

Family Department.

ADORATION.

"I saw also the Lord upon a throne." Isa. vi. 1. Bright the vision that delighted Once the sight of Judah's seer; Sweet the countless tongues united To entrance the prophet's ear. Round the Lord in glory seated, Cherulims and Seraphim Filled His temple, and repeated Each to each the alternate hymn: "Lord, Thy glory fills the heaven, Earth is with its fulness stored; Unto Thee be glory given, Holy, Holy, Holy Lord!" Heaven is still with glory ringing, Earth takes up the angels cry, "Holy, Holy, Holy,"—sing, "Lord of hosts, the Lord most high!" With His seraph train before Him, With His Holy Church below, Thus conspire we to adore Him, Bid us thus our anthem flow. Thus, Thy glorious name confessing, We adopt Thy angel's cry, "Holy, Holy, Holy,"—blessing Thee, "the Lord of hosts most high!"—Bishop Mant, in Songs of Grace and Glory.

(From the Mission Field.)

HOW A CHURCH MAY BE BUILT.

By the Rev. G. M. Johnson, Rector of Barningham, Norfolk, at present in charge of the Cathedral of Newfoundland.

Postscript, March 8, 1880.

To-day has been a most lovely day, with good snow roads—one of those peculiarly clear beautiful blue skies and transparent atmospheres that from time to time occur, called here "pot days," or "weather broaders," as being supposed to precede stormy snowy changes. As the morrow however what it may, the motto carpe diem has been fully acted on, and Saturday having been a lost day already through a snow-drift which lasted from morning till night, and this the very last day sealing crews can conveniently work, they turned out in great strength. Five noble crews, those of the steamships Ranger, Proteus, Eagle, Neptune, and Hector, have been at work, and the excitement has been greater than on any of the previous days, and the numbers of men larger, for beside those crews under the command of their several captains, and the Society of United Fishermen, a strong and able band of men, all cheered and inspired with music and flags numerous horses have been bringing loads all day. Nor has the enthusiasm been confined to men, for a crew of boys has also joined, and has worked with unflagging spirit; a labour of love which will result to them—I venture confidently to predict—in sound, because well-earned, sleep to-night.

The satisfactory result of the whole haul now stands thus: a thousand tons at least of heavy stones have been placed upon the ground which were not there a week ago, and the good intentions of the captains and crews of the Panther and Wolf, who were to have turned out to-morrow for the purpose of hauling stones, at whatever inconvenience to themselves, have had to be declined because no more quarried stone remains, the whole quantity at present available having been swept, by the gallant crews that have been at work, from the various places where it had been deposited, into the Cathedral yard. It has been great matter of regret, and one which the clergy who have each evening addressed the men at breaking off have dwelt upon, that the Bishop is now absent in Bermuda. No doubt the news will greatly cheer his heart, and assuredly his warmth and most grateful thanks will be accorded.

The wildest excitement prevailed at the close to night of the men's successful labors. In the presence of I suppose not less than two thousand cheering, shouting fellows, whose voices broke out at the end of almost every sentence, as they stood listening with eager upturned faces to those who spoke to them from the vantage coign of the top of the churchyard wall, the difficulty was to gasp out between each roar the hearty thanks which the clergy and all members of the Church so deeply felt. The captains of eleven powerful steamships have either given or proffered their help with crews whose numbers range from 205 the largest, to 160 the smallest, giving an

average of 220 men to each. A finer fleet, or one manned by finer men, has never been fitted out for this voyage. May the providence of God protect them in all peril, and may their return be crowned with the success which I trust it is not presumptuous to say their behavior as above recorded has so far deserved!

More will no doubt be done, because, now that the sealing crews have left others will go to work as soon as more stone can be procured.

The local mail contractor, a Roman Catholic, to-day offered to put all his horses to work whenever they could be used to advantage. The value of the return of those now engaged collecting subscriptions will also assuredly be largely enhanced by the strong feeling aroused, and the time for their being brought in will be looked for with interest. The result will no doubt be shortly known.

PAROCHIAL BEDOUINS.

We had occasion not long since to call attention to the ease with which communicants may transfer their connection from one parish to another for reasons which are unworthy of the Christian name. It has pleased us to see that this subject has been brought to public notice by those in authority over us, and an effort is being made in some directions to prevent as much as possible a continuance of this grievous shame. In the Diocese of Central New York it has become a law that no rector or other minister shall receive as an habitual communicant any person who cannot present a letter dismissory from the parish to which he previously belonged. It is true that this special enactment is covered by one of the Canons of the General Convention, yet how necessary it is to make the duty more stringent by Diocesan legislation every city rector can testify. There is a growing belief among us that Church membership has no binding relation to a special parish or minister, and in consequence we have a species of ecclesiastical vagrancy, whose supporters declare it their privilege to join or sever Church connections at their pleasure, and laugh at Church discipline and censure. The view held by many about us is, the laity have nothing to do with the law of the Church; they are independent of it; they cannot be controlled by it. As the Bishop of Long Island in his late convention address says:

"Discipline is impossible. Suspended from the communion in one parish, the guilty have only to settle down quietly in another, and live on as though nothing had happened. So with troublers of Israel in certain ways, which, though very serious, yet do not fall within the reach of formal discipline. They wander from parish to parish, neither asking nor taking any credential of character, in each leaving some foot-print of scandal in the shape of loose living, or factious conduct, or un-Churchly behavior; and so travelling on unchecked and unexposed, it may be for years—secret disturbers of the peace, sour and evil-malignant consors of the clergy, tale-bearers and busy bodies, giving nothing and doing nothing except to build small fires of gossip by which good and quiet people are scorched before they have warning of the foe. If it could be made known by the clergy themselves, acting with some degree of concert, that no person would be received as a communicant without compliance with the canon, it would have a sobering effect upon all that class to whom I have referred; and would be a protection also of the true and the good among the flock against annoyance and imposition at the hands of the unworthy and the mischievous."

It is easy to see the necessity of agitating this subject, and more such stirring words as those from the lips of our Bishops may arouse the clergy to effect a reform.—Kalender.

CLERICAL REPUTATIONS.

The man ordained of God to minister to his fellow men, must of necessity propose to them the highest standard of moral excellence. He does not, and cannot, claim freedom from the infirmities of mankind. One of the greatest of all the heralds of Divine truth, affirmed, "We also are men of like passions with you." Indeed, while the preacher announces the possible recovery of men from their sinful estate, it is not affirmed that absolute perfection is here attainable. While the Divine power exercised by

the Holy Spirit may overcome sinful habits, and the means of grace, may, by their use, be efficacious in gradually promoting higher attainments, yet there is ever a conflict, a tempter, and a consequent peril.

Those who do not themselves believe in the Gospel, are very apt to seize upon any lapse to prove the inefficiency of the Gospel system, but others who know that it is a provision for a fallen nature, should be the last to regard any such falls as evidences of its insufficiency for the purpose for which it is given. There are none, probably, however, who feel more than clergymen themselves, how needful it is to maintain a good report of them who are without. For this, they must have all proper and becoming support from their fellow Christians. For these to help to propagate injurious reports is certainly inconsistent with their own profession and their duty to God and man.

The point, however, which we would especially advert to now, is the comparatively defenceless condition of a minister whose reputation is assailed. He cannot use without great peril to himself any of the means which a mere civilian may employ. It must be an extraordinary case which will justify him to go to the courts for redress. The example of his Saviour, as well as the Divine precepts, require him to bear indignity and reproach. But notwithstanding this, it is unworthy of any man to take advantage of his weakness and assault his character, knowing the effect it will have upon his life and mission. Let all good men remember this before they aid in giving currency to that which affects clerical reputation.—Church Register.

GIVING.

"ONE of the Diocesan clergy of Missouri, with family, who received last year in all for his income less than \$450, giving, as he is accustomed to do, the tenth of his income to the Church, dividing it between different objects. If all our Church people would give as God has prospered them, even at a less rate, we would have no trouble with our affairs."

We have seen the above in nearly every one of our exchanges, and now give it place here, not only to be in the fashion, but in order to add a word or two. To many it may seem an extraordinary instance of faithful stewardship; others may even pronounce it an unwarranted robbing of his family for the sake of a bigoted religious "rule." But if we mistake not, a majority of our clergy conscientiously do the same thing, out of incomes large and small, that is to say, give at least one-tenth to distinctly religious purposes; and we venture to affirm that their sufferings are not one whit increased by it, but contrariwise, their blessings, to themselves and their families. If the laity, especially those of them whose incomes are larger than their pastor's salaries, would, as a rule, give one-half as large a proportion, our Church treasuries would be filled as they never have been. While we do not claim the "tenth" as obligatory upon Christian people, it is doubtless a rule and measure of the Christian privilege in having a very high, not to say Divine sanction.—Pacific Churchman.

"WORLD WITHOUT END."

Did you ever consider the meaning of these words? Many of you hear them over and over again every Sunday; but there are few, perhaps, who try to understand them, or give to them a moment's serious thought.

"World without end!" Not the world in which we are living now, for the Bible tells us that it shall be destroyed in the great and terrible day of judgment; it is the world to come, the life that is after death, which shall last forever and forever.

To the young it seems a very long period when they look forward to ten or twenty years; while the old, having experienced the rapid flight of time, will say, that twenty years have passed over them like a dream. But neither young nor old can calculate the duration of eternity. The mind is lost in thinking of the thousands and thousands of years that will roll on, and yet when they are gone, eternity will be only just beginning; and tens of thousands and tens of millions will follow, but still eternity will be the same. It is from everlasting to everlasting, world without end!

Away through all these long, long years, and through ages after them which

you cannot count; your soul must live, either in a state of bliss or woe. For which are you now preparing? Have you been to Christ for the pardon of your sins? Do you pray for His Holy Spirit to change your heart and make you a child of God? If not, your soul is in exceeding danger, for there is no other way by which you can be saved. Then seek the Saviour without delay; for this life will soon be over, and unless you join God's people here, you will not hereafter be admitted with the happy number who shall surround the throne in heaven, there to unite in the song of praise and glory to the Lamb, world without end, forever and ever.—Episcopal Register.

CAST A LINE FOR YOURSELF

A young man stood listlessly watching some anglers on a bridge. He was poor and dejected. At last, approaching a basket filled with wholesome-looking fish, he sighed:

"If now I had these I would be happy I could sell them at a fair price and buy me food and lodging."

"I will give you just as many and just as good fish," said the owner, who had chanced to overhear his words, "if you will do me a trifling favor."

"What is it?" asked the other.

"Only to tend this line till I come back I wish to go on a short errand."

The proposal was gladly accepted. The old man was gone so long that the young man began to get impatient. Meanwhile the hungry fish snapped greedily at the baited hook, and the young man lost all his depression in the excitement of pulling them in; and when the owner of the line returned he had caught a large number. Counting out from them as many as were in the basket, and presenting them to the young man, the old fisherman said:

"I fulfill my promise from the fish you have caught to teach you whenever you see others earning what you need, to waste no time in fruitless wishing, but cast a line for yourself."—Selected.

AN AMUSING STORY.

An amusing story is told of Mr. Gough, when he went to Oxford to address the students on temperance. A few evenings before an eminent man was to have delivered a lecture at Oxford on "The Evils of Tobacco." The boys got into the hall an hour beforehand, each with what Dr. Carroll drolly emphasized as a "college pipe" in his mouth. The time for the lecture arrived, but if the lecturer did, it was never discovered—he was not visible through the fog. The students sent word to Gough when he came, that they wouldn't have any temperance, and advised him not to persist in lecturing. But he went to the hall. For twenty minutes he spoke in pantomime amid the deafening catcalls of the boys. Finally he stepped forward, demanded British fair play and offered to whip every one of the 500 singly. This offer was loudly cheered and promptly accepted, and a big six foot athlete was sent up on the stage. Gough, who is a little man, backed of as the big fellow approached him, and explained, "My friends, you evidently misunderstood me. This is to be an intellectual contest, not a prize fight." The students cheered again at this evidence of the American's shrewdness and ordered the debate to proceed. The college lad was therefore obliged to tackle the temperance champion. He was at a disadvantage, but he quoted Scripture and reminded the plucky lecturer that it was one of the apostles who wrote to Timothy—a young man, too, like themselves—to take a little wine for his stomach's sake and for his other infirmities. The lad shouted vociferously at this, and wanted to know how Gough could get around it.

Gough slowly examined the six footer from top to toe and then said, "My friends, look at this athlete, this fellow with muscles like steel, who can wield the club of Hercules, who can bend an English yeoman's bow, who could knock down an ox with the blow of a hammer. He is the personification of health and strength, but he thinks he needs a little wine for his stomach's sake."

Gough's inimitable manner of saying this had a tremendous effect. The students fairly yelled with delight and their defeated champion retreated. Another was sent up. He was the intellectual giant of his class, in contradistinction to the six footer. He, with much self-confidence, made a finished argument for

liquor drinking, based on Christ's changing the water into wine at the wedding feast. His comrades cheered him to the echo and thought his argument unanswerable, and Gough was chafed for his defeat. "Young men," said he, solemnly, "I admit that your champion has forestalled me. He has said for me just what I came here to charge you to do. Drink all the wine you can find that is made entirely out of water!"—Southern Churchman.

CHRIST'S PATIENCE.

What sorrows did He undergo, and with what patience did He suffer them! Patient when Judas unworthily betrayed Him with a kiss; patient when Caiaphas lespitefully used Him; patient when hurried from one place to another; patient when Herod with his men of war set Him at nought; patient when Pilot so unrighteously condemned Him; patient when scourged and crowned with thorns; patient when His cross was laid upon Him, when He was reviled, reproached, scoffed at, and every way abused. Lord Jesus grant me patience after this example to bear Thy Holy will in all things.

If we could see others as we see ourselves there, would be more good-looking people in the world.

"Be thou faithful unto death, and I will give thee a crown of life."—Rev. ii. 11.

Children's Department.

A BOY'S OPPORTUNITIES.

"WELL, what is it, my boy?" asked Mrs. Leonard, as Frank came in from school one Thursday afternoon, and pettishly threw his books upon the table. Twirling his hat in his hands, Frank answered:—"It's everything, mother. You know it's composition day. Well, the subject is 'My Opportunities.' I don't believe I have any opportunities. I think I might write about some other person's opportunities, though. Only think, the boys have all gone over to the cricket ground this afternoon, and here I have got to stay shut up in the house to write that miserable composition. The other boys can write theirs this evening, while I am tied up to that old store. That's just the way all my opportunities slip from me,—my opportunities for sport, at my rate."

"I am glad you added that last clause," said his mother; "but you know you could have gone with the boys." "Why, mother Leonard! Do you think I would give up my chance of going to college for an afternoon's fun? When I promised father I would save him the expense of hiring a clerk by helping in the store evenings and Saturdays, so he could better afford to send me to college, I meant to stick to it. But, you see, the fathers of the other fellows are able to send them to college, without their having to pinch and dig for it."

"Frank, you are looking only at your opportunities for sport. Just think of some of your opportunities for making a noble, strong-minded, educated man of yourself. You forget how many boys there are who cannot possibly receive so good an education as you, because they haven't the advantages. There is Tom Howard. You have often told me what a desire that boy has for learning. And there's a whole family looking to him for support, on account of the father's intemperance. But the boy is fast learning many things that neither books nor schools could teach him."

Frank lifted his face with a penitent yet eager look, and said:—"Mother, I had entirely forgotten that blessed old Tom. I am afraid I have been,—well, at least, cracking the tenth commandment. Preach away, marm!"

"I knew you would come round to the right view," she answered. "In missing the sport, you are really gaining something better. By being obliged to depend on yourself in part for the expense of your education, you are learning self-reliance, which will be of inestimable value to you in your future life. I think, too, that you will improve—and are improving your opportunities for learning better than if you were at no trouble to attain it. We always prize a thing that costs something."

"Thanks for your sermon, mother," said Frank. "I believe 'My Opportunities' will make a first-rate subject for a composition."—Christian Register.