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Vol. 7.]

TORONTO, CANADA, THURSDAY, APRIL 28, 1881.

[No. 17.]

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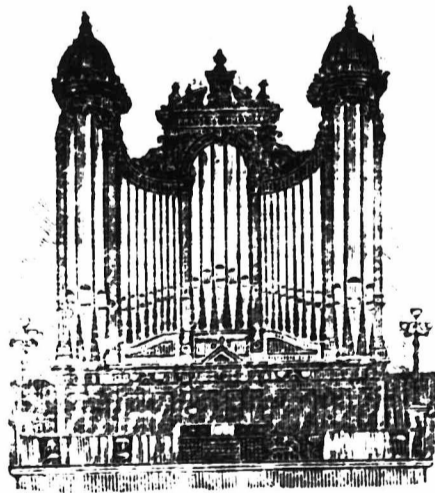
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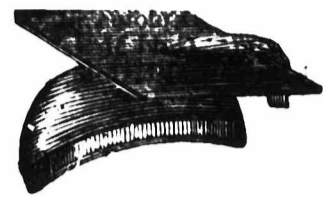
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And everywhere that Mary went
That ORALINE had to go.
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LESSONS for SUNDAYS and HOLY-DAYS.

- MAY 1. SECOND SUNDAY AFTER EASTER: St. Philip and St. James, Acts 13, and Mark 16:7.
- Morning: Num. 26, Job 17, St. John 1, v. 13, or Isaiah 55.
- Evening: Num. 20, v. 11 to 21, v. 10, Col. 3, v. 13, or Num. 21, v. 10, Zech. 4.
- MAY 8. THIRD SUNDAY AFTER EASTER: St. Luke 24, v. 13.
- Morning: Numbers 22, or 24, 1 Thessalonians 5.
- Evening: Numbers 23, or 24, 1 Thessalonians 5.
- MAY 15. FOURTH SUNDAY AFTER EASTER: St. John 4, v. 31.
- Morning: Deuteronomy 1, to v. 28, St. John 4, v. 31.
- Evening: Deut. 4, v. 23 to 4, or 5, 1 Timothy 4.
- MAY 22. FIFTH SUNDAY AFTER EASTER: St. John 7, v. 25.
- Morning: Deuteronomy 6, St. John 7, v. 25.
- Evening: Deuteronomy 9, or 10, Titus 1.
- MAY 29. THE ASCENSION DAY: St. Luke 24, v. 41.
- Morning: Daniel 7, v. 9 to 12, St. Luke 24, v. 41.
- Proper Psalms: 8, 15, 21, Athanasian Creed.
- Evening: 2 Kings 2, to v. 16, Hebrews 4.
- Proper Psalms: 24, 47, 108.
- MAY 30. SUNDAY AFTER ASCENSION: St. John 11, v. 17 to 47.
- Morning: Deuteronomy 30, St. John 11, v. 17 to 47.
- Evening: Deut. 34, or Joshua 1, Heb. 4, v. 14 & 5.

THURSDAY, APRIL 28, 1881.

The Bishop of Manchester will preach the opening sermon in St. Nicholas' church, at the Newcastle Church Congress, on the invitation of the President, the Bishop of Durham.

The centenary of George Stephenson is to be commemorated in England. He was born in June 1781, and on June 9, 1881, a festival will be held in the Crystal Palace in aid of the fund to be raised to build and support a new wing of the Railways' Servants' Orphanage at Derby.

The Bishop of Bedford (rector of St. Andrew, Undershaft) has accepted the post of honorary chaplain to the City of London branch of the Church Defence Institution, of which the Right Hon. J. G. Hubbard, M.P., is the president. Alderman Hanson, M.A., has also become one of the vice-presidents, which now include several of the aldermen and members of Parliament connected with the city.

It appears that two hundred years ago in passing judgment on two persons in Ireland who were convicted of crime, Chief Justice Keatinge said: "It has come to this pass that a man that loses the better part of his substance chooses rather to let that and what he has besides go, than come and give evidence. And why? Because he is certain to have his house burnt and his throat cut if he appears against them!" So that the present state of Ireland is not so very new in the history of that country. The Empress of Austria has, however, taken Thomastown Castle, between Cashel and Tipperary, the late residence of the Comte de Jarnac, as a hunting lodge for next year.

The Archbishop of Canterbury is spending some weeks on the Continent.

The King of Ashanti has the utmost contempt for the British army and navy, all put together, but when he heard that the Government had decided to lay down a telegraph, for the purpose of more speedy communication, he was filled with alarm, and abandoned his intention of invading the British dominions. We learn from more recent advices that the king is dead.

The Archbishop of Canterbury has conferred the degree of D.D. on the Ven. John Henry Gray, of Christ's College, Cambridge, formerly Archdeacon of Hong Kong, in recognition of his valuable services during twenty-eight years residence in China, and of his contributions to literature by the publication of various works concerning China, its people and government.

The Census of 1881 was taken in England on the 4th instant. Although the ninth decennial census, it appears performed that according to the London Times, whole streets in London were entirely neglected by the census officers. And yet we are called upon to draw the most important inferences, both in England and in Canada, from such miserably imperfect statistics. Verily, it is as much a fact as ever that "there are no figures more fallacious than arithmetical figures."

The sole chaplaincy of St. Saviour's, Southwark, is now vacant by the death of Mr. Benson. There are several candidates for the appointment, which is filled up by vote of the ratepayers. Committees have been formed in the interest of each; and the machinery of canvassing, issuing circulars, posting placards, and discussing the merits of candidates has assimilated the condition of the parish to that which it presented during the contested election for the Parliamentary representation of the borough.

The chairman of the Commission of the Foreign relations of the Church in the United States is the Bishop of Connecticut, and among his colleagues are the Bishops of Pennsylvania and Western New York, long identified with the old Committee on Italian Reform; the Bishop of Florida, connected with the Russo-Greek committee; the Bishop of Long Island; and the Bishop of Albany, the champion of Pere Hyacinthe. Among the presbyters of the commission, the Rev. Dr. Hale, long equally identified with United States interest in the Russo-Greek churches and with the "Old Catholic" movement, holds a prominent place as corrector and secretary.

At a meeting held on behalf of a new church at Hove, Archdeacon Hannah stated that in his archdeaconry, that of Lewes, which includes one or two towns, but is mostly made up of an agricultural population, the sum of £96,000 has been spent on church building, decorations, and endowments. Some of our Canadian croakers, who talk about the decline of the Anglican branch of the Church Catholic should take note of facts like this, which are to be met with almost every day.

At the recent earthquake in Chio, in the Grecian Archipelago, eight thousand people were killed and seven thousand more were injured.

At the last General Convention of the Church in the United States, the joint committee on ecclesiastical relations was recognized as a joint commission. The suggestion of such an agency to have a comprehensive charge of all the various external ecclesiastical relations of the Church—combining thus, under one organization, the services of all those bishops, presbyters, and laymen, who by wisdom and learning, or by special familiarity with any given branch of ecclesiastical study, are exceptionally fitted to deal with such interests, was received with little favour when made twelve years ago. It was, however, adopted in effect, though under a modified form, in 1874; and now the Church in the United States fully and formally accepts its place among the Churches of Christendom, and addresses itself to the fulfilment of the Catholic responsibilities of such relations.

THE SECOND SUNDAY AFTER EASTER.

THE results of the Resurrection are so manifold and so important that the Church finds it difficult to bring a title of them forward in the interval between Easter-tide and the festival of the Ascension. Christ is the Shepherd of the flock; He is the Chief Pastor, the High Priest of the New Dispensation; He is the Saviour abiding with us for ever. And these are some of the results of the Resurrection.

It was a consequence of our Lord's Resurrection that He should acquire a just dominion over us. "To this end, Christ both died, and rose, and revived, that he might be Lord both of the dead and living." By His obedience unto death, He acquired a right to that dominion, as a worthy recompense for His labours and His sufferings. By the shedding of His own most precious Blood He purchased us to be His subjects and servants. But from His Resurrection He began to possess that reward, and enter upon His purchased inheritance. His resurrection was the first step of His advancement to that royal dignity; that preeminence over all flesh, to which, in reference to His sufferings, God the Father did exalt Him. As King and Ruler of His people therefore after His resurrection, He gave the commission to His Apostle to feed His sheep and His lambs. And it was after His resurrection that He said to the eleven, "All power is given unto Me in heaven and in earth, Go ye then and disciple all nations, baptizing them into the name of the Father, and of the Son, and of the Holy Ghost." He speaks of power and authority conferred on Himself as the Man Christ Jesus, after His resurrection; and in virtue of His power so received, He commissions them. They were made delegates under Him, with respect to the power and authority He had then received. "All power is given unto Me in heaven and in earth. Go ye therefore and teach all nations;" their commission to disciple, to bring the nations into the Christian organization by baptizing them was in virtue of the same power and by it. He promises them that He would be with them always even unto the end of the world.

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It is in consequence of this power and authority committed to the Son of Man, and in virtue of His delegation of the functions of the ministry to His Apostles to the end of the world, that the Church possesses her vitality and power, and shall continue to do so till time shall be no more.

THE UNITED STATES CHURCH IN ITS
MISSION CHARACTER.

THE Church of the United States has been accustomed to date its missionary life from the General Convention in 1835, when the Church was formally declared, in so many words, to be itself a missionary society; and when the Right Rev. Jackson Kemper was sent off to be the first missionary bishop for the undefined "North-west." The last Convention was marked, in the estimation of all, as having shown more than ever before, an extraordinary missionary zeal and prompt determination to meet the Church's missionary responsibilities in the manliest way. The Church became what it was declared to be forty five years before—a Missionary Society. The Bishop of Nebraska called for the division of all compound missionary jurisdictions, and a separate bishop for each distinct territory which was not already so provided. The House of Deputies made his plea their own. The bishops did not feel it safe to go forward quite so rapidly. But they did separate Montana from Utah, and the territory of Washington from that of Oregon. The Convention appointed three new bishops for these two new jurisdictions, as well as for that of New Mexico. Provision was also made for raising during the following three years, a large missionary bishop endowment fund, which would enable the Church in 1883, both to put four more new bishops into this field, and to provide permanently for the support of her whole Missionary Episcopate. And with this a most important step was made in the mode of supporting the missionary operations of the Church at large.

The mode by which the missionary resources of the Church have heretofore been obtained has been by a system of appeals to congregations and individuals. Missionary bishops and others have heretofore been obliged to leave their work and go round the Church, from congregation to congregation, wherever rectors would welcome them, tell their story, and get a collection; and also by making personal application to rich Churchmen. This necessity of Church begging has been felt, as at best, a hard necessity, and an unnecessary humiliation to lay upon the bishops and missionaries, and also to be losing its effectiveness, as all appeals to sentiment must in course of time. Many incumbents have endeavoured to take this duty on themselves to make these appeals and to do this begging for them; and the missionary committees have of late sought to educate the Church about her own missionary work, by the large publication and the extensive distribution of leaflets of information. But with all this, the missionary resources were both unreliable and inadequate.

Accordingly, a proposition was made by Bishop Neely, of Maine, that instead of this mode, the Church should hereafter rely upon the systematic offerings and contributions of her friends given regularly, on principle. A scheme was clearly and fully set forth before the whole Convention, sitting as a Board of Missions, by the bishop; it was adopted with substantial unanimity, and with great earnestness; and at once a subscription list was made out and sent down to the Church with an annual subscription of \$3,000 by the bishops themselves from

their own private resources. It is felt by the Church in the United States that there is in this movement a good promise of a new era in missionary efficiency; and the application of the true financial principles of the Church to one department of her needs, will, it is expected, make it more easy to apply it before long to all of them.

The principle has been partially tried in Canada; and its apparent want of success is probably due to the lack of a more extended and a more persevering effort for its general application.

CHURCH THOUGHTS BY A LAYMAN.

No. 31.

THE SECTS AND EASTER.

THE chasm between the Catholic Church and the sects varies in breadth. Their borders at times run so close that the ground is indeed common, but the gap suddenly opens like a mountain gorge, defying any bridging by skill, or passage by foot of man. At no point is this rent wider than at the gulf which parts the Church at Easter from those who spurn to share the Disciples' delight who were glad when they saw their risen Lord.

The Catholic Church at this season realizes in the Easter Eucharist such a Communion of Saints as the sects seek after by expedients which temporality cloak their fragmentary disunion, expedients which although worldly-wise are a vain mockery of the Divine order. From East to West a thrill of sympathetic joy vibrates the Church. Every altar blossoms with floral beauty, every voice greets the Lord of Easter with loving salutations, from Greenland's icy mountains to India's coral strand the chorus "Alleluia, He is risen," rings up through the vault of heaven rejoicing the heart of Jesus with the welcome sign of the oneness which subsists amid all their diversities amongst those who realize in His Headship an eternal bond of union with Him and with each other, and who therefore rejoice in the memory of His Resurrection. To these the path of Easter-tide leads up to the Mount of Transfiguration where they behold their glorified Lord, and hold converse with those who in the Heavenly City recall the transport of the morn when they were bidden to seek Him elsewhere than in the tomb. The theory of the sects implies that Jesus and the disciples have forgotten that transcendent hour when He burst the bonds and triumphed over death and the grave.

The theory of the sects is that while it was well for the early Church to keep the lamp of Easter trimmed as a symbol of their bright remembrance of the Resurrection, now-a-days such fervour of personal devotion, interferes too much with nobler pursuits, with business occupations and the like, or that to recognize such a link with the past is unworthy of a Church newly made on modern principles. Whatever be the motive, the chief sects have cut themselves adrift from traditionary observances so hallowed, so beautiful, so touching, so consoling, and are using these sacred hours for merest vanity, for money making, nay, even for ostentatious contempt of the season consecrated by Jesus and honoured in all time by His Church. Mark the result in the chief disdainer of Easter, the Presbyterian body. They scorn the memory of Calvary and care not to look where their Lord lay; but men must have memorial days, so these Christians who have no sacred ones make their annual Festival in honour of a libidinous poet. In this seems to us the hopelessness of re-united Christendom until He comes before Whom the

idols of sectarianism will fall. Doctrinally the points of contact between the Church and the sects are more numerous than the points of divergence, but the *spirit* of the Church and the *spirit* of the sects are irreconcilable.

The observance or nonobservance of Easter is not a question between Protestantism and Romanism, for no body of those who name the Name of Christ are more utterly anti-Romanist, none have suffered more as Protestants, than the Moravians, yet Easter morn with them is celebrated by an outburst of instrumental and vocal music which if attempted by us would raise a riot of fanaticism. The question has a much deeper significance, a far more impressive cautionary lesson, one which goes to the very root of every schism. If we trace up any given separatist society we shall find that it has taken hue, colour, shape, and life from some one individual.

However royal the gifts, or saintly the soul of the founder of a Christian society, his powers and piety were narrowed by his personal character. No man sums up in himself the varied forces of humanity. To no mere man has ever yet been given all the graces, all the capacities, all the desires, all the yearnings, all the sympathies, all the tastes, all the spiritual faculties which it is the function of the Church to implant, to develop, to fulfil, to satisfy, to cherish, to sanctify, to direct and consecrate to and for Christ.

The garden of Jesus is not a glazed conservatory; the violet of the wayside, the floral gem which blooms high under Alpine snow, the palm of the tropics and the cedars of Libanus are alike the objects of his husbandry, equally sunned by His smile, or watered by His showers of grace. The Catholic Church to be truly worthy so sublime a name must be able to point to souls nurtured as lowly as the hedge-row lily, as aspiring, as hardy, as the daisy which gleams on Alpine altitudes, as stately as the magnificent palm which need a tropical sun to bring out their beauty, as vast as the forest giants which clothe with majesty the hills of Libanus or shade the valley of Yosemite. The Church of God is not bound within isothermal lines; the God of grace is the God of nature; infinite as are the forms of creative beauty, His divine touch shines on them all; so infinite too are the souls of His people, but the Cross stamps them all as His Whose Love is wider than nature, but not wider than human needs. To found a Church for mankind was a task which no man nor meif could accomplish, to do this work called God from His Throne. He Who established the Catholic Church was the only Catholic Man this universe has known. In Jesus was not alone the fulness of the Godhead, but the fulness of manhood. His nature had no idiosyncracies, no specialties, no defects here nor overflow there. Jesus was not merely a man, He was Humanity. For any man to found a Church equal to the needs of our race were a task as easy as to redeem mankind. He who gave redemption gave also Headship to the Church, for He alone had power.

Would that the Sects would reflect on the terrible dishonour they do to their Redeemer by assuming to do again one of the greatest of His works, the work of founding His Church and making it a fountain of living waters for all the souls of men. It is this parodying, mocking the Saviour which constitutes the deep guilt of schism. The men who build up the sectarian societies by their deeds testify that Jesus failed to build a church equal to their needs; a blasphemous thought, yet the thought is the foundation stone, the tap root of all the so-called modern churches.

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How natural then for those in the Church which is the body of Christ to rejoice, to make high Festival at Easter! The poet says, "I do but sing because I must," as the bird trills these spring mornings, as the sap rises to meet the sun, as the grass blade shoots up, as the buds form and blossom into flower, so natural is it for the Church of Jesus to greet the Easter dawn with "Alleluia! He is risen." To us the centuries between the rending of the tomb and now, exist not. So vividly realized is the fact that not the Master only but our beloved dead are "risen indeed," that we sing because we must from grateful fulness of heart.

Those who rejoice not with us have upon their chilled souls the icy grip of a dead man's hand, the hand of one whose "blood was very snow-broth" when alive, the hand of the man who thought to do better than Jesus was stained with the blood of his fellow man; for Calvin thought to do better as a Church founder, than Jesus and the Apostles, and burnt Servetus to show us how fit he was for the task. His clammy grip chills and straitens that Church which above all others casts contempt on all sacred memorial seasons. Other sects are held bound to their founder's corpse, and show no slight signs of sharing his corruption, for them there is no Easter; *dead sects have no resurrection morn.* Men have narrowed their souls by running them like molten lead into the hard bullet-mould of a sect. Cribb'd, cabin'd, and confined, their spirits spread not in the sun and air of God's garden, but grow stunted and mean, where no richness of earth is. They share his prejudices and vanity who founded their society. They share too in his guilt who blasphemously prefer a man-made to that Catholic and Apostolic Church whose Easter songs are ringing in joyous peals "ALLELUIA, HE IS RISEN!"

"THE CHURCH."

AS SEEN BY A CONGREGATIONAL MINISTER.

The following is the substance of a lecture delivered by Thomas K. Beecher, Congregational minister of Elmira, New York:

"Let another man praise thee, not thine own mouth; a stranger and not thine own lips." Prov. xxvii. 2.

I invite you this evening, to view the beauty, the uses and the truth that belong to those Christians among us who are popularly called Episcopalians. The Episcopal Church in America is in fact a continuation of the Church of England. As gardeners lay down a branch of a vine and stake it fast and cover it till it takes root, and then cut it off and leave it to grow by its own roots, so the Episcopal Church in this land was a branch of the Church of England, which was laid down and rooted, and by our revolutionary war cut off to grow ever since with roots of its own. The Church in America differs from the Church of England in those matters, chiefly, that must needs have been changed because these States ceased to be colonies and became a nation with differing political constitution. Instead of king, the churchman in America says president; for parliament, congress. He needs a prayer quite new for his legislature and governor, for in England there were none such. But he drops all mention of the gunpowder plot, the martyrdom of Charles I., the accession and happy reign of our sovereign lady, Queen Victoria, and all other strictly English events.

Of all Protestant churches, the Episcopal best deserves the name Reformed. She preserves so many of the usages and excellencies of the Roman Church, and so few of her errors, that it is quite easy to perceive that she is a reformed church. All other Protestant churches seem revolutionary rather than reformed. The Reformation in England was more than two hundred years long. There were no volcanic convulsions; no one brilliant fourth of July day in which the great reform was proclaimed. Nor was the Reformation purely and disinterestedly religious. When the Pope (Urban V., 1365), demanded large sums of money in payment of tribute long in arrears, Parliament gave willing ear to the reformer Wickliffe,

who denied the authority of Rome, and so excused the action from paying its debt. Afterwards, 1530, this same great man finished a translation of the Latin Bible into English. He wrote tracts for the people. He revived preaching to the people. His disciples went diligently up and down the land, teaching and preaching the truth and the authority of the Holy Scriptures. Thus, one hundred and fifty years before Luther was heard of as a revolutionary reformer (1518), the leaven of Bible-reading and private thinking was at work among the English people. The followers of Wickliffe, known in history as Lollards, have furnished thousands of names to the bishops' list of heretics, elsewhere known as the noble army of martyrs.

During the reign of Henry VIII (1534), the Church in England was declared independent of Rome. This was perhaps the crisis of the English reformation. King Henry was a man not unlike famous King David, in his love of women, his tempestuous piety and intermittent conscientiousness. He was a many-sided, large-patterned man; a riddle to all small-eyed writers of history. This curious king, having married his brother's widow, by special permission of the Church, by and by applied to that same Church to declare the marriage unlawful; and when the Bishop of Rome would not grant this required divorce, Henry, the headstrong and hearty, declared it himself, married again, laughed at his own excommunication, caused himself to be proclaimed supreme head of the Church of England, and to prove that in all these steps he was quite right, he cut off any man's head who should dispute or deny the same. *e. g.* Sir Thomas More (1534).

Thus, then, we come to a Church independent of Rome, but not yet reformed. The Bible was in many churches; yet men, not a few, were slain for reading it and talking of it. Among these, Wm. Tyndale deserves our mention; for he translated the New Testament into felicitous English, and published much wisdom, in consequence of which he was duly strangled and burnt. The king multiplied Bibles, but cut off Bible readers. After Henry and his stormy ways, came pious and gentle Edward VI. to the throne, and at once the flower of reform began to blossom, and the Church to show the features that she wears to-day. The English Bible was read by lessons at Morning and Evening Service as now. The liturgy was translated and said in English.

both the Bread and Wine were given to the common people at the Sacrament. And other reforms and purifyings were set afoot.

Edward's reign was a short one (1547-53); long enough to introduce these changes, yet short enough to keep the Protestants from getting too much headway. After him came the pious but gloomy and unhappy queen Mary, who strove to bring the realm of England back to Rome. She caused persuasive fires to be kindled for the good of dissenting souls. She did what she could; but she could not undo the Reformation. Parliament and the people were too much for her. But her opposition kept the reformers from running into extravagance and cruelty. After Mary came Elizabeth, who caused Roman Catholics at one extreme and puritans at the other to feel her scorn, and suffer fines, imprisonment and death. Then came James I. of England, by whose order our present Bible was prepared and printed and authorized. And thus from reign to reign the Church of England came down acquiring little by little her present shape, and laying off the corruption and unreason of the Roman Church, as then existing and administered in that rude age. The Prayer Book may be called substantially complete as we now have it, in the seventeenth century (1661). Thus this reformed Church of England filled up nearly three hundred years in her work of purifying and simplifying. And of all Protestant churches, therefore, she best deserves the name Reformed.

In this country, the first parish of this Church was probably that in Jamestown, Va., 1606-8. Down to the revolutionary war, the Church in this land was under the care of the bishop of London. Shortly after the revolution an application was made to Parliament to allow an American bishop to be consecrated. But the Puritans and Presbyterians opposed the proposition, and so Mr. Seabury, the candidate, had to take consecration at the hands of certain Scotch bishops. But at last, in 1787, Parliament allowed the Archbishop of Canterbury to consecrate three bishops for New York, Pennsylvania and Virginia respectively. Since then the holy unction has not been allowed to fail. With pious care it has been propagated. And the Episcopal Church in these United States stands to-day as truly and regularly in the line of apostolic succession, as the Church of England herself.

After this mere outline of her history, it remains that I note some of her excellent uses and beauties. 1st. The Episcopal Church offers for our use the most venerable liturgy in the English tongue. The devotional treasures of the Roman Catholic Church are embalmed and buried in Latin. But in English there are no lessons, gospels, psalms, collects, confessions,

thanksgivings, prayers—in one word, no religious form-book that can stand a moment in comparison with the Prayer Book of the Episcopal Church in the two-fold quality of richness and age. The proper name, because truly descriptive, for this Church, would be Church of the Prayer Book. As is the way with all other churches, so here; the Church champions and leaders have many wise things to say about the Church and her prerogative. But the pious multitude that frequent her courts are drawn thither mostly by love of the prayers and praises, the litanies and lessons of the Prayer Book. And brethren of every name, I entreat you that you rarely hear in any church a prayer spoken in English, that is not indebted to the Prayer Book for some of its choicest periods. And further, I doubt whether life has in store for any of you an uplift so high, or downfall so deep, but that you can find company for your soul and fitting words for your lips among the treasures of this Book of Common Prayer.

In the hour of our tribulation, in the time of our prosperity, in the hour of death, and on the day of Judgment; Good Lord deliver us.

As a consequence of the Prayer Book and its use, I note: 2nd. The Episcopal Church preserves a very high grade of dignity, decency, propriety and permanence in all her public offices. In nearly every newspaper you may read some funny story based upon the ignorance or eccentricity or blasphemous familiarity of some extemporising prayer-maker. All of you here present have been at some time shocked or bored by public devotional performances. Nothing of this sort ever occurs in the Episcopal Church. All things are done and spoken decently and in order. And so, too, of permanence and its accumulating worth of holy association—no transient observer can adequately value this treasure of a birth-right churchman. To be using to-day the self-same words that have through the centuries declared the faith or made known the prayer of that mighty multitude, who, being now delivered from the burden of the flesh, are in joy and felicity. To be baptized in early infancy, and never to know a time when we were not recognized and welcomed among the millions who have entered by the same door. To be confirmed in due time, in a faith that has sustained a noble army of confessors, approving its worth through persecutions and prosperities, a strength to the tried, and a chastening to the worldly-minded. To be married by an authority before which kings and peasants bow alike, asking benediction upon the covenant that, without respect of persons, binds by the same words of duty, the highest and the lowest. To bring our new-born children as we were brought, to begin where we began, and to grow up to fill our places. To die in the faith, and almost hear the gospel words soon to be spoken over one's own grave, as over the thousand times ten thousand of them who have slept in Jesus. In short, to be a devout and consistent churchman, brings a man through aisles fragrant with holy association, and accompanied by a long procession of the good, chanting as they march a unison of piety and hope, until they come to the holy place where shining saints sing the new song of the redeemed—and they sing with them.

Another excellence I note: 3rd. The Episcopal Church furnishes (to all who need such comfort) the assurance of an organic and unbroken unity and succession, from Jesus Christ through the Apostles, by a line of authentic bishops down to bishop Huntington of this diocese. King Henry VIII and queen Elizabeth, with their proclamations and parliaments, are so conspicuous and fill so much space in the merely political history of the English Church, that many able writers deny that the river of apostolic succession so dammed by them, could ever get around the dam and flow along again pure and uncontaminated. I cannot decide this question absolutely. What I say is this: The apostolic succession in the Episcopal Church can be traced back so many hundred years into the dim past, that it is no shame to any man to say, "I believe it to extend back to Peter, Paul and John;" and he who verily believes that the ordaining or confirming hand of the bishop of this diocese is electric with the spiritual life that proceeds from Jesus of Galilee, will find it a hand of virtue and worth. He who doubts it will find it a hand of form and ceremony. And so without stopping to decide the question whether our bishop is really a successor of Paul or John, I say that the Episcopal Church affords so much evidence that she has in her episcopate the true succession, that it is no shame to any common man to believe her. And if he BELIEVES in his bishop he will get from him all the benefit that can come from bishops. Brethren, many needy souls are not able to lay hold upon God one by one. They cannot appropriate a gospel promise to themselves. Like Job of old, they say: *If I had called and he had answered me, yet would I not believe that he had heardkened unto my voice.* viii. 16. Such extreme and exemplary humility asks for and needs a Church ark, and the humble place and privilege of a private passenger. The ark of God that shall outride the deluge! The Church of Christ, in which is found

Diocesan Intelligence.

ONTARIO.

From Our Own Correspondents.

Canon Bedford Jones has been appointed to the Archdeaconry of Kingston and the Rectory of Kempville. We shall give further particulars next week.

TORONTO.

Lord Bishop the Bishop left for England on Friday last. Rural Dean Bobdy will be the Bishop's Commissary in his absence.

The meeting of the Diocesan Synod has been postponed to the 6th of September.

St. John's. The anniversary service in connection with St. George's Society took place on Sunday afternoon last. The sermon was preached by the Rev. J. P. Lewis, M.A., rector of Grace church. The members of the society met at their rooms in Lousia Street, and in a body of more than three hundred proceeded to the church. The centre pews were allotted to them. Mr. Lewis preached from 1 St. John iii. 17. The preacher said that on a thoughtful study of the text several important questions would arise in the mind. What is the meaning and full scope of the word "brother" as it occurs throughout the Scriptures? Whom are we to regard as our brethren? What is the nature of our obligations to them, and when, where, and how are we to meet those obligations? Throughout the Holy Scripture the word brother is given the widest and most comprehensive meaning, embracing the whole human family, rich and poor, bond and free. There is not one word which would indicate that all had not descended from one original parent, thereby teaching the common origin and universal brotherhood of men. The fact that this great truth has been questioned is no evidence of its being doubtful, for all the truths which are the foundation of Christianity have been more or less assailed. The text recognizes this common brotherhood, and the duty of each to care for our brother and do all we can to promote his happiness and well-being. But there is a brotherhood in a higher sense which is also found in the text—those who have been born of water and of the Spirit, who follow God as dear children, and are acknowledged by Christ as brothers. He congratulated the society on its progress and labours during the past year. He exhorted them to be true to their brother man. If they continued faithful to their heavenly Father will smile upon them, and their elder Brother in heaven will be found interested in their welfare, and all things will work together for their good. In addition to the usual order of service a musical programme, embracing some choice selections, was efficiently rendered by the choir, under the leadership of Mr. Doward. A collection was taken up at the close of the service in aid of the funds of the society.

Collingwood. On the evening of the 19th, a number of people, by invitation, assembled at Rockcourt, the residence of Mrs. Lett. Professor F. M. Bellsmith gave a few recitations which were cleverly illustrated byetchings, executed there and then with amazing rapidity; these were afterwards sold at auction by Mr. Gamon, in a manner which created much merriment. Several pieces, vocal and instrumental, were well rendered by Mrs. Robson, Mr. Donald and the Misses Knight, and Mr. Morgan. After refreshments and the usual preliminaries had been disposed of, the different individuals dispersed to their homes much pleased with the delightful and profitable time they had spent. Mrs. Lett defrayed all expenses, and handed over \$28, the proceeds of the entertainment to the building fund.

Landsay. In St. Paul's church on Sunday evening the 15th inst. Rev. Dr. Hodgkin delivered an able and eloquent discourse on Freethought. Although over an hour was consumed in its delivery the reverend gentleman retained the close attention of the vast congregation until the close. The discourse throughout displayed a familiarity with sceptical literature, not often met with among Christian clergymen.

Oshawa. At St. George's vestry meeting the warden appointed were: Mr. W. T. Atkinson, and Mr. J. Cowan; and Messrs. Cornish, Western, Dewar and Scott, sidersmen. Messrs. J. Cowan, W. H. Holland and M. Western, reps. A small debt remains on the Parsonage, and a number of gentlemen offered to contribute \$25 each if the whole amount were made up, which will doubtless be done.

Peterboro. —St. John's. —The very pretty chapel, now used for Divine service while the old church is being prepared for renovation, presented a truly Pascal appearance on Easter morning. The altar had been raised on a foot-pace, and there were five vases of blooming plants on the table, with a number of larger plants on either side. A new and elegant reredos, designed by an aesthetic member of the congregation, had been added, as well as a kneeling-carpet on the sanctuary step, tastefully embroidered with Passion flowers by some ladies. The rector, Rural Dean Beck, said morning prayer, and preached to a crowded congregation. The Rev. Vincent Clementi celebrated the Holy Communion, the rector having previously officiated, according to his weekly custom, at an early celebration.

In the course of two or three weeks it is hoped the contract will be let for the restoration of the old church, the sum of \$10,000 having been already guaranteed for that purpose. The congregation evidently appreciate the earnestness and heartiness of the services as at present conducted.

Easter Vestries. —At the Easter Vestry Meetings in the city the following officers were elected: —St. James; churchwardens: J. K. Kerr, Col. Gzowski. Lay representatives to the Diocesan Synod: C. Gamble, Dr. Hodgins, Dr. Wilson. —St. Luke's; Wardens: A. M. Patton, Edmund Wragge. Lay Reps.: Clarkson Jones, John Hague, Walter Taylor. Holy Trinity; Wardens: Harry Brown, W. Sutherland Taylor. Lay Reps.: W. Ince, C. J. Campbell, T. Bailey. St. George's; Wardens: E. M. Chadwick, Dr. Stephen Lett. Lay Reps.: Arthur R. Boswell, H. W. M. Murray, E. M. Chadwick. St. Philip's; Wardens: G. M. Evans, James Browne. Lay Reps.: Col. R. B. Denison, Geo. M. Evans, J. T. Jones. St. Peter's; Wardens: F. Marriott, J. Massey. Church of the Redeemer; Wardens: Geo. Musson, Joseph Harris. Lay Reps.: A. H. Campbell, R. E. Kingsford, T. Shortis. St. Paul's; Wardens: W. B. Evans, R. H. Gray. Lay Reps.: R. J. Evans, J. A. Macdonald, J. Roat. Church of the Ascension; Wardens: Berkeley Smith, R. H. Temple. Lay Reps.: C. Magath, C. R. W. Biggar, T. D. Delamere. All Saints; Wardens: H. Halley, G. Goulding. Lay Reps.: Allen McLean Howard, Columbus H. Greene, Horace Thorne. St. Mark's; Wardens: U. A. Walker, J. S. Lockie. Lay Reps.: W. Fahey, C. P. Spurling, T. McLean. St. John the Evangelist; Wardens: Dr. Sprague, T. G. Bright. Lay Reps.: The Chancellor of Ontario, G. L. Garden, C. W. Postlethwaite. St. Bartholomew's; Wardens: Jas. Stewart, Chas. K. Unwin. Lay Reps.: Thos. Allen, C. K. Unwin. St. Anne's; Wardens: Major Milligan, F. C. Denison. Lay Reps.: R. N. Gooch, G. B. Kirkpatrick, Col. G. T. Denison. Grace Church; Wardens: Messrs. Howland and Berwick. Lay Reps.: Hon. E. Blake, Messrs. Kennedy and McKenzie. Trinity Church; Wardens: Wm. Gooderham, Lewis Reford. St. Stephen's; Wardens: P. Weatherstone, Dr. Machell. Lay Reps.: Messrs. Shepherd, Armstrong, and Adams. St. Matthias; Wardens: G. Y. Timms, Lewis Tomlinson. Lay Reps.: Marcellus Crombie, Frank Wootten, Dr. Snelling. St. Thomas's; Wardens: Messrs. Moore and Jones. Lay Reps.: Messrs. Canavan and Matthews.

Adela. —Wardens: Messrs. Arthur Murphy and R. J. Henderson. Lay Rep.: Mr. Joseph Milligan.

Alliston. —Wardens: Dr. Madill and F. Bowling. Lay. Rep.: Wm. Davey.

Brampton. —Wardens: Messrs. J. M. Crawford and John Clarke. Lay Reps.: Capt. Blain and Wm. Golding.

Bradford. —Trinity Church; Wardens: Dr. Morton and Mr. F. Wood. Christ church; Wardens: Colonel Tyrwhitt and Mr. S. Manning. St. Paul's church; Wardens: Messrs. Wm. Selby and Wm. Duck. Lay Reps.: Colonel Tyrwhitt and Messrs. J. H. Wilson and Jos. Fennell.

Bolton. —Wardens: J. Wilson and R. Johnson. Lay Reps.: Thomas Fisher and R. Johnson.

Bowmanville. —Wardens: J. A. Codd and Wm. Armstrong. Lay Reps.: Thos. Balting, J. A. Codd, and Wm. Armstrong.

Borcygeon. —Wardens: Messrs. M. Boyd and Wm. Thurston. Lay Reps.: Messrs. W. Thurston and E. Watts.

Clarksburgh. —Wardens: Messrs. H. Lyne and A. F. Richardson. Lay Rep.: Mr. S. Robinson.

Collingwood. —Wardens: Messrs. G. Henderson and J. Hogg. Lay Reps.: Messrs. George Moberley, E. Pargman, A. L. Parker.

Cobourg. —Wardens: W. Pargraft and R. R. Pringle. Lay Reps.: A. Hewson, W. Hargraft, and Colonel Boulton.

Everett. —Wardens: Messrs. Copland Magill and James Jenkins. Lay Rep.: Mr. R. S. Campbell.

Georgina. —St. George's church; Wardens: Capt. Sibbald and Mr. John L. Howard. Lay Rep. Dr. F. C. Sibbald.

salvation. I say then that the claims of the Episcopal Church to be such an ark of God or Church of Christ, endowed with sacraments, absolutions and profitable authority, are for all practical purposes valid. I leave historians and ecclesiastes to their endless words, and assert that the poor in spirit who seek comfort and salvation through the offices of the Episcopal Church, are as well off in her as they can be in any church. And since many are profoundly prejudiced against the Church of Rome, I am happy to point all such to a sure welcome in the Episcopal Church, with sacraments, succession and authority as good as the best.

4th. The Episcopal Church is excellent in her provisions for Christian education and pious drill. Churches that avowedly receive very young infants as members, must necessarily provide education for these accepted children. Accordingly, the Episcopal Church is characteristically a church for the training of children. In the Prayer Book and Church almanac you find the Christian year divided into periods separated by high days—monuments and memorials of Christian story. The Church calendar agrees very nearly with that of the Roman Church. And he is an unusually well-informed Christian who can read over this catalogue of days, and in few words tell the story that each day celebrates! But a birthright churchman who has been quietly trained in a Church home for fifteen years, will need very little teaching more. In connection with this calendar is a system of lessons, in following which the reader is led through the entire Bible each year, and through its more profitable parts monthly, or oftener. He who for years has been a churchman, and yet remains ill-grounded in Scripture, shows himself an unworthy son of a very faithful mother. By the lessons, gospel, epistles, psalms and collects appointed for special fast or feast days, the events commemorated by that day are wrought into the memory of every worshipper. And by seasons longer or shorter of special religious effort and observance, this Church satisfies the same want which other churches satisfy by weeks of prayer, protracted meetings and long revivals. A good school is a dull place to any visitor who rushes in to find sensation and excitement. He will call it dry, poky, stupid. In like manner, many religious sensation makers and sensation seekers will promptly vote the Church calendar and all its smooth machinery of pious drill, a very dull substitute for a regular, rousing revival. But, in the long run, the church that steadily trains and teaches will outlive the church that only arouses and startles. If ye continue in My word, then are ye My disciples indeed.

5th. This Church makes a distinction between her Creed as a Church, which all her officers must subscribe, and that much shorter declaration of faith which she expects from her children. This Church never vexes converts with profound questions in theology. Of those who would receive the Lord's Supper she requires "that they repent them truly of their former sins; steadfastly purposing to lead a new life; that they have a lively faith in God's mercy through Christ, and a thankful remembrance of His death, and that they be in charity with all men." To any and to all such, asking no further questions, this catholic and most generous Church approaches, and by the hand of her priest gives the consecrated bread with benediction:—"The Body of our Lord Jesus Christ, which was given for thee, preserve thy body and soul unto everlasting life. Take and eat this in remembrance that Christ died for thee; feed on Him in thy heart by faith, with thanksgiving." And with like words the consecrated wine: "Drink this in remembrance that Christ's blood was shed for thee—and be thankful."

Citizens and Christians, all! Because this Episcopal Church is a reformed Church, and not revolutionary; because her book of prayer is rich and venerable above all in the English tongue; because her ritual promotes decency, dignity, prosperity and permanence; because her historic union through the Apostles with Christ comforts and satisfies so many souls; because she adopts her infant children and provides for their education and drill; and because with large hospitality she proffers her Sacrament to all true believers of every name. Therefore, from her own psalter let us take the words wherewith to bless her: "They shall prosper that love thee. Peace be within thy walls, and plentyousness within thy palaces. For thy brethren and companions' sakes I will wish thee prosperity. Yea, because of the house of the Lord our God, I will seek to do thee good."

To CORRESPONDENTS. We have to hold over a large quantity of correspondence, and Diocesan Intelligence. We would also remind our correspondents of the importance of writing all names of persons and places plainly.

True wisdom consists, not so much in the acquirement of knowledge, as in its right application to useful purposes.

APR... GEOR... LAY RE... HAL... A. BU... WASTE... LAM... and T... Siddle... LLO... Street... Byers... LAK... Lefeve... LINA... Walte... son an... MUI... Andre... MIT... Hartle... and B... MID... Lay R... land... MAF... Burk... NEV... and I... R. Flo... NEV... Farne... Chas... OSH... J. Coy... ORI... and J... Messr... POR... Ledin... John... PAR... Strait... PET... Eastli... and J... PEN... and I... Saints... for St... Haller... RIC... Palmc... Elliot... STA... Sande... STE... and B... of To... WE... Dunc... R. W... WO... Medfo... WH... Perry... Perry... Messr... Smith... CRI... the c... origin... by a... the se... payin... were... Mrs... havin... dispo... decor... dama... The j... and t... yoult... some... and t... really... A ger... exp... comp... daug... on's... daug... T. C...

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GEORGETOWN.—Wardens: J. Holgan and S. Phillips. Lay Rep.: T. J. Wheeler.

HALBURTON.—Wardens: Messrs. Fred. Dover and A. Burke. Lay Reps.: Messrs. C. J. Blomfield, C. A. Wastell, and J. F. Young.

LAMBTON MILLS.—Wardens: Messrs. Robert Tier and Thomas Ide. Lay Reps.: Messrs. Evans and Siddell.

LLOYDTOWN.—Wardens: James Wriggett and Joseph Street. Lay Reps.: Joel Edward and Dr. J. N. Byers.

LAKEFIELD.—Wardens: P. C. Stickland and H. J. Lefevre.

LINDSAY.—St. Paul's church: Wardens: Thomas Walters and Adam Hudspeth. Lay Reps.: John Dolson and P. S. Marten.

MULMUR.—Wardens: Messrs. Thomas Hand and Andrew Murphy. Lay Rep.: Richard Brett.

MINDEN.—Wardens: Messrs. John Welch and Wm. Hartle. Lay Reps.: Messrs. J. K. Kerr, John Gillespie and B. Eastman.

MIDLAND.—Wardens: W. C. Young and R. Tindall. Lay Reps.: F. Webster, W. C. Young, and B. Cumberland.

MARKHAM.—Wardens: Charles Bricknell and E. Burk. Lay Reps.: James Train and A. Mortimer.

NEWMARKET.—Wardens: Messrs. W. H. Bowden, St. and R. Flood. Lay Reps.: Messrs. T. J. Robertson, R. Flood, and E. H. Morphy.

NEWCASTLE.—St. George's: Wardens: Messrs. T. Farncomb and W. Foster. Lay Reps.: Thos. Gibson, Chas. Brent, Sr. and F. Farncomb.

OSHAWA.—Wardens: Messrs. W. T. Atkinson and J. Cowan. Lay Reps.: W. H. Holland and J. Cowan.

ORILLIA.—St. James': Wardens: Dr. C. S. Elliott, and Mr. Frank Evans. Lay Reps.: Dr. Elliott and Messrs. Evans and S. S. Robinson.

PORT PERRY.—Wardens: Messrs. John Rolph and D. Ledingham. Lay Reps.: Messrs. N. F. Paterson, John Rolph, and D. Ledingham.

PARRY SOUND.—Wardens: J. S. McKinley and F. Strain.

PETERBORO.—Wardens: A. P. Poussette and Wm. Eastland. Lay Reps.: A. P. Poussette, Geo. Burnham, and J. E. Butcher.

PENETANGUISHENE.—Wardens: W. F. H. Thompson and H. Jennings. Lay Representatives: for All Saints', Sheriff Jarvis; for St. James', J. Henderson; for St. Luke's, John Lumbe, Chas. Hart, and Edgar Haller.

RICHMOND HILL.—St. Mary's: Wardens: Thomas Palmer and James Kerswell. Lay Rep.: Dr. J. Elliott Langstaff.

STAYNER.—Wardens: Messrs. R. J. Cole and W. B. Sanders. Lay Rep.: Mr. R. J. Cole.

STREETSVILLE.—Wardens: Messrs. Robt. Graydon and Robert Cornish. Lay Rep.: Mr. J. R. Cartwright, of Toronto.

WESTON.—Wardens: W. R. Wadsworth and W. Duncan. Lay Reps.: Messrs. James Conron and W. R. Wadsworth.

WOODBRIDGE.—Wardens: T. F. Wallace and Charles Medforth. Lay Reps.: C. J. Hager and John Abel.

WHITBY.—All Saints' church: Wardens: Messrs. Perry and Hupper. Lay Reps.: Messrs. Carson, Perry, and Sarney. St. John's church: Wardens: Messrs. Blow and Woodhouse. Lay Reps.: Messrs. Smith and Tulley.

CREEMORE.—The public of this village were treated the other evening to an entertainment of a most original character, designed, prepared, and carried out by a juvenile company. A few little girls originated the scheme with the view of raising funds towards paying for the new organ at St. Luke's church. We were totally unprepared for the treat we received. Mrs. Dack, who is proverbially first in all movements, having a good purpose, placed her large room at the disposal of the youthful troupe, and had a beautifully decorated stage at the end, aglow with crimson damask hangings and choice flowers in full bloom. The performance, which consisted of songs, dialogues, and tableaux, was opened by a neat speech from a youthful chairman, who conducted himself better than some of a larger growth. The singing was very good, and the songs were well selected, the tableaux were really artistic, the dialogues were exceedingly good. A general request was made for a repetition, and it is expected to take place in about two weeks. The company was comprised of three of Dr. Dack's daughters, a like number of Mr. Spacy's, Mr. Cheron's youngest son and daughter, Mr. Langtreys two daughters, Mr. O'Hare's son, Miss Steed and Master T. Carlton. Miss Spacy presided at the organ.

NIAGARA.

From Our Own Correspondent

ST. CATHARINES, St. Barnabas. —Easter Sunday was a very bright day in the annals of this parish. The pretty church, always handsomely decorated on festive occasions, looked exceptionally well. Added to the usual banners and emblems, denoting the special season of the church year, the artistic grouping of flowers about the font and altar, and the decoration of the rood screen with brilliant texts and evergreens, there was a prominent feature, wholly new, in the appearance of a reredos, apparently of marble and mosaic, which was extremely beautiful and effective, rising up behind the altar with its canopy of arches and designs. In the centre arch is a figure of our Saviour in the act of benediction, well conceived and finely drawn, the work of the incumbent's wife. The services both morning and evening were among the heartiest ever rendered in the parish, the music being especially good throughout. The number of communicants were far larger than ever before, and the Easter offertory greatly in excess of any of its predecessors. Another gratifying feature of the day's programme was the placing on the offertory plate, by the people's churchwarden, of the title-deeds of the whole church lot and buildings on it. The church itself has been free from debt since 1879, but now the entire lot, extending to Queenston street, becomes St. Barnabas' property. Few, if any, of our city churches can say they are as free as this. It is scarcely probable that the debt would have been paid off at this early date had it not been for the untiring exertions of Mrs. G. P. Buckley, of Springbank, who has succeeded in interesting many of her American friends in the welfare of the parish. St. Barnabas has also become possessed lately of a handsome new communion service, the gift of an English lady, Mrs. Macnab's sister. It is a highly commendable fact that all moneys expended on purchase of ground, the building of the church, and the support of it till now, have been given as free-will offerings to God, which may account, as Mr. Macnab mentioned in his sermon, for the abundant measure of blessing which has rested on the church from the beginning.

ST. THOMAS. There were about forty present at the annual vestry meeting, held on Monday in the Bible class room of St. Thomas' church, the rector, Rev. O. J. Booth, in the chair. The reports read were most encouraging; and all praise is due to the late churchwardens, Messrs. W. D. Magee and Calvin Brown, for the energy displayed during the past year. The debt has been reduced, by special subscriptions, to the extent of \$8,000. The offertory collections for the year amounted to \$1,807-08. The congregation raised for all purposes within the last twelve months, nearly \$12,000. It was moved by Mr. T. R. Merritt, seconded by Mr. Grobb, and carried unanimously, "That the Rector and churchwardens be requested to take action in securing the service of an assistant clergyman." Mr. J. P. Merritt was appointed delegate to the Synod for two years. Mr. Calvin Brown, resigned. Mr. Wm. B. Towers for three years. Mr. Booth appointed as his wardens, Mr. T. R. Merritt, for Christ Church, and Mr. T. H. Fitzsimmons for St. Thomas' Church. The vestry then elected as its representatives Messrs. Geo. Parkin and C. A. F. Ball. Mr. C. A. F. Ball moved, seconded by Mr. T. R. Merritt, "That the congregation of St. Thomas' Church in vestry assembled, desires to record its deep felt sense of the great loss it has sustained in the death of the late Colonel Powell, whose wise counsel, exemplary life, and zealous support, have rendered such important service since the opening of this church, and that a copy of this resolution be forwarded to Mrs. Powell." At the Chairman's request, this motion was carried in silence, and standing. Mr. Booth then spoke of the advisability of purchasing an organ, capable of being enlarged, to the value of \$3,000, whereupon six members of the vestry subscribed \$500; and on motion of Dr. Mack, seconded by Mr. J. P. Merritt, an organ committee, composed of ladies and gentlemen of the congregation, was named. The ordinary income of the church shows, according to the present rate of expenditure, including interest on the debt, a surplus of \$1,018-08 per annum. The sexton's salary was increased. A vote of thanks was accorded the retiring wardens, and the thanks of the vestry were also expressed to Mr. Jones, for his service in laying the brick pathway to the church.

BURLINGTON.—St. Luke's wardens: Mr. Charles Gordon and Mr. Wm. Ackland. Reprs. Mr. Wm. Dalton. Sidesmen: Messrs. H. H. Morris, J. Ackland, D. Ackland, Crooker, Archer and Graham.

CHEAPSIDE. At St. John's vestry. Its church wardens were reappointed. Rep: Aron Hobbs, Esq. The envelope system was adopted in this church.

CHIPPAWA.—At the Easter vestry meeting of Trinity church, J. F. Macklem and Dr. Gaviller were appointed wardens. Sutherland Macklem was re-elected Rep.

ERORA.—St. John's church, Reprs. Messrs. James Arkell and Hugh Roberts; wardens, Messrs. Wm. Shepherd and Henry Clark.

GALT. At Trinity church John Dykes and W. A. Dickson were elected wardens, and R. S. Strong and James Woods representatives.

GEORGETOWN.—On Monday the annual vestry meeting was held in the basement of St. George's church, when a great number of the congregation were present. The report submitted by the wardens showed the affairs of the parish to be in a flourishing condition; the liabilities of the past year having been fully settled. Rev. Mr. Crook gave a short outline of the ministerial work carried on, which gave evidence of an increase in the number of communicants, together with a large confirmation class now in the course of instruction. Mr. Holgate and S. Phillips, Esq., were unanimously re-elected wardens for the coming year, and a vote of thanks was tendered for their efficient services. The congregation are to be congratulated on being able to dispense with the aid, which in the past had to be rendered by the Mission Board; the parish now being self-supporting.

HAGERSVILLE. Vestry meeting was an interesting one. Mr. John Muchnot and Mr. John Lindsay, were elected wardens; and David Almas J. P. and Robert Doharty, representatives.

JARVIS. The vestry elected Wm. J. Buswash and Wm. Peterson wardens, Messrs. C. E. Bourne, D. Hill and Wm. Abraham, sidesmen; and Mr. C. E. Bourne as reps. The vestry then voted to incur an increase of a hundred and fifty dollars, which was feelingly acknowledged by him.

MILTON.—For Grace church John Rixon and Wm. Panten, were elected wardens, and Henry Watson, Rep.

NANTICOKE.—Christ church report of vestry meeting. Messrs. J. Jackson and Wm. Arthur Low, were appointed wardens. Reprs.: Wilson, Jackson, James Hewit. It was carried unanimous that the envelope system be adopted. A vote of thanks was tendered to the church wardens for the judicious manner in which they had discharged their duties.

NIAGARA.—At the annual vestry meeting held in St. Mark's, John W. Ball, Esq., and J. Geale Dickson, Esq., were appointed wardens, and J. B. Plumb, Esq., John W. Ball, Esq., and J. Geale Dickson as Rep.

ORANGEVILLE.—Church wardens, R. T. Haun and Judge McCarthy. Reprs. F. Irwin, J. I. Bennet and John Armstrong.

PORT DALHOUSIE.—At the Easter vestry of St. John's church Messrs. W. Hutchison and J. Gregory were elected wardens.

WATERDOWN.—St. Matthew's wardens, Messrs. Benjamin Crickmore and A. W. Brown. Rep. Mr. J. F. Read. Every expense is met and a balance on hand.

HURON.

From Our Own Correspondent.

The Right Rev. Lord Bishop arrived at home on Tuesday the 12th instant, from an extended sojourn in England. He was met at the station by a number of friends. The Right Rev. Bishop Alford who was Commissary in the Diocese during his absence, will now return to England.

BISHOP CROXON MEMORIAL CHURCH. The first episcopal act of his lordship the Bishop since his arrival home, was Confirmation service, on Good Friday, in the Memorial church, when a class of about forty was presented to him by the rector, Rev. J. B. Richardson, for the laying on of hands. We are sorry to see that the Bishop is not at all well, but we hope the bracing air of this Canada of ours will soon restore to him his wonted vigour.

CHATHAM.—The Rev. N. H. Martin, of Christ church, has sent in his resignation to the Ministerial Association, with which it appears he was connected. There is to be a regular half-yearly exchange of pulpits between the members of the M. A.

HOLY WEEK.—There was service each day in St. Paul's church, Saturday excepted, at 12 o'clock, noon, and at 7.30 p.m. On Good Friday the hours of service were 11 a.m. and 7.30 p.m. At morning service the Rev. Canon Innis preached to a large congregation an exceedingly impressive sermon, from the words of Him whose cross and passion we then were commemorating: "And I, if I be lifted up from the earth, will draw all men unto me." There was a different preacher each evening. The offertory in St. Paul's, at morning service, amounted to forty-five dollars. At evensong the congregation was very large. The increasing numbers at Divine service on the Church Festivals, is surprising to us who have known what it had been ere now.

INGERSOLL.—In St. James's church services were held daily, both morning and evening, during Holy Week. On Maunday Thursday, evening service was held at 7.30, at the close of which, the Holy Communion, as a special commemorative service, was administered. On Good Friday the offertories at both services were devoted to the Huron College Scholarship Fund; and on Saturday, to the Wawanosh Home, Algoma.

WARDSVILLE, GLENCOE, NEWBURY. On Easter Day the Ven. Archdeacon Sandys preached three excellent sermons in this parish, to large congregations. In each church the Holy Communion was administered, by the Archdeacon and the Incumbent. The number partaking of this Sacrament, was the largest on record in the parish. Three weekly services have been held during Lent; each church being open on Good Friday. These special services have been well attended. To the Rev. J. Richardson, the Rev. Canon Innes, Rev. A. Brown, and Rev. J. Downie, the Incumbent tenders warm thanks for valued help.

CHATHAM.—*Christ Church* has recently sustained a severe loss by the death of one of its most active members, Mr. P. T. M. Andrews, minister's warden, who was our warden for the last four years. He took a lively interest in all Church matters, and believed strongly in keeping the Church out of debt, and not undertaking anything without first getting the means. We missed him very much this Easter. Mr. Andrews was a member in full communion with the Church; was ever in his place, except when hindered by insuperable difficulty; regular at the Holy Communion; set a good example to younger members of our church; devoutly took his part in the responses, and in the hymns he took his part in the services of praise. He was a man of just such kindly and generous impulse as must make any home happy, being a kind father and husband, and well worthy of being called a Christian, and a rebuke to many who profess the Christian name; he was a liberal man and a faithful member of the Church of England, always preferring his own church, and ever ready to put his hand in his pocket to help it, and by no means backward in subscribing to other churches.

VESTRY MEETING.—The Rev. Mr. Martin made a short address, going over last year's affairs and bringing forward the principal parts to be dealt with by the meeting, and passing some kindly remarks on our late warden, Mr. P. T. M. Andrews who died 7th April much respected; also Major White, lay representative, and our poor old sexton, Mr. Verrall, who died during the year—at a good old age.

The wardens' report was then read by Mr. A. R. McEwen, warden, and adopted—R. O. Knight and J. S. Jarvis were appointed auditors. The Sunday school report was read by Mr. Singer, and adopted, and a vote of thanks passed for his trouble and pains in getting up the report. Mr. Isaac Smith read the report of the organ fund, which was adopted, and a vote of thanks tendered him, and to the ladies of Christ church who so ably assisted him in getting subscriptions. The wardens for the year are: A. R. McGregor and Fred. Jarvis. Sidesmen: R. O. Knight, James Richardson, Jno. Maggs, Jno. Carpenter, and Wm. Wemp. Lay Reps.: J. H. Eberts, Wm. Northwood, and — Patterson.

BROOKE.—St. James' Vestry meeting was held on Monday, the Incumbent in the chair. The wardens' accounts of the financial position, were very satisfactory. The salary of the Incumbent has been regularly paid, and in full. The statement of receipts and disbursements on account of shed, and of repairing the church, shewed a total of \$500 in cash, besides about \$100 in timber and lumber. This, with the salary account, makes a total disbursement of \$900, and leaves an indebtedness of about \$26 in all, on the improvements made since last Easter. Messrs. Jas. Kelly, junr., and Jas. Lucas were elected wardens; and A. Corvan and George Lucas were elected Reps.

METCALF.—St. Mary's vestry meeting was held on Monday, and was of a very satisfactory character. The greatest interest was displayed in the welfare of the congregation, and evidence given of hearty co-operation with their pastor in promoting its prosperity. A balance of \$10 appeared to the credit of the congregation.

A resolution was passed withdrawing the recent application to the Standing Committee, for leave to sell the three acres of glebe land, with a view to the purchase of a site for a parsonage in Kerwood. Mr. Thos. Moyle was re-elected lay Rep. Petitions, eight in number, from six congregations within the bounds of this mission, asking that a resolution, passed unanimously at an adjourned meeting of the mission's committee, and expressing the wishes of St. James's, Brooke, St. Mary's, Metcalf, and of Kerwood congregation, (which resolution was duly recommended to the Standing Committee) should be adopted by said com-

mittee, and carried into effect; were sent in to the bishop. Full and indisputable evidence has been given therein of substantial church development, and of just demands for division of the mission; but, for want of men and means, his lordship, to whom the matter has been referred, cannot now carry out the resolution. By consequence, three congregations, and not less than eighty Church families have now to be maintained in connection with the Church, by week-day services. For one of these congregations a good brick church is under contract.

TYRCONNEL.—St. Peter's annual meeting took place on Monday. The accounts shewed that about \$600 had been contributed during the past year for local and missionary purposes, in addition to the clergyman's stipend, which speaks well for the liberality of Church members. The outgoing wardens, Mr. Dorker and Captain Storey Backus, received a well merited unanimous vote of thanks for the very efficient and satisfactory manner in which they discharged their duties. Mr. Joseph Pearce, and Mr. David Bobin were appointed the new wardens, and Mr. Wm. Monson was elected representative. Mr. John Pearbe and Mr. Stephen Backus, two substantial pillars of the Church, and who with the clergyman formed the building committee, received much deserved praise for their incessant and indefatigable exertions in the interest of the Church. They have received authority to renovate the body of the church, and to place it in harmony with the new chancel.

BERLIN.—St. John's church: Messrs. John Fennell and J. W. Connor, wardens; A. Tyson, T. Pearce, D. M. Harman and W. R. Jaffray, sidesmen. Mr. Fennell representative.

BURFORD.—Wardens: Thomas Lloyd Jones and Andrew Millar. Rep., Russell Gage. Secretary and Treasurer, Henry Ballard.

HAYSVILLE.—Messrs. C. D. Brown and H. M. Johnson, wardens; Mr. R. C. Tye, representative (for Christ's church). Messrs. Robert Campbell and Samuel Mark, wardens; Mr. Henry Paddicombe, representative (for St. James's, Huron road).

LUCKNOW.—St. Peter's church. Wardens: Messrs. G. W. Priest and John Baird. Rep., Mr. D. Cameron.

MITCHELL.—Reps.: J. E. Davis and H. Metcalf. Wardens: A. Dent and W. R. Davis. Sidesmen: J. E. Davis, Thomas McClay, J. S. Goodwin, John Hayes, W. R. Johnston and John Metcalf.

PARIS.—St. James's church: Thomas Royal and Thomas Clark, wardens.

RONDEAU.—At the vestry meeting of Trinity church Messrs. G. Thompson and J. K. Morris were elected wardens; and W. M. Nichol, representative.

SMCOE.—At the vestry meeting of Trinity church Messrs. James F. Wilson and H. H. Groff were elected wardens, and Judge McMahon and John Curtis, representatives.

ST. THOMAS.—At the vestry meeting of St. James's Henry Cradly and J. L. Perkins were elected wardens.

WALKERTON.—St. Thomas's. Wardens: Messrs. A. Mackintosh and William Allardyce; vestry clerk, Mr. J. F. H. Gunn. Sidesmen: Messrs. Henry Bacon and Harry Burnham. Reps.: Judge Kingsmill and Mr. Wm. Collins.

WINGHAM.—At the vestry meeting of St. Paul's the wardens elected were B. Flynn and J. R. Reynolds. B. Flynn was chosen representative.

Correspondence.

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

WILL YOU NOT HELP US.

Sir,—I again crave a small space in your columns for a few remarks regarding the mission of North Frontenac. Some of the members of the Church of England in Canada are becoming deeply imbued with a missionary spirit, of which they make a true exhibition by giving of their substance to the support of Home Missions.

There are many portions of the different provinces of the Dominion where the work of the Church has been left undone. In fact there existed in time past an idea that the Church should be only defensive, and not what she is now, and what she ought always to be, aggressive. The bodies of dissent have not rested content with being defensive, but have been, and are boldly aggressive. Now, if our Church be militant, and we claim that she is, she must make war or error, whether

schism or rank infidelity, and in order to do so, she must place brave and energetic men in the field. There are not many rich endowments with which to do this, therefore, we must continually depend on the donations and exertions of a faithful laity, for the support of the clergy, in even the older parishes, let alone the fields more recently opened up in the newer parts of the country, where the people are scattered, and often fighting with poverty.

There are few Churchmen in Canada that have not heard in a general way of the mission of North Frontenac—of its great extent and the struggling of its population for existence, and of the great need of pecuniary aid for the support of additional clergy, erection of churches, a parsonage, &c.; yet I desire to bring before your notice more particularly, our dire necessity.

At the little village of Parham we live in a very inconvenient house, for which we pay an outrageously large rent. This house we must vacate in November next. Our purpose is to have a house of our own, and to this end a frame has been erected on the church property, which we hope by Divine help, to complete during the coming summer. In order to do so, we need a little money—about \$500—with what we can obtain in the mission.

Churchmen and Churchwomen of Canada, and especially of Ontario, will you not help us? Any contributions sent us, however small, will be thankfully received and promptly acknowledged. We all trust that God will fill your minds with the desire and strengthen your wills to assist us in our dilemma, for such it is. Let us not appeal in vain. "He that giveth to the poor lendeth to the Lord."

Yours, H. FARRER,

Missionary of North Frontenac,

(Post-office) Parham, Ont.

A SUNDAY SCHOOL WANT.

Sir,—I believe there is now in the diocese a branch of the Church of England Sunday School Institute; and I wish much their attention could be secured to a rather serious deficiency in our Sunday school literature. This deficiency is not at all to be wondered at, when we find the very same want in the popular religious literature of the Church. I mean the entire absence of any popular means of instruction in the Psalms. The Psalter is the back-bone of the Church's public devotions, and ever has been so; and it has been often remarked, with perfect truth, that the use of the Psalms and the relish of them are a sure work of the Christian and catholic mind. I may on another occasion venture on some suggestions to my clerical brethren for the homiletic use of the Psalter; but my present object is to suggest the advisability of a manual of Sunday school instruction for the most advanced classes, containing the most necessary general principles of exposition of the Psalter, and then carefully compiled lessons, with a set of appended questions, on the *Proper Psalms*, giving not only the general spiritual and prophetic lessons of each Psalm, but showing its ecclesiastical or liturgical application. Every one may see that this would interest the pupils, and at any rate would be indispensable in the way of instruction if they would be devout and intelligent worshippers in our Communion. The interest would extend from festival days to every Sunday, and to the daily use of the Psalter. We are overburdened with text books on almost all other subjects; this, because it is more difficult, is passed by. I believe the S. P. C. K. published long ago a selection on the *Proper Psalms* from Bishop Horne; but that is now behind the age, though not unuseful.

Yours,

JOHN CARRY.

Port Perry, Easter Monday, 1881.

INCIPIENT MARIOLATRY.

Sir, Permit me a word in reply to my critic R. Johnson. Your correspondent considers that were it not for the fact that Mariolatry is practiced in the Church of Rome, it would be too ridiculous to entertain any objection to the use of the hymn No. 150. "Shall we not love thee, Mother dear." My objection is based rather upon the conviction that were it not for the existence of Mariolatry in that Church, the hymn in question would never have been written or admitted into any Anglican hymn book, and that its use is a dangerous and needless approach to, and imitation of that fundamental error.

But for the challenge thrown down by your correspondent, I should have thought the difference between the noble apostrophe in the 148th and other Psalms sufficiently obvious to require no explanation. Is there not a manifest difference between the calling upon the inanimate objects of nature to praise the Creator Whose glory they show forth, and the addressing a departed saint now at rest in Paradise, on the subject of the joys and privileges which appertain to her, or our inviting each other to unite in recounting those privileges?

Although of course there was no Mariolatry in the Salutation of the Angel at the time of the Annunciation, it is a question whether the use of such an address *now* does not savour of that error, and therefore to be avoided. We read nothing in the New Testament of any such addresses being used after our Lord's birth. On the contrary, any approach thereto seems to have met with a gentle rebuke from Him. St. Luke xi. 27-28, St. Matt. xii. 48, 49, 50.

As to the suggestion of colourless teaching made in the last paragraph of Johnson's letter (in which paragraph I note, in passing, a curious *non sequitur*) I shelter myself under the teaching of the Prayer Book, based as it is upon that of our Lord and his Apostles and that of the Catholic Church, before the introduction of comparatively modern errors and sentimentalisms.

As some misapprehension seems to have arisen out of my remark upon certain other hymns, I wish to say that my objection to them is not upon any question of doctrine, but only upon that of the good taste of some of the expressions they contain.

I am yours, &c.,

S. G. WOOD.

Toronto, April 21, 1881.

Family Reading.

HEAVEN OUR HOME.

Do you think much about your home in heaven? Do you look forward to it? If a man truly believes it, there is no such splendid comfort, through all the rough toil and struggle of this life.

Down here the best of us fail, and get trouble. We don't do half we meant; we leave off with our work half finished, our victories half won, and with far more of the mire of sin about us, than we hoped when we started on our road. We get downhearted and tired out, and if it were not for that Home beyond which awaits us, we should often be tempted to leave off trying altogether.

But heaven—how different it will be from all this! Here we have seen the beauty and happiness of goodness faintly, and tried, poorly enough, to reach out after it. There we shall know no failure, no remorse, no weakness. We shall have what here we longed for, and be what here we strove after. The scars, the dust, the wounds, the weariness of this life, will be forever forgotten in the light of God's countenance. "Thou shalt give them drink of thy pleasure as out of a river."

In this life we are being educated for heaven. That is why God our Father put us here, that we may learn by trial how to bear and how to overcome. Christ Jesus says to each of us, "I go to prepare a place for you;" and He bids us, while we are waiting, to prepare ourselves also for the Home of Peace.

If you truly believe in heaven, you will spend your days here preparing for it. How can you do that? Simply by putting out of your life everything which makes you unfit for heaven.

In those golden courts, no oath, no impure word may be heard. Give them up then here. In that home no quarrelling, no anger, no selfish brutality, will ever ruffle the peace of the saints. Let them not be known where you are now. If you would be with the white-robed company hereafter, remember you are called to be a saint now, and let your body be the temple of the Holy Ghost on earth.

For if you never think or care about heaven during your working days, what happiness would it bring you if God were to take you there when you died? Every thing which made life pleasant to you here you would have to give up. Every thing which bored and wearied you here, would be the endless occupation of the saints.

Oh, my friends, you have been reading what Christian manliness is. You have seen what a happy, blessed life it opens out to man here, and what a joyful future in the world to come. For God's sake, be warned in time, and do not wreck and spoil your life for both worlds. Make up your mind at all costs to put God first, and to trample down sin, that so through the love of Jesus Christ you may taste at last in His presence "the fulness of joy," and know at His right hand those pleasures which are for evermore.

SAINT JOHN, THE AGED.

I'm growing very old. This weary head
That hath so often leaned on Jesus' breast,
In days long past that seem almost a dream,
Is bent and hoary with the weight of years,
These limbs that followed Him—my Master—oft
From Galilee to Judah; yea, that stood
Beneath the Cross and trembled with His groans,
Refuse to bear me even through the streets
To preach unto my children. Even my lips
Refuse to form the words my heart sends forth.
My ears are dull, they scarcely hear the sobs
Of my own children gathered round my couch;
God lays His hand on me—yea, His hand,
And not His rod—the gentle hand that I
Felt, those three years, so often pressed in mine
In friendship such as passeth woman's love.
I'm old; so old I cannot recollect
The faces of my friends; and I forget
The words and deeds that make up daily life;
But that dear face, and every word He spoke,
Grow more distinct as others fade away.
So that I live with Him and holy dead
More than with living.

Some seventy years ago
I was a fisher by the sacred sea.
It was at sunset. How the tranquil tide
Bathed dreamily the pebbles! how the light
Crept up the distant hills, and in its wake
Soft purple shadows wrapped the dewy fields!
And then He came and called me. Then I gazed,
For the first time on that sweet face. Those eyes,
From out of which, as from a window shone,
Divinity, looked on my inmost soul,
And lighted it for ever. Then His words
Broke on the silence of my heart, and made
The whole world musical. Incarnate Love
Took hold of me and claimed me for its own.
I followed in the twilight, holding fast
His mantle.

Oh, what holy walks we had,
Through harvest fields, and desolate, dreary wastes,
And oftentimes He leaned upon my arm,
Wearied and way-worn. I was young and strong,
And so upbore Him. Lord, now I am weak,
And old, and feeble! Let me rest on Thee!
So, put Thine arm around me. "Loser still!
How strong Thou art! The twilight draws apace,
Come,—let us leave these noisy streets, and take
The path to Bethany; for Mary's smile
Awaits us at the gate, and Martha's hands
Have long prepared the cheerful evening meal.
Come, James, the Master waits; and Peter, see,
Has gone some steps before.

What say you, friends!
That this is Ephesus, and Christ has gone
Back to His kingdom?—Aye, 'tis so, 'tis so,
I know it all; and yet, just now, I seemed
To stand once more upon my native hills,
And touch my Master. O, how oft I've seen
The touching of His garments bring back strength
To palsied limbs! I feel it has to mine.
Up! bear me once more to my Church! once more
There let me tell them of a Saviour's love;
For, by the sweetness of my Master's voice
Just now, I think He must be very near.—
Coming, I trust, to break the veil, which time
Has worn so thin that I can see beyond,
And watch His footsteps.

So, raise up my head,
How dark it is! I cannot seem to see
The faces of my flock. Is that the sea
That murmurs so, or is it weeping. Hush,
My little children!—God so loved the world
He gave His Son. So love ye one another,
Love God and man. Amen.—Now bear me back,
My legacy unto an angry world is this.—
I feel my work is finished. Are the streets so full?
What, call the folk, my name?—The Holy John?
Nay, write me rather, Jesus Christ's beloved,
And lover of my children.

Lay me down
Once more upon my couch, and open wide
The Eastern window. See! there comes a light
Like that which broke upon my soul at eve,
When, in the dreary Isle of Patmos, Gabriel came
And touches me on the shoulder. See, it grows
As when he mounted toward the pearly gates.
I know the way. I trod it once before.
And hark! It is the song, the ransomed song,
Of glory to the Lamb! How loud it sounds!
And that unwritten one! Methinks my soul
Can join it now. But, who are these that crowd
The shining way? Say! joy! 'tis the eleven,
With Peter first! How eagerly he looks?
How bright the smiles are beaming on James's face,
I am; the last. Once more we are complete
To gather round the Paschal feast. My place
Is next my Master. Oh, my Lord, my Lord!
How bright Thou art! and yet the very same
I loved in Galilee. 'Tis worth the hundred years
To feel the bliss! So lift me up, dear Lord,
Unto Thy bosom. There shall I abide.

WHAT DO YOU THINK?

A WORKING man was invited to attend a special service. The place was some distance from his home, at another part of the great town in which he lived. He was wearied with his work, and was not inclined to go out again that evening.

But he was a seriously-disposed man. The invitation was earnest. He thought it might be wrong to refuse. He went prepared to learn.

He heard the sermon. The service was over. The preacher had gone away, but the people were invited, as many as desired it, to speak to a minister who remained. Mr. W. sought an interview. He was asked what he was thinking of, and how he felt after the service. He gave his thoughts in the following words:—"I think you want to turn a young recruit into an old soldier in five minutes."

What he meant is soon explained. The usual exhortations to "believe" and be saved at once had been given. But the working man was more practical. He knew that the way of salvation through Christ consists not in a spasm of feeling, but in a life of faithful obedience. The Church way and the Bible way is more sure, if not more speedy, than any of the new ways.

So I think; and I hope you agree with me.

FAITH AND DOUBT.

This is said to be a doubting age. We are told in the plainest, loudest way that knowledge has so grown, that only weak, foolish people, who are behind the age, hold fast to the old beliefs. People who cannot look deeply into these questions are often misled by such talk. One takes for granted, that because some things in nature are proved true, other things in the Bible are proved untrue. A second takes for granted that, because he knows the Bible to be true, science must be very dangerous to religion. Both are wrong. The Bible makes God known, and Nature makes God known. Each is a revelation of God, and each, while it gives the most ignorant what he needs for daily life, has depths of rich treasure which reward the earnest student. The more we can learn of God through His word, the better. The more we can learn of God through His works, the better. One helps to understand the other, and both together help to understand God. We have no right to under-value either. A truly religious man, and a truly scientific man, will feel how little they know, and will not give an opinion about what they have not studied. It is not only wrong but stupid, because we know something of science, to scoff at faith, or because we know something of religious truth to slight science. But this is what many do. One man finds God's world very wonderful in its working; he talks as if it came together by itself or went on by itself, and he sneers at revelation. Another man knows the truth of revelation, and brands the facts found out by scientific men as dangerous. It is hard to say which does most harm to truth.

Suppose a question raised, whether the French or English translation of the Greek Testament is the most correct. No one would take the word of an Englishman who knew no French, or a Frenchman who knew very little English. All would agree that the only opinion worth having would be that of a man who could try both by the original. Just in the same way, it is foolish to ask a geologist or other scientific man, who is ignorant of religion, whether the Bible be true. It is as foolish to ask a devout, but narrow-minded man who knows nothing of science, as to the bearing on the faith of the great discoveries now being made. The right person to ask are those who study both books of God. Thank God there are many of them, who, the more they learn of the world around them, glorify more the God of the Bible. Men who try to understand the two languages in which God speaks to men, grow in love for both Revelations. They never give up, or lose faith in either.

WE should be careful how we create enemies; it being one of the hardest things in the Christian religion to behave ourselves as we ought towards them.

A REMARKABLE RESCUE.

A YOUNG relative of my friend, having been ordered to Margate for her health, and finding no one else able to accompany her, he undertook that duty himself, and stayed with her for some time at that place. On one occasion, having retired to rest as usual, some time after midnight, or rather very early in the morning, he was startled out of his slumbers by the sound of a voice pronouncing, as if close to his ear, in a loud tone, "Ramsgate, Ramsgate!" He endeavoured to discover the quarter from which it came, and to account for it, but in vain. Again it was repeated, in a tone that seemed to him to summon him to that town. He rose, and still the call was renewed. It was useless to think of recovering sleep after this event, which impressed his mind deeply; and he therefore in a leisurely manner dressed himself, and prepared to comply with the mysterious summons. As soon as convenient he departed for Ramsgate, and arrived there without any definite aim. He repaired to the beach and sauntered along, musing upon the extraordinary cause which had moved him, and half blaming himself for having yielded to an impulse which, as he then in the full daylight conceived, might have misled him. Yet he still remembered the solemnity and loudness of the voice that came to him through the darkness.

He was now unexpectedly accosted by a friend of long standing, whose invitation to join his family at dinner he complied with, and repaired with him to a house situated upon an adjoining eminence, and fronting the sea. In the afternoon he parted with his host and strolled out to amuse his leisure upon the beach, which was nearly in front of his friend's house. There he contemplated the receding tide, and came upon a retired spot where several youths were preparing to bathe. Amongst those who went into the sea, he observed one venturing farther than the others to the distant waves, which he seemed to buffet with evident pleasure and courage. While watching him, however, he saw the youth suddenly succumb to a stronger wave than the preceding ones, nor did he reappear, as my friend anxiously looked for and expected him. He was horrified at the sight; and keeping his eye steadily fixed upon the precise point where the youth had gone down, he hastened to his companions, and enquiring for the most expert swimmer amongst them, directed him most earnestly and encouragingly to the spot and besought him to attempt the rescue of his friend. His request was complied with, and the noble lad plunged into the sea and swam as directed, till he arrived at the exact place which was indicated. He then boldly dived, and with great difficulty brought up the body and conveyed it to the shore, where it lay, unhappily, to all appearance destitute of life.

The minister now secured as speedily as possible a private room to which he conveyed the senseless body. He then devoted himself with all his strength and judgment to the labour of restoring suspended animation. He had formerly listened to a recital of the means suitable to be adopted for this purpose, and he employed them all according to his ability. He used continual friction, he breathed into the youth's mouth, and left nothing untried which he thought would conduce to the anxiously desired result. For a long time, however, no success appeared to crown his labours, and some of the few bystanders, who had at first offered assistance, discouraged further efforts by pronouncing them to be hopeless. My friend himself now began to fear this opinion was too well founded. Yet his spirit was strong within him, and the impulse he felt to renewed exertions was uncontrollable. Again and again did he assiduously operate, and at length he perceived faint tokens of life begin to manifest themselves. Still he was in sad suspense, for his own strength was failing

him, but he persisted once more; and now not without more evident signs that life was slowly returning; slowly, very slowly—almost doubtfully—but yet, at last, certainly.

A warm bath was instantly procured, and accelerated the returning animation. Nor was it long before the speech of the youth came back to him, and after a slight convulsion he fell into a profound slumber. My friend watched beside him with unpeckable interest while he slept. When at last he awoke he seemed like one beside himself, impatiently asking where he was, and who was near him, and how he came there. It seemed as if a veil of oblivion had fallen upon him from the moment of his disappearance in the sea to that of his returning consciousness. He was gently and gradually informed of what had taken place; when, in spite of all entreaties, he was so overcome with emotions of gratitude to him who had thus determinately persisted in recovering him, that he sprang from the bed and threw himself at his feet, exclaiming, "Oh, my more than father!" In that one moment my friend was recompensed for all, and returned to Margate to recount his adventure.

At the ensuing annual meeting of the Royal Humane Society, this philanthropic man, whose benevolent assiduity had become known, was invited to be present. He described to me, as I myself cannot describe, the tide of emotions which flooded his soul when, at a certain stage of the proceedings, the doors of the large room in which they were assembled were suddenly opened, a procession began to enter, and slowly passed along the lines of the company. Each constituent of this procession was a human being who had been rescued from a watery grave and restored to life, at least instrumentally, by the exertions of a fellow-creature.

As the procession moved along my friend scanned it carefully, and at length his heart beat violently when he saw the youth he had restored approaching him, animated, and anxiously peering into every countenance he passed. When at last the eye of the young man caught that of his restorer, his emotions were too powerful to be restrained. He broke from the rank, fell at his feet, and embraced his deliverer from death with a fervour that kindled the sympathies and visibly affected the hearts of all the spectators. Soon the chief officers of the institution summoned my friend to the chair, and publicly presented to him a medal of the society, adding to it their hearty acknowledgments of his successful services.

Often during his after life did my friend thank God that he had yielded to the impulse that had mysteriously summoned him to that special act of benevolence.

The meeting of this recovered young man and his human deliverer in the hall of a public assembly, and their joyful recognition, naturally suggests to us a meeting of a higher and holier character between a faithful minister of the Gospel and the souls instrumentally recovered by him from the death of sin to a life of righteousness, in the presence of God and of the holy angels. What a meeting that will be, and what honour will redound to the human instrument, even while he ascribes all the glory to God, as the author of every good work and the inspirer of every holy thought! It should much encourage ministers to reflect that one who is thus employed by Divine grace as the medium of conveying the truth of God to fallen beings, and as the instrument of restoring them to their Father's favour, as new creatures in Christ Jesus, will be more gladly greeted by the souls he is enabled to benefit than the great and honoured ones in the record of earth's benefactors. "Though ye have ten thousand instructors in Christ," says the apostle to his converts, "yet have ye not many fathers for in Christ Jesus I have begotten you through the Gospel."

There is, then, a relationship, like that of a father to his children, established

between them, which, being purely spiritual and existing only in the mind, is invulnerable to that stroke of death which will dissolve all earthly relationships, and will be made manifest for ever in the heavenly state. How soon do children recognise a parent after long separation, though in the midst of a multitude, and cause him to recognise them! With what transports of joy do they renew their former associations, and advert to the scenes and circumstances in which they have mingled! With similar emotions of a perfectly sublime and exalted nature may be redeemed in heaven hail those who were the chief means, though not the cause, of their bliss, and each of whom will be filled with ecstasy on receiving the expressions of their endearment. They will be his crown of joy and rejoicing in the day of the Lord Jesus, and he theirs.

A WORD TO PARENTS.

A SUNDAY School teacher was catechizing some children a week or two ago. He had occasion to speak of the care of parents for their children; he showed how fathers and mothers fed and clothed their little ones, watched and protected them, taught them their prayers, and helped them to be good. It all went on smoothly enough, till a bright little boy looked up knowingly in the teacher's face, and said, "You won't find many fathers and mothers in R— to do all that!"

I am afraid the boy was right. He spoke of what he knew at home, or saw in the houses near. Perhaps he judged too fast, and was unjust in his remark. But, right or wrong, that was his opinion, and he had some ground for it.

It is a great pity. Can we not mend matters? Why should we not all do what we can to set things right in our homes? Little children know more than we think; and if we do not teach them to mend their faults, they will perhaps learn the same lessons by taking warning from the faults they see in us.

EMPLOYMENT OF TIME.

"We all complain," says the philosopher Seneca, "of the shortness of time; and yet we have more than we know what to do with. Our lives are spent either in doing nothing at all, or in doing nothing to the purpose, or in doing nothing that we ought to do. We are always complaining that our days are few, and acting as though there would be no end of them."

Alfred the Great was one of the wisest, the best, and most beneficent monarchs that ever swayed the sceptre of this realm; and his example is highly memorable. Every hour of his life had its peculiar allotted business. He divided the day and night into three portions of eight hours each; and though much afflicted with a very painful disorder, he assigned only eight hours to sleep, meals, and exercise; devoting the remaining sixteen, one half to reading, writing, and prayer, and the other to public business. So sensible was this great man that time was not a trifle to be dissipated, but a rich talent entrusted to him, for which he was accountable to the great Dispenser of it.

We are told by historians that Queen Elizabeth, except when engaged by public or domestic affairs and the exercises necessary for the preservation of her health and spirits, was always employed either in reading or writing; in translating from other authors, or in compositions of her own.

Gassendi, the celebrated philosopher, was perhaps one of the hardest students that ever existed. He generally rose at three o'clock in the morning and read or wrote till eleven, when he received the visits of his friends. He afterwards at twelve made a very slender dinner, at which he drank nothing but water, and sat down to his books again at three. There he remained till

eight o'clock; and after having eaten a very light supper, he retired to bed at ten.

Among the ancient Indians there were a set of men called gymnosophists, who had a great aversion to sloth and idleness. When the tables were spread for their repast, the assembling youths were asked by their masters in what useful task they had been employed from the hour of sunrise. One, perhaps, represented himself as having been an arbitrator, and succeeding by his prudent management in composing a difference between friends. A second had been paying obedience to his parent's commands. A third had made some discovery by his own application, or learned something by another's instruction. But he who had done nothing to deserve a dinner was turned out of doors without one, and obliged to work while the others enjoyed the fruits of their application.

RISING AND FALLING.

Are you going forward, or falling back, getting better or worse? There is one very good way of finding out, try whether your conscience is more or less tender and watchful. If you find that temptation does not alarm you as it used to do, if sins which once shamed and grieved you press lightly on your conscience, be warned in time. Your heart is being hardened, evil is less looked on as your great foe. There has been something very wrong, you are in danger of all being wrong. Press back into God's Presence, lest He be hidden from you. Grasp at God's grace, lest it die out of you, and leave your soul dead. Pray for, and yield to the Holy Spirit, lest He be taken from you, and you be left alone to sin freely, carelessly, helplessly.

If you find that you shrink with growing dislike and dread from the coming near of evil; if thoughts of sin startle you, and the rising of a sinful feelings shock you with a new pain and disgust, then take courage; God is surely nearer than He was. He makes you more jealous for your own purity and His honour. He gives you a higher aim, leads you upward. The Spirit claims you more wholly, and speaks out more loudly against whatever might check God's work for your perfection.

Children's Department.

EVENING PRAYER.

Lord, I have passed another day,
And come to thank Thee for Thy care,
Forgive my faults in work or play,
And listen to my evening prayer.

Thy favour gives me daily bread,
And friends who all my wants supply
And safely now I rest my head,
Preserved and guarded by thine eye.

Look down in pity, and forgive
Whatever I've said or done amiss,
And help me every day I live
To serve Thee better than in this.

Now while I speak, be pleased to take
A helpless child beneath Thy care,
And condescend, for Jesus' sake,
To listen to my evening prayer.

SEED TIME.

MANY of the seeds which were sown in the early spring, when the ground was cold and dreary, now burst into life under the influence of the warm sunshine. The ploughman opens the ground to let in the warm air and the softening rain, so that the young plants may spring up from beneath their covering of dry soil.

And so if we have been trying to open our hearts to receive the good seed, we must not think our work is finished. We must ask God to give us strength and grace which will refresh the little beginnings of good, and help us to persevere in the way to heaven. We are to "grow in holiness," and this we can only do by earnest prayer for the dew of the Holy Spirit, which is never refused to those who ask for all they need in the name and for the sake of Jesus Christ our Lord.

MORNING AND EVENING.

How softly sinks the summer sun
Beneath the western sea;
So grant Lord, when my work is done,
A peaceful end in Thee.

How calm and cool the midnight lies
With star-bespangled vest;
So grant my soul in Paradise
Refreshment, Light, and Rest.

How brightly gleams the eastern sky
When—rising from His bed,—
Around the Dayspring from on high
New Light and Life are shed.

Then quickly come, Lord Jesu, come,
With Thy bright Angel-train;
To burst the fetters of the tomb,
And call Thy Saints to reign.

ONLY A CRIPPLE.

THREE or four years ago a half-drunken young fellow, driving furiously along a crowded street, ran over a little child and hurt his spine. The boy was a son of a poor cobbler. His bed was a straw pallet on a garret floor. When the injury was pronounced incurable, he was removed from the hospital to his bed. There was nothing for him to look forward to but years of misery in the filth and half darkness of the wretched garret. His mother was dead. His father in the shop below could scarcely keep from starving. The young fellow who hurt him was sorry, but what could he do? He was a fast clerk on a small salary. Now and then a kindly Irish-woman on the lower floor, as wretched as themselves, would run up to "hearten the creature up a bit;" but that was all. The only view from the square window was a corner of the next roof, and the event of the day for the cripple was to see the cats climb along it, or fight each other. Foul smells and foul language came up from below to him. There seemed to be no other possible chance for his life than to die down into still more brutal ignorance and misery, and to go out like an ill-smelling flame into the eternal night.

Now, just at that time a little English lad, who had come with his father to visit the Centennial Exposition, while passing along a quiet street of the city in which the cripple lived, saw some pale-faced children peering at him out of the windows of a large house set back among trees. Over the gate was the name, Children's Hospital. The boy's kindly English heart was touched; he turned and went in, joked and played awhile with the poor babies, and when he went back to his hotel wrote to his mother of the pleasant sunny rooms with flowers in the windows and pictures on the walls, and the motherly nurses taking care of the little children. "I have seen nothing which pleased me better in America," he said. "I will

go again, and tell you about it when I come home."

He never went home. The gallant little lad was taken back dead to his mother a few weeks later. After the violence of her grief was passed, in her many efforts to show her gratitude to the people who had nursed and been kind to her boy, she asked to be allowed to endow a memorial bed in the little hospital which had pleased him so much, and directed that it should be filled with the most miserable, needy case known to the managers. So it came to pass that our little cripple on a warm spring day was carried out of his garret, bathed, and laid on a pure white bed in a sunny, pleasant room. The other children in the ward called to him and made acquaintances; there were toys, books, pictures for them all. The good woman who lifted him smiled at him; he thought his mother must have looked like that. Outside, the maples reddened in the sun and rustled in at the windows, and the robins chirped and built their nests. There were dainty little meals brought to him. There was the best skill the city could command given to effect his cure. Good women with their hearts full of Christ's love came to teach him, and tell him of his unknown Saviour. At his bed head hangs a little card which he probably never has read or understood: "In memory of Richard _____, of Sussex, England."

Something this little story hints in a dim way of the infinite inextricable tangle of human lives and their inexorable influence on each other. When the English lad obeyed the generous impulse to give a moment's pleasure to the little children as he passed, how could he tell that he lifted this other life up into the sunshine for all time? "The word that we speak to-day," says the Arab proverb, shall it not meet us again and again at the turning of the ways to show us how it has cursed and blessed our fellows?"

LUCY.

Lucy wants to be a big girl. She will not grow as tall as some girls in her class. But I hope she will grow good. She is, I think, a good child now. But we all have some faults, and we must pray to God for help to mend them and to "grow in grace." But how are we to grow? The dear child I write of does not know. For she told me she did not think she would grow in a week, or two weeks, or three weeks. She does not count the weeks, but the years. And yet the years are made up of days, and weeks, and months. If we do not grow in the weeks, we will not show growth at the end of the year.

I want you all to think of this. You must not hope for "some great thing," or a long time. The plants grow in the Spring of the year: each day they grow. They do not stop for a month, and then jump up an inch or a foot.

All of us, young and old, may set this child "in the midst," and learn to wish to grow, and learn the way to grow. If you want to get grace, seek it. If you want to get more, seek it each day. All the days may be "days of small things." But days will make years; and the growth of days will give you some day the growth of years.

AN EVENING GAME.

The players sit in a row, and the first says: "I am going on a journey to Ancaster," or any place beginning with an A. The one seated next to her says: "What will you do there?" The verbs and nouns in the answer must begin with the same letter, and so on through the alphabet; the one who asks the question "What will you do there?" continuing the game. But as an example is better than any directions, we will relate to you how a party of children played it:

Ellen—I am going on a journey to Ancaster.

Louisa—What will you do there?
Ellen—Ask for apples and apricots.

Louisa—(to her next neighbour) I am going to Brighton.

Frank—What will you do there?
Louisa—Buy bonnets and buns.

Frank—I am going to college.

Susan—What will you do there?
Frank—Cut capers.

Susan—I am going to Dumville.

Sarah—What will you do there?
Susan—Dress dolls.

Sarah—I am going to England.

Russel—What will you do there?
Sarah—Eat eggs.

The party goes through the alphabet in the above manner. Whoever cannot answer readily, after due time is allowed, must suffer some penalty.

A PARABLE.

THERE was a man who bought a fine property for himself and his two boys. The lads required to be educated for their new position, so their father put them to school in the next town, where he could go and look after them now and then, whilst he occupied himself in preparing their inheritance for them. His wealth was very great. A mansion was to be built for each, suited to his taste; and they were not to see it until it was ready for them and they for it. Now the estate was on a high hill, and that side of the hill next to the town was very steep indeed, quite too steep for any smooth carriage road to be made; so the young men, now that their education was sufficiently advanced, had to walk home to take possession. It was a toilsome way, but all would be very grand when they got to the top. Both of them stumbled sadly, and the way was new to them, and they were hurt and bemired with their fall, and were nearly ready to give it all up, for they were sure they had lost their way. But they had been told to keep near a rivulet which flowed down the side of the hill, and came out from their estate. Now they had to be guided by the sound of the rippling stream, for they could not always see it. So they went and washed off the mud in the stream again and again. But now they both had a very bad fall. And one of them lay still weeping and bewailing his carelessness, and declaring it was useless trying ever to reach home, and his father would be angry, and he dare not to go home so wounded and dirty. But the other, after weeping awhile, bethought him that sitting still in sadness would not get him home to his beautiful inheritance; so he limped to the stream, and washed himself clean, and kept very close to it until he reached the top, saw the beautiful prospect of home, his father waiting.

We are but children being trained for our home. Let us not sit still in sadness when the word is "Onward."

BUSINESS DEPARTMENT.

We call attention to Mr. G. S. Hallen's advertisement, of Huntsville, with pleasure, and believe that investors will find him a careful and valuable Agent. We commend to others the advisability of thus making themselves well known in this great metropolis.

PRODUCE MARKET.

Toronto, April 26, 1881

Wheat, Fall, bush.	1 07	1 10
Do. Spring	1 13	1 20
Barley	80	90
Oats	40	42
Pots	65	75
Rye	90	95
Flour, brl.	4 80	4 90
Beef, hind quarters	6 00	8 50
Do. fore quarters	5 00	6 50
Mutton	7 00	8 00
Hogs, 100lb.	7 75	8 00
Beets, bushel	50	55
Onions, bushel	1 00	1 25
Cabbage, dozen	60	1 00
Carrots, bushel	40	50
Parsnips, bushel	50	65
Turnips, bushel	25	35
Potatoes, bushel	40	45
Apples, barrel	1 00	1 10
Chickens, pair	65	80
Fowls, pair	60	80
Ducks, brace	70	1 10
Geese	0 75	2 00
Turkeys	21	25
Butter, lb rolls	17	18
Do. dairy	13	15
Eggs, fresh	25	28
Wool, 1/2 lb	9 00	13 00
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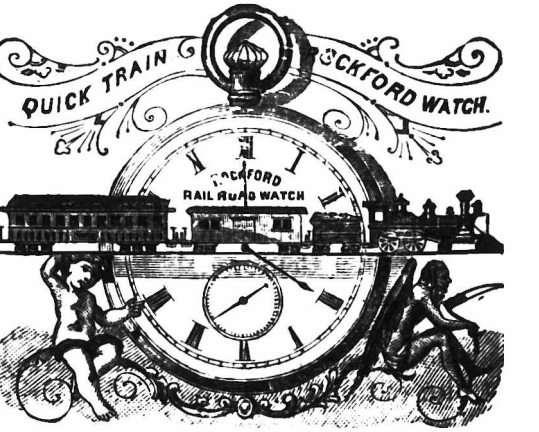
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