

Correspondence.

All letters will appear with the names of the writers in full and we do not hold ourselves responsible for their opinions.

DAILY MATINS AND EVENSONG.

SIR.—Some brother priest who, like myself, endeavours to observe the Church's rule in this matter, notwithstanding some discouragements, and many difficulties, may, I am inclined to believe, feel cheered as stimulated in this duty by the accompanying words of the Principal of Dorchester Missionary College. They are extracted from his "Ideal of the Christian Priesthood, The True Motives for the Missionary Life," p. 24.

As to the difficulties attending the saying of daily matins and evensong in church, I am constrained to say that in many cases they are not so formidable as they might seem to be at first sight. Even the very serious one of warming the church in winter may be in some cases, I apprehend, obviated by the method I pursue here, namely, by doing without a fire. This I do for two reasons: firstly, because I very much question the expediency of trying to warm the church for a service which only lasts twenty or thirty minutes; secondly, because we have no stove in the church where I say my daily evensong. Only on one occasion this winter has evensong been unsaid in the church on account of the cold, and then as the thermometer was fourteen degrees below zero, I ventured to dispense myself from the public recitation of the office. As to number of attendants, of course we don't get many, scarcely fewer, however, than in summer, that is, from two to six or seven as a rule. Sometimes, of course, more, e. g., last Saturday, with the thermometer showing twenty-two degrees of frost, there were twenty five or thereabouts.

Dildo is a fishing settlement of about 350 souls. I can't say that I felt then, as occasionally I must confess I have felt, very unpleasantly cold. Your lady readers may be interested in knowing that scarcely ever have my sisters absented themselves on account of the cold, indeed I don't remember one occasion. Of course, being in a cold church for twenty-five minutes is a very different matter from being there for one and a half hours, as is the case occasionally on Sundays.

As a rule, I say matins in the school with the children, and any others who come. This plan, though not without objections, has some distinct advantages.

I can only say, in conclusion, that if in this mission of man—some thirty-five miles in extent, with its twelve or fourteen settlements) I had not many more serious difficulties to surmount, and more hardships to face than the saying my office in a cold church in the winter, I should be a little more comfortable both in mind and body.

ARTHUR C. WAGHORNE.

Dildo, Trinity Bay, Nfld.,
March 7th, 1888.

ALGOMA.

SIR.—I have (by request) to make gratefully the following acknowledgments in the DOMINION CHURCHMAN, viz., \$1 from "A Friend," Ottawa; \$10 from "Goodwood mission box" to be applied to any purpose I may think best; and \$2, accompanied by the following note: "I enclose you two dollars which, if you will accept, I would like you to use for your own private use, with best wishes and prayers of one of the Household of Faith. A Member of Holy Trinity, Toronto."

I am, &c.,

WILLIAM CROMPTON,
Travelling Clergyman, Dio. of Algoma,
Aspdin P. O., Easter Tuesday, 1888.

MOSES' COMBINATION COOKING STOVE.—Having had one of these stoves in use about six months, it affords us much pleasure to bear testimony to its many good qualities. As a fuel saver we highly recommend it, it is easily kept in during the night and burns scarcely any coal; the clinkers can be removed at any time, it requires no sifting of ashes, and there is not any waste of fuel, which is a great comfort and a decided improvement over other stoves. For heating, cooking and baking it is undoubtedly the best we have ever used, and gives entire satisfaction in every respect. We are convinced from our own experience that as it becomes better known it will gradually supersede all others. We would advise our readers who require a stove, to buy The Combination Cooking Stove from Mr. Moses, 301 Yonge St., Toronto, and they will not regret having made the purchase.

Family Reading.

THE CHAIN OF REDEEMING LOVE HAS NO WEAK LINK.

In spite of manifold tokens of helpful kindness in the past, believers often give way to fears about the future, especially when they reflect on their own inherent weakness, and all the might and malignity that ever confront them. There would be good grounds for such fears were salvation merely of man, an earthly device, planned and schemed by human wisdom only; but this is not its character, for we are expressly and repeatedly assured that, alike in its beginning, middle, and end, it belongeth wholly to the Lord. He is not more surely the Author than the Finisher of our faith.

Man's acts of kindness arise often from mere bursts of momentary feeling; but all such acts in God spring from wise, holy, and deliberate purpose, and no purpose of his can ever fail. Therefore, no matter how great may be the difficulties in the way, how intense the opposition, sore the discouragements, or crushing the seeming defeats, yet in the end all that the Father hath given to the Son shall come unto him.

The apostle sets this vividly before us when he says: "Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified. What shall we then say to these things? If God be for us, who can be against us?"

Here is a chain of mercy and grace with many links,—eternal purpose, divine foreknowledge, effectual calling, gracious acceptance, and final glory,—and all of them so strong that nothing can weaken or sever them. Moreover, as one sweetly says, "Each several link, from the first to the last, is in his hand, and that alone renders the chain an indissoluble one, though reaching from everlasting to everlasting. At whatever point, therefore, faith lays her hand on that chain, she finds it strong enough to bear all that she can hang on it, even the far more exceeding and eternal weight of glory." Happily, too, there is one link of this blessed chain always so near as to be within reach of all: "Him that cometh to me I will in no wise cast out;" and whoever takes hold of it by faith makes sure of eternal life.

"The saints," says Samuel Rutherford, "seem to have the worst of it; but it is not so. Providence is not rolled upon unequal, crooked wheels; for 'all things work together for the good of those who love God, and are the called according to his purpose.' Ere it be long, we shall see the white side of God's providence."

CONVERSIONS MAY BE SUDDEN, YET SURE.

Many look on all sudden conversions with such suspiciousness that they will scarcely admit their genuineness in any case, not remembering that some of the most remarkable instances of saving change recorded in Scripture are of this nature. In these cases the suddenness of the change, so far from interfering with the genuineness of it, only brings out more impressively the riches and efficacy of sovereign grace.

We see this strikingly exemplified in the conversion of Zaccheus. It was a strange sight,—the chief among the publicans sitting on the branches of a sycamore tree, and waiting patiently till Jesus should pass by: yet not more strange than blessed; for, as Thomas Boston says, "It is good to be in Christ's way,

for he loves to surprise sinners with a cast of free grace." When he came to the place, Jesus paused and looked up. And what a look! Whatever it may have been to others, Zaccheus at least could never forget it, for there was kindness in it, and inexpressible tenderness. What the look of Jesus in the hall did for Peter, this look apparently, with the words accompanying it, did for Zaccheus: it imbibed sin to him, and endeared the Saviour.

In dealing with him, the Lord was lovingly urgent: "Zaccheus," he said, "make haste, and come down; for to-day I must abide at thy house." And not without reason, for as our Lord's ministry was now nearer its close, he was never again to pass that way. He was there for the last time, and virtually, therefore, it was now or never with Zaccheus. Assuredly, if ever a man should make haste, it is when the Lord of grace is passing by and inviting in love, and willing to enter in and make his abode with him. Zaccheus felt it to be so, and therefore gave instant obedience to the Redeemer's loving call.

Doubtless that day of his meeting with Christ was the brightest and happiest of his life, and would ever be cherished as its very sunniest memory; and reasonably so, for while on the morning of that day he awoke an alien and outcast, without help or hope, yet ere the sun had set he was forgiven and accepted, a child of God and an heir of glory.

Why should not this, in large measure, be our experience also? The door of mercy is as open now to us as it was then to Zaccheus; and the welcome will be as warm, if we only come as he came, and trust as he trusted.

A TRUE SUPPLIANT.

Brief as is the publican's prayer, "God be merciful to me a sinner," it yet reveals such a deep sense of sin, and such a sweet hope of mercy, that it is in every way suitable for all, whether the holiest of saints or the vilest of sinners. It is not strange, therefore, that it has been in constant use among the redeemed of the Lord. "It has formed the living motto and dying words of unnumbered thousands; their latest breath has uttered them."

It is well to note that it was not a vague, general pity the publican asked, or mere forbearance, like the servant in the parable when he said, "Have patience, and I will pay thee all," but forgiving mercy—"God be merciful to me a sinner." This was his petition; and he not only obtained what he asked, but far beyond it, even all the benefits of a full justification—freedom from condemnation, acceptance in the Beloved, and adoption into the royal family of heaven. And these blessings he received at once, for that very day "he went down to his house justified."

What the Lord did for him, he is able and willing to do for every one who comes in a like spirit. Blessed are all such. When Hugo Grotius, as he lay dying, had his attention drawn to this very prayer, he said, with great earnestness and deep humility, "I am that publican,—God be merciful to me a sinner."

Besides the publican, there was another suppliant, the Pharisee; and the difference between them has been thus strikingly stated: "The one so gives thanks as to forget to pray, the other so prays that he afterwards gives thanks; the one compares himself with other men, the other observes himself in the mirror of God's law; the one counts up his virtues, the other cannot count up his sins; the one with all his virtues still keeps an evil conscience, the other with all his sins receives the full assurance of forgiveness."

Children.

A LITTLE TRAVEL.

A little travel
Upon a road
As pleasant as
Beside the

I may have
No one can
For some time
For some

I've gone a
And yet I
To pick up a
Or wasted

And if I can
I mayn't
And so I need
To keep

For there is
I am a fool
Then, Jesus
To keep

My feet from
My heart
Until, the
For ever

THE LEO.

There is
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place to pla
behind his
front of him
What do
were for?

In the o
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where the
view—and
them.

In the o
neck, unde
the sins wh
had comm
in the hal
looking at
by day.

One day
a man we
a sack in
He went
feeling his

"What
my friend
sack in fr
"Stop,
other; "th
things."

"What
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"Why
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air them
crown I
day; and
beggar
gave to
penny I
and here

smile I
sweeper
"And
you?" as
thought