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## The Evangelical Churchman

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### THE TREE GOD PLANTS.

(Republished by request.)

The wind that blows can never kill  
The tree God plants ;  
It bloweth east, it bloweth west,  
The tender leaves have little rest,  
But any wind that blows is best.  
The tree God plants  
Strikes deeper root, grows higher still,  
Spreads wider boughs, for God's good-will  
Meets all its wants.

There is no frost hath power to blight  
The tree God shields ;  
The roots are warm beneath soft snows,  
And when spring comes it surely knows,  
And every bud and blossom grows.  
The tree God shields  
Grows on apace by day and night,  
Till, sweet to taste and fair to sight,  
Its fruit it yields.

There is no storm hath power to blast  
The tree God knows ;  
No thunder-bolt, nor beating rain,  
Nor lightning flash, nor hurricane—  
When they are spent it doth remain.  
The tree God knows  
Through every tempest standeth fast,  
And from its first day to its last,  
Still fairer grows.

If in the soul's still garden-plot  
A seed God sows—  
A little seed—it soon will grow,  
And far and near all men will know  
For heavenly lands he bids it blow.  
A seed God sows,  
And up it springs by day and night ;  
Through life, through death it groweth right,  
Forever grows.

### MY TALENTS HIS MONEY.

The word "talents" has come to be applied to all that God has committed to our charge to be used for Him; and it has therefore a very wide range of application. It has been so applied, of course, from its use in our Lord's well-known parable related in Matt. xxv. 14-30.

The parable was spoken in reference to His Second Advent. He likens his return to that of a master from a long journey, who at once asks of his servants an account of money which he had entrusted to their care, for use in trading during his absence. The usual interpretation, that these talents represent the various graces, gifts, and opportunities with which we are entrusted, is no doubt the right one; and we cannot help thinking that we may very profitably consider the consecration of these to the service of God from this point of view. We shall not, however, deal with those endowments which we usually speak of as Christian graces; but we shall confine our attention to the natural gifts of mind and body, and the opportunities of usefulness within our reach.

Before entering into detail as regards a few of these, we must recollect some very essential truths which are common to all alike, and which may be gathered from the parable of the talents. And firstly, we must think of them all as represented by a sum of money; there is much to be learned from this as to their value and their use.

Money has a specific value of its own, settled by common consent, and not left to each one's judgment to determine. It is, as regards itself, as valuable in the hands of those inexperienced in its use, as in those of the merchant who trades with it successfully. It is just as precious whether its value is known or not. But where its value is not understood, there is loss to the owner, and to those to whom it might have been made of use. So it is surely with all our talents. They have their value, and an unspeakable value it is. This is quite apart from any opinion we may form of them. Their value is in themselves. Whether recognized or not, it remains the same. But where it is not recognized, loss, serious loss, is sure to follow both to the owner, and to the many who might have been benefited by them.

But further, money is not only of value in itself; it is also for use. In the parable, all but the slothful servant 'traded' with it. However great its value, considered only in itself, it is perfectly unproductive unless use is made of it. Indeed, unused, nothing is more useless. Thousands of pounds locked up and put away are of no use to any one. Their owner cannot enjoy them. But, on the other hand, nothing so repays the using of it as money. Put out to use, it is capable of steady increase. Money used makes more money. And not only does it multiply itself; but it is capable also of producing an endless variety of most useful results. It is so also with all our talents. Their usefulness depends not upon their intrinsic value, but upon the use which we make of them. Neglected or unused, they fail to produce their proper results. Used, they increase by exercise and experience; they literally multiply themselves. And over and above this, there is no end to the blessed and happy results which flow out to others on every side of us, when our talents are rightly employed.

And this brings us to another most important

consideration. In using money, it is most essential to use it to the very best advantage. We mean by this much more than merely using it well, as distinguished from making a bad use of it. There are many ways of making a good use of it; and some yield a more profitable return than others. The right use of money is an art, which requires thought and study. It must be laid out in the best markets, in the best way, and in the best time. The same amount of money will do much more in some people's hands than in others'. From one point of view, both might be said to make a good use of it; but from another point of view one of them makes a much better use of it than the other. So, again, it is with all our talents. Among those who endeavour to use them well, some make so much more of them than others. Some scarcely seem to know how to use them at all. Some who have much more talents than others make far less mark with them, simply from not using them rightly. Talents of all sorts should be laid out to the very best advantage, so as to secure the largest possible returns.

And this thought leads us on to another which is equally important. The best use must be made of our talents, for the simple reason that they are not our own. In the most solemn sense they are entrusted to us. They are like the master's money in the parable, which was entrusted to his servants to employ for him, just because it was actually his, and not their own. Even the unprofitable servant, who made no use of it, still recognized that it was his master's, and not his own, money (Matt. xxv. 25). And the master so distinctly recognized it as his property, once calling it 'my money,' and once 'mine own' (ver. 26). But we are so slow even to recognize all our talents as not our own, but belonging to the Master. We take credit for them, and accept praise for them, and forget to hand on all praise and credit untouched by us to Him. Nay, we sometimes feed our own pride by dwelling upon the points wherein we may excel another, as if our talents were the produce of our own ability and efforts. And in our use of them, we too often have our own aims in view, instead of endeavouring to discover what He would have us do. Very often to satisfy a conscience which would not be at rest, if they were not employed at all, we lay them out just anyhow, instead of thoughtfully considering how we may do so to the very best possible advantage. All this arises from forgetfulness that they are 'our Lord's money.'

Hence arises the need of a very real consecration of them to Him. And in doing so, let us remember the great secret of all the believer's consecration, which is clearly to recognize that all absolutely and really belongs to Him already, whether we have recognized it or not. Consecration is not an act on our part, making anything His which was not just as really His before. It is simply the practical and sustained recognition that it does so belong to Him, and must therefore be used only in His service. The talent of the unprofitable servant, wrapped in the napkin, and buried in the earth, was just as truly 'his Lord's money' as if he had been using it for his master. The consecration of the other two servants was not any act of theirs by which they made over the money to him, for it was his already, but merely the recognition of his ownership, and the using of it accordingly for him.



## THE READY RECKONER.

BY MARGARET VANDEGRIFT.

All Mr. Finnigan's numerous friends called to congratulate him when he effected the purchase of the Harmony Saloon, and removed from the small corner grocery which had been the corner-stone of his fortune into the palatial brick building, with pillars on either side of the door, and stained-glass windows, where he proposed henceforth to dispense to his customers "pure liquors only!" The two conspicuous red-lettered signs which shone in the plate-glass window—

A FRIED OYSTER WITH EVERY DRINK!

FREE LUNCH FROM 10 TO 12 TO-DAY!

—may have had something to do with the suddenly increased number of Mr. Finnigan's friends, but the congratulations were none the less sincere.

"Sure, old woman, its fast we're going up the ladder, and we but six years in this blissid free country!" said the proprietor to his faithful wife as he for the first time lit the gorgeous central chandelier and side brackets, which, like the false beacon-fires of the wreckers of old times, were to lure so many victims to their destruction. "Whin we began wid the corner-stall, and the cakes and oranges, and the stone bottles of spruce beer and mead, it's little we dreamed of this same!" and he looked proudly around the cheerful room, with its glowing stove, gaudily painted walls, and profusion of gilt moulding.

But there was no responsive light on Mrs. Finnigan's face as she replied:

"It's all very well for uz, Jimmy, but, do what I will, I can't rid myself of them two faces—the woman's and the bit of a girl's—that looked in at the door to see was John Ryan within, the last night the little shop was open, and it's not with my good will we made the change. We'd a nate little grocery business, and we'd 'a' made it nater, wid a place like this in a good neighborhood, and our sows would—"

"Thin I've heard quite enough of our sows of late," interrupted Mr. Finnigan, angrily; "and it's trying my soul you are wid your senseless prating. How often must I tell you that I've promised the praste to keep none but good dacent liquors, and never to sell to man or boy that's had enough, let alone too much? So now you may go up to the foine room that I've furnished for your own comfort—small thanks to me; and when I see your face again, I hope it won't blacken the air about it as it's doing now."

Mrs. Finnigan was wise enough to go to the "foine room" without further parley; admitting to herself as she went that it was not in nature for Jimmy to be suddenly put in possession of those rows of shining bottles without "thrying" the contents of two or three.

The new business prospered beyond Mr. Finnigan's wildest hopes. He had wisely chosen a stand at the junction of two streets which were chiefly occupied by day-laborers, and those who were not caught as they went to work in the morning—and often those who were as well—were pretty sure to fall into the net as they came home at night.

The fried oyster with every drink, and free lunch from ten to twelve, had been found so profitable on the first day that the sign was never removed. The fried oyster, under Mr. Finnigan's careful supervision, was always plentifully salted, and the free lunch consisted generally of dry crackers and pungent cheese, varied once or twice a week by a red herring or a small plate of highly seasoned stew for each guest. Mrs. Finnigan having once or twice ventured to omit the red pepper from the latter dish, on the plea that it compelled her to "snaze the head off her intirely," was no longer entrusted with the seasoning; her husband, who, in his own peculiar fashion, still loved her, preferred attending to this branch of the business himself to engaging in a daily altercation with her.

Before the opening of the Harmony Saloon the neighbourhood had been a remarkably quiet and peaceful one; but now street fights, domestic quarrels, and noisy mirth began to attract the attention of the police to that particular quarter of the town. Mr. Finnigan found it rather difficult to adhere to his resolution not to sell liquor to any one who was "full." Several times he yielded through absolute fear of the drunken threats hurled at him, and several more times he professed to have been deceived by the entirely sober manner of his customer. Some of the more decent people in the neighbourhood made vigorous efforts for the indictment of the Harmony Saloon as a nuisance, but they had neither money nor influence; it was near the time for an important city election, and offence would have been given, not only to Mr. Finnigan, but to a large number of voters who were members of his profession; so nothing was done, even when, after a side-door to the saloon had been unobtrusively cut, it was more than rumored that a quiet drink on Sunday morning was among the attractions of the Harmony Saloon.

One woman, confident that she had a clear case went to enter a complaint, when the following dialogue ensued:

"You say that Mr. James Finnigan sells liquor on Sunday; can you prove it?"

"That can I, foine! I stud at the open door, the side door it was, and I saw Pat McGinnis standin' forment the bar—he's me own sister's son, and I'd know him from a dozen like him—and I saw Jimmy Finnigan, bad 'cess till him! lift down the brandy-bottle from the shelf, and pour the length of me longest finger in a glass, and I saw Pat raise it till his mouth, and empty it at one swallow, and he telling his mother—that's me own sister, you'll understand, and a widdy in the bargain—that he hadn't a cint in his pocket but the night before, and her husband dead, and the childer frettin' wid the hunger and cold!"

"Will Patrick McGinnis swear that what you saw him drink was brandy?"

"Dade, thin, he won't, if you'd bate him black and blue—the more fool he!"

"And are you prepared to swear that, to your own personal knowledge, what you saw Pat McGinnis drinking was brandy?"

"Me personal knowledge, is it? I'll swear to all I've jist said, twice over, and what more wud anybody want?"

"He can't be convicted on that; for all you know it might have been cold tea or coffee. You'll have to bring proof to sustain your charge before it's worth anything."

"Thin I'm to understand," with a scornful toss of her head, "that all that's left for me to do is to walk in and take a drink of a Sunday morning, and thin come here and swear I tuk it! Me, a dacent woman, with little childer of me own? And that's the law! I'll wish you a good morning, sir. Law!" she muttered, as she strode wrathfully away; "sure if they kape the law in this country, it's because there's none worth mintioning to kape! But if that's the law, I'll be up wid it. Who knows but me own home will be the next to go, for as steady as John is yet?"

For many months a commodious fruit-stand immediately opposite the Harmony Saloon had been untenanted. The last tenant had combined an eating-stand with the fruit business; but as the saloon waxed the other waned, until at last the proprietor had left "the unequal strife," and sought a fresh field. Soon after the episode just narrated it became evident that some rash mortal was about to dare his fate by another attempt at the long-deserted stall. A little man, who, owing to the fact that one leg was shorter than the other, made a slight courtesy with every step he took, appeared on the scene very early one morning, armed with bucket, mop, paints, and paint-brush, and by noon the stall shone resplendent in bright red paint, picked out with equally bright yellow, a touch of gilding here and there adding greatly to the general effect. Along the top, in somewhat irregular gilt letters, which showed equally well whether the stall was open or closed, appeared the legend:

T. LEATHERBERRY.

HOT COFFEE, HOT TEA, HOT OYSTERS.

FRUIT, CAKES, CANDY, NUTS.

There must have been a good deal of "drying" in the paint, for at a still earlier hour the following morning the proprietor arrived, trundling a heavily loaded wheelbarrow, and followed by a tall, stout, comely, middle-aged woman, who carried a large basket; and by six o'clock a sort of booth of stout canvas at one end of the stall made a cozy eating-room; two tall stools stood within it; close to the spotlessly clean counter, behind which a small charcoal furnace glowed; a bright tin coffee-pot, a large earthen tea-pot, and a kettle for stewing the oysters were in readiness at that end of the shelves, the other end being adorned with sundry glass jars full of stick-candy, a row of red apples, another of oranges, and another of gingerbread cut in various fanciful and grotesque shapes. There was a general air of comfort and cleanliness about the stand, which, on that frosty November morning, was exceedingly attractive. And two cards, adorned with large red letters, hung just below the permanent sign. One said:

"Opening Day! A cup of first-class coffee given away with every stew!"

The other:

"Opening Day! A cup of knock-you-down-and-carry-you-out tea given away with every cake or pie!"

The pies, comfortable, solid, home-made affairs, were arranged on a shelf under the counter, one or two samples being left upon it by way of temptation.

A number of Mr. Finnigan's regular customers crossed the street, upon leaving the saloon, to satisfy their curiosity regarding these signs, and for every one the little man had a cheery word and smile. The woman had gone home when the arrangements had been

completed. The legend concerning the tea met with special favour, and several of the workmen remarked that they would be various things—if they wouldn't have tried it if they had seen the sign before going into Finnigan's. To these the little man pleasantly replied that he should be on hand at noon, and again when they went home in the evening, and that they would be satisfied, he thought, with the quality of their drinks if they would try them. One or two men inquired if he did not mean to keep ale or beer, but he replied seriously that he would not try to cut into Mr. Finnigan's custom by any such tricks as that, he hoped!

When the workmen filed home, a little after six o'clock in the evening, there was a savoury smell of oysters and coffee in the air. The furnace was glowing; a lantern with red sides swung in front of the stall, and a pile of fresh rolls peeped through a white cloth on the counter. About half the men whose way led them between the two places paused, hesitated, and finally decided in favour of the stall, and for nearly an hour trade was brisk; Mrs. Leatherberry appeared from within the canvas booth; cups of hot tea and coffee passed rapidly over the counter; pies and gingerbread found their way into empty dinner-baskets; at the rosy-faced woman's suggestion more than one "large stew" filled an empty dinner-kettle, which she cheerfully washed and scalded in the capacious dishpail behind the counter. To tell the surprise and delight of the waiting Bridgets and Kathleens upon the receipt of a sober husband and a hot stew of oysters for supper into the bargain would take too much both of time and space. And on the following morning, although not more than half-a-dozen men decided in favor of Mr. Leatherberry, he did not feel discouraged; he knew the strength of the temptations which mastered the rest, and he did not expect the blade and the ear and the full corn in the ear all in one day.

His charges were moderate: five cents a cup for the tea and the coffee, two rolls for a cent, ten cents for a good bowl of oyster soup with half-a-dozen honestly counted oysters in it, ten cents for a good-sized pie made of nicely-stewed dried apples or peaches, varied by fresh apples when those on his stand began to "speck." The coffee and tea were not of a high grade, but they were well made and strong, and everything about the stall was spotlessly clean. After a week or two, a row of lending kettles, with Mr. Leatherberry's name in bright red letters encircling them, appeared on nails behind the counter, but they did not appear there long, being "out" nearly every evening until the following morning. A few were lost, but most of them were carefully returned the next day. As Mr. Leatherberry became better acquainted with his neighbors, he allowed his conversational powers to unfold. Patrick McGinnis remained firm in his allegiance to Finnigan, but was once or twice induced by his comrades to "try" Mr. Leatherberry's coffee, and on one of these occasions the little man inquired, "How much, Mr. McGinnis, does neighbor Finnigan ask for a glass of whiskey—if it's not an impertinent question?"

"He's nothing under tin cents a glass," replied Mr. McGinnis, loftily. "We're sure of the good old whiskey, there, at all times and saysons."

Mr. Leatherberry drew a small piece of chalk from his pocket, and, after a moment's rapid figuring on the upturned dishpan, exclaimed:

"It's really astonishing!"

"What is it that's astonishing?" inquired Patrick, eagerly, curiosity getting the better of dignity.

"At the rate of one drink a day," replied Mr. Leatherberry—"I don't assert that you take it, you know—but if you take it, you pay him \$36.50 in the course of a single year!"

"Why, that's more than the rint itself!" exclaimed Patrick, in astonished tones.

"May I ask what rent you pay?" asked the little man, deferentially, and adding, "we think our landlord asks pretty well for the two rooms we have, and we're talking of moving in the spring."

"Two dollars and a half a month for the two rooms," replied Patrick, warming to sociability by his good cup of coffee, "and one of them inside the other, without a window itself."

"I suppose you couldn't expect more for the money," said Mr. Leatherberry, thoughtfully; "but for five dollars a month, now, I think you might rent two good, well-lighted rooms."

"And where would we get the sixty dollars a year it would come to?" asked Patrick, somewhat scornfully. Mr. Leatherberry figured a moment, and held up the dishpan with the following example upon it—

36.00

24.00

60.00

"You see I didn't count the fifty cents," he said, smiling.

"A cup of coffee like that is a good five cints' worth,"

said Pa  
"and I  
like it."

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said Patrick, laying down his cup and a five-cent piece, "and I'd be glad if the wife knew how to make one like it."

"Mrs. Leatherberry would be delighted to show her, I'm sure," said the little man, kindly, "if she'll step around here any morning or evening between five and six."

"I'll tell her that same, and thank you kindly," replied Patrick, "and if it's thrue that you'll lend a pail, I'll take home a tin-cint stew the night. I'd no notion there was such a power to set ye up in a cup of coffee!"

Mr. Leatherberry said nothing beyond a cordial "Certainly;" but his joy embodied itself in an extra allowance of soup. There would be no need for Patrick to buy stews if Mrs. Leatherberry might give pretty little Katy McGinnis a few cooking-lessons: and, meanwhile, the ten cents spent for the stew could not be spent for a drink, that was certain.

The workmen soon discovered that Mr. Leatherberry was "quick at figures," and he was often called upon to make out their bills and correct their accounts for them. This he always did readily and cheerfully, entirely refusing certain shy offers of payment. He was greatly liked by all his customers, and even by those who still preferred Mr. Finnigan's refreshments to his own, and he generally took advantage of the opportunities offered him by the laborers to add a little "example" of his own manufacture to the one he was requested to do, such as—

"Let's see; Mrs. Finnigan came out in a new black silk yesterday; I suppose it cost her fifty dollars, anyhow; that's five hundred ten-cent drinks, isn't it, Michael? Well, you and Patrick between you would pay for it in less than a year." Michael wondered if the little man knew that Mrs. Michael had been vainly asking him for five dollars to buy shoes for the children for at least three weeks!

"That's good for stewing-beef," Mr. Leatherberry remarked one evening, as a neighbor with a basket on his arm stopped for a moment's chat, "but I wish you'd seen the AI cut off the standing ribs that Mrs. Finnigan took home from market this morning! It must have cost three dollars if it cost a cent, and that's—yes, thirty drinks! You've paid for it yourself, Terence, and you've only been a month doing it; but I'd rather have seen it going home to your own Mary; she deserves it, I think."

A sudden light shone in Terence's heavy face as he exclaimed, "Then she does that, and more! Bad luck to Mrs. Finnigan! She may hunt another fool to pay for her next Sunday's roast, for she'll buy no more with my money."

Mr. Leatherberry appeared to have a sixth sense for opportunities of this kind, and he never missed one. He soon acquired the name of "Little Dot-and-carry-one," the originator of the name acquiring at the same time a reputation for wit; did not the name suit equally well both Mr. Leatherberry's peculiar gait and his readiness at arithmetic? He had freely answered all who inquired concerning his lameness with a brief and emphatically told narrative:

"I was a pretty big fool when I was young; I didn't drink every day, but once in two or three months I'd go off on a spree, and on one of these sprees I fell downstairs and broke my leg. We were all drunk together, and nobody found me till the next day; I had a long siege of it, and came out with one leg several inches too short for the other; but I hope I gained in sense what I lost in leg, for I've never troubled liquor since, and, with God's help, I never will again."

Patrick McGinnis's aunt, Mrs. Maloney, brooded long over her defeat, making and rejecting various plans for retrieving it, until at last she hit upon one which grew upon her fancy until she carried it out.

It was a very cold Sunday morning in the latter part of January that Mr. Finnigan quietly removed the shutter from the side door, thereby revealing to the shivering passers-by a glowing stove and a row of warm-looking bottles, and he had scarcely done so when the bent and trembling figure of a woman turned the corner, and hovered about the door as if fearing to enter. A large hood, resembling in form and color a long-steeped tea-leaf, flapped about her face, revealing white hair and a bandage across one eye, while a woollen scarf which had once been white enveloped her throat and the lower part of her face. Her one visible eye was curiously bright and alert, but that Mr. Finnigan did not observe. After passing the door several times, in an uncertain way, she suddenly plunged towards it and entered. Approaching the bar, she laid upon it a ten-cent piece, as she whined out in a voice as tremulous as her shivering form, "You'll not refuse to sell a drop of the craychure to an honest woman that's tuk wid a sudden chill?"

"It's not meself that would do that," said Mr. Finnigan, blandly. "And what will I give you, ma'am?"

"Then, if they're both the same price, will you make

the half of it of brandy, and the other half of the whiskey?"

Her voice grew more tremulous, and she leaned, as if for support, against the bar. Mr. Finnigan hesitated. The request was a novel one, and he was afraid that the poor old creature might be overcome as soon as she returned to the stinging outer air; but customers were not so plentiful with him of late as they had been and he did not like to miss the loss of one, so he said in his most amiable manner:

"I'll do it wid pleasure, ma'am, but you seem wakenly, and the air is keen—so might I ask you to lose no time in going home when you've drank it? It would be a bad day for me if you chanced to slip and fall anywhere near my door—you understand?"

"Faith, I do that!" she answered, "and I'll be away as soon as I have it, for it's the civil man you are."

She watched him eagerly as he poured the fiery liquor first from one bottle, then from the other, saying, as she took the glass:

"Me sight's but poor—I hope it's the rale stuff you've given me, and no chate."

"It's the best of both brandy and whiskey, I give you my word, ma'am," said Mr. Finnigan, with dignity; whereupon she raised the glass to her lips, and took one good mouthful. It nearly choked her, but she managed to swallow it, and then she drew a small bottle from her pocket, and emptied into it the rest of the liquor in the glass, saying:

"It's strong as fire itself! I'll drink the rest, if I made it, whin I'm safely home."

"That's quite as well," said Mr. Finnigan, much relieved in his mind; but the relief was short-lived. At the door the old woman suddenly straightened up, threw back her hood, pulled off the bandage, and there was Mrs. Maloney, with an engaging grin on her face, and a quantity of flour in her hair. She made him a mocking courtesy as she opened the door, and was gone before he could stop her, scudding around the corner like a frightened hare.

There was no doubt about Mr. Finnigan's conviction this time; but Mrs. Maloney was severely reprimanded for drinking on Sunday, and informed that Mr. Finnigan could, had he chose, have prosecuted her for obtaining liquor under false pretences!

Mrs. Maloney shook her broad shoulders, and looked the Court squarely in the face. "I've kept the law of the land," she said, with ominous quietness. "Whin I kem here the last time, it was, did I know of me own per-r-r-sonal knowledge that it was whiskey or brandy that was handed over the bar, and whin I cud but say that it looked like whiskey and smelt like it and acted like it, I was tould to go home and hould me tongue till I could bring me proof. Here's me proof, thin!" and she flourished the bottle into which she had emptied the glass. "And if there's any blame, you'll plaze put it where it belongs—on the law of the land, that shelters the poison-sellers, and dares the dacent people to fetch them out and punish them!"

Her voice gradually rose as she spoke, but she stopped suddenly as she realized that she might be making trouble for herself.

Mr. Finnigan was fined, and was obliged to part with some of his stock to pay the fine, and on the following Sunday the shutter was not removed from the side door.

Meanwhile, Little Dot-and-carry-one drove a more and more flourishing business. He rented two rooms in the house against which his stall stood, and a comfortable and orderly restaurant was organized. Mrs. Leatherberry stayed all day with him now, and a boy was hired to help them. He did not raise his prices: on the contrary, as he bought his raw material in larger quantities, and with more knowledge than he had at first possessed, he lowered them wherever he could do it and still make the moderate profit which satisfied him. A modest card announced that Mrs. Leatherberry would bake and roast for a very small consideration whatever might be brought her by the neighbors, and she soon had her hands full. The women who "ran in" for advice and instruction were always kindly welcomed, and many a poor home round about the little eating-stand was growing more comfortable and attractive.

Mr. Finnigan's business fell off more and more. He found it difficult to be civil to his few remaining customers, and the Harmony Saloon was no longer the brilliant and attractive resort that it had been at its opening. The profits did not justify a liberal use of gas and coal, and a general air of dinginess stole over the place, more marked by contrast with the shining cheerfulness across the way.

He had not prosecuted Mrs. Maloney simply because he could not raise the money to do it without parting with too much of his stock, but his hatred of her was all the more bitter. Things went from bad to worse, until at last he was sold out by the sheriff, and

the Harmony Saloon, after undergoing the requisite alterations, was let in rooms to various tenants.

No one knew who lent Mr. Finnigan the money to establish himself once more in his forsaken grocery store: but everyone knew very shortly that groceries only were sold in it. No more quiet or decent neighborhood can be found than that about Mr. Leatherberry's restaurant. His business still flourishes, at the old prices: he does not lecture, or preach, or distribute tracts, but he continues to reckon.

A well-known proverb and an equally well-known fact seem, somehow, to have escaped the observation of the most zealous reformers—"One nail drives out another," and "Two bodies cannot occupy the same space at the same time."—*The Ch. Union.*

British & Foreign News.

ENGLAND.

The Bishop of Ripon is dead. He has been for a long time in ill health.

The Lord Mayor presided over a meeting recently held at the Mansion-house, in aid of the Bishop of Saskatchewan's Missionary Fund. Bishop Caldwell having opened the meeting with prayer, the Lord Mayor said he thought the fund was one which deserved their very hearty support. Emigrants went out to those districts in great numbers, and if there were no clergymen to labour among them they were very apt to give up the study of the Scriptures and sink into a state of irreligion. The Bishop of Saskatchewan then read a letter from the Marquis of Lorne, who was to have delivered an address on "Manitoba and North-West Canada." In it the Marquis expressed his sense of "the pressing and most legitimate claims" which the work in Saskatchewan had upon Englishmen, and his confidence in the wisdom and success with which that Diocese is administered, and in the great value of the work carried on there.

The Bishop of Saskatchewan then delivered an address, in the course of which he said his diocese comprised the districts of Saskatchewan and Alberta in the North-West Territories of Canada. It stretched over 1,000 miles from east to west, its boundaries being Lake Winnipeg on the east and the Rocky Mountains on the west. Its millions of acres of fertile soil were so great an attraction to immigrants that new settlements were rapidly being formed, where missionaries were required to attend to the spiritual wants of the settlers. In conclusion, the Bishop urged upon the meeting the necessity for funds, and also for more missionaries, to enable the work in which he was engaged to be carried on successfully.

The Bishop of Bedford said the help that was asked for was only temporary, as there was no doubt that as the country became peopled they would support the Church themselves. He heartily supported the movement, first for the sake of the Church at large, secondly because of its missionary character, and thirdly because being interested in emigration from East London, he believed that in the country in which the Diocese of Saskatchewan was situated there was a splendid opening for those who might go from us to seek their fortune elsewhere. Bishop Caldwell and Lieut.-General Lowry also spoke, and the meeting closed with a vote of thanks to the Lord Mayor for allowing the use of the room.

The establishment of new bishoprics is the order of the day. It is now proposed to cut off a diocese from the Bishop of Ripon, to be called Wakefield, and already £50,000 has been subscribed. Surely this does not look like disestablishment. It is much to be regretted that timid clergy allow themselves so frequently to utter prophetic announcements that disestablishment is at hand. We do not believe anything of the kind. The popular instinct teaches calm-thinking Englishmen of all schools of thought, that the Church of England is a great bulwark against fanaticism on the one hand and spiritual despotism on the other. We may apply to her the well-known words of the poet, "Though deep, yet clear, though gentle yet not dull. Strong without rage, without o'erflowing full."—*The Rock.*

It is pointed out that the number of benefices in the gift of the bishops is very considerable. The appointments made by the prelates are said to have done vastly more than anything else to strengthen and extend the Ritualistic conspiracy.—*Christian World.*

A daughter of the Rev. Richard Cecil, the famous Evangelical preacher, of St. John's chapel, Bedford-row—Miss Catherine Cecil—has just passed away at



Highgate, at the age of ninety-three. She was Mr. Cecil's youngest daughter; and it is said that she might have been easily recognized as the child of such a father. It is startling to remember that that father has been dead nearly seventy-four years. Miss Catherine Cecil issued, we believe, only two or three years since, a volume of her father's Remains. Her death removes a link with a period which has left some very deep marks on the religious life of the Church of England, and upon the whole country.

It is not true that the bishops have decided to take no action whatever upon the report of the Ecclesiastical Courts Commissioners. There is, however, an almost unanimous agreement among the bishops that no action should be taken during the present session.

In addressing, recently, a large gathering of male and female Post-office employes, held in connection with a Circulating Library and Institute supported by them in the Eastern District, Mr. Fawcett, after remarking that intemperance and betting, which had caused so many to be dismissed from the service or prosecuted, were steadily diminishing, dwelt upon the value of institutions which brought rational recreation and pleasure within reach of the staff. Speaking more particularly to those who had obtained a good position in the service, and to those who were advanced in life, he told them that, if they saw temptation to drinking or betting placed in the way of any young man, it would be the greatest kindness to take hold of him with a vigorous hand, to clutch hold of him as if he were on the brink of a bottomless pit, and save him, if possible, from taking the first step on the path which was only too certain to lead him to misery and ruin.

Another burial scandal is reported by a Berkshire newspaper. A child of thirteen met with her death by falling down a well at Maidenhead. The friends of the child, who are Nonconformists, taking advantage of the Burials Act, desired her to be buried by a Baptist minister. A short service having been gone through at the home, the funeral proceeded towards the churchyard, where a panel of the fence was removed to allow of the approach to the grave, as it was not permitted to enter by the church gates.

The Church of England Book Society (11 Adam Street, Strand, London), have made free grants of 50 copies of "Our Prayer Book"—Protestant not Romish—by the late Rev. S. Jenner, and 50 copies of "What Shall I Cry?" the ordination sermon preached by the Rev. G. Everard, at Lichfield, to the undermentioned:—St. John Hall, Wycliffe Hall, Ridley Hall, St. Aidans, Church Missionary College, Chichester Diocesan College, Gloucester Theological College, St. Bess College, University College, Durham; Queen's College, Birmingham; Wycliffe College, Toronto, and St. John's Theological College, Manitoba, Canada.

The Council of St. John's Hall, Highbury, have selected the Rev. C. H. Waller, M.A., to succeed the late Dr. Boulbee as Principal of the College.

A special steamer will sail from Liverpool for Canada on the 24th April. It has been chartered on behalf of the Rev. Mr. Bridger, of St. Nicholas' Church, Liverpool, the emigrants' chaplain at that port, and the organizing secretary of the Emigration Committee of the Society for Promoting Christian Knowledge, and several other ladies and gentlemen, for the conveyance of a party of domestic servants to the Dominion. The young women will be under the charge of a lady matron, who will be accompanied by several assistants. On arrival at Quebec the Female Immigration Department of the Canadian Government will be placed at their disposal, and it is expected that situations will be found without any difficulty for the whole of the party.

#### SCOTLAND.

Mr. White, of Scotland, who died lately, has left to the Free Church legacies amounting to about £10,000. The sum of £5,000 he has bequeathed to the Sustentation Fund.

#### IRELAND.

At the request of Dr. Lyons, the junior member for the City of Dublin, Mr. D. Howitz, Forest Conservator of Denmark, has been examining the mountains, moors, lakes, and rivers of Ireland, with a view of ascertaining to what extent the sister island needs, and is capable of, forest cultivation. His conclusion is that the swamps of Ireland are largely due to the want of trees. Out of the twenty millions of acres in Ireland, he states

that there are at least five millions which might be profitably planted. Trees would absorb the moisture which now goes to form devastating floods. "Sylvanus," writing to *The Times*, reminds us that this re-clothing of Irish soil with woods and forests, would be merely to restore it to the condition in which it was at no very distant period, and quotes from Spenser's "Faery Queen" a description of the beauty and abundance of its woodlands in his time.

#### UNITED STATES.

Statistics show a gain of some 300,000 to the Roman Catholic population of the United States for the last year. The number of priests among them is reported at 6,835, with seventy bishops and archbishops. Ecclesiastical seminaries have decreased by nine.

Rock and Rye—so we have seen the advertisement—which was supposed to be a mixture of rock candy and whiskey; but which the Brooklyn health department, having analyzed last week, found the candy was flavoured with fusil oil—two pounds of the candy containing enough poison to destroy life! Many are the tricks of trade; but when these tricks tend to the destruction of life, how fearful they become! Covetousness eats out the moral powers; so men should take heed, as Christ said, and beware of all coveteousness.—*Southern Churchman*.

A blow at gaming has been given by a decision in the Virginia Supreme Court of Appeals compelling a witness to testify against the keeper of a faro bank. The opinion of the Court was as follows: "A witness who is called by the Commonwealth to testify as to violations of her laws within his own observation may always assert his constitutional privilege and immunity from prosecution and punishment for his own implication in the unlawful act as to which he is compelled to testify, but the courts of Virginia will not recognize the Spartan morality which deprecates not the perpetration but only the exposure of the crime."

#### FOREIGN.

The Bishop of Aberdeen has been touring in Russia, and seems to have been vastly delighted at finding that he was accepted by the Greek clergy as a real bishop, and not as a mere Protestant make-believe. At any rate, that seems to have been the feeling of Mr. Malcolm MacColl, who was the Bishop's travelling companion, and who now tells the story of the journey:—

At St. Petersburg (says Mr. MacColl) the Bishop, accompanied by Mr. Buxton, the assistant-chaplain at St. Petersburg, and myself, attended a celebration of the Holy Eucharist, according to the grand liturgy of St. Chrysostom, in the Cathedral of St. Isaac; the Bishop being vested in full episcopal robes. We were taken inside the ikonostasis, and placed on the right of the celebrant, who was assisted by the Archdeacon and three other clergy. After the preliminary office and the preparation of the elements, including the mixture of water with the wine (*pace* the Purchas Judgment and *Quarterly Review*) at the altar of *Prothesis*, about a dozen feet to the right of the altar of celebration, the celebrant first, and then each of the other clergy, went up to the Bishop of Aberdeen to kiss his hand and receive his blessing before the Liturgy proper commenced, thus treating him with the same deference with which they would have treated one of their own bishops.

A great Mohammedan university will probably be established at Hyderabad, as the young Nizam has taken up Mr. Wilfred Blunt's suggestion of a university at some central point in India for the dissemination of Mohammedan learning and the increased propagation of the faith. Mr. Blunt offers to endow the first professorship.

The McAll Mission has now eighty stations in Paris, Marseilles, and the Leitorial; the American McAll Association having its headquarters in Philadelphia, 1622 Locust street. It is only four years old, but its receipts last year were considerably over \$14,000.

#### Home News.

##### DIocese OF TORONTO.

CHURCH OF THE REDEEMER, TORONTO.—Mr. W. H. Howland gave a delightful address to the children of the Sunday School on Easter Sunday. Appropriate Easter hymns were sung by the children. Prayers were read by the Rev. Septimus Jones, M. A. The collection was in aid of the Shingwauk Home.

The Secretary-Treasurer of C. W. M. A. acknowledges with thanks the following cash donations towards F. D. C.'s stone:—J. S. \$1.00, Anon. \$1.00, Mrs. James Henderson \$1.00, Mrs. Girdlestone \$5.00, C. J. R., Orillia, \$5.00. Also some church papers, &c., by post.

THE LONDON SOCIETY FOR PROMOTING CHRISTIANITY AMONG THE JEWS.—The Rev. Johnstone Vicars, Secretary, acknowledges with many thanks the following contributions:—Mr. W. W. Forrest, Winnipeg, \$1.00; Rev. O. G. Dobbs, \$1.00; a very poor woman, who loves the Jews, because our Saviour was a Jew, Leamington, \$2.50; another poor woman, who desires the conversion of the Jews to the truth as it is in Jesus, the same place, 50c.

GOOD FRIDAY COLLECTIONS.—Toronto, St. James, \$94.25; St. Paul's, \$27.45; St. Luke's, 6.25; Wye-bridge, \$2.43; Mulmur, \$5.00; Orillia, \$17.00; Bobcaygeon, \$2.05; Codwater and Waubashene, \$3.00; West Mulmur, \$2.65.

Diocese of Niagara, Barton and Glenford, \$8.87; Diocese of Algoma, Rosseau, \$1.35.  
April 22nd, 1884.

LINDSAY.—The thank-offering at Paul's church Easter morning, which—over the average collection—was to be given to Rev. Mr. DuVernet amounted to \$120, of which the gentleman accepted \$110. This was a tangible evidence of the people's esteem for the rev. gentleman.

A purse of \$115 in gold was placed on the collection plate at St. Paul's on Easter Sunday morning with a note stating that it was for Mrs. Jones, wife of Rev. S. Weston Jones, as a slight token of appreciation of her services in presiding at the organ during the past year. The sum was gathered from members of the congregation by Mrs. Hudspeth with the approval of the churchwardens.

The Easter vestry meeting was held Monday evening. There was a large attendance. Rev. Mr. Jones occupied the chair and Mr. George S. Patrick acted as vestry clerk. Mr. Adam Hudspeth was elected people's warden; Mr. Robert Bryans was appointed by the incumbent as his churchwarden for the current year. Messrs. P. S. Martin, H. Dunsford and John Dobson were elected lay delegates to the Synod. Mr. Hudspeth read the financial report which showed that the receipts had been \$2,480.43, and the expenditures \$2,353.55, leaving a balance on hand of \$124.88. The excess of assets over liabilities was reported to be \$332.04. The reports were considered most satisfactory and were on motion received and referred to Messrs. Darling and Sootheran as auditors to report at an adjourned meeting. Mr. Hudspeth also read a letter from Mrs. Jones, thanking the members for their kindness in presenting her with a purse for her services as organist during the past year, and which was altogether unexpected and unlooked for. Mr. Darling read the report of the special finance committee, and on motion it was received and adopted. Mr. John A. Barron moved, seconded by Mr. Thos. Walters, that the vestry of St. Paul's church take the first opportunity of tendering to the incumbent, the Rev. S. Weston Jones, their heart-felt and lasting gratitude in having been the means of bringing into our midst that distinguished clergyman, the Rev. F. H. DuVernet, whose Christian zeal and labours in the cause of Christ continuously throughout the last two weeks have left we believe a great and lasting blessing upon the people of this parish as well as upon all others who have listened to his earnest and fervent preaching of the gospel. And this vestry earnestly hopes that his ministrations throughout this Christian land may be blessed with the same great measure of spiritual success which we have reason to believe crowned his last missionary efforts in this parish. That in seeing the hand of Almighty God in all these blessings vouchsafed unto us we happily notice the growth of esteem and affection in the parish towards God's servant in Christ, our pastor, the Rev. S. Weston Jones. The resolution was adopted unanimously, Mr. Barron, Mr. Walters and Rev. Mr. Jones making suitable remarks. Mr. Darling moved, seconded by Mr. Morrison, that the thanks of this congregation be tendered Miss Allan, of Kingston, for her kindness in coming and laboring among us during the mission recently held.—Carried. On motion of Mr. Dobson, seconded by Mr. Barron, Mr. George S. Patrick was appointed vestry clerk for the current year at the same salary as last year. The report of the Sunday-school finances for the past year was read by Mr. W. J. Hopwood, who made an earnest and effective appeal to the vestry for suitable recognition of the Sunday-school work. Mr. Walters moved, seconded by Mr. Barron, that the church wardens and the finance committee confer with the Sunday-school superintendent to prepare a scheme to be introduced at next meeting.—Carried. Mr. Hudspeth

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made a verbal report from the special committee appointed to ascertain what amount could be raised by subscription on a new basis for the new church to be built on the present site, to the effect that they had received subscriptions amounting to nearly \$10,000, and it now rested with the vestry to say whether they would build or not. A somewhat animated discussion followed. A resolution was moved by Mr. T. Walters, that the vestry are resolved that a church be built on the present site. Mr. Knight moved, seconded by Mr. Martin, that the verbal report of the committee be referred to the building committee. Dr. Burrows moved in amendment, seconded by Mr. Darling, that the report of the special committee be referred to Messrs. Hudspeth, Bryans, Martin, T. Walters, Grace, Dobson, Barron, Hopkins and Knight to present a scheme at next meeting. This motion was carried. Mr. Barron moved, seconded by Mr. Darling, that the thanks of the vestry be tendered the choir for their services, and Miss Leary for playing the organ during Mrs. Jones's absence.—Carried. Moved by Mr. Martin, seconded by Mr. Darling, that the thanks of the vestry be tendered to Mr. Hudspeth for the use of his rooms.—Carried. Moved by Mr. Walters, seconded by Mr. Dobson, that thanks be tendered Mr. Rodden for decorating the church rooms.—Carried. The vestry then adjourned for two weeks.

LINDSAY.—Truly can we re-echo the words of the Psalmist, "The Lord hath done great things for us, whereof we are glad." The past fortnight will long be remembered in this Parish, St. Paul's. Many many souls have great reason to bless God for this mission.

The Rev. F. H. DuVernet began with his explanatory sermon on Sunday morning the 30th ult.; and in the evening gave the first of his series of Gospel addresses which under God were so abundantly used in winning souls for Jesus, and in strengthening the Lord's children. Night after night numbers remained behind for personal conversation with their clergyman or the missionary. From the very first a very deep interest was awakened, and the preacher's efforts were crowned with undoubted success. More than three fourths of the congregation waited each night, after the conclusion of the service, to hear the second address which was delivered to anxious souls seeking the way of life. Again and again instances were met with of genuine conversions where there had been no personal conversation. The services were conspicuous for their entire freedom from excitement of any sort, and the after-meetings were conducted with the greatest solemnity. While the workers were personally dealing with the anxious the organ was softly played, or a hymn was quietly sung, and thus the hum of voices engaged in fervent prayer, or in earnest conversation was hardly audible. Instead of nervous and timid people being frightened away by the idea of an after-meeting the strange awe and reverential stillness which prevailed had the effect of keeping them in their seats, where indeed many stayed night after night in complete silence as though unable to tear themselves away from a scene so holy and so unlike the busy world without. Each night was made memorable by the conversion of many souls, and happy indeed were the workers as well as the converts as they wended their ways homewards, at the blessed work God was doing amongst them. In addition to the evening services a Bible reading for women was given each afternoon by Miss Allen of Kingston, whose extensive knowledge of God's word and long experience in the work, contributed greatly to the success of the mission. On the last Saturday night a conversation meeting was held in the parsonage when upwards of 100 of those who had decided for Christ, after listening to a few earnest and encouraging words from their pastor and the missionary once again solemnly and on their knees set themselves apart to serve the Lord Christ.

Easter-day was a peculiarly happy one. A large number of those blessed during the mission, in the morning partook of the Lord's supper, more than 100 over and above the average number communicating, at least 70 of whom had never done so before.

After the evening service all were given an opportunity to bear witness to the reality of their decision by standing up as the Lord's, at the request of their clergyman. It was a grand night to see, in such a crowded congregation (over 700 people), from a quarter to a third of the whole standing upon their feet, testifying like Paul, that they were "not ashamed of the Gospel of Christ." The thank-offering to God for so great a blessing was the largest ever taken in the church upon one Sunday. May God continue the blessing and the ingathering. Wherever Mr. DuVernet's services may be required we are sure he and those to whom he preaches will feel encouraged to think of the large number of people in the town of Lindsay of all denominations who will offer up earnest prayers for great success.

Two results of this mission besides the above must not be forgotten. One is the better feeling and sympathy between our church and other communions; it has engendered. The other is the great demand it has created for Bible study and tuition, and the many promises it has elicited of active church work.

ALMONTE.—The annual vestry meeting of St. Paul's Church took place on Easter Monday. The churchwardens of 1883 were re-elected, Messrs. Sheam and Bennett. Auditors' report of wardens' accounts was presented and approved. A resolution was passed making the seats of the church on Sunday evenings free. Mr. James Rosamond was re-elected lay delegate to Synod.

KESWICK.—At the annual vestry meeting held on Easter Monday at Christ's Church, the following gentlemen were elected delegates to the Diocesan Synod: Wm. Lloyd Marshall, Roach's Point; T. B. Lacon, and H. P. Dwight, Toronto.

BETHANY.—A meeting of the Deanery of D. & V. will be held at the residence of the Incumbent, St. Mark's, Port Hope, Thursday, 1st of May. Subject for discussion—"C. E. T. S." Scriptural subject—1 St. Peter i. H. F. BURGESS, Secretary.

BROOKLIN.—The Band of Hope of the C.E.T.S. of Brooklin, held an open meeting and festival on Easter Tuesday. The little ones, and parents, and friends partook of a table well laden with all sorts of good eatables, liberally provided by church members, at the Parsonage. A happy time was also afterwards spent, when suitable singing, readings, recitations, and addresses were given by members of the Band of Hope and friends. There is a slow increase of membership in this department which now numbers thirty-two. The adult branch only numbers half that. People are so backward in self-denial for their neighbours' good.

BROOKLIN.—The Easter Vestries of Brooklin and Columbus were duly held on Easter Monday. The attendance was good. It appeared that St. Thomas' congregation had spent nearly \$100 in renovating their church. Messrs. H. Meen and W. T. Goldsbro were elected wardens. Henry Pellatt, Esq., is the delegate. In St. Paul's vestry the wardens elected are Mr. W. H. Browne for the clergyman, and Mr. J. D. Howden for the people. The delegates to Synod are Messrs. O. A. Howland and H. H. Spencer. On the retirement of Lieut.-Col. Grierson, the thanks of the Vestry for fifteen years' service were tendered him by vote. Col. Grierson's feeble health causes his resignation. The Parsonage Debt stands now at \$300.

LLOYDTOWN.—The annual Easter Vestry meeting of the members of St. Mary Magdalene's was held in the church on Easter Monday, April 14th, the Incumbent in the chair. The churchwardens presented their annual report: Gross receipts, \$665.31; gross expenditure, \$655.01; leaving a balance in the hands of the Treasurer of \$10.30; the Incumbent being paid in full to the first of April. The Treasurer of the Sunday School reported a balance of \$11.00. Mr. W. E. Fox was nominated by the Incumbent as his Warden, and Mr. Hulse was elected by the Vestry. Richard Bond and John Thompson were elected sidesmen. The Incumbent gave a statement of his work in the parish during the year, showing Sunday services held 140, other than Sunday services, 13. Holy communion administered 20 times; sermons and addresses, 150; visits paid, 250; sick visits, 65; holy communion administered privately 6 times; baptisms, 10; marriages, 2; funerals, 11; candidates prepared and confirmed, 20; Easter, 1883, communicants, 4; Easter, 1884, 20; average morning congregation, 100; average evening congregation, 40; number of miles travelled through the parish, 3,000, or an average of nearly nine miles a day for the year. Votes of thanks were tendered the retiring officers, the choir and the Incumbent. The greatest unanimity and good feeling prevailed. W. E. Fox and J. M. Byers, M.D., were elected delegates to the Synod.

PORT HOPE.—At the Vestry meeting of St. John's Church, the Rev. Dr. O'Meara presided. The Rector nominated Mr. John Smart as his churchwarden, and Mr. H. Burnham was elected the people's churchwarden. The Incumbent of St. Mark's appointed Mr. H. A. Ward as his churchwarden for the ensuing year, and the people, Mr. Burton, as theirs. Mr. Hagerman was re-appointed Vestry clerk.

CARTWRIGHT.—The annual Easter Vestry meeting was held as usual on Easter Monday, Rev. John Creighton in the chair. It will be remembered that a

few months ago the rectory was totally destroyed by fire. The congregation are making preparations to rebuild, and already \$1,000 has been subscribed towards the erection of a new dwellinghouse for the pastor. The lay delegates to the Synod elected were J. Herbert Mason, Toronto, and Wm. McLaughton and A. H. Spinks of Cartwright (re-elected.)

WYEBRIDGE.—The mission held recently in this village was most successful in every respect. Although the roads were very bad part of the time, the church was well filled from the first, the interest increasing each night. There were also manifest tokens of the Holy Spirit's presence, many souls being led to accept the Lord Jesus as their Saviour. To His name be all the praise. The missionaries were, the Revs. E. Daniel, Craighurst, Dyson Hague, Toronto, and R. S. Radcliffe, Pentanguishene.

On Easter-Day the members of Mrs. Dobbs' S. S. class gave her a very gratifying surprise by presenting her with an address, accompanied by a very large and handsome Bible, as a mark of their affection and esteem.

WESTON.—At the usual Easter meeting, held April 14th, after confirmation of minutes of last Easter meeting, the Incumbent appointed Dr. Savage his churchwarden. The following resolutions were then put and carried, the first and third unanimously, the second with one *contra* vote:—

Moved by W. R. Wadsworth, seconded by Joseph Griffith, and resolved—That the congregation of St. Phillip's Church, Weston, having had experience of the Rev. C. E. Thomson, as their minister for three years, desire hereby to express their entire disapproval of him as a clergyman, and that the Churchwardens be required to inform His Lordship the Bishop of Toronto to that effect, and request His Lordship to advise the said Rev. C. E. Thomson to resign the said Incumbency.

Moved by J. D. Wadsworth, seconded by Mr. Conron, Sr., and resolved—That the Churchwardens and lay delegate be empowered to obtain a legal opinion as to whether the Rev. E. C. Thomson, or any other clergyman, can occupy the parsonage of St. Phillip's Church, Weston, in the Township of Etobicoke, and not perform the duties of said church as they existed at the time the trust in connection with the said Parsonage was created.

Moved by Mr. R. Wadsworth, seconded by Mr. Thos. Eagle, and resolved—That every owner of a pew in St. Phillip's Church, Weston, Etobicoke, be assessed in the sum of five dollars for the year, from Easter 1884 to Easter 1885, and that for a single sitting in said church, for the same term, one dollar be paid. The money obtained as above stated to be expended by the Churchwardens of said church as they think most conducive to the interest of said church, with the view to keeping said church and furniture, etc., in proper repair.

ORILLIA.—At Vestry meeting Rev. Dean Stewart presided. Balance in hand of Charity Fund last audit, \$27.23; receipts, including balance, \$108.31; balance in hand, \$42.81. Mr. Evans, people's churchwarden, read his report of the receipts and expenditures for the general purpose fund. Balance in hand last audit, \$11.90; received in envelopes, \$743.65; yearly payments and special donations, \$285.90; loose money in the offertory, \$438.38. The latter was somewhat larger, and the receipts in envelopes less than the previous year. The Ladies' Aid Society had contributed \$53, making the total receipts for the fund, \$1,532.74. The Incumbent appointed Mr. J. G. Booth his churchwarden, and he spoke very highly of his previous services in the position. On motion of Messrs. Stevenson and Murphy, Mr. Frank Evans was re-elected churchwarden. Votes of thanks were tendered Mr. Evans and Mr. Sanson for their services as churchwardens last year, to the sidesmen, and to the choir. The Incumbent requested an expression of opinion in regard to a change of Hymnal, the old edition of Hymns Ancient and Modern being out of print, and the new edition containing many hymns which he regarded as objectionable. He had taken care the choir should not sing such objectionable hymns, but if not putting the congregation to unnecessary expense, would prefer Bickersteth's Hymnal Companion. Mr. Armstrong spoke strongly in favour of the Hymnal Companion. Dr. Elliott said that though objectionable hymns might not be sung in the church, if in the hymnal, they were necessarily brought into the families of Churchmen. Three years ago, the feeling of the vestry was evidently in favour of the change at present proposed, though the matter was left, where it belonged, wholly in the hands of the Rector.



## DIOCESE OF NIAGARA.

The Bishop of Niagara, Dr. Fuller, is again in a delicate state of health.

## DIOCESE OF HURON.

**THE BISHOP.**—It is expected that the Bishop will return from Montreal about the first of May, and will leave London again on the tenth on his visitation tour. The Bishop will receive a hearty welcome back.

**LONDON.**—The Rev. Alfred Brown has resigned his position as assistant minister of St. Paul's Church after six years' acceptable work. A large number of personal friends will regret his departure. It is understood that the resignation will take effect on the 31st of May, and Rev. Canon Innes will do the work alone for a year.

**VESTRY MEETINGS.**—The Easter vestries were held on Easter Monday. The following list of office bearers were appointed:

**Chabrier House.**—Wardens, Messrs. McNabb and Collett; delegates, Messrs. Imlach and Danks.

**St. Paul's Church.**—Wardens, Messrs. Marsh and Reid; delegates, Messrs. Peel, Bailey and Barker.

**Christ Church.**—Wardens, Messrs. Wright and Robinson; delegates, Messrs. Horton and W. Robinson.

**Memorial Church.**—Wardens, Messrs. B. Cronyn and Tackabury; delegates, Messrs. Gill, Rowland, and V. Cronyn.

**St. James', London South.**—Wardens, Messrs. Hungerford and Sutherland. Delegates, Messrs. Moore and Hungerford.

**St. George's, London West.**—Wardens, Messrs. Gibson and Jolly. Delegate, S. Gibson.

**St. Matthew's, London East.**—Wardens, Messrs. Yeo and Brown. Delegate, Mr. Stansfield.

**Trinity Church, St. Thomas.**—Wardens, Messrs. Midgely and Miller.

**LONDON SOUTH.**—Services were held in St. James' Church each evening of Passion week. The attendance was larger than usual. There were 144 communicants on Easter Sunday. The Rev. Evans Davis, the Rector, was assisted by the Rev. Mr. Kerr, who preached in the morning. The annual vestry meeting was held on Easter Monday. The churchwardens' report showed the church to be in a prosperous condition and church affairs generally in a very satisfactory condition. Mr. G. D. Sutherland was re-elected rector's warden, and Mr. R. B. Hungerford people's warden, re-elected. Messrs. Wm. Moore and R. B. Hungerford were elected delegates to the Synod. The vestry expressed regret at the recent severe illness of the Rector, Rev. Evans Davis, and voted him three months' leave of absence, hoping that a complete rest and change would by God's help be the means of restoring him to perfect health. We have not heard who is likely to take Mr. Davis's place during his absence.

**GORRIE.**—The Rev. T. Fisher has resigned his mission with the intention of returning to England.

**BELMONT.**—Rev. A. J. A. Gollmer has resigned his charge of this mission, but has not yet received an appointment to another place, owing to the absence of the Bishop.

**EASTWOOD.**—The congregation of St. John's Church held their annual vestry meeting on Monday evening, the 14th, appointing Wm. Broughton and Ethel. Balls churchwardens, and E. Balls lay delegate to Synod. After all accounts were settled they had what they never had before, a balance on hand of \$42.30. At the close, the late churchwardens highly eulogised the management and earnest efforts of Mr. Hamilton, the incumbent.

**WALLACEBURG.**—The Incumbent, Rev. H. A. Thomas, has recently delivered an interesting series of lectures upon "The Church of England and her services," which were exceedingly well attended. We regret that our space will not permit us to give the very full synopsis of them, sent by a friend.

**MORPETH.**—An esteemed correspondent writes us in reference to the recent most successful mission held at this place:—"The Rev. W. J. Taylor, of Wardville, rendered valuable and able assistance at five of the services of the late Lenten mission, held in Trinity Church, Howard. His addresses were particularly forcible and greatly liked."

**WINGHAM.**—The annual vestry meeting of St. Paul's Church was held on Easter Monday. The Rev. Robt. McCosh, Rector, occupied the chair. A remarkably encouraging financial report was presented by the

wardens, showing that the entire debt had been wiped out with the exception of a few dollars. The subscription list for Rector's stipend now amounts to twelve hundred and fifty dollars. The churchwardens, C. Willson, Esq., and Wm. Johnson, Esq., were warmly thanked for the efficient way in which they had discharged their duties, and were unanimously re-elected. The different organizations in connection with the church are in active operation, and doing a good work. The difficulties which obstructed the work in the Parish have been removed and we are glad to say that members and adherents are united in their efforts to further the interest of the church and advance the cause of Christ.

**ST. GEORGE'S CHURCH, SARNIA.**—During Lent special services were held in this church, which were well attended. Special subjects were, each evening of Passion week, brought before the people, such as "Our need of a revival," "Value of the soul," "Conversion," "Repentance," etc. There seems a true spiritual revival going on in all the Church's work here. There was a special service for the Sunday School on Easter Sunday at 3 p.m. The Rector, Rev. T. K. Davis, addressed the parents and children. The offering from the school was \$154.12! The churchwardens' report showed the income for the year to be about \$8,000. This is a most encouraging parish, rector and people working with heart and hand, and everything prospering.

**EXETER.**—At the Easter vestry meeting of Christ Church, the church wardens showed that the minister's salary had been provided for by collections and voluntary subscriptions, that the church was entirely out of debt, that all improvements of the church building and parsonage during the past year, amounting to over \$400, had been paid, and that there was a balance on hand. About \$1,000 have been raised by the people of the congregation and expended by the churchwardens in various ways during the year. Mr. Denovan was elected people's warden, and Mr. John Spackman was appointed minister's warden. Mr. Elliott was elected delegate to the Synod. Just before the vestry meeting closed, Mr. Robinson, the incumbent of the church, placed his resignation in the hands of the warden, when it was resolved by the vestry that the matter of the acceptance or non-acceptance of the resignation should be held over, until a special meeting of the vestry held on the second Monday in May. All present at the meeting felt it was not desirable the resignation should be accepted, and the majority spoke in feeling terms of their attachment to Mr. Robinson, and regretted the incumbent should consider it in the interest of the church that he should resign.

**OXFORD CENTRE.**—The annual vestry meeting of Christ Church was held on Tuesday evening, the 15th. Amos Green and Henry Green were appointed church wardens, and Thos. Blatchford lay delegate to Synod. After the clergyman's stipend and other dues were paid there was a balance left of \$100.40.

## DIOCESE OF ONTARIO.

**KINGSTON VESTRY MEETINGS.**—*St. Mark's.*—The former churchwardens, John Wilmot and A. Hora, were re-elected. J. Wilmot was appointed lay delegate for three years, James Shannon for two years, and A. Hora for one year.

*St. James' Church.*—At the annual vestry meeting the churchwardens' accounts were presented. The total receipts for the past year were \$4,300. The revenue from pew rents is increased over the previous year by \$140, and from offertory by \$60, affording a surplus of about \$150. The total church debt is \$1,825, though \$3,000 was spent last year in the repairs and improvements; to go towards the extinction of this debt there is \$700 of pledged subscriptions and the ordinary surplus of \$150. At a subsequent meeting of the congregation Edw. J. B. Pense was re-elected for three years a delegate to Diocesan Synod, the other delegates being R. V. Rogers for two years and Hon. G. A. Kirkpatrick for one year.

*St. John's Church, Portsmouth.*—Messrs. J. B. Walkem and Evans were appointed wardens.

**PICTON.**—The annual vestry meeting was held in St. Mary Magdalene's Church, on Monday evening at 7.30 o'clock. The Rector, Rev. E. Meeks, in the chair. The churchwardens submitted a statement of their accounts for the past year, showing amount of receipts to be \$2,073.72, and amount paid out the same. The Rector re-appointed T. Bog as his churchwarden, and P. F. McCuaig was elected by the congregation, and was also elected delegate to the Synod. The delegates are now, T. Bog, F. White and P. F. McCuaig.

**BELLEVILLE EASTER MEETINGS.**—*Christ's Church.*—The building account shows the amount of subscriptions paid to Easter, to be \$5,462.56, and the total amount now expended on the church \$14,519.43. Mr. Dunnet and Mr. London were re-appointed wardens and Mr. J. E. Hallowell was elected vestry clerk. Mr. Dunnet was re-elected to the Synod. The progress of this parish since the Rev. Mr. Sibbald entered upon his duties here has been most remarkable. The manifest presence and power of the Holy Spirit has richly blessed his faithful ministrations. The earnest spirit which pervades the congregation is very noteworthy. A large number have recently been led to confess their decision for Christ. One evidence of the revived life is seen in the large increase in the number of communicants. At Easter, 1883, a few months after Mr. Sibbald's work began, there were 53 communicants, the largest ever seen. This year there were over 140 communicants at the Easter service, and the total number reaches 170. The Sunday School and the Temperance Society are very prosperous. The finances are in very excellent condition; considerable arrears on the organ, etc., have been paid off, and the debt on the building has been reduced. The vestry voted to increase the clergyman's stipend by \$200. The congregation are most thankful for the pastor under whom this work has been accomplished.

*St. Thomas' Church.*—The wardens appointed at the vestry meeting were: Mr. J. P. C. Philips and Mr. T. B. Wragge. The financial statement showed that the debt on the church had not been reduced, but that the cost of the organ had been fully liquidated.

*St. John's Church.*—Mr. J. W. Brown was appointed rector's warden and Mr. John Black to represent the people.

## DIOCESE OF MONTREAL.

A confirmation was held by the Bishop on Wednesday evening, the 16th inst., in "L'Eglise du Redempteur," Chatham-street, when there were 11 candidates. The Revs. J. J. Roy and L. N. Tucker took part in the evening service.

On Sunday morning, the 21st inst., the rite of confirmation was administered in Christ Church Cathedral by the Bishop of Huron, who also preached on the occasion. The candidates were presented by the Bishop of Montreal, who had prepared the females, the Rev. J. A. Newham having prepared the males. In the evening the Bishop of Huron preached at St. George's Church, and the Bishop of Montreal confirmed 26 females and 21 males.

A meeting of the city clergy was held on Monday morning, the 14th inst., at the Synod office, when a consultation was held on various matters pertaining to the welfare of the Diocese.

In accordance with a by-law of the Synod, notice has been issued and ordered to be read in the churches that the following persons will present themselves as candidates for the approaching ordination to be held at Iron Hill on Ascension Day, May 22: For the order of Presbyters—Rev. T. Rogers, Diocesan Theo. College; Rev. W. Robinson, Diocesan Theo. College; Rev. F. H. DuVernet, Wycliffe College, Toronto; Rev. W. Windsor, Church Miss. Coll., Islington. For the Diaconate—Mr. D. Lariviere, Dio. Theo. Coll.; Mr. Trotman, Dio. Theo. Coll.; Mr. H. Plaisted, England; Mr. W. Davies, St. Aidan's Coll., Birkenhead; Mr. W. Weaver, St. Aidan's Coll., Birkenhead. Four of these have passed the necessary examinations, viz., Revs. T. Rogers and W. Robinson, and Messrs. Davies and Weaver. The examination of the remaining candidates will be held on Thursday, May 15.

**MONTREAL.**—**CHRIST CHURCH CATHEDRAL.**—The annual united meeting of the different societies in connection with the cathedral was held Thursday, April 17th, at 3 p.m., in the Chapter House. The meeting was opened with prayer by the Bishop of Huron, who then asked the Rev. J. A. Newham to take the chair, he and Mrs. Baldwin being obliged to leave after the reading of the first report, which was that of the "Dorcas Society." This was followed by the "Ladies' Aid," District Visiting, and Provident Societies. Next in order was the report of the Ladies' Board of Foreign Missions, which included one from the junior branch, lately formed, its main object being to implant a missionary spirit in the young people and the congregation. A report was also given by the committee on the mission work of the Sunday School, the Bishop of Huron, when Dean, having instituted the system of devoting all moneys collected in the Sunday School for missions only. This was followed by the report of the Band of Hope, and lastly by that of the "Sewing Class," held

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every Saturday. Each report was accompanied by a financial statement from the various treasurers. Touching allusions were made to the sad loss the church has suffered in the removal of the Bishop of Huron and Mrs. Baldwin from our midst, which cast a deep gloom over the whole meeting.

## EASTER VESTRY MEETINGS.

*St. John's.*—At the annual vestry meeting of St. James' Church there was a good attendance. The financial statement of the retiring wardens was very satisfactory, showing a surplus of something over \$100. The past year the congregation of this church contributed upwards of \$500 to objects outside of the town directly or indirectly connected with the church. The wardens appointed were Messrs. J. B. Stewart and Frank Harmon; lay delegates to Synod, Messrs. E. R. Smith and W. Drumm. The Rector announced that the amount collected on Sunday towards the Diocesan mission fund was over \$181. After other routine proceedings the meeting was adjourned for a fortnight.

*Dunham.*—At the annual vestry meeting of All Saints' Church, the out-going officers were again re-elected, viz.:—Jos. S. Baker and Abel D. Meigs, churchwardens; Hon. Thos. Wood and Wm. S. Baker, delegates to Synod. The Incumbent reported having received, in various forms, during the year, \$120 in excess of his salary, and an increase of \$100 was voted to his stipend.

*Farnham.*—The following gentlemen were elected to their several offices:—Geo. E. Loud and David Seale, church wardens; E. Welch, representative Dunham Col.; J. H. Mosher and E. N. Robinson, delegates to Synod. A letter was received from the Ladies' Association, placing at the disposal of the vestry the sum of \$187, to be spent on the improvement and adornment of the church. In reply a vote of thanks was passed, acknowledging gratefully the kindness of the association. The finances of the church were all in an improving and prosperous state.

*Mansonville.*—The report of the retiring church wardens showed that the envelope system is a more successful, expeditious and easier method of raising and increasing the church fund so far as clerical stipend and local expenses go, but for the mission fund it is a failure. It was resolved that the Bishop's request for an increase of \$50 at least to the clergyman should be acceded to, and the increase paid so far as the funds allowed. The warden's report showed (if all arrears were paid) subscriptions enough to meet the increase desired. A cordial vote of thanks was accorded to the retiring wardens. The Incumbent nominated Mr. D. A. Manson as his warden, and Mr. J. P. Heath was elected as people's warden. Lay delegates to Synod, D. A. Manson and Walter Lynch; lay delegates to Dunham Ladies' College, Fred. Nick.

*Chambly.*—The financial statement presented by the out-going wardens, Messrs. John Watts and Robert Kydd, was most satisfactory, and showed that at the end of the financial year, April 30th, there would be a balance of nearly \$50 in favor of the church.

*Granby.*—The following officers were elected:—W. H. Robinson, people's warden, Ed. Seale, jr., rector's warden; Josiah Payne and F. Ferguson, delegates to Synod; W. W. O'Dwyer, delegate to Dunham School. The accounts of the church wardens for the past year were submitted, also statement of endowment fund, and found in a healthy condition. The envelope system for collection of salary was adopted.

*Bedford.*—The reports of the rector and church wardens were highly satisfactory. Number of families 97, communicants 114, baptisms 19, marriages 51, burials 11, offertory \$109.68. The rector announced that the Bishop had licensed Mr. C. E. C. Brown as lay reader and catechist. Rector's churchwarden, Mr. L. J. Reid; people's church warden, Mr. R. Alcombrack; lay delegates to Synod, Messrs. R. Alcombrack and C. E. C. Brown.

*Lacolle.*—Messrs. Henry Stephenson and Heman Derrick were re-elected church wardens, and Messrs. Daniel F. Salt and Joseph Braithwaite were re-elected delegates to the Synod. A unanimous call was extended to Rev. Walter Windsor to accept the rectorship of the church, a position he has acceptably filled during several weeks past.

*Sabrevois.*—Messrs. S. J. Roy and Robt. Ryan were elected church wardens, and Messrs. Albert M. White and Sam. J. Roy delegates to the Synod. The subscriptions to the incumbent's stipend doubled that of previous years.

On Thursday the annual public examinations were held in College of Sabrevois Mission, commencing at 2.30. There was a large attendance, and the results of the examinations were most satisfactory. The Bishop and Archdeacon Evans were present after an interval for tea. A public meeting was held in the

basement of the Church, which was crowded. An address was given by the Bishop, who also distributed the prizes. The report, read by the Principal of the College, the Rev. L. N. Tucker, was a most admirable one, and gave a very interesting and encouraging report of the year's work in the school. An address was also delivered by the Very Rev. the Dean, and the College choir sang several pieces. The proceedings closed with the Benediction.

*St. John's.*—On Sunday, March 30th, St. James' Church was draped in black in testimony of respect to the memory of H. R. H. the Duke of Albany, whose sudden end and lamented death in a foreign land, was most feelingly referred to by the Rector. A children's service was held on the afternoon of the same day, and well attended, being very interesting to both young and old. The Bishop of Montreal will, D.V., hold a confirmation in this church on Trinity Sunday, and classes are being formed in preparation for the same.

The Rev. J. F. Renaud, Rector of St. John's, and wife, left for Boston and New York for ten days' needed rest and change on Tuesday, 15th inst.

The lilies, fuschias, geraniums, and other flowers in full bloom in St. James Church, St. John's, on Easter Sunday, were very handsome and most appropriate. The congregations at morning and evening services were large. The singing was excellent, and the sermons practical and earnest. The collection for the Diocesan Mission Fund amounted to \$181.55—in addition to \$25 contributed at the missionary meeting previously.

## DIOCESE OF NEW BRUNSWICK.

*St. John.*—From the reports of the Easter vestries, we select the chief items:

*St. Paul's Church.*—The Vestry Clerk has issued his Easter statement. The receipts, including a balance from last year of \$385.04, amounted to \$3,935.85. The expenditure reached \$3,897.64, leaving a balance of \$38.21 on hand. There is still due the sum of \$250.33, while bills amounting to \$233.71 remain unpaid. For the Diocesan Church Society the sum of \$477.75 were contributed, for alms for the poor \$147.50, for missions \$23, making in all for special objects \$618.25. The Miss Ann Simonds trust fund shows a credit balance of \$20.75.

*St. Luke's Church.*—The Sunday offertories for the year amounted to \$1,060, being an increase of nearly \$200 over the previous year. The pew rents amounted to \$1,445—also a considerable increase. The church debt has been lowered \$1,050, \$800 of which the ladies raised by various entertainments.

*St. James' Church.*—The receipts during the year (including a balance on hand from last year of \$1.85,) amounted to \$2,259.62. The expenditure was \$2,114.05, leaving a balance in hand of \$145.62. Rev. Mr. Troop's salary was increased \$200.

*St. John's Church.*—The expenditure last year amounted to \$5,114.61. Included in this is a balance from last year of \$207.17. The receipts include an amount borrowed from Bank of Nova Scotia of \$981.96 and a balance of \$36.70. The debts due the church amount to \$730.60, while the debts due by the church, including a funded debt of \$4000, amount to \$4,413.76. The special collections have been \$696 and the disbursements \$683.20, leaving a balance of \$12.80 on hand.

*St. Mary's Church.*—The receipts were \$754.86 and the expenditure \$693.10, leaving a balance of \$91.76. The collections for the year were \$723.95, showing an increase over the previous year of \$82.24. The church is entirely free from debt. There is a balance to the credit of the Sunday School building of \$930.59. The subscriptions to the Sustentation Fund in the Parish of St. Mark's amounted to \$1100.

The new school bill has passed and gives satisfaction. Inspectors are reduced from 8 to 5, saving about \$2,600 a year. There has been an arrangement with regard to first-class teachers which is hailed with satisfaction—"ranks" being abolished. One superior school may now be established in each county for every 6,000 people, or a remainder of 5,000. Superior schools now established and efficiently maintained will not be interfered with. A grant to the teacher of such school of \$250, provided the people raise a similar sum. Grammar school teachers receive \$350 per annum. Under the new law 55 superior and grammar schools may be established in the Province.

We regret that through some unaccountable inadvertence, an interesting acknowledgment belonging to this diocese was in a recent issue credited to Nova

Scotia. It was Mrs. T. W. Daniel, of St. John, N. B., who forwarded the very handsome contribution of \$118 to the Diocese of Algoma Yacht Fund. We tender our sincere apologies for the mistake.

## DIOCESE OF NOVA SCOTIA.

*PICTOU.*—The Easter services at St. James' Church this year were attended by large congregations, both morning and evening. The Rector, Rev. J. Edgecumbe, preached appropriate sermons. The musical service, under the leadership of Mr. A. C. DeMill, was finely rendered, and universally admired. The annual Easter meeting was held on Monday evening. R. Hockin and Thomas Tanner were re-elected churchwardens. Vestry was elected as follows:—C. Dwyer, J. R. Davies, F. W. Fraser, J. Bayliss, J. H. Lane, H. Kirkwood, M. D. J. T. Purnell, R. McDonald, C. E. Davies, G. J. Dicks, G. E. Johnstone, T. Robley; and C. E. Tanner, Vestry Clerk. J. R. Davies and C. E. Tanner were elected delegates to Diocesan Synod. Substitutes, J. E. Curren, and J. E. Wilson. The last year's accounts were satisfactory. A vote of thanks was tendered Mr. DeMill for his services in connection with the choir. Mr. G. H. Elliott referred to the pleasure and good he had derived from the manner in which the services of the church had been conducted, and moved, seconded by Mr. George R. Davies, that the meeting record its appreciation of the earnest labours of the Rector. The resolution carried unanimously. After the Rector replied to this the meeting adjourned.

*CHRIST CHURCH, ALBION MINES.*—The annual Easter meeting was held on Monday evening. Messrs. John Rutherford and William Kennedy were elected Wardens. Vestrymen—Messrs. Maxwell, Greener, Smith, Tupper, Ward, Poole, Dr. Johnston, F. Drake, Ed. Partridge, Blish, Blenkinsop, J. G. Rutherford. Vestry Clerk, re-elected—James Wentworth. Delegates to Diocesan Synod—Henry S. Poole, John Rutherford. Substitutes—A. O. Pritchard, Dr. C. Crane.

*St. George's, New Glasgow.*—A full and harmonious meeting of the congregation in this chapel was held on Wednesday evening. Messrs. Townsend and Lawrie were elected Chapel Wardens; Messrs. Bulley and Jennison, Auditors; Mrs. Dawson, Organist. Thanks were voted to the outgoing wardens; to the ladies who had worked for the church; to Mrs. Dawson and the choir; and to the chairman.

## DIOCESE OF ALGOMA.

The Treasurer begs to acknowledge the receipt of the following contributions:—Steam Yacht Fund.—Miss Florence Dewar, per Rev. Canon O'Meara, \$8.00. Widows and Orphans' Fund.—Easter offering, St. John's Stisted, per Rev. W. Crompton, \$5.10. General Diocesan Fund.—B. M. Campbellford, Esq., per Rev. Canon Dumoulin, \$40.

## MISSION WORK ON LAKE NEEPIGON.

(Extracts from a private letter from a Missionary's wife.)  
\* \* \* A few weeks ago my husband went to visit a family of Pagans about forty miles from this mission. He baptized five, and on his return brought with him a poor old Pagan woman of about 75 years, who had no one to care for her. She was almost naked from want of clothing, and almost starved on account of the scarcity of fish and rabbits this winter. She is now stopping with us in the Mission House. I shall try to take care of her and assist her all I can. \* \* \*  
The Indians here are very poor and sometimes suffer much from the cold, and all they can make by hunting is too little to buy a little tea and corn meal or flour. \* \* \* Provisions here are very dear—one barrel of flour with us is worth twenty dollars, and last week one bag of oatmeal (100 lbs.) cost \$15.00. First of all the bag of meal at the Hudson Bay store at Red Rock cost \$5.00; then it took a man nine days with a dog sleigh to bring it up to the mission. The expense of portage was \$10. \* \* \* Clothing and other things are proportionally dear, so that any thing you can send us in the way of clothing or small parcels of tea for the poor destitute creatures of this place will be better even than money. [We expect eight poor Pagans to join our mission next spring—one of them is an old woman of eighty. \* \* \* The women here can use their needle nicely and are accustomed to make up their own dresses, if sometimes they happen to get a piece of print. \* \* \* We would be very glad if you could send us some pictures for our little school room, or illustrated papers; of the latter the Indians are particularly fond. \* \* \*]

NOTE BY ED.—These extracts are contained in a letter to Mrs. A. E. Williamson, 83 Wellesley street, Toronto, who will undertake to forward any donations, on behalf of the above mission work.



## NOTICE.

The Publishing Office of the EVANGELICAL CHURCHMAN is now in Room 18 Corn Exchange Imperial Bank Buildings, Wellington Street East. Entrance at rear of Bank on Leader Lane.

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## CALENDAR.

SECOND SUNDAY AFTER EASTER, APRIL 27, 1884.	
MORNING LESSONS.	EVENING LESSONS.
Num. xx. to v. 14.	Num. xx. v. 14 to 22, v.
Luke xix. v. 28.	[10 or v. 21.
	Philip 4.

**The Evangelical Churchman,**  
TORONTO, THURSDAY, APR. 24, 1884.

## EDITORIAL NOTES.

The work accomplished by the graduates of Wycliffe College in their various parishes and missions is full of promise, and amply justifies the expectations of its founders and friends. From every quarter we hear the same testimony of devoted and successful work. In this issue of our paper will be found three illustrations of the truth of our statement—in Lindsay, Belleville, and Weybridge; and these are only samples of the good work. Were we to characterize it as it deserves, we would be thought guilty of partiality and exaggeration. We therefore refrain, but direct the attention of our readers to these cheering testimonies.

A series of letters from leading educationists and theologians, upon the subject of college athletics has been published in the *New York Independent*. The body must be educated as well as the mind. Gymnasiums and instructors in gymnastic exercises and bodily culture have their place and value. A well-regulated physical education is beneficial and necessary. But the excess to which athletics have been carried is most hurtful. Four growing evils are pointed out. First, excessive devotion to physical contests producing over-stimulation of the body and coarse animalism. Secondly, the diversion of the student from his real work and the true object of his collegiate connection. Proficiency in sports becomes the chief business of a certain class of students, who do as little study as possible. Such men have no place in a college. Thirdly, the excessive devotions to these sports and contests has led to great extravagance. A false sentiment imposes heavy expenses connected with clubs, societies and matches upon young men, imposing heavy burdens upon parents and discouraging worthy men of limited means. Fourthly, many gross evils, such as betting and drinking, have in not a few instances showed themselves especially in connection with inter-collegiate contests. Upon all these accounts it seems not only reasonable, but absolutely essential, that the physical as well as the mental culture of students should be directed and supervised by their instructors and the governing bodies of their colleges. It is incumbent upon both teachers and parents to take this

important subject into serious and careful consideration.

One of the noblest aims of modern medical science is the prevention and eventual extirpation of contagious diseases. Thousands fall victims to preventable diseases. While a signal advance in the direction of this culpable malady has been made of late years, yet much more could be done, did the medical profession secure the intelligent co-operation of the people in the thorough adoption of preventive measures. From this class of diseases there is not only the risk to life, but also the imminent danger of subsequent ill-health or of the life-long impairment of some organ, such as the lungs, or the eye or the ear. The way in which these diseases are communicated and the modes of isolation and prevention are now so well known that neglect is in highest degree criminal. It becomes the duty of boards of health and school trustees and authorities to see that parents are instructed upon this subject, in order that schools may not be the means of spreading infection and disease.

The corresponding secretary of the Society for the Increase of the Ministry states that in the American Episcopal Church there has been no appreciable advance in the number of candidates for Holy Orders in twenty years. "In some of the larger dioceses they are even fewer than they were *twenty five* years ago. The yearly average during the last ten years has been 280." He places the average yearly ordination for the period of ten years past at 117. The absolute loss by death has been 60, with 5 to 10 from other causes, showing the net increase of ministers annually to be not more than 50 men for 66 dioceses and missionary jurisdictions, without taking into account the yearly losses through old age and disability. This is certainly indicative of a lack of vitality and spiritual power. And when we add to these statements the assertion made by several Western bishops, notably Bishop Robertson, that the main accessions to the ministry within these dioceses has consisted of those entering their names from other communions, and not from those reared within our own communion, it will be seen how important it is that the most earnest efforts should be made to awaken the young men of our church to a sense of their responsibilities and of the claims which the Master has upon their service.

Why is it that so many clergymen and other Christian workers appear to have lost all faith in the power of the Gospel faithfully preached, and are resorting to all kinds of unworthy and adventitious methods to promote their work? The evil must be very marked and the inconsistency most manifest when a secular journal like the *London Times* undertakes to lecture the clergy in such terms as the following:—"It is to be feared that an immense amount of time and money is wasted in these days upon new schemes. The clergy are ready to rely upon everything rather than upon the substantial claims of their message. One party takes to gay dresses, banners, and processions, another to penny readings, political lectures, and concerts. They change from one thing to another day by day, and the result is only a weary waste of their own time, and the creation

of a certain amount of social feeling which might equally be produced without the supernatural influences of the church and of religion. Religious truths, if they are what they are believed to be, cannot need all this trivial machinery to recommend them, and religious convictions which are to be of any value must be produced and sustained by more simple and more permanent means. If we may judge by the history of the church, both in early and modern times, a man of true religious feeling needs nothing but a room and a Bible in order to produce the greatest results."

The increase of juvenile crime not only in the United States, but also in Canada, is very marked. From the ranks of these neglected and depraved children our gaols and penitentiaries are constantly being replenished. The evil is most alarming. It demands the urgent and most serious consideration of every patriot and of every Christian whose heart yearns over the awful spectacle. Practical measures of prevention and reclamation should be at once applied. The questions of compulsory education, industrial schools and kindred appliances ought to receive the hearty co-operation of all Christian citizens. How few are giving any thought and effort to this work?

## THE RIGHT AND DUTY OF PRIVATE JUDGMENT.

This phrase, often misunderstood and not unfrequently perverted, is the expression of a vital truth. It embodies two facts: first, God speaks to every man, gives a revelation of Himself in His Word and by His Spirit; and secondly, when God speaks to man, man *can* and *must* listen. On the one hand, viewed in their relation to our fellow men these propositions assert a right, an inalienable privilege and prerogative of every man, even the humblest. It forbids any to thrust himself between the man and his God; it asserts that no human authority, civil or ecclesiastical, has a right to come between God and the soul, that there is no lord paramount of the conscience but the One Supreme Judge and Master. On the other hand, viewed in relation to God, these propositions set forth a solemn responsibility, a duty which none can evade, and from which no earthly power can release us.

God has made a revelation of Himself in Christ to every man; and it is the duty of every man to receive that revelation as God has given it. The right of private judgment does not then mean the right to believe or to do what one pleases, but the duty to search and ascertain what is God's will revealed to us, what He requires us to believe and to do. God is a God of grace. He loves us and in His love He has been pleased to reveal Himself to us, in many preparatory and fragmentary ways, and at last completely and finally in the Son of His Love, the effulgence of His Glory and the Image of His Substance. The Holy Scriptures are the record of that revelation, and as such contain the Word of God, which is able to make us wise unto salvation. This record makes Christ's presence perpetual in our midst. It puts us in the position of those who listened to His voice, beheld His works, and held blessed converse with Him in the days of His manifestations upon earth. But besides this actual objective revelation in the Scriptures, God our Father

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has sent forth the Spirit of His Son to guide us into all truth. He dwells in the hearts of believers, opens up to them the meaning of the Scriptures, takes of the things of Christ therein recorded and shows them unto us, reveals personally and actually to each believer the living Saviour, and brings Him into actual, direct and personal contact with the soul. Christ is the only mediator between God and man; and the Spirit of Christ is the only vicar and representative of Christ upon earth. By this twofold instrumentality of the Word and the Spirit, God speaks immediately and directly to every child of man, and it is the duty of every man to learn what God says and then obey it. This responsibility and duty, we call the right of private judgment.

This supreme truth stands upon two grounds, the nature of God, and the relationship of man to Him. It is bound up with the very conception of God. He that made the ear, can He not hear? He that gave man faculties for communication and fellowship, can He not speak to us, can He not communicate His will and reveal His presence to His creatures? And can He not speak so plainly that He can be understood? Can He not make it plain and certain to men that He speaks to them, and what it is that He utters? Is it not impious to admit that God has spoken, and yet that it is not safe to put His utterances into the hands of His creatures, or that these utterances are so obscure and uncertain that they must first be interpreted by some order of men, some external authority, before they can be understood? Nay, never will God who is Love, be content to be known by His children only through a proxy, as it were. Must He not come into direct personal contact and converse with us, speak to us personally, and enter into actual fellowship with every longing heart? Every attribute of God, His power, His wisdom, His love, alike assure us of this great truth—God can and must speak to men, and speak so that He can be understood.

On the other hand, man is so constituted that he can and must listen. Is it possible for a man to renounce the right of private judgment, if he desires to do so? Can he rid himself of this responsibility? By no means. We must decide for ourselves somewhere. The man who renounces his own judgment and responsibility in matters of religious faith and duty in favour of some one else, some other man or body of men, must first decide to whom he will commit this awful trust. Many voices are heard; many authorities are set up on this side and on that. He must decide between them. He must be assured that some one is true, while all others are false; that some one is sufficient, while all others are feeble and deceptive. The very renunciation of private judgment involves the exercise of that which it repudiates, and involves it in the very act of repudiation. And he has not diminished his responsibility by one iota. If in his decision he has erred, if he has been beguiled by some siren voice to betray his trust and to place his heart, his conscience, his intellect at the feet of some pretender, he must bear the consequences, he must abide by the issue. The fact then remains that this direct personal responsibility of every man for what he believes and what he does, cannot be set aside; it is the unalienable prerogative, the paramount duty of every man made in the image of God and placed under law to Him. And this

prerogative can be exercised and this duty fulfilled only by the exercise of faith, the outgoing of the heart in personal trust and confidence towards the Father of our spirits. With that supreme instinct He has endowed us; and it is only in the actual reposing of that trust upon God revealed in Christ, that there can be for us either security or certainty. The only antidote to doubt amidst all the conflicts and controversies which rage, is faith in the personal Christ, who Himself said, "Let not your heart be troubled, neither let it be afraid; believe in God, believe also in ME."

The Father has not consigned us to perpetual doubt and uncertainty. He has Himself laid a foundation. It is Christ Himself. We propose to discuss this great truth, especially in its application to our reception of the Scriptures. How do we know that they contain the Word of God? And how are we assured of their meaning? What is the relation of the Bible to the Church? These are fruitful and important topics.

#### THE RELATION OF PASTOR AND PEOPLE IN ITS FINANCIAL ASPECT.

Very unworthy conceptions in regard to this topic, prevail we fear, in too many parishes. The salary of the clergyman is often most inadequate; it is sometimes paid in a careless, irregular way, and worst of all, most improper means are not seldom resorted to in order to make up the promised stipend. A correspondent in a Western village writes a glowing account of his minister, his worth and his work, in all of which, he is, we doubt not, both sincere and just. Then he informs us, and evidently desires us to publish it, that the people are unable to make up the stipend promised, and are getting up "a theatrical entertainment" to raise the amount. For the sake both of the clergyman and of the parish, we repress names. Surely we have here disclosed a most lamentable state of affairs. These are worthy people; they are not conscious of any impropriety in their procedure, but this unconsciousness shows something radically wrong. They must have an utterly false and unworthy conception of the claims of the Christian ministry, of their own duty and obligation, and of the nature and the privilege of Christian beneficence.

Some people seem to think that there is so great a difference between the relation of pastor and people, and any other relationship that involves mutual obligations, that it is not to be judged of by the same principles of equity and fair dealing. Mercenary considerations, they say, should not enter into it. The clergyman should not seek mere pecuniary compensation or worldly advantages. These are not the objects for which he labors. He ought to be above everything so worldly and material. Only the highest and most disinterested motives should influence him, far removed from all selfish and sordid considerations. True! most true! and we rejoice to say, most grandly realized in the case of every true minister of Christ. He can say with one of old—"I seek not yours, but you." He gives himself, his love, his sympathy, his entire devotion to his fellow-men. He does not drive a bargain of so much work for so much compensation. The zeal which prompts him, the example of the Master he follows and the honour

of the profession he has embraced, should and do lift him up above this. He gives himself to his people; whatever his talents or gifts or power to serve them, he gives it all freely and ungrudgingly. It is a high position.

How, then, should his people regard it? Here is the irony of it. To keep him so far uplifted in his motives and procedure, they take too often the very lowest position in this matter, as if they had no obligation in return. They forget that his devotion demands a corresponding devotion and generosity on their part. They should feel themselves bound by obligations so much the stronger because all is free and voluntary. They should determine that he who thus trusts himself to them shall not do so in vain; and if they value his ministrations, if they enjoy the spiritual things he provides, if they appreciate the truth of the gospel he preaches and the sympathy and service he ministers, they will gladly, ungrudgingly and faithfully reciprocate in the giving of these temporal things, and in providing that compensation to which he is entitled. For the labourer is worthy of his hire. Love exceeds equity in its equivalent. It delights to give good measure, shaken down, pressed together and running over. If the relation of minister and people is a unique one, its uniqueness is not to consist in the grudging, half-hearted and irregular support which is given to him. On the contrary, it is lifted up out of the ordinary arrangement of a *quid pro quo* in order that it may be set upon the higher grounds of Christian privilege and beneficence.

But let us not be misunderstood. In many of our parishes, doubtless, the people are at fault, but most frequently more from want of thought than from want of heart. But in many parishes the clergy are at fault. They have not themselves risen to the high standard of devotion which alone can demand a reciprocity of love. They are in some cases, at least, so inefficient and so worldly, or they so misinterpret the meaning and work of the ministry, make such unscriptural claims for their office, and such preposterous assumptions of authority, dole out such wretched, unsatisfying husks instead of the Bread of Life, that it is no wonder, if they receive as they give. Such men will never win the services and devotion of love. They may be well satisfied if they have equity instead of infamy, and judged by principles of strictest equity, receiving just what they are worth, it will indeed be a pittance. Let such men abandon a calling of which they are so unworthy.

We are firmly convinced that very seldom is a true devoted servant of Christ unappreciated, that very seldom will a parish which is administered by an earnest and loving pastor forget its obligations, degrade its minister, and fail to respond generously and truthfully to his claims and in all good things, communicate freely and faithfully to him who teaches them the blessed truths which enrich the life with the fullness of the Gospel of Jesus. Nevertheless, even in many such cases there is room for improvement. A little forethought, tact and regularity would lighten many a burden, and bring back blessed returns. For they themselves will be in a better condition to profit by these ministrations when there is mutual consideration and Christian thoughtfulness.

If you can help it, don't be pious and dry, but pious and cheery; for "the trees of the Lord are full of sap."—Pulsford.



## The Sunday School.

## SUNDAY SCHOOL LESSON.

3RD SUNDAY AFTER EASTER, MAY 14, 1884.

## BIBLE LESSON.

## CHRISTIAN LOVE :—1 Cor. 13: 1-13.

This beautiful passage describes the great and supreme essential in Christian life and character. Now suppose the clock at home keeps wrong time—stops altogether; father alters hands—winds it up again—sets it going—no use: then sends for watchmaker—he looks inside—sees main-spring out of order—repairs that—then clock goes all right. Paul, like that watchmaker, saw things which grieved him in Church at Corinth; they had many gifts—knew a great deal—but *something very important wanting*—what? (See 1 Cor. xvi. 14). Charity, *i.e.*, love. This is the main-spring—chief thing. (See Col. iii. 14; 1 Pet. iv. 8). The best gift (1 Cor. xii. 31). So St. Paul now tells them what is this more excellent way, in this "Song of Love." The pre-eminence of love is set forth in three ways. The apostle describes its superiority, its loveliness, and its permanence.

## I. SUPERIORITY OF LOVE : verses 1-7.

There was much wrangling and rivalry among the Corinthians as to the gifts which they possessed. St. Paul did not find fault with them because they desired these gifts, but he bids them remember they are valuable only as they are used with a right motive and a worthy object, that they are all subordinate to something else—love. Upon the possession of the grace of love, the value of all their gifts depended. Apart from it they were worthless.

*Without love tongues are nothing.* The object of this gift was not, as used to be thought, to enable its possessors to preach the Gospel in various languages, but it was a miraculous sign of the presence of the Spirit, and its object was to praise God and also to arrest attention and like other miracles attest the supernatural character of Christianity. It was an imposing gift, but inferior to others less showy. Without love it was but an empty and meaningless utterance, like sounding brass or clanging cymbal. How many showy accomplishments in which people take great pride are really of no value, because they want that spirit which alone can make their possession useful or happy.

*Without love prophecy is useless.* By prophecy is not meant foretelling, predicting, but forthtelling, speaking for God, instructing others. It was a high gift. It was employed in the noblest occupation. The teaching of Divine Truth is the grandest work possible to man. But it becomes mere intellectual task work without love. Love alone can interpret love. Love alone can apply truth to the heart.

*Without love faith is nothing.* Love is the soul of faith. Faith that is merely the intellectual belief of a doctrine is worthless. Faith in a person implies a feeling towards that person correspondent to his claims and worth. Trust in Jesus implies love for Him. Apart from love it is a mere intellectual acceptance. Real faith worketh by love. Or it may be faith as a mere will-power and energy of doing. But in either case, whether it be that which has to do with conviction of intellect or force of will, whether it be knowledge or power, without love it is worthless. Satan is both knowing and strong, but the very incarnation of hatred.

*Without faith the costliest gifts and greatest sacrifices are nothing.* A man may do and give much from very unworthy motives. It is not what we do, but how and why; not what we give but the spirit of the gift which God regards. Men may even assume an ostentation of self-sacrifice, and counterfeit the martyr spirit. A fanatic is in love with himself and a fanatic's death is but self-glorification. It is very useful to be clever—God makes some people clever—they can do things which others cannot, but a very poor man, unlearned, even a little child may have love, and that the best thing, because it belongs to the heart, not the head.

## II. THE LOVELINESS OF LOVE : verses 4-7.

What a beautiful portrait is here drawn. Love comprehends all moral good; it is the single essential element of right character; it is the source of all grace and virtues. God is love. Love is the fulfilling of the law. The whole duty of man is summed up in love. Love to God and love to man are the same in nature and differ only in the application and degree.

*Love is the root of all graces.* It suffers long, bears injuries and provocations, is not hasty to revenge. It is kind, courteous, thoughtful, considerate, even in

small matters. It *envieth not*, delights in the happiness of others, rejoices in their success, is far removed from all the meanness and vexation of jealousy. It *vaunteth not itself*, does not act insolently or ostentatiously. It is not *puffed up* with conceit, but is humble and modest. It *doeth not behave itself unseemly*, but is marked by delicacy of feeling, tact and propriety of conduct, graciousness and courtesy. It *seeketh not its own*, its own way, its own rights, but is self-sacrificing and devoted to others. It is not *easily provoked*, fretful, resentful, ill-tempered. It *taketh no account of evil*, does not plan it or impute it, but is forgiving and ready to make allowances. It *rejoiceth not with unrighteousness*, does not sympathize with evil, but *rejoiceth with the truth*, in its spread and triumph, in the good of men, not in their injury. It *beareth*, literally, its proof against *all things*, against all provocations, affronts, slanders. It *believeth all things*, is not suspicious, but trustful. It *hopeth all things*, turns to the bright side, never desponds of any one. It *endureth all things*, is not fickle and unsteady, but is persevering, patient, constant, pursuing with wisdom and determination, its blessed aims—the comfort and help of others.

## III. THE PERMANENCE OF LOVE : verses 8-13.

Love is eternal. We can never outgrow it and it will never forsake us. Every thing else shall fail. All present gifts are for present needs and shall close with the necessity. We shall outgrow them. We are now children at school. What we have now and know now is partial and temporary. It must all give place to the perfect. When we see the whole we shall find the solution and much that now perplexes us. Now we see things obscurely, like objects reflected in a dim metallic mirror. Then we shall see clearly as those who are face to face. Faith, hope and love abide and will ever abide. They are imperishable and immortal. The contrast in ver. 13 is not between love as imperishable, and faith and hope as perishable. Faith will still be the life of the soul; its attitude towards Christ and the Father will ever be that of trust. Hope will still lead us onward to higher attainments and greater unfolding of truth and joy. But greatest of all is love, the root and inspiration of both faith and hope, which it will ever overshadow and sustain.

## CATECHISM LESSON.

## THE CREED—"I believe in the Holy Ghost."

We now confess our belief in the third person of the Blessed Trinity, the Holy Spirit, Matt. xxviii. 19.

## I. WHO THE HOLY SPIRIT IS.

1. *He is a Person*, not a mere influence or power, but a real Person, who lives and loves and acts. He makes intercession, Rom. viii. 26;—testifies, John xv. 26;—teaches, John xiv. 26;—gives spiritual gifts, 1 Cor. xii. 8, 11.

1. *He is a Divine Person*.—He is called God, Matt. xii. 28, compared with Luke xi. 20. 1 Cor. vi. 19, compared with 1 Cor. iii. 16. Acts v. 3, 4.

The acts of God are wrought by Him, and He possesses the attributes of God, Ps. cxxxix. 7-13; Rom. xv. 19; 1 Cor. ii. 10; Heb. ix. 14; 1 Pet. iv. 14.

## II. WHAT THE HOLY SPIRIT DOES.

He *convinceth* the world of sin, etc., John xvi. 8;—strives with sinners, Gen. vi. 3.

He *glorifies* Christ, John xvi. 14;—testifies of Him, John xv. 26;—is sent by Him, John xv. 26; xvi. 7.

He *dwells with* Christians, John xiv. 17;—teaches and guides them, John xiv. 26; xvi. 13;—comforts, helps, and sanctifies them Acts ix. 31; Rom. viii. 26; xv. 16; 1 Cor. vi. 11.

He is the *unction*, the *seal*, and the *earnest*, 2 Cor. i. 21, 22. What is the unction? 1 John ii. 20. There was the anointing in the Levitical dispensation, Exod. xxx. 23-33; typical of the anointing of the Holy Ghost in the Gospel, Luke iv. 18; Acts x. 38; and this unction of the Spirit is our enlightenment, 1 Cor. ii. 12; 1 John ii. 27. What is the seal? The ordinary use of a seal will explain this. It implies certainty, security. It authenticates, it confirms, Dan. vi. 17; Matt. xxvii. 66; see 2 Tim. ii. 19. Thus the Holy Spirit assures and confirms the truth to His believing people, Eph. i. 13. What the earnest? The word means foretaste, or pledge; and this the Spirit is to us of heaven, 2 Cor. v. 5. He produces in the believer love, joy, and every blessed fruit, Gal. v. 22; these, like the grapes of Eshcol, are an earnest of the inheritance, promised to the people of God.

The Spirit pleads and strives. Oh, beware lest you resist Him, Acts vii. 51; Gen. vi. 3; Isai. lxiii. 10. He is not an enemy. He is resisted when in spite of pleading and striving He is refused admittance. Seek Him. He is given in answer to prayer, Luke xi. 13. Then when He dwelleth in you, 1 Cor. iii. 16; John xiv. 17; Isai. lvii. 15; grieve Him not by inconsistency and unholiness, Eph. iv. 30, lest He be altogether quenched, 1 Thess. v. 19.

## Missionary.

## SAMOA.

A hundred years ago the people of the Samoan Islands were such savages that a French traveller who spent twenty-four hours with them dismissed them with a paragraph to the effect that their customs were so atrocious that he would not describe them. The population of the group is 35,000, against less than 34,000 forty years ago. Heathenism is a thing of the past; but civilization, it will be observed, has not effected the decline in population which it is declared to cause in other South Sea Islands. Of the 37,000 inhabitants, 27,000 are under the care of the London society; the rest are ministered to by the Wesleyans and Roman Catholics. Some 5,000 are members of the Congregational churches, and 8,000 or 9,000 are in the schools of that denomination. The London society has also a staff of seven European missionaries, who are aided by upward of 200 village pastors. These native pastors have been at least four years in the Malua Institution, are ordained, and supported by the people of the villages where they labor. The Malua Institution was commenced in 1844, and now occupies, with its fifty houses and plantation grounds, a block of 300 acres of land belonging to the society. The aim at self-support has been a great success, simply by keeping up the fishing and agricultural habits of the students for an hour or two daily. Some 1,750 students have been on the roll of the Institution since its commencement, of whom 600 have been young women, the wives of the students. Native agents from this Institution have been employed in introducing Christianity to Savage Island, Tokelau, the Ellice and Gilbert Islands, the New Hebrides, the Loyalty Islands and New Caledonia, and arrangements are in progress to send some of them to share in pioneer work in New Guinea. A considerable commerce has sprung up, the imports of British goods amounting to \$250,000 to \$500,000 yearly.

## MADAGASCAR.

Queen Ramavalona III. was crowned November 22. Malagasy and English papers give quite full accounts of the interesting occasion, which brought together the greatest assembly of Hovas ever seen, estimated at two hundred and fifty thousand, and even higher. Instead of soldiers, boys and girls from the city schools of Antareanarivo were appointed to meet her Majesty, and a place of honor was assigned to the schools of both city and country in attendance. In this, as on a former occasion, the Bible was honored. On the canopy under which she sat were inscribed in letters of gold, "Glory to God in the highest," "Peace on earth," "Good will toward men," "God be with us;" and in her speech were the quotations, "Righteousness exalteth a nation," and "The fear of the Lord is the beginning of wisdom." A special reception was given to the teachers of the schools, and a special charge of fidelity. Thus far the Queen seems disposed to carry out the Christian rule of her predecessor which did such honor both to her head and heart. May God grant her continuance! This would seem to be a good time to get before us the present status of Christian work in Madagascar, the past record of which is so phenomenal, and signalized both by the martyr-spirit and Bible triumphs in the absence of the missionary. We have before us the exhaustive report of Mr. Abraham Kingdom, whose relations to that work enable him to speak advisedly. In the front appears the joint work of the London and the Friends' Missionary Societies. It is noticeable that they work together. Then follows the Norwegian Society and the Society for

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the Propagation of the Gospel, representing the High Church Section of the Church of England. [It is to be noted that the Church Missionary Society refused to enter this field, already occupied by Protestant missionaries.—*Eds. E. C.*] The Norwegian is prosperous, with a theological and other schools and medical work. The High Church Mission makes headway slowly. The Jesuits also have a mission, but of this Mr. Kingdom says: "Their progress has been slow, and, do what they will, they cannot make headway, and now their chances are worse than ever. In all charity let it be said, that if they had been as diligent in the Master's service as they have been in intriguing they might have had far more satisfactory results."

To turn now to the great work of the London Society and the co-operating Friends. The London Society employs 31 missionaries, 61 ordained natives, and 3,673 native evangelists. The church members number 62,768, in a Christian community of nearly 200,000. Their schools number 803, reaching 71,411 scholars; school fees amount to about \$4,000 and local contributions to \$14,500. The legal code requires all children between the ages of four and sixteen to attend school and be registered. Protestant missions reach not less than 130,000 through their schools. The power of Christianity is felt most deeply in the central province of Imerina, and more especially in the capital, around whose large churches the smaller are grouped for oversight. From the centre the light shades away into other provinces, and is lost in heathen darkness among the Sakalavas. It is admitted that there is not here "the tervid life there was when the infant church of Madagascar emerged out of the fiery furnace of trial." The present emergency may serve to kindle it. There must be some life where in ten years just passed about \$200,000 have been raised for evangelistic work, besides the erection of 700 chapels, and a great outlay for 64,000 Bibles and Testaments, and thousands of educational and religious publications. There are special schools for training pastors and teachers of both sexes, and a skilfully conducted press, where also good work is done in lithography. It is said that the Malagasy youth could not get on in geography because of their inability to handle the hard names with certain consonantal sounds; so a system of "tonetic" spelling was adopted, and "the result was marvellous."

The French invasion is the one cloud over the prospects of this nation. And this is made still more serious by the accumulating evidence that this movement of the French upon Madagascar is consonant with the revival of the slave trade to furnish laborers for island plantations, of which there are many in the Indian Ocean. Thus Mr. Goodrich says: "Were France to possess the Northwest of Madagascar, she would easily ship slaves as *engages libres*, and she could establish sugar plantations in this island itself, obtaining thus, at hand, her *engagés* at small cost." At present they are taken from the west coast to Bourbon for ten years at nominal wages, the agent often receiving sixty pounds for an adult. "The treatment they receive at the hands of their masters is generally of the most brutal description, and it is absolutely impossible for them to get any reparation." From many notes at hand it would seem that slavery is far from dead. From Morocco to Mozambique and though the central parts of Africa slavery is rife. There is yet a great work for anti-slavery and evangelical alliance societies, as well as Christian governments, to do. And as for Madagascar, with Mr. Kingdom, we say: "May the troubles which the Jesuits have been the means of bringing to the fair mission field of Madagascar soon vanish, and may the time soon come when the light shall

dawn upon the tens of thousands of Malagasy who are struggling after a nobler and better life."—*Christian Union*.

## The Church of England TEMPERANCE SOCIETY AT HOME AND ABROAD.

### AT HOME

ORILLIA.—On Friday evening the Rev. J. O. Crisp gave his farewell address to the Band of Hope. His subject was: "Sow an act and you reap a habit; sow a habit and you reap a character; sow a character and you reap a destiny." He urged the children to grateful efforts in benefitting by the instructions of those who went weekly to their meetings to assist and direct them in the formation of right principles and habits of sobriety, purity, and diligence.

CARLTON.—A branch of the Church of England Temperance Society has been established. At present it holds fortnightly meetings. The Rev. M. Thomson is President and Mr. Williams Vice-President. This branch is much indebted for its first start to Mr. Geo. Merser, the Secretary of the Diocesan Church of England Temperance Society.

### ABROAD.

Mr. William Hoyle has published his annual letter on the consumption of alcoholic drinks in Great Britain. The account, he says, stands thus:—

	1883.	1882.
British spirits, 28,713,997 gals., at 20s. ....	£28,713,997..	£28,554,264
Foreign spirits, 8,235,738 gals., at 24s. ....	9,882,885..	9,950,425
Wine, 14,382,983 gals., at 18s. ....	12,944,685..	12,988,154
Beer, 965,809,440 gals., at 1s. 6d. ....	72,435,708..	73,258,516
British wines, &c., estimated, 15,000,000 gals., at 2s. ....	1,500,000..	1,500,000
Total.....	£125,477,275	£126,251,359

"In 1860," Mr. Hoyle adds, "with a population of 28,778,000, the expenditure of the United Kingdom upon intoxicating liquors was £85,276,870. Year by year the expenditure rose until in 1876 it reached the enormous sum of £147,288,759. Thus while our population had only grown 15 per cent., our drink bill had grown 72 per cent. Between 1876 and 1880 the drink bill receded from £147,000,000 to £122,000,000. This was largely owing to the great depression in trade, and to some extent it was also due to the vigorous efforts of temperance reformers. In 1881 the drink bill rose again to £127,000,000, since which year, as we have seen, it has fallen to the extent of about three-quarters of a million sterling per annum."

One of the most practical ways of fighting intemperance has been discovered at Omaha, Neb.: beef-tea has become a popular bar-room beverage. One bartender reported that he sold over one hundred drinks of beef-tea per day. He says that business men come in in the afternoon, and call for a glass of beef-tea; and that many who formerly drank liquor now vary, and drink beef-tea.

The Rev. Earnest Wilberforce, Bishop of Newcastle, is an eloquent and persistent advocate of total abstinence. Now and then, from a sense of duty, he arrays himself in well-worn clothes and goes about incognito among the poor and criminal classes on tours of observation. On one such occasion he was riding in a third-class railway carriage, of which the only other occupant was a pitman. The latter, viewing the Bishop's clerical but "seedy" garments, remarked: "I'se war'n't ye're a poor curate, noo, travellin' i' the likes o' huz?" "I once was, my friend," replied the Bishop, "but—" "Oh, aye, I see!" cried the other, all in good faith, "that wretched drink! Aye, aye! Too bad!" The incident—without naming the Bishop—has since formed the topic of a cartoon in *Punch*.

THE LIQUOR TRAFFIC IN RUSSIA.—From Odessa, under date March 21, 1884, Sir Wilfrid Lawson has received the following communication:—I have taken

the liberty of submitting to you a few of the clauses of the new Russian *projet de loi* regulating the sale of alcoholic liquors in this country, and they strike me as worthy the notice of our legislators on this question, more especially as regards the responsibilities imposed upon the publican. Some of the clauses of this project, which will shortly be submitted for the Imperial exequatur, naturally, would not equally apply to our own country. The following, however, may be worthy of your notice:—

Clause II. enacts that any publican supplying drink to a person already intoxicated, or to young persons, is liable to a fine of 850 roubles (about £85), and to the deprivation of his license or patent for three years, during which period he will not be allowed to occupy himself in any capacity whatever connected with the sale of liquors—not even as a waiter.

Clause III. enacts that any publican supplying a person with such a quantity of drink as to make him irresponsible for his actions, and if such person, after leaving the premises, be robbed or injured by accident, the publican, in addition to the fine imposed under Clause II., shall make good any loss by robbery in the one case or pay all medical expenses in the other.

Clause IV. declares that where a person through excessive drinking dies in a public drinking-house, or if an intoxicated person lose his life in any drunken brawl on the premises or after leaving (cases, unhappily, not uncommon in Russia), the publican shall suffer two years' imprisonment and make a suitable provision for the wife and family or dependent relatives of the deceased.

These are the more drastic clauses of the project, but one other I may mention as equally applicable to all countries. This clause forbids under heavy penalties and without any qualification whatever the sale of alcoholic liquors on credit. The rigid enforcement of this clause must prove the redemption of thousands, or rather, of tens of thousands of the Russian peasants who mortgage their goods and chattels and growing crops to the Jewish publicans and usurers found in all agricultural districts.

## Correspondence.

### PRIESTISM.

To the Editors of the Evangelical Churchman.

DEAR SIRS,—In your paper of April 17th, "Senex" is asking a correspondent concerning the character of the promoter of the term "priest" in our present Prayer Book. On this, and similar matters, I like reference to the one true source, the word of God, and, by just so many times as the Prayer Book uses the said designation, in application to the Christian minister, just so often does it depart from the language of the New Testament, for, in this inspired book, the word "priest" is never once applied to any, as ministers of Christ.

That the compilers, or revisers, of our Prayer Book used it, only shows the constraint under which they were, for the whole tenor of the writings of the Reformers of the English Church was opposed to both Priestism and sacramentism; as can readily be seen by looking into the now much neglected volumes of "the Parker Society." It is of no use telling us that "priest" is just presbyter written short, for in its signification, and, New Testament use, it is no such thing, as those who so dearly love the title well know. The application of the term "priest" to the minister of Christ may be very ecclesiastical, but whether it is very scriptural is a question which I leave to the exercise of private judgment.  
Colborne.

## Children's Corner.

### MAX:

A STORY OF THE OBERSTEIN FOREST.

### CHAPTER I.

#### THE OPENING SCENE.

The branches of an old lime tree on the borders of the Oberstein forest, half concealed from view the figure of a slender boy as he lay under its shade absorbed in the contents of a book. The beams of the setting sun were at the moment struggling through the foliage over his head. Beside him, stretched



on the mossy sward, lay his faithful companion, Mohr. The head of the dog, a noble sagacious specimen of his kind, lay resting on his glossy paws. The animal seemed disinclined to change his posture, unless it was to bestow a momentary watchful glance on a flock of goats grazing in the valley beneath, or to exchange an affectionate look with his young master.

The evening was a beautiful one; already the shadows lay below in the valley, and the mist drew its white veil here and there over the meadows; only the summits of the mountains around were lighted by the slanting golden rays: the dew fell in bright drops on the blades of grass; the air was fresh and cold. All was still, save a slight rustling in the boughs of the young oak-trees, or when a slender deer, cautiously coming forth from the thickets, crushed the dry twigs beneath his feet. The birds, whose twittering had till now filled the woods with sound and life, were already in their nests. One solitary raven, who seemed to have made a longer pilgrimage than the others in procuring food for her young, was seen sweeping along with rapid wing. From the valley there came, more and more distinctly, the sound of rushing brooks, especially that of the mill-stream that lay far away on the hill-side.

Meanwhile, the boy was all unconscious that night was approaching so rapidly, when suddenly he was startled by Mohr. The animal, springing up, uttered a short deep bark. Max arose, and tossing back his bright-brown locks, which in the eagerness of reading had fallen over his brow, he threw a rapid glance around him.

"Once again has the home-coming been forgotten over this beautiful story," murmured he to himself, "I must borrow no more books. And yet," added he, smiling, "that were indeed a loss, for here in this lonely forest there are no companions but Mohr, and the flocks, and the little birds hopping in the branches overhead; and they, poor things, could not respond to me, however much I might talk to them. Now, Mohr, we must make haste, if we wish to be home before dark; quick, gather the goats together, hearest thou what I say?"

Mohr looked at his young master, wagged his tail, and barked again, but without moving from the spot.

"Now, what dost thou wait for, stupid fellow?" asked the boy. "Hearest thou not when I tell thee to collect the goats? haste thee, haste thee, Mohr, thou knowest well enough that old John will scold, if his faithful Bess is not in the stall at the proper time; quick, Mohr."

Mohr, however, made no symptoms of stirring, but looked across wistfully to where the bushes obscured the view of the valley. Thither turned the boy also. It was not long ere he heard footsteps, and a rustling, as of some one hiding in the thickets, together with the crackling of breaking branches.

"Ah, so, there comes some one, and therefore Mohr will not leave me, faithful animal. But who may it be? neither road or path lead through this wood."

He quickly snatched his book from the ground, put it in the pocket of his linen blouse, and seized his shepherd's staff that lay at the foot of the lime-tree.

"One cannot tell who it is," said he. "Watch Mohr, dangers are about us everywhere, as old

John would say, therefore we must be on our guard."

In the next moment, a big, black-bearded man, with gun and sportsman's bag slung over his shoulders, appeared from among the bushes. When he saw the boy, he stopped, and raised his weapon threateningly. Many, with greater strength than he, would have been overcome with fear, but the boy remained calm, only saying, Leave go, "Bernard, and play not foolishly with that gun of thine."

"Is it thou, Max? What hast thou to do in the forest at this time? Thou shouldst long since have been home. Take thyself off."

"When I am ready," said the boy, boldly; "I have more business here than thou, Bernard. What doest thou here with thy gun? Let the forester once see thee, and he will quickly let thee know thou art on forbidden ground."

"Hold thy tongue, stupid boy," cried the man, angrily. "What matters my business to thee? Go, and say nothing to any man; for shouldst thou betray me, it will be at thy peril. Go or I will strike thee."

"Think not to make me fear, Bernard," rejoined the boy quickly, and without stirring from the spot. "Attempt to strike me if thou wilt, but remember we are two, and Mohr has as little fear as his master. See that he seize thee not by the throat."

"If thou dost not hold him in, I will shoot him instantly through the head," said Bernard. "Again I say, Go; and if I hear that thou hast betrayed me, lad, it shall fare ill with thee."

"I must speak the truth, come what may," answered the boy. "Should any one question me, think not that in order to please thee I would tell a lie."

The other prepared to spring on Max, but had scarcely raised his arm, when the dog, who had been growling fiercely and showing his teeth, made a leap, which, by its suddenness, brought the powerful man to the ground.

"Call the dog back, or I will shoot you both down," shrieked Bernard with trembling voice.

The boy called out, "Mohr!" Obedient to his master's voice, though much against his will, and with fiery eyes fixed on his opponent, he let go his hold, and snarlingly retired. No sooner was the man free than he bolted up, pointed his gun at the faithful dog, and fired. Happily the aim was untrue, and he was, for the time, thwarted in his purpose.

"I will have thee yet," said Bernard, seizing the powder-horn anew.

"If thou killest the dog, or dost hurt even a hair of his head, I will go straight from this to the forester's house and show him how thou, with loaded fire-arms, art wondering about the forest," said Max with great determination, placing himself between them. "I will not betray thee if I can help it. Let us go quietly home; but if this thou refuse to do, or still hold out thy cruel threat, I would rather die myself than that my true-hearted dog should suffer; so bethink thyself, Bernard."

The man cast a look full of resentment on the boy, muttered a few indistinct words, and turned away.

"Go, then," said he aloud; "but beware of me, my lad."

Max gave no heed to this threatening speech; but giving directions to Mohr to gather the scattered flock, he drove them before him down the hill-side, and along the valley towards the village. This village, where his widowed mother dwelt, was almost hidden among fruit-trees. Having watered his herd at the adjoining brook, they seemed quickly to decrease, as one after another halted at the well-known doors. At length the end of the village was reached, or rather there remained only two other cottages. Each stood in its little garden, sweet with wallflower; the porch and windows were covered with the fresh green of vines and roses, which, in their luxuriance, clambered here and there over the roof. In the first of these lived old John, the ranger, who was sitting on the stone bench at his door, smoking a short pipe, which he shook with a knowing and kindly smile as Max approached, at the same time crying out, "Well, my boy, where hast thou stopped so long to-day? No harm has come over Brown Bess I hope?"

"No, Father John, there she is, safe and sound," answered he, pointing to the goat, who came bounding up to receive the accustomed fondling.

"Now, now, not quite so eager, Bess," said he. "Thy lettuce-leaves are waiting for thee, and a goodly store thou hast to-day."

Max leaned on his staff and looked, as the goat took the food from the hand of the old man, tenderly licking the fingers which offered the closing mouthful of the day. An earnest look in general had old John, especially when some business was in hand, but good temper was also expressed in his face, spite of the grizzled moustaches, curved nose, and gray, sparkling eyes, over which hung a pair of bushy brows. Under a somewhat rough exterior he carried a kindly heart, that was large enough to embrace a whole world of sufferers; but let poacher or smuggler come within his grasp, and pity would take wings to itself. His conscience would not permit him to swerve a hair's-breadth from the path of duty. Obedient to his calling, he earnestly strove by night and day to put a stop to such unlawful practices. This was the man whom Max now smilingly contemplated, as he appeared for the time completely engrossed with his favourite.

"Good-night, then, Father John," said he at length. "My mother at home will be waiting for me, and will be angry if I am late."

"Wait a little," returned old John; "I will put Bess in her stall and come with thee."

He stood up, emptied the ashes from his pipe, and, followed by the goat, who trotted after him like a dog, passed through the cottage into the yard; and, having shut her in the stable, returned to Max. It was not more than two hundred steps to the small house where Frau Berninger lived. As Max had prophesied, she was not well pleased at his delay, although quite willing to be softened, on the old man's intercession.

"I forgive the lad, John," said she; "and he shall have his supper without delay."

The bread and milk were quickly set before him, and proved very acceptable to the hungry boy. The faithful Mohr was not forgotten. His bravery had richly merited the goodly share assigned him by his young master.

*To be continued.*

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