

Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA.

Vol. 11.]

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[No. 3.]



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- CONVERSION OF ST. PAUL.
Isaiah xlix. to li. Galatians i. 11.
Jeremiah i. to iii. Acts xxvi. to 28.
- Jan. 25—3rd SUNDAY AFTER EPIPHANY.
Isaiah lxii.
Isaiah lxx. or lxxvi.

THURSDAY, JAN. 15, 1885.

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

A NATION OF GAMBLERS.—The well-known Astronomer, Mr. Procter, has made the following remarks on the gambling spirit of the American nation. "Much as all European nations are given to gambling, Americans seem to have gone altogether beyond them. In America, boys of ten or twelve bet resolutely as bookmakers at a race. A man can hardly express agreement with another in America save by saying "you bet," or "you may go your pile," or "bet your bottom dollar," or the like, "on that." The current odds on the late election were published by the papers systematically. Nine out of ten of all the men and boys in America backed their favorite candidate at current odds. I can imagine no worse sign in a community than the general prevalence of the gambling spirit. The gambling spirit is evidence of an immoral, unprincipled nature. Those who find themselves possessed by it should be anxious about so evil a symptom as a man would be who should find himself spitting blood or giving other evidence of a disease affecting his whole physical nature."

WHEN DOES THE PREVALENCE OF GAMBLING?—Mr. Procter is an eminent writer. Had he investigated this subject he would have found that the system of education in America is wholly secular, it affords no corrective or antidote to the gambling spirit. On the contrary, secular education fosters and develops the "immoral and unprincipled nature," of which gambling is a sign, by excluding all moral and religious training, and concen-

trating the full power of education wholly upon a sharpening of the wits of the young. This being done, a distaste is created for steady labour, which is too "slow" for the American, and as there is no public sentiment against gambling, the great mass of young men take up this villainous habit in the haste to be rich without work or application. But we are told, that we must have secular education involving national demoralization, because it is necessary to keeping up the non-denominational system! A system which is daily demonstrating itself to be utterly antagonistic to the gospel of Christ, and the greatest hindrance to evangelistic work.

ANECDOTE OF BISHOP WILBERFORCE.—One story about the late Bishop of Winchester shows his marvellous faculty of repartee, and his well-known dislike to losing from his diocese men of power: "Bishop Wilberforce, when in the Oxford See, had lost a clergyman whom he wished to retain in his diocese, by his being offered a living in Surrey. The Bishop said, 'Oh, don't leave civilisation as we have it, for barbarism as they have it in Surrey.' When S. Wilberforce came to the Winchester See, he met this clergyman at a nobleman's dinner-table in Surrey, and the host chaffed the Bishop about it, and asked him if he considered Surrey still a barbarous place, to which he said, 'Yes, and the barbarous people showed us no little kindness.'"

THE CLERGY AND EDUCATION.—The Minister of Education in England recently said that the best friends of education; and most zealous workers in its interests, were the Clergy of the Church of England. Of course such a remark from a member of the Government excited great comment, although the fact stated is commonly known to all intelligent persons. But our denominational friends were annoyed, and the attention of Mr. Mundella was called to his reported utterances that he attributed the principle educational work to Church folk. The right hon. gentleman writes:—"The statement made by the Archbishop of Canterbury was perfectly true, and was authorised. It was to the effect that generally in the rural parishes in England the clergy were the best supporters of education, and took the greatest interest in it, their ideas being altogether much higher than that of the farmers and local authorities generally."

THE SHAM DEGREES QUESTION.—A very instructive fact has been divulged in the daily press in its obituary notices of a gentleman who was once President of the Ontario Agricultural College. We are informed that at the age of twenty-five, he was appointed to this position, being at the time wholly without any practical or theoretical knowledge of Agriculture. He, however, read up the subject, and at once began to write on the topic he was in the process of learning. Being a quick reader, he soon ran over the necessary text books, which being mastered, he at once published a treatise on Agriculture. This effort, we are informed, secured the writer the degree of L. L. D., from an American College! Could anything exhibit in a more scandalous light, the depraved practices of certain colleges in conferring degrees? We are glad to see that Cambridge has determined to give no more honorary D.D.'s, all without exception desirous of this honour must pass certain tests of worthiness. If that were done in Canada, what a falling off there would be in the members of those wearing this sham title.

A SIGNIFICANT PERVERT.—It is announced that a son of the Bishop of Rochester has entered the Church of Rome. The young man is between eighteen and nineteen years of age, therefore no doubt fully acquainted with the question on which he has given so emphatic a judgment! The Bishop is a decidedly Low Churchman, although disposed to be fair in his conduct to others of a different

school. It is noticeable that the party organs of Dr. Thorold's school say nothing on this case. The *Literary Churchman*, *Church Review*, and other "high" papers, simply point out that the perverts to Rome are not drawn from the Catholic party. It is a lamentable case, and has great interest to us, because this young man was at a College when induced to desert us. The same active proselyting work is going on here amongst the students of our agnostic University. The Romish agents find the denominational field well adapted to their work.

THE MONEY ELEMENT IN CHURCH DISPUTES.—A very unhappy dispute is now raising in a Presbyterian congregation between the minister and a certain part of his flock. With the merits of the quarrel we, of course, have no concern. But there are two points of general interest in this affair. The first is this, that the Minister has been censured by the Presbytery for speaking too plainly to his people on certain sins to which they are prone, he is "too personal," say his flock, in his rebukes. Now, it is clear that if the preacher is a true man, he must be personal, it is no use rebuking Sabbath breakers when speaking to those who faithfully keep it. The sins he sees or knows to be committed by his people, these he should rebuke. The very fact that a Minister is charged with being "too personal" is strong, almost conclusive evidence that he has "struck home," for no person feels a rebuke to be personal which only censures another's faults. The pew system, as in the church in question, compels the authorities to side with pew renters, hence, the part taken by the Presbytery against a Minister who has been too faithful in dealing with pew renter's sins. Another point is this, that those who have been rebuked, or whose fancy they have, now withhold contributions towards the support of the church! In this they have a well-known and well-contrived precedent. One wonders in reading of these people, buttoning up their pockets, how far their conduct is governed by the chance of saving money. A fondness for godliness which is great gain in dollars, must have a wonderful charm to misers and money worshippers. What a delightful combination it must be to mean souls, to be able to keep back their dollars all for the glory of God! But what sort of Christians are the people who take any chance to avoid contributing to the cause of Christ? It is evident that such persons require very plain speaking indeed.

NEW ZEALAND.—The Maori King on leaving England wrote the following farewell:—"To my dear friends who have cherished me and my companions, and who have invited us with great hospitality on our reaching this distant land; may you and your wives and children live. I am returning to my race and to my land with the blessing of God who lead me and my friends across the great ocean to see you, and to know the thoughts of the great nations. So I am sending you my farewell greeting. Dwell here in your own land and among you own people, and may God who has show me kindness keep you. The kindness and love you have shown us and our friends will not be lost. We have seen the goodness and peacefulness of all the nation with their wives and children. Oh, my dear friends, the outcome of goodness never varies from this. See Matthew 5th chapter, 6 to 10 verses. In conclusion, I am glad in my departure, because I have known and learnt those things which have been so evident to me in this country." The Maories are natives of New Zealand, and number about 50,000. They are of the Malay race—a tall, well-formed, intelligent, brave and determined in war, in which they have often been engaged with the British Colonists. Bishop Selwyn once told the writer that he felt safer at night surrounded by Maories than he did in any house in England.

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DIFFERENCE OF CHARACTER SHOULD
NOT ESTRANGE.

CERTAINLY difference in principle must needs divide men more or less from one another. If truth unites, opposition to truth, and even neglect of it, must separate. We allow, however, this disuniting tendency to have its own way a great deal too much, when Churchmen who hold the same creeds, and use the same divine offices form opposite and hostile camps, and make war on each other as they now do. This is a fault, and worse than a fault, greatly to be lamented, and to be amended also, if the Church is to do her work. But not this evil is meant to be the subject of these remarks, but rather that strange and sad phenomenon which we observe which men who hold the same principles and have the same object in view hold aloof from each other, if they think that their neighbour works in a department or in a manner which does not command itself to themselves. In a word, not only differences in principle separate Churchmen, but difference of character.

Was not this the failing of the Corinthians who proffered each his own gift, and were rebuked by St. Paul? His heavenly chapter on Charity would cure the disease, if applied, but then it is not.

We behold some men endowed with a political sagacity, who possess a knowledge of human nature, who makes use for high ends of the virtues of others and their vices, of their folly and their wisdom. They are able to do what men with a seemingly higher ideal fail to accomplish. Certainly they run a great risk of deteriorating, and of sacrificing principle to expediency at conjunctures. But we should be charitable to them, and discern their merits rather than their faults; and they, on their parts, should be on the watch against what is not their least temptations, impatience of those who, on principle, do not co-operate with them. They must not call others unpractical, idealists, dreamers, transcendental, visionary, and wish them out of the way, because they are not like themselves. Those others do their proper work, work equally necessary. They are certainly not less singleminded. They work for God and use their special gifts for His Honour.

Who are these others? No names will be given on either side. The reader may supply instances from his own knowledge of ancient or contemporary history as he will. Let him be careful, however, and charitable if he tries to do so.

These others are theologians, devout; men whose minds dwell on absolute truth. They dread anything which will obscure the truth, or seems a deflection from the straight. They hate compromises and distrust policy. They live in a higher region than that of the political and practical man. They are tempted to distrust him and dislike him, and to refuse co-operation with him. Perhaps they read him better in some respects than he can read himself, and they discern real faults; but, do they always discern real merits? Are they sensible that he is doing for the good cause what they are not doing and cannot do; and that what appears to them complicity with imperfection is often the result of a knowledge of human nature which they themselves have not, which knowledge comes of a great grace, no less a grace than sympathy?

Perhaps the former class of persons are more in fault than the latter. Practical people are apt to be very impatient with what stands in their way, and does not accommodate itself to their plans.

Martha found fault with Mary, not Mary with Martha:

Wisely Thou givest—all around
Thine equal rays are resting found,
Yet varying so on various ground
They pierce and strike,
That not two reseate cups are crowned
With dew alike.

But all are beautiful, and all receive their proper beauty and their place in creation from the Father of lights.—W. E. Heygate, in *Literary Churchman*.

MORALITY IN THE PUBLIC SCHOOLS.

BY THE REV. JOHN MAY, M.A.

It is easy to understand how the imparting of direct religious instruction in the Public Schools, has been knocked in the head by that modern Christian monster, Denominationalism; but that *Morals*, as a specific and indispensable branch of the curriculum, should be cast overboard at the same time, passes comprehension. It seems to be generally assumed that the great questions of right and wrong are so interwoven with questions of religious dogma, that any formal attempt to deal with them in the school-room, must result in collision with the opinions which divide the sects from one another, and all of them from the Church Catholic. A more baseless assumption never existed. The principles of right and wrong are eternal; and are the exclusive property of no Christian denomination. They are not even confined to Christianity itself. Heathen systems, though false as a whole, are full of sound maxims of a moral nature. Not only are Presbyterian, Methodist, Anglican, Romanist, Unitarian agreed in the main, as to what constitutes high moral character and sound principles of action, but also the world's great teachers in every age. I say this is true in general, thought not universally. At all events it is near enough to the truth for practical purposes. If Moses said: "Thou shalt not bear false witness;" and St. Paul, "Speak every man truth with his neighbour; not the less taught Zoroaster, "Be very scrupulous to observe the truth in all things;" and Buddha, "Thou shalt speak no word which is false." In like manner might Pythagoras be cited; and Confucius, Thales, Cicero, Mohammed, Socrates, Seneca, and even Voltaire,—whose writings are full of rules of right conduct. Suppose a Public School netirely made up of pupils representing not only the various sects of Christians, but also every nationality and religion in the world, will any one assert that moral science could not be made a prominent part of the curriculum of such a school without producing a theological explosion? The idea is ridiculous. How much more absurd then is it to assume [that the systematic teaching of morality in our schools as they are, would result in a collision with the beliefs which divide the great Christian Brotherhood? The fact is that there are certain principles respecting right and wrong universally accepted: that the inculcation of these principles is essential to the welfare of society, few will question: *how*, then, are they to be inculcated?

That the practical absence of such training forms a deadly *hiatus* in our system, I am positive. That the awful gap may be filled up, and that with ease, I am certain. I do not, however, pretend to formulate in detail the precise scheme by which this is to be accomplished. All I hope to do here is, to call the attention of abler pens, and, through them, that of the public, to the subject.

Nor do I pretend to say that a species of morality, good enough so far as it goes, is not already

taught in an indirect, haphazard fashion. But, no thanks to the system. Order and discipline, without which a school cannot live, involve of necessity a certain modicum of training in correct behaviour. More than this, however—much more than this,—is wanted. If high character in the individual citizen is as essential to the good of the community as high intellectual attainments are to himself, is it not ominous that public opinion should be so apathetic on the subject as to leave a matter of such vital importance to take care of itself as a mere incident of the school life? The fact, and fact it is, says little for public appreciation of the intense importance of the question.

Education is a prism. Its three sides are absolutely of equal importance. Now, look at the school programme. Leaving out gymnastics, and the recesses provided for in the time table, what is there left but a vast provision for the endless torture of the intellectual faculties—supposed to be their healthy development?

The Minister of Education might make his name immortal—another and a greater St. George—by slaying this dragon. Let him commit the present programme to the flames. Let him cause a new one to be framed, in which moral science shall have its due place. Let a text book on the subject be compiled, clear of all and every kind of religious dogma, at least of a sectarian character; and let that book be as well-thumbed and as well-worn both by pupil and teacher, as is the present tortured Grammar or Arithmetic. Let lessons in morals be assiduously taught every where, on a systematic plan, from the initial hour of school life, up through every class and form, and stage; exemplified in the teacher, and wrought into the very tissue of each child's inner being, in such a way that the strong masonry of character shall rise to its cope-stone like an impregnable fortress; then shall society as a body be regenerated and self-vivified, so far at least as the power of habitual right-doing can regenerate and defend it; and one of the reproaches of the times be removed.

I use the word "regenerated" advisedly. I have no reference to individual spiritual regeneration. If we cannot have the highest, by all means let us have the next. And the mere power of habit, framed on pure principles, and growing daily from infancy to manhood, will prove a mighty safeguard to the community, (which is the real question here) even should it fail to eradicate the roots of evil in the natural heart. But even to these it will prove an engine of a mighty repressive power so far as their open manifestation is concerned. And this is what society calls for: not the individual's preparation for heaven, but his social fitness for earth. The Church, not the State, is concerned with the former. But, without higher character in the *Teacher*, success cannot be expected. The ordeal through which he passes for a certificate must be made as fiery in Moral Science as it now is in Arithmetic. This is one half: the other is the actual possession of high moral character. Every candidate failing in either, or both these qualifications, should be mercilessly rejected.

I am aware that many would advocate the teaching of morality *without a Text Book*. They seem to prefer what they call a more natural and less mechanical method. These people belong to that class who would teach religion without the Catechism. I am aware how much *might* be done without a book: As an old schoolmaster I am also aware how it would *not* be done, or done to no purpose. Of course, the teacher who had the mat-

ter at heart, would let slip no opportunity of imprinting a moral lesson at any hour of the day; but there must be method, system; and these cannot be had without a text book.

I must apologise for taking so much room; but the question deserves it, although its treatment may not. I do trust that the matter may not be allowed to drop. My own opinion is that if those who have hitherto nobly, but, I fear, hopelessly, battled for the re-introduction of religious teaching into the schools, would turn their attention to a more feasible project, their aims would be substantially attained; or, at any rate, the thing next best in order be secured.

THE UNIVERSITY CONFEDERATION SCHEME.

THE scheme proposed to bring about a federation of the colleges of Ontario, has been published—too late however for us to discuss in this issue. Of the various proposals, No. 19 has the most significance.

19. The curriculum in arts of the provincial university shall include the subjects of biblical Greek, biblical literature, christian ethics, apologetics, or the evidences of natural and revealed religion and church history, but provision shall be made by a system of options to prevent such subjects being made compulsory by the university upon any candidates for degrees.

While so very momentous, a subject is under discussion, we wish to abstain from criticism not likely to be helpful to a wise issue. But we ask especial attention to No. 19, as evidence of the influence in these discussions of the gifted and scholarly Provost of Trinity College, and the able and clear sighted, statesman like minded, principal of Victoria College. We trust that the government will not be allowed under any pretext whatever, to grant any public monies to the secular department of the new scheme, what may become a Secular State College, which it is not prepared to grant in like proportion to these colleges which are not secular. There are very grave principles involved in this—principles of justice and equity. It is mere verbal trickery to tell us that the State ought not to endow a religious college, while it may rightly endow a non-religious college. The distinction here sought to be drawn does not exist so far as any relevance to the subject in hand is concerned. A Secular College has a creed, a defined, dogmatic, disputable, denominational Creed, just as sectional, just as narrow, just as divisive in operation, as that of any Church. That that creed is chiefly made up of a wide negation is no special feature, all our creeds are largely negative and could be framed in a negative form. One citizen says, "I believe that religion has no bearing upon education," and thereupon he demands public money to maintain his creed. Another citizen says, "I believe that religion has a bearing upon education," and behold! when he asks for the same grants as the believer of an opposite creed, he is told impudently enough, that "the State ought not to endow a creed!" It is pitiable that educated people allow their intellects to be so blunted by selfish prejudices, as to imagine that the cry of no state aid to religious colleges, has in it a shadow of logic, or a trace of justice, or a scintilla of equity. The bare fact is that the exclusive endowment of a Secular state College, is a brazen game of bluff to rob the religious part of the community of their money, for the purpose of endowing a system of godless education, against

which their principles, their consciences, their whole moral and intellectual, life indignantly protests. If the new scheme does that, it will be an iniquity, and a reproach and a danger to the well being of our country.

THE AGENCIES BEST ADAPTED TO ATTACH THE PEOPLE TO THE CHURCH.

BY REV. O. E. WHITCOMBE, TORONTO.

By the terms of this heading upon our programme, I am saved the necessity of defining my interpretation, or as humorously remarked by the Assistant Bishop of New York, of giving you "my squint" as to what I understand by the term "the Church." In this Congress it is the Church of England.

I am pleased also that the committee selected the phrase "agencies to attach the people," rather than that expression, in common vogue now a days, "attract the masses." Far from mere attractions proving efficient for the attachment of the people to the Church, I may emphatically declare that the multiplication of schemes for attracting the masses is attended step by step, by a constant detachment of the people from the Church. We have a plethora of attractions; we need agencies for attachment.

The whole programme of this Congress, from the initial paper by our diocesan on the cathedral system, to the speech of the last gentleman upon this platform, has been a continuous consideration of the agencies best adapted to attach the people to the Church.

I would remind you that the great centre of attachments,—the test by which every agency must be tried, must ever be—the lifting up of Christ crucified. "I, if I be lifted up, will draw all men unto me." If this principle underlie any agency that may be adopted, sooner or later, (often later, for thus does God try our faith) such agency will be blessed by the Holy Spirit, for the accomplishment of that for which it has been set in motion.

A most lovely attachment is that in the Bible record of the love of David and Jonathan, an attachment which was built upon intermutual respect.

One of the most universal and inviolable attachments which exists among men to-day, is that of a man to his *alma mater*, the university, college or school whence he had received that mine of wealth of instruction from which, through life, he never ceases to draw rich treasures.

Whether a man sports through life the light or the dark blue ribbon, he has ever a love for his *alma mater*. And this attachment is based on respectful gratitude for the gifts of instruction that he has received therein. We never hear of provost, professor, master or tutor belittling before his students, the college which he represents.

This cause of attachment, which is based on respect for his *alma mater*, should have yet more binding force as between his *ecclesia materna*. If a man is to be attached through life to the church, the church must earn his respect by instructing him in those truths, the possession of which will comprise his surest wealth both here and hereafter.

The church, especially as represented in the persons of those who are her ordained teachers, must not belittle herself, nor fear to teach boldly and dogmatically what she is, and the divine source from which she has her origin and authority, and whence she draws her life. Her teachers must lift up Christ as her divine Head, for I no more know of a Christ without His Church on earth, than I can conceive of the church without Christ her ever present Head.

The attachment of the people to the Church must rest on no less solid a foundation than the Dogma, that she who is to last on earth, in paradise, and before the judgment throne of Christ, is the living ever present, tangible continuation of the great central fact of facts, incarnation of the Son of God. Such a position demanded for the Church is the very highest and most effectual source of attachment of the people. Once let a man embrace this great truth, that the Church is the ever present continuation of the mystery of the incarnation, and nothing can sunder him from her fold.

I have spoken of the dogmatic teaching of what the Church of Christ claiming to be on earth as the great instrumentality for attaching the people: let me say on the negative side that those whom she has lost from her fold, have ever been the numerical equivalent of the disregard of the doctrine of the Church, as the visible Body of Christ on earth. The loss of thousands of her children on the demise of John Wesley, was contemporary with an utter disregard of her claim to be the divine witness of Christ on earth. She has ever lost her untaught children.

We have been told again and again, that to attach the people we are to preach the pure gospel. I agree to that dogma—but by what test is the purity of the preached gospel to be gauged? Is the amount of milk (and water) to be tested by a private lactometer carried in the pocket of the individual, or by the interpretation of the Church as offered in her creed and standards, the dogmata of that Body which is set on earth for a witness to Christ her Head, and a keeper of the Faith once delivered to the saints.

My time will only allow me to glance at minor agencies for the attachment of the people to the Church. Free seats attach the people to the Church, whilst pew rents attach the people to the seats.

The Prayer Book was compiled when all conformed to the Church. Under the changed circumstances of English Christianity of this age, we need to put in practice that elasticity of our services which the decrees of the Convocations of Canterbury and York, and the canon of our own Provincial Synod, set us free to adopt. In the last two minutes now allowed to me, I would return to my early proposition, that the standard of healthful means for the attachment of the people to the Church, must ever be the "lifting up of Christ"—a present Christ—a really present Christ—present in His Church at all times—present to receive the little ones into His holy arms in baptism—present to give His Body and Blood to the faithful in the Lord's Supper—present where two or three are gathered together in His Name.

LITERARY NOTICES.

THE EDUCATIONAL WEEKLY.—Is the title of a new journal, which we the more gladly welcome, because its conductors seem to have right views as to the imperfection of secular education. The Editor in his Greeting asks for light from all who will kindly give it, but most of all for that greater light promises to give to every one that asks it of Him. He who seeks the light of Christ will not see light in the darkness of secular training. Having already some measure of this sacred light, we ask our contemporary to stand firm in asking with us for all our educational institutions, having based upon the teaching of Him who is the Light of the world. We trust he will not be cowardly either political, social, or sectarian assauration from doing his duty, in this regard as a Christian man. The article on moral education, the great want of the age," by Rev. Peter Prescott, is valuable and timely. We are glad to see a friendly notice of the retirement of Dr. Davies from his post at the Normal School. The retirement was, we believe, a political act, Dr. Davies, not being of the same stripe as the minister of education. A journal devoted to education, should lift up its voice boldly against the policy of forcing men out of appointments, or forcing them into appointments for political reasons. If its mouth is gagged in such

topics its position, is unworthy the associations of educational effort and life.

DORCAS MAGAZINE OF KNITTING AND CROCHET.—Edited by Laura B. Starr, \$1. per year, published by Howard Bros. 872 Broadway New York. We have submitted copies of this magazine to a lady expert, who pronounces warmly in its favour, and recommends it to all who are fond of the arts of which it is an exponent. We can say that the make up is very neat indeed, and these selections which are written down low enough for a masculine understanding, are chosen with skill and taste. We hope the "Dorcas" will succeed.

THE ENGLISH CHURCHMAN, AND ST. JAMES CHRONICLE.—The Churchman up to a recent period was always welcome, it was edited with scholarly care and skill, somewhat wanting in life as modern newspapers go, but always readable and its Church tone, moderate and free from rancour. The churchman has however "fallen from grace," it has sold itself to a company of the most bitter partisans, and its whole columns reek with slander.

Home & Foreign Church News.

From our own Correspondents.

DOMINION.

ONTARIO.

TYENDINAGA.—Christmas service on the Reserve.—Christ Church (Lower Mohawk) was richly decorated, the walls being festooned with evergreen wreaths and texts in artistically made scrolls and skillfully arranged, some above and some beneath the wreaths. The rector, Rural Dean Baker, preached, taking for his text 14th v. of II, c. St. Luke, "Glory to God in the Highest," etc. All Saints Church, where the afternoon service was held, was perhaps more elaborately decorated. Texts appeared here and there, the handiwork of Miss Johnston, as were those of Christ Church, while all else was done by the lady members of the congregation. An exceedingly handsome banner adorned the walls, the gift of Miss Myne, of London, Ont. Both services were largely attended, and the musical portion was well rendered. Miss Hill, who returned home from the west last Saturday, presided efficiently at the organ.

DESERONTO.—St. Mark's Church was completely packed last Monday with an unexpected and enthusiastic audience, assembled to enjoy the Christmas festivities of the Sunday-school. The church had been previously dressed with evergreens, and two large trees bore the wealth of handsome presents for teachers and pupils. The Rev. T. Stanton presided, giving an introductory address, and recitations, carols, etc., were cheerily given by the scholars. The distribution of prizes and presents absorbed an hour, Mr. J. G. Hooper assisting in the arduous task of stripping the trees. Everything passed off most pleasantly, and all departed determined to work more energetically than ever for the school.

PERTH.—At St. James' Church, on Christmas Day, the usual festal services were well attended. Hymns and carols appropriate to the day were sung. A large number partook of the Holy Communion. The decorations were confined to a single vase of flowers, on a ledge behind the altar, the architectural adornments of this church being so beautiful, that little is needed in the way of decoration. The rector, the Rev. R. Stephenson, preached, taking for his text, "the Son of Man came not to be administered unto," (St. Matt. xx. 28.) The offertory, which is on this day presented to the clergyman, amounted to \$154.19. Presents in kind, of the value of \$45.00, had been previously sent in to the rector. At a bazaar held during the previous week, the sum of \$807.88 was obtained towards payment of the debt on the Rectory House. By the aid of this sum this debt will be reduced to \$150. The annual missionary meeting was held on Sunday, Dec. 14th, at 7 p.m. Earnest, stirring and practical addresses were delivered by the deputation, Rev. S. McMorine, of Pakenham, adjusted the Rev. C. E. S. Radcliffe, B. C. L., of Maberly. The offertory for missions at the close amounted to \$50.55.

RURAL DEANERY OF STORMONT.—Deputation No. 1.—Rev. D. F. Bogert, B. A. Chesterville, Jan. 14th, 7 p.m.; Chrysler, Jan. 15th, 7 p.m.; Newington, Jan. 16th, 7 p.m.; Moulinette, Jan. 18th, 10 a.m.; Eamers, S. H., Jan. 18th, 3 p.m.; Cornwall, Jan. 18th, 7 p.m.

FRANKVILLE.—A very successful Christmas tree entertainment was held here on the evening of the 30th Dec. Dialogues, recitations and songs, were given by the members of St. Thomas' Church choir and Sunday-school, jointly with choir and Sunday-school from the Redan. The scholars of both Sunday-schools received suitable books and Christmas cards. The Rev. Jno. Osborne and wife, were presented with a very elegant easy, horse-hair chair, by the Frankville congregation, as a token of their esteem and good wishes for them. The incumbent thanked the congregation for their kindness, also all who helped on the occasion. This ended a very happy evening.

PRESCOTT.—On New Year's Eve, 1884, at the residence of her nephew, B. French, Esq., Miss Dolly Merwin entered into rest at the advanced age of ninety. She was the sister of the late Justus Merwin, Esq., one of the chief contributors to the Building Fund of St. John's Church, Prescott, and in times gone by one of the leading and most respected citizens of the town. Through life she was steady and consistent churchwoman, and in the long period of her domestic and quiet life, she exemplified the christian graces of gentleness and liberality. She was always ready to administer to the wants of the poor, and to sustain the missionary work of the church. Her liberality to St. John's Church was steady and constant, and the fine and rich-toned bell in the tower of that church was her gift. Her parents were U. E. Loyalists who sought refuge in Canada, at the period of the revolutionary war, that they might maintain intact the proud and honoured name of British citizens. At the departure of a soul so gentle, so kind, so truly good, we may breathe the christian prayer. Requiescat in pace.

KINGSTON.—At 10 o'clock on Saturday, 3rd inst, the casket containing the remains of Rev. F. W. Kirkpatrick were removed from his residence to the church and placed near the altar at which he had so frequently stood and delivered touching appeals to his people. The casket was plain and neat, and arranged so that the face of the dead could be seen by the people. The remains were dressed in black, over which were the surplice and college hood. The church was crowded, and hundreds passed the casket and took the last sad look at the face of him who had comforted them. Many wept bitterly. The edifice was appropriately draped. The pulpit, lectern, and reading desk were covered with black, the communion table with white. Festoons of black cloth adorned the sides, and a double row crossed the gallery. The pillars, gas standard, organ and centre gasolier were also draped. Everything had a sombre appearance, but appearances slightly indicated the grief which filled the hearts of those composing the congregation of St. James' Church. Half an hour previous to the opening of the service the church was filled with friends and mourners. Presently the aisles filled up and there was a crush in the gallery. The doorway, too, was choked, and hundreds stood outside waiting to follow the body to its last resting place. Every prominent citizen was present. Clergymen of every creed in the city were present to deplore the loss of a Christian friend, while the large array of Anglican clergymen bespoke the loss the Church of England had sustained. The following clergymen from a distance were at the service: Archdeacon Bedford Jones, Napanee; Rev. J. W. Burke, Belleville; Rev. E. P. Crawford, Brockville; Rev. H. Farrar, Parham; Rural Dean Baker, Tyendinaga; Rev. M. G. Poole, Sydenham; Rev. K. L. Jones, Barriefield; Rev. F. W. Dobbs, Portsmouth, besides all the Anglican clergy and aldermen of the city. At 2 o'clock the service began. Before it was proceeded with, and while the people were crowding in, the choir sang the 244 hymn, "Christ will gather in his own." Archdeacon Jones opened the service: Rev. Mr. Burke read the psalms; Rev. W. B. Carey the lessons, and Rev. F. W. Dobbs the service for the dead. The singing was soft and subdued. The hymns were: "On the Resurrection Morn'g," "Days and Moments Quickly Flying." The casket was conveyed out of the church by Revs. Rural Dean Baker, E. P. Crawford and A. Spencer, Messrs. E. J. B. Pense, P. Bates and S. Loynes. The procession which passed the church as the bell slowly and solemnly tolled the funeral knell, was very long, testifying to the love and regard with which the deceased was held by all classes. Expressions of sincere regret dropped from many lips. Tenderly the body was placed in the vault at Catarqui cemetery, and

the feeling of all was that one of Kingston's best beloved citizens had gone to his final rest.—*Whig.*

TORONTO.

TORONTO.—Lecture on Egypt.—The Rev. T. W. Patterson lectured on the 6th inst. in the schoolhouse of the Church of Redeemer, on Egypt. The lecture was illustrated by magnificent view, of the cities, tombs, pyramids, temples and people of that wonderful country. The audience highly appreciated this rare, intellectual and artistic treat.

DIOCESE OF ALGOMA MEETING.—A meeting in the interests of the Algoma diocese was held in St. George's school house last week, at which the bishop gave an address. We hear that a liberal response is likely to be made to appeals for Algoma.

Church of the Ascension S. S. Festival.—The annual festival and distribution of prizes of the Church of the Ascension Sunday school was held in the schoolhouse from 6.30 to 9.30 on 16th. The attendance of scholars was very large. Excellent order was kept by the scholars, under the control of the superintendent Mr. C. W. R. Biggar. A series of views was exhibited with a magic lantern by Mr. Alexander Hay, to the unqualified satisfaction of those present. The prizes for good behaviour and regular attendance were then given to the scholars entitled to them. The superintendent stated that there were sixty-one first prizes given for good attendance to scholars who had attended fifty Sundays and over during the year. Of that number twenty-seven had attended fifty-two Sundays. There were forty-one second prizes given for attendance and good conduct to who had attended from forty-seven to fifty Sundays. Four special prizes were given to scholars who had brought new pupils, having attended a sufficient number of times to entitle them to a prize. After the close of the meeting each scholar was presented with candies in a neat paper box. The boxes were generously given by Messrs. Kilgour Bros. Mr. Thos. Langton, M. A., presided at the organ. This Sunday school is now one of the largest in the city. The average attendance is 500, and on Sunday last 560 scholars were present. A result largely owing to the indefatigable labours of Mr. Biggar, as the congregation has only a very slight representation in the School in either teachers or parents.

TORONTO.—New Parishes.—It is probable that several new parishes will be organized in Toronto this year. The city is extending so largely that the present parishes are unequal to the needs of Church accommodation.

TORONTO CHURCH S. S. ASSOCIATION.—A meeting of the Association was held on the evening of Dec., 1884, in the church of the Ascension School house. Rev. Canon Dumoulin, M.A. took the chair at 8 o'clock. After the opening hymn and prayer, Mr. S. G. Wood gave a very interesting exposition of the institute lesson for next Sunday, on the Church Catechism, the subject being "Covenant blessings," and the portion of catechism, then beginning with the question, "who gave you this name." At 8.30 another hymn was sung and the minutes of last meeting read and confirmed. At 8.45 Rev. J. F. Sweeny B.D., read his paper entitled "What should be the object of the Sunday school teacher?" (which was published in our last issue.) At the conclusion of this paper an animated discussion began. The secretary agreed with many of Mr. Sweeny's suggestions, especially with his warning against the practice of giving undue prominence to some particular doctrine, e.g., repentance to the exclusion of other doctrines, not less important. He thought the Church's plan of teaching truth by means of history, in the Christian year from advent to Whit Sunday, rather than dogmatically, the best which had ever been devised. He pointed out that the position of the Church of England in reference to her Sunday school children, was entirely misunderstood by those who applied to young persons, the warnings and exhortations addressed by Saint Paul to the heathen out live her church in his day. On the other hand the expression "definite Church teaching" was often much misunderstood, and supposed to justify the assumption of exaggerated and unauthorised claims on behalf of the Church of England. We must always remember that other bodies of Christians enjoy in Canada the same legal status as the Church of England, and that the members of each denomination have a right equally with ourselves, to consider their respective systems of Church government the best and most scriptural. As to Mr. Sweeny's suggestion in reference to a re-

duction of the number of teachers, he expressed no opinion, having not yet had an opportunity of giving the question sufficient consideration. Rev. C. L. Ingles Jr., B.A. said he agreed with most of Mr. Sweeny's paper, and moved that it be printed in pamphlet form for distribution to every member of the Association. Mr. Geo. A. Mackenzie seconded the motion that the paper should be printed. Mr. S. G. Wood thought that it would be sufficient if inserted in both Church papers. Rev. Septimus Jones M.A., said that even if he stood alone, he must dissent from much which Mr. Sweeny's paper contained. He thought Sunday School teachers took the place of sponsors, and that their personal influence would be entirely lost in the system of large classes, suggested by the Essayist, which would reduce the Sunday school to a sort of "sanctified day-school." He had no sympathy with theories which had never been subjected to the test of experience. Rev. Edward Owen said the subject was an important one and needed discussion. He objected to the plan of devoting the first half hour of these meetings to the teaching of a Sunday school lesson, and thus leaving no time for discussion on the main subject of the evening. On motion it was agreed that the debate should be adjourned, till the first order of business at next meeting. The Association adjourned to meet again in St. Philip's school house, on Thursday, January 15th.

DEER PARK.—Christ Church parish has lately sustained a great loss in the removal of Mrs. W. A. Baldwin and her family, who have taken up their residence in the parish of St. Luke's. Ever since the erection of Christ Church they have been most helpful in every possible way, while the Sunday school in particular has been greatly blessed through their faithful and unwearied services. At the annual Christmas entertainment the school presented Mr. Lawrence H. Baldwin, who has been nominally teacher, librarian and superintendent, with an edition of Shakespeare's work, handsomely bound in six volumes, together with an address which was neatly and appropriately responded to by the recipient. At the same time a small piece of plate was presented to Miss Annie Baldwin by her late class.

HASTINGS.—We had a very successful Christmas tree and Concert for St. Georges Church and Sunday school on the evening of the 30th ult. which realized a sum of \$100. An excellent and highly appreciated programme had been prepared by Dr. O'Gorman, who was Chairman, and his lady contributed very much to the success of the evening by her musical talent and general devotion to the cause. We received a generous contribution towards furnishing our Christmas tree from the Bible Class of the Rector of Ashburnham, for which we are thankful. The members of St. George's Church, as a further token of their esteem for their clergyman, presented him with a beautiful robe, for which he returned his sincere thanks.

EVANGELICAL ALLIANCE MEETING, TORONTO.—The annual meeting of the local branch of this society was held in Toronto on 8th inst, the Hon. O. Mowat presided. The chairman's address was pitched in a very high key of congratulation on the growing desire for unity among all "Evangelical" churches. There were several things said at this meeting well worth recording. Mr. Mowat said "There is a great body of religious truth in regard to which we are united, and in the all important departments of Christian works and Christian character our views are almost identical." The Rev. S. P. Rose, Wesleyan, work of the said, "I attribute the smallness of the result of the Christian Church, not to lack of labourers, or money, but to the misdirected energy of the Church in the past, and this misdirection of energy and waste of money, I attribute to denominationalism. If their differences were abominable in Ontario, they were wicked in Manitoba and the missionary regions." The Rev. Mr. Milligan, Presbyterian, said, "I have gone into villages in the country, and seen the rivalry existing in the churches. I believe Satan is in such churches and not Christ." In a later part of his address, Mr. Milligan said, "There can be no true secularity without religion. There is no power which educates men like religion."

From these remarkable utterances we are convinced that these good men have been studying the DOMINION CHURCHMAN, and have not only read, but marked, learned, and inwardly digested our teaching, as their words sound like echoes from articles published in the paper during the past year. Mr. Mowat has learnt that the differences which keep men from visible unity with the Catholic Church are unimportant and wholly inadequate as an apology for disunion. Mr. Rose has learnt, and in words which show him to be a brave, manly, high minded Christian, has confessed that the disunion and rivalry of denominationalism

are "abominable and wicked." Mr. Milligan, has learnt that our secular non denominational education is a false system. We ask these gentlemen of the Evangelical Alliance to manifest their consistency by at once abandoning those little men-made organizations whose ways are so "abominable and wicked," and come out of the turmoil of the denominational waters into the ark of God's ancient Church, the Church of their fathers and Saviour, which is the only real "Evangelical Alliance."

NIAGARA.

HAMILTON.—The synod of this Diocese is summoned to meet at the Sunday school room of Christ church, (Cathedral,) Hamilton, on Tuesday, 27th January next, at 2 o'clock p.m., for the purpose of the election of a Bishop for the said Diocese.

Episcopal Endowment.—The committee of this fund have issued an appeal to the several parishes in behalf of its speedy completion.

GUELPH.—Christmas Day.—The interior of St. George's Church, with the new window, and the artistically adorned chancel, was never seen to as good advantage as on Christmas Day. The decorations were confined chiefly to the body of the church, and were of a very graceful character. The Bishop's chair alone was draped in black, reminding all of the loss the diocese had sustained. There was an early celebration of the Holy Communion, at which a large proportion of the congregation were present. There was also a second celebration at the midday services. A strong choir was present and rendered the festival music of the season in excellent style. The prayers were read by the Rev'd. E. A. Irving, and the sermon was preached by the Ven. Archdeacon. There was a large congregation. The text was the message to the shepherds, "The Glad Tidings of Great Joy."

Sunday School Festival.—This much looked for event took place on Thursday evening, the 30th, and was a great success in every respect. There were about 500 children present, including those of the Mission School as well as St. George's. There was a bright service in the Church when the Archdeacon described the memorable incidents of the first Christmas, interspersed with beautiful carols, which were most heartily sung by a chorus of boys and others, Miss Saunders presiding at the large organ in her usual excellent style. At the close the Archdeacon said there was another aspect of Christmas to be seen in the school room, where, through the kindness of various members of the congregation, a feast had been prepared, to which all were invited. Through the indefatigable exertions of Mr. E. Morris, Superintendent, the Rev. E. A. Irving, and the teachers, all the children were arranged in order, and a tremendous consumption of pies, cakes, oranges, and candies, took place. Mr. Irving gave an excellent practical address, pointing out the responsibilities of parents and children, and calling on the men of the congregation to come forward and take part in the Sunday School work. The proceedings closed with the benediction.

The Christmas entertainment at Waterloo Avenue was quite a success. Parents, teachers and pupils all spent a very pleasant evening. The Carols and Band of Hope songs were rendered in as hearty a manner as they could possibly have been sung. Nearly forty members were enrolled in the "Band of Hope," and badges were given them. The gentlemen who promised to come and address the school were unable to keep their appointments. The speeches were therefore confined to Rev. E. Irving and Messrs. Gansby and Howard. About 116 children were present.

HAMILTON.—Unity.—On Sunday, the 23rd of Nov., the Bishop of Algoma preached a very eloquent sermon in St. Thomas' Church, Hamilton, on "The Unity of the Faith." He said:—"There is a growing feeling in favour of unity, both in the Church and out of it. The separations of the non-conforming bodies, and the internal separation from each other, is the cause of great mischief. The 'regimental theory' is often heard of. Men often say 'What after all is the Church of Christ but a great army, divided into various regiments, but under one banner, and following one leader.' But this theory is only for annual Bible Society meetings and Young Men's Christian Association platforms, and it is to be feared is not according to fact. It is but an *ex post facto* theory. There is no doubt but that the cause of Christ is greatly impeded by the divisions among the Protestant denominations. There is not one among them

whose foundation is not true, but to some trivial non-essentials, and for the sake of these things the body of Christ is rent asunder. If angels weep, devils laugh and ungodly men smile, why should they not band themselves together? But the Church of England offer a basis for a re-union of all the Protestant bodies. Unity with the Church of Rome is impossible, because she has departed from the simplicity of the primitive faith, but the union of Protestantism is something to pray for, to strive for, and to die for."

HURON.

GLENCOE.—At the conclusion of the Christmas service, the incumbent of the mission, Rev. W. J. Taylor, was presented by the members of St. John's Church, Glencoe, with a handsome fur coat and cap, of the value of \$60, as an expression of personal good will and appreciation of his ministerial labours.

BERVIE.—Rev. J. Ball, late incumbent of the mission of Waterford, Delhi, and Lyndoch, has been, by the Bishop of the diocese, appointed to the Bervie mission.

EXETER.—Christmas in Huron County.—The great Church festivals are more highly appreciated, in remote country places, than in the busier marts of commerce. Christ Church, Exeter, was unusually decorated this Christmas, and the service was hearty and joyous. The incumbent of Christ Church is giving a course of Sunday evening lectures, on the more unknown Scripture characters.

ALGOMA.

A MISSIONARY JOURNEY IN MUSKOGA.—A visit from the bishop being expected early in December, we were ready to receive and attend him through the adjoining mission, to take a taste of his missionary experience. The bishop arrived at Gravenhurst on the 4th December. Next day we started for Ferris Hill station, ten miles away, and after a drive of seven miles, we found the Rev. J. Greeson, the missionary, awaiting us at a corner where the road branched. A church friend, Mr. C., made us welcome to dinner. Back to Ferris Hill church for service at 2.30 p.m., where we spent an hour in Holy Communion. After conversation on business matters, we started for Uffington. Mr. D. gave us food and lodging for man and beast and ministered kindly to our comfort. At Uffington we were welcomed by a crowded congregation. The candidates for confirmation pleased the bishop very much by their earnest attention, and appreciation of their position. Evening prayer, confirmation, and Holy Communion, and then the bishop held a vestry meeting to discuss Church matters. Surely if anything could convince the friends of the diocese of Algoma that the ministrations of the church were valued, that meeting would do it, for each station wanted the missionary to reside near it. The true position appeared to be, that Mr. Greeson was so much appreciated that all wanted him. As we could not "divide the child," arrangements were made for a representative meeting to be called soon, the Incumbent of Gravenhurst to attend, and the future residence of the clergyman to be decided by vote of stations. In the morning (Saturday) up early and off to Parbrook, for service at 10 a.m. Here we found a good church well furnished. After morning prayer, the bishop administered confirmation and Holy Communion, and met the vestry. A good church spirit was shown by the tone of the meeting. At 2 p.m., we had finished and were on our way to Mr. C's (a resident clergyman) for dinner. For three or four miles we managed to travel slowly, but soon the way became almost impassable, the water in many places run-head down the road in torrents; to add to our trouble the wind blew heavily all the time, and robes, wraps &c. were drenched. Nothing for it but walk. Fortunately we had a noble horse: he evidently looked upon the whole affair as an amusement, for he cleverly jumped the gathering streams, taking sleigh and leader with him (there had been no drive for some time), every step nearly to the knees, water, snow, slush. The bishop toiled on behind in the middle of the road, where the walking was somewhat better, he gave one the impression that he was used to it. After six miles we stood weary and worn where two roads met, the rain pouring down, the hilly country leading past us and under us, small but rushing torrents of water. We were bewildered, the bishop retraced to a house, and found we were near Ferris Hill church, two miles from South Falls, and ten from Gravenhurst. The persons at the house offered shelter, but we pushed on, knowing there was a heavy day before

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the bishop. After one failure to evoke sympathy, we were taken in by Mr. H. and well cared for. Up early on the road with a pair of horses and a waggon, with all my traps, one horse behind, the sleigh left with Mr. H. Gravenhurst was reached at 9.30 Sunday morning. One circumstance must be noted, we were somewhat surprised, though very pleased to see that Mr. Gresson, though young and not many months from England, had a firm grip on the people. One could see that while he was loving and kind, and a true servant of the Church, yet he was the spiritual head. We think the missionary deserves great respect from the people, for he is a gentleman as well as a Christian minister. Sunday at Gravenhurst. The bishop preached at the morning service and administered holy communion; addressed the Sunday school in the afternoon; held confirmation and preached, and holy communion in the evening. At 10 a.m. Monday, the bishop met the vestry. At 5 p.m. the officers of the church took tea with the bishop, at 8 p.m. the bishop gave an address at our missionary meeting, and at 7.30 a.m. Tuesday, left us for the boat for Bracebridge, where we hope he will find better roads, more propitious skies, and less work, but of the last we are informed, a mountain awaits him.

The bishops appointments for this month are as follows:—Jan. 18th, Port Sydney, 10 a.m. and 7 p.m.; 18th, Beatrice, 3 p.m.; 19th, Allensville, 10.30 a.m.; 20th, Hoodstown, 2 p.m.; 20th, Ilfracombe, 7 p.m.; 21st, Haldham Hill, 2 p.m.; 21st, Keatsville, 7 p.m.; 22nd, Ravenscliffe and Dickson's School House; 25th, Huntsville, 10.30 a.m., 2.30 p.m. and 7 p.m.; 26th, Grassmere, 10 a.m.; 26th, Huntsville, 7 p.m.; 27th, St. Annes, Perry; 29th, Cyprus, 10.30 a.m.; 29th, Everdale, 3.30 p.m.; 30th, Bethune, 1.30 p.m.; 31st, Eggshoro, 11 a.m.; Feb. 1, Everdale, 10.30 a.m.; 1st, Burkes Falls, 3 p.m.; 2nd, Starrats, 11 a.m.

The treasurer acknowledges, with thanks, collection for Mission Fund, Church of the Ascension \$20; Anonymous, for church at Sheginandah, \$1; offertory at holy Communion on Christmas morning in St. John's, Stisted, per Rev. W. Crompton, for Widows and Orphans Fund, \$2; also for Mission fund, per Basil R. Rowe, Orillia, \$4.50 from St. Luke's Sunday school, Medonte, being the value of prizes won by nine boys and girls.

The following contributions we gratefully acknowledge: for Sheginandah church, a Guelph Friend, \$5; infant class, Trinity Church Sunday-school, St. Thomas, per Mrs. Kains, \$4; Miss Harper's class, St. John's Sunday-school, Port Hope, \$2; for John Esquimaux, Holy Trinity Sunday-school, Toronto, per S. G. Wood, Esq., Supt. \$20; for Widows and Orphans Fund, Miss Wilson, Toronto, \$5; H. C. Port Hope, \$50. E. ALGOMA.

BURK'S FALLS.—The Rev. W. B. Magnan begs to acknowledge, with many thanks, a box from the C. W. M. A., containing books and other Christmas presents for the Sunday schools in his mission.

The Rev. T. Lloyd, desires to acknowledge, with hearty thanks, the receipt of a valuable box of Christmas presents for his Sunday school children, and a Christmas tree, from friends in St. Peters, per Mrs. Boddy. Also a parcel of new and beautiful books, and another parcel of papers, all for the Sunday school children, from Miss Nuttlebury, per Mrs. Captain Denton, also a valuable parcel of Bibles, and Prayer Books from the Bishop of Algoma for distribution in his mission.

The Rev. T. Lloyd thanks most heartily the unknown friends who have sent him the DOMINION CHURCHMAN during the past year.

ENGLAND.

We record the death on the 26th day of November, 1884 last, of the Rev. J. A. Aston, M. A., Vicar of St. Johns, Deptford. The funeral took place on Monday, 1st Dec., accompanied by expressions of respect unparalleled in Greenwich, of which borough Deptford forms part, the service was conducted at St. Johns, which was crowded with a congregation, all without exception, in mourning. Besides the mourners, and the members of the parish, were the members of the Deptford Christian Union, a very large attendance of clergy and dissenting ministers, a number of St. Johns Rifle Volunteers, and about 80 police at the R. division, when a dumb peal was rung on the bells at St. Pauls, Deptford. On the preceding Sunday funeral sermons were preached in St. Johns Church, Brockley Presbyterian church, St. Stephens, Lewisland, the Deptford Christ-

ian Union, and St. Lukes, Cheltenham, and in other churches and parishes which we have no room to record. The deceased held the opinion that a protracted residence in one locality was not desirable for a clergyman. In 1853 he was appointed to the vicarage at Ballington, in Cheshire, where he remained three years. Mr. Aston always set a high value on religious education and evidenced it by securing in this his first parish the erection of good school buildings. On leaving Ballington, he was Rector at Kemberton, in Shropshire, four years. In 1860 he accepted the perpetual curacy at Tulse Hill, near London. Here he repeated on a larger scale the educational work he had done at Ballington, he understood how important was the daily religious teaching of children, and that the school was the first line of defence of the church. From he went to South Kensington, thence to St. Lukes, Cheltenham, and finally, after a wonderful successful work there, he exchanged with Canon Money and came to St. Johns, Deptford.

Mr. Aston deeply appreciated the necessity and value of periodically awakening interest amongst his people by means of Mission Preachers, and during his twelve years residence at Cheltenham, two were held in St. Lukes Parish, while Mr. Aston's services were willingly given to conduct such missions in other parishes.

The deceased clergyman left a large family, the eldest, the Rev. John Walter Aston, Vicar at Ambloside, died on 17th September, 1881, three others are already in Holy Orders and at work in various parts of England, and another is a Divinity student at Trinity College, Toronto, having recently entered that institution having left St. Johns College, Cambridge, in his fourth year.

RESIGNATION OF THE BISHOP OF LINCOLN.—The Bishop, the Right Rev. Christopher Wordsworth (nephew of the celebrated poet), was born in 1807. His father was master of Trinity College, Cambridge; he himself was Senior Classic in 1830, and in 1836 was appointed head Master of Harrow School, a post which he held until 1844. when the late Sir Robert Peel preferred him to a canonry in Westminster Abbey. He became the Bishop of Lincoln in 1869. His brother, the Right Rev. Charles Wordsworth, is the Bishop of St. Andrew's, Dunkeld, and Dunblane.

DIocese of MANCHESTER.—The following is a complete list, made up to the present date, of new churches in the course of erection in the diocese of Manchester, most of which it is understood, will be ready for consecration in 1885: St. Agne's, Slade Lane, in Birch; All Saints', Stretford; St. Barnabas's in St. Paul's, and St. Matthew's in St. Thomas's, Blackburn; Church of the Saviour, Bolton; St. Mary's, Hawkshaw-lane, Holcombe, and St. Michael's, Bamford Bury; St. Ambrose, Lelyand; St. Luko's, Chaderton, and St. Gabriel's, Middleton, Junction, Prestwich; St. Anne's Edgeside in Newchurch; Stonefold, Haslingden; Christ Church, Adlington; St. Peter's, Salesbury, Blackburn; St. John Baptist's, Pilling, Garstang; St. Paul's, Warson-in-Kirkham; St. George's, Preston; St. John's, Silverdale, Warton, Carnforth.

The fund for the restoration of the magnificent parish church of St. Michael, Coventry, has reached £20,243, thus fulfilling the conditions under which Mr. George Woodcock, of Coventry, will contribute £10,000 to complete the sum of £30,000 which is required to complete the work.

THE UNIVERSITIES MISSION TO CENTRAL AFRICA.—Recently, at the close of the afternoon service in Westminster Abbey, the Rev. Chauncey Maples, a missionary, gave an interesting address on the work of the Universities Mission to Central Africa. In the course of his remarks he said that the Mission was set on foot in 1859 at the request of Dr. Livingstone, who though himself a Presbyterian, was anxious that the Church of England should undertake it. After some preliminary work, the headquarters of the Mission were established at Zanzibar, which is the great meeting point of Arabia, Central Africa, and India. One great feature of this Mission was the part it played in suppressing the slave trade. It has turned the old slave market in Zanzibar into a centre of Christian teaching; and a noble Church, mission house, schools and a native Christian colony now occupy the spot where twenty years ago some 30,000 slaves were annually exposed for sale. There the Church of England completed the work of freedom that the English nation began by receiving the slaves captured by British cruisers, tending them whilst they were sick, educating them, and Christianising them, and in many instances restoring them to their own country. For these purposes the Mission had a farm of 130

acres at Mbweni, near the town of Zanzibar, for the reception of adults. They had also large schools for the children. At their printing-office the released slaves had printed the whole of the New Testament and a large part of the Old, in Swahili, a language understood throughout the interior. With regard to the slave trade at Zanzibar, although much had been done to suppress it, that pernicious traffic still flourished, and large caravans of slaves passing through the streets were frequently to be seen. The Mission spent nothing in luxuries for its European staff of clergy and others, but everything was conducted on the most economical scale. One feature of the Mission was that its members were only supplied with necessaries, and the rich and poor worked together as brethren. They now had 85 natives, formerly slaves, employed in the direct work of evangelisation, and amongst their converts was a youth formerly page to the Sultan of Zanzibar, who would eventually be a missionary, and who was a most earnest Christian.

RUPERTS LAND.

WINNIPEG.—Holy Trinity.—The new organist, Mr. Saffory, presided at the organ; and the musical portion of the service was well rendered. Miss Read's splendid voice, however, was missed. It is said that both she and Dr. McLagan have been engaged by the Congregational Church here. There is very little snow, but very much cold here at present. We have been down among the twenties, thirties, and even forties, for some time; yet it is not hard to bear.

The Ven. Archdeacon Pinkham starts for England next week on a visit to his friends there; and for the purpose of augmenting the funds of St. John's College. It is to be hoped that his trip may prove a pleasant one for himself, and profitable for this institution, with whose success the prosperity of the Church throughout this vast region is so closely connected. A letter, dated 10th August last, at McKenzie River, and written by Bishop Bompas to a gentleman in this city, was received on Christmas Day!

Notes on the Bible Lessons FOR SUNDAY SCHOOL TEACHERS, ON THE INSTITUTE LEAFLETS.

(Published under authority of the Sunday School Committee of the Toronto Diocese.)

Compiled from W. S. Smith's work on Genesis and other writers

JANUARY 18TH, 1885.

VOL. IV. 2nd Sunday after Epiphany. No. 8.

BIBLE LESSON. "Paradise Lost, or Man's Fall." Genesis iii. 1, 13.

In our last lesson we saw Adam and Eve placed by God in Paradise. They were created good and happy; their work was to cultivate and keep the garden. Their happiness depended on their obedience the test is seen in chapter ii. 17. How long they lived, in the sunshine of God's countenance, happy, loving, and innocent, because obedient, we are not told; but we see to-day the fair picture clouded. Man by disobedience fell from his high estate, and thus entailed on all his descendants sin and misery, man's self will, as opposed to the Divine will of the Creator, is at the root of all sin, and so by listening to the Tempter, instead of trusting and obeying God, Adam and Eve fell, and by disobedience and distrust entered upon a path of Evil.

(1) *The Subtle Tempter*, verse 1. The great enemy of God and man, Satan, or the Devil, was the Tempter of our first parents. He had before rebelled against God, Jude, 6. and he now filled up the measure of his iniquity by effecting the ruin of man. He takes the appearance of a serpent, as being, seemingly, the most appropriate instrument he could find in the animal world. Hence, Satan is called the old serpent, in Rev. xii. 9., 2 Cor. xi. 3. The Tempter addresses the woman as being the weaker vessel, 1 Pet. iii. 7. Being alone she was more exposed to temptation, than if she had been in her husband's company. He craftily begins by a question as to the one command, yea truly, can it be possible that God has forbidden you something? Note the woman's reply, verse 2, 3, she could not plead forgetfulness of the command. The Evil One then contradicts God's word, and misrepresents God's character, suggesting that the law had been given out of jealousy to prevent Adam from becoming like Himself, verse 4, 5. The teacher can illustrate this by reminding his scholars how often they have seen an elder companion overcome the scruples of the younger by the sneer; is it possible your father told you not to do so and so?

The Fatal Transgression, verse 6. Notice the several steps in the way of disobedience. Eve listened to

the Tempter, went and gazed at the tree, was allured by the beauty of the fruit, coveted it, then took it, and ate it; here we see three things; namely, "the lust of the flesh, the lust of the eye, and the pride of life" 1 John ii, 16, 'good for food, pleasant to the eyes, a tree to be desired to make one wise.' These were the three things presented by Satan to the Lord Jesus, in his temptation in the wilderness, and overcome by Him, St Luke iv, 8, 6. Far different was it with Eve, her security would have been, simple repose in the infinite goodness of God. She should have refused to listen, St. James, iv, 7., 1 St. Peter, v, 9., St. Luke, iv, 8. Eve's sin did not end here, sin reproduces sin, 'She gave also unto her husband,' and he too falls. Perhaps, some may think this was only a little sin, but it was the *only way* in which Adam and Eve could go wrong. They were guilty of distrust of God, disobedience and presumption.

The Sad Discovery.—They soon found out that the devil was a 'lying spirit' who had deceived and destroyed them, St. John viii, 44, instead of finding themselves wiser and better, as the devil had said, they were miserable and frightened, verse 8. Innocence had gone, and in its place was shame. They were afraid of God, and hid themselves, verse 10. Isaiah, lvii, 21. How foolish to think they could escape from God's presence! Jer. xxiii, 24, Ps. cxxxix, 7, 12. God calls to them, verse 9. The good shepherd is already seeking the lost sheep, Man was lost; but God had come down to look for him. Instead of freely confessing his sin, Adam, in verse 12, dissembles, (a) by laying the blame on the woman, (b) by blaming God, 'whom Thou gavest' &c., Eve, in verse 13, blamed the serpent, or God who permitted it to assail her. And so it is ever with fallen man, everyone and everything is blamed but *self*. In the case of true conviction, the reverse is the case, "I have sinned," 2 Sam., xii, 13, Ps., li, 4.

Let us learn from this sad story of man's fall these practical lessons. (1) To obey God's word, even when it contradicts our own inclinations; implicit confidence in His truth, and in His love. (2) To be humble and patient, waiting God's time and will, St. John, xiii, 7. (3) To refuse to listen to temptation, never to parley with it, St. James, iv, 7, 1 Pet. v, 9
Watch, as if on that alone
Hung the issue of the day;
Pray, that help may be sent down.
"Watch and Pray."

Correspondence.

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

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

CLERGY AT THE FUNERAL OF THE LATE BISHOP.

SIR,—In your note of the funeral of our late Bishop, you gave a list of the names of the clergy present. Considering that the funeral occurred on a Saturday afternoon, it was gratifying to find so many of the clergy present from distant parishes. Some could not be present and return to their parishes for Sunday duty. But there were some present whose names were unintentionally omitted from the list; they were those of the clergy who having arrived by N. W. Railway, had only time to reach the Bishop's late residence when the funeral cortage was at the point of leaving. It was doubtless the purpose and errand of these clergyman to unite with their brethren in paying their last tribute of respect to their Bishop, and as they would avoid even the appearance of having been wanting in that dutiful respect to him, or wanting in sympathy with his bereaved family in their sorrow, I beg leave to request the following names be added to the list, viz.—Revs. F. Motherwell, A. E. Belt, R. T. W. Webb, W. J. Mackenzie. Yours truly,

W. J. M.

THE HURON DIOCESAN CHANT BOOK.

SIR,—The above little book was placed in my hands by a number of my choir a few days ago for an opinion upon its merits; were it not for the fact that it is entitled as it is, this letter should never appear in print, but I feel it my duty as a musician to point out a few of the many errors which mark its pages—errors not of the printer, but arising from a total disregard (or ignorance) of the fundamental rules of musical composition. The compilers hope "that it may be the means of introducing a *more uniform* system of chanting in all the churches," it is to be hoped however that in its present form, its use may be confined to London. In a Diocesan chant book every thing should be plain, for in many of our country churches, the choirs need all the assistance that can be rendered, this book however falls much in this respect. A few examples taken

hap hazard here follow. Page 25, chant 8, begins in four parts, then goes into three. There is frequently no tenor, and where it does appear, it is written in the treble staff, for no earthly reason. There are many examples of this throughout the book. In the Venite and in other psalms the accent is often omitted. Page 27 chant 1 measure 13, consecutive octaves. Page 23 chant 11 measure 6 the same. Page 8 chant 1 measure 5 unharmonic cross relation (*relatio non harmonica*). Page 22 chant 9 measure 9 the same. Page 8 last two lines, no such keys in civilized music. On the same page last line, there are in one measure two semibreves in the alto and only two minims in the soprano. The dots after the base clef are totally omitted. Sharps and naturals are frequently confounded, and in several places are left out altogether. When it is noticed that nearly all these errors, and many more, occur in chants of which the compilers are the composers, one is reminded that it takes something more than executive ability to edit successfully a chant book, I remain, yours truly.

WM. FRED FOOT,
Organist St. Georges, Goderich.

THE BLACK GOWN AND SURPLICED CHOIRS IN ROMAN CHURCHES.

SIR,—In your issue of Dec. 25th, appears a letter from the Rev. A. L. Fortin in which, writing of the Roman church in Montreal, he says:—1st, the black gown is not used by the priest's in the pulpit. 2nd, very few churches have the gallery arrangement. Your editorial of a former issue, in answer to Mr. Fortin, has, I think, put the matter right. But allow me to say that in regard to the Montreal Roman churches, Mr. Fortin is, I think, altogether wrong. I too have been very often present at services in different R. C. churches in Montreal. In the church of Gesu (Blewry street) I have heard, I daresay, forty sermons, and in every case the priest wore a black gown. In the Parish church of Montreal (Place de Avines Lngare) which seats about 7,000 persons, I have often heard Father Martineau, a very graceful and eloquent divine, and he always wore the black gown in preaching.

In regard to "the gallery arrangement?" The lay choir in the "Gesu" is a mixed choir of men and women, and is in the gallery or rear of the church facing the altar. The Parish church (Notre Dame) choir of men and boys is in the same place. St. Patrick's choir is also placed at the back of the church facing the altar. The "Gesu" choir, is composed of men and women. These are the three largest churches of the Roman communion in Montreal, and may be taken as fixing the Roman use *generally* in the Province of Quebec. In short, in Montreal the black gown is always worn by the preacher in Roman churches, and the choir of laymen is never surpliced. Yours.

OLIVER J. BOOTH,
PARISH OF CHRIST AND ST. THOMAS' CHURCHES,
ST. CATHARINES, DEC. 26, 1884.

SIR,—I must say I was a little surprised at the statement in your paper of Dec. 4th, "that in R. C. churches a surpliced lay choir in the body of the church is never seen." I remember seeing *one* myself, and was struck with the similarity to our anglican use. About eleven years ago, I went to the Indian Mission St. Anne, on the Restigouche, to witness the *fete*, held there yearly, in honour of their patron saint, St. Anne. There was a large surpliced choir of about fifty Indians, men and boys, in cassocks and short surplices, not the little jacket we sometimes see, but surplices coming to, or below, the knee.

They occupied seats in the sanctuary, ranged side-wise, as we do, and turned eastward at the creed and glorias, as is seen sometimes in our own churches. An English clergyman, who had made a tour of Normandy, visiting the cathedrals and churches, told me that he had seen twelve surpliced choirs there. It is possible, that in both cases they may have been in minor orders, but that amounts to little in argument.

I should hardly think the Indian men and boys, whom I saw, were in minor orders; and I question if mere boys are generally admitted into these orders. Again, the article "gowns and galleries in R. C. churches," quotes the English practice as a proof that "in placing her choirs in surplices in the nave or chancel she departs from the usual custom of Rome." This seems to me a very loose mode of expression, and one which must convey a very false idea. It would be as wise and true to say that the English church departed from her own very wide spread custom, for, though not an old man, I can well remember when the west gallery choir was the prevailing anglican use; so much so that a service by a surpliced choir was generally called a "Cathedral service," and the few Parish Churches adopting it, were in my younger days called "Puseyite". Is there not a broader view to be taken than that of the writer of "gowns and galleries"? Do we not find surpliced choirs in *both*

churches, growing (lately) in our own, and decreasing in the Roman church? Are they not in *both* cases, the remains of pre-reformation custom? was this not one of very many customs untouched by the reformation, unless indeed the plunder of revenues in many places necessitated their abolition for want of the funds to carry them on? It is more true of the anglican than of the Roman church "that a surpliced lay choir in the body of the church is a recognition * * * of the priesthood of the laity", &c.? Why is it *always* necessary to *make* a difference between the anglican and Roman churches? Are there not real and vital differences enough without straining to *make* them? Though a thorough anglican churchman myself, I can rejoice at the *similarities*, and they are not a few, between us and our neighbours; and this very question of surpliced choirs is one, as I have shown, and I was very much struck with it, "as I said before". The eye testimony of one who has seen.

O. SAPIENTIA.

CONCERNING THE SECOND ADVENT.

SIR.—I trust that I may not be considered heterodox, when I assert, that I believe when Christ comes at what is called the Second Advent, He shall not at the same time come to judgment. Plain Scripture teaching assures me of the contrary. We are assured that when Christ shall come a second time, the world will be in a state of Spiritual deadness, Luke xviii., 8; 2nd Thes. ii., 3. But when He shall come to judgment, mankind will be in a different state. We are certified that a time of great peace is yet to dawn upon the world. Is. lxx., 25. How are we to harmonize these Scriptures? Our only method is to search the Scripture, and not be too ready, as so many are, to spiritualize what will bear a literal interpretation. I find then, in 1st Thes. iv., 19, 17, that two resurrections are implied. The first is the resurrection of the just. I find in 1st Cor. xv., 23, 24, the same doctrine set forth: "Christ the first fruits *afterward* they that are Christ's, at His coming. Then cometh the end." The particles *epeita* and *aiti*, respectively translated *afterward* and *then*, are really synonymous. So we have here three distinct events recorded, viz., Christ's resurrection, the resurrection of the just, at His second coming, and at a still future time the judgment.

In Rev. xx., the whole mystery is fully explained. There we read that there is a *first* resurrection revealed in accordance with the words of St. Paul, already quoted; but "the rest of the dead," (*i. e.*, the wicked dead), lived not, but shall be brought to judgment at a yet future period. Commentators are accustomed to treat this first resurrection spoken of, as a prosperous and happy period which the Church is to enjoy; but how are we to make this exegesis accord with the plain words of Scripture, which declare that there shall be in the last days a great falling away?

I find the following to be Scriptural teaching. In Rom. xi. we read that when the Jews rejected Christianity, they were rejected of God, until the fulness of the Gentiles should come. After this fulness of the Gentiles the Second Advent shall come, when Christ will raise the righteous dead, and bring them with the saints still living on earth to a place of glory with Himself—it may be to heaven or paradise, Scripture does not plainly declare which. (1 Thes. iv.) Then, after this great event, the Jews shall be received back as life from the dead, and to them shall be given all authority in that future Church on earth. The latter part of Ezekiel's prophecy speaks very plainly as to this latter fact.

Many are accustomed to speak of us Gentile believers as "the Israel of God." Scripture never once even implies that we should be so fearfully arrogant as to thrust ourselves into the place of the chosen people of God. To the Jews were committed the oracles of God. A Gentile hand never wrote a word of the original Scriptures, whether of the old or new Testament. Jews founded the Christian Church, and any Church that has not a succession of bishops from the Church founded by the Apostles, who were all Jews, is not a Church in the light of Scripture teaching. We must remember that we are only Gentiles—adopted sons; but Israel is the chosen nation, and God will yet do away with our Gentile dispensation, and re-establish the Jews in favor more abundant than ever they experienced in their most prosperous days. This period of Jewish prosperity is called the millennium.

I have many things to say on this subject; but with your permission will do so in future issues of the DOMINION CHURCHMAN. Yours truly,

SHEMNI.

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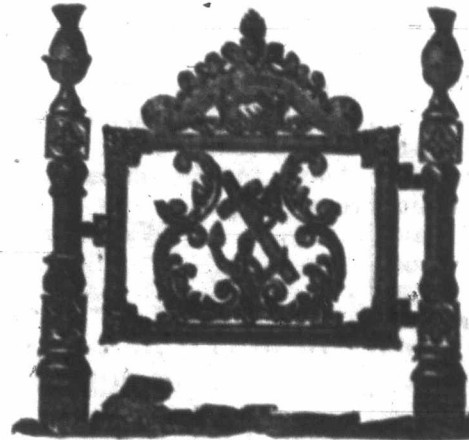
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Rev. Francis W. Kirkpatrick, Rector St. James Church, Kingston, Ont.

OBITUARY JAN. 1ST. 1885.

There are some songs we fain would sing
To full clear notes in minor tone;
And my rude wreath of rhyme I bring
In love of him who everything
Held still in trust for Christ alone.

Some strong sweet ballads there have been
Wrought by the bards of older days;
Of Red Cross Knights as pilgrims when
Christ's Sepulchre by Saracen
Had been defiled in Pagan ways.

This was a pilgrim in these years
Of vague unrest and changeful Creeds
When Christ's dear name is cold with sneers;
He gave no dull reproach of tears
But sought the sepulchre indeed,

As one who seeks a risen Lord
To find and whisper "Rabboni";
And then by loving deed and word
To teach the truths that undergird
The hopes of Immortality.

To scatter largesse far and wide
Of love that knew no bound or ban;
To lay all selfishness aside
That when he slept the world hath cried
"Behold this was indeed a man."

This is your heritage O wife!
And children, who have hardly known
The all of this dear vanished life!
This you may say, "In calm and strife
He was for years and years our own."

O mother church unfold thy scroll
And add another Martyr there!
O let the solemn requiem roll
For pilgrim with true warrior soul
Whose life was one long earnest prayer.

Horatio Gilbert Parker.

FROM NATURE UP TO NATURE'S GOD.

By the sea, where I summered, occurs one of the strangest sights, of which I must tell you. In the sky, several yards up above the horizon, appears, now and then, an island. At other times, ships, in full sail, sail along the sky.

At the mouth of a certain river, on the banks of which was my hotel, a certain island which cannot be seen from there, in the ocean, is seen in the sky. Boats riding at anchor, twenty miles off, float on the blue heavens.

This is called mirage—"something wonderful"—and is owing to the air being unequally heated, or rarified. Some call it "loom." The same state of the air causes sound to travel very far. At times, when the air is in this condition, the White Hills of New Hampshire are seen, though they are eighty miles off.

One morning, a strange brig was seen in full sail. She made straight across the river, and then disappeared. Shortly after, a similar sight occurred. Some were alarmed, but not those who understood it. It was due to the "unequal refraction," to which the storm-ship or the Hudson, and the Flying Dutchman, and the wizard beacon-keeper of the Isle of France, all owe their origin.

But to what does this unequal refraction owe its origin? We must attribute all these wonderful things to God. We often say Nature, and it is well; but we mean Him who is the Father of all and the God of Nature. He only doeth "wondrous things." The rain hath a father; and the dew; and all the laws of sight and sound.

The Indian is not far from right—poetically speaking—when he says that the thunder is the voice of GOD, and the lightning the flash

of His eye. We, too, may be reverent in our imaginings of natural objects and events. GOD is able to give laws, and does give them, to all these beautiful things. Even the infrequent "mirage" may lead our thoughts up to Him, and instead of fear, love and veneration be the emotions of our minds.

R. W. L.
The Young Churchman.

A PARABLE.

A few evenings ago I was sitting reading at a little table, on which stood a lamp. I was very near the lamp, for I am growing old, and my eyes are not quite as good as they were twenty years ago.

Suddenly a great insect—I know not of what species, they are all horrible to me—flew over the lamp, singed its great wings, and lay struggling, and writhing, and buzzing within a few inches of my book.

I rose somewhat hastily, and retreated to a distant sofa, for I preferred exile and comparative darkness, minus the presence of the intruder, to the lamp and book, plus his company.

But a young clergyman, who was present, came to the table, took the struggling insect gently between his hands, and carried it out of the room, past the corner of the house, and finally let it go where it was out of the reach of the fatal light.

I had given an involuntary shudder when first he put hands on the creature, but his aged mother seeing this, said to me with a smile of mingled pride and tenderness, "It is his life-work."

"What is?" I asked, surprised.

"To put out his hand to save those who have rushed headlong into danger, and difficulty and misery; to help them when they have injured themselves and fallen so that they cannot unaided find their way back to rest and peace; to take them away from the false glare that has blinded them, and give them a fresh opportunity to recover themselves and rest, and freedom and happiness."

She was right, and where I had seen only what was revolting, she had read a beautiful lesson of life.

"And not only for the Clergy," I thought, "but for all those who love in sincerity Him who came to seek and to save that which is lost, it should be the life-work, as far as in them lies, to succor and save those who, blinded by an earthly glare, lie struggling and suffering in sin and misery."—Ethel May, in Church Chronicle.

DON'T GIVE UP.

A gentleman travelling in the northern part of Ireland heard the voice of children, and stopped to listen. Finding that the sound came from a small building used as a school house, he drew near. As the door was open, he went in and listened to the words the boys were spelling. One little boy stood apart, looking very sad. "Why does that boy stand there?" asked the gentleman. "Oh, he is good for nothing," replied the teacher. "There is nothing in him. I can make nothing out of him. He is the most stupid boy in the school." The gentleman was surprised at his answer. He saw that the teacher was so stern and rough that the younger and more timid were nearly crushed. After a few words to them, placing his hand on the head of the little fellow who stood apart, he said: "One of these days you may be a fine scholar. Don't give up. Try, my boy, try." The

boy's soul was aroused. His sleeping mind awoke. A new purpose was formed. From that hour he became anxious to excel; and he did become a fine scholar. It was Adam Clark, who became the eminent Wesleyan minister and commentator. The secret of his success is worth knowing: "Don't give up; but try, my boy, try."—The Young Churchman.

It is no great thing to be humble when you are brought low; but to be humble when you are praised is a great and rare attainment.—St. Bernard.

HINTS TO HOUSEKEEPERS.

To prevent the smoking of a lamp. This may be easily effected by soaking the wick in vinegar for a few minutes, then drying it well before using it. A good and clear light will be the result. In the case of glass chimney there may not be sufficient air-draught.

To clean oil-paintings, cut a raw potatoe in two, and with smooth, flat surface of the inside rub the paint gently round and round, washing off the dirt with a sponge and soft water from time to time.

Now when the country housewife looks with dismay at the empty jars of pickles, and fears that there will be none left for spring use, she can occasionally substitute pickles made in this way for those put up in summer. Take some small turnips, boil them till they are tender, then cut in slices a little more than an inch thick, pour good vinegar over them, and let them stand for a day and a night. A few pepper corns or kernels of allspice improve the flavor.

An old-fashion looking-glass with a frame of brown wood, was improved the other day by an ingenious girl covering it in this way: she bought some pale yellow tarlatan of sufficient length to allow it to be fastened to the top of the mirror and then to hang at each side of it in graceful folds; the ends were crossed at the bottom and fastened with a loose knot; and behold the unsightly frame was hidden and the appearance of this necessary article of furniture was much improved.

Ivory-backed brushes, to clean. These may be cleaned in a few minutes, without spoiling the ivory or softening the bristles, by rubbing dry bran into them, and shaking them well to free them from the grain.

A good method for washing Shetland shawls, a Scotch receipt. The water should be rather more than lukewarm, and white soap should be boiled and mixed up in the water before the shawl is put into it. It must be washed in two waters, and rinsed in rather warmer water, to clear it entirely of the soap, otherwise it will get thick and hard. To a pint and half of warm water put two teaspoonfuls of dissolved gum arabic, mix the water and gum well together, dip in the shawl and squeeze it two or three times, so that it should take equally all over, then wring it well out of this water, and wring it again in clean linen cloths. Pin it out square on a carpet, with a clean sheet or table cloth under it, till thoroughly dry.

Sage tea or any other beverage made of herbs, should be made in an earthen vessel, and never in tin, as it will turn black unless immediately emptied out, and it may do so even then.

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WEST MONO MISSION.

MONTHLY PAPER—DEC., 1884.

VOL. II.

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

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

OFFICERS OF THE CHURCHES.

Herald Angel.—Churchwardens, Robert Jackson, Jr.; A. I. South Sidesmen, Jos. Jackson, J. Henderson. Delegate to Synod, Robert Jackson, sr. S. S. Superintendent, Hugh Bracken. Organist, Mrs. Morley.

St. Alban's.—Churchwardens, Wm. Jackson, W. J. Pigott. Sidesmen, W. J. Morrison, W. H. Robinson. Delegate to Synod, Robt. Jackson, sr. S. S. Superintendent, R. W. Rooney. Organist, James Robinson, jr.

St. Matthew's.—Churchwardens, W. S. Thompson, T. B. Lewis. Sidesmen, James McKelvey, Isaac Conn. S. S. Superintendent, Wm. Laverty. Delegate to Synod, P. T. Mignot, L. R.

St. George's.—Churchwardens, Chas. Scott, Wm. Woodland. Sidesmen, Geo. McBrien, J. A. Skelton. Delegate to Synod, Hugh Acheson. S. S. Superintendent, H. Acheson. Organist, Miss Head.

St. Luke's.—Churchwardens, Wm. Little, G. Moffitt. Sidesmen, Wm. Buchanan, T. H. Moffitt. S. S. Superintendent, the missionary.

Sacraments of Baptism and Supper of the Lord administered on the first Sunday of each month in the Churches of the Herald Angel, and St. George, and on the second Sunday in the month in St. Alban's, St. Matthew's and St. Luke's.

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

The annual entertainment in connection with Herald Angel, St. George's and St. Luke's, were held last month, and in each case proved a success, the amount realized by

the whole three was about \$140. St. George's being the largest.

Service was held in all the churches on Christmas day. The Holy Communion was administered in St. Alban's, St. George's and Herald Angel, the number of communicants were larger than usual on this festival. The churches, with the exception of St. Matthew's, are all very tastefully decorated.

The missionary desires to thank most heartily the following for their kind donation to the building fund of his churches, in response to the appeal lately put forth. N. T. Lyon & Co., \$2.00; Rev. George Ledingham, \$1.00; 568 Church St., Toronto, \$2.00; S. G. Wood, Esq., \$5.00,—making a total thus far received, \$204.68,—yet required \$6.00, "come over and help us."

The following are the successful pupils who obtained prizes in their respective Sunday-schools for 1884:—The prizes, which consisted of books, chiefly chosen from the S. P. C. K. Publications, were presented to the pupils on Christmas Day by the Missionary and his assistant.

HERALD ANGEL S. S.—First Prizes—H. A. Jenkins, J. W. South, J. E. Jenkins, E. A. Jenkins, S. E. Duke, M. M. Duke, A. Henderson, M. K. Jackson, M. Armstrong, R. L. Jenkins, W. H. Bracken, H. J. Bracken, E. Fines, K. Armstrong, J. Duke, H. Henderson, K. Jackson, L. Nicholson, K. Armstrong.

Second Prizes.—R. Henderson, W. G. Jenkins, T. Henderson, M. Henderson, L. Gordon, B. E. Matthews, M. Jenkins, S. Fleming, E. Leighton, J. H. Jenkins, A. L. Matthews, J. M. Jackson, T. Terry, A. Terry.

Third Prizes.—W. G. Armstrong, A. Cotton, M. Terry, M. Gordon, E. M. Cavanagh, M. Leighton, E. Fleming, M. Cotton, M. Cotton, R. G. Jackson, B. Matthews.

St. George's S. S.—M. J. Craig, C. Cullen, M. Woodland, M. Ellis, C. Cullen, W. Hutton, T. Craig, E. Cullen, H. Craig.

Second Prizes.—L. Woodland, B. McBrien, S. Woodland, B. Woodland, M. Bell, H. White, E. Dodds, H. Campbell, B. Still, P. Robinson, W. Bell, A. Acheson, A. McBrien, G. Acheson, F. McBrien, A. Still, E. Dodds, J. Hutton, J. Conover, J. J. Hunter, J. Ellis, H. Hamilton, A. McBrien, L. Craig, G. Gough, J. Hicks, G. Hicks, J. Bennett.

St. Alban's S. S.—Prizes.—S. Morrison, M. Howard, J. Little, A. Little, F. Bowes, H. Bowes, T. Mandly, W. J. Mandly, R. Kyles, F. Reid, D. Kingsley, J. Morrison, A. Doney, F. Mandly, S. Kingsley, W. Reid.

St. Matthew's S. S.—First Prizes—S. J. Stone, R. Kidney, R. Brinkman, E. J. Quigley, M. J. McKelvey, C. Kidney, A. C. McKelvey, E. McKelvey, E. McKelvey, M. Laverty, R. McKelvey, S. Wilson, E. McKelvey, A. Stone.

Second Prizes.—W. McKelvey, J. Kidney, M. Brinkman, M. Conn, E. A. Laverty, M. Lewis, F. Guthrie, W. J. Conn, D. McGuire, C. Brinkman, M. E. McGuire, S. M. Jackson, M. E. Stuart, M. Ewing, L. J. Ewing, W. B. Brinkman, R. Jackson, G. H. Ladd, J. Conn, T. J. Kidney, F. Stuart, S. J. Stuart, M. Ladd, E. Ladd, M. Ewing, M. A. Graham, E. A. Fines.

Third Prizes.—D. Jackson, M. J. Thompson, W. J. Quigley, S. Lee, I. McNabb, G. F. McGuire, H. Cotton, W. H. Huse, A. J. Stuart, E. Stone, E. Stone, M. Lee, C. Anderson, C. McGuire, W. Kidney, S. Cotton.

St. Luke's S. S.—First Prizes.—T. Moffitt, E. Allen, H. Moffitt, E. J. Lamey, C. Stewart, J. Moffitt, W. Stinson, A. Moffitt, A. Moffitt.

Mr. J. GLASS, Lay Assistant,
S. Lamey, M. Lamey, M. Allen, M. Lamey, E. Neil.

Second Prizes—G. Moffitt, W. Buchanan, M. Neil, M. Moffitt, A. Moffitt, S. Dunn, M. Robinson, A. Robinson, R. J. Stinson, R. Moffitt, R. Little, J. Harris, A. Widdis, A. Bagnell, M. Widdis.

Third Prizes—A. Henry, E. Henry, W. Little, J. Henry, I. Widdis, J. Allen, W. Allen, L. Harris, S. Harris.

The total cost of these prizes amounted to \$51.57, distributed as follows:—Herald Angel, \$12.64; St. George's, \$10.66; St. Matthew's, \$14.43; St. Luke's, \$7.94; St. Alban's, \$5.90.

BAPTISMS.

On 2nd December, 1884.—George and Frederick sons of James and Mary Jane Doney.

MARRIAGES.

On 24th December, 1884.—Mr. John Dawson, Tp. Mono, to Christablla Holms, of the Tp. Mulmer. On the same day Mr. John Speers to Hannah Anderson, all of the Tp. Mono.

BURIALS.

On 21st December, 1884.—Mary Ann wife of Mr. Francis Carson, age 29.

The Missionary desires to thank the several congregations for their Christmas offertory and the following for their kind gifts brought to the parsonage: Mrs. Woodland, Sr., Mr. and Mrs. Hugh Bracken, Mrs. James Robinson, Mrs. Robt. Jackson, Sr., Mrs. James Armstrong, Mr. Wm. Jackson, M. S. E. Jenkins, Mrs. John Fleming, and Mrs. Thomas Jackson.

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Plano, which they have been experimenting upon and testing for a number of years, and confidently claim present improvements of the greatest practical value. A distinguishing characteristic is that they entirely dispense with wood in holding the strings, which are secured by metal fastenings di-

rectly to the iron plate, so securing perfect vibration and more pure musical tones, with much greater durability. The changing conditions of wood, so objectionable in such a matter, are entirely avoided. The improvement certainly seems to be one of the greatest importance.—*Boston Traveller*,

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A SETTLED FACT.—It is a significant fact that Hagar's Yellow Oil is the best household remedy for internal and external use in case of pain, soreness, lameness and inflammatory complaints.

BEGINNING ANEW.

A good many children begin to think very seriously when they come to the end of the year. They look back, count up the many wrong things they have done, and say, "Oh, we are so sorry; we wish we had done better. When the new year comes, we will begin all over new."

Ah, we shouldn't wait till the new year comes. We should do right now. "Now is the accepted time." "Cease to do evil; learn to do well." God bids us to begin not by-and-by, next week, next month, next year, but now, right away.

And we can't do this by resolving to do it. We must have a new heart, or we shall never do right. But God will give this to all who ask for it.

Begin now, this very moment, dear little reader.

TROTTY'S LESSON.

Trotty had a school, one day. She dressed herself in cap and spectacles, and took brother Ned's cane in her hand, and tried to look very cross. Then she set the dollies all in a row, and began to teach them A, B, C, from her own little book. One poor doll was crowded out, and fell on the floor. The big doll took all the room, and sat up very straight; but she did not look as if she could ever learn a single letter.

"Oh, dear me! it's dreadful to be a teacher!" said Trotty. "'cause you have to talk so much!"

Mamma laughed; and then she took the funny little teacher in her lap, and said:

"Try to remember that, Trotty; and when you go to school, do not make your teacher talk to you so much. A great many times in a day, some one has to say, 'Don't, Trotty!' 'Come here Trotty!' 'Be still, Trotty!'"

"Oh, poor mamma! I won't make you talk so much!"

Trotty had learned her lessons, if the dollies had not.—The Shepherd's Arms.

CHRIST'S Name came not till He became One with us in person; not till His Circumcision; not till for us and in our names He became debtor of the whole Law, principal, forfeiture, and all. To the handwriting He then signed with the firstfruits of His Blood. And then, name the Child, and give Him this name, Immanuel. For then He was a right Immanuel, truly "with us"—Bishop Andrews.

A LITTLE boy was tempted to pluck some cherries from a tree which his father had forbidden him to touch, "You need not be afraid," said his tempter, "for if your father should find it out he is too good to hurt you." "Yet," said the brave little fellow, "I know that, and it's the very reason why I won't take any. He wouldn't hurt me, but it would hurt him to know that I didn't mind him."

THE SCRIPTURE CLOCK.

An eminent Scotch minister, who was a prince among preachers to children, took great delight in designing Scripture clocks, and inducing his young friends to fill in suitable texts in the blank spaces. Can our young readers search the Scriptures and find texts for similar Scripture clocks, exercising their ingenuity to devise different designs to the one now given? Each text must contain as many words as the clock denotes hours.

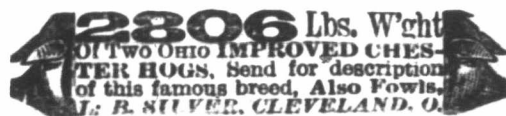
MOTHER NEVER SITS DOWN.

A little girl unconsciously and touchingly testified to the drudgery of her mother's life, when on being asked "Is your mamma's hair grey?" she replied: "I don't know. She's too tall for me to see the top of her head, and she never sits down."

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Petley & Petley,

128 to 132 King St. East

Opposite the Market, Toronto,

A FOURPENNY TURKEY.

He was a bouncing big turkey; and they had hung him up by the feet, so that, his nose almost touched the footpath just outside the poulterer's shop. A little girl was standing watching. You could see that she was hungry little girl; and, worse than that, she was cold, too, for her shawl had to do for hood and almost everything else. No one was looking, so she put out a little red hand, and gave the great turkey a push; and he, swung to and fro, almost making the great hook creak, he was so heavy.

"What a splendid big turkey!"

The poor little girl turned round, and there was another little girl looking at the turkey too. She was out walking with her dolls, and had on a cloak with red fur all around the edges; and she had a real muff, white, with little black spots all over it.

"Good morning, miss," said the tradesman. You see he knew the little girl with the muff perfectly well.

"That's a big turkey, Mr. Martin."

"Yes," said the poor little girl, timidly; "he's the biggest I ever saw in my life. He must be splendid to eat."

"Pooh!" said the little girl with the muff; "he isn't any bigger than the one my papa brought home for Christmas Day to-morrow, I know."

"Could I have a leg if I come for it to-morrow?" asked the poor little girl, softly.

"What, haven't you a whole turkey?"

"Never had one in my life," said the poor little girl.

"Then you shall have this one," said the little lady with the muff.

"Mr. Martin, I've got some money in my money-box at home, and my papa said I could do just as I wanted with it, and I'm going to buy the turkey for this little girl."

The poor little girl's eyes grew,

so very large you wouldn't have known them. "I shall love you always, so much, so very, very much; and I'll go home for Foxy to help me. Foxy is my brother, and I know we can carry him."

I haven't room to tell you all about it; but the poor little girl got her turkey, and papa his bill.

"What's this," said he—"another turkey, weighing eighteen pounds, price eighteen shillings?"

"That's all right," said the little girl who had the muff. "I bought him, and gave him to a poor little girl who never ate one; and the money is in my box."

The money-box was opened, and there were four big pennies in it.

DOES THIS REFER TO YOU.—Are you troubled with biliousness, dyspepsia, liver or kidney complaints, or bad blood? If so, you will find a certain cure in Burdock Blood Bitters.

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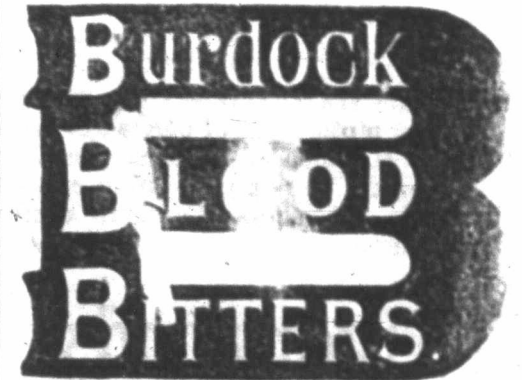


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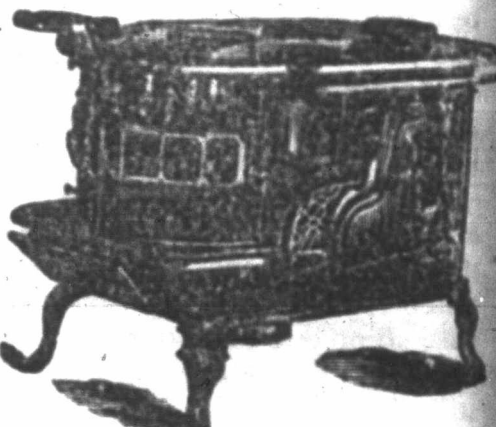
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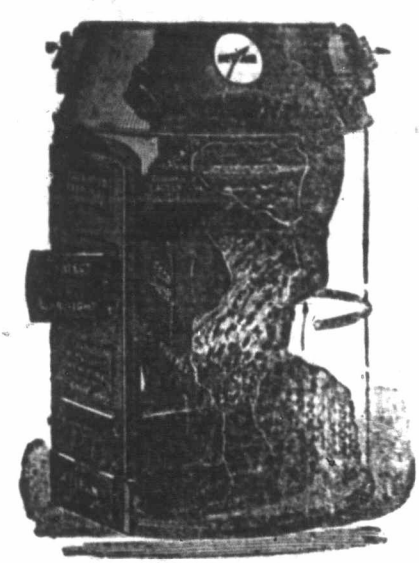
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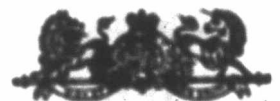
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