

which makes evil look plausible, and makes error lasting; and if we censure nothing but what is one mass of flagrant vice and absurdity, we shall leave precisely the most dangerous evils in the world uncensured. No mixture of evil is ever necessary for any really good purpose; and those who act as if it were, are really 'doing evil that good may come.'—*Archbishop Whately.*

CONFIRMATION CLASS INSTRUCTION.

We now consider our part of the Christian Covenant.

You promised the following, by the mouths of godfathers and godmothers, in your baptism. 1st. *That I should renounce the devil and all his works, and the pomps and vanity of this wicked world, and all the sinful lusts of the flesh.* RENOUNCE—To disown, to cast off formally: therefore it includes the idea of struggling. As soldiers of Christ you must fight against the enemies of our Lord. *The works of the devil*—Pride, anger, hatred, evil speaking, lying, tempting others to sin—Gal. v, 19-21. *The pomps and vanities of this wicked world* are shortly—All things whatsoever that draw away our hearts from God—St. Matt. vi 24. *The sinful lusts of the flesh* are—Gluttony, drunkenness, intemperance, impurity.

2d. *That I should believe all the articles of Christian Faith*—The Christian Faith, *i. e.*, *The Faith* as distinguished from Faith, is contained in The Apostles' Creed—explained in the Athanasian Creed—amplified in The Nicene Creed. Let the class repeat the Apostles' Creed, all standing.

3rd. *That I should keep God's holy will and commandments, and walk in the same all the days of my life.* We must obey God or Satan. Let us choose obedience to God and keep His commandment, for great is our reward in Heaven—St. Matt. xxiv 18. Our reward is great in the Kingdom of Heaven here and will be consummated in the Kingdom of God hereafter.

Q. *Doest thou not think thou art bound to believe and to do as they have promised for thee?*

A. *Yes, verily, and by God's help so I will, and I heartily thank our Heavenly Father, that He hath called me to this state of salvation through Jesus Christ our Saviour; and I pray unto God to give me His grace, that I may continue in the same unto my life's end.*

Can you do this without God's help? No. Can you do as they have promised with His help? Yes.

How shall we obtain God's help? By prayer. The Christian Covenant is here named a state of salvation, see Acts ii 47. God hath called us into this state of salvation, *i. e.*, elected us. Election is God's calling by the dispensations of His providence out of heathendom into the Christian fold. Read Rom. ix 2; xi 5; I Thess. i 4; and II St. Peter, i 10. Note carefully how Gospel election is to Gospel privileges as members of the Church of God called out from "the nations."

Explain, also, how the Jewish election was a limited election, while the Christian is a Catholic election—but both to The Church of God. Our election or calling is given "through Jesus Christ our Saviour"—for He is "THE ELECT," see Is. xlii, 1. Having once been elected a member of Christ's Church on earth, it is your place and duty to continue in the state of salvation to which you have been called. As responsible beings, you have a work to perform, and God's preventing and following grace will enable you to do it. See Phil. ii 12.

Q. *What dost thou chiefly learn in these Articles of thy Belief?*

A. *First: I learn to believe in God the Father who hath made me and all the world.*

Secondly: In God the Son who hath redeemed me and all mankind.

Thirdly: In God the Holy Ghost who sanctifieth me and all the elect people of God.

Note the use of the past tense in First and Secondly, and of the present tense in Thirdly,

Refer respectively to following passages of Holy Scriptures—S. Matthew xxviii, 19 20; Gal. iii 13. Read I Cor. iii 16, and vi, 19, 20, and particularly note the use of the present tense. Also read the Collect for Christmas Day.

(To be continued.)

British News.

A parliamentary return lately issued contains some interesting statistics of the amounts contributed towards the building and maintenance of Elementary Schools from 1851 to 1865 inclusive as follows:—By the Church of England, (building) £3,702,249, and (maintenance) £6,023,767; by the British Wesleyans and other Nonconformist bodies, £389,699 and £1,125,853; by the Roman Catholics, £122,478; and £394,436; and by the government £1,385,676; and £11,005,452. From these figures may seem the relative position of the Church of England to all kinds of dissent, as regards her strength.

SCOTLAND.—By the will of the late Lord Kinnaird, by whose death the Episcopal Church has sustained a very great loss, it is provided that if the trustees of the heir of entail pay to his Lordship's trustees the sum of £25,000, the latter are to hand over the pictures, plate, and other movable estate, except what is bequeathed. The trustees are directed to pay £10,000 to provide for the keeping up services in Rossie Priory Chapel, and £2,000 is bequeathed to the Bishop of the Diocese, as an endowment to provide for an incumbent. This part of his Lordship's will does not appear to have been carried out, as Rossie Priory Chapel has been closed.

From the first annual report of the Representative Church Council, we gather the following interesting statistics:—The Episcopal Church consists of seven Dioceses; Moray, St. Andrews, Edinburgh, Aberdeen, Glasgow, Brechin and Argyle. The number of clergy is 220. The Representative Church Council consists of the Bishops and the clergy, with 190 lay representatives. The Council is to meet annually in Edinburgh Glasgow, Aberdeen or Inverness, as may be determined on at the previous meeting. The church is in a very satisfactory condition financially having over \$375,000 of funds cash, collected in the several parishes during the last seven years, as a sustentation fund, from which revenue is derivable. The incomes of the Bishops is now £600 each, and it is the intention to raise it to £1000. The house to house collections, last year amounted to \$60,000, distributed on the same plan as our Mission Board. The Church supports the Bishop of Kaffraria in South Africa, and the Missions of Chandas, Nagpar and Warora, in India, under the superintendence of the Rev. G. T. Carruthers, formerly known to many of us as one of the curates of the Church of the Holy Trinity, Toronto, are mainly dependent on funds received from the Episcopal Church of Scotland. Seventy-six of the congregations have Church Schools in operation. The Church has a college for the training of teachers as well as the establishment of the Free Church, all under Government supervision. Last year the statistics stood as follows: In the establishment Training Institution 44 per cent. passed in the first class. In the Free Church Institution 51, and in the Episcopal College 46, and 1st and 2nd together respectively: Establishment 90; Free 94, Church 90. The schemes of the church, both foreign and domestic, are many and various and at the end of the year she has on hand several thousands of dollars "unappropriated." "There is that scattereth and yet increaseth: and there is that withholdeth more than is meet, but it tendeth to poverty. The liberal soul is made fat: and he that watereth shall be watered also himself."

Children's Department.

WHAT ROYAL CHILDREN DO.

The education of Queen Victoria's grandchildren is conducted on the principle that the Prince Consort introduced into her family. Particularly is this true of the children of the Crown Princess of Germany. They have to rise early and retire early. During the day they have punctually to perform their duties, and to keep strictly the time allotted to the various branches of study and recreation. They breakfast at eight with their parents, and the time between ten in the morning and five in the afternoon is devoted to their lessons, with an interruption of one hour for dinner.

Accomplishments, such as riding and skating, receive the same attention as art and science. Their meals consist of simple dishes, of which they have their choice without being permitted to ask for a substitute, if what is placed before them does not suit. Between meals they are not allowed to eat. Only inexpensive toys are placed in their hands, and the princesses dress themselves without the aid of waiting-maids.

NEVER FORGET ANYTHING.

A successful business man told me there were two things which he learned when he was eighteen, which were ever afterwards of great use to him, namely: "Never to lose anything and never to forget anything." An old lawyer sent him with an important paper, with certain instructions what to do with it. "But," inquired the young man, "suppose I lose it; what shall I do then?" "You must not lose it!" "I don't mean to," said the young man, "but suppose I should happen to?" "But I say you must not happen to. I shall make no provision for such an occurrence; you must not lose it!"

This put a new train of thought in the young man's mind, and he found that if he was determined to do anything he could do it. He made such a provision against every contingency that he never lost anything. He found this equally true about forgetting. If a certain matter of importance was to be remembered, he pinned it down on his mind, fastened it there, and made it stay. He used to say: "When a man tells me that he forgot to do something I tell him he might as well have said 'I do not care enough about my business to take the trouble to think of it again.'" I once had an intelligent young man in my employment who deemed it sufficient excuse for neglecting any important task, to say "I forgot." I told him that would not answer. If he was sufficiently interested, he would be careful to remember. It was because he did not care enough that he forgot. I drilled him with this truth. He worked for me three years, and during the last of the three he was utterly changed in this respect. He did not forget a thing. His forgetting, he found, was a lazy and careless habit of the mind, which he cured.

Our news from India will rouse the attention and touch the hearts of all true Christians. In the east of Tinnevely, in seven months, more than 16,000 natives, hitherto unconvinced by the preaching of the Gospel, have sent in their names to Bishop Caldwell, and placed themselves under instruction for Christian baptism. The movement is still going on there, and spreading out in neighbouring districts. "Village after village is laying aside its heathenism, and seeking admission into the Fold of Christ."

The event is unparalleled. Its secondary causes might be found in Bishop Caldwell's four evangelistic tours last year, and in the natural gratitude of the Hindoo for that unprecedented act of Christian beneficence by which suffering millions were relieved in the recent famine. Enough that we thankfully recognise One First Cause—the working of the spirit of God—in this new moment Let us rise to the duty of putting forth our efforts reverently as workers together with God.

AT LEAST HONEST.—A telegram from Chicago states that Mr. Hunter, (brother-in-law of B. F. Fitch, Esq.,) has resigned his pastorate of the St. Paul "Reformed Episcopal" meeting house there, and has accepted a call from the Yorkville Methodist congregation, Toronto. Truly, these men are like "the troubled sea when it cannot rest."

BIRTH.

At Trinity Church Parsonage, Colborne, on Tuesday, May 7th, the wife of the Rev. H. D. Cooper, incumbent, of a daughter.

MARRIAGE.

On Tuesday, April 30th, at the residence of the bride's father, by the Rev. Dr. Hill, William V. Murray, to Ella Elizabeth, daughter of Capt. J. P. Jost.

DEATH.

12th ult., at Wallace Bay, N. S., Catherine, aged 92, widow of the late John Tuttle.

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