

xlvi. and Acts viii. : let any one attempt to apply the acts of blessing which they narrate to our Christian ordinance on the lines of Bishop Kay's interpretation of it, and it will be seen at once what incongruity results. Unfortunately, the Preface in our Office is grievously misleading, if read apart from the body of the Office—giving only the modern adjunctive view, while the actual Office gives with perfect distinctness, the original orthodox aspect of the rite—as one of solemn authoritative blessing. It is small wonder that people should slight Confirmation where such uncatholic teaching prevails. In the case of Bishop Kay it is simply staggering. However, the moral I intend by this letter is—"Look before you leap." Don't circulate tracts till you have examined them.

Your obedt. servant,

JOHN CARRY.

Port Perry, June 18th, 1881.

PRINCE ARTHUR'S LANDING.

SIR,—At the risk of wearying your readers, I would wish to call their attention once more to the mission of Thunder Bay. About the time of the appearance of my first letter in the DOMINION CHURCHMAN I had written to the missionary Bishop of Algoma, offering to remain at Prince Arthur's Landing in case a successor could not readily and speedily be obtained. As a result of that communication, I have come to the East to take the necessary steps for making Prince Arthur's Landing my home once more. We are anxious to begin the work of reconstruction this summer, and immediately. Before soliciting outside help, it may be proper to correct a possibly existing misconception as to the proportion contributed by the congregation towards the erection of the structures destroyed. Concerning the church, I am not informed; but so far as the parsonage is concerned, I can positively affirm that the cost was wholly or almost wholly borne by the parishioners. At present, however, the numerical and financial strength of a congregation, at all times eminently fluctuating, has been considerably curtailed, and external aid is an imperative necessity. I use your columns for making the wants of the parish widely known, and most earnestly hope that my appeal may receive a considerable hearing. Any sums, however small, will be gratefully received, and, in common with past contributions, will in due course be acknowledged. Letters may be sent at any time to my churchwardens, Messrs. Kennedy and Kay, at Prince Arthur's Landing, or, up to the 11th of July, to myself at New Edinburgh.

I remain yours sincerely,

J. KER McMORINE.

I heartily commend this appeal to the liberality of Churchmen.

F. D. ALGOMA

Family Reading.

THE HAPPY THOUGHT.

I stood upon my father's grave,
When sunset's mellow'd glories gave
The sweet declining rays;
And nature's voice with balmy breath,
Seem'd whispering on the bed of death
The scenes of early days.

Although those accents spoke of care,
A melody was mingling there
With holy angel tone;
It gently fell upon my ear,
As harmony from Heaven's sphere
And bid those griefs be gone.

For sorrow's gloom must pass away,
When lit with a celestial ray,
And peace serenely shine;
I thought of those who dwelt above,
Secure in Christ's undying love,
And felt it may be mine.

The twilight deepen'd but to me
No darkness reign'd, an ecstasy
Of gladness fill'd my breast;
I knelt upon that sacred sod,
And pour'd my gratitude to God,
Who gives such lasting rest.

ANECDOTE OF MR. DISRAELI.

THE following is an extract from Mr. George Parkinson's diary of 1852, when he was clerk to Baron Parke:—

"Saturday, June 12th, 1852.—Mr. Disraeli, the new Chancellor of the Exchequer, came down about two to be sworn in. He was quite alone, and Davis, the usher, showed him into the Judges' private room, where I happened to be, arranging some papers. I placed him a chair, and said I would go and tell the Judges he had arrived. In a few minutes they came in—Lord Chief Baron Pollock, Barons Parke, Alderson, Rolfe, and Platt. All seemed to know him, and all talked and laughed together. His new black silk robe, heavily embroidered with gold bullion fringe and lace, was lying across a chair. 'Here, get on your gown,' said Baron Alderson; 'you'll find it monstrously heavy.' 'Oh, I find it uncommonly light,' said the new Chancellor. 'Well, it's heavy with what makes other things light,' said the Lord Chief Baron. 'Now, what am I to say and to do in this performance?' was the next question. 'Why, you'll first be sworn in by Vincent, and then you'll sit down again; and if you look to the extreme left of the first row of counsel you will see a rather tall man looking at you. That is Mr. Willes out of court, but Mr. Tubbman in court, and you must say, 'Mr. Tubbman, have you anything to move?' He will make his motion, and when he sits down you must say, 'Take a rule Mr. Tubbman,' and that will be the end of the affair."

MORALITY.

"If you are going to preach morality, sir, you need not stay here." These words were said to a clergyman, at the church door, by one of the farmers in his parish. The sermon which called forth this remark was a plain, practical warning against the common sins, and exhortation to the common duties of daily life. There was no hint in it, that any man could buy heaven or gain pardon of his life's sins by his works. The preacher never thought of such a thing. He knew well that only by the mercy of God through Christ could each sinner be saved. So he taught plainly.

But he did not feel that all the short time in which he could speak to his people ought to be spent in telling them over and over again what they knew quite well. And he saw no signs among them of any danger of over careflessness to do right and keep clear of evil. Most of them seemed rather to avoid what might be called "good works," as if they might be in danger of trusting in them; and nearly all seemed quietly to take for granted that they might safely enjoy any sin they had a fancy for, because the blood of Christ would cleanse them, and grace would abound. He saw lying, slander, sloth, anger, uncleanness, neglect of prayer and of other means of grace, growing worse, while everyone took for granted that there was nothing wrong. Profession became louder as practice failed. Leaves spread about luxuriantly, because none of the strength of the tree was used in bearing fruit. They did not need to be told of God's mercy. They were only too sure of it. They did not need to be told that Christ died for them and longed to save them. The most bold in sin were the most ready to take grace for granted. The readiest to stain and dirty their tongues, their hands, and their souls with sin, talked most glibly about the "cleansing Blood." They valued mercy to spare them to get their fill of pleasant wilfulness, and to spare them in the last day. They did not want it to lift them to a hoiness which would check their worldly course. They wanted the blood of Christ to wash them, when they had "wallowed in the mire" to their hearts' content, and wished to be made ready for heaven.

So he who had charge of their souls pointed out plainly that there were some things which those who "named the name of Christ" must "depart from." He told them that there were ways in which the followers of Christ should do as He did. Hence the outcry. He was said not to preach "the Gospel," and was warned that no one would listen to him if he was "going to preach morality."

What would be thought of a doctor who gave his patients medicine, and left them to go on unwarned, doing what made the medicine useless, or neglecting what was necessary to make it of any power. Yet this is what many people would have the physician of their souls do. They ask to be told over and over again the great truth of man's one hope, but they call the preacher "unfaithful," and "legal," and many other hard names, if he shews what keeps Christ out of the soul, and how to profit by the great gift of God. They do not like being told to take salvation at once, and let Christ save them from each and all their ways of sin and neglect. They like to be followed by the offers of mercy as they go where they will; they do not like to be guided and called to forsake sin and

follow Christ where he chooses to lead; they do not like to have each sin marked as something which Christ has redeemed them from; they do not like to have each duty marked as one of the "good works" which Christ means them to be "zealous of." It is far pleasanter to be told again and again of the mercy of God in Christ, till they wholly forget God's hatred of sin. It is pleasanter to be pleaded with as if they were unwilling to believe that they could not save themselves, and were trying by vast efforts of devotion, and at the cost of all they cared for on earth, to buy pardon and heaven.

Men do not, except in rare cases, need to be assured of God's readiness to save. They are nearly always so sure of it that they take for granted God will go after them and save them, in spite of all their efforts to be lost. There is seldom any danger of men thinking their sins too great to be forgiven. They are more apt to live as if no amount of sin could force grace to leave them. Men need to be told how "great salvation" is offered, and how great the loss if they "neglect" it. They need to be shewn the power of the love of God "workin' in" them, that with "fear and trembling" they may be roused to "work out their own salvation."

The Gospel of Christ is good news to those alone who feel that sin in them is the beginning of hell, and who long to be saved from its power and torment, and to be given the holiness which is heaven, that comes from Christ living in them. The Gospel does not say there is joy hereafter for those who here care not to love or serve God. It does not only say there is pardon for all who seek it. It says "You need not be enslaved by this sin or any sin. You can live even now as a son of God, and grow like Christ, and feel in you the joy of the Spirit's life." It tells of the grace of God which has appeared in Christ, bringing salvation, teaching us to deny ungodliness and worldly lusts, and to live soberly, righteously, and godly in this present world. It is a message of salvation from sin now. It is an offer of salvation now. He who feels Christ in him changing and purifying him, has nothing to fear when life is past; his hope is of being like God, and being with Him where He is, out of reach of all that harms and shames.

THE MAN TO DRAW.

SOME years ago a good work was being done for the Church in a certain place. It was a very new thing in some respects no inconsiderable city. Some years before a parish had been organized. It had a rector for a year. It had none for some three or four years. Again it had a rector for a year. He went. The only tangible results of what had been done in this place were a parish register, an old surplice, and a floating debt. But a few devout souls determined to make one more effort. The Vestry elected a rector. He accepted and entered upon the work. A congregation was gathered, a church built and consecrated. There were in the parish a few devout Churchmen, or Churchwomen, a few who could give a reason for their faith, but the majority were a mixed multitude. Some had been Universalists, some Methodists, some of one sort and some of another. All went well at St. Didymus. Still there was no rapid growth. The "outsiders" did not attend much, and a certain woman, who had been a Universalist, concluded that the time had come to get a rector who could "draw," and she began "talking it up." The rector of St. Didymus concluded to resign his work as soon as he conscientiously could. He had repeatedly declined "more desirable parishes," but after hearing of what a few of his flock had said, he felt quite justified in accepting the offer of an old parish in the East. The great majority of the parish were very unhappy about it. But the ex-Universalist lady thought it was perhaps just as well. She knew of a man who was formerly a Methodist, and could "draw." At the Easter election, her unbaptized husband managed to be elected to the Vestry, and they called the man who could "draw." They had two or three rectors in the last few years. They have had sensational preaching, sensational episodes, fairs, dances, and festivals. Just now, though, St. Didymus is vacant and in debt, and almost disrupted. The "outsiders" have left in a body. When the Vestry of St. Didymus call another rector, it is more likely they will consult their Bishop, and say no more about getting a man that can "draw." They are in too exhausted a state at present to think much of drawing or anything else that requires effort. And this congregation of St. Didymus is but one of many in our land. It is not the sensational preacher, but the faithful devoted pastor who lays sure foundations.—*Living Church.*

THE contemplation of distress softens the mind of man, and makes the heart better. It extinguishes the seeds of envy and ill-will towards mankind, corrects the pride of prosperity, and beats down that insolence which is apt to get into the minds of the fortunate.