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# Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA.

Vol. 7.]

TORONTO, CANADA, THURSDAY, JUNE 23, 1881.

[No. 25.]

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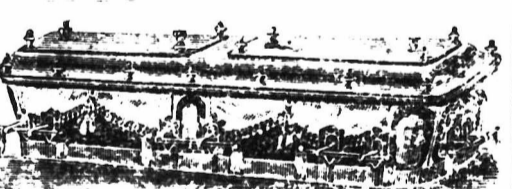
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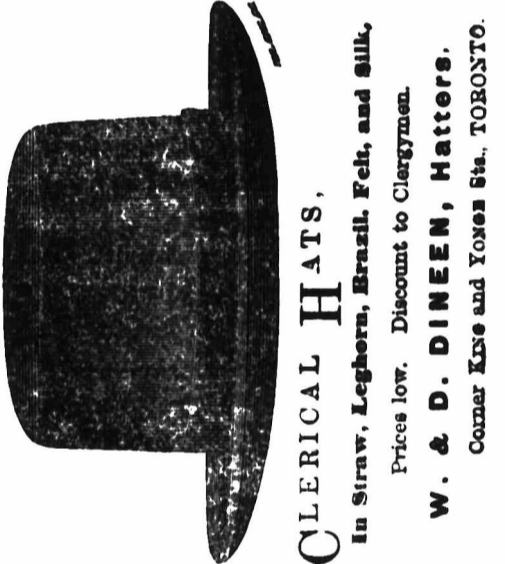
Mary had some ORALINE; Her teeth were white as snow, And everywhere that Mary went That ORALINE had to go, Mr. Callender's Compound Pantrifice Did make them whiter still; So friends dispel your prejudice And try it, tis for sale **BY ALL DRUGGISTS.**

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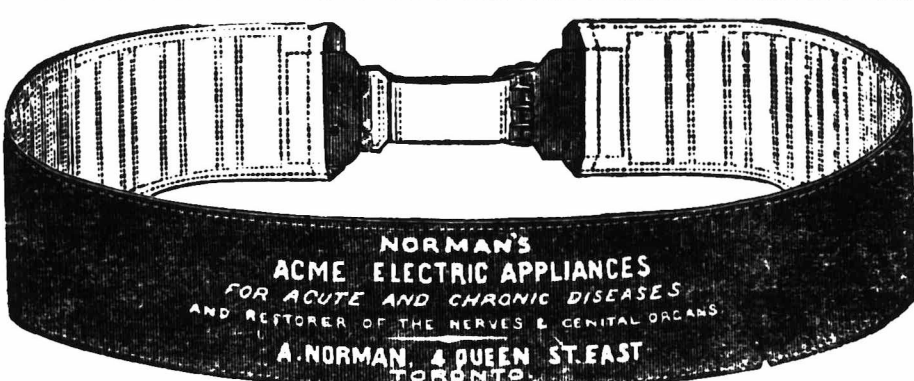


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Mr. Norman, Dalkeith, Ontario.  
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Mr. A. Norman, Belgrave, Ontario.  
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D romedary, leopard, mud-turtle, bear.  
E lephant, badger, pelican, ox,  
F lying fish, reindeer, anaconda, fox,  
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K ingfisher, peacock, ant-eater, bat,  
L izard, ichneumon, honey bee, rat,  
M ockingbird, camel, grasshopper, mouse  
N ightingale, spider, cuttlefish, grouse,  
O celot, pheasant, wolverine, auk,  
P eriwinkle, ermine, katydid, hawk,  
Q uail, hippopotamus, armadillo, moth,  
R attlesnake, lion, woodpecker, sloth,  
S alamander, goldfinch, angleworm, dog,  
T iger, flamingo, scorpion, frog,  
U nicorn, ostrich, nautilus, mole,  
V iper, gorilla, basilisk, sole,  
W hippoorwill, beaver, centipede, fawn  
X antho, canary, polliwog, swan,  
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R emain convinced, we beg and pray.

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R ich in Books to store the mind,  
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N ever idle "out or in"  
T o please whoever—"brings the tin!"

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Office, No. 11 York Chambers, Toronto St., Toronto.

Alex. S. Macrae, M.S.A., (of London, England),  
BUSINESS MANAGER.

## LESSONS for SUNDAYS and HOLY-DAYS.

24...Saint JOHN BAPTIST'S DAY.  
Morning...Malachi 3, to v 7. St. Matthew 3.  
Athanasian Creed to be used.  
Evening...Malachi 4. St. Matthew 14, to v 13.  
26...SECOND SUNDAY AFTER TRINITY:—  
Morning...Judges 4. Acts 7, v 35 to 8. 5.  
Evening...Judges 5; or 6, v 11. 1 John 2 to v 15.  
29...Saint PETER, Apostle and Martyr:—  
Morning...Ezekiel 3, 4 to 15. St. John 21, 15 to 23.  
Evening...Zechariah 3. Acts 4, v 8 to 23.

THURSDAY, JUNE 23, 1881.

MR. EXELL, who is attached to the Colchester Wesleyan Circuit, a well known writer on religious subjects, is about to secede from the "connexion" and join the Church.

The altar cross, candlesticks, and other articles of church furniture, which mysteriously disappeared from St. James's, Hatcham, in 1877, have been found buried beneath one of the seats of the church.

The Archbishop of Canterbury has, upon the recommendation of the Bishop of Madras, conferred the degree of B.D. upon the Rev. Edward Sell, Fellow of the University of Madras, and Master of the Harris School for Muhammedans in Madras.

On Ascension day the Archbishop of Canterbury assisted by the Bishops of Gloucester and Bristol, St. Asaph, Toronto, Ontario, Victoria, Bishops McDougall, and Bishop Piers Claughton consecrated the Ven. George Frederic Hose, Archdeacon of Singapore, for the see of Singapore, Labuan, and Sarawak. The consecration took place in the private chapel of Lambeth Palace. Three hundred Bishops have been consecrated there since the Reformation.

A gathering took place on the 31st ultimo for the purpose of inaugurating a Theological College at Ely. At an early celebration Canon King, Professor of Pastoral Theology at Oxford, spoke to the students with the loving authority of one who has given his life to the subject. A grand service song followed, when the Bishop of Carlisle eloquently advocated the utility of Theological Colleges; and at the following luncheon, their necessity was enforced by the Bishop of Lincoln, on the ground of secularizing of the universities. The Bishop of Ely gave an interesting account of the rising of the college from small beginnings. Canon Luckock, the Principal, reminded those present that the chief donor was Bishop Woodford himself, who had given largely of his substance and also of his time in delivering divinity lectures.

The Bishop of Durham, in view of the contemplated division of the diocese has pointed out that he does not think it right that honorary canonries in Durham Cathedral should any longer be conferred upon the clergy of Northumberland and Newcastle. Until the funds be forthcoming for the erection of the new see, he says, no such recognition of the services of the clergy of the north can be conferred upon any of them, however worthy they may have proved themselves for these honorary distinctions. The minimum endowment of the bishopric is £3,500 a year; and less than £15,000 remains to be raised for the purpose.

The two extreme "parties" in the Church are amazingly pleased with the "revision" of the New Testament. Moderate Churchmen—which term embraces most of the real scholars—while admitting that a large number of the alterations made are great improvements, are shocked at the lack of scholarship indicated by a number of others. It is stated that the marginal notes are not intended to be understood as alternative readings, but are to be regarded as the text chosen by a minority. The marginal reading of Romans ix. 5, referred to in our recent editorial on the subject, certainly indicates that the Greek scholarship as well as the orthodoxy of the minority could not easily be reduced to a lower minimum. Such a rendering could not have been entertained for a moment had there not been a large Socinian element, or something equivalent to it, in the Committee.

The Additional Curates' Aid Society held its forty-fourth anniversary meeting, a few days ago, at the house of the National Society in Broad Sanctuary, Westminster, the Archbishop of Canterbury in the chair. The Secretary estimated the number of Englishmen outside of all religious bodies at no less than five millions. As an illustration of the neglect of religious observances, he instanced a certain town with a population of a hundred thousand, where there had been 14,229 births in the last three years. The baptisms had been at Church 7,770, among the Roman Catholics 264, in the denominations 1,184, leaving no fewer than 5,011 unaccounted for. The Treasurer stated that in consequence of an appeal made by the Prime Minister in 1879, an addition of £4,000 had been made to the funds. The subscriptions, collections, and donations for the past year amounted to £38,000—not quite so much as the year before, which had been a year of special effort. The society distributed last year £78,000.

The afternoon of Wednesday, the last of the Rogation days, was devoted at Peterborough to services of humiliation and prayer, in consequence of the great depression in the agricultural and commercial interests of England. The Dean preached to between two and three thousand persons in the cathedral, from Job ii. 10, "What? shall we receive good at the hand of God, and shall we not receive evil?" In his sermon, he asked:—"Is it not true that England's trade is teeming with fraud and falsehood, and that the name of England, which formally stood so high for honour and probity, is now too often pointed at with scorn? What can we say when a large con-

stituency in the county town of Northampton has twice returned to the Commons House of Parliament an avowed atheist and blasphemer of God? He has indeed borne with us with much patience." Donations were received from the congregation in behalf of the Royal Agricultural Benevolent Institution.

Interesting discoveries are being made in connection with the Palestine Exploration Fund. The sacred city of the Hittites has been identified. It is well known that the most formidable opponents of the Egyptian kings in the fourteenth and fifteenth century before Christ were the Kheta or Hittites of Northern Syria; references to whom are frequent in Scripture history from the time of Abraham to that of Nehemiah. A great battle, figured in Sir G. Wilkinson's "Ancient Egyptians," was fought between Rameses II. and this people, near this sacred city of Kadesh, which is shown as a city with a double moat, crossed by bridges beside a broad stream running into a lake. Lieutenant Conder has identified the site of the northern capital Carchemish, with the ruins known as the Tell Neby Mendeh. They lie on the left bank of the Orontes, four miles south of the lake.

The state of Ireland is growing rapidly worse. In the West, South, and even in parts of the North, the people are offering open armed resistance to the law of the land. Outrages on single individuals are increasing in number. Every mail brings fresh reports of murder, incendiary fires, and the hunting, beating, and torturing of bailiffs. The refusal to pay more rent than Griffith's valuation has now changed to a refusal to pay any rent at all. Archbishop Croke speaking at Moycarty, a few days ago, said "that whatever blood has been shed, it cannot be laid on the pugnacity of the Government, but must rather lie on the leaders of the agitation; and among these are Roman Catholic priests, whose natural influence over their hearers increases tenfold the effect of their seditious harangues." In some cases of eviction in Cork by a police force and a troop of dragoons, a mob of more than 10,000 persons had assembled to offer resistance.

The Bishop of Oxford in his triennial visitation Charge said he could not disguise from himself the possibility that success might attend the persevering efforts of those who sought to alter the law of marriage in a very important particular—to allow of marriage with a deceased wife's sister. It was difficult to imagine a legislative project more dishonest, or more fatal, if enacted, to all sense of respect to the authority of the law. If hereafter the statute law should be so altered as to legalise the marriage of a man with two sisters, it would be in direct conflict with reason and also with the law of the Church of England. Would it be possible in that case to admit to communion persons who were living in deliberate disobedience to the law of the Church believed to be of Divine authority? The destruction of the natural order of family life was solely in the interest of the few widowers who desired to have their sisters for their wives. Surely, on behalf of the majority of those who had no such interest, the Church was bound to raise a protesting voice.

3, 1881.  
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CANADA.

The Irish Land Bill went into Committee burdened with more than a thousand amendments.

It appears that the diocese of Fredericton is the only one in the Dominion that has a real cathedral. The Bishop of Fredericton is the Dean of his cathedral.

#### SECOND SUNDAY AFTER TRINITY.

THE cardinal grace of Christianity is of so much importance to the Christian system that another Sunday is devoted to the subject. The Christian religion supposes a vast fund of common sympathy, and the bond of that passionate affection subsisting among the faithful members of Christ's Church is the same devotion to the one Person—the incomparable because Divine Person of the Lord Jesus Christ. Men who have worked or who have fought side by side, those who have been brought up in the same household, must know something of the sympathetic feeling which is the full inheritance of genuine Christians. It traverses differences of age, differences of station, differences of culture, differences with regard to the possession of this world's goods. One of the most remarkable instances of it this world has ever seen found its expression in the second epistle of St. John. Here we see the beloved Apostle with his eagle eye soaring up to the loftiest eminence, in loving Christian sympathy with a sincere but probably plain mother of a family in Ephesus. The apostolic power in St. John was his faith in Christ, and this faith was the link which bound him to the Christian mother. To us, it might have seemed that St. John's mind must have been fully occupied with what we should have considered more immortal interests—wider and far more important—in connection with the Christian Churches everywhere rising up around him, that he would have had neither time nor inclination to attend to the wants of individuals; and if St. John had been only a statesman endeavouring to carry out a great policy, or only a philosopher endeavouring to diffuse his ideas, or only a scientist intent on giving the reins to his imagination in speculating on the secrets of nature, he would have contented himself, to use the modern phrase, with acting upon the masses. But as one of the apostles of Christ he had a very different work to do. He had the same work which the original apostles' successors now have to do—the work of saving men's souls; and that work is not usually done by any wholesale process, but one by one. Each soul saved, is generally the fruit of much patient and loving toil on the part of some Christian Apostle. The work is too great, too awful, to be done compendiously. There is nothing in the spiritual world which really corresponds with the inventions which supercede the need of individual hand labour. Men's souls are saved in all ages by the sympathy and effort of other souls illuminated by Christian truth and warmed by Christian love; and those who are really brought to a knowledge of God and His Blessed Son were brought as were Lydia and Philemon and the Elect Lady, and Phœbe, by the living interest of some servant of Christ. No philosophy can do this: no political statesmanship can do it. Love in sincerity for its main spring; charity, which is practical love, for its active influence, and Christ Jesus for its object, alone can accomplish it. It did so in the ages of old: it does it now. There were differences in the Church in the Apostolic age, as there are now.

The cases of Diotrephee and Asyncritus show how bitter and how mischievous those differences were. And although we must ever deplore such differences, we must not entirely forget that which underlies them all—the deep, loving, praying, working life of the Church of Christ. And moreover, men do not quarrel about that which does not interest them; and it is very easy to be charitable (in the hackneyed use of that term) when you are profoundly indifferent. But anything surely is better than the torpor of a materialized people to whom God and eternity are as if they did not exist. If unity is better than the misunderstandings of brethren, any misunderstandings are surely preferable to unconcern about matters of the first importance. The relative importance of differences also may easily be exaggerated. The surface of the ocean may be agitated greatly, while a few fathoms below these agitations there are tranquil depths which storms can never reach. And among the counteracting influences which carry the Church unharmed through her differences, individual Christian affection, like that of the Apostle John, bound together by the faith of ages, is among the strongest preservatives.

#### IN MEMORIAM.

THE Rev. John Carroll (whose decease is noted in another column), was borne at Cork, Ireland, on the 1st day of April, 1830, and came to Canada when about sixteen years old. His education for the ministry was first at Bishop's College, Cobourg, then the Theological seminary for the Diocese of Toronto; and, upon the merging of that institution into Trinity College, Toronto, he entered there and completed his Divinity course.

He was ordained by Bishop Strachan, in 1854, and appointed missionary to Gananoque and parts adjacent (then including Leeds and Landsdowne front).

He married a daughter of the Rev. Thomas Campbell, the first Rector of Belleville.

During his incumbency, the present substantial stone church, Christ church, Gananoque, was built, and the elegant spire erected; as also a substantial stone parsonage, in which he died.

For some years he was local superintendent of schools in Leeds and Landsdowne front; and he was twenty years chairman of the board of trustees of high and public schools, Gananoque. He was appointed Rural Dean of Leeds by the Bishop of Ontario, upon the revival of that office in the diocese, and discharged the duties of the office assiduously.

Two missions have been separated from Gananoque during his incumbency, out of what was once his sole charge. During his incumbency he never had a clerical holiday of recreation, but was always at his post, unless assisting or supplying the place of some clerical brother—his place being meanwhile supplied—or himself laid up with sickness, and physically unfit. No light sickness kept him from his work. His candidates for confirmation for many years consisted almost entirely of those whom he had baptized and brought up in the Church's ways; and a large part of his flock were those whom he had baptized, prepared for confirmation, and communion, and married, &c. He was very diligent in visiting the sick, and his kindly and sympathetic disposition won him many friends, and endeared him to all. He had the respect and goodwill of very many not of our communion. Many striking instances of his sympathy and liberality to the poor out of his scanty income have become known; and indeed, it may be truly said, "he never turned his face from any poor man."

His personal relations with his brother clergy were very pleasant, and all who came to see him were welcomed with hearty hospitality.

As rural dean his exertions were untiring; and he showed great tact in smoothing differences, and bringing about amicable relations. He was well known in all quarters of the diocese, and welcomed by the laity generally.

About seven years ago he lost his beloved partner, and the loss appears to have very much affected him.

His death was quite sudden: he had not felt well in the morning, but nevertheless officiated as usual. In the afternoon he had retired to his own room, and was engaged in preparation of his evening sermon. He appears to have died quite suddenly, falling on his face on the floor. Some of the family hearing him fall, hastened to the room. Dr. Merrick was sent for; but life was extinct: he had passed to his rest. He leaves five daughters and a son to mourn his loss. His son, Mr. W. B. Carroll, a young barrister, had not long been practising his profession in Gananoque. He was much beloved by his children, and they will deeply mourn his loss, as will his sorrowing parishioners.

#### PLAIN REASONS AGAINST JOINING THE CHURCH OF ROME.

##### THE MASS TRAFFIC.

XLIX. But even though one of the worst features of the old Indulgence system, its shameful venality, has been ended, and the Council of Trent has forbidden "disgraceful gains" of the kind to be any longer trafficked in (Sess. XXI. 9), nevertheless the same greedy spirit exhibits itself still in a manner which, if not quite so scandalous on the very surface, is just as revolting when viewed more closely.

It is still true in a very frightful way that the Church of Rome, which boasts itself as being in an especial sense the "Church of the Poor"—thereby too often really meaning that it has alienated all educated people, and has none but ignorant clients left—lies justly under the accusation of being what it is called in France, *La religion d'argent*, "the creed of money"—which our own forefathers implied by the proverb, "No penny, no Pater-noser."

It is perhaps the most distinctive peculiarity of the Gospel that it puts the poor in such an honorable position, not in the mere way of studiously recommending them to the charity of the rich (as even the Law did), but in that the Gospel itself is in a very special way addressed and "preached to the poor" (St. Matt. xi. 5; St. Luke iv. 18, vii. 22), and that "God hath chosen the poor of this world, rich in faith, and heirs of the kingdom which He hath promised to them that love Him" (St. James ii. 5). And one practical interpretation put on these and like sayings of Scripture in Roman Catholic countries is the encouragement of idle mendicants, to relieve whom is accounted a religious duty and merit, albeit St. Paul has said, "If any work not, neither should he eat" (2 Thess. iii. 10).

But when we come to the Roman Church's own dealings with the poor, the spirit is changed entirely. It is to be remembered that the practical, encouraged, and authorized belief of Roman Catholics is that the incalculable majority of their own co-religionists who are saved at all, pass at once after death into hideous tortures of undefined duration, while the received opinion is that this duration is very long, and may extend to thousands of years. Next, the Sacrifice of the Mass, as propitiatory for the sins of the living and the dead, is held to be the chief means of relieving souls in purgatory, to which Indulgences are but subsidiary in operation; and Masses for the dead are consequently a very prominent feature in all Roman Catholic churches. But, except on comparatively infrequent occasions, such as All Souls' Day and the anniversaries, or month's-minds, of purgatorial souls, &c., these Masses are said, not for the faithful departed in general, but for private individuals, and are paid for according to a fixed tariff. The result of this usage, and of the doctrine

inculcated in connection with it, is that rich people purchase thousands of Masses to be applied for the repose of their own souls or those of their kindred and friends. Thus, only the other day, Queen Christina of Spain left money by will for ten thousand Masses to be said for herself and her husband, five thousand for each of them.

Now, by accepting this money, the Roman clergy plainly undertook to give full value for it, and that value must of course be measured by the supposed cumulative power of Masses in proportion to their number. This means, then, that a rich man, who may be just barely capable of being saved, and who, according to Roman theory, ought to remain longest and suffer most in purgatory, is to be released unspeakably sooner than the poor man whose friends cannot afford to pay for Masses. And not only so, but by pre-engaging such vast numbers of Masses, the rich prevent there being time or opportunity to say gratis Masses for the poor, even if there were any inclination to do so, seeing that by a rule, very seldom relaxed, each priest can say but one Mass daily. Take a village church, then, where the rich family of the neighbourhood has ordered several hundred Masses for a dead member, which the priest from poverty cannot afford to refuse, how about all the poor of the parish who die while these have the priority?

If their souls be worse off, as compared with those of the rich, in consequence of the lack of Masses, is it not plain that money is made the key of the kingdom of heaven?

If their souls be no worse off, have not the clergy swindled the rich by taking money under false pretences, to do that which makes no practical difference?

Put the case of one of the worst kinds of railway accident, where the shattered carriages are also on fire, and the sufferers are being slowly burnt as well as crushed and maimed; what would be said if it were to become known that the railway officials had extricated from the wreck only such passengers as seemed able to pay for the attention, and left all the third-class travellers to lie there without any help till the next day? And yet there is no proportion between the cruelty of such conduct and that of the Roman clergy, if they believe what they say.

#### UNCERTAINTY OF THE MASS TRAFFIC.

L. If such be the state of things on the supposition that the Masses ordered are duly said, and without opening up the uncomfortable doubt as to Intention, whether the celebrant really meant to say a valid Mass and to apply it to the particular person paid for, what is to be said when there is reason to suppose that the contract has not been fulfilled in any sense, nor any value given for money received? Yet that such not only might be, but has been more than once, and may at any time again be the case, has been established by more than one scandalous trial in France of late. The cases have been of this sort:—Certain of the Parisian clergy, having contracted to say an enormous number of Masses, amounting to a couple of hundred thousand, found that the work simply could not be got through, and instead of saying so and returning the money, arranged with a middle-man to farm out a large proportion of them to country priests at a lower rate of pay per Mass, so as to leave a margin of profit to the original contractors and a commission for the agent. It was shown by a couple of lawsuits that the agent had not carried out his part of the engagement, but had simply pocketed the money, no Masses had been said (though in other instances the process of sub-letting was carried on, ending in the Masses being said for the barest pittance by starveling curates), and the customers had been defrauded on a very large scale. Imagine the working of a system which thus makes possible a Glasgow Bank fraud in the spiritual world, affecting in the profoundest way the agonized souls of the departed and the feelings of their sorrowing kindred; that the future condition of souls which Christ died to ransom should be thus at the mercy of any grasping priest or swindling commission-agent!

#### NECESSARY RESULT OF THE SYSTEM.

II. It is clear that one all but inevitable result of the system must be the encouragement of rich people to continue in the habit of committing any or all sins, short of mortal ones, to which they have a mind, in the belief that they can buy themselves out of purgatory by a sum of money expended on requiem Masses; and contrariwise, to strike dismay and terror into the hearts and souls of those who are too poor to pay for such luxuries for themselves or their friends. And accordingly the Church of Rome, so long as she persists in this course, incurs the Divine threat uttered by the Prophet:—

“Because with lies ye have made the heart of the righteous sad, whom I have not made sad; and strengthened the hands of the wicked, that he should not return from his wicked way, by promising him life:—

“Therefore ye shall see no more vanity, nor divine divinations: for I will deliver my people out of your hand: and ye shall know that I am the Lord” (Ezek. xiii. 22, 23).

#### BOOK NOTICES.

HOW TO FURNISH A HOME. By ELLA RODMAN CHURCH. 60 cents. 1881.

THE HOME GARDEN. By ELLA RODMAN CHURCH. 60 cents. D. Appleton and Company, 1, 3, and 5, Bond Street, New York. 1881.

These two elegant little manuals cannot be too highly recommended for the purposes for which they are published. They belong to the series of “Appleton’s Home Books,” and if the rest of the series are as valuable as these, they should be immediately procured by those who desire to make a Home comfortable. These we have mentioned will be found to be particularly serviceable to families of slender means; or if not of slender means, yet of confined space—as they will show what can be done with a moderate amount of care and attention under either of these circumstances. The hints given are numerous and of a varied character—not confined to generalities, but entering sometimes very minutely into particulars.

#### THE HARMONY BETWEEN THE OLD AND THE NEW DISPENSATIONS.

Extract from Canon Dixon’s Sermon at the opening of the Synod of Niagara.

SUCH were the provisions made under the Old Testament dispensation by God’s appointment for the religious training of the young, and that the necessity for such instruction under the Gospel is quite as imperative, no one can deny. For bear in mind, the Jewish dispensation was the infancy of the Christian, as the Christian is the full growth and perfection of the Jewish. And even so, our Church, than which there is none other on earth, holds with as firm a grasp the Apostles’ doctrine and fellowship, the breaking of bread and the prayers, declares in the Seventh Article: “The Old Testament is not contrary to the New, for everlasting life in both is offered to mankind by Christ, who is the only Mediator between God and man.” Surely the ordinances of the old dispensation are not dead letters even now, but are still living, spiritualized and illustrated by the Gospel of Jesus Christ.

And now let us in imagination go back over the wide gulf of nearly nineteen centuries, and stand in the magnificent temple at Jerusalem with Christ and His apostles. The glorious structure, resplendent with gold and silver, and painting, and embroidered tapestry, fills us with awe. The hour for the daily morning sacrifice has come, and we see the ministers of God divided by His directions into three distinct orders—High Priest, Priest and Levite—appearing before the altar; and we remember that in the Church of our loving obedience there are the three orders—of bishop, priest, and deacon—who offer the appointed sacrifice of prayer, and praise, and thanksgiving, and

administer the blessed sacrament; and St. Paul’s words occur to us, “No man taketh this honour unto himself, save he that is called of God as was Aaron.” But now the sacrifices are offered in a prescribed way, lessons from the law and the prophets are read, and the psalter chanted with grand musical accompaniments. During the singing, all stand, and while the prayers are read kneel, even as Daniel knelt three times a day. But now we see coming through the Beautiful Gate groups of people of various ranks of society, carrying young infants to present them to the Lord. They have brought them there to have them engrafted into His Church by the divinely appointed ordinance of circumcision, and we thank God that the Christian church has not barred her gates against those little ones, and the words of Christ ring in our ears with melodious chime, “Of such is the kingdom of heaven,” and even so, His bride the Church, takes them in her loving arms and blesses them. She signs them with her sacred sign. He is born again of water, and of the Spirit. He is the child of God by adoption and grace. He is an heir through hope of the eternal kingdom, enrolled in the ranks of the Church militant here on earth, and is urged by numberless incentives, as years roll on, to live the rest of his life according to this beginning.

But now the scene changes. A company of young people from twelve to fourteen years of age, attended by their parents and guardians. The witnesses spoken of by Isaiah at the naming of his son, come forward with grave decorum to receive the blessing of the High Priest. Having learned the law, and the psalms, and their daily prayers, they make their public confession before the congregation, taking upon themselves the responsibilities, their parents have hitherto borne. And then we think of the solemn season when we knelt before the chief pastor of the Church, and he laid his hands on us and prayed that the Lord would defend His servant with His heavenly grace, that he may continue His for ever; and daily increase in His holy Spirit more and more, until he come to His everlasting kingdom. And again we learn that the feast of the Passover in which bread and wine blessed and reverently received, was celebrated with great solemnity at certain seasons, and we see that it is a foreshadowing of the holy communion of the body and blood of Christ. The type has been fulfilled, but the blessed sacrament was ordained by Christ Himself.

We enquire the meaning of the great festivals and fasts, and we find they were enjoined by God’s command to commemorate great deliverances—and they were commanded to impress them earnestly upon their children, and to talk of them when they sat in their houses, and when they lay down, and when they rose up. And then we think with gratitude of the beautiful order of our Church’s services, and how at Advent and Christmas, and through Lent and at Easter, and Whit-Sunday, the great doctrines of the Christian faith are brought before us in due order, and impressed upon the mind by appropriate ordinances. And when the young are excited to enquire, as they did among the Jews, what mean ye by these seasons? O, what a grand opportunity is given to clergy, and Sunday school teachers and parents, to give them the knowledge which is able to make them wise unto salvation—to endure them with readiness, “always to give an answer to every man that asketh for a reason of the hope that is in them.” My brethren, we read a great deal in the popular literature of the day about unity. There is a hungering and thirsting after it in the so called religious world—a passionate longing that they all might be one, even like the seamless robe of the Saviour: a cry wrung from sorrowing and distracted hearts pierces the very heavens, that there might be one fold and one shepherd. May God grant it. O, how Christianity would go forth conquering and to conquer, were all under one banner, one army of the living God. And would it not tend to this grand consummation were Christians earnestly and prayerfully to study the connection between the old dispensation and the new; remembering that our blessed Saviour and the apostles habitually attended the Divinely appointed ordinances of the temple, and that He came not to destroy but to fulfil. My brethren in the ministry of Christ, a very solemn responsibility rests on us all to be true and faithful exponents of all the sacred principles of our Church, and to root them in the minds of young and old over whom we have pastoral charge. We are bound by our ordination vows to speak the whole truth, the whole counsel of God, not only the fall of man, the incarnation and atonement, justification by faith, faith working by love and purifying the heart, but further, the Church, Divine, as to her ministry, Divine as to her Sacraments, apostolic in her worship, the instituted fold to which pertaineth the adoption, the flock of Christ, which He purchased with His precious blood. Such is the faith once for all delivered to the saints—the faith for which we are to stand fast, in one mind, and strive together with one spirit. We have no right to keep back anything; like faithful stewards, we must rightly divide the word of truth. Woe unto us, if through any craven dread, or fear of

unpopularity, the city of our God suffer harm. Woe unto us if through weakness or undecision our people grow up in a partial or imperfect knowledge of the truth. Woe unto us if we blow not the trumpet at all, or if the trumpet in our hands give a feeble, uncertain sound. If we ourselves are not ready always to give an answer to every man that asketh a reason for the hope that is in us, how wretchedly miserable is the lot of a blind flock whom a blind teacher pretends to lead.

TO CORRESPONDENTS.—We have to hold over a quantity of correspondence, and some Diocesan Intelligence.

## Diocesan Intelligence.

### MONTREAL.

From Our Own Correspondent.

MONTREAL.—On Trinity Sunday, in the Cathedral, three deacons were advanced to the priesthood, the Revs. F. A. Allan, Robert Acton and James Cunningham. The Rev. Canon Baldwin preached the sermon. The name of Mr. Bridge, late of the Reformed Episcopal, was, according to a canon of the Synod, read from the pulpits, in company with others, as a candidate for deacon's orders. It does not appear, however, that he came forward at this time.

The Rev. Robt. Lindsay has returned from the south and resumed his duties.

By the last report of the Executive committee, the state of the Mission Fund was reported as being favourable. A balance was reported.

By a resolution that some members of the Synod purpose to bring forward, the question as to the proper disposal of consecrated houses of prayer, will receive some consideration. To the feelings of most Churchmen, the laity equally with the clergy, there is something repugnant in seeing certain buildings, where for years the holy rites of our religion were administered, turned into factories and marts of merchandise. Who is it that can pass the spot where St. George's church once stood, and where its walls, with the exception of the front, still remain, retaining too its Gothic windows, and when he hears the din of the hammers and the clank of the machinery, but would have been better pleased had its walls been levelled to the ground, even though he has no superstitious regard for the stones and mortar?

### ONTARIO.

From Our Own Correspondent.

ALMONTE.—On Wednesday, the 8th inst., a few of the ladies of St. Paul's church called at the parsonage and presented Mrs. Stephenson with the sum of forty dollars. This was something entirely unexpected, as it was only last Christmas that they had made her a similar present.

OSUABRUCK.—Last Sunday the Rev. Montague Gower Poole, who has been taking charge of this parish for the last seven months, read a communication which he had received from the Rev. Arthur Jarvis, who has resigned in favour of the Rev. S. Gower Poole, brother of the above. After expressions of regret at leaving his flock, to which he had ministered for about six years, and full acknowledgment of kindnesses received from them, he said.—From the first, I determined never to drag down the Church from its high position, to the dead level of popular religionisms, but on the contrary, to hold her up before men's eyes as the Divine standard for them to strive after. I tried to lead them to her by teaching how grand and holy are her institutions, rather than to draw men to her by making the Church just what they pleased. In reviewing our efforts towards church improvements and church building during the past six years, we have not done much beyond the purchase of the organ in St. Peter's church, at a cost in all of \$175, and the purchase of communion plate in both churches, St. Peter's costing \$150, and St. George's, \$30. We have also raised a sum of \$100 towards a church at Aultsville, chiefly through the exertions of the Woman's Sewing Guild and the children's branch of it. We have also purchased land for a church site at Wales, at a cost of \$250. These sums all being the result of freewill offerings, or self-denying labour, will doubtless receive the blessing of the Almighty.

### TORONTO.

SYNOD OFFICE.—Collections &c., received during the week ending 11th June, 1881.

ALGOMA FUND. *Day of Intercession Collection.*—St. Mark's, Parkdale, \$2.80; Mulmur West, Whitfield \$1.02, Elby 50 cents, Honeywood 84 cents; St. Stephen's, Vaughan, \$1.35; St. John's, Toronto, \$4.00; North Orillia and Medonte, St. Luke's \$12.51, St. George's 67 cents; Whitby \$9.43; Campbellford \$4.90; Grafton, additional 50 cents; St. James', Albion 50 cents; Cavan, St. Thomas' \$6.00, St. John's \$2.20, Christ's \$2.00, Trinity \$1.00; All Saints', Toronto, additional \$2.50; Church of the Ascension, Toronto, \$12.00; St. James' Cathedral, Toronto, additional \$25.00; St. Peter's, Toronto, \$25.60. *Donations.*—Rev. John Carry \$1.00. St. Mark's, Parkdale, Sunday School \$1.76; from Juvenile Association of St. Luke's, Ashburnham \$6.35, from Juvenile Association of St. Mark's, Otonabee, \$4.92.

MISSION FUND. *Parochial Collections.*—St. Mark's, Parkdale, on account \$35.00; Ashburnham and Otonabee, \$8.95; East Oro \$15.65; Sandhill, on account \$23.00; St. James', Albion, balance \$5.00. *Missionary Meeting.*—St. Mark's, Parkdale, \$9.25.

WIDOWS' AND ORPHANS' FUND. *Annual Subscription.*—Rev. R. W. E. Greene \$5.00.

DIVINITY STUDENTS' FUND. *April Collection.*—St. John's, Toronto, \$6.00.

SYNOD OFFICE.—Collections, &c., received during the week ending June 18th, 1881.

ALGOMA FUND.—*Day of Intercession Collections.*—St. Bartholomew's, Toronto, \$1.80; Bowmanville \$9.00; Dysart, Guildford, 80 cents, West Dysart, 15 cents; Streetsville, \$4.42; Hastings \$1.04, Alnwick 64 cents, C. Peters, senr. 50 cents; Scarborough, Christ Church, \$2.63, St. Paul's, \$2.31, St. Jude's \$1.01; Shanty Bay \$4; Uxbridge \$9.

DIVINITY STUDENTS' FUND.—*April Collections.*—Streetsville \$4.36, Churchville 72 cents.

The Rev. Wm. Crompton, travelling clergyman of Algoma, is to occupy the pulpit of St. John's church, Toronto, by special arrangement on Sunday morning next, June 26th, and that of St. Stephen's in the evening.

Owing to his numerous engagements, and the many calls upon him for the services of the Church in the backwoods, we believe it is not the intention of the Rev. Wm. Crompton to come south for at least two years. But we must be allowed to express the hope that the cause for which he has been so earnestly pleading in our churches will not be allowed to decay for want of that support which he requires, without the trouble and expense of leaving his field of labour.

The Rev. P. Tocque wishes to say that a surplus, given by the Churchwoman's Aid Society, has now been left at the Mercer Reformatory for the use of the Church Services at that institution.

HARWOOD.—The pretty little church of this place, has lately received the addition of a very handsome carpet for the chancel, together with a fine Communion table-cloth, both of which are the gift of the Misses Ley, of Cobourg.

### NIAGARA.

From Our Own Correspondent.

HAMILTON.—Receipts of Synod Office during the month of May, 1881.

MISSION FUND.—*Offering Collections.*—Orangeville, \$5.00; Stony Creek, 25cts.; The Beach, \$1.37; Synod special service, \$12.02. *Parochial Collections.*—Hamilton, St. Thomas', \$25.00. *On Guarantee Account.*—Luther, \$18.00; Drew, \$25.00; Rockwood, \$25.00; Eramosa, \$16.50; Binbrook, \$50.00; Harriston, \$15; Welland, \$134.08; Acton, \$33.08.

WIDOWS' AND ORPHANS' FUND. *Offering Collections.*—Louth and Port Dalhousie, \$4.67; Milton, \$2.00.

ALGOMA FUND.—*Intercessory Collection.*—Hamilton, Christ Church, \$19.81; Niagara Falls, \$2.22; Ancaster, \$3.20; Port Erie, \$5.66; Stewarttown, \$7.00; Hamilton, All Saints', \$6.25. *Good Friday Collection.*—Louth, \$2.25.

SYNOD ASSESSMENT.—Hamilton, Christ Church, \$8. St. Thomas', \$12.00, St. Mark's, \$3.00, All Saints', \$2.00; St. Catharines, Christ Church, \$6.00; Jarvis and Hagersville, \$4.00; Stony Creek, \$3.00; Oakville, \$5.00; Louth and Port Dalhousie, \$6.00; Port Colborne and Marshville, \$6.00; Barton and Glanford,

\$6.00; Dunnville and Port Maitland, \$6.00; Guelph, \$22.00; Burlington and Nelson, \$8.00; Norval and Stewarttown, \$3.00; Beverley and West Flamboro', \$4.00; Thorold and Port Robinson, \$10.00; Welland and Fonthill, \$4.00; Milton and Hornby, \$8.00; Minto, \$3.00; Saltfleet, Binbrook, and Barton East, \$3.00; Acton, etc., \$4.00.

DUNNVILLE.—The Bishop confirmed eighteen candidates at St. Paul's church on Whit-Sunday morning last. His lordship delivered an earnest, practical address, which was appreciated by the large congregation assembled.

SOUTH CAYUGA.—On Whit-Sunday afternoon a Confirmation was held at St. John's church. Fifteen young persons renewed their baptismal vows. It is to be hoped that the faithful and kindly words of counsel they received from their chief pastor will long be remembered.

This church has, mainly through the exertions and aid of Mrs. G. Docker and family, been restored and beautified. A chancel has been added and furnished, and the whole building presents a most creditable and ecclesiastical appearance. The floral decorations of both churches were exceedingly chaste and beautiful.

PORT COLBOURNE.—The Lord Bishop of Niagara held a confirmation in St. James's church, on Tuesday the 14th instant, when thirty candidates for that holy ordinance received the laying on of hands. Of this number eight were males and twenty-two females, one of the former and seven of the latter being married persons. Five of the whole number had recently received Adult Baptism at the hands of the incumbent, and had been brought up in religious bodies outside the Church. The impressive address of the bishop, delivered in a clear strong voice, and distinctly heard in all parts of the crowded church, was listened to with great attention by all present. His lordship was the guest of Charles James, Esq., C.E., during his stay here, with whom he visited the extensive works, now approaching completion, on the enlarged Welland canal, and expressed himself much pleased with the work and the attractions of the lake, beach, and the magnificent pier at Port Colborne.

### HURON.

From Our Own Correspondent.

LONDON.—Whit-Sunday was observed by the Church in this city as a day of intercessory prayer for missions, and the offertories of the day were devoted to Foreign missions. The offertory in St. Paul's was one hundred dollars. An unusually large number partook of the Holy Communion.

PETERVILLE.—Rev. Dr. Darnell has resigned his connection with St. George's, and Rev. E. E. Newman has been appointed to the mission. His health and strength are so much restored that he can undertake the duties of this small but important parish, and his heart is in the Church work.

The number of the effective force of clergy now on the Synod list is one hundred, with eleven superannuated. There are twenty congregations reported vacant, notwithstanding the frequent ordinations, and the accessions from various sources.

MAXWELL.—Our northern mission parishes demand no ordinary amount of self-sacrifice on the part of those to whom their pastoral care has been committed; and it is truly no little pleasure to know that their labours are appreciated. The congregation of St. Mary's have, as a token of their esteem and love for the clergyman of the parish of St. Mary, presented the Rev. James Ward with a selection of valuable books for his library. In their accompanying address expressing their great regard for him on account of his inestimable services in the mission, and avowing their esteem for him as a faithful pastor of the fold and a champion of Christ's Holy Catholic Church, they offer the books for his acceptance, trusting that in accepting them he will prove his appreciation of the spirit in which the offering is made. Rev. Mr. Ward said that, so far from Maxwell being a thorn in his path as had been predicted, he found it a very congenial location for the pure catholic doctrines of our Holy Church. He dwelt much upon the catholicity of the Church of England, having been founded in the Apostolic era.

The presentation took place at the residence of Mrs. Madill, Osprey. The address was read by Mr. Hamblin, and the presentation made by Miss Madill.

LONDON SOUTH: St. James's.—The 7th Fusiliers and the Collegiate Institute cadets attended divine service on Trinity Sunday, in this church. Headed by the band, the battalion marched from their parade-ground to St. James's, where the incumbent, Rev. Evans Davis preached a very impressive sermon. The edifice was crowded, every available space being occupied.

GLENCOE.—A very successful festival, under the management of the Ladies' Aid Society of St. John's church, was held on the 15th instant, on the grounds of Mr. Currie. The lawn was beautifully decorated with Chinese lanterns of every conceivable hue. There was an abundant supply of icecream, strawberries, and confectionary. The receipts amounted to sixty dollars.

BRANTFORD.—Rev. C. E. Newman has been officiating in St. James's church, the rector, Rev. E. M. Bland having gone, on a three months' leave of absence to England. The congregation of St. James's presented him, before his departure, with a purse to defray his expenses. During the first month of his absence the parochial duties are performed by Mr. Newman, who takes charge of St. George's Peter'sville on the first of July.

MOHAWK CHURCH.—Confirmation services were held in this church on the 10th instant, by his lordship, the Bishop of Huron. Twenty young members of the Mohawk church, were confirmed. After the service, his lordship was presented with an address of welcome, on his safe return from England; also congratulating him on the success attending his labours in securing higher literary and Christian education in the diocese.

CHATHAM.—About 400 of the elite of our town spent a most enjoyable evening on Monday, at the residence of Mr. G. A. Powell, of Victoria avenue, the occasion being a lawn party for the benefit of Holy Trinity church. The spacious grounds were tastefully illuminated with Chinese lanterns, and the band of the 26th battalion rendered very acceptably several promenade selections. Mr. and Mrs. Powell exerted themselves to the utmost, and their efforts were eminently successful.

On Sunday evening last during Evensong, the Rev. Mr. Martin, of Christ church, preached to an immense congregation an eloquent and effective sermon relative to the late disaster at London, from the text "There was no more sea." Circumstances prevented his taking up the subject before last Sunday, but under his able treatment it lost none of its freshness.

AILSA CRAIG.—Mr. John Ridley, who for the past three years has ministered to the Canada Methodist body here, has resigned the ministry and membership of that body to enter the ministry of the Church in the diocese of Huron. In preaching his farewell sermon, Mr. Ridley spoke of his early training at the school in connection with St. John's college, Cambridge, and said that on coming out to this country, an inexperienced youth, he had been situated where there was no Church near. He therefore became attached to the Methodists, and in due time was induced to enter upon the work of the ministry among them. During the fourteen years of his connection, he had always had an intense longing after the Church of his fathers, and after many earnest prayers had at length been led to see that his duty lay in resigning and returning to the old Mother Church. Mr. Ridley's resignation was accepted by the Methodist Conference, and his character as a man and a Christian highly spoken of. He has left the Methodists with many expressions of regret and good-will, and we welcome him into the Church as one who will do good work in proclaiming the doctrines of the Cross.

ALGOMA.

From Our own Correspondent.

The Rev. Mr. Tooke acknowledges gratefully the sum of four dollars from Mrs. E. Wood, Port Rowan, for the churches he is trying to build in this mission. Also a large parcel of Sunday school papers, with eight copies of Hymns Ancient and Modern, from Mrs. Lungstaff, of King. Also a parcel of Sunday school leaflets from the King Sunday school. Also a small parcel of Prayer and Hymn-Books, and a large parcel of Sunday school papers from the Misses E. and L. Robinson of Aurora. Mr. Tooke also acknowledges with thanks the receipt of a parcel of Sunday school papers from the Home Memorial Church, of Stratford.

DIOCESE OF SASKATCHEWAN.

From our own Correspondent.

A confirmation was held by His Lordship the Bishop of Saskatchewan at the Indian mission of Assisippe, on Sunday June 8th, when fifty-eight native converts were confirmed. The mission is in charge of the Rev. John Hines.

UNITED STATES.

BROOKLYN.—At an impromptu meeting of a number of the parishioners of St. Paul's Episcopal Church, under the tenth year pastorate of Rev. Newland Maynard, D.D., held for the purpose of expressing to their rector, by letter, their high esteem, sincere regard, and respectful affection, the following preamble and resolutions were unanimously adopted.

Whereas, Ten years ago our parish of St. Paul's of Brooklyn, E. D., was filled with dissensions, oppressed with difficulties, overburdened with debt and threatened, as it were, with death, and it then having pleased Divine Providence to send among us the Rev. Newland Maynard as our rector and spiritual guide, by whose unremitting personal exertions we have been restored to a new life and new energy in the Church; therefore,

Resolved, That to our rector, the Rev. Newland Maynard, D.D., for his untiring personal exertions and unflagging zeal in behalf of our parish of St. Paul, whereby this beneficent effect hath been wrought, we owe a debt of gratitude impossible to repay, and can only tender to him our heartfelt thanks.

Resolved, That for the success which has crowned his efforts to restore to our parish tranquillity within, and a position of religious influence and power without, we hereby tender to him our sincere congratulations.

Resolved, In order that the future may continue as bright as the present, we hereby pledge to him our active co-operation, and will offer our prayers for his continuance with us and for the preservation to him and us of that personal energy by which these vital as well as pleasant results have been attained.

Wardens and vestrymen, W. C. Hyde, Alfred O. Backus, John Smith, John Jeffers, F. J. Baker, George C. Tamlyn, C. W. Wells, Alfred Spear, Thomas Berry, Timothy R. Parker, Augustus Romeon, John T. Parker, S. S. Litchfield, Walter B. Pierce, and others.

When Mr. Spear had finished the reading of the resolutions he produced a handsome gold watch and chain, which he presented Dr. Maynard in the name of the congregation. The rector received it and thanked his charge for the very massive and costly token of their esteem, which he would ever prize dearly on account of the kind, lovable feeling which prompted the donors in giving it to him more than for its intrinsic value.

Correspondence.

All Letters will appear with the names of the writers in full and we do not hold ourselves responsible for their opinions.

PRINCE ARTHUR'S LANDING.

SIR,—I wrote you on the subject of Mr. McMorine's resignation of his mission at Prince Arthur's Landing, in its present discouragement, without the assured prospect of a suitable successor, because I felt, as I still feel, that such action is calculated to discourage the friends of our missionary diocese and lessen their zeal, if a sadly lukewarm interest can be called zeal. I am surprised also that Mr. McMorine did not himself see that his letter to you made his resignation, at this juncture, seem wholly inexplicable and indefensible. Mr. Grout has in part supplied an explanation, and Mr. McMorine, in a letter to myself has explained more fully, that as soon as the calamity occurred, he wished to remain and endeavour to repair the ruin, if he could only bring his family back again or find a house large enough to receive them on their return. But he finds pecuniary impossibilities as difficult to overcome as most men, and it may be that for other reasons to continue his present work may involve sacrifices, which no man who has a family to consider, should be called upon to make. Mr. McMorine made an engagement with his Bishop for three years: he has exceeded that period by nine months. Whether, under the circumstances, he should keep or resign his mission, is not for me to judge. It appears, however, that before I wrote to you, Mr. McMorine had anticipated me, as he says, and had proposed to the Bishop to continue work in the diocese. I can only say, that if Mr. McMorine remains at the Landing, he deserves the

very heartiest encouragement and support that the Church can give him. The trouble is that Church people who live in the richer dioceses know nothing of the art of self-sacrifice as compared with their less favourably situated brethren.

I am yours,

J. D. CAYLEY.

June 17th, 1881.

TRINITY COLLEGE.

SIR,—“Are they not a long time getting a Provost for Trinity?” is now a question in every Churchman's mouth, and with all due respect, I think the Council has gone a very round-about and expensive way to secure a head for our University. There have been now two embassies to England, expensive, tedious, embarrassing, and so far fruitless, and even if successful in their search what will they have secured? They get a man, who will ever consider himself an exile, if married especially so, if young and single, will he be a fit successor to the great man whom we have lost? will he not make endless mistakes? and finally after a few years of to him banishment and worry, he returns, leaving us once more to go through the same process of vexation, doubt, and confusion.

It has been cast in our face that Trinity has done very little during her quarter century of teaching, as she has not produced a man capable of taking the reins, and ruling her. In my opinion, the assertion is groundless, and I am sure among her sons may be found those qualified, in every way, to rule and keep her in her great work, abreast of the age. Now, in the name of common sense, let us give up the expensive plan of two bishops and a layman searching all England for a man, and taking leap after leap in the dark, let us telegraph the bishops to return, call the Council together, and select the men faithful and true, who have had long years of experience in the working of Trinity, and whose teaching and ruling, so satisfactory in the past, are guarantees that those duties will be performed with equal satisfaction in the future. In a word, let the Council raise Professor Jones—whose life has been one of faithfulness to the best interests of the College—to the position of Provost, and appoint the present assistant lecturer in Divinity, the Rev. A. J. Broughall, A.M., to the Divinity Chair, as Regius Professor in Divinity. The incumbent of St. Stephen's has in the absence of the Provost, on several occasions, discharged the whole duties of the Divinity Professorship with the greatest satisfaction to the students; and from the acknowledged kindness and firmness of Mr. B's character, and his manner in dealing with all with whom he comes in contact, I am confident both the classes at the University and the whole Church would rejoice to see a faithful man so advanced.

Here then is a simple plan, let the Council at once act on it, recall their plenipotentiaries and make these appointments at home in Toronto, thus terminating the great unrest in which we all are, by so satisfactory an arrangement.

Yours,

St. Thomas', J. H. McCOLLUM.  
Toronto, June 20th, 1881.

TRUTH requires plain words; she rejects all ambiguities and reserves.

TIES.—Whatever multiplies the ties that bind man to man makes him better and happier.

LIFE is divided into three terms; that which was, which is, and which will be. Let us learn from the past to profit by the present, and from the present to live better for the future.

A CLEVER TRAP.—A worthy gentleman once put up in a field which belonged to him, a board, on which the following words appeared:

“I will give this field to any man who is contented.”

Very soon an applicant appeared.

“Well, my man, are you a contented fellow?”

“Yes, sir; very.”

“Well, then what do you want with my field?”

The man did not stop another moment; he saw the trap into which he had fallen.

## Family Reading.

### BE NOT DISCOURAGED.

PRESS on cheerily! Press on cheerily!  
Nor sighing, nor moaning comforted yet.  
Move not wearily, step out cheerily,  
No way will be made, if given to fret.  
Look forward with courage, upward with hope.  
With ev'ry heart feeling manfully cope:  
The soul of the brave supports in the flight,  
And makes him stand forth in the Conq'rors' might.

Keep on cheerily! Keep on cheerily!  
Have faith in thy work, have faith in thy heart:  
Move not wearily, step out cheerily,  
Have faith in thy God allotting thy part.  
Let hope be thy star, aye guiding thee on,  
And bring thee the strength which battles have won;  
Be doubting by thee cast firmly aside,  
Fight for thy captain whate'er may betide.

Press on cheerily! Press on cheerily!  
For God and His glory let thy work be:  
Move not wearily, step out cheerily,  
Be certain thy God is working for thee.  
Face the foe bold'y, do bravely thy part;  
Heed not his threats, (he's a coward at heart,)  
Fight as a soldier who must win a crown,  
The strength of thy God will bring the foe down.

Look up cheerily! Look up cheerily!  
The pow'r of thy God gives strength to the weak.  
Move not wearily, step out cheerily,  
Of faith in the Lord, to ev'ry one speak.  
Doubt not His word giv'n, but drive away fear,  
Jesus, thy friend, is both constant and near:  
Show all in thyself, how truly indeed  
Strength is obtained in the hour of thy need.

Press on cheerily! Press on cheerily!  
The coward looks back to wish and to whine;  
Move not wearily, step out cheerily,  
And Christ-like vict'ry is sure to be thine.  
Look upward with hope, up beyond the skies,  
There thy Fore-runner is holding the prize:  
If trials do come thy spirit to bend,  
Oh, press on cheerily, hope to the end.

Press on cheerily! Press on cheerily!  
Jesus has been ev'ry step of the way:  
Move not wearily, step out cheerily,  
The darkest of night is ended by day.  
Pray without ceasing, and work with a will:  
Fight manfully, and God will give thee skill,  
Remembering well in the midst of the strife,  
Thy work is to rouse from "death unto Life."

WM. CROMPTON,

Travelling clergymen,

Aspdin P.O.

Dio. of Algoma.

### LOVE IN THE THREATENINGS.

A SHEPHERD, forseeing a snow-storm that will drift deep in the hollows of the hill, where the silly sheep seeking refuge would find a grave, prepares shelter in a safe spot, and opens its door. Then he sends his dog after the wandering flock to frighten them into the fold. The bark of the dog behind them is a terror to the timid sheep; but it is at once the sure means of their safety and the mark of the shepherd's care. Without it the prepared fold and the open entrance might have proved of no avail. The terror which the shepherd sent into the flock gave the finishing touch to his tender care, and effect to all that had gone before. Such precisely in design and effect are the terrible things of God's Word—not one of them indicates that He is unwilling to receive sinners. They are overflowings of Divine compassion. They are sent by the Good Shepherd to surround trifiers on the brink of perdition, and compel them to come into the provided refuge ere its door be shut. The terrors of the Lord are not the salvation of men; but they have driven many to the Saviour. No part of the Bible could be wanted; a man shall live by every word that proceedeth out of the mouth of God.

### THE DOOR WAS SHUT.

THE Lord Jesus ascended and two angels came to tell the disciples. Their message was two-fold. The two angels had to show what had been done, and what would be done. This was the first message—The Door is Shut.

It was hard for the disciples to know that their Lord was really gone. They had seen Him go, but now they know that He has gone. For a time their sweet converse with Him is over. No more personal intercourse. They can love Him still, and be assured of His love. They can believe in Him and in all He taught them. But that is not like having Him with them every day. They know the difference soon; they feel it; they long for something more. The door is shut.

PSALM XXIV.—The earth is the Lord's, and all that therein is: the compass of the world, and they that dwell therein. For He hath founded it upon the seas; and prepared it upon the floods. Who shall ascend into the hill of the Lord: or who shall rise up in His holy place? Even he that hath clean hands, and a pure heart; and that hath not lifted up his mind unto vanity, nor sworn to deceive his neighbour. He shall receive the blessing from the Lord: and righteousness from the God of his salvation. This is the generation of them that seek Him: even of them that seek thy face, O Jacob. Lift up your heads, O ye gates, and be ye lift up, ye everlasting doors: and the King of glory shall come in. Who is the King of glory? It is the Lord strong and mighty, even the Lord mighty in battle. Lift up your heads, O ye gates, and be ye lift up, ye everlasting doors: and the King of glory shall come in. Who is the King of glory: even the Lord of hosts, He is the King of glory.

### THE DOOR IS OPEN.

THE second angel sounds. The second part of the message is spoken. A promise of future blessing, of a presence soon to be granted, is heard. One day He will come back to His own. But what of the present and of the Presence till the day of His return? The angel's message brings back the words of the Lord, when He said that He would be with them "always," that is, "all the days." And can this be? Yes, He will come on the Feast of Pentecost. The Holy Spirit's coming caused Him to be "Born of the Virgin Mary;" the Holy Spirit's second coming will cause His members to be "born of water and of the Spirit," and to be fed with His Body and Blood. The door is open.

REV. XXI.—And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. And He that sat upon the throne said, Behold, I make all things new. And He said unto me, Write: for these words are true and faithful. And He said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely.

### SIGNS.

As you go through the streets you may often see though not so often as formerly, signs set up over shops. They are meant to catch the eye, and to let people know where they may get what they want. For instance there is the barber's pole, painted with spiral bands of red and white, and the three golden balls which mark the pawnbroker's. You cannot see the shops from a distance, but you know what is there by the outward signs which you can see.

May we not learn something from this? In the Sacraments, God has given us outward visible signs, water in Holy Baptism, bread and wine in Holy Communion. They are signs of something which is really in the Sacraments, though we cannot see it.—signs of the grace of a new Birth in the one, of the Body and Blood of Christ in the other. They are pledges which make us sure that the grace is there. And so we come to these Sacraments, knowing what we may expect to find, if we come in faith, just as,—to compare very small things with very great,—you walk confidently up to the shop, whose sign you have seen, knowing beforehand that you will get what you are seeking.

IN the eleventh century, Anglo-Saxon merchant ships traded from Britain to Rome, and such vessels sometimes went out together armed for their mutual protection. This was affected by associations called Guilds, which were instituted in some merchantly towns and sea-ports, for carrying on more successful commercial enterprises, having sometimes a guild-hall for assembling in. Generally speaking, however, the Anglo-Saxon guilds were established on the principle of the modern clubs and benefit societies; their name being derived from the word *guildan*, to pay. The subscription was one penny at Easter from every hearth or family, and one penny at every member's death. Their intention was to generate mutual good faith, to support the members under numerous pecuniary penalties of the laws, and principally to provide for the burial and religious rites of the dead.

### TEN DAYS OF PRAYER.

THERE is a "Lord's Prayer." There is a Lord's Day. Is there a "Lord's Service?"

No man can tell us about this. The Lord Himself must decide. He is God and Man. He knows what God ordains and what man needs. The Gospel "began to be spoken by the Lord," Hebrews ii. 3; let us hear Him speak now. The Bible will tell us what is the Lord's Service.

It is a matter of history, and it ought to be very interesting to every Christian. Long ago the Lord Jesus Christ walked on earth. When He left the world, He left His people to do as He had commanded them. What did they do? Let us follow them, as they followed Christ.

When the Lord Jesus "was parted from them, and carried up into heaven" the disciples "worshipped Him and returned to Jerusalem with great joy, and were continually in the temple, praising and blessing God."—St. Luke xxvi. 51—53.

But this sort of worship ceased. The Lord was gone, and they gazed no more into heaven. And the service of the temple was not sufficient for them. They must still think of the Lord who was gone, and lift up their hearts to Him. And this they did. They "all continued with one accord in prayer and supplication."—Acts i. 14. This, you see, is the first step they take. They attend the Temple Service but they have prayers of their own to offer, and they meet for the purpose.

Notice one thing of great importance. See what they do *not* offer to God. They use "prayer and supplication," but we hear of no celebration of Holy Communion as yet. How is this? Did not the Lord say, "Do this in remembrance of Me?" Yes; and if that Service was a remembrance *only*, of course it must have been used from the first, and specially during those ten days. Specially, I say; for those were, above all other days, solemn days of remembrance. Each day they must have thought of the past. Indeed we know they did. For St. Peter "in those days" reminded the disciples of the prophecy "which the Holy Ghost by the mouth of David spake before concerning Judas, which was guide to them that took Jesus."—Acts i. 15, 16. No need to remind them of the "taking" of Jesus and of all His sufferings. St. Peter, who narrated the story of the death of Judas the traitor, had not forgotten the sacrifice of Jesus the Saviour of the world. And, as he thought of Judas' treachery in Gethsemane after the Agony, he must have thought also of what passed in the upper-room before the Agony. He and all who heard him speak must have thought of the Lord's Supper, of the Bread and Wine, of the solemn acts and words of Jesus, which came as Jesus said, "before I suffer."

Now this is a very strange thing. Why is there no mention of Holy Communion here? If it was a remembrance *only*, a service for remembering the Lord in the common meaning of the word "remember"—in this case the Sacrament would surely be the greatest comfort, and could not have been omitted. But we learn nothing of it: they "continued in prayer and supplication." After the Day of Pentecost comes "the Breaking of the Bread."

A great mystery indeed. It is worth our while to pause here, and think of it. Let us think of the preparation by which the Lord makes ready for us the Christian Pass-over.

Yes, there is great blessing even in the work of preparation. We must first say our "prayer" devoutly. And we must join our "supplication," our "Prayer of Humble Access." We must not go into the presence of the Lord without care beforehand. We must "keep our feet," we must "keep our hearts." Things little and great are to be considered. For according to our faith and repentance will the blessing come.

Take care then, when you make your "Week's Preparation" or your "Ten Days'" preparation before your Communion—especially before your First Communion. Like the first disciples, "wait for the promise of the Father. And wait for the promise of the Lord Jesus, who says, "I will come to you."—St. John xiv. 18.



MIND YOUR OWN BUSINESS.

Study to be quiet, and to do your own business. 1 Thess. iv. 11.

A VERY good rule, or rather, two good rules! We all have our own business; most of us need to be told to mind it,—to give our minds to it and do it as it ought to be done. People all round us have their business, with which we have no right to meddle; most of us need to be warned back to our business. We are too ready to let our minds, and wits, and powers of one kind or another be abroad doing mischief, rather than at home doing useful work. After all, the rule may be said to be but one; for we have plenty of our own business to keep us at work, and if we mind that, even in any decent way, there will be no time, or strength left for interfering with our neighbours.

One word, to guard against mistake. It is not meant that any may live a selfish life, with no care for those who, with him, struggle on through the difficulties of a hard world. It is part of our business to do all the good we can for others. When we help those in need, cheer the sad, and do what we are able, to make the lives of all good and hopeful for time and eternity, we mind a very real and important part of our business. This is part of our duty, and our training, meant to make us fit for higher trust hereafter. This is not forbidden, but commanded by the rule.

Perhaps, like many people, you spend a great deal of time and labour in finding out and talking over your neighbour's faults, and even harmless oddities. Sometimes you think you act from real interest in your neighbours, and wish for their good. Most often there is not even this pretence to give a fair name to what is mere impertinent meddling. How very much better to mind your own business! You have plenty of failings of your own, that unkind people laugh at, or blame you for, and which you might correct, so as to become pleasanter and happier. Mind your own business. Search out your own faults, and talk about them to your conscience and God, and perhaps to some wise guide, that you may mend them.

Perhaps you are fond of what is called controversy. You like to undermine the faith of others, and make them feel unsettled. Meanwhile, your own faith is perhaps weak, and sorely needs to be built up. Your first "business" is to see well to the foundation and state of your own faith. Men are indeed bound, if they can, to help others to gain full knowledge of the truth; but the best way to do this is to show that their faith is of God by the purity and gentleness it gives to their character and lives. "Mind your own business" is a good caution for those who would win converts. It does not tell in favour of any doctrines, that they make those who hold them scornful and offensive in words and manner.

When you go to church, what do you go for? Make up your mind about this, and mind your own business. You have quite enough to take up all your thoughts, and the whole force of your spiritual being. If you have sense enough to know anything of the meaning of going to church, you will own this. You come, face to face with God, Whom, by the very act of thus seeking His presence, you ask to look at, and to listen to you. You profess to have something to say to God, and to do before Him, and that you seek from Him, some gift for your soul. If you do not feel this, or something like it, or feel that you ought to feel this, and in an honest way, try to do so, you had far better go back from the church door. But, if you go in, mind your own business. Turn your eyes in upon your soul and up to God. Keep your thoughts fixed. The business is real, and unless you give your whole "mind" to it, you cannot do it to any good purpose. It is not your business to watch the people coming in, and to note what they wear. It is no business of yours to watch how they act in worship. They are before God, not before you. If they use more signs of outward reverence than you, that is not your business. Your business is to blame yourself, if you are so careless of what you are about as to see and remark them, and to take care that all you do, and say, and sing, comes from the heart, and has a meaning in God's ears. If they seem less outwardly reverent than you think right, you cannot see their heart, and if you could, it would be no business of yours to judge them. Be reverent yourself. What others do, or fail to do, need not distract you. Mind your own business, and you will have enough to make you too much occupied to be hindered. So, when you are in a strange church, and the clergyman does not stand, or look, or speak as you like, you are not come to watch him. Mind your own business.

So on in countless ways. What a world this might be, if each one felt that he had some business to mind, and minded it! There would be fewer complaints of failure in life, of worry and care. There would be far more work done, far more peace, and comfort, and religion. The secret of happiness and usefulness is indeed summed up in the simple advice, "Know what is your own business, and mind it."

QUESTIONS AND ANSWERS BEFORE ADULT BAPTISM.

I. You know the first question and its answer. The Church bids us renounce or forsake or give up three spiritual enemies, the world, the flesh, and the devil. We must "renounce them all." One of them is our spiritual and generally invisible enemy the devil or the host of evil angels. A harder duty is to forsake the companions in the world who lead us astray, to reject and keep ourselves safe from the evil influence, which comes to us, by way of precept or example, in our life at home, our school, our play, our work of every day. And the hardest of all is to give up the evil that is nearest of all, the "vain thoughts" that "lodge within us" and even dwell there, the desires of our flesh, the sin that we would commit of ourselves, even without temptation from another. Yet all these three enemies in all their varied forms of assault we must forsake, and that in two ways,—we must not "follow them" when we see them before us or within our reach; and we must not be led by them, when they come to us, and try to get us into their power.

So far, you will observe, all is preliminary: it is a mere "beginning." The disciple has not yet entered into the school of Christ: he has only begun to reject other masters. And the impulse leading him so far may not be a clear sight of Christ as better than other lords that have had dominion over him. It may be that as yet he only feels that "the way of transgressors is hard," that sin is dangerous, that it produces sorrow here and threatens destruction hereafter.

II. The next question goes a step farther. The candidate is taught the doctrine of Christ as it is contained in the Creed. He learns to believe that God his Father made him, and, in spite of his sin, is his Father still, desiring his salvation, sending a Saviour. He learns that the Son of God has come to save him, a sinner, and that all things are now ready for the work of his salvation. He learns that the Holy Ghost has come to apply the work of salvation to him, by making him a member of Christ's Body, the Church, and giving him a share of the blessings named in the concluding words of the Creed.

"All this I steadfastly believe." Here is the expression of a true faith. The penitent does not "choose his own religion;" he believes "all;" he does not take the faith on trial, intending to seek afterwards for something better: he believes "steadfastly."

And with this faith repentance grows. A new experience of repentance is developed. It is now not only a renouncing of sin because of its own apparent evil, but on account of the goodness of God Who condemns it. The sight of sin as it is in the world leads naturally, in those that open their eyes, to "the sorrow of the world"—a gift not to be despised, though in itself imperfect, and, if it does not grow, working not life but "death." As the body without the spirit is dead: as faith without works is dead: so the sorrow of the world without godly sorrow is dead also. But as the body and the spirit are joined together by God; as man must not put asunder faith and works: so the two sorrows must come in their turn, and the first is of no avail without the second.

Thus it is the work of faith to complete the work of repentance. And when these two questions are answered with sincerity—when the penitent renounces all his sin and steadfastly believes all the truth—then is surely laid the doctrine of repentance from dead works and of faith toward God. It is well to have "so learned Christ."

III. The third question of the Baptismal service is this:—"Wilt thou be baptized in this faith?" And the answer is:—"That is my desire." Observe the attitude of the penitent now. He has all the qualifications necessary for admission as a "disciple." Now, "who can forbid water?" We must make him a disciple by "baptizing him," according to the Lord's instructions. He is fit for the next part of the learning of Christ, "the doctrine of baptism and of laying on of hands."

It is a momentous change. Before this, in the questions relating to repentance and faith, the penitent, though led by the Spirit doubtless, spoke of himself and of his own doings—/ renounce, / believe. There is something in all this of man's work, disguise it as you will. But now if he says, "I" it is only to express a desire for something he has not: he no longer asserts what he is or what he has. He says not what he feels or does: he simply opens an empty hand to receive something which is beyond and above all human feeling and doing. He is simply answering the Lord's own question, "What wilt thou that I should do unto thee?" And his answer is this, "Lord, that I may receive my sight," I desire to be baptized, or as the Bible word for baptism is in one place, "illuminated."—Hebrews x. 32.

It is done. "Darkness" is still on that soul, even though the Spirit of God be moving on the face of the deep waters. Faith and repentance! What can they do? Can such works save a man? Are they not, by reason of that which is human in them, mere

ords of vanity that cannot save them alive that are going down into the pit? Such cords indeed may be, nay by God's ordinance are, of use in "desiring" and seeking the blessing. But that blessing, when it comes, is of God and not of man in any sense.

Of what use are they, then? We shall see. "Ebed-melech took the men with him, and went into the house of the king under the treasury, and took thence old cast clouts, and old rotten rags, and let them down by cords into the dungeon to Jeremiah. And Ebed-melech the Ethiopian said unto Jeremiah, Put now these old cast clouts and rotten rags under thine arm-holes under the cords. And Jeremiah did so."—Jer. xxxviii. 11, 12.

Thus may we, thus must we, "sew pillows under all arm-holes," and with cords and clouts prepare for our rising to life. All our righteousness, it is true, are as filthy rags; all our faith and repentance, and all our other good works, are not to be called "good" in the highest sense; "for none is good but one, that is God;" and nothing is good but that which is His, and His alone. Yet with the help of such "old rotten" things as these must we give evidence of our own preparation for God's deliverance. They say, as plain as words can utter it, "That is my desire."

Burn no incense, then, to the net that draws you, with its cords and rags, out of the pit; but confess the power of the hand that does all the work. The Ethiopian Ebed-melech "changes not his skin;" Jesus Christ is "the same yesterday, to-day, and for ever." And every day that any penitent comes to the waters of Baptism, Jesus Christ receives a disciple of His school, a sheep of His fold, a member of His Body.

IV. The fourth question follows naturally: "Wilt thou then obediently keep God's holy will and commandments, and walk in the same all the days of thy life?" The answer is: "I will endeavour so to do, God being my helper."

Consider the meaning of this reply. It speaks of two things, man's endeavour and God's help.

We have seen something of man's endeavour already. By the mercy of God this endeavour has been shown chiefly in two things, faith and repentance. These endeavours must continue, and must result in acts of obedience.

But God's help, a special help must be added. Man needs "strengthening and refreshing" in his best estate, and that help God will give him. It will come in many ways, but chiefly in the Blessed Sacrament wherein God comes near to man's soul, and suffers man to draw near to Him. And it is at such times as this that the disciple learns most of Christ. By partaking of this Living Bread he is enabled to walk in the right way all the days of his life.

A SAD MISTAKE WITH CHILDREN.

THE grand blunder which almost all parents and house-maids commit is that, when a child takes a whim against what he is wanted to do—will not eat his bread and butter, will not go out, will not come to lessons, etc.—they lay hold of him, and drag him on to his duties; whereas a person of tact will almost always attract the child's attention from its own obstinacy, and in a few minutes lead it gently round to submission. Many parents would think it wrong to break down the child's self-will by main force, to come to battle with him and show him that he is the weaker vessel; but my conviction is, that struggles only tend to make his self-will more robust. If you can skilfully contrive to delay the dispute for a few minutes and draw his thoughts off the excitement of the contest, ten to one he will give in quite cheerfully, and this is far better for him than tears and punishment.

A WAY TO BRING UP CHILDREN.

A VENERABLE lady now living in New York, who had ten children, all reared in cities, and brought up nine of them, all living at the present moment, having reached the adult age, never allowed any of them as children to eat anything between meals except dry bread, although she was wealthy and could just as easily have pampered every whim. Her constant reply was, when any of them demurred, "My dear, you are not hungry if you cannot eat dry bread." Now it is very certain that her children did not inherit remarkably robust constitutions, and under ordinary pampering of mothers, it is fair to suppose that many of them would have died or become puny men and women. When a child knows by experience that he can have nothing but bread between meals, he will not ask for it unless he really needs it, and then he will not take enough to destroy his keener appetite for the good things at the table, while, if he is allowed fruits and pastry, as so many children are, he will seldom come to his meals with a fine relish for food, and taking it without that relish, it fails to be rapidly assimilated, if indeed it does not enfeeble or derange the digestive functions.

## CHURCH VISITATION.

1. Go to that family in your neighbourhood or your parish, least likely to receive a call from any one else. They are the ones that need you most.
2. Go as a church member belonging to the Church and interested in its work.
3. Report any case to your clergyman where a visit from him would be acceptable. Your calls and reports will help him very much in his work.
4. Look out for the stranger upon whom you have called. Don't forget all about them in a half-hour after you have visited them. Look out for them at church.
5. Persevere in it as a disciple of Christ. You are not doing it for your own sake, but for Christ's sake. You are doing it for the sake of saving souls for Him. "Verily, I say unto you, you shall have your reward."

## DRESSING FOR CHILDREN.

"I AM glad of a rainy day once in a while," said Mrs. Lake, "especially when I have some work I want to finish off, as we have to-day, Lucia. There will be no calling to-day, surely, so what is the use of our stopping to dress? Your husband is away for the week, and we can just take our ease in these morning dresses, and keep on with our sewing."

"The boys will be home at three o'clock," said her friend, taking down her wavy hair and proceeding to dress it in her accustomed graceful fashion. I will just remark to you that it was not done up in "bangs" or "frizzes," or snarls of any sort, but was arranged in a rich classic style, which gave her the appearance of the noble, beautiful matron she was.

"Dressing for your boys!" exclaimed the other. "No wonder folks talk of the extravagance of the times, when mothers make such a parade just to meet their school-boys at the tea table," and practical Cousin Eunice snipped off a thread in a very energetic manner.

"It pays," said the mother quietly, as she took out a fresh pair of cuffs and slipped into them a pair of sleeve buttons Freddie had given her on her birthday. He had saved up his pennies to buy those garnet buttons, and he liked to see her wear them, as she did almost every afternoon, although she had prettier ones.

Cousin Eunice could dress up very richly on occasions, but for the bosom of her family she had a set of "old gears," as William said, which if they were useful were not ornamental. The children did not admire mother as they might in those dresses, though she was quite a good looking woman in good clothes.

"But, Lucy, you can't afford to put on that pretty cambric suit, which it took such a time to iron. What is the use of musing it this rainy day?"

"I am not going out in the rain, and the duller it is out of doors, the more cheerful I like to have it in the house. The boys always liked this dress, and I like to see them pleased. Indeed, I think I care more for the opinion of the folks under my own roof than I do for those away. I would rather be admired by my own boys than by an indifferent company in somebody's parlour. And, Eunice, I think all these little things help to keep our hold on our boys as they grow older. When they are just passing out of childhood into youth, I feel that they need a mother almost as much as when in the cradle. Indeed, another might give the baby food and clothing; but boys at their age need great motherly love and care to keep them from going wrong. Everything that draws them nearer to a mother, and makes them respect her more, is worth attention. My boys never think of a walk in the streets of an evening, but sometimes spend an hour at a friend's house, or ask a few boys here. Mother is always importuned to join in any games or plays, and very often takes a hand with them. Oh, it would be dreadful to me to feel that my boys were slipping away from mother's influence, and I hope never to know it, even when my head is gray."

It is such mothers who retain their hold of the children while life lasts, and who are mourned with heart-broken sincerity when they are removed. And the same guiding hand reaches out still through the mists of time, and helps to shape the child's destiny for ever.

**ANGER.**—Never get angry. It is not good. Some sins have a seeming compensation or apology, a present gratification of some sort, but anger has none. A man feels no better for it. It is really a torment.

**HEATHEN.**—The word "heathen" means literally, *heath-dwellers*, and was given in olden days to the poor country-folk, who were too often left in the darkness of pagan worship, while the more civilized inhabitants of the town were gladdened by the light of the Gospel. The word is now used to denote all who are living, as did the ancient heath-dwellers, without the knowledge of Christ.

## Children's Department.

## PROVIDENCE.

ONE afternoon the good King Rhoud went to take his customary walk in the wood of Ledre with his friend, Earl Reign, who felt very much alarmed about the dangerous enemies that were daily multiplying themselves in the king's own palace. He urged the king to consider some means to prevent it, and to send immediately away from his household any whom he suspected of being treacherous or untrustworthy.

"Nobody can escape the will of heaven: we are safe only in God's hand," said the king. "Malice and wickedness have very long arms, and can reach into the hidden corners."

"I admire your brave trust in Providence," said Reign, "but were I in your place I should not have a moment's rest."

"With no protection but your own forethought," said the king, "we should none of us be safe long."

As they were walking and talking thus earnestly through the beautiful wood, they heard something scream piteously in a tree.

"It is only a little bird," said Reign.

"It does not sing, it screams," said the king, "the poor thing is in some trouble."

"Let it scream," said Reign, "just now we have more important affairs to think of than a little bird in a tree."

"The nearest duty first," said the king, "there is nothing more important just now," and he looked up into the tree.

"It is impossible to rescue it," said Reign, "it sits too high up."

"In the isle of Vifils I have learned to climb a tree, and I am not yet so old that I have forgotten it."

"But there are no branches down below on the trunk," urged the earl.

"Then you must lift me. I am only a small man, not heavy to raise."

"But if you fall and get killed, it would be an eternal shame to have it said that our king lost his life for the sake of a bird."

"Many have lost it for less," said the king, as he prepared to climb the tree. So the strong square shoulders of the earl helped to lift the slender, agile king up the trunk, and from there he climbed and ventured himself out on the uppermost branch. He came down safely with a little goldfinch in his hand. It had caught its little leg in a narrow crevice of the wood and could not fly away. "It shall be my adopted child," said the king, tenderly stroking the feathers, "and the playmate of little Agnar."

He took the bird home, and Vaulundur made a beautiful cage for it. "How childish the king is!" said one of his most faithful warriors, who disapproved of his giving any time or thought to so small a thing as a bird. "At the moment when war is at the door, he finds time to save a little bird, and takes care of it himself. Does he not carelessly run into his own misfortune?" "Poor Rhoud," said all the warriors, "he will surely fall a victim to the vengeance of the conspirators."

Meanwhile their desire for vengeance never slept. The death of Rhoud was decided upon. He had discovered the secret of the conspirators; he had their destiny in his hands, and he must soon die. They had secretly sworn his death; and by promises and threatening had bribed the two slaves that waited on the king's bed-chamber, promising them liberty and great wealth if they helped in the king's destruction. If they refused, their blood should wash the image of the goddess in the wood. The slaves knew too well the meaning of this threat, by the horrors they had already witnessed.

One day when the king was hunting with his men, an oaken plank was loosened in the ceiling of the king's bed-chamber over his head, and by some ingenious contrivance they had made it to keep in its place until some one could lower it down from the second storey with a rope and let it fall. The king could thus be crushed on his couch, and the whole be thought a terrible accident. People would say the ceiling was weak over his head and had fallen in the night.

The king returned at night late and weary, and went to bed. He soon was sound asleep and would probably never have risen again, had not the little bird by its screaming suddenly awakened him. He sat up in bed and, collecting his thoughts, perceived immediately that he had forgotten that day to give the little creature water and food, and at evening was so overcome by fatigue that he had not thought of it then. He sprang from his couch, saying, "Oh, thou poor little creature, did I save thy life only to let thee perish?" With these words he poured water into the little glass and put grain in the little box.

Just then the plank fell from the ceiling with tremendous noise, and striking the bed, crushed it flat to the floor. There was a great commotion in the

palace yard, the warriors awoke and seized their swords, the frightened servants rushed in with torches shaking in their trembling hands. "The king is killed! is killed!" they cried; "King Rhoud is crushed to pieces."

But there stood the king unhurt and smiling with the bird cage in his hand, and he cried out to them, "Do not fear, my friends. God has kept his hand over me."

When Earl Reign heard how everything had happened, how the plank had fallen and what had saved the king, he stood long speechless. Then fixing his tearful eyes on the king, he said: "I shall never again doubt a Divine Providence." Rhoud smiling answered, "Then you can see, Reign, one should not scorn little folks. Can a king save a bird? then the bird can also save the king!"

## THREE AT HOME.

A FEW days ago when walking in my parish I came upon a group of twenty boys dressed in the uniform of the Union Workhouse, about six miles off. The boys had a half-holiday, and were making their way towards our fine tidal river, in order to see the ships on the water and in the quay. After walking a little way with them I took them to a shop and gave each of them an orange. I bade them "Good-bye," but finding some of them in earnest conversation, asked whether any of them had not been supplied. One of the number then stepped up to me and said, "Please sir, there's three at home,"—the "home" being the "House." A supply having been given for the three at home, the boys left me.

Here, thought I, is a good lesson for old and young—never to be so engrossed in their own pleasures or pursuits as to forget those who are unable to do as they do,—always to remember that there are those whose lot in life is one of weariness, loneliness, and often of pain.

These little men spoke of Home—it was only the Union Workhouse, to be sure; but it was Home to them because it was there the family dwelt. I thought again. Should we not think more than we do of our position in that family which has God for its Father, Jesus Christ for its Elder Brother, and all men as brethren? If we did, we should have more loving hearts and do more loving deeds; we should love as brethren?

## GREETINGS.

THE two girls carried themselves well, which means that they walked straight and easily, without being so shy that they seemed made of wood, or holding their heads so high as to look haughty. But as the elder put her dainty foot on the stairs, the greeting that passed between them was "Hallo, Sid!" from her, and "Hallo, Tude!" from her friend. It was just what two lounging young men might have said, or two stable boys, for that matter. It would have been out of the way from them, but it sounded odd from a pair of well-bred girls. There was nothing else coarse or fast in their manner.

It is a trifle, but you might as well leave off going to school and learning manners at once, if you despise trifles. They make all the difference between nice things and common ones. You ought to know better, and you do know enough to prefer sweet, lively, gentle people to those who are rough and careless. Girls fall into the free and easy ways of their brothers because they are easy; and one habit leads to another, till it is no longer sweet and quiet company we find in them, but the rapid ways and short speech of young gentlemen in flounces. The ways of boys are pleasant enough in their place; but there was meant to be a difference between them and girls, for the sake of giving us a variety, I suppose. And if girls try to be like boys, where shall we get our pleasant society? You can't sweeten with allspice and cloves.

Of course, when you meet a friend you see every day, you don't want to say, "How do you do?" as formally as to a person you see less often; but wouldn't it sound just as pleasant to pass with a "Well Sidney," and "Well, Gertie," as to "Hallo" like teamsters? If you want to be a little more precise, "Good morning" has a kindly sound when you think that it means one is wishing good to you that day. Is it a little prayer of good will for everybody we say it to, and each one needs it in this trying world. We don't need to ask people whom we see often "How do you do?" because we know pretty well without asking; but when friends have been away from us awhile it sounds indifferent to throw them a good morning, without caring to ask if they are better or worse in feelings or body since they left us. "How do you do?" doesn't mean to ask merely if one is sick or in health; but it wishes to know if all is well with him. All the forms of politeness have the friendliest meaning; and if we can only feel all that they express, we shall find ourselves the politest people in the world without any trouble.

GOD SEES ME.

God sees me every day. When I work and when I play. When I read and when I talk. When I run and when I walk. When I eat and when I drink. When I only sit and think. When I laugh and when I cry. God is ever watching nigh.

When I'm quiet, when I'm rude. When I'm naughty, when I'm good. When I'm happy, when I'm sad. When I'm sorry, when I'm glad. When I pluck the scented rose. Which in the next garden grows. When I crush the tiny fly. God is watching from the sky.

When the sun gives heat and light. When the stars are twinkling bright. When the moon shines on my bed. God still watches o'er my head; Night or day, at church or fair. God is ever, ever near. Kindly guiding, lest I stray. Pointing to the happy way.

SENTINEL DICK.

A GENTLEMAN was crossing the English Channel from France to England, in the wonderful vessel the "Calais Douvers," which is like two steamers joined together side by side.

He had a little dog with him, which attracted much attention from the passengers on account of the quaint air of authority which he assumed while he kept guard over his master's luggage. Not once during the whole sixty-five minutes the voyage lasted, did he move from his place.

"That is a faithful little fellow," said a passenger to his master. "He seems to have no fear of loosing you."

"Oh, no!" was the reply. "I can trust Dick with my belongings anywhere; he is a thoroughly staunch sentinel. I was at Dijou lately, and, by some mistake got into the wrong waiting-room, where the passengers were locked out from the train, according to the custom on the French railways. Dick and my luggage remained on the platform, and although more than a dozen porters in their blue blouses went to carry off my "baggage" not one succeeded, and at length the officials had to seek the owner of the portmanteau and hat-box among the waiting passengers. My appearance was Dick's warrant that all was right, and he allowed them to march away with the luggage without a single growl."

"Patience, fidelity, and intelligence, all combined in one," replied the first speaker. "Rare qualities, all of them, in which we ourselves are, alas! too often found to be wanting."

BUSINESS DEPARTMENT.

OAK HALL, situated opposite the Cathedral, in Toronto, is perhaps the most extensive ready-made clothing establishment in Canada. The extremely elegant picture of the Hall itself, as may be seen in our advertising columns, conveys, without even any inspection of the original building itself, no faint idea of the outward and inward capacity of the premises themselves. The stranger could not pass No. 115 to 121 King Street East without having his eye arrested by the superior "hall" and the exterior "all" which attracts the eye; and as at each door he is courteously invited to enter and witness the extraordinary display there, his wonder becomes momentous. Hundreds of thousands of ready made garments of the very neatest "fits" attract the gaze, all ready to adorn the giant or the child at a moment's notice. Indeed so capacious are the arrangements, that 20,000 people, the manager says, could enter at one door and come out re-clothed cap a pieds at another,

with the clothes made at Oak Hall, and that without any previous notice whatever! The entrance or grand hall is about 75 feet wide by 200 feet long, having the office in the far centre. In this great room runs many counters, groaning under their loads of ready made goods, all for summer purposes; while ascending an elegant staircase near the office there is the trying-on room, with other apartments displaying the lustrous and serges so comforting in their look of lightness for the coming broiling times. Contemporaneous chambers show the work going on in overalls and overcoats, and other articles alluded to. Over 600 hands are employed at this establishment, duck overalls requiring the bulk of the industry; but where some 100 hands are turning out over 1000 dozen shirts every week or so, it is hard to determine where the labour pinches most where all are so labourious. We have not time to publish with minute accuracy one tithe of the whole we saw at Oak Hall; but we must not forget to say that Mr. Rutherford, the manager, along with one and all of his staff, will receive visitors and enquirers with a courtesy unexcelled in this or any other city. Please read the advertisement.

THE ONTARIO GLASS BURIAL CASE CO. OF RIDGETOWN, ONTARIO, have sent us a very pretty advertisement, showing pictorially, and actually, their Metallic and Glass Burial case. The merits of their celebrated Askins' Patent are simply and beautifully set forth, leaving us nothing but to wish the Company a continued success in a business so calculated to dissipate the mourners' grief at times when all must grieve.

Amongst the battle of SEWING MACHINES it is much harder for the scribe, than it is for those who use them, to determine which is the best where so many are so good. The DOMESTIC SEWING MACHINES, of which Mr. A. W. Brain, 7 Adelaide street East, Toronto, is the sole agent, are very highly spoken of; and as he is a practical machinist, and warrants these machines for five years, ladies must be hard to please indeed, if they cannot find all they want at this establishment.

BIRTHS, MARRIAGES and DEATHS. Not exceeding Four lines, Twenty-five Cents.

Marriage.

REA-HOUSTON.—At the residence of the bride's mother, Ramsay, by the Rev. G. W. G. Grout, M.A., Incumbent of Carleton Place, assisted by the Rev. K. L. M. Houston, B.A., missionary at Lansdowne Front, brother of the bride, JOHN REA, Esq., to JANE, daughter of the late Wm. Houston, Esq., all of Ramsay.

Death.

CARROLL.—Entered into rest on Sunday, the 12th of June, 1881, the Rev. J. CARROLL, Incumbent of Christ Church, Gananoque, and Rural Dean of Lees.

PRODUCE MARKET.

TORONTO, June 21, 1881.

Table with columns for commodity names and prices. Includes items like Wheat, Do. Spring, Barley, Oats, Peas, Rye, Flour, Beef, Veal, Mutton, Hogs, Onions, Cabbage, Carrots, Spinach, Turnips, Potatoes, Apples, Chickens, Fowls, Butter, Eggs, Wool, Hay, Straw.

BOOTS & SHOES

Be sure and go to H. & C. BLACHFORD 87 & 89 KING EAST.

They have the Largest & Best Assortment TORONTO

M. NOLAN, 523 QUEEN ST. WEST, (Opposite Lumly Street, Toronto. Funerals supplied in First-Class style, at the Lowest Rates. The best Heuruses in Toronto. Telephone communication with all parts of the city.)

G. L. GARDEN, 373 King St. West, Toronto. Dealer in General - GROCERIES AND PROVISIONS, BOTTLED ALES, WINES, AND LIQUORS.

THE CYCLOPEDIA WAR.

The month of July, 1881, witnesses the completion of the largest and most important literary work this country and the century have seen. It is the Library of Universal Knowledge, large type edition, in 15 large octavo volumes, containing 10 per cent. more matter than Appleton's Cyclopædia, at less than one-fifth its cost, and 20 per cent. more than Johnson's Cyclopædia, at a little more than one-fourth its cost.

Chambers's Encyclopædia, which forms the basis of the Library of Universal Knowledge (the last London edition of 1850 being reprinted verbatim as a portion of its contents), is the labourious product of the ripest British and European scholarship. It has developed through a century of Cyclopædia making; its various editions having been many times revised, in successive years, till it has come to be universally recognized, by those competent to judge, as standing at the very front of great aggregations of knowledge, and better adapted than any other Cyclopædia for popular use. It contains such full and important information as the ordinary reader, or the careful student, is likely to seek, upon about 25,000 subjects in every department of human knowledge. Chambers's Encyclopædia, however, is a foreign production, edited and published for a foreign market, and could not be expected to give as much prominence to American topics as American readers might desire. To supply these and other deficiencies a large corps of American editors and writers have added important articles upon about 15,000 topics, covering the entire field of human knowledge, bringing the whole number of titles under one alphabetical arrangement to about 40,000. Thus the work is thoroughly Americanized, and the Library of Universal Knowledge becomes at once the latest and most complete Encyclopædia in the field, at a mere fraction of the cost of any similar work which has preceded it.

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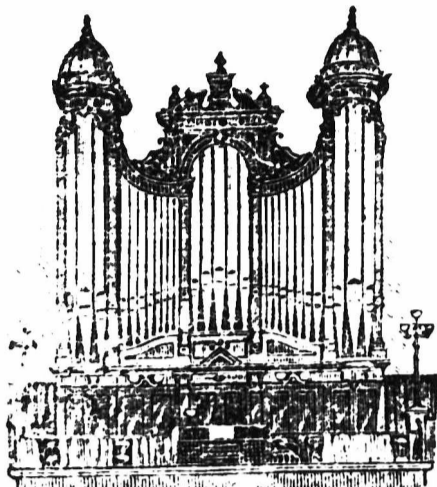
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