

the first subscriber, or entitle him to dispose of it by sale to another party." The parishioners have resolved to make the whole church free.

LENT CONFERENCES IN SOUTH KENSINGTON.—During Lent conferences are held at St. Stephen's South Kensington, on Sunday afternoons, the subject of consideration being "Fifty Years in the Church of England—1833 to 1883." The first lecture was given on February 11th, by the Rev. Malcolm M'Coll, rector of St. George's Botolph-lane, his special theme being entitled "The Church of England Then and Now." The means by which a happy transformation and revival had been effected in a comparatively short period were reviewed, and in conclusion the lecturer contended that Churchmen ought not to view with a too severely legal glance the slight excesses in the direction of ritual extravagances which were almost a natural reaction from the disgraceful conditions which obtained under a system of carelessness and neglect. Reason and charity alike counselled forbearance on all sides.

WESTMINSTER ABBEY.—*Land says:*—"Every Englishman who takes a patriotic pride in the splendid examples of ancient architecture still left to us, will receive with deep regret an announcement which we are enabled to make. The exterior stonework of Westminster Abbey, has now found to be disintegrating so rapidly as to be almost a source of danger. Of late years the abbey has grown blacker and blacker, until it is now hard to say which of the two metropolitan cathedrals is the grimer. It is this constant deposit of harmful particles which has been silently doing the mischief that has now become so serious. The decision arrived at by the Dean and Chapter is, that there is no alternative but to reface the entire fabric of the Abbey. If it really be that there is no escape from this course, we must make up our minds to the inevitable; but the nation will demand that so hallowed a piece of national property shall not be rudely or hastily dealt with. If it be essential to the safety of the Abbey that its stonework should be refaced, there is nothing to do but to reface it as quickly as may be, and with stone which shall be somewhat more durable than that of which the Houses of Parliament were built. Most people, we imagine, have a greater veneration for the interior of the Abbey than for the exterior; but the Dean and Chapter must remember that unless very good cause can be shown for so extreme a step, they will have to face a storm of public obloquy such as has not in modern days been aroused in England upon a purely artistic question."

Correspondence.

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

ALGOMA.

Sir,—May I ask for space to acknowledge the receipt of some numbers of the "Girls' Own Paper" given by a lady and her little girls, for our young friends in the backwoods, sent through an unknown friend at Ottawa to Miss Crompton. These papers will be duly distributed according to request, as I go my rounds.

WILLIAM CROMPTON,
Travelling Clergyman, Dio. of Algoma.
Aspdin P. O., March 20th, 1883.

THE PROMOTION OF CHRISTIANITY AMONG THE JEWS.

Sir,—Many years ago I was acquainted with a clergyman who held a living in the near neighbourhood of the town of Bedford, England, and who was well known at that time as the editor of a popular edition of the works of the poet Cowper. He was a zealous supporter of the Society for the Promotion of Christianity among the Jews; and an able advocate of its claims; but that there is such a thing as "zeal without discretion," was emphatically displayed by the manner in which he set to work to carry out the object he had in view. He was a man possessed of considerable private means, as well as being a benefited clergyman, and he unfortunately allowed it to become known that he would give a guinea to every *quasi* converted Jew who presented himself at his church for the purpose of receiving the sacrament of Baptism. Many Jews appeared at his Font, amongst others one with whose features he at length became too familiar, and who, after severe cross-examination, and I regret to add, the promise of another guinea, confessed that he had already been baptized on two previous occasions by the same gentleman, and that he was quite prepared for a repetition of the

ceremony for the third, or, as I suppose, for any number of times, on the same terms.

I furnish this anecdote, not for the purpose of deterring any one from responding to the appeal proffered by the Rev. Johnstone Vicars, but to show how needful it is to exercise caution, especially in spiritual matter, in our dealing with the Jews.

VINCENT CLEMENTI.

Peterboro', March 17th, 1883.

NEGLECT OF GRAVEYARDS.

Sir,—I have neither time nor ability to write on a subject that I think not unworthy some notice and attentive thought in the columns of the DOMINION CHURCHMAN, namely, our cemeteries, and more particularly our rural churchyard burial grounds, their disgraceful state generally in the want of order in laying out the grounds, the character of too many of the monuments erected therein, etc., etc.

Our churchyards I presume are vested in our Synod, and I am told we have no law whereby plots may be conveyed to parties desiring them, no law to regulate the character of inscriptions. Our vestries seem to have no power.

Should you think the subject worthy of consideration, by ventilating the matter in your paper, the proper authorities might be induced to remedy anything that might tend to more order in our burial grounds, plots, and present anti-christian monuments and inscriptions.

Respectfully submitting my text I leave the matter to your superior judgment to deal with as you may deem fit.

Yours, &c.,

JHO. H. PRICE.

Caradoc, March 21st, 1883.

Family Reading.

WE MUST NEITHER MISPLACE REPENTANCE NOR EXCLUDE IT.

There is not and cannot be any antagonism between faith and repentance. Both are enjoined in the Word, and the divine Giver of the one is the divine Giver of the other; for while it is said, "By grace are ye saved through faith; and that not of yourselves; it is the gift of God." It is also said, "He is exalted to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins."

But though there is no antagonism between them in the Word, there is often a serious misplacement of them in actual life. It is no unfrequent thing with anxious enquirers so to put repentance before faith as to make a positive hindrance of it. When urged to look to Christ, and at once accept his freely-offered salvation, they virtually say, "No; we are not yet worthy of it. Our convictions must be deeper first, and our repentance truer." By such unbelieving hesitancy, they not only grieve the Spirit, but often lose their convictions altogether.

But if some err by making repentance a hindrance to faith, others err as seriously by setting it aside, as something entirely legal, and with which believers have nothing whatever to do. They forget that gospel repentance always includes, not only grief and contrition, but an apprehension of the mercy of God in Christ; and they forget, too, both the great command, "Repent, every one of you," and the sad fact that those who never repent of their sins soon and surely return to them again. None, therefore, who really trust and love the Saviour can ever make light of repentance, or fail themselves to exercise it, when there is a need be.

Their tears as penitents, however, should always have sweet as well as bitter in them, because being in Christ, and therefore children accepted in the beloved, they are privileged to look on all the discipline and trial their backslidings have occasioned as needed and gracious tokens of wise and fatherly love.

Though the remembrance of their sins may well keep them humble and watchful, yet when there is such blood to cleanse and the Spirit to help, it should never be allowed to keep them doleful and doubting. Were it otherwise, their repentance, instead of being true and evangelical, would have a Popish taint in it, and show that, to their Lord's dishonour and their own injury, they were only half-believing in a half-forgiveness.

This would be to resemble Joseph's brethren, who, in spite of all his loving assurances and gracious acts, were ever fearfully brooding over the past, and unworthily saying, "Peradventure he will yet hate us."

Nothing wounds the Lord like such suspicious fears in His children, or so perpetuates gloom in their own souls. When at any time memories of the past awaken fear and disquiet conscience, the only way of relief is a fresh and believing application to the blood of the Lamb.

TRUE LOYALTY TO CHRIST HAS NO RESERVES.

When all others around them proved false and faithless, it was the grand distinction of Joshua and Caleb that they followed the Lord fully. Though thereby they imperilled all that was dear to them, and were nearly stoned to death, yet they swerved not a breadth from the path of duty.

It was the same with Ruth the Moabitess. While her sister kissed Naomi, and departed,—for "a little entreaty," as one says, "will serve to move nature to be good unto itself,"—she resolutely said, "Intreat me not to leave thee, or to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God: where thou diest, will I die, and there will I be buried: the Lord do so to me, and more also, if ought but death part thee and me." Nothing could move her; love so true could abide both fire and anvil.

So, too, was it with Paul and Barnabas. They were true men, who in serving their Lord and Master, had no reserves and made no conditions; hence the testimony borne to them, "Our beloved Barnabas, and Paul, men that have hazarded their lives for the name of our Lord Jesus Christ." "In our love to God," says an old writer, "we but crack and vaunt in vain if we cannot be willing to suffer for him."

Such whole-hearted consecration is often regarded as an uncalled-for extremeness. But never do true Christians so view it. And why? Because Christ is not only their divine Master, whom they are bound to serve, but also their adorable Redeemer, whom they cannot but love, for He laid down His life for their sake; and therefore even to suffer shame for His name they reckon one of the highest of honours.

Such faithful servants have always more or less of present as well as of future reward, and are often the happiest of men even in sorest extremities, for they have a good conscience, a bright hope, and the spirit of Glory and of God resting upon them. When Richard Cameron, one of the noblest of our Scottish martyrs, had fallen mortally wounded on Airdsmoss, he said: "I am dying, happy, happy; and if I had a thousand lives, I would willingly lay them all down one after another for Christ. Oh, he is near me; I think I see him! I am just coming, Lord Jesus." And he added: "Tell my parents not to weep, but continue steadfast in the faith, and not to fear a suffering lot for Christ."

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