeon had not yet arrived. She was told that the wheels had passed over his foot, "Why, Willie how could the wagon have passed over your foot and not have crushed it?"

The child looked up in his mother's face and said, "Mamma, I guess God put it in a hollow place."—*The Little Christian.*

#### ATTENTION TO STRANGERS.

An evil common in many parishes, and damaging to parish growth, is the neglect of regular worshippers to show due courtesy to all who come to Church, and especially to strangers. There are some who mistakenly suppose that this duty devolves upon the rector, vestrymen, and ushers, alone—it belongs to every parishioner.

As in private life, we are pleased with the graceful hospitality which prompts our host to meet us at the door with a cordial grasp of the hand, so also when we are a stranger in a city we are impressed with that Christian courtesy which meets us at the church door with a hearty welcome, assigns us a comfortable seat, makes us feel at home, and invites us to come again. Thoughtful parishioners will invite strangers to tarry after services to meet the pastor; for it often happens that a pastor sees strangers repeatedly at service, but has no opportunity to find out who they are, where they live, etc., because they leave the Church before he can lay aside his surplice and return to see them.

If our parishes are to grow, then "be not for-

getful to entertain strangers." Many a stranger in a community, with a strong predilection, for the Church—though not a member—has been forever repelled by the exclusiveness and chilling formality of Church members who haven't the thoughtfulness to hand a Prayer Book from which to read the service; not to mention the reiterated failure to give an invitation to come again.

Let parishioners make it their business to invite strangers to Church, to introduce them to other members, and especially to the rector. Let them as soon as ascertained, furnish the rector with the names of new comers to the church and town, in order that he may visit them. This is a practical way to build up a parish in which every one can join.

#### THE THREE SIEVES.

"Oh, mamma!" cried little Blanche, "I heard such a tale about Edith Howard! I did not think she could be so very naughty. One—"

"My dear," interrupted Mrs. Philpott, "before you continue, we will see if your story will pass the three sieves."

"What does that mean, mamma?" inquired Blanche.

"I will explain it. In the first place, *Is it true?* I suppose so; I got it from Miss White, and she is a great friend of Edith."

"And does she show her friendship by telling tales of her? In the next place, though you can prove it to be true, *Is it kind?*"

"I did not mean to be unkind, mamma, but I am afraid it was. I should not like Edith to speak of me as I have spoken of her."

"And, *Is it necessary?*"

"No, of course, mamma; there is no need for me to mention it at all."

"Then put a bridle on your tongue, dear Blanche, and don't speak of it. If we cannot speak well of our own friends, let us not speak of them at all."

#### THE DOING OF OUR OWN WORK.

Life is a trust; and the practical end of living is to be true to the trust. Every person's worth in the view of right reason depends upon his fidelity in doing the work given him to do in the actual position in which he is placed. We all are where we are, and our proper work is there. Our sphere of action may be large or small, but however this may be, it is a satisfaction to know that fidelity is in every one's power—that is to say, an honest purpose and endeavor to do precisely the work that is given us to do.—*Rev. C. S. Henry.*

The Church, under the heading "Working Together," says:—

How often it is that members of the same parish are governed by such unworthy feelings that they refuse to work together in furthering the welfare of the Church, and in promoting the honor of Christ, the Head of the Church. They ought to be animated by so intense a devotion to the Person and Mission of the Son of God that in their loyalty to Him and to His cause they would not stoop to consider personal differences and antagonisms. Shall we not in our home, in our Sunday-schools, in our parishes, sink our personal differences that we may so work together as to heighten the fair beauty of the "City of God" which comes down out of Heaven, and to exalt that Divine Leader and Saviour who gave up His own life to save us from the death of sin?

"Lillie, did you say your prayers last night?" asked a fashionable mother of her sweet little girl who remained home while her mother went to the charity ball.

"Yes, mamma, I said them all alone."

"But who did you say them to, Lillian, when your nurse was out with me?"

"Well, mamma, when I went to bed I looked around the house for somebody to say my prayers to, and there wasn't anybody in the house to say 'em to, and so I said 'em to God."

#### KATE'S MOTTO

"To-morrow will be the first day of 1886!"

Aunt Jennie laughed, for Kate's tone was dismal in the extreme. "The fact does not seem to give you much pleasure," she said.

"No," Kate answered, "it does not. To tell the truth, Aunt Jennie, I have no hope of making this New-year any better than the last, and it has been a perfect failure."

"I think you are mistaken there," her aunt said quietly. "I can see a great improvement on former years in the one that has passed. You are more of a home comfort, Katie, now than you have ever been before."

"I planned so many things last New Year's day," the girl went on, as though she had hardly heard the encouraging words—"so many studies, so much to make others happy, to improve things around us, and to be truer and nobler myself, and here I am to-day just about the same as ever, with almost nothing done of all that I planned."

"Life is made up of little things, my child. I think your sense of failure arises from your desire to do, and perhaps to be, something great. You do not realize that you fulfil your mission by doing the will of God, and that when His will appoints you a daily service of little things you can only please Him by doing just those little things as well as possible. He does not ask you to do anything else. You must be willing to let Him choose for you. Let it be your part to "be ready both in body and soul cheerfully to accomplish those things which He commandeth." That to me is one of the most beautiful collects in the Prayer-Book."

"But am I never to do anything for God but just these home duties and little trifling things?"

"Yes, it all depends upon yourself, my child. If you learn to do these well the Master will promote you to other services. But in His eyes perhaps these 'trifling things' are as important as service that may seem to you on a much higher level. It is the spirit that He requires, not the act. Throw your whole heart into whatever you have to do, and yours will be an acceptable service."

"I believe you are right, Aunt Jennie, as you always are. I have just been dissatisfied with my place and wanting a service that God has not given me. I will 'study to be quiet and to do my own business' after this, and leave other people to do theirs."

"I will give you a favorite verse of mine for your motto, it is such a help to me"—and Aunt Jennie repeated slowly those words of the Master that have thrown a beautiful light over many a lowly life and service: "He that is faithful in that which is least is faithful also in much."

"Carry this thought, my child, into everything you do, and you will find that there is nothing trifling or insignificant in life. There is a beautiful saying of St. Francis de Sales, 'that to attain perfection it is not necessary to do singular things, but it is necessary to do common things singularly well.'"

"Oh, I like that! It is capital!" Kate said emphatically, springing up in answer to an impatient call from the nursery, "the idea of 'attaining perfection' by holding the baby 'singularly well.' But I will certainly give it a trial."

And so they separated, to take up life's duties with lightened hearts and to find them "very good."

THE CIRCUMCISION OF CHRIST.—January 1st.—The time idea of the day seems to be, that it belongs to Christmas as its octave, which is supplemented with the commemoration of our Lord's Circumcision, to do still greater honour to the day of His nativity. The two are pleaded conjointly in the Litany, "By Thy holy Nativity and Circumcision." January 1st, was never in any way connected with the opening of the Christian year. The spiritual "point" of the season all gathers about Christmas; and on the modern New Year's Day is merely conventionally so (New Year's Day being on March 25th, until 1752.) there is no reason why it should be allowed at all to dim the lustre of a day so important to all persons and all ages as Christmas Day. (Annotated P. B.)

A HOMILY FOR BOYS.

Don't lose your grip, my boy. Hold on to yourself, and believe in your destiny. There are times in the life of every man, I suppose, when he wonders if life is worth living; when he balances the good and the evil in this world, the pain and pleasure, the wrong and the justice, the happiness and the suffering, and he despairingly thinks the black side is the broadest, and there isn't enough good in life to make it desirable. He thinks "the earth is given into the hands of the wicked;" he sees that "man is born into trouble, as the sparks fly upward." "The wicked live, become old, yea, are mighty in power," while wisdom crieth in the streets, homeless as a tramp and friendless as a last year's candidate. He sees the wicked man spread himself like a green bay-tree, with a home in town, a cottage at Cape May, and a shooting box in the country, and only pays thirty cents on the dollar, while honest industry pays cash for his hickory shirt and overalls, and digs in the street for \$1.50 a day.

Then there is a little struggle, and if he is a man worth living he is going to live. If he has manly belief in life and its responsibilities, if he has a manly faith that he was put on this planet with a mission nobler than his back and stomach, destiny beyond two changes of raiment and three meals a day, he will face his troubles like a man, and buffet them aside like the waves of an angry stream, though year after year they double and beat and break upon him. He grows into a giant while he faces them; he develops a rugged grandeur of manhood, and he will not measure life by the narrow boundaries of the cradle and the grave. A man should be the best judge of his own worth, and when he kills himself, he must know whether or not he didn't need killing.

He must know, especially if he be a young man; that killing was about all he was good for. Suicide is a cowardly way of getting rid of life's duties and responsibilities and labor. A Brutus would fall upon his own sword rather than endure the contempt of a victor, the disgrace of an enemy's triumph. But a Beecher, facing a trial that would appal the soul of a man of iron, lives grandly on, without turning away his face or swerving one foot from his path; lives to finish his work, to see his enemies scattered and humbled, while his whitening hair covers his temples with honor. My boy, your burden will never be so heavy that you cannot bear it. When it weighs beyond your strength it will be taken away from the burden. But don't throw it down by throwing yourself away.

I think I never but once thought life was too grievous to be lived any longer. The dark thought, a blight of wickedness, came into my soul one day, when I was half-way up the gloomy stair-way that led to a dentist's hospital parlor. I

believe the rest of the way up that stairway of groans I wanted to die. And when the dentist, after a careful examination of a semicircle of anguish that pervaded my mouth, told me that he would have to extract three and fill eight, I felt if I died in that chair all the martyrs who had sung their triumphal way to death in the hungry flames, in the cages of wild beasts, in prison dens, and at the edge of the sword, would get out of the way and hide and cover their abashed faces when they saw me coming. Honestly my boy, that is the way I felt. But after all, my martyrdom did not amount to much. Thousands of commonplace people endure more suffering every day than you and I have passed through all our lives. Be brave, my boy. Look your troubles in the face; measure them by the sufferings of the early Christians, and you'll be ashamed to grumble or groan.—R. J. Burdette.

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THE WOOD STRAWBERRIES.

PART I.

An old soldier with a wooden leg came into a village, where he was taken suddenly ill. He was unable to travel any further, but was obliged to lay on straw in a shed, and very hard it went with him. A little girl, named Agatha, the daughter of a poor basket-maker, felt the most tender compassion for the poor man. She visited him every day, and every time made him a present of a half penny. But one evening the honest soldier said, with much concern: "Dearchild, as I heard to day, your parents are poor; tell me truly, then, where you get so much money? For I had rather die of hunger than receive a single farthing which you could give me except with a clear conscience."

"Oh," said Agatha, "have no uneasiness about that; the money is lawfully obtained. I go to school in the next market-town. The road thither lies through a wood, where there are plenty of wild strawberries; so everytime I pick a basketful, sell them in the town, and always receive a half-penny for them. My parents know all about it, but they have no objection. They often say, 'There are many people yet poorer than we are, and so we must do them as much good as our condition permits us.'"

The tears stood in the eyes of the old soldier, and trickled down his moustaches. "Good child," said he, "God will bless you and your parents for your benevolent disposition."

"However low its state, the willing mind Will opportunities of mercy find."

PART II.

After some time an officer of high rank, who was decked with many orders, was travelling through the village. He stopped with his splendid carriage before the inn, in order to let the horses feed, when he heard of the sick soldier, and went to pay him a visit.

The old soldier immediately told him about his benefactress. "What!" cried the officer "has a poor child done so much for you, and can I, your old General, do less? I shall immediately give orders that they provide you with their best in the inn."

He did so, and then went to the cottage of little Agatha. "Good child," he said, delighted, "your benevolence has made my heart warm and my eyes wet. You have presented the old soldier with many halfpennies; accept now, in return for them, the same number of gold pieces."

The astonished parents said, "Ah, that is too much!"

But the General replied, "No, no! This is only a poor compensation; the good child has still her better one to expect in heaven."

"To deeds of charity are given The promise both of earth and heaven."

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The works, throughout, will be let in sections. Maps of the several localities, together with plans and descriptive specifications, can be seen at this office on and after MONDAY, the 11th day of JANUARY next (1886), where printed forms of tender can be obtained. A like class of information relative to the works north of Allanburg will be furnished at the Resident Engineer's Office, Thorold; and for works south of Allanburg, plans, specifications, &c., may be seen at the Resident Engineer's Office, Welland.

Contractors are requested to bear in mind that tenders will not be considered unless made strictly in accordance with the printed forms, and, in the case of firms, except there are attached to the actual signatures, the nature of the occupation and place of residence of each member of the same; and further, an accepted bank cheque for the sum of Two Thousand Dollars or more, according to the extent of the work on the section—must accompany the respective tenders, which sum shall be forfeited if the party tendering declines entering into contract for the works, at the rates stated in the offer submitted.

The amount required in each case will be stated on the form of tender.

The cheque or money thus sent in will be returned to the respective parties whose tenders are not accepted.

This Department does not, however, bind itself to accept the lowest or any tender.

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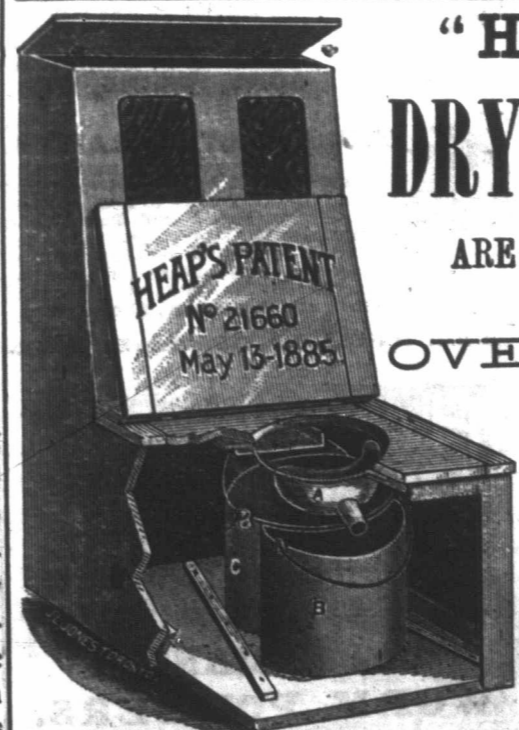
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WILLIE'S SUCCESS.

Two youths applied for a clerk's place. The older had some experience, and was a gentleman's son. The other was the only son of a poor widow. Though the elder lad came well recommended, the merchant decided in favour of the widow's son. Why was that?

The two youths came together at the hour appointed, and the merchant was on his own doorstep at the same time. Just then, a poor shivering child crossed the street, her foot slipped, and she fell into the half-melted snow. The elder boy laughed rudely at her while the water dripped from her thin, ragged clothes. The child began to cry bitterly, and searched for the four pennies she had lost.

Willie, the youngest boy, hastened to her side, and helped her to look for them. Three were found in the snow; the other was probably in the little puddle beside the curb stone. Willie bravely rolled up his coat sleeve and plunged his hand down to find the missing penny. After groping in the mud some time, he said, "I'm afraid it can't be found, little girl."

"Then I can't get the bread," sobbed the child, "and mother and the children will have no supper."

"There is a penny," said Willie, taking one from a little purse which contained but very few more; and then he washed his hand in the snow, and dried it on his handker-

chief. The other youth looked on with contempt, and said aloud, "It's plain enough you are a fool."

The gentleman had observed all, and scarcely asked the rude boy a question; but after some conversation with Willie, he said he would be willing to take him for a time on trial. At the end of his month of trial he had grown so much in favour that the engagement was renewed for a year.

Now, shall I tell you the secret of Willie's success? It was his kindness. The merchant knew that the lad who would be kind to a poor little ragged child must have good principles, and was likely to make a good clerk—and so it proved.—Children's Magazine.

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"Does my little one feel sad at the thought of death?" asked her father, as he watched the look of pain on her face.

"No, dear papa," said she, smiling; "my hand is all the while in the hand of Jesus, and he will not let it go."

Precious faith! "Jesus will not let it go." He loveth his own, and will not leave them. No power can pluck them out of his hand.

Dear reader, does Jesus hold you by the hand? If he does not, it is only because you refuse to trust Him.

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