

Dominion Churchman.

Vol. 6.]

TORONTO, THURSDAY, JANUARY 1, 1880

[No. 1

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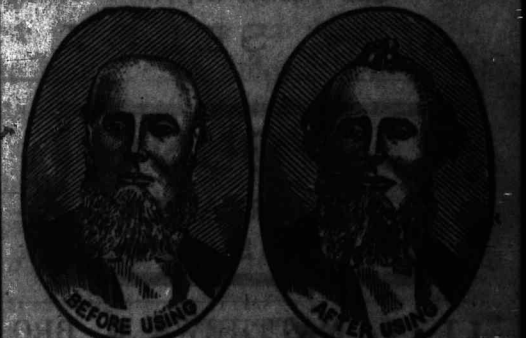
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An Evaporator which is part of the Stove.
The cover is a water tank, and becomes an effective evaporator, which produces a greater or less amount of vapor in proportion to the intensity of heat.

There is a double heater, by means of which heat can be conveyed to an apartment above, and supplied with sufficient vapor from the tank. Also a combined hot air and steam bath is thereby produced if desired.

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1880 MAYORALTY 1880

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Re-election as Mayor.
ELECTION, JANUARY 5, 1880

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MAUSOLEUMS MONUMENTS
IN VAULTS HEAD-STONES IN MARBLE
EVERY COLOR OF GRANITE
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All kinds of Fancy Sleigh Robes.
CHILDREN'S FANCY FURS
J. & J. LUGSDIN,
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101 YONGE STREET, TORONTO.

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WINTER EVENINGS!
100,000 PIECES OF MUSIC
at 2 Cents a Piece.
STOCK OF A BANKRUPT FIRM.
This is absolutely such music as costs from 30 cents to \$1.00 a piece in the music stores. Twelve sample pieces (vocal or instrumental), with complete catalogue, mail-d free for 24 cents. Postage stamps taken. R. W. Shoppell, Bible House, N.Y.

Dominion Churchman.

1880

THURSDAY, JANUARY 1st, 1879

THE Advent Sermons on Wednesday, at St. Patrick's Cathedral, Dublin, were largely attended. The Bishop of Meath was one of the preachers. A series of Home Mission services has been held in the town of Athlone.

An adjourned meeting of the Dublin Diocesan Synod was held on the 5th. The attendance was small, and the proceedings devoid of interest.

The Duke of Portland died on the 6th, at the age of seventy-nine. He was brother of Lord George Bentinck, a celebrated leader of the Protection party. He owned magnificent estates in England and Scotland.

Sir William Boxall, one of the most celebrated portrait painters of the day, also died on the 6th. He was a self-made man, and in 1865 was appointed successor to the late Sir Charles Eastlake, as Director of the National Gallery.

"The Incorporated Society for promoting the enlargement, building and repairing of churches and chapels" in England, has issued a circular asking for assistance for the Mission Building Fund of the Society, the special fund for this purpose being absolutely exhausted, the last penny having just been voted away.

In one of his recent addresses at Glasgow, Mr. Gladstone said that "the motive of the reforms which the Porte had promised, was to improve the Beaconsfield Cabinet at the general election, and the nature of the reforms was summed up in the statement that Baker Pasha was to travel through Asia Minor, and write a paper describing what he saw.

As an illustration of the uncertainty of prognostications on the weather, it is remarked that all calculations of averages by the Vennors of Europe had led them to expect a very mild winter there; but it is many years since so severe a cold has been experienced there before Christmas. The fall of snow over the whole of France was so great that every railway in the country was blocked up the first week of the month, and on the night of the 4th, the snow is described as falling in Paris like a whirlwind of sand in the desert, and it is said that a wilder night could not have been experienced in the steppes of Russia.

In the course of a few days, about three thousand salmon, frozen by an artificial process, made their appearance on the quays of the Thames. On reaching the London market they were in admirable condition, costing not more than a third of those coming from Holland.

The Rev. J. H. B. Harris, rector of Runwell, Essex, and the Rev. W. E. Heygate, rector of Brighton, Isle of Wight, have returned 10 per cent. on their tithes.

The Bishop of London has addressed a letter to the Rev. P. Dale, rector of St. Vedast, reprimanding him for his neglect of administering the Holy Communion in his two parishes, and also for the omission of the ante-Communion office, and requiring him to attend to his duty in these matters.

The *Guardian* says:—"The *Morning Post* of

Friday having inserted an impudent fabrication of the secession of Mr. Wagner, Chancellor of the Chichester Cathedral, and Incumbent of St. Paul's, Brighton, the reverend gentleman forwarded to the editor the following denial: "Sir—I have read with considerable surprise the statement in your journal of this morning, which has been kindly pointed out to me by a friend, that I have resigned my preferments and joined the Church of Rome. I feel it a duty to inform you that there is not a word of truth in the statement!" We are surprised that a respectable paper like the *Post* should allow itself to be so readily imposed upon, and that not for the first time, by these inventions of the enemy.

Some of our Canadian contemporaries (doubtless in the interest of Rome, though pretending the contrary) repeated with much satisfaction the reported secession of Mr. Wagner. We have looked in vain for a contradiction in those journals of the infamous slander.

A million acres of vines in the Gironde, France, have been annihilated by the ravages of the phylloxera, and an annual revenue of a hundred and fifty million francs is lost. The American vine is said to put out roots faster than the phylloxera can destroy them.

Dr. Atcherley in his African travels met with a remarkable character called "Yankee Dan," who on one occasion crossed single handed from the Calabar county on the west coast to Quilimane on the east coast, a distance of nearly 2,500 miles. He knew the Zambesi by heart from the Kongoni mouth to its rise in the Kabompo, and had harpooned the hippopotamus on the great inland African seas. Swaheli was to him as his mother tongue, and he was conversant with the languages of half the native races of the continent.

"A hundred years ago the number of known planets remained the same as in ancient times. Since then, Uranus and Neptune, besides the whole group of small planets, now two hundred and ten in number, have been discovered, whilst Mars has been found to be attended by two satellites, and three have been added to those of Saturn over and above the five known in 1780."—*Athenaeum*.

The writer seems to forget the account of the two satellites of Mars made by Swift in *Gulliver's Travels*.

It is said that Lontin's incandescent wire lamp appears likely to solve the problem of applying electricity with economy as an illuminating agent.

Dr. Wunsche is bringing out a German translation of the Midrashim. The first volume will contain the translation of the Midrash Rabbah on Genesis and that on Ecclesiastes.

The Venerable Henry Cotton, D.C.L., formerly Archdeacon of Cassel, died at Lismore, Waterford, on the 3rd, in the 90th year of his age. He was the author of many valuable works, of which the most important is the "Fasti Ecclesiae Hibernicae," an account of the succession of the Prelates and members of Cathedral bodies in Ireland.

Captain John Orr died at the age of ninety, in Edinburgh. He was the only survivor of the

officers of the 42nd regiment who were at Waterloo. Another Peninsular and Waterloo officer, ol. William Burney, K. H., died on the 3rd in London, aged eighty-seven.

The New Testament Company of Revisers assembled on the 9th in the Jerusalem Chamber for the ninety-fourth session, and proceeded to consider the final suggestions of the American Committee, their second revision of the Epistle to the Romans.

More than three hundred lives are believed to have been lost, Dec. 28th by a railway train falling into the river Tay—the girders of the bridge having given way. Not a soul escaped. The gap in the bridge is half a mile long. The train fell eighty eight feet before it reached the water. No trace can be discovered of the train, as it fell among quicksands. Other accounts make the loss of life about 90.

Two and a half million dollars worth of property were destroyed by a fire in Boston on the 28th inst.

THE SECOND SUNDAY AFTER CHRISTMAS.

IT having been provided by the Church that "the same Collect, Epistle, and Gospel," as those for the Festival of the Circumcision, "shall serve for every day after unto the Epiphany," the second Sunday after Christmas will this year come under this arrangement. The Festival of the Circumcision is a minor one, and must not by any means be allowed to dim the lustre of Christmas Day, which is one of the three greatest festivals of the Church, and to which the Epiphany also is subordinate. A consideration of the subject now suggested is, however, not an unimportant matter in the course of the Christian year. Even here, however, we have to guard against a Judaic tendency in the great observance of the Circumcision; although the excessive observance of the first of January for the last hundred and twenty years savors more of the ritual of paganism than of anything else.

Christ was born under the Law of Moses, and He submitted to all the requirements of that Law because it emanated from Him who is the fountain of goodness and truth, and probably also to teach us that the forms and ceremonies of religion are by no means to be neglected. Circumcision as a mark of servitude to the Law is abolished, but St. Paul teaches us that the Christian circumcision is Baptism, which is therefore of perpetual obligation as long as Christianity lasts.

Judging from general observation it would appear that there is no more difficult problem for the mind of man to solve than a due regard both for outward and inward religion,—to pay such attention to the external ceremonies of our worship, the ritual of our religion, as its nature requires—but no more—and yet to have the whole soul intent on realizing its internal effects upon the heart and conscience. Time was, years ago, when men were chiefly in danger of depending upon the outward forms of religion supposing them sufficient for personal salvation. But the tendency of the age has very materially changed in this respect. And now, our danger is in supposing we can have the substance without the

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form, the spirit without the external expression of it, the life of God in the heart without ceremonial observances, love to Christ without an attention to the institutions He has appointed for our spiritual growth; or, if the institutions are attended to, our modern instructors teach us that we are to look for no blessing connected with such unnecessary observances. But this delusion, savoring so much of the world, and so full of self, is just as fatal as the other. For the substance of religion was never intended by its Great Author to subsist without the form of it; the life of godliness cannot work in the heart without the social and organized expression of it; nor can an atom of love to Christ exist when there is a systematic and wilful neglect of the institutions He so carefully nurtured and so forcibly inculcated, or where they are regarded as unnecessary ceremonies.

But strange to say there is a class of men among us, a branch of the latter class, or rather perhaps the greater part of them, who, while ignoring all external ritual as essential to Christian growth, acknowledging the spiritual nature of the worship God requires, yet they are apt to consider their admission of this truth as having something excellent and meritorious about it. Their religion consists in what they esteem clear "views" of God's truth, and they regard these "views" if not really meritorious in themselves and a sufficient ground of acceptance with their Maker, yet as sufficient indication that they are on the right track, that they have left the gall of bitterness and the bonds of iniquity, and are unquestionably to be numbered among the saved ones. The very fact that they appear, to themselves at least, to have reached the very pith and core of Christianity, renders this as dangerous a delusion as any to be found in the bosom of the Church of Christ. It puffs its believers up with spiritual pride, and while they fancy themselves the most zealous supporters of the Gospel, it renders them absolutely invulnerable to its influences.

A proper consideration of the lessons which the services connected with the Festival of the Circumcision will materially tend to neutralize their several errors.

HINTS FOR YOUNG PREACHERS.

NO man is fit to preach who does not covet a pulpit more than a throne, and who does not sit down to a sermon with more enjoyment than a hungry man sits down to his dinner. When you lose your interest in your work, your people will very soon lose their interest in you. If the ministry is not the highest of enjoyments, it will soon become the dreariest of drudgeries. Doth not the Master love those who love His service?

The most valuable hint I ever received came to me from a baker at Saratoga. I had been preaching there during my ministerial boyhood. The baker met me the next day, at the railway station, and said: "I believe you are the young man who spoke in our Church yesterday." "Yes; I am." "Well," said he, "I felt sorry for you; because I thought you did not know what cultivated and critical people there are here in summer. But I have noticed that if a minister can convince the people in the first five minutes that he only aims to *save their souls*, he will *kill all the critics in the house*." That was one of the wisest things ever uttered. It ought to be written on the walls of every theological seminary and every pastor's study.

If you will not twist it into an excuse for laziness, I would say to you that an effective sermon

may be repeated, after several years, provided you can improve it on the second delivery. You may cut out its weak points, and strengthen it with new ones. Those who enjoyed the sermon before will enjoy it again, and will be glad that some who did not then hear it, are allowed another opportunity to do so. Do not be afraid to repeat a thoroughly good thing. A poor lean famine-stricken sermon ought never to be preached once; but a rich nutritious discourse, which God has already blessed, may be made still better on a second delivery. Dr. J. Addison Alexander preached his superb discourse on "The Faithful Saying" until he wore out the manuscript. He never wearied of it, or people in hearing it. Lazy ministers do not produce anything worth repeating. *Fewer sermons and richer ones* should be the aim of all who would edify Christ's flock and attract sinners to the sanctuary, and to the cross of Calvary.—*The Guardian, N. Y.*

PHYSICAL SCIENCE AND THE INVISIBLE WORLD.

THE discoveries of physical science, so far from invalidating the doctrine of a spiritual world lying behind the veil of material phenomena, seem evidently to confirm it.

We speak of five bodily senses, but in strictness of speech we have only one sense—that of touch. Our vision of external objects is nothing else but sensations made on the retina of the eye by contact with the vibrations of an external substance. To produce the sensation of scarlet, four hundred and seventy-seven billion vibrations break upon the retina every second, while a ray of violet is caused by no fewer than seven hundred billions of vibrations. Waves of light above or below these limits in number are invisible to the human eye; that is, they move too rapidly or too slowly to make any impression on the optic nerve. This is but another way of saying that objects innumerable may exist in the midst of us, which are of so subtle a nature as to elude our visual organs. "Millions of organized beings may exist imperceptible to our vision even if we were among them." (Grove's *Correlation of Physical Forces*, p. 161). And the same observation is applicable to the phenomena of sound. Notes above or below a certain pitch, though the air be resonant with them to more delicate organizations, are inaudible to the human ear. In his interesting book on the "Glaciers of the Alps," Dr. Tyndall tells the following anecdote: I once crossed a Swiss mountain in company with a friend; a donkey was in advance of us, and the dull tramp of the animal was heard by my companion, but to me the sound was almost masked by the shrill chirruping of innumerable insects which thronged the adjacent grass. My friend heard nothing of this, it lay quite beyond his range of hearing."

Another illustration of this fact is given in Mr. Skretchly's "Dahomey as it is." Speaking of the large bats of that region, he says they utter a "sharp chirrup, something like the squeak of a rat, but very much higher in pitch, so high, indeed, that I have frequently come across individuals whose acoustic powers had not sufficient range to permit of their hearing the note, and on more than one occasion I have said to Buchan (his half-cast servant) 'What a noise these bats are making!' upon which he has observed to me, 'Bats have no mouths for talking,' he being perfectly unconscious of their vocal powers."

The following letter appeared lately in the *Times* in the course of an interesting correspondence on the superior power of hearing possessed by insects:

"Sir,—Adopting the concluding sentences of the letter of the Rev. F. O. Morris in the *Times* of Saturday, it may be observed that there are doubtless more sounds uttered on the earth and in the air than can reach our ears. It is well known that to many persons both the grasshopper and the bat are dumb, and it is probable that moths and other insects attract each other by calls inaudible to us, rather than by scent.

"One night, a few years ago, I had a female tiger-moth in a gauze cage, in a room opening into a garden. I had reared the moth from a caterpillar myself. The room was full of tobacco smoke, and the garden was in the middle of a town, yet in less than two hours no less than five male tiger moths flew to the cage. Though I have sat in this room hundreds of nights with the window open and a light burning, I never before or since knew a tiger moth to be attracted thither. It seems almost impossible that these moths should have been led to the spot from other walled in and in some cases distant gardens in any other way but by a call in the stillness of the night. But the captive mother made no perceptible noise, even with its wings.—C. J. C."

There is nothing unreasonable therefore in believing that persons in a state of spiritual tension may be cognizant of sights and sounds which make no impression, or only a vague and meaningless impression, on the multitude. When we reflect, to quote the words of an eloquent writer, that there are waves of light and sound of which our dull senses take no cognisance, that there is a great difference, even in human perceptivity, and that some men, more gifted than others, can see colours or hear sounds, which are invisible or inaudible to the great bulk of mankind, you will appreciate how possible it is that there may be a world of spiritual existence around us—inheriting this same globe, enjoying the same nature—of which we have no perception; that in fact the wonders of the New Jerusalem may be in our midst, and the songs of the angelic hosts, filling the air with their celestial harmony, although unseen and unheard by us. Truly there are more things in heaven and earth than are dreamt of in our philosophy."—Malcolm Maccoll's *Lawlessness, Sacerdotalism, etc.*, page 334 to 336.

BOOK NOTICE.

THE ALGOMA ADVOCATE.—This weekly, which we are glad to perceive is published at the Sault St. Marie, is deserving of every encouragement in this rising settlement. It is very well got up, and will doubtless be of great service among the people there. We wish it every success.

CORRECTION.—In our issue of Dec. 18th, page 606, column 3, line from the top 21, should read "The Church is not altogether to blame."

Diocesan Intelligence.

NOVA SCOTIA.

(FROM OUR OWN CORRESPONDENT.)

HALIFAX.—At the annual meeting of the Church of England Temperance Society, the Bishop, who is Patron, drew the attention of the Society to the good done at home by the foundation of coffee-rooms and the placing of drinking fountains, and thought similar good might be done here by similar means.

The Clerical Secretary has been busy at Shelburne, Newport, Truro, Maitland and their outposts. We trust his labours will be blessed; there is much need of increased means.

WINDSOR.—King's College—Michaelmas Term ends Dec. 20th; Lent Term commences Saturday, Jan. 10th, 1880. The Board of Governors, out of a large number of candidates, have elected to the Professorship of Chemistry and Natural His-

tory, J. H. Spencer, Esq., B.A., Ph. D. After a brilliant career in McGill College, Dr. Spencer continued his scientific studies in Germany. He comes to Nova Scotia with many strong recommendations, including one from Dr. Dawson, Principal of McGill College.

MONTREAL.

FROST VILLAGE.—There is a very pretty little stone church at this place, built by Archdeacon Lindsay many years ago. The services, for some time past, have been conducted by Mr. Graves, a lay reader, the Archdeacon occasionally visiting the congregation for the purpose of administering the sacraments. Frost village is an integral portion of the parish of Waterloo, and will probably remain so for many years, as the people are very much attached to Mr. Lindsay, and were it otherwise, they are too few in any case to maintain a resident minister of their own.

CHRIST'S CHURCH CATHEDRAL.—Canon Baldwin's series of Advent sermons has drawn large audiences to the cathedral on Sunday evenings. As a preacher Mr. Baldwin has many admirers in Montreal, not the least enthusiastic of whom are the Dissenters. Churchmen also are proud of him—proud of his ability, his earnestness, and his eloquence, albeit some of them differ very decidedly in many things from the reverend canon.

The services at the cathedral are plain, plain to a degree that some consider painful. To talk of what is usually meant as a "cathedral service" in connexion with Christ's Church cathedral, Montreal, would only be the most absurd kind of nonsense.

KNOWLTON.—Doctor Sullivan lectures here on 30th inst.; subject "Across the Ferry."

BEQUESTS.—The late Miss Lane, of Montreal, by her will bequeathed a sum of two thousand dollars to St. Jude's church, and a like sum to St. Matthias—both in this city. So at least we have heard, and if the news is true we congratulate the reverend clergy of these churches on their blessings. Miss Lane was a most pious and generous lady in her lifetime.

"**PAROCHIALIA**" is the name of a little monthly paper issued by the clergy of St. John's the Evangelist in this city. It is a bright, newsy little sheet, and commands a ready sale among the members of the congregation and others. Already it has done something to bring into closer harmony with each other the various phases of Church thought in the city.

CHRISTMAS DAY.—The great festival of the Nativity was most becomingly observed throughout the city and diocese. There were grand services at St. John the Evangelist, with a large number of communicants at each celebration; and there was a grand sermon at the cathedral, preached by Canon Baldwin. The services at St. James', St. Martin's and St. George's were, as they always are, bright and hearty, and the holy communion was celebrated at each church. Rev. J. H. Dixon of St. Jude's preached a special sermon to quite a respectable congregation. So did Canon Evans at St. Stephen's, and Messrs. Des Brisay and Lindsay at St. Luke's and St. Thomas'.

The decorations were very nice in some of the churches, in some there were no decorations at all.

SNOW STORMS.—These have been pretty frequent during the past month, and I suppose it is to that cause that the Montreal correspondence owes its delay in transit for some few weeks back.

I try to send you the very latest news I can obtain, and I feel anything but pleasant when I see it appear in the DOMINION CHURCHMAN sometimes a week after I send it.

ONTARIO.

(FROM OUR OWN CORRESPONDENT.)

VANKLEEK HILL.—A very successful concert was held in this village on the evening of the 17th ult., in aid of the funds of St. John's Church. The following ladies and gentlemen took an

active part: Messrs. Tiffany, Parker, Hearnden, Robinson, McDonald and McDonell, and Mrs. Tiffany, Mrs. Cregan and Miss Ferguson, as also the Rev. Mr. Elliott. The sum realized amounts to about \$75.00, which will be expended in repairing the church.

CARLETON PLACE.—The Rev. Mr. M. Grout and his lady met with a pleasant surprise on the evening of the 23rd, in the form of a party of young people headed by Mr. Wm. Kelly, churchwarden, who on behalf of the collectors, Mrs. Kelly and Miss Kate Graham presented him with a purse containing fifty-three dollars as a Christmas gift from the congregation. The members of the party also brought with them a quantity of provisions to assist in furnishing their Pastor's household during the holiday season. After the presentation a very pleasant evening was spent by the young folks in the enjoyment of music &c. Mr. Grant has been incumbent of Carleton Place and Ennisville for the last seven years, and it is the sincere desire of all his parishioners that the relations which so pleasantly exist between them may long continue. During the period of his incumbency the membership of the church has largely increased, especially in the number of regular communicants; and as a proof of the success of his mission, need only be cited the fact, that at the last confirmation held here in October, upwards of seventy-five candidates received the sacred rite.

On the evening of the 22nd December, a concert was held at Ennisville, by which the sum of \$80 was realized towards payment for the new church lately erected there,

ALMONTE AND CLAYTON.—The members of the Church in this parish, in addition to a liberal Christmas offering, presented their Incumbent, the Rev. F. L. Stephenson, on Christmas Day with a very beautiful silver pocket communion service in a morocco case. St. Paul's Church was beautifully and elaborately decorated with evergreens and Scriptural texts for Christmas, the work of the ladies of the parish.

RURAL DEANERY OF LEEDS.—The following missionary meetings have been arranged for this Deanery:—

Deputation No. 1.—Rev. W. B. Carey, M.A.; Rev. J. Osborne. Dulciemain, January 8th, at 7 p.m.; St. Luke's, Yonge, January 9th, at 8 p.m.; St. Paul's, Escott, January 9th, at 7 p.m.; Dublin, January 11th, at 11 a.m.; St. John's, Lyn, January 11th, at 8 p.m.; Trinity, Brockville, January 11th, at 7 p.m.

Deputation No. 2.—Rev. E. P. Crawford, M.A., Rev. W. Wright. Delta, January 14th, at 2 p.m.; Trinity, Lansdowne, January 14th, at 7 p.m.; St. John's, Leeds, January 15th, at 7 p.m.; Seeley's Bay, January 16th, at 7 p.m.

Deputation No. 3.—Rev. H. Austin, M.A.; Rev. R. L. Houston, B.A. New Boyne, January 20th, at 10 a.m.; Portland, January 20th, at 7 p.m.; Newboro, January 21st, at 7 p.m.; Westport, January 22nd, at 7 p.m.; South Lake, January 25th, at 8 p.m.; Gananoque, Jan. 25th, at 7 p.m.

OTTAWA.—*St. Aiban's*—The early service was well attended in this church on Christmas day, while at the 11 o'clock service there was a large congregation. The latter service opened with the *Adeste fideles* most heartily sung, and the usual Morning Prayer followed, on this occasion all being choral. We were glad to notice that the Rector, Canon Bedford Jones, was able to conduct the services very effectively, and lead the choir and congregation in good voice. Immediately after the sermon, the dear old Christmas hymn burst out, "Hark, the herald angels sing," sung in unison until the last line, which gave a fine effect to this song of praise. The *Kyries* after the Commandments were sung also to music of Mendelssohn's, the *Sanctus* was Orlando Gibbons' and the *Gloria in Excelsis*, Helmore's. There was a great number of communicants, considering the extreme severity of the weather, about 150 during the day, and the offerings of the congregation amounted to over \$144. There was a third service at 5 p.m., at which the rector officiated, and delivered a short address on the word "A Saviour."

ADOLPHUSTOWN AND FREDRICKSBURG.—The Rev. R. Harding returns thanks to his congregations for their very acceptable Christmas presents. From the former, a first-class hall coal stove, and the latter a handsome Brussels carpet.

TORONTO.

The City Churches on Christmas Day were most of them decorated much better than usual, and the church services were very largely attended. At St. James', the Rev. W. S. Rainsford preached on St. Matt. ii. 9. Holy communion was administered by the Lord Bishop. At Holy Trinity, the Rev. W. Stewart Darling preached on St. John i. 14. At St. Luke's, the services were conducted by the Rev. J. Langtry. It appears that the sum of seven thousand dollars has already been subscribed towards building a new church for this parish. At Grace Church, the Rev. Mr. Lewis preached from St. Matt. ii. 1. At Philip's, the Rev. J. S. Stone preached from St. John iii. 16. A service of song had been held in this church on Christmas Eve. At St. Stephen's the Rev. J. Broughall preached from St. Luke ii. 18-15. At St. Bartholomew's and St. Matthew's, the Rev. G. I. Taylor conducted the services. At All Saint's, the Rev. A. H. Baldwin preached from St. Luke ii. 82. In the new School house, Grove Avenue, St. Anne's parish, the Rev. J. McLean Ballard discoursed from St. Luke ii. 18-15. At St. John's, the services were conducted by the Rev. A. Williams; at St. Peter's by the Rev. J. S. Boddy; at the Church of the Ascension, the Rev. Mr. Baldwin; and at St. Thomas' by the Rev. J. H. McCollum.

THE CENTRAL PRISON.—On Sunday, Dec. 21st, His Lordship the Bishop of Toronto administered the Apostolic rite of laying on of hands to seventeen of the prisoners. The candidates had been prepared by Mr. Softly, the Chaplain, who presented them to His Lordship who gave a most suitable and impressive address on the importance of the solemn vow they had taken upon themselves, and which he trusted they would solemnly observe. He hoped that when they returned to their homes they would show by their godly lives that they had not forgotten the solemn vow made that day to Almighty God. The choir sang "My God accept my heart this day" at the end of the service.

On Christmas morning divine service was held in the chapel at 9:30. The Chaplain preached an appropriate sermon, his text being from St. Luke, 19th chapter and 10th verse, "The Son of Man is come to seek and to save that which was lost." The prisoners joined heartily in singing the canticles and hymns, and the chapel was tastefully decorated with evergreens.

WESTON.—*St. Philip's*—The congregation have presented the Rev. Mr. Johnson with sixty dollars as a Christmas offering.

ASHBURNHAM.—*St. Lukes.*—The Church was more beautifully decorated than on any former occasion, and the number of communicants the largest since the inception of the parish. At the eight o'clock service there were forty-seven communicants, and after morning prayer at eleven, sixty-three, making a total of one hundred and ten during the day. Twenty of these communicated for the first time—being the happy results of faithful teaching at the communicants' class held regularly in Advent. *Lous Deo.* The offertory from the parish exceeded the sum of \$40, besides several gifts in kind.

NORTH ESSA.—Christ's Church and St. Jude's were decorated as usual with texts and evergreens for Christmas. At the former station the congregation, though up to the average, was not nearly so large as might have been expected. Most of those present, however, entered heartily into the service. The canticles and hymns were sung very well indeed, Miss Bella Lennox presiding at the instrument, being accompanied by Mr. R. Lennox who played a silver cornet very sweetly and accurately. The hymns were, "Hark, the herald-angel sing," "High let us raise our tuneful notes," and "My God, and is Thy Table

spread?" The offerings amounted to \$15.85. At St. Jude's the congregation was larger than that of last year, and the service was hearty. The music was very fair, Miss Jamieson playing the melodeon with taste and precision. The hymns were, "While shepherds watched their flocks by night," "O come, all ye faithful," and "Christians, awake." The offerings were \$2.36. This was the only part of the service which was not hearty. Perhaps they are saving their money to buy a new instrument, for the little four and a half octave melodeon has been patched up so often that it will stand patching no longer. This is the third time out of nine that the Christmas offerings in North Essa have been given to the clergyman, being devoted on the other six occasions to the stipend fund. It is pleasant to see people coming to a better mind.

TRINITY COLLEGE SCHOOL, PORT HOPE.—The annual Christmas examinations at this school were brought to a close on Wednesday, the 17th inst., with the following result:—

Prizes for General Proficiency:—Form 5—G. H. Broughall; 4—J. E. Fidler; 3—C. C. Ambery; Upper 2—C. A. Bogert; Lower 2—J. H. Schofield; Form 1—C. C. Van Straubenzee.

Honorable mention for General Proficiency:—Form 5—S. D. Hague, N. F. Davidson; 4—E. C. Cayley, J. F. Dumble, W. A. H. Lewin; 3—H. N. Moody, A. B. Stennett, J. R. Logan, N. G. Hugel, W. Osburn, J. H. Cooper, H. H. Fauquier; Upper 2nd form—H. O. Tremayne, A. B. Mackay, H. H. Wootton, G. Griffin, A. E. S. Martin, E. K. Robertson, R. B. Holland, W. F. Sowden, J. H. O. Marling, F. H. Lauder, C. T. Christie, A. R. W. Moody, R. R. Ogilby, J. L. A. Aldwell; Lower 2nd form—R. Fessenden, H. N. Rose, A. M. Cayley, W. E. Hyndman, J. Ince; 1st—I. W. Scott, J. Morris.

The Rev. Professor Boys' prize for the best collection of objects of natural history made during the past season, was awarded to D. K. Cameron for an excellent collection of insects, and the Rev. Professor Maddock's prize for the same object to A. B. Stennett, for a similar collection. Both boys deserve much credit for the care and neatness displayed in the arrangement and nomenclature of their specimens.

After the announcement of the prizes, etc., on Wednesday night, the prefects, on behalf of the boys of the school, presented an address, accompanied by a very handsome travelling-bag, to Mr. A. C. Highton, who is about leaving the school to return to England. Mr. Highton, whose departure is much regretted, made a feeling and suitable reply. He is to be succeeded in his mastership by Mr. P. Perry, A. B., lately Classical Master at the Collegiate Institute, Galt.

At the recent examinations at the University of Trinity College of Toronto, the pupils of this school maintained its reputation by winning the following distinctions: Mr. A. Lampman obtained the First Foundation scholarship at matriculation, value \$200; Mr. John C. Davidson the Second Foundation Scholarship, value \$140; Mr. Alexander Allen, at the final examinations for the degree of B. A., obtained the first place in first-class honors in Classics, winning the Jubilee Scholarship, value, \$160 per annum for two years and the Prince of Wales' Prize, value, \$48 in books.

The following pupils of the school have recently passed the Matriculation Examinations of their respective Universities: Messrs. J. J. Godfrey and E. K. O. Martin, Trinity College, Toronto; Messrs. J. A. Porter, C. Fairbanks, and L. D. Ross, McGill College, Montreal; Mr. E. H. Britton, Queen's College, Kingston; Mr. A. S. Campbell, University College, Toronto; Mr. A. L. Noble, Hobart College, Geneva, N. Y.; Mr. P. H. Strathy, Trinity Medical School, Toronto. Mr. D. W. Saunders also passed the entrance examination of the Law Society, Osgoode Hall, Toronto, obtaining the second place out of twenty-six successful candidates.

Mr. Noble passed so satisfactory an examination at Hobart College that he was at once admitted to the Sophomore class (second year) without having to spend a year as a freshman. Mr. Strathy obtained the second place out of forty successful candidates at the Trinity Medical School matriculation, and Mr. L. D. Ross came out first

at the Ontario Medical Council examination last spring. With the exception of Messrs. Lampman, Davidson and Noble, who were in the 5th Form, all the above mentioned gentlemen went up for their examinations from the Fourth Form of the school.

During the past term the school building has been lighted with gas, brought up from the town of Port Hope; the gymnasium has been fitted up with apparatus for the amusement of the boys when the weather does not admit of cricket, football or other out-door games; and various other improvements tending to increase the comfort of the boys have been made.

His Excellency the Governor General has signified his intention of offering a medal for competition among the pupils of the school. It is proposed to award it for proficiency in Mathematics.

The Adjutant-General of the Militia of the Dominion has signified his approval of the formation of a Drill Association in the School. It will be gazetted as soon as uniforms are provided, respecting which there has been some difficulty owing to the necessity of importing the materials from England.

SHELburne.—The Rev. R. A. Rooney acknowledges the receipt of a parcel from the Church Woman's Mission Aid Society, containing a surplice, a stole, and a number of other articles kindly sent to assist him in his mission work.

Confirmations.—The Bishop has appointed the following Confirmations for the months of January and February: January 18th, 1880, Sunday, Orillia and Atherley; 19th, Monday, St. George and St. Luke, Medonte; 20th, Tuesday, Waubashene and Midland; 21st, Wednesday, Wyebridge and Waverley; 22nd, Thursday, Elmvalle and Allanwood; 23rd, Friday, Craighurst and Myers; 24th, Saturday, St. Mark's, Oro, and Shanty Bay; 25th, Sunday, Barrie and Midhurst; February 1st, Sunday, 10 a.m., Minden; 2 p.m., Stanhope, St. Stephen's; 7 p.m., Minden; 2nd, Monday, 7 p.m., Haliburton; 3rd, Tuesday, 12 m., Monmouth, Poverty Lake; 7 p.m., Cardiff Junction; 4th, Wednesday, 12 a.m., Chandos; 7 p.m., Apsley; 5th, Thursday, 7 p.m., Pine Lake; 6th, Friday, 2 p.m., Galway, St. James; 7 p.m., Kinmount; 8th, Sunday, 10 a.m., Fenelon Falls; 3 p.m., Verulam, St. Peter's; 7 p.m., Fenelon Falls; 9th, Monday, Cobocok; 10th, Tuesday, 11 a.m., Cameron; 7 p.m., Cambray.

FENELON FALLS.—The number of communicants at St. James' Church on Christmas Day was larger than on any previous occasion during the present incumbency. The church has for several years been beautifully decorated under the direction of Howard P. Heming, Esq., churchwarden, who displays very fine taste in these adornments, but the present decorations surpass in fineness any of the previous ones. On the Sunday after Christmas the number of communicants at St. Peter's Church Verulam, was larger than on any previous occasion. The Christmas offerings were much larger than usual. The offering of St. Peter's congregation was brought to the Rectory, chiefly in kind, by the churchwardens, a day or two before Christmas.

OSHAWA.—The Christmas services in this parish were well attended as usual. A goodly number of communicants presented themselves at both the 8 a.m. and 11 a.m. services. The offertory was liberal both in cash and in kind, the former increased considerably by the present of a gold eagle to the Incumbent's wife by a kind and liberal member of the parish. Two ladies of the congregation, Mrs. Gibbs and Mrs. Vars, held a bazaar on the day preceding Christmas, and realized over \$100 for their much loved project of building a Sunday School-house. This is much needed, the school having grown to such an extent as to make it impossible to manage it properly in the old church. The poor of the town to the number of forty-three families, were provided with a Christmas dinner, and Mr. Glen gave each of his men a good fat turkey. So that probably in few small towns has more been done to make the poor feel that the bond of Christian brotherhood is something more than a name.

APSLEY.—A few days before Christmas some of the leading members of the Temperance Lodge waited on the Rev. P. Harding, to ask his acceptance of a small acknowledgement for the active interest he has taken in the cause of temperance. Mr. John W. Radcliffe, in a few kind words stated the object of their visit, and presented a large basket or hamper filled with Christmas cheer and a good fat turkey.

On Christmas day there was an earlier morn- celebration at St. George's, and the usual mid-day service with Holy Eucharist at St. Stephen's, Chandos. This is a new Church in the Apsley Mission, built by the zeal and perseverance of the congregation—all working farmers—and the missionary. It has cost some six or seven hundred dollars, and all outside help does not amount to \$200—including a liberal grant of £20 stg., from the venerable S.P.C.K.,—a society which has strong claims on churchmen; and a grant of \$50 from the diocesan general purposes fund.

At St. George's the attendance was small, and not much was done in the way of decoration. Mrs. and Miss Harding by an arrangement of evergreens and two pretty crosses gave something of a Christmas look to the brown paper covered walls. But at St. Stephen's the work was most pleasing. The "daughters of the church" with willing hearts and ready hands arranged the decorations, whilst the men were drawing fire-wood (which they had previously cut gratis). The effect in the church was very pleasing, we do not remember having seen a prettier sight. The principal effect was in the triple arch at the entrance of the chancel and in the chancel itself. Between the window and the altar, the motto in quaint and rich silver letters on blue "Glory to God in the highest," was the gift of Mrs. Westmacott of Toronto. But the most striking and effective object was the altar itself, covered with a fair white linen cloth, the gift of Mrs. Edw. Leigh of Toronto, and having on a handsome communion service,—the fair white linen, the bright shining silvery vessels, the blue and gold surrounded by the deep rich evergreens, profuse but not too abundant, produced an effect not easily beaten. The church was well filled, the responses hearty, the congregation attentive and devout, the singing, conducted by Miss Tanner, very good, some old familiar hymns from A M being evidently much enjoyed. There wants but an organ to make this church in the best sense a profitable house of prayer because there are people who must have an attraction other than the one desire to worship God and to be taught of Him; and the people are too poor to provide one.

WEST MONO.—Mr. G. B. Morley, L. R., in charge of this mission, desires to acknowledge with many thanks the following subscriptions for the Herald Angel Church in his mission:—

Ven. Archdeacon Whitaker \$5; Rev. Prof. Jones \$5; Rev. Prof. Boys \$5; A. J. B. Close \$5; Hon. G. W. Allan \$4; A. McLean Howard \$4; Col. Moffatt \$2; C. Jones \$2; S. G. Wood \$2; A Friend \$1. A few additional subscriptions with the grant that is weekly expected from the S.P.C.K., will place this pretty little church completely out of debt.

YORKMILLS.—A very successful bazaar was held on December 18th, in the Masonic Hall, Eglinton, the proceeds of which were to be devoted to the reducing of the debt on the Rectory house, Yorkmills. There was a good display of useful and ornamental articles. The whole arrangement of the Hall, etc., spoke well for the zeal and taste of all those who interested themselves. The amount realized, after paying expenses, was about \$175.

NIAGARA.

FROM OUR OWN CORRESPONDENT.

HALTON AND NORTH WENTWORTH.—Missionary Meetings for 1880 have been arranged to take place as follows:—Monday, January 12th, Nelson; Tuesday, 13th, Burlington; Wednesday, 14th, Waterdown; Thursday, 15th, Dundas; Friday, 16th, Flamboro'; Monday, 19th, Oakville; Tuesday, 20th, Lowville; Wednesday, 21st, Nassagaweya; Thursday, 22nd, Carlisle; Monday, 19th, Acton; Tuesday, 20th, Georgetown;

Wednesday, 21st, Stewartown; Thursday, 22nd, Norval; Friday, 23rd, Hornby.
 Missionary Sermons at Omah and Palermo; special meetings at Ancaster, Rockton and Milton.

HURON.

(FROM OUR OWN CORRESPONDENT.)

GLENCOE.—On the 19th inst. a Christmas Tree entertainment was given at the Town Hall in the thriving village of Glencoe, (some thirty miles west of London) in aid of the Sunday School library in connection with St. John's Episcopal Church. The occasion was a complete success, both as regards attendance and the variety of amusements provided for the audience. A marked feature of the evening was the calisthenic performances of the children from the neighboring Village of Wardsville who also gave some spirited dialogues and recitations. Three songs were next rendered by ladies of the congregation, when readings by gentlemen of the village helped to swell the programme. Magic lantern views followed. Of course, the great feature of the evening was the Christmas Tree, which was laden with some 200 presents in addition to over a hundred bags of candies. Altogether about seventy of the Sunday School children of the church were present, besides the Wardsville contribution, and a very enjoyable evening was spent, the audience not dispersing till 11 o'clock. The energetic pastor, the Rev. W. J. Taylor, presided, and greatly contributed to the success of the occasion by his well-timed speeches and witty remarks. The evening will doubtless be long remembered as a very happy one, and was a rare treat to the children, for whose benefit the amusements were provided. The Rev. W. J. Taylor, who has recently come amongst us from the Alvington mission, is extremely popular, owing to his energetic labours and earnest endeavors to promote the church work in his mission. In the pulpit he is well skilled, and is possessed of a telling and forcible style of delivery which is greatly in his favor.

LONDON—*St. Paul's*.—The Lord Bishop held a confirmation service on the last Sunday of Advent. This most interesting ceremony has of late years been observed annually and its frequency does not lessen the deep interest felt in the solemn apostolic rite, and the number coming forward each year to take upon themselves the promises made for them by their sponsors in baptism is not much less than when confirmations were triennial. The class presented for the laying on of hands numbered twenty one female and nine male candidates. The Bishop addressed them very earnestly and affectionately as they knelt at the chancel to be confirmed, and afterwards preached the morning sermon. He preached a practical forcible discourse and was attentively heard by a large congregation.

Christmas Services.—The great festivals, of the church are, year after year, more generally and religiously observed. The largest Christmas congregation that ever worshipped in St. Paul's was that of 1879. We speak from an experience of twenty two years. From being a mere holiday, noted merely by an abandonment of labour and a day of visiting it is now observed as a sacred *holy-day*. There were large congregations in all the churches, and all these city churches were wreathed with ever greens and berries. The fair daughters of the church had a busy time preparing the sacred courts for the commemoration of the advent of the king of kings. In St. Paul's the decorations were not so elaborate as we have seen them but they were very chaste and, as a whole beautiful; over the communion table was a very beautiful evergreen wreath. Entering the chancel were three gothic arches, and nearer the communion table a larger arch all covered with Lake Superior moss. The pulpit, reading desk and lecture were handsomely decked with evergreen wreaths and berries. The font was very chastely wreathed with holly. Over the west gallery was an evergreen star and the text "The word was made flesh and dwelt among us" columns, windows and galleries bore their evergreen

wreaths and on every side were seen appropriate texts and mottoes. There was a large number of communicants, both at early morning (8:30 a.m.) and at the 11 o'clock service. Rev Canon Innes was the preacher. The music was delightful such as is seldom heard even at Christmas time. The services in the other churches were of an equally solemn and delightful character. The worshippers at the memorial church and the chapter house speak in terms of rapture of the services in both places.

ALGOMA.

(FROM OUR OWN CORRESPONDENT.)

The Rev. W. Crompton has gratefully to acknowledge the receipt of \$2 from "M.A.", Port Newcastle; \$2 from "J. H.", Toronto; \$1 from a "working man," for Seguin Falls and Dufferin; also \$2 from a lady who does not wish to be mentioned, for the general mission work.

DOMINION CHURCHMAN WANTED.—*My Dear Sir*,—I have received intimation from several friends that an idea is obtaining that I wish for no more copies of used DOMINION CHURCHMAN! Whence such a notion could have sprung is more than I can guess, but allow me to tell my friends outside the idea is directly contrary to the truth. Instead of the number sent me diminishing, I quite calculated upon an increase, now your price has been made less. The more especially do I wish for more copies, because I am (D.V.) requested by my Bishop to arrange a tour with his Lordship away up to Nipissing, a journey of over ninety miles more than we cover at present, and I was in hope of having a goodly number to scatter through the country as I went. If I could get subscribers I would gladly do so, but dollar bills are not so common here as snow flakes (though we are not having many of them so far this season) and the people have not the money; indeed there will be *much distress* this winter in the newly settled parts of the backwoods.

The senders of papers to me cannot wish for a stronger assurance than I am able to give them, that their gifts are gladly received and eagerly read by the people who get them, and, at my request, they pass them on to others when read by themselves. I am, &c., WILLIAM CROMPTON, *Traveling Clergyman, District of Algoma. Aspdin P. O.*

MISSION NOTES

The Bishop of Gibraltar, in the course of his Episcopal tour, has lately been paying a visit to Philippopolis, the picturesque capital of the new province of Eastern Roumelia. Accompanied by the Rev. G. Washington, chaplain to the Embassy at Constantinople, he arrived at Philippopolis on the afternoon of November 18th. A recent fall of snow sprinkling the mountains and plains between the Balkans and the Rhodope range, added beauty to a scene which appeared to need only a good Government to render it an earthly paradise. The Bishop was met at the station by the Archimandrite Cyril, deputed by the Exarch (the head of the Bulgarian Church) to welcome him to the capital. The Exarch had also sent his carriage, and two Deputies of the Assembly were present to express the good wishes of their body on the occasion.

Early next morning the Greek Archbishop (Orthodox Church), Mngr. Neophil, called on the Bishop to welcome him on his first visit to Philippopolis on the part of the members of the communion which the Archbishop represented. In the course of the day a visit was paid to the acting Governor-General, M. Cristovitch, the Bishop being introduced by H.B.M. Consul-General at Philippopolis, at whose house his lordship was a guest. Having been invited to be present at the Session of the Assembly of Deputies, the Bishop drove to the Hall of Meeting, where a scene of striking interest presented itself.

On the presidential chair was M. Guescloff, and near him his cousin, both of whose lives had been spared during the times of trouble, at the intercession of Lord Derby. In the front row were

sitting in their special costumes, and side by side, the Jewish Rabbi, the Turkish Mufti, the Armenian chief ecclesiastic, the Roman Catholic Archbishop, the Greek Archbishop, and the Bulgarian Metropolitan. The Bulgarian Protestants were represented by their chief pastor. One of the Questors, or Tellers, of the Assembly was a dervish. The subject under discussion was one affecting the Budget of the year. The language spoken was Bulgarian (though there is right of use for Greek and Turkish), and the speeches were short, and seemed to the point.

In the afternoon of the same day Bishop Sandford paid a visit to the Exarch of the Bulgarian Church, at his residence in the town. The usual courtesies having been exchanged, the Bishop expressed his pleasure at the opportunity of making acquaintance with his Beatitude, adding that all Englishmen, as lovers of liberty and good order, had watched with interest the efforts that had been made by the Bulgarians to secure their present administrative autonomy. The Exarch thanked the Bishop for his congratulations and sympathy. In the course of conversation, allusion was made to the differences existing between the Orthodox and Bulgarian Churches, which the Bishop hoped might soon be healed. In an age when divisions were so many amongst Christians, it was a matter of regret that another should be added to the number. The Bishop was given to understand that the differences were not on points of doctrine or ritual, but turned upon questions of jurisdiction over certain dioceses in Macedonia: in reality, they were national and political rather than ecclesiastical.

It appeared that the Bulgarian Bishops were ready to acknowledge the Patriarch of Constantinople, not only as *primus inter pares*, but as their superior. Turning to another subject, the Bishop of Gibraltar then said England's sympathy had been damped by stories which had been circulated in Europe with regard to Bulgarian behaviour towards Turkish fellow-countrymen in the province. He of course remembered the terrible provocation which had been given for the long years past, but he was glad to learn that his Beatitude had been endeavouring to cause Bulgarian and Turk to lay aside all vindictive feelings, and to live side by side in amity and good-will. The Exarch, in reply, said that exaggerated reports had been circulated for political objects, although doubtless many things had been done which no one could justify. He grieved over the evils which had taken place, but now trusted, since hot blood was cooling, that such acts would entirely cease. He believed Europe would soon see, from their moderation and justice, that Bulgarians were worthy of the confidence of England and those other nations who had interested themselves in bringing about their freedom.

His lordship then stated that he was aware that many Bulgarians (and amongst others several Deputies) had received their education at Robert College, at Constantinople, and he thought that help might possibly be obtained in England to enable Bulgarian boys to be educated in that country, if such a plan were approved by the Exarch and his clergy. The Bishop spoke further of the importance of education both for clergy and their flocks, and was pleased to hear that the Bulgarians were anxious to have their children well educated, and that in most villages schools for primary instruction had been in existence for some time. It was a satisfaction to hear that his Beatitude was giving his attention to the establishment of seminaries for the clergy. The two prelates quite agreed in considering that the clergy especially should be well educated, and qualified to instruct the people by public preaching and catechising. For when they were not so qualified religion degenerated into a mere observance of outward forms, losing all its spiritual life and its power of influencing the heart and conduct. The Bishop suggested that it might be well to send some of their young theological students to one of the English Universities, or to St. Augustine's College at Canterbury.

The world is deceitful; her end is doubtful; her conclusion is horrible; her Judge is terrible; and her punishment is intolerable.

Correspondence.

All letters will appear with the names of the writers in full.

FROM THE WILDS OF ONTARIO.

SIR.—A voice from the wilds of Ontario instead of waxing weaker and weaker, seems to me to be waxing stronger and stronger. Perhaps it may be on account of the case. Anyhow instead of finding only a few steadfast members of the Church I have found very many from Rockingham to La Mab—which full extent of Country I have travelled over, a number of times during the last four years and have baptized children at every place on the way. Twice I have driven with my wife and child. I believe I am the first clergyman who ever passed through Doyle's corners from the front to the front. I was pleased to see the Rev. Mr. Harding's letter in the DOMINION CHURCHMAN Dec. 18th., and think with him that if the Diocese of Ontario could afford two missionaries for these parts, one ought to be stationed at York Branch, but do not think with him in regard to Doyle's corners, for with the exception of two or three families they are all Roman Catholics in this place; but this might be made an outstation and served from York Branch. Cumbermere should have a clergyman stationed there who could easily look after Rockingham and Palmer's Rapids. It is an enterprising little village, this Cumbermere—situated upon the Madawaska river and is growing very quickly. There is a Doctor here, an energetic Churchman and son of a Clergyman. In conclusion I would say as a little bread is better than none, if the Diocese does not feel itself able to help to support two clergymen for these "Ontario wilds," one travelling faithful missionary might do an incalculable amount of good from La Mab to Rockingham and a voice from the wilds of Ontario in a measure would be heard.

Faithfully yours,
MONTAGUE G. POOLE.

A COMPLAINT.

DEAR SIR,—Would you kindly allow me space in your valuable paper in behalf of a little congregation only a short distance from Toronto; still I question if our case is known to more than one or two churchmen of your fair city of churches. Our congregation forms part of the parish known as the Aurora mission, comprising three congregations, viz., Aurora, Oak-ridges and King. When this parish was first formed, a plot of land was taken up by the congregation on which to erect a parsonage, a mortgage of six hundred dollars stood against this land (correct me if I am wrong by knowing ones of Aurora). On soliciting a contribution from the mortgagee, he, very liberally, contributed the amount of the mortgage, by having the papers made over to the church authorities, with the distinct understanding that the donation was made to the then existing parish comprised of the aforementioned churches. A subscription list was opened whereby a suitable house could be erected on this plot of land, when each of these three congregations contributed equally (or thereabouts, I think King giving the lion's share) and a very decent parsonage was erected. Now sir, about a year and a half since, just subsequent to the acceptance of the incumbency by the Rev. C. W. Patterson, (and by the by he has King to thank for the appointment; as the other two had selected another), Aurora discovered that they must have two services each Sunday, the Aurora folks put their wise heads together, prepare a list, canvass Oak-ridges with themselves, and find they can pay, although not quite so much as the three churches were expected to pay, still if King could be set aside Mr. Patterson was willing to accept it, so the Ven. Archdeacon (who was at that time commissary to the late Bishop) was consulted, who called a meeting to be held at the late Dr. Langstaff's, King; the meeting was held in June 1877 when the following Rev. and lay-gentlemen were present viz. Ven. Archdeacon of York, the Rural Dean of West York, the Rev. C. W. Patterson and C. B. Dundas, Messrs. Fry, Aurora; Douglas, Oakridges; and Armstrong and Smith, King; it was resolved (after strong protestation from the King representatives, that the King congregation should be temporarily attached to Lloydtown, as the Rev. Mr. Dundas, the Incumbent of that place had applied for more work, with the distinct understanding of this meeting and promise from Mr. Patterson, that should this temporary arrangement not prove satisfactory, he Mr. P. would re-

assume the work at King; we were also promised at this meeting, that if we would only give way and make this trial to be attached to Lloydtown, care would be taken that we should not be neglected, that Mr. Patterson would be at our command at any time. Well sir, you will see whether we have been neglected or not; the Rev. Mr. Dundas commenced his duties with us about eighteen months ago, and continued his services till the end of last May as often as he could reach us; for the distance between us and Lloydtown is so great, fourteen miles over a very rough hilly country, and at certain seasons of the year the roads are altogether impassable, making it impossible for a minister living at Lloydtown to properly attend to the duties of a congregation at King, so we frequently found ourselves assembled in our little edifice patiently awaiting the minister who never arrived, and our only resource on these occasions was lay service. It is now seven months since Mr. Dundas resigned his charge at Lloydtown, and since that time we have been left entirely at the mercy of those ravenous wolves who are ever ready to snap any stray sheep that may be found wandering. It will be naturally asked, did not Mr. Patterson, or your Aurora friends, who are using the parsonage of which you are part owner, and of which parish you still form a part, come to your assistance or offer to assist you in any way? No sir, neither one nor the other, notwithstanding Mr. Patterson's promises to the Rev. Mr. Fidler, when he, Mr. P., was about to accept Aurora, and to us when we permitted ourselves to be temporarily attached to Lloydtown. He has never been amongst us, not even to administer the Holy Sacrament, save once, and then we supplied and paid a substitute to take the service at Aurora. Some one else asks, has your nice little church been closed ever since last May? And again we answer, no, our little congregation has stuck together right loyally, having never missed a Sunday without assembling ourselves together to offer up our prayer and praise to Almighty God our Heavenly Father (thanks to the sound teaching of our dear old friend the Rev. A. J. Fidler). When it has been possible we have procured the service of such ministers and students as could make it convenient to come to our assistance (and we are really very thankful to all those who have so kindly helped us, especially to those who put themselves about not a little, in order that we should not lose the benefits of that holy food, which is so requisite a rite to be kept up for the sustenance of our much beloved church on earth) and at other times we have had lay-service. Now sir, are there any of your readers who could kindly assist us with advice? Are we not really entitled to a share of the services of the Incumbent of the parish to which we belong. We are willing to pay our stipend. If the Aurora people and Mr. Patterson will not have anything more to do with us, are we not justly entitled to our share (one third) of the parsonage. This is a case where religion has its price. Aurora and Oakridges say they can buy the whole loaf, so they intend to eat it while King starves. Is this as it ought to be? I am yours truly, J. SMITH, Churchwarden. King, December, 1879.

Family Reading.

GOLD IN THE SKY.

CHAPTER XXI.—DISCOVERY.

For the next three days Basil Crawford was out morning, noon, and night, at all times and seasons, nor would he, when he returned, tell any one where he had been, whom he had seen, or what he had done.

But his silence was respected, for all alike knew the cause of it, and of his absence from them.

The third day of his visit opened bright and brilliantly; the sun shone on the white snow, and in-doors and out all things looked brighter and more cheering. Gwendoline had risen this morning with a sense of new joy hovering about her, and its radiance illuminating her face even more than the bright sunshine did.

This morning, after Basil had gone, she went to her long-neglected little cabinet of curiosities, and took from it the antique ring which he had

sent her, and which, since his arrival, she had again placed there. Now, however, she replaced it on her finger with a peculiar smile. Now there was no reason why it should not remain there, no reason why she should not boldly wear it in the sight of every one.

Her daily employments and occupations dragged to-day, and were unfinished; and after luncheon, when she always felt free to do as she pleased she decided that it was imperatively necessary that she should go and see her friend Naomi Vernon. Her father and mother were each occupied with their own concerns, therefore she was free to follow her fancy. So immediately after luncheon she hurried away, for winter was still at its depth and days short and dark, and those who wished to take advantage of daylight had to be smart in their movements.

Her haste was fortunate, for she met Naomi just coming out of the gate at Heathcote.

"Oh, I am so glad I met you!" cried Gwendoline; "where are you going?"

"On a very prosaic errand," was the reply. "I am going to Shoreham, the draper's."

"I will go with you, if I may," said Gwendoline. And soon after she added, "It is no use trying to wait any longer. I was coming to see you on purpose to tell you my news. You do not know how happy I am; Basil has been telling me how much he cares for me—more than all his success, or anything else. And I—I did not refuse him exactly; so we are to be married—really married, Basil and I. Is it not extraordinary to think about? Indeed, I cannot yet feel that it is anything but a dream, and I have to keep on telling myself that it is real, real reality."

Naomi was some time struggling with herself; all events the fight seemed to be a silent one. By no outward sign or token should Gwendoline know that the torch which had lighted her bosom had extinguished that of her friend, leaving her alone in the grey light. Not only her pride urged this, but her old affection for Gwendoline demanded that no shadow cast by her hand should darken one ray of her happiness.

"Naomi, I came to you for sympathy and congratulation. Where is it?"

"I must first get over my astonishment; remember that it is no news to you, while to me it is more than news!"

"Gwendoline was silent after this. That she was evidently somewhat hurt at Naomi's silence was apparent; and seeing this, Naomi, with one final struggle answered, "You must not think me cold in this matter, above all others; you know your happiness is as dear to me as my own. If you are happy, that is enough. He I know is all that we can desire for you. I am sure that he will be the best of husbands, and one to be proud of. I congratulate you, dear, with all my heart!"

"I knew you would, I was quite sure you would be pleased," cried Gwendoline, with the glad light dancing on her fair face; and on they paced side-by-side, long-tried friends, with hitherto scarce a joy unshared, and no confidence withheld. A wide ravine had this afternoon opened up between them, never more to be filled up, never more to be spanned by full-hearted confidence.

"I must go now," said Gwendoline at length. "It will be quite late before I get home, and I shall be scolded." Instead of going into the main street of the town, they had been walking up and down a quiet country road, and discussing this last new event; at least Gwendoline had talked, and Naomi had listened.

Bessie's eyes opened wide when her sister told her the news in the evening, and an expression of the deepest interest came over her face, but she was silent after this, even as her sister had been silent when she had heard the news, but from a very different cause. Her needless jealousy of Gwendoline had lately prevented any friendship or affection between them; now she only felt that Cyril was free and unfettered.

And on this, and this alone, she dwelt; whilst Naomi proceeded with a further account of the affair; which they now learned was of no new growth, but of ancient standing.

In the meantime, when Gwendoline had bidden good-bye to Naomi, she turned her face homewards, and proceeded at a good brisk pace. It struck her, by-and-by that some one was following her steps, and looking round she was not relieved

to dis- hu ho ge- ly an "J me bu ab in- we tu no be ev an to to W th. I s sp sa; bu thi Th ioi ha de ta; tir on to; ke th it, St wa tw ha he do an de on ed rei co de po yo wc wa kn so jet wh yo wc sh wa yo ma th. fro

to find a somewhat rough-looking man at no great distance behind her. She quickened her pace and hurried on, for she was still at some distance from home, and the town was now left behind.

But the following steps kept pace, and did not get left behind. Before very long the man quickly advanced, and very shortly had made up to her and was beside her.

She started violently when she heard him say, "Beg pardon, miss, but could you spare me a few moments? I want to speak to you."

Without answering or stopping she hurried on; but he continued, "It's something important about the young gentleman, miss; something touching him that's ill."

It was as he had hoped it would be—these words arrested her attention; she stopped and turned, and for the first time looked at her. I was not an Atherton face, and she had never seen it before; his manner was very polite and cringing; evidently he was trying his best to reassure her, and seeing this she conquered her fear sufficiently to address him, and say, "If you wished to speak to me this is scarcely the way in which to do it. What do you mean by following my steps like this?"

"I had no other way of approaching you, miss, I assure you; I have waited an opportunity of speaking to you times and times."

"Well, be quick, please; what do you wish to say?"

"I am sure it's very good of you to listen, miss, but you have no call to be a-fear'd; kindly come this way."

Scarce pausing to think, she followed his lead. The lane was familiar enough, but the companionship made it uncanny.

The way was, however, rather longer than she had bargained for before they had reached their destination, which was one of two adjoining cottages, which she thought were to let for some time past.

Her unknown companion opened the gate of one of them, and led the way up the little garden towards the desolate cottage.

"Wait one moment here miss, while I get the key," he said, and disappeared round the side of the house. In another moment he returned with it, and unlocked the door.

Being cordially invited to enter, she did so. She glanced round. The room, or rather kitchen, was almost entirely destitute of furniture, a table, two chairs, and a bed being the only evidence of habitation.

"Take a seat, miss; pray take a seat," said her entertainer, as if the apartment of which he was doing the honours were in Buckingham Palace, and the room crowded with elegant chairs of every description.

Gwendoline sat down on the extreme edge of one of the battered old wooden chairs, and gathered her dress about her, for cleanliness did not reign in this abode.

"Well, now to business. Now, supposin' I could point out clear, and distinct, who did the deed that night, aint I entitled to the five hundred pounds reward?"

"Certainly," she said.

"Well, if I put the knowledge into your hands, you can tell it nicely and neatly as a young lady would know how to do it, and see that the reward was privately handed over to where it was due."

"I scarcely understand."

"Well, simply this; if I go and tell what I know, you can't tell what may come of it; there's so many after this reward that they'll all be jealous if a poor man got it, and nobody knows what mischief they mightn't work him. But if a young lady got it it would be all right, nobody would have a word to say, and she could do as she pleased with it. Now, if I put you in the way of finding out, you'd only have to say what you've seen to-night, and then undertake that the money is paid to me by-and-by."

Gwendoline was puzzled, and hesitated.

(To be continued.)

—The secret which is never told is the only one that is absolutely safe.

—The mainspring of a man's actions is hidden from view, as is the mainspring of a watch.

HYMN AT NIGHTFALL.

Jesus, Jesus,
The day is almost done,
The shadows fly across the sky,
The night is coming on;
And through the fading Western light
A great red star is shining bright.

Jesus, Jesus,
The stars are very high,
And higher far than highest star
Thou reignest in the sky;
Yet here beside me, Lord, Thou art,
With waiting ear and loving heart.

Jesus, Jesus,
The wrongs that I have done,
Both great and small, Thou knowest all:
Forgive them, every one;
So shall my sleep be sweet and sound,
And guardian angels cluster round.

Jesus, Jesus,
Oh, bless not only me;
With Thy strong arm defend from harm
All who need help from Thee;
And since Thou knowest whom I love,
Send all a blessing from above.

Jesus, Jesus,
O King of Paradise,
When shines the light of morning bright
Ope Thou my willing eyes;
Or if earth's morn I never see,
Take me, my Saviour, home to Thee!

BISHOPS LATIMER AND RIDLEY.

PUT TO DEATH BY THE PAPISTS, OCT. 16, 1855.

Hugh Latimer was Bishop of Worcester: Nicholas Ridley, Bishop of London. Latimer assisted Cranmer in the composition of the Homilies. Ridley was instrumental in settling the Articles, the Liturgy and the Homilies. They both suffered for the truth on the same day, nearly opposite Balliol College, Oxford.

When arrived at the place appointed for their suffering, Latimer said to Ridley, "Be of good comfort, Master Ridley, and play the man. We shall this day light such a candle, by God's grace, in England, as I trust shall never be put out." Ridley's last words were, "Into Thy hands, O Lord, I commend my spirit;" Latimer, on the other side, as earnestly praying, "O Father of Heaven receive my soul." At last Ridley fell down at Latimer's feet.

We are further informed by Dr. Gloucester Ridley, that Bishop Ridley had prepared himself for his approaching death, which a sound judgment and a good conscience made him look upon as a matter of joy and triumph. He called it his marriage, and behaved with as much ease and cheerfulness as ever. At supper he invited Mrs. Irish (the wife of the gaoler), and the rest of the company to his marriage the next morning. And wishing his sister to be there, he asked her husband, "Whether she could find it in her heart to be there or no?" who answered, "He believed she would with all her heart;" at which Bishop Ridley expressed great satisfaction. This discourse melted Mrs. Irish into tears. On seeing her tears, the good bishop comforted her, and said, "You love me not now, I see, well enough. For in that you weep, it doth appear that you will not be at my marriage, neither be content therewith. Indeed, you be not my friend, as I thought you had been; but quiet yourself; though my breakfast shall be somewhat sharp and painful, yet I am sure my supper shall be more pleasant and sweet." When they arose from the table, his brother offered to watch all night with him, but he would not suffer him, saying, "That he minded (God willing) to go to bed, and to sleep as quietly that night as ever he did in his life."

Precepts and maxims from the writings of Bishop Ridley:—1. Although the hope of his mercy is my sheet-anchor of eternal salvation, yet I am persuaded, that whosoever wittingly neglecteth and regardeth not to clear his conscience, he cannot have peace with God, nor a lively faith in His mercy. 2. All our care is, and shall be, by God's grace, to please and serve Him, of whom we look and hope, after this temporal and momentary misery, to have eternal joy and per-

petual felicity. 3. We all here be in good health and comfort, watching with our lamps alight, when it shall please our Master, the Bridegroom, to call us to wait upon Him to the marriage. 4. What though our troubles here be painful for the time, and the sting of death bitter and unpleasant, yet we know that they shall not last in comparison of eternity; no, not the twinkling of an eye. 5. This death of the Christian is not to be called death, but rather a gate or entrance into everlasting life. 6. Let us comfort our hearts in all troubles and in death, with the word of God: for Heaven and earth shall perish; but the word of the Lord endureth for ever.

Latimer's Precepts and Maxims from his sermons and letters:—1. We esteem it to be a good thing to have a kingdom: how much more then should we regard the kingdom which Christ our Saviour offereth unto us, which kingdom will be an everlasting kingdom, where there shall be no end of joy and felicity! 2. If we should know the day or the hour, at what time he would come, no doubt we should be careless. Lest we should be made careless, this day is hidden from us. 3. Embrace Christ's Cross and Christ shall embrace you. 4. It is not I, without His mighty helping hand, that can abide that brunt; but I have trust that God will help me in time of need. 5. If in taking up the Cross we must also follow Christ, then we may not cast the same off, until we have carried it with Him unto death.

THE GRAVE.

Always the idea of unbroken quiet broods around the grave. It is a port where the storms of life never beat, and the forms that have been tossed on the chafing waves lie quiet for evermore. There the child nestles as peacefully as ever it lay in its mother's arms, and the workman's hands lie still by his side, and the thinkers brain is pillowed in silent mystery, and the poor girl's broken heart is steeped in a balm that extracts its secret woe, and is in the keeping of a charity that covers all blame.

THE GREATEST CRUELTY.

It is recorded by Suetonius, as an instance of Nero's inhumanity, that in a general famine, when many were perishing, he ordered a vessel to come from Egypt—the granary of Italy—laden with sand, for the wrestlers in the Coliseum. But it is cruelty of a heavier imputation for a minister to prepare his sermons to please the foolish curiosity of fancy with light conceits and vanities whilst hungry souls languish for want of solid nourishment.

THOUGHTS BESIDE A CRADLE.

This babe is God's gift, and is bone of my bone and flesh of my flesh. It will live eternally in heaven or hell. Its immortal soul is committed to my charge; and its salvation may depend, under God, on my teaching, example and prayers. But am I myself reconciled to God through Jesus Christ? Is my life such as this child, when it grows older, may safely imitate? Lord, help me to be indeed a Christian parent!

FIRST FAMILY PRAYER.

The late Rowland Hill was once driven by a storm into a village inn, and compelled to spend the night. When it grew late the landlord sent a request by the waiter that the guest would go to bed; Mr. Hill replied, "I have been waiting a long time, expecting to be called to family prayer." "Family prayer! I don't know what you mean, sir; we never have such things here." "Indeed! then tell your master I cannot go to bed until we have had family prayer." The waiter informed his master, who, in consternation, bounded into the room occupied by the faithful minister, and said, "Sir, I wish you would go to bed. I cannot go till I have seen all the lights out; I am so afraid of fire." "So am I," was the reply; "but I have been expecting to be summoned to family prayer." "All very good, but it cannot be done in an inn." "Indeed! then pray get my horse. I cannot sleep in a house where there is no family prayer." The host preferred to dismiss his pre-

judice rather than his guest, and said, "I have no objection to have prayer, but I don't know how." "Well, then, summon your people and let us see what can be done." The landlord obeyed, and in a few minutes the astonished domestics were on their knees, and the landlord called upon to pray. "Sir, I never prayed in my life; I don't know how." "Ask God to teach you," was the gentle reply. The landlord said, folding his hands, "God teach us how to pray." "That is prayer, my friend," cried Mr. Hill, joyfully; "go on." "I am sure I don't know what to say now, sir." "Yes you do; God has taught you how to pray; now thank him for it." "Thank you, God Almighty, for letting us pray to you." "Amen! amen!" exclaimed Mr. Hill, and then said some prayers himself. Two years afterward, Mr. Hill found in that same village a chapel and a school, as a result of the first effort of family prayer at the "Black Lion."

MISSIONARY POWER.

Every impulse and stroke of missionary power on earth is from the heart of Christ. He sows, and there is a harvest. He touches nations, and there arises a brotherhood not only civilized by his light, but sanctified by his love. The isles of the ocean wait for him. He spreads his net and gathers of every kind, and lo! the burden of the sea is not only fishes but fisherman, who go and gather and come again. What follows, then, but that the criterion of missionary power and success in any branch of the Church is its conscious nearness and likeness to him? If there are activity, free giving, ready going, a full treasury, able men who say, "Here am I, send me," it is because, through all the organization, Christ lives, and his Personal Spirit works. There is no other possible spring for that enthusiasm. Take him away from the bravest missionary at his post—the lion-heart of Selwyn would break; St. Paul would sink and die of homesickness "alone at Athens." If the ship labors in the sea, it is because there is no call of faith to the Master. If the machine stops or creaks it is because the motive force is not let on. If the flower of Lebanon languishes, it is because the roots are not in the heart of the ground. If money fails, you may start a thousand conjectures as to this defect or that in the plan, but you are looking for a disorder on the surface which is deeper down at the core. You have undertaken the amazing task of converting the world to Christ by a selfish Christianity. Know, O blind interpreter, that when men love Christ with right loyal and joyous devotion, they will speak of him, run for him, give to him, tell out his history; and of missionary money and men there will be no famine. God's river of life will be full of water. It is time for Christians to think, amidst their perplexities, whether the difficulty is not where they forgot to look for it—in their piety itself. We shall have more money for the Master when we have more of the Master. The world and the flesh and the devil have got the money; and they have got not a little of it in the hands of baptized men and women. It will come out when they believe with all their might in him by whom that "world" was overcome; who transfigured the "flesh" into a living temple, and who by putting Satan behind him drew to him the ministry of angels. How much of the Present Christ, so much Missionary strength.—*Bishop Huntington.*

THE MOUNTAINS OF JUDEA.

After having ridden an hour over an uneven piece of ground, we arrived at some huts on the top of a rocky eminence. We passed over one of the projections of the plain, and, at the end of another hour, arrived at the first undulation of the mountains of Judea. We turned, by a rugged ravine, around an isolated and arid height. On the summit one had a glimpse of a village in ruins and the scattered stones of an abandoned cemetery. The village bears the name of Latroun, or of the robber; it was said to be the country of the thief who repented on the Cross, and caused Christ to perform His last act of mercy. Three miles further we entered the



We wish all the
Blessings of the
Season for our
Young Readers,
as well as for the
Older Ones.

mountains. We followed the bed of a dry torrent; the moon, half its disc obscured, hardly lighted our steps in these depths; the wild boars were uttering around us cries that were singularly savage. When the day came we found ourselves in the midst of a labyrinth of mountains of conical form, nearly similar, and connected by their bases. The rock that formed the foundation of these mountains could be seen through the earth. Its parallel bands or cornices were arranged like the rows of seats in a Roman amphitheatre, or like those walls *en echelon* with which the vines are supported in the valleys of Savoy. At each rise of the rock tufts of dwarf-oaks, of box-trees and oleanders were growing. At the bottom of the ravine, olive trees were springing up, and at times these trees formed an entire forest upon the flanks of the mountains. We heard the cries of many birds, and among them, of some jays. A village situated on the top of one of these mountains bears the name of Saint Jeremiah; it is believed that the author of the Lamentations first saw the light there; it is certain that the sadness of these places seems to exhale in the canticles of the prophet of woe.—*From the French of Chateaubriand.*

THE UNION-JACK.

Our national flag at the present day is the Union Jack—a combination of the flags of St. George, St. Andrew and St. Patrick, the patron saints of England, Scotland and Ireland. It is only since the union of Ireland, which took place in 1801, that this banner has been in use. Indeed, the first Union Jack we possessed dates no further back than 1606, after the union of the crowns of England and Scotland by James I. This flag consisted of a combination of the crosses of St. George and St. Andrew, and was in 1707 constituted by royal proclamation the national flag, after the union of the parliaments of the two countries. To unite the three crosses into an harmonious whole has been now satisfactorily accomplished—the cross of St. George is red on a white ground, that of St. Andrew a white cross in this form × (called a saltire) on an azure ground, that of

St. Patrick a red saltire on a white ground, and you will find each of these crosses distinctly visible on our present national banner. On our bronze money you will also find upon the shield of Britannia a tolerably accurate representation of the Union Jack. With regard to the name by which our national flag is known, while "union" seems appropriate enough, the reason why it is called a Jack is not at first apparent. It is said, however, by some to derive its name from James I. (*Jacques*), who united the kingdoms of England and Scotland; but this is not probable. The most likely derivation is from the word *jacques*, applied to the jacket or overcoat formerly worn by the British seamen, which bore the representation of a cross.

A MOTHER'S INFLUENCE.

Some weeks ago, a gentleman walking in one of the metropolitan cemeteries observed, kneeling beside a tombstone, a little girl about ten years of age. In her hand she held a wreath, which she placed on the grave. Going up to her, he asked if anyone very dear to her lay there.

"Yes," she said; "my mother is buried here."

"Have you a father, or sisters, or brothers?"

"No, they are all dead, and I am the only one left. Every Saturday afternoon I come here, and bring flowers to lay on mother's grave. Then I talk to her, and she talks to me."

"But, dear child, if she is in heaven, how can she talk to you?"

"I don't know," was the artless reply; "but she does, and tells me to be truthful, and to do what is right, so that one day Jesus will take me to live with her in heaven."

A prayer went up from the stranger's heart that the remembrance of that mother might be as a shield to guard her child from evil.—*Children's Friend.*

—The diamond fallen into the dirt is none the less precious, and the dust raised by high winds to Heaven is none the less vile.

HUMILITY.

The bird that soars on highest wing
Builds on the ground its lowly nest;
And she that doth most sweetly sing
Sings in the shade when all things rest.
In lark and nightingale we see
What honor hath humility.

The saint that wears heaven's highest crown
In deepest adoration bends;
The weight of glory bows him down
Then most when most his soul ascends.
Nearest the throne itself must be,
The foot-stool of humility.

Children's Department.

**HOW PIERETTE WAS BROUGHT INTO
THE SAVIOUR'S PEACE.**

For the Very Little ones.

Pierette was only a little girl. Her mother was an actress in a theatre, and would often come home at night very drunk, and beat poor Pierette, and make her feel very miserable.

There was no one to care where she went, so all day long she would wander about the streets of Paris, sometimes begging a *sous* from the passers by, or watching the children as they played in the streets, or ran races along the boulevards.

Once a gentleman noticed her enough to pat her on the head, and tell her she had pretty eyes. And that made Pierette happy, happy for nearly a week afterward.

One day it rained all the morning, and the child got thoroughly wet. But toward the afternoon it cleared off, and the children flocked out in the Bois de Boulogne (a beautiful park in Paris) to roll their hoops along the broad walks, and play hide-and-seek. My little readers know what fun that is.

Well, Pierette sat down in a sunbeam, and watched them there.

But by and by a little English girl, with yellow hair and great blue eyes, saw her sitting there so sadly, and felt sorry for her; so she stole over to her, with her sweet eyes full of pity, and said, gently, "What is it, little girl? Can I do anything for you? What makes you look so sad?"

"I did not mean to," said Pierette, humbly looking up into the child's face. "Tell me how you feel happy. I don't think I know how."

Little Bessie Wentworth looked mystified. What a strange thing it was not to know how to be happy!

"Does nobody love you?" was the next question.

"Nobody," said Pierette.

"Oh, yes, One does," said Bessie, suddenly, her sweet eyes lighting up; "the dear Lord loves you."

"Who is He?" said Pierette, wondering.

"Not know who Jesus Christ is? Oh, you poor little girl!"

But Pierette shook her head.

"Well, then, I will tell you," said Bessie, earnestly.

So, standing there in the sunlight, the little missionary told the old, old story, which you have heard ever since you were babies, "of Jesus and His glory; of Jesus and His love." Wonderful chimes that have rang on for so many ages, and will ring on for so many more!

"Mam'selle Besse, Mam'selle Besse, what are you doing there with that beggar child? Come right away."

This exclamation came from her nurse, who had been taken up with the baby, and had not before noticed Bessie.

"Remember," said the child, as she moved off, "come here to-morrow. I will be expecting you." And she bounded off to join her companions.

Happy Pierette! What a different world it was now when she knew somebody loved her. back she pattered along the gay streets, keeping the secret warm in the little lonely heart. She toiled up the rickety stairs that led to her home, and turned the subject over and over in her mind. I wonder if mother would like to hear of it, she thought: I don't believe she ever did.

That night her mother came home sober, for a

wonder, and Pierette told her all the sweet, strange story, which she knew now almost by heart.

Her mother listened moodily, and Pierette thought she was not attending. But she was mistaken. When Pierette went to bed that night she could not sleep. She tossed and turned, and dreamed dreadful dreams, and when morning came she was in a high fever. Her mother said she had taken cold, and heated something on the tiny, worn-out stove, and gave it to her. She then said good-by, and went and shut the door, for she had to go. But this was only the beginning of a great many weary weeks of sickness.

Bessie Wentworth waited day after day in the Bois de Boulogne for her little friend, but she never came.

And at length there came a day when Pierette whispered—she was too weak to do anything but whisper now—"Mother, I think I am going to the dear Saviour who loves me so. Tell the little mam'selle when you see her."

And then the angels who had been waiting for her, bent down and carried her far above the close room and the crowded city, to that other City, where His little ones always see His face.

The poor mother cried. Yes, for she had a soft spot in her heart, though nobody knew it. And by-and-by the sweet Gospel of Peace, which her child had told her about, stole into her heart, and she was a changed woman from that time.

And now, dear little children, there are a great many Pierettes in this world. A great many lonely ones, who do not know of Jesus.

God grant that you may be a little Bessie, to lead some lost, forsaken one to the Saviour's feet.

THE GREAT GOD.

Little boy, with laughing eye,
Bright and blue as yonder sky,
Come, and I will teach you, love,
Who it is that lives above.

It is God, who made the earth;
God, who gave my darling birth;
God, who sees each sparrow fall;
God, who reigns, great King of all;

God, who sends the pleasant breeze,
Blowing sweet through flow'rs and trees;
God, who gives you every joy;
God, who loves you little boy.

He is beautiful and bright,
Living in eternal light.
Would you not, my little love,
Like to live with Him above?

Ask Him, then, to show you how
You may please Him here below;
Ask Him grace and help to send;
Pray to Him your kindest friend.

You must learn to read, and look
Often in His Holy Book:
There my darling, you will find
God is very good and kind.

"WOULD YOU HELP HIM?"

"I would help Jack Turner quick as I would wink."

"Would you help Tom Berry? Would you help him?"

Ned looked down. Would he help an old enemy out of difficulty? Silently he looked down, fastening his eyes on a sand heap as if he would bore a hole through it. How should he answer his brother's question.

"I know Ned likes Jack Turner, and would help him. But even if he don't like Tom, I guess he would give him a lifting hand," said a pleasant voice at the window above. It was Ned's mother speaking. Is there a sweeter music-box anywhere than mother's voice?

Ned looked up as if he had finished his job of boring the sand heap:

"If Tom were in difficulty, mother, I would try to help him."

"Spoken like my boy, Ned!" said Mrs. Bonner. Ned had an opportunity of helping his enemy that very night about eight o'clock.

"Help! help! help!"

"What is that?" said Ned, who was crossing the meadow-lot in the dark. "Somebody must be in the old well."

"Oh, help! help! help!"

Yes, from an old dry well came the piteous call. "Who's here?" asked Ned, running to the mouth of the well.

"It is Tom Berry. I fell off the ladder and can't climb up; do help me."

Into that very same well, that very same day, Tom Berry had tauntingly threatened to drop Ned, but the latter swallowed the memory of the insult.

"Don't worry Tom. I will help you," called out Ned.

This so-called well was a deep pit that had been dug the previous autumn to the depth of fifteen feet. A rough wooden ladder used by the workmen still remained in the well, and at the bottom was a pile of stones that the boys had industriously tumbled in. This ladder was a handy piece of apparatus in all kinds of juvenile amusements, and Tom Berry had been using it about dusk, only to fall and find the bottom more quickly than he anticipated. Bruised and sprained, he was unable to get up, and lay there crying.

Ned Bonner soon reached the foot of the ladder. "Here I am, Tom! Just mount my back if you can, hold on tight, and I'll get you up."

"Ned, you are a good fellow," said Tom as he gripped Ned about the neck and lay flat on his back. It was a pretty hard tug up the ladder for Ned, and he thought what a hard time hod-carriers must have, going up tall ladders with a hod of bricks on the back. It was quite a "brick" Ned had on his back—the worst boy in the neighbourhood. Up he went, carefully as if he were carrying his beloved Jack Turner.

"Now I will carry you into my home, Tom."

"Oh you can't, Ned, can you?"

"I will try."

Try he did manfully, and in a few minutes who should stagger in at the kitchen door but Ned with Tom Berry on his back? Tom was dressed in a light gray suit, and he looked like a bag of meal that Ned had shouldered:

"Mother, here's Tom Berry; he tumbled into the well."

"And like a good fellow, Ned pulled me out," said Tom.

Mrs. Bonner made Tom comfortable, and by nine o'clock sent him home in the old red family wagon.

That night, when Mrs. Bonner stooped down to kiss Ned, who was curled up in bed, mother's music-box seemed sweeter than ever as she softly said:

"You obeyed the Saviour's words, and yours is the blessing of Him who said, 'Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you.'"

—The art of forgetting is a blessed art, but the art of overlooking is more important.

—Proverbs lose their flavor by being too often quoted, as flowers too much exposed to the wind lose their beauty.

—As much light discourse comes from a heavy heart as from a hollow one, and from a full mind as from an empty head.

—There is wisdom in battling boldly with an adverse fate; there is a deeper wisdom in a quiet submission to the inevitable.

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St. George's.—John street, north of Queen. Sunday services, at 8 a. m. (except on the 2nd & 4th Sundays of each month) and 11 a. m. and 7 p. m. Evensong daily at 6.30 p. m. Rev. J. D. Curley, M. A., Rector. Rev. C. H. Mockridge B. D., Assistant.
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