

in his system, and he could no longer bear wine.

"Then," said his father-in-law, a little impatiently, "you stand a fair chance for a relapse. It is all but impossible for a man in your state of weakness, with little or no constitution to back him, to get up from a fever without stimulants. I tell you, Louis, you must drink wine, or you will die."

"Then I will die, said the minister.

(To be continued.)

EFFECTIVE CHRISTIANITY.—We want in you Christianity that is Christian across counters, over dinner-tables, behind your neighbor's back as to his face. We want in you a Christianity that we can find in the temperance of the meal, in moderation of dress, in respect for authority, in amiability at home, in veracity and simplicity in mixed society. Rowland Hill used to say he would give very little for the religion of a man whose very dog and cat were not the better for his religion. We want fewer gossiping, slandering, gluttonous, peevish, conceited, bigoted Christians. To make them effectual, all our public religious measures, institutions, benevolent agencies, missions, need to be managed on a high-toned, scrupulous and unquestionable tone of honor, without evasion, or partisanship, or overmuch of the serpent's cunning. The hand that gives away the Bible must be unspotted from the world. The money that sends the missionary to the heathen must be honestly earned. In short, the two arms of the Church—Justice and Mercy—must be stretched out, working for man, strengthening the brethren, or else your faith is in vain, and ye are yet in your sins.—Bishop Huntington.

For the Young.

WATCHING ONE'S SELF.

When I was a boy, said an old man, we had a school-master who had an odd way of catching idle boys. One day he called out to us:

"Boys, I must have closer attention to your books. The first one of you that sees another boy idle, I want you to inform me, and I will attend to his case."

"Ah," thought I to myself, "there is Joe Simmons that I don't like. I'll watch him."

It was not long before I saw Joe look off his book, and immediately I informed the master.

"Indeed," said he, "and how did you know he was idle?"

"I saw him," said I.

"You did; and were your eyes on your book when you saw him?"

I was caught, and I never watched for idle boys again.

If we are sufficiently watchful over our conduct, we shall have no time to find fault with the conduct of our neighbors.—MATT. vii. 3.

A FRIEND IN NEED IS A FRIEND INDEED.

"O dear, O dear! what shall I do?" pitifully cried the fly, as she struggled to escape from the Spider's web in which she had become entangled. "Will no one help me? Must I be left here to die?"

Nobody made any answer to his appeal, and two or three flies of her own size flew hastily away.

"Oh, don't all leave me!" pleaded the unhappy prisoner. "If only some one would help me, I might escape; I am not tightly caught."

"You should take care, and not be caught at all," said a Bluebottle, as he buzzed disdainfully past.

"I will—I will take every care in future, if you will only help me now to escape. Will you? Oh will you?"

"Really, I don't see how you can ask it of me," responded the Bluebottle, superciliously. "I might entangle or soil my own wings. You should be more careful."

"Oh indeed I should," said the Fly. "But it does little good to tell me that now. Mr. Wasp—Oh Mr. Wasp—they say you can do a kind action occasionally; will you not prove it, by lending me your assistance now?"

But the Wasp flew off, and only said, "Very impertinent, to make such a request of me."

"Will nobody?" gasped the Fly. "Mr. Bee—kind good Mr. Working-Bee—will you do nothing for me—you, who have been so friendly?"

"I have no time. I must collect my money," said the Bee, making his escape.

Ecclesiastical News.

CANADIAN.

DIOCESE OF ONTARIO.

TO THE CLERGY OF THE DIOCESE OF ONTARIO.—Rev. and Dear Brethren,—I propose (D.V.) holding Confirmations during the ensuing spring and summer, in your respective parishes, according to the following list, which will be continued so as to embrace all that portion of the diocese lying east of Kingston.

There will be a celebration of the holy communion at each service.

Believe me, ever faithfully yours, J. T. ONTARIO.

Kingston, April 3, 1870.

Table with columns for location, date, and time. Locations include Barriefield, St. George's Kingston, Gananoque, South Lake, Langdowne, Lynd, New Dublin, North Augusta, St. Andrews, N. Augusta, St. James, Brockville, Matilda, Smith's Falls, Merrickville, Burritt's Rapids, Kempsville, Kars, North Gower, Prescott, Christ Church, Ottawa, and St. Alban's.

DIOCESE OF HURON.

SILVER READINGS AT ROCKTON, BEVERLEY.—On Wednesday evening, the 28th ult., Rev. A. G. L. Trew, M. A., of Toronto, gave a reading of selections from Campbell, Jean Ingelow and others, in the Town Hall, Rockton. The readings were interspersed with songs by local amateurs, so as to vary the entertainment and relieve the reader. The hall could not hold all who came, many persons remaining outside from sheer want of room.

ACKNOWLEDGMENT.—The acting Chaplain to the Provincial Penitentiary, Rev. C. P. Mulvany, acknowledges Hymn Books for the convicts, from a released convict, a member of the prison choir, to the amount of \$50. Also, the receipt of \$2.25, being contribution from a convict, in aid of the Hymn Fund.

Reading at a meeting of the Bible Society in London lately, the Bishop expressed his sorrow that a proposal had been made to revise the present version of the Holy Scriptures. A loss would thus, the Bishop said, be sustained which could not be counterbalanced. For 300 years people had read it as the true version, millions of copies had been sent abroad among the heathens, and by its blessed teachings many had been converted. He deprecated any alteration now, which, it had been declared by the most learned and wisest of scholars, could not alter the fundamental truths it contained.

UNITED STATES.

OHIO—END OF THE TATE CASE.

[The Rev. Samuel Clements to the Rev. C. C. Tate.]

CINCINNATI, Jan. 25, 1870.

Rev. and Dear Sir:—I enclose the resolution of the Standing Committee with preambles. As I have no opportunity of knowing by personal observation, when the surpliced choir and processional singing are discontinued, will you please notify me of the fact, when I will withdraw the presentment that is pending? I am, yours truly, S. CLEMENTS.

Rev. C. C. Tate.

Copy of preambles and resolution of Standing Committee.

Whereas, The Bishop of the Diocese of Ohio has laid before the Standing Committee a copy of a letter received by him from the Rev. C. C. Tate, dated Dec. 7th, 1869; and,

Whereas, In said letter the Rev. C. C. Tate, admitting that he still continues the unlawful practices and the disobedience to the godly judgment of his Bishop for which he has been presented, promises that he will discontinue said practices on and after the 1st of January next; and,

Whereas, The Standing Committee cannot but disapprove and condemn the said Rev. C. C. Tate's delay in submitting to the godly judgment of his Bishop, and also the objectionable statement of the reasons

for hereafter submitting, yet, discontinue continued agitation, and sincere for the peace of the Church, which has been disturbed by the unlawful practices of said C. C. Tate,

Resolved, That the Church Advertiser and hereby is, authorized to withdraw the presentment against the Rev. C. C. Tate when he shall have fulfilled his promise of discontinuing his unlawful practices by submitting to his Bishop's godly judgment.

The above is a true copy from the Minutes of the Standing Committee.

SAMUEL CLEMENTS, Secretary.

PHILADELPHIA.—The Rev. J. W. Boham, Rector of the Church of the Intercourse, has sent in his resignation, to take effect at Easter.

—In the Church of the Evangelist Confirmation was administered to thirty-four persons on Friday evening, the 11th inst. A number of ministers were present and took part in the services.

—The Colonial Church Chronicle informs us that Bishop Cox's Letter to Pius IX., which we printed some time since, and which is published in pamphlet form in this country, has been translated into the Slavonic dialect of Bohemia, and the many good things Bishop Cox has done, he has done nothing better than writing of this clear, learned, logical Catholic letter, which does him more honor than any other of his writings. An American Church the highest honor has been translated and circulated in English, German, Italian and French, and now makes its appearance in Slavonic, for Russia, Poland and Bohemia. It will find itself at home in the native land of Huss. The Chronicle says: Meanwhile, the appearance of a Czech translation of Bishop Cox's Letter to Pius IX. has assisted in reviving in the rest of the population Calixtine memories. And at Nachod it has been proposed to apply to the Archbishop of Canterbury.—Am. Churchman.

KENTUCKY.—On the 28th, 29th and 30th of March Bishop Cummins, of this diocese, visited Caseyville, a small town on the Ohio River, midway between Henderson and Paducah. The service of the Episcopal Church had never been heard in the community. The venerable Bishop Smith, thirty-three years ago, was the first to hold any public service, only officiating and for the family. No missionary Church had ever ministered there, but Bishop Cummins found a most interesting and general feeling favorable to our beloved Zion. He officiated for three days in the Cumberland Presbyterian Church to large audiences; on the first day, reading service, baptizing four adults and one child, preaching, and confirming ten persons, five of whom were men. The next day, the Bishop baptized and confirmed (in private) an old man, and conducted services; and the third day, he read service, preached, baptized two men, and confirmed three more, and administered the Lord's Supper to about thirty persons. Two facts will explain the secret of this wondrous result. Mr. Samuel Casey has been reading lay service at the coal mines, three miles away, and by the aid of his brother, conducted a Sunday school, and a zealous woman, the head of a large family living here for twenty years, without a pastor, has regularly each Sunday read the service in her own home. This woman was rewarded by seeing five children confirmed in one day, three sons and two daughters. Is not this a noble example to laymen and earnest Christian women?—Cor. Am. Churchman.

ARKANSAS.—ARRIVAL OF THE BISHOP.—Our new Missionary Bishop arrived at Little Rock last week, and commenced his ministerial labors in the Diocese at our parish church on Ash Wednesday morning. In the disorganized and anomalous state of society now existing here, the gentle courtesy and quiet dignity, which are so happily combined in Bishop Pierce, will render him widely useful, and peculiarly acceptable as a spiritual ruler, while the sound and churchly tone of his teachings, and his ripened scholarship, cannot fail to render his ministrations in this State, to which the tide of immigration is now rapidly flowing, by God's blessing, redundant to the credit of the venerable Fathers who have sent him, and largely instrumental in the extension of the Master's kingdom, and the winning of many souls to Christ. His sermon on Sunday evening, upon the union of the Divine and human natures in Christ, was a rich liter-

ary treat, evincing careful study and a well-stored mind, while it was also replete with Christian consolation and spiritual instruction. With such happy auguries for the future, the Churchmen of Arkansas may well take heart and go forward.—Cor. Church Journal.

GREAT BRITAIN.

BIBLE REVISION.—We hear on good authority that the deviation of opinion among the Bishops is such that the Committee of the Southern Province will virtually follow the Northern, and allow the premature and ill-timed Biblical Revision movement to go to sleep.—Record.

VACANT DIOCESES.—The Times states, that the Reverend Joshua Hughes Vicar of Llandovery in Wales, is to be the new Bishop of St. Asaph. He received his education in the University of Cambridge, but is highly spoken of as a master of the Welsh language, in which he fluently converses and preaches. The Venerable Archdeacon Durnford, Canon of Manchester, and Rector of Middleton, is to be the new Bishop of Chichester.

A MUNIFICENT GIFT.—The Bishop of Salisbury lately consecrated the church of St. Mark's, Talbot-village, near Bournemouth. The church was built at the sole expense of the late Miss Georgina Charlotte Talbot, at a cost of 5,000l., and she endowed it with the sum of 3,400l. The village was entirely created by this lady, who, about twenty-five years ago, bought up a considerable tract of barren heath, built cottages upon it, provided almshouses for the poor, and built a schoolroom at her own expense, and further endowed it with the sum of 7,000l. Miss Talbot, who was the daughter of the late Sir George Talbot, of Mickleham, Surrey, died on the 19 ult., and thus, unfortunately, did not witness the consummation of her work.

THE WELSH TRANSLATION OF THE BIBLE.—Mr. E. St. John Parry writes to the Times:—"Many of your readers may be ignorant that we possess in Great Britain a version of the holy scriptures which I venture to think superior event to our own authorized version—I mean the Welsh translation of the Bible. The first translation was made by Bishop Morgan, with the aid of Dr. Godman, Dean of Worcester, and published in 1588. This was the first complete edition of the Bible in Welsh, and comprised a revision of the translation of the New Testament by William Salesbury. A new and corrected edition of this Bible was published in the year 1620, by Bishop Parry, of St. Asaph, assisted by Dr. John Davies. This is the standard version of the Bible at this day. I have often been struck by the superior accuracy of this version, especially in reading the New Testament, where I am more capable of judging of the merits of a translation. It will be of great use in the proposed revision of our own English version."

THE BISHOP OF COLOMBO (DR. CLAUGHTON) ON CONDUCTING CHRISTIAN MISSIONS.—From a speech at Bloomfield, Essex.—Having related his experiences in Ceylon, his Lordship remarked that he saw some indications at home of a dangerous inclination to rest upon external things, and to return even to some things which they had fancied were done away with. He did not wish to speak controversially, but he had been struck with that fact. He hoped it was a thing which was not spreading, and, indeed, he was glad to believe that there were some indications of its subsiding. So far as the mission field was concerned, it was far from correct to suppose that they could gain converts to Christianity by outward attraction—by going a great way in externals. The very reverse; the natives cared much more for simple religion and for earnest worship; they seemed to have a dread of these outward things, because they had had plenty of them in their own religion. And if they came to externals, the natives could beat them out of the field, for he had himself seen magnificent outward demonstrations, which could hardly be equalled in England. Real success in Christian work was only to be obtained by proclaiming the truths of the Gospel, by the power of God's word, and by preaching and maintaining those things which He had given them to maintain.—Chelmsford Chronicle.

REV. C. VOYSEY.—We are glad that Mr. Voysey has declined the terms on which the Archbishop of York offered to withdraw the prosecution. His Grace was no doubt anxious to furnish a new proof of