

government, or in seeing God's hand in a rule of universal law. If the Eternal Worker works always for the best, His action under like circumstances would most naturally repeat itself; nor would it be any the less His action because it does repeat itself. His hand is not less distinctly visible to His children when the sun rises and sets day by day in its appointed course, than when it stands still upon Gibeon. He cannot be in our eyes more certainly the Ruler of the spheres when at some future period, known only to Himself, the stars shall fall from heaven, than He is now when the heavens declare the glory of God and the firmament sheweth His handy work; when one day telleth another, and one night certifieth another. Great catastrophes, from time to time, do recal man's earth-bound soul to a sense of the presence of that eternal Being before Whom we dwell; but in the ordinary processes of growth and decay, of disease and death—He worketh hitherto. As with the most remarkable saint of the Old Testament Scriptures, the prophet Elijah, His still small voice manifests His Presence amid the repose of order more readily than in the exceptional earthquake and the tremendous fire.

We may rest assured therefore that in reference at least to each individual Christian, it may be said in the language of a living writer whose name is a household word throughout Christendom:—"God beholds thee individually, whoever thou art. He calls thee by thy name. He sees thee and understands thee, as He made thee. He knows what is in thee, all thy peculiar feelings and thoughts, thy disposition and likings, thy strength and thy weakness. He views thee in thy day of rejoicing and in thy day of sorrow. He sympathizes in thy hopes and thy temptations. He interests Himself in all thy anxieties and remembrances, all the rising and falling of thy spirit. He has numbered the very hairs of thy head, and the cubits of thy stature. He compasses thee round and bears thee in His arms; He takes thee up and sets thee down. He notes thy very countenance, whether smiling or in tears, whether healthful or sickly. He looks tenderly on thy hands and thy feet; He hears thy voice, the beating of thy heart, and thy very breathing. Thou dost not love thyself better than He loves thee. Thou canst not shrink from pain more than He dislikes thy bearing it; and if He puts it on thee, it is as thou wilt put it on thyself, if thou art wise, for a greater good afterwards. Thou art not only His creature (though for the very sparrows He has a care, and He pitied the much cattle of Niniveh), thou art man redeemed and sanctified, His adopted son, favoured with a portion of that glory and blessedness which flows from Him everlastingly unto the Only-begotten. Thou art chosen to be His, even above thy fellows, who dwell in the East and South. Thou wast one of those for whom Christ offered up His last prayer, and sealed it with His precious blood. . . . Let us then endeavour, by His grace, rightly to understand where we stand, and what He is towards us; most tender and pitiful, yet, for all His pity, not passing by the breadth of a single hair the eternal lines of truth, holiness, and justice."

THE DEAN OF WESTMINSTER.

REV. GEO. GRANVILLE BRADLEY, LL.D. who has recently been appointed Dean of Westminster, is a son of the late Rev. Charles Bradley, Vicar of Glasbury, Brecon, and incumbent of St. James's, Clapham, Surrey. He was,

as we have already observed, educated by Dr. Arnold. That Mr. Gladstone should have been instrumental in his appointment to this high position is surely a sufficient proof that those clergymen and other strong churchmen who went in for the Gladstone party at the last election have been just as much "sold" in a Church point of view as those innocents were who supported the same gentleman as a Conservative representing the University of Oxford.

Mr. Bradley entered University College, Oxford, where he took his Bachelor's degree as a first class in "literis humanioribus;" he was for some time fellow of his college. Dr. Tate ordained him deacon in the year 1858, and in the same year he was ordained priest by Dr. Hamilton, Bishop of Salisbury.

Previous to his ordination he had been assistant master in Rugby school for about twelve years. He was head master of Marlborough College from 1858 to 1870, when he became master of University College, Oxford. He was appointed examining chaplain to the Archbishop of Canterbury in 1874. He was select preacher at the University of Oxford in 1874, and honorary chaplain to the Queen in the same year, and in 1876 was appointed chaplain in Ordinary to Her Majesty.

A great deal of curiosity has been experienced by the public generally to know the name of Dean Stanley's successor; and now the name is made public, the curiosity is scarcely abated in regard to the course he is likely to pursue; for although he belongs to the same broad school of thought, which may be said to have been led by Dr. Arnold, yet Mr. Bradley has not given indication of being likely to pursue the same erratic course which marked every step in the life of his predecessor. He has not as yet made for him a name either as a religious leader or as the occupant of a niche in the temple consecrated to modern literature. He is generally recognized however as having fully justified each successive step of promotion which has been awarded him. He was eminently successful at Marlborough in training his assistant masters, as well as in teaching his boys; and his success at Oxford is believed to have been no less than his success at Marlborough.

THE DIOCESE OF RUPERT'S LAND.

WE desire to call attention to the advertisement on another page, which states that the Mission Board of Rupert's Land offers positions to seven clergymen for the various parts therein mentioned of that diocese. The necessity for entering upon these new fields of labour as soon as possible hardly need be insisted on. The Church has suffered enough in the older settlements of Canada from neglecting openings as they presented themselves that it is to be hoped the great North-west will profit by our past experience. We take a warm interest in this diocese, as its population is increasing so rapidly, and the tide of emigration from the old world as well as from other parts of the Dominion, has evidently set in in that direction. The interesting communications from our able and indefatigable correspondent, we are glad to find, are extensively copied into the Church papers in the mother country, as well as in these of the United States; and we trust that the valuable information there disseminated will urge to larger contributions to the mission cause in the Church in Rupert's Land.

We are glad to find that in the diocese of Rupert's Land, the Church is in a position to lengthen

her cords and strengthen her stakes to the extent announced in the advertisement. We have no doubt the openings will soon be occupied—probably before this advertisement has run out. Compared with what was the case in the older settlements of Canada there is no actual self-sacrifice in labouring in the Diocese of Rupert's Land, as the country is filling up so fast, and that with well-to-do people, so that it will soon be one of the best settled portions of the Dominion.

RECONCILIATION TO THE CHURCH.

The following account of the reconciliation of a schismatic to the Church, which recently occurred, prior to the reading of his *si quis*, may be interesting and possibly even helpful on some like occasion.

Immediately after the Nicene Creed the priest said:—

In the name of the Father, and of the Son, and of the Holy Ghost. Amen.

Q.—Have you been received into communion with the Church of England?

A.—I have.

Q.—Do you unfeignedly believe the doctrines of the Church as set forth in the Nicene Creed?

A.—I unfeignedly believe all the doctrines of the Nicene Creed.

Q.—Bearing in mind these words of that creed "I acknowledge one Baptism for the remission of sins," are you sensible of the grievous error of your own submission to rebaptism?

A.—I acknowledge my error in having submitted to rebaptism.

Q.—Do you here in the presence of God and of this congregation renounce all other errors and schisms, in which you did sometime live?

A.—I renounce them all.

Turning to the altar the priest said:

Let us pray.

O God, Who by Thine only-begotten Son didst restore man made in Thine image, when deceived by the craft of the serpent, mercifully look upon Thy servant who desires to come out of the darkness of error into the light of Thy truth; that whatever in him hath been decayed through the malice and fraud of the devil, may be restored by Thy lovingkindness; through the same Thine only-begotten Son, Jesus Christ. Amen.

BOOK NOTICES.

THE TIMES AND OTHER POEMS. By J. R. NEWELL, Alvinston, Ontario. Published by Hunter, Rose, and Company, Toronto. 1881.

The advice usually given to the compilers of periodicals, and one of the general principles they find it very necessary to act upon, is—"Avoid original poetry." The work before us is a decided exception to the general rule; and we have no hesitation in saying that there are large portions of the writings of those who are esteemed the first-class poets of the day that we should feel much less pleasure in perusing than we have experienced in reading a number of the pieces in the volume now before us. Less poetry is read in the present day than trashy novels; but those who care to read poetry at all will never regret purchasing "The Times and other Poems."

We have not the pleasure of knowing the writer, although we have with much satisfaction published from time to time some of his contributions; but the poems give great promise of future success. One of the most remarkable features of the volume is the small amount of pretentiousness compared with the merit of the poetry. Mature age will give mellowness, richness, and depth. As it is, we should be glad to receive further contributions of "original poetry" like that now before us.