

that which is lame be turned out of the way. "I have been turned out of the way often and by such little things. Mother is a Christian, and it was only this morning I enjoyed the sermon so much, when we were coming out of church mother said it was so long, and the minister's voice so unpleasant, that it took away all the good; and last week, after I had read about Mr. Muller giving up all for God, and trusting in him, I wanted to wear my old muslin and give the five dollars father gave me to old Mrs. Howe, to buy wine and jelly for her; but father said when he threw his book down, 'That man is a fanatic—he can't expect everybody to have the faith that he has; and that froze my heart right up, and this isn't half that everybody does. I don't know of anybody that makes 'straight paths,' and sometimes I think I won't try either. It's only the good books and papers that keep me on; and perhaps the very people that write walk crookedly too."

A boy's form emerged from the shrubbery and a boy of fourteen years ran up the steps and sat down beside his sister.

"How beautiful everything is in the quiet and star-light!"

"Yes, it is beautiful," said the boy. "Are you glad you are a Christian?" Charlie looked up into his sister's face. He did not need words.

"It seems to me a blessed thing—something everybody longs for; but no one ever becomes a real Bible Christian. I don't believe there is such a thing. There might have been when Christ was on earth, but seeing is believing, and I shan't believe until I do see. If father really believes I'm going to be lost, why don't he tell me so? He never said I must trust in Jesus to be saved. He says so in prayer-meeting," Charlie went on, "but I might talk in prayer-meeting as well as he does, or anybody else. I wish I could, and I'd make the ears of the hypocrites tingle. Why don't he tell me so—and mother too? When I was little, she used to say at night, 'Don't forget to say your prayers, and now I'm getting big, I believe she's ashamed; ain't that true, now, Lucy? Did she ever ask you to be a Christian?'"

"No," said Lucy, sadly.

"And then as Sunday school teachers—I never had one that did me a bit of good; they talk in a cold hard-set way. Why don't they say, 'Jesus died for you, Charlie; He loves you! Why don't people act and talk as if religion was alive?'—they act as if the Bible was a story-book, and God was dead."

"But Charlie, you and I needn't."

"I don't know why we should keep straighter than other people. I'm just discouraged. I don't see why I should sign the pledge when the minister drinks cider and makes currant wine. That's a beginning of evil, now, isn't it?"

"Yes, that isn't keeping in the straight path."

"And when I try to keep from swearing, I hear Christians swear every day. O no, it's nothing to say 'What under the Heavens,' and 'Heaven knows,' and 'Confounded!' instead of what boys say. Now, what is the difference?" asked Charlie excitedly.

"I don't believe God sees any difference."

"I think it's a great deal better to swear outright. I should think Satan would be ashamed of such followers. Father told me this morning that a whistle 'Dixie,' and he was reading the 'Sunday Herald' at the time. He a Christian!"

"I know it, Charlie. This morning I was trying to think Sunday thoughts, and mother called me to button her glove, and all the time she was talking about bonnet-strings, and the color of my gloves. Then aunt Mary talked about the dust all the way to church, and the new church stair carpet all the way home."

"And mother takes the Atlantic, but she can't take the Guardian; so she takes the Messenger, because it's cheap, and she wants to have our religious paper in the house; and she asked me to read it, and I won't; it don't do her any good to read it, and of course it wouldn't me."

"And aunt Mary went to the theatre last night, and taught in Sunday school to-day."

"I'd either give up one or the other.—And she was reading Miss Edgeworth's tales this afternoon, and she'll read a chapter in the Bible before they go to bed. O, Christians! Christians!"

"And she and mother never go to the weekly-meeting—they have to sew or are too tired."

"I don't see how they can expect us to do right. It's the Christians that keep us out of the way; we don't expect anything from other people."

"What is a Christian, Charlie?"

"One who loves God better than he loves the world, the flesh, or the devil."

"No one loves the devil," said Lucy smiling.

"Well, they serve him—a good many Christians do. I guess he sets Christians in the way to keep us out."

"But, Charlie, if our eyes are opened, we needn't follow them. The Bible can be a real Bible to us."

"But, Lucy, is it right for Christians to look around the church in prayer-time? I've seen one of the oldest do it. And is it right for father to smoke ten cent cigars and put five cents in the plate?"

"But Charlie—"

"Yes, 'but Charlie.' We boys talk it over; we've got our eyes open. You can be a real Christian, and if you are, perhaps I'll try it."

And Charlie jumped up and ran around the corner of the house, whistling 'Dixie!'"

prayer, and kneeling with them before the Lord, tell him the name, the daily history, the special sins of each, and see if your heart is not opened to plead for them as you have never done before."

Tears were in the eyes of the young mother as she said with trembling lips, "I'll try."

As evening came she had not forgotten her promise, but as she saw that Sarah, her daughter, was unusually peevish, she thought best to take her little son first to her chamber. Willie was a bright and pleasant boy of five years; and when his mother whispered her wish to pray with him, he gladly put his hand in hers and knelt by her side. As he heard his name mentioned before the Lord, a tender hush fell upon his young spirit, and he clasped his mother's fingers more tightly as each petition for his special need was breathed into the ear of his Father in heaven. And did not the clinging of that little hand warm her heart to new and more fervent desire as she poured forth her supplication to the hearer and answerer of prayer.

When the mother and child rose from their knees, Willie's face was like a rainbow, smiling through tears. "Mamma, mamma," said he, "I'm glad you told Jesus my name; now he'll know me when I get to heaven. And, when the kind angels that carry little children to the Saviour take me and lay me in his arms, Jesus will look at me so pleasant, and say, 'Why, this is Willie Huston; his mother told me about him; how happy I am to see you, Willie! Won't that be nice, mamma?'"

Mrs. Huston never forgot that scene. And, when she was permitted to see not only her dear Willie and Sarah, but the children afterwards added to her family circle, each successively consecrating the dew of their youth to God, she did indeed feel that her pastor's plan was "the more excellent way." So she resolved to recommend it to praying mothers by telling them this touching incident. When we meet our children at the last great day, may Jesus own as his those whom we have "told him about" on earth.

Memorial to the late Metropolitan.

A meeting was held in the evening to consider the nature of the memorial to be erected to the late Metropolitan, and obtain the views of the Synod, to be laid before the subscribers, who are to decide at a future meeting. Mr. George Moffat was called to the chair and Mr. F. McKenzie was appointed Secretary.

The Chairman stated that \$3,300 had been collected in Montreal, and the Committee were still collecting to bring the sum up to \$5,000. Only a small sum had yet been received from the country. It had been considered when the Synod was in session that a good opportunity was afforded to obtain the views of the members as to the form the monument should assume. The family of the late Bishop had been spoken to as to the erection of a monument over the grave, and they objected as they intended to do that themselves.

Mr. WINN was clearly of opinion that the monument should be one of a public character, and open to the public. A distinguished artist had had an opportunity of executing a bust of the late Bishop, but whether a bust, statue or other monument of a similar kind should be erected, he was not prepared to say. He moved in the meantime that desiring to record in visible and lasting form our regard for the memory of our late beloved Metropolitan, we heartily concur in the proposal to erect in some public place a monument, statue or other suitable token of our love and love, that Messrs. T. B. Anderson, George Moffat, F. McKenzie, James Hutton and Frederick Kingston, with power to add to their number, be a committee to carry this purpose into effect.

Rev. Mr. DUVERNET seconded the motion. After some conversational discussion.

Mr. THOMAS SIMPSON moved that a record with a slab be erected in the Cathedral as the Bishop's monument.

Mr. JOHN SIMPSON seconded.

Rev. Canon BANCROFT moved that the most suitable memorial of the late Bishop would be a building to be called the Fulford Hall, which might be used for meetings of the Synod, the Diocesan library, and residence and office of the Secretary of the Diocesan Synod.

The Rev. ROBERT LINDSAY seconded the amendment.

Mr. HUTTON stated the position in which the building they then occupied was situated, and which Canon Bancroft desired to have appropriated. There was a debt of upwards of \$1,500 on the building which was invested in the Bishop. If that were paid the Bishop might consent to hand it over to the Synod, by whom it would be fitted up as a Synod hall, library and residence, as proposed by Canon Bancroft, and a part of the late Bishop might be placed in the library, suitable inscriptions being on the building to show the purpose for which it had been acquired. He, however, was more in favour of an ornamental monument.

It was agreed to take a distinct vote on the motion for a record. Only four voted for it.

On the discussion on Canon Bancroft's motion Mr. JOHN KERRY said that the Synod should have a Hall, and if they wanted a charity school and this Hall, they were bound as honest men to raise funds specially for the purpose. Were they to kill a bishop every time they wished for funds to carry out any necessary purpose? He could not consent under cloak of doing honour to the late Bishop to collect money for a purpose which should be provided for as part of the work of the diocese.

A long desultory discussion took place, and schemes of the most varied kind were brought forward. One proposed memorial missionaries, others schools &c. The motion of Canon Bancroft was lost by 24 to 25, and the main motion being put was carried without a division. A vote of thanks was then given to the Chairman and the meeting adjourned.

General Summary.

NECESSARY RULES OF SLEEP.—There is no fact more clearly established in the physiology of man, than that the brain expends its energies and itself during the hours of wakefulness, and that these are recuperated during sleep. If the recuperation does not equal the expenditure, the brain withers—this is insanity. This is that, in early English history, persons who were condemned to death by being prevented from sleeping, always died raving maniacs; thus it is, also, that those who are starved to death become insane. The brain is not nourished, and they cannot sleep. The practical inferences are three—1st. Those who think most, who do most brain work, require more sleep. 2nd. That time "saved" from necessary sleep is infallibly destructive to mind, body, and estate. Give yourself, your children, your servants—give all that are under you, the fullest amount of sleep they will take, by compelling them to go to bed at some regular hour, and to rise in the morning the moment they awake; and, within a fort-

night, nature, with almost the regularity of the rising sun, will unlose the bonds of sleep the moment enough repose has been secured for the wants of the system. This is the only safe and sufficient rule. And as to the question, how much sleep any one requires? each must be a rule for himself. Great nature will never fail to write it out to the observer under the regulation it just given.

Religious Summary.

THE CONTRAST.

"For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory.—2 Cor. iv. 17.

Whatever we suffer here will not merit any reward hereafter; therefore we may gather from this passage that the trials we have to pass through in this world are to purify us, and make us more fit to enjoy the glory in heaven; and that the more we suffer here for Christ's sake, the more exceedingly shall we enjoy the blessedness to be revealed. As the Captain of our salvation was made perfect through suffering, so are we, who are soldiers of the cross, to pass through the same path to our rest above. (Rom. viii. 18; 1 Peter v. 10.)

MOST CATHOLIC THOUGH NOT VERY CHRISTIAN.—The *Nouvelles Mondes*, in noticing the arrival and contemplated labors of the French Protestant missionaries, persists in calling them *Suisses*, though they are all either from France or French-Canadians, and advises, jesuitically, country people to welcome them with acts of personal violence. We wonder with what holy indignation the editors of the clerical organ would receive any such disgraceful suggestion from us towards the numerous missionaries of their church who travel in all parts of the world?—*Witness*.

INTONING—WHAT IS IT?—The following extract, from a London (Eng.) paper, is commended to the serious consideration of every attached member of the Protestant Episcopal Church in Canada:—

"It is a thing unknown in the primitive church. It is a thing introduced in a mediæval, dark age. It is a badge of the Church of Rome. It is an un-Protestant innovation in the establishment. It is a direct violation of several rubrics. It is a direct violation of the declaration which every clergyman makes when he accedes to a benefice. It is a direct violation of the rule laid down by Christ himself—(Luke xi. 2, 'When ye pray, say, &c.) It is the service of feigned lips; an art taught by music-masters, and learnt by proficients after much labour and pains. It is a superstitious thing; as it rests upon the notion that it ought to be used as a sound more reverential, and consequently more acceptable to God than the sound of the natural voice. It is an instance of voluntary humility, if God does not require it; as, to spend time and labour and pains to acquire the art is clearly a humiliation. Its introduction into cathedrals, and college chapels in universities, is a modern thing, a vocal compromise between the Church of England and the Church of Rome, as some say it is. Dean Peacock introduced it into Ely Cathedral a few years ago; and two years ago Dr. Oke's introduced it into King's College Chapel, Cambridge. It keeps many prayerful people from the cathedrals. Is that drawing, nasal, artificial mode of praying with the biggest members of the Church of Scotland so delighted in, now happily by common sense and piety brought to an end? and will clergymen of the Church of England, a church often styled the 'Star of the Reformation,' endeavour zealously to introduce and perpetuate that whining, lachrymose, unconfiding miserable tone, which the ignorant formalist delights in? 'All artifice in the worship of God is utterly abhorred of all Christians, save the Church of Rome.'

THE LATE ARCHBISHOP OF CANTERBURY.

The Atlantic cable telegraphic report, last week, announces the death of the Archbishop of Canterbury, the chief dignity of the Anglican church. Dr. Longley succeeded to the See of Canterbury, in the year 1862, on the death of Archbishop Sumner, who had for many years held the high office of Primate of all England. He was the son of the late John Longley, Esq., Recorder of Rochester, and was born in that city in the year 1794. At a very early age he evinced a desire to enter the church, and during his school days was noted for his industry and application. In the year 1823, he then being 29 years of his age, Mr. Longley was appointed to the perpetual curacy of Cowley, a little village not far from Oxford, where he remained for four years. In 1827, he became tutor of West Tythesley, Hampshire, and thence forward his progress, was exceedingly rapid. The present Archbishop of York, who will probably succeed to the vacant see, is the Most Reverend Dr. Thomson. He was born in 1819, was educated at Shrewsbury School and at Queen's College, Oxford, became Bishop of Gloucester and Bristol in 1861, and succeeded Dr. Longley as Archbishop of York. He is the author of several religious works, and is famed as an eloquent preacher.

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PRAYER FOR CONTENTMENT.—Heavenly Father, God of all consolation, who knowest our frame, and how little we can endure, be pleased to remember me in mercy! O do Thou be pleased to increase my spiritual strength, and enable me to bear with patience all that Thou art pleased to lay upon me. Preserve me from all murmurings. Give me, O Lord, the grace of contentment, and let no repining thoughts take possession of my soul.

Teach me, O gracious Father, to see thee as well as justice in all Thy dealings, that I may humble myself under Thy mighty hands, and confess that it is good for me to be afflicted. Give me grace, O Lord, patiently to wait for Thee, in an assured expectation that I shall one day see cause to number my afflictions among thy richest mercies.—Teach and help me to honour Thee by a humble submission to Thy divine will, a patient abiding of Thy rod, and a faithful reformation of my heart and life; that so Thou mayest return to me with the visitations of Thy love, and show me the joy of Thy salvation, for thy mercies sake in Christ Jesus. Amen.

THE appellation of PAUL having been bestowed on SAUL, as is supposed by the best commentators, after SERGIUS PAULUS, was a lasting memorial of the conquest which his divine master had thus achieved by his instrumentality.

THE great principle of practical sanctification is this—to desire nothing but what we now have, *sin only excepted*.—*Madame Gouyan*.

Birth. At Carillon, on the 5th inst., Mrs. George T. Forbes of a daughter.

JUST PUBLISHED

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