

The Rev. Canon Bull, of Niagara Falls South, has been elected president, and Ven. Archdeacon Houston, of Suspension Bridge, corresponding secretary of the Lundy's Lane Historical Society.

### British and Foreign.

Nearly £3,000 have been subscribed for a memorial to the memory of the late Archdeacon Blakeney.

The Rev. Dr. Percival, head master of Rugby, has been appointed to the Bishopric of Hereford.

Roman Catholic marriages in Scotland in 1894 decreased by 137.

The Rev. A. R. Fitchett, formerly a Wesleyan Methodist preacher, has been appointed dean of Dunedin, New Zealand.

The *Yorkshire Post* says that at Peterborough Cathedral recently a stranger was shown round, and afterwards gave a cheque to the dean for £4,000 for a new organ.

The Poor Clergy Relief Corporation has received a donation of £1,000 from "Anonyma," per Messrs. Drummond's bank; and the Clergy Orphan Corporation has received a similar sum from "Anonyme" in aid of the work of their schools.

It was reported at the annual meeting of the Lichfield Diocesan Church Extension Society, held recently at Stoke-on-Trent, that the grants made during 1894 towards church-building and the stipends of additional clergy amounted to £4,587.

A new Welsh church, to be dedicated to St. Deiniol, has been built at the top of Upper Parliament Street, Liverpool, to suit the requirements of the Welsh folk of the neighbourhood. The building has been raised by the indefatigable efforts of the Rev. O. F. Williams, who has during the past year gathered no less a sum than £1,000 towards the cost of the church.

Statistics of the Episcopal Church in Scotland, just issued for the year ending June last, show that the congregations, including missions, numbered 303, and the membership had, as against the preceding year, risen from 96,251 to 99,971. The number of communicants during the same period had increased from 37,714 to 39,664. The amount raised by congregations, including income from endowments, was £90,850, as against £93,257 for the preceding year.

### Family Reading.

#### The Hidden Treasure.

##### CHAPTER VII.—CONTINUED.

In our day when the Bible lies on every shelf, and may be had by every man, woman, and child—when we can hardly remember our first acquaintance with the sacred Text—it is difficult for us to enter into the feelings of those who read the Bible for the first time. To us it has become as familiar, and it is to be feared often as tedious, as a twice-told tale: and it sometimes requires all our reverence for the Book, as the sacred and authentic Word of God, to enable us to fix our attention upon our daily lessons. To those who received the English New Testament from the hands of Tyndale and his followers, it possessed all the charm of novelty. They had heard, at the best, only short and garbled extracts from the Holy Book, and the little they knew was so overlaid and mixed up with legend and fable, that the whole gracious story was to them a new revelation, startling and arousing them alike by what it said and by what it did not say. The doctrine of Purgatory, with all its tremendous consequences, fell at once to the ground. So did that of the invocation of saints, and especially of the almost

Divine honours paid to the Virgin Mary. To many an overburdened soul, striving by prayer and penance to escape from the wrath to come, the knowledge of justification by faith in the Son of God—of free forgiveness by His one oblation of Himself once offered—came with an overwhelming sense of relief from an intolerable burden; while to another it brought a feeling of deep humiliation and mortification, that all the self-made sanctity for which he had perhaps been celebrated and held up as an example to his fellows, were of no avail or value in the sight of God—not worth so much as a cup of cold water given in the name of Christ to one of His little ones.

Welcome or unwelcome, loved or hated, the Word of God went on its way. It was like the leaven which a woman took and hid in three measures of meal till the whole was leavened. It was like the ointment of a man's right hand which bewrayed itself. No man who received it could hide it wholly within his own heart. Consciously or unconsciously, it affected his conduct and appeared in his conversation, and thus the new ideas spread from one to another even among those who were most bitterly opposed to them.

#### CHAPTER VIII.

##### GRAVE TALK AND A FALL IN LIFE.

Long after old Margery had retired to her chamber, wondering at her master's unusual waste of fire and candle, did the other two inmates of the cottage sit by the fireside, listening with wrapt attention while Master Fleming read and expounded the Holy Book, or told them tales of the deeds done by the friends of the Gospel abroad and at home. At last, in a pause in the conversation, Jack exclaimed,

"Oh, if I could only go forth with you and help you in this great work, how gladly would I give all my time and strength to the spread of God's Word among the people. I used to wish I had lived in the days of chivalry, when the knight went forth in search of adventure, and to serve the oppressed wherever he found them: but this is a grander work still, and better worth one's life and substance."

"You say well," answered Master Fleming. "It is indeed better worth the spending of life and substance than any of the often fantastic enterprises of your favourite knights, and neither is it without sufficient danger to life and goods, though there are no giants and dragons to overcome. But the work of the Lord has this advantage, that it may be done by simple folk as well as gentle, and as worthily in the humblest vocation as in the highest. The lowliest life, the commonest task, if sanctified by an earnest and honest intention of doing God service, is as much accepted and blessed by Him as that which is highest in the sight of men. Our Lord Himself hath said that a cup of cold water given in His name and for His sake, is given to Him!"

"But I would so like to devote myself to this work!" said Jack. "It seems such a noble way of serving Him."

"I doubt your motives are not altogether clear, son Jack!" said the shepherd. "I fear a part of your zeal arises from love of adventure and novelty!"

Jack blushed, and the merchant smiled. "An if it were so, you have yet no cause to blush, my son!" said he kindly. "The love of novelty and adventure is natural to youth, and is given by Heaven for good ends. But you must remember that as the soldier does not choose his work or his place, but goes whither he is sent, and upon whatever service his commander orders, having no will of his own, so must it be with the soldier of Christ. He must be as ready to abide by the staff, as to go forward upon the stricken field—to keep the few sheep in the wilderness, as to fight the giant of the Philistines before the armies of Israel."

"Sir William told us that tale," said Jack: "and how King David overcame the giant with his sling and stone. But there are no giants in the earth in these days!"

"No, but there are dangers as terrible—aye, more terrible an hundred fold—than any man meets in the stricken field. If it be true in all ages, as doubtless it is in some sense, that they

who live godly lives in Christ must suffer persecution, it is doubly so at this time, when he that departeth from evil maketh himself a prey, and men are condemned to dungeon and stake, but for desiring to acquaint themselves with the Word of God. You say, my dear son, and doubtless with truth, that you would gladly help forward this work: but think of yourself as torn from all that you love, and cast into a loathsome, foul dungeon, without light or air, subject to the scourge and the rack, at the will of your oppressors, daily tempted with all the rewards of this world if you will abjure your faith, and threatened with the pangs of a horrible and shameful death if you do not—do you think you could hold fast the profession of your faith without wavering?"

Jack sat looking at the fire for a few moments without reply. Then he lifted his head, and a new light seemed to exalt and illuminate his somewhat plain features, as he answered—

"I would be far from boasting of my manhood, sir. I know well that it has never been tried, and that I am but a young and simple boy. Nevertheless I have read in this book already, that our Lord said to one of His apostles who prayed to him in some strait, 'My grace is sufficient for thee, for my strength is made perfect through weakness,' and again, 'God is faithful, who will not let you be tempted above your strength, but shall, in the midst of temptation, make you a way to escape out.' I would be far from boasting of my own strength, since I know how often I have fallen under very easy trials of temper and patience: neither would I run heedlessly into danger. But if God should call me to such works as those of which you speak, might I not think that He would give me strength to do them?"

(To be continued.)

Salt rheum, with its intense itching, dry, hot skin, is cured by Hood's Sarsaparilla, because it purifies the blood.

#### Comfort at Home.

Put self last. Be prompt at every meal. Take little annoyances out of the way. When good comes to any, rejoice. When any one suffers, speak a word of sympathy. Tell of neither your own faults nor those of others. Have a place for everything, and everything in its place. Hide your own troubles, but watch to help others out of theirs. Take hold of the knob and shut the door without slamming it. If the door squeaks, apply the drop of oil at once. Never interrupt any conversation, but watch patiently your turn to speak. Look for beauty in everything, and take a cheerful view of every event. Carefully clean the mud from your feet on entering the house. Always speak politely and kindly to servants. When inclined to give an angry answer, press your lips together and say the alphabet. When pained by an unkind word or deed, ask yourself: "Have I never done an ill and need forgiveness?"

#### Which?

There are two ways of beginning the day—with prayer and without it. You begin the day in one of these two ways. Which?

There are two ways of spending the Sabbath—idly and devotionally. You spend the Sabbath in one of these two ways. Which?

There are two classes of people in the world—the righteous and the wicked. You belong to one of these two classes. Which?

There are two great rulers in the universe—God and Satan. You are serving under one of these two great rulers. Which?

There are two roads which lead through time to eternity—the broad and the narrow road. You are walking in one of these two roads. Which?

There are two deaths which people die—some "die in the Lord," others "die in their sins." You will die one of these deaths. Which?

There are two places to which people go—heaven and hell. You will go to one of these two places. Which?

Ponder these questions; pray over them; and may the issue be your salvation from "the wrath to come."