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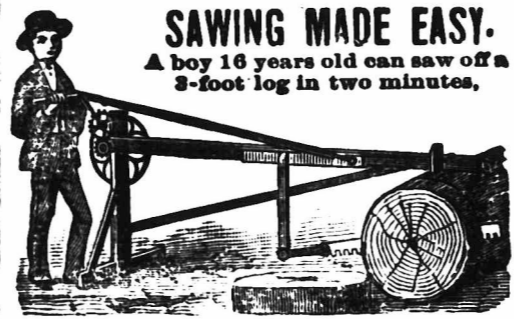
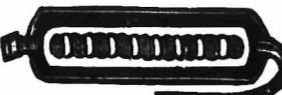
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THURSDAY, DECEMBER 30, 1880.

ARCHDEACON BOYS, of Bombay, has been presented to the Vicarage of Hildenborough, near Tonbridge.

Queen Victoria has invited the Empress Eugenie to spend the winter with her at Windsor.

We learn from the *Scottish Guardian* that the Bishop of St. Andrew's has appointed Mr. J. P. B. Robertson, advocate, to be Chancellor of his diocese.

Our contemporary also states that Emma Eden, the beloved wife of the Prius, departed this life November 24th, in her 77th year.

A serious war is reported in Western Africa. Will Braid is the pretender for King Amachree's kingdom in New Calabar. A sanguinary fight has been going on between them.

The arrangements for the proposed Church Council are progressing. The following diocesan conferences have agreed to send representatives:—Ripon, Bath and Wells, Lichfield, Chichester, Norwich, Truro, Winchester.

The people of Plymouth have decided to erect a statue on the Hoe, in commemoration of the tercentenary of Sir Francis Drake's return after circumnavigating the globe.

The *Scottish Guardian* states that already one-fourth of the clergy of the "Scottish Church" have signed a memorial of sympathy with Mr. Dale, and also that those who term themselves "Low Churchmen" among the laity have expressed similar feelings.

The news from South Africa is anything but cheering. In fact it is growing in dimensions, and involving a warfare carried on among the native tribes themselves. In the twelve thousand men who are to be raised by the Cape Government, native troops are included. Captain Barker, who was lately killed in a skirmish with Bassetos, had fourteen natives for his companions in death.

Bishop Steere, in connection with the University's mission in Central Africa, writes that he expects soon to extend the work of the mission in the direction of Nyassa Lake. He rejoices over the arrival of the first native of the Zaramo country to attend school at Kingani. At Magila Archdeacon Farler has a young Mahammedan convert in training for Holy Orders. He says that, on Sundays, the congregations are so large that he is obliged to put the children in the chancel and seat many more on the altar steps. The Sunday school is full of men and boys.

The trial of Mr. Parnell and the other persons against whom a criminal information has been filed is to begin on the 28th of December.

On the 28th ult., slight shocks of earthquake were felt at Callander and Inverary, Londonderry, and other places in Scotland and the North of Ireland.

The Montenegrins now have possession of Dulcigno. As soon as Dervish Pasha made up his mind to employ force, he was soon able to make his way into the town.

On the 25th ult., the Old Testament Company of Revisers finished their sixty-sixth session at the Jerusalem Chamber. The second revision of the Historical Books was finished as far as the end of Esther 2nd.

The recent news from Afghanistan is described as, at least, negatively good. Abdul Rahman seems to be getting on fairly at Cabul, and Ayoub Khan is in so embarrassed a position at Herat as to encourage the hope that he will not be able to give further trouble at Candahar.

Mr. Dale has been before the Court of Queen's Bench on the motion to release him from imprisonment. The Court taking time for its decision on the validity of the proceedings in Lord Penzance's Court against him, released him meanwhile on his own recognizances in the sum of \$500. A writ of *habeas corpus* has also been issued in the case of Mr. Enraght.

On the question of requiring Greek at Cambridge, or substituting French or German, a writer, in the *Guardian* says he teaches five times more Greek than twenty years ago. The British youth, he says, are so antagonistic to the foreigner that he has always found the French and German department the most trying; and until Englishmen can supply the "teaching power," this grave difficulty cannot be removed.

At a meeting of the Church Pastoral Aid Society at Wimborne, Lord Shaftesbury after bewailing the decrease of the Funds of the Pastoral Aid Society as the institution best suited to his "views," remarked that "Unless we have personal distinctive teaching, we shall never instil into the hearts and minds of the people the truths and practice of the Gospel. The Church of England has been appointed for this purpose; and unfaithful as she may have been, she is now rising to a higher sense of her duty."

The Rev. Mr. Enraght was arrested on Saturday the 27th ult., and conveyed to Warwick Gaol. Some very wide issues were raised in the Queen's Bench Division on Monday the 28th, when it was contended that the proceedings against Mr. Dale were wrong from beginning to end. Mr. Green had not been arrested up to the date of the last advices. His case comes up in the Province of York, and other questions arise in reference to it, such as the appointment of Lord Penzance by the Archbishop of York, and the authority of the Advertisements in the Northern Province.

Later news than we have given above from South Africa is still unfavourable. Convoys are not safe near the seat of war; the patrol column has found itself unable to hold the positions which it had occupied, and there is too much reason to think that the Pondos have placed themselves among the enemies of the Cape Government, by attacking the Xesibes, who are British subjects.

The Sultan of Zanzibar on receiving news of the murder of Messrs. Carter and Cadenhead, of the Belgian expedition, and supposing the act was committed under Mirambo's orders, has despatched a force to the interior to attack that chief. The inquiries, however, of Dr. Southon and Dr. Baxter resulted in the conclusion that Mirambo was not guilty of the death of these gentlemen. The Church Missionary Society has made representations to the British Government of the facts of the case, and urged that Mirambo be not attacked until he is proved by investigation to be guilty.

Okrika is a town of ten thousand inhabitants, forty miles from Bonny, in the Igbo country, at the mouths of the Niger. Bishop Crowther hearing that the people there had built a church, and were holding services, sent Archdeacon Crowther to inquire into the facts of the case. The Archdeacon found the facts as represented, and that worship was held in it every Lord's Day, a school boy from Brass Mission reading the service, and a congregation of five hundred persons in attendance. The people desired a regular teacher, and offered to contribute to his support. Surely here the fields are white already to harvest.

The "Established Church of Scotland" has produced its counterpart to the famous English "Essays and Reviews" in a volume just published, called "Scotch Sermons." These are twenty-three in number, and were preached by thirteen different ministers of the "Established Church." The best known of the preachers are Principal Caird, Dr. Story, Dr. Cunningham, and the Rev. W. L. McFarlan. The volume is edited by the Rev. Professor Knight, and is put forth as an attempt to adapt Christianity to the spirit of modern times. The attention of the Committee of the General Assembly of the Church of Scotland has been called to the unsound nature of these sermons; but the Committee has declined to interfere, some possibly sympathising with the authors, and others feeling that they could do nothing but add to the notoriety of the book by attracting more attention to it.

THE SECOND SUNDAY AFTER CHRISTMAS.

AS it is not more than about a hundred and twenty years ago that the first of January was reckoned as New Year's Day, it is not to be wondered at that the Church has never mixed up her festal services with the heathen rites originally practised on that day. The festival of the Circumcision is but the most diminutive reflex of the glory and gladness of Christmas; still it is a reflex of what belongs to that great festival. From very early ages of the Church, the day was observed as the Octave of the Nativity, and that ought to be the principal idea connected with it. The Sunday we are now considering, in a still more eminent degree, must be regarded as belonging to the celebration of the Nativity.

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Throughout the whole History of Christianity, until the Founder of it shall come again, it has been and will be what it was in the manger of Bethlehem. It has always borne two aspects—one meeting the bodily eye, another the eye of faith. The visible, earthly side of Christianity has seemed to those who have failed to understand its Divine character to be its all. The eye of flesh has gazed exclusively at the infant lying in the manger, while faith has stood listening to the angels chanting "Glory to God in the Highest," around their Lord. Take also the record of Christian truth as we have it in the Bible. To sight, it is a collection of history and of morality, entitled on many grounds to our admiration; but, neither free from error nor above criticism. But to faith, it is the word of the living God; it is the unveiling of the mind of Him who is the Father of Eternity, at whose fiat an infinite, succession of ages ceaselessly issues forth. And so with Christian worship, The natural sight sees in it only the employment of certain works, the observance of certain forms, the use of certain regulations which have come down from past ages, partaking publicly of a little bread and wine—sprinkling a little water on an infant brow. To faith all is lighted up by the sense of His presence to whom worship is offered, and without whose manifestation all is unmeaning. Its words are felt to be addressed to a living Being; the baptismal water is the channel of the grace of a new life—the bread and wine the veil of a Saviour present to bless and save His people.

In all ages of the world it has been a feature of the inquiring mind, to "seek the Lord, if haply they might feel after Him, and find Him, though He be not far from every one of us;" and it would have been somewhat strange if a living, active, loving God had implanted in men this yearning for real, constant contact with Himself, but had failed to satisfy it. It would have been passing strange if He had not met these anticipations of reason—if He had not raised them into certainties by some kind of gift or manifestation. And we Christians believe that He has done this by being manifest in the flesh. He has placed Himself within our reach. He has presented Himself to us under a form that takes our hearts captive, and which supports, without suppressing the thought that seeks Him. Hence forth, God, while in His Majesty, He is necessarily inaccessible to the human understanding—(we can indeed *apprehend*, we cannot *comprehend* Him)—is, nevertheless, in His Incarnate life, the possession of every individual, human heart, that wills to have Him. Each may say: "This is our God: we have waited for Him. He will save us."

CANDIDATES FOR THE MINISTRY.

THE difficulty of obtaining candidates for the ministry, is experienced, not only in Canada, but to a very large extent also in England and the United States. At a time when every profession appears to be full, and no head of a family knows what to do with his sons, it would appear remarkable that there should be any difficulty whatever in securing plenty of candidates for the ministerial office. It is true that the pay is small and precarious, but so it is also in more than one other profession; and if the remuneration connected with the work of the ministry were much less than it is, and much more precarious, it would be strange if there were not to be found men zealous enough to burn with ardor in their desire to devote themselves to so exalted an office. We are, therefore, convinced that the cause of the deficiency of candidates is to be found in another direction. A

priest of the Church commissioned to exercise the sacred functions of the ministry, is an ambassador for Christ. He has a message to deliver, he has functions to execute, he has authority to regulate and control. And in the way in which the duties of the office are interfered with in the present day by those who do not hold it, is to be found the cause of the lack of candidates for the ministry. When a man wishes to devote himself to the duties of his high office and feels the responsibility, a large amount of the ardor first experienced is repressed, when it is found that in the execution of the duties of the office, there are so many clogs and hindrances thrown in the way by the worldly and the wayward.

In some parts of the Church there are peculiar circumstances that come in the way of men who would otherwise present themselves to the Church for ministerial duty. The subject was dwelt upon considerably by various Missionary Bishops in the recent U. S. Convention, who have had much experience in the matter. The Bishop of Oregon, the Rt. Rev. Dr. Benjamin Wistard Morris, expressed his wonder at the difficulty of obtaining men for the Missionary work. He said: "I have a great many letters from young men; they have made a great many inquiries about the climate, the condition of the work, the society, and all that sort of thing, but never yet one said, 'here I am without terms or conditions of any sort, take me.' It has not been so in regard to the older men. I have had many such come forward and volunteer—men who knew something of life, men who knew something of the ministry, men who had the cares and responsibilities of a family. They were ready to come—men before whom I would have taken off my hat; but I dared not take them; it would have been unkind, it would have been dishonest, it would have been cruel. I do not believe that this is my experience only; I know it is not. I wrote to one of my neighboring Missionary Bishops a few months ago asking him to help me. I said to him: 'You are nearer the East, you know more about the brethren than I do, you are a younger man than I am; can you not help me to some men?' Said he, 'I will tell you a story. I have called twenty-three men within the last year to one of my places, and twenty-one of them said, No, I thank you, sir; one other would have come, and was about to come but his congregation interfered, and finally by dint of perseverance, I got the twenty-third man.' The Bishop may well ask: "Where is the spirit that we thought would animate the young men who are preparing themselves for the ministry of the Church?"

"The Missionary Bishop of Western Texas, the Rt. Rev. Robert Woodward Barnwell Elliott, dwelt considerably on the same subject. He said: "I received a letter not very long ago from a young man, saying to me, 'Have you got any encouraging missionary work in Western Texas?' I wrote back to that man, that, since the days of the Apostles to this hour there never had been any difficulty in getting men to do encouraging work of any sort; what we wanted was men who were willing to look the discouraging variety in the face.

"What does 'encouraging work' mean? Why, that some other man has been there, and that the Holy Ghost had made him a centre for his operations, and, radiating from him, the Spirit has developed this work; and that some other man who has not been the centre of any such influence wants to get his place. That is not the spirit that is equal to the tearing down of strongholds. Such men as that are not Malakoff-takers. They will

never come up against the fortresses of darkness; and I will never tell any man that I have an easy place for him. I say, if you want an easy place, come and make it."

Both the Bishops whose addresses we have quoted, dwelt on the fact that the right men have not offered themselves for the work of the ministry. The real cause of this is, no doubt not, as we stated at the commencement of this article, that the right men are deterred from the work by the feeling that unnecessary hindrances are thrown in the way of a due performance of the functions of the same ministry.

THE ARMENIAN CHURCH.

Knowing the great interest which many of our readers take in the several branches of the Church in the East, we have much pleasure in re-printing the following speech delivered by Monsignor Nerses, the Armenian Patriarch of Constantinople, to a deputation representing one hundred families of "Oriental Armenian Catholics," on the occasion of their placing themselves under his jurisdiction, and so entering within the pale of the Armenian branch of the Catholic Church:

"When last Easter Day, you honoured me with a visit in our Patriarchate, and, with words that came direct from your hearts, expressed your warm love towards the Armenian nation and our national Church, in the character of a deputation, representing a large number of brethren, I, who was already with you and many of those who had not accompanied you, divined the spirit by which you and they were actuated, and was aware that both you and they were, every one of you, valuable and worthy luminaries of the Armenian nation. Nor did I forget that you were beautiful and fruitful trees, who had been transplanted into our neighbour's garden as an ornament not by your free will, but by the force of circumstances, remaining however unanimous in your affection towards your early brethren, and I also remembered that many of them as well as many of you, were and still are occupied with, and are workers in, our national literature and education. You are returning to-day to the garden of your fathers and ancestors to adorn and render it glorious. You do not come by any incentive of ours or at our suggestion, but by your inborn patriotism, and the aid of your experienced and cultivated intelligence. The neighbour's palace was probably large, gilded, and magnificent, and the garden wherein you dwelt was far more extensive, whereas this garden and house into which you have moved is, perhaps, bare, unadorned and rather limited in size and extent; but you well knew that they belonged to you; that yonder you were guests, whilst here you are of the house. Yonder was not your house, whereas this is your home. As beautiful flowers and delicate trees of the Eden of Armenia, notwithstanding that you were situated under different skies, studied with strange stars, and in an uninviting climate, and condemned in your narrow and roomless pots, scarcely receiving the vivifying rays of the sun, to conform to the austere rules of art, you grew and gathered strength, for your seed as well as your root was blessed by the blessed Church of Armenia, for you had been transplanted from the well-garnished paradise planted by God, and watered by four limpid streams. If you were able to grow in those hot-houses, now that you have returned to your native garden, I feel assured that the spirit which inspired Thaddeus Bartholomew, Gregory the Illuminator, the Nerses, and the Vartans, will increase unto you seven-fold grace from above, and strengthen you for the glory of the fatherland of the Armenians and of the National Church of Armenia.

"Now that you have entered the threshold of your ancestral home, let me request you to go all over the building and see for yourselves that it is not changed in any particular. Your elder brethren, who have remained in this house in large numbers, have done their best to keep it standing both in prosperity and misfortune. Winds have,

n deed, blown and storms burst upon it, enemies have attacked it, and we must add with pain and regret that enemies from within also have endeavored to pull away its foundations: yet the house of your fathers has remained standing and has not crumbled down, for it was built on the firm Rock, that is, on Christ, and not on man. Having seen and examined the house for yourselves, tell your absent brethren that in whatever condition it was fifteen centuries ago, it still continues in the same. The orderings of the first overseers of this house still continue in force. Moreover, remember how long after division and schism had entered in the houses of our worthy neighbours—that is to say, the Roman and Greek Churches—and after many regrettable things had happened by the words they had used, and after they had condemned each other, Nerses, the great overseer of a later age, defended this Church, and with what warmth and wisdom he stood up for the orderings of this house without himself getting involved in their quarrels, giving every consideration to his powerful neighbours, but nevertheless, keeping the independence of his own house, an independence which it has possessed from Christ downward. Look, and declare unto them that, thanks to your and our Holy fathers, it is by their preachings and enactments that the Gospel of Christ alone is the foundation and rule of our Church, and all those rules, traditions, and doctrines which are not in conformity with this unalterable Divine law are not accepted and never shall be accepted.

"Look, and declare that you are in your house now, that whatever you may elsewhere solicit as a favor, here you will enjoy the same as a right in company with your legitimate brethren, who faithfully execute their duties. I rejoice at this, and not I alone, but all the clergy and laity. Your fathers and your brethren are to day keeping a festival of joy; and this rejoicing is not confined to us here on earth, but our fathers also who are in heaven rejoice with this.

"Having come here you are speaking of jurisdiction, but I will tell you that I do not look upon this from a worldly point of view, but that my soul rejoices when I see the accomplishment of the prayer and desire of our Divine Master, 'Father, I will that they may be one, as We are one.' Let this union be eternal and blessed. Our Lord taught us to pray always thus, 'Thy will be done.' God wills that we should unite and that we should love one another; whereas men will that we should separate and not love one another. Pray ye, and let us pray, that God's will be done. Christ became man to unite men together by rendering them the adoptive sons of God the Father, to form of all mankind one family to Him; if all men are bound to unite, how shall not the members of one nation unite together—they whose union is so indispensable to their spiritual and temporal life? 'Union is the parent of good, but disunion of evil.' Let us, therefore, unite to become stronger; let us not separate to become weaker. Tell ye, let us all, our absent brethren to hasten hither and enter into the dense multitude of their brethren. For this is their house, their plain, and their native soil. Here they can inhale the free air; here they can grow and fill out. This is their natural land, where they are watered by their native pools, and where the God of their fathers watches over them. I have said that you were in your Father's house here, and I repeat it, for when you come here you become the sons of this house, and not the servants. We are the head servants of this house whom your brethren assembled in a General Council elect. Here are priests who have not come from a distance, but have been born and bred among your brethren, elected by them, and consecrated by the hand of the Bishop, equally elected by them. There are Bishops here who are anointed, (consecrated) by the Catholics, who, in his turn, is chosen by the nation. The leaders of this Church—the Patriarchs, the Catholicos—whom you will obey, are all chosen by the free will of the nation and of the Church, and they themselves obey, and are bound to obey, before everybody else, those canons and laws which are not unknown to you, which have been ordained by our fathers, and whose study has not been made the monopoly of a class among the people, nor are they subject to capricious changes.

"Here the clergy who come in frequent contact

with your children and wives, and who minister unto them, are, like many of you, married men and fathers. This is a broad plain for labor. Tell our brethren to come and unite with us and enable us to give hand to hand, to work and toil on our native soil. 'For the harvest is plentiful, but the laborers are few.' In a foreign country and under foreign skies our native plants melt and dry up. What splendid talents have not passed away! What patriotic hearts are there not now removed far away from the house, but which, nevertheless beat for this house. Those who separate themselves from this house disappear and get lost in the ocean of nations.

"Where are the numerous Armenians of Poland? where are the Armenian inhabitants of the cities of Europe? where are the noble Armenians of Hungaria going? Tell them to come and unite with us, let them participate in our efforts. Let us open new schools, encourage the existing ones; let the sciences and learning and the arts flourish among us. Let the social and the national spirit gain strength among us, and instead of working in opposition to each other's interests, and separately, and so drying up our forces by employing them against each other, let us unite our forces and employ them for the complete progress of our nation. The sad experience of the last forty or fifty years has sufficiently enlightened us. We have seen before our eyes other nations, who had not made the same progress as we, taking long strides over us and leaving us far behind—for we have wrestled against each other and endeavoured to cause each other's ruin. Yes, it is now necessary that they should come and unite with us, and you who have done so to-day have wrought a great deed of patriotism. You have not changed your religion, but have returned to your home, where your fathers was born and bred. Armenia, future ages, and God, the Father of union, will bless you. I also bless you in the name of the most holy Armenian Church, the martyr of nineteen centuries, and in the name of your four million brethren, I say to you, you are most welcome; and your absent brethren will be equally welcome in following your example."

BOOK NOTICES.

THE DAILY ROUND—Meditation, Prayer, and Praise adapted to the Course of the Christian Year. London: J. Whittaker, 1879. New York: E. P. Dutton & Co., 1880. Toronto: Rowsell & Hutchison.

This pithy, practical, and suggestive work of some 420 p.p., is of various sizes, prices, and styles of binding, and is now offered to the Canadian public. The American edition is a recommendatory preface by the Rt. Rev. Bishop Cox, who finds "this volume singularly practical, and which from its freedom from unreal and extravagant ideas, and because of its healthy conformity to the Prayer Book, supplies a fundamental want of these times in the calling of the soul, every day, away from the world, to the spiritual reception of words of Scripture." The author's aim has been "to help, day by day, in few, plain words, those who wish to know God's truth, to gain God's grace, and to do God's will.

The book has had a very cordial reception in England, and we hope will be equally welcomed in Canada, and find here a permanent place in most Christian households.

RED LETTER DAYS: a Register of Anniversaries and Birthdays, with Texts, and Original Verses written by Frances Ridley Havergal, for each day in the year; illuminated title-page and frontispiece. Cloth extra. 75 cents. London: Marcus Ward & Co., 1880. Toronto: Rowsell & Hutchison.

Such a book as this, prettily bound, admirably printed, and with verses culled from the writings of Miss Havergal, forms as elegant an offering of friendship or affection as can be desired for this Christmas season.

THE PARISHIONER:—Montreal, December, 1880. Parish of St. John the Evangelist. Single copies, five cents; Sixty cents a year.

This excellent little pamphlet has heretofore been known under the name of "Parochialia," the success of which has been so great as to lead to an extension of the sheet to a very interesting and a most instructive Magazine, which we trust will obtain a wide circulation. Every subscriber to the "DOMINION CHURCHMAN" ought to take "The Parishioner." The soundness of its Churchmanship is unimpeachable, and we are confident it will do a great deal of good.

Diocesan Intelligence.

NOVA SCOTIA.

(From Our Own Correspondent.)

The following Petition to the Houses of the Dominion Legislature is now in course of signature in this Diocese. A somewhat similar Petition is also adopted in the other Dioceses of this Ecclesiastical Province: To the Honourable the — of the Dominion of Canada, The Petition of the undersigned Members of the Church of England, in the Parish (or Mission) of — in the Diocese of Nova Scotia,

Humbly sheweth,

That your Petitioners have reason to believe, that a Bill is to be introduced into your Honorable House to abolish one, or more, of the restrictions upon marriage, contained in the Table of Prohibited Degrees recognized by the Law of England. And, inasmuch as they believe these restrictions to be enforced by the Holy Scriptures, they earnestly deprecate the passage of any Bill which would legalize marriages prohibited by the Word of God. Your Petitioners submit that, as Christians, they are well assured that marriage, according to their Master's teaching, is a divine institution, (not merely a civil contract), and that "so many as are coupled together otherwise than God's Word doth allow, are not joined together by God, neither is their matrimony lawful;" and they fear that the proposed legislation may involve the Dominion in the guilt of direct antagonism to the revealed will of the Almighty Ruler of the Universe. More particularly, your Petitioners apprehend that any alteration in the relative position of Brothers-in-law and Sisters-in-law, must injuriously affect the comfort and happiness of many households, and must also deprive motherless children of the loving care of any unmarried Aunt, at a time when, immediately after the Mother's death, such care would be most beneficial, and under the present law is frequently enjoyed. Your Petitioners therefore pray your Honorable House to refuse to abolish restrictions, of which the divine authority, and binding force, were acknowledged by the whole Church for many ages, from the beginning of the Christian dispensation, and to uphold the principle, that not even the highest civil authority may dispense with them. And your Petitioners will ever pray, &c.

MONTREAL.

(From Our Own Correspondent)

The festival of Christmas ought to manifest an increased benevolence on the part of Churchmen, at least, if the more devotional use of the Advent season is any criterion. In the city and country there have been special services and sermons. Notably in points of attractiveness and ability come the sermons delivered to crowded congregations by the Reverend Canon Baldwin. In the Church of St. John, the Evangelist, the daily prayers, especially that of evensong are well attended. At the latter, where whether in storm and sunshine, a congregation seldom numbering less than twelve, can be found a surpliced choir lead the daily service, and readings are given from the Bishop of Bedford's excellent work on Prayer. Lectures have been delivered also at St. Stephen's and at some of the country churches. Some of the country churches have witnessed increased services. From this improved attention to this season, some times designated as a "lesser Lent," we may surely expect a more devotional use of Christmas and the fruits thereof. "peace on earth and good will to men."

The Rectory of Phillipsburgh is vacant.

The Rev. Sept. Thicke, (Aylwin) has received the offer of a curacy in the Church of the Ascension, Hamilton, the Rev. J. Carmichael, Rector. We are glad to learn that the services in the cathedral are being improved, where improvement was very much needed, that is by the addition of a greater proportion of

music being used in their rendering. An advance in the right direction has at last been made by a Choral Litany on Sunday afternoons. Some alterations in the seating of the choir or in the arrangements of the seats under the tower are in contemplation. Messrs. Nelson and Ballard, architects, are now engaged on the drawings. The services at St. Mary's, Hochelaga, have improved somewhat. There is good singing, larger congregations and the largest Sunday-School. The Church there has ever seen. A clerical association has been formed for the township of Brome. Membership is, as a rule, to be confined to the clergy residing in the township. This rule is adopted simply for convenience. The clergy on the immediate borders of the township, if not members of a similar association in their own township will, of course, if they find it desirable and convenient, be gladly received as members. The first meeting took place on St. Andrew's Day in the Rectory, Knowlton; the Rev. Chas. Bancroft in the Chair, and the Rev. W. R. Brown, Secretary *pro tem*. The next meeting is to be held in the same place, on the 1st Tuesday in the New Year. Its purpose is "mutual edification." The topic for discussion will be, "Our Sunday-School work."

PORTAGE-DU-FORT.—The purse was presented to Mrs. Motherwell, not Mr. as stated in our last issue.

ONTARIO.

(From Our Own Correspondent.)

BURRIT'S RAPIDS.—Christ Church is to be re-opened on Christmas evening. Full account in our next.

KEMPTVILLE.—The new rector, Dr. Parnell, has succeeded in setting the people at work. On Friday and Saturday the Sunday School gave two most successful entertainments, the proceeds to go towards obtaining stained glass for the great west window.

OXFORD MILLS.—At the request of the incumbent the Rev. W. J. Muckleston conducted a mission in this parish, beginning on Wednesday, Dec. 8, and ending Thursday, Dec. 16. Diligent preparation had been made for his coming, while the object and aims of the Mission were explained both verbally and by leaflets. For several Sundays before the Mission short meetings were held, after evensong for prayer and consultation. The weather continued most propitious, the roads were good, and so the Church people turned out in full force. Other religious bodies showed their sympathy by attending in goodly numbers, and wishing the good work a hearty God speed. The Ven. Archdeacon Parnell was able to be present only once, but that once drew from him warm words of commendation. As a rule the instructions were given by the incumbent, save twice when the Rev. G. J. Love gave addresses on "Public Prayer" and "Revelation." It was the missionary, however, who gave life to the special services; in glowing, earnest, touching words he preached the truth; the people hung upon his words, every eye seemed invited upon him, as he unfolded the scheme of salvation, and pointed to Christ as the Saviour from sin. Throughout the eight days there were four services a day. Holy Communion each morning, two prayer meetings each afternoon, and the special service each evening. 260 receptions of the Blessed Sacrament took place, of whom 63 were at the Sunday celebration. On Friday after the Mission a thanksgiving celebration took place, when 58 received; with a population of 350, there is now a communicants' list of 113, with a probability of a still further increase. The missionary left behind him an impulse for good, which will now be forgotten, and took with him the thank and blessings of many who by his eloquence and devotion have been roused to true heartfelt religion.

NEW EDINBURGH, St. Bartholomew's. A vestry meeting was held Dec. 8, at which a resolution was moved by Dr. W. R. Bell, seconded by Mr. J. P. Featherston, and passed. It expressed confidence in their Incumbent, the Rev. E. W. Hamington, that he has a sincere desire to do his work faithfully in his parish, and that his ministrations, and the manner in which he has discharged his pastoral duties in visiting the sick, in caring for the distressed, and in other Christian offices, are generally satisfactory. They, therefore, consider that his resignation or removal would be undesirable, as it would affect the parish injuriously; and they earnestly and affectionately request him to continue his office as Incumbent of the Parish. An address to the same effect, signed by thirty-two parishioners, was subsequently presented to Mr. Hamington, and the following petition, signed by all the male heads of families attending St. Mary's Chapel, Green Creek, which is part of the charge, has been presented to His Lordship the Bishop:

To the Right Rev. J. T. Lewis, Lord Bishop of Ontario.

The undersigned members of the congregation of St. Mary's Church, Gloucester, and of the church in

the environs thereof, respectfully pray your lordship to do your utmost to cause the Rev. E. W. Hamington, our beloved pastor, to remain among us. We know from the experience of the past that he has under Divine Providence been the means of raising us from darkness, and rescuing us from the power of evil. His removal from us at this juncture would, we are convinced, prove disastrous to our spiritual progress. If your lordship values the pride of our souls, you will not turn a deaf ear to our prayers, and your petitioners as in duty bound will ever pray, &c., &c.

TORONTO.

SYNOD OFFICE.—Collections, &c., received during the week ending Dec. 25, 1880.

WIDOWS' AND ORPHANS' FUND.—October Collections—Collingwood, \$17.33; St. Mark's, East Oro, \$2.25; Kimmount, Galway, \$3; Fenelon Falls, \$3; Seymour and Percy, Christ Church, \$6; Percy, \$1; Trinity Church, Aurora, \$12.50; Oakridges, \$8.

For the Widow of a deceased Clergyman.—St. Stephen's, Toronto, \$6.86; Scarborough, Christ Church, \$1.89; St. Paul's, \$1.37; St. Jude's, 65c; St. Thomas, Allenwood, \$1; St. John's, Waverley, \$1.60; Newmarket, \$8.46.

MISSION FUND.—Thanksgiving Collection—Collingwood, \$23.

The Churches in the city were decorated to a considerable extent as usual in honor of the Christmas festival. It is, however, a significant fact that much less expense was incurred in some of them than usual, in the purchase of exotic flowers and plants. The cause of the smaller quantity of these than used to be so prominently marked on former occasions, can scarcely be in consequence of "hard times," because there must be a considerable number of owners of conservatories in the city and neighborhood who are staunch churchmen enough to place an abundance of these ornaments at the service of the churches that might require them. In some churches nothing in the way of extra ornamentation was visible but evergreens of fir or cedar; in others, the altars, pulpits, reading desks, lecterns, and fold stools were decked with white silk, and embroidered white frontals. With the exception of some want of variety, and some flowers that were to be seen in one or two fonts, where they were out of place, there was nothing to find fault with in the decorations. They were generally tasteful and effective.

The services generally were crowded for the festival. The music creditably rendered, and in some instances, if not in all, the "Christmas offering" for the Priest in charge was good.

THE CENTRAL PRISON.—Divine service was held in the chapel at 9 a.m., on Christmas Day, by Mr. Softley, the prison chaplain, who preached a very impressive sermon from part of the second lesson, taking for his subject "The Angels of Bethlehem." The choir sang the Christmas hymns, and also the canticles in very good style, Mr. Furnival presiding at the organ. The prisoners were very attentive during the service, and joined heartily in the responses. The chapel was very tastefully decorated with evergreens.

EAST YORK—Rural Deanery.—Missionary meetings, Eastern Division. Deputation, Rural Dean Allen, M. A. Hours of Service, 7:30 p.m. Port Perry, Monday, January 10th; Brooklin, Tuesday, Jan. 11th; Columbus, Wednesday, Jan. 12th; Oshawa, Thursday, Jan. 13th; Whitby, Friday, Jan. 14th. Port Whitby, Monday, Jan. 17th; Duffin's Creek, Tuesday, Jan. 18th; Scarborough, Christ Church, Wednesday, Jan. 19th; St. Paul's, Thursday, Jan. 20th; St. Jude's, Friday, Jan. 21st.—Western Division. Deputation, The Hon. Vice Chancellor Blake and W. H. Howland, Esq. In this Division, other Church objects will be taken up in addition to the Missionary Meetings as follows:

Unionville, Monday, Jan. 10th, Missionary Meeting, 7:30 p.m.; Tuesday 11th, Sunday School, 4 p.m.; Do. 11th, Temperance, 7:30, p.m. Markham, Wednesday, 12th, Missionary Meeting, 7:30 p.m.; Thursday 13th, Sunday School, 4 p.m.; Do. 13th Temperance, 7:30; Stouffville, Friday, 14th, Sunday School; 4 p.m. Missionary, 7:30. Uxbridge, Monday, Jan. 17th, Missionary Meeting, 7:30 p.m.; Tuesday, 18th, Sunday School, 4 p.m.; Do. 18th, Temperance, 7:30; Sunderland, Wednesday, 19th, Bible Reading, 4 p.m.; Do. 19th, Missionary, 7:30; Thursday, 20th, Sunday School, 4 p.m. Do. 20th, Temperance, 7:30. Cannington, Friday, Jan. 21st, Sunday School, 4 p.m. Do. 21st, Missionary, 7:30.

JOHN FLETCHER, Rural Dean.

PORT HOPE.—Trinity College School.—This institution was closed on the 23rd after a very satisfactory term, and the boys took their departure for the Christmas holidays. The number of pupils in attendance last term was 118, some coming from Nova Scotia and New Brunswick to the East, and from as

far West as British Columbia. The school has been remarkably free from sickness of any kind during the last term; nothing, indeed, could be more satisfactory than the general health of the boys.

VICTORIA HARBOUR.—Our Christmas Tree Festival came off yesterday, and was a success; there was a very large attendance. Addresses were delivered by Rev. G. A. Anderson, Rev. Mr. Harris, Rev. W. H. French, and Mr. Harry French. There were Roman Catholics and others, not members of the Church, present. It appeared, to many who were there, very indiscreet on the part of the Speakers to indulge in violent declamation against those who do not belong to our Church—especially taking into consideration the fact that there are only about four Church families in the place.

NIAGARA.

WEST FLAMBORO.—A Society was formed here a few evenings ago under the name of the Society of the Holy Standard, in connection with Christ Church. The office bearers are Rev. J. Geoghegan, Rector, J. C. Munson, Warden, and Fred. C. Piper, Secretary.

The Rector opened the meeting with a brief but very able addresses, in which he fully explained the merits of the Society.

The warden then gave a lengthy discourse on The Mother of our Lord, which was very interesting, he stated that he would deliver a course of Lectures on the Life of our Lord, which will not fail to prove a great success.

After the short service which ensued, the hymn entitled "Faith of our Fathers," was sung. The benediction was pronounced, and the people numbering over forty expressed great satisfaction, and wished the Society every success.

HURON.

(From Our Own Correspondent.)

HAYESVILLE.—On Thursday, 16th inst., the Right Rev. Bishop Alford visited this mission for the purpose of administering this apostolic rite of Confirmation, and also to re-open St. James' Church, Wilnot, where the confirmation was held, and which has been undergoing a thorough restoration. At two o'clock the Church was crowded. After evening prayer and the sacrament of baptism had been administered to an adult, the incumbent, the Rev. F. Harding, presented a class of thirteen, six females and seven males, for the rite of laying-on of hands. The Bishop having forcibly addressed the candidates, and the Confirmation over, His Lordship proceeded to re-open the Church by reading the beautiful prayers for the occasion. The Church was built thirty-six years ago, of brick, with no pretensions to Church architecture, but now an open roof supersedes the old white-washed ceiling, a chancel 19-18 has been added, together with vestry and porch; also new prayer-desk and pulpit (of open work) and choir stalls, and last, but not least, a handsome stain glass East window, the generous gift of the Incumbent, whose example no doubt will make the sum of \$80, all the debt left easy to wipe out.

The parish, as well as hundreds of others, is deeply indebted to the S. P. G., so as thirty-eight years ago the first Church service was held by a missionary of that grand old society, who for a time served this and other plans entirely at their expense.

As they gradually withdrew their support, the church has been kept up ever since much new life has been inserted into it lately, so much so that New Hamburg, one of the stations, is trying with probability of good success to raise funds sufficient to support a clergyman of their own.

LONDON.—Christmas in the Forest City—Our Churches bear all the insignia of a Merry Christmas. We have not the mistletoe and holly wherewith to wreath our sacred edifices, that make bright the old Churches of the mother land, but the native evergreens and berries of our forests never looked so well in their natural beauty as they do when entwined in wreaths and festoons around the gothic arches and windows, and the lecterns and pulpits, the fonts and altars, by the nimble, cunning fingers of the fair daughters of our Canadian Church.

St. Pauls.—Our old St. Pauls is beautiful. Standing in the centre aisle we look eastward to the chancel, we admit that nothing is wanted to make it what an English Parish Church should be at Christmas tide. The Chancel, though not concealed from our view, seems as if a veritable screen of evergreens had grown beneath the gothic arch. The font in front of the chancel, the reading desk, lectern, and pulpit, are wreathed with evergreens intertwined with everlasting flowers. Pillars of evergreens supporting an evergreen arch separate the chancel from the main body of the Church. Twining around the pillars that support the galleries, and around the windows are wreaths. Texts from Holy Writ appropriate to the

Nativity are on the front of the galleries and on pendant shields. To the north and south of the altar are the words of the Royal Psalmist: "Thou art my God, and I will praise Thee." "Thou art my God, I will exalt Thee." On the morning of the Nativity there was a celebration of the Holy Communion at 8.50. The congregation at 11 o'clock was very large, the body of the Church full. The Rev. Canon Innes preached from the text: "The people that sat in darkness have seen a great light." There was again an administration of the Holy Communion, with a goodly number of communicants.

STRATHROY.—Again have the ladies of St. John's, Strathroy, been doing good work in aid of the building fund of the Church. They held a bazaar last week in the Town Hall, and the result is a sum of nearly \$300, handed over to the treasurer of the fund (for liquidating the building debt of the Church and the Parsonage.) In a very short time they have succeeded in reducing the debt from \$2000 to \$600.

ALGOMA.

(From Our Own Correspondent.)

ROSSEAU.—The Rev. Alfred W. H. Chowne, begs to acknowledge with hearty thanks a package of books, &c., for the Rosseau Sunday School Library, from Mrs. Bethune; the old books from Mrs. Bateau, Norway. Pamphlets, &c., from Mrs. Bethune, and the new books from the Misses Ewatts. Also two books from some lady unknown, and four vols. of "Good Words" from Miss Leg.

BARKWAY.—A very successful tea-meeting was held in Trinity Church Hall, on the evening of December 17th, the weather being fine, and the sleighing good, the Hall was completely filled. A long programme was gone through, consisting of speeches from the Rev. T. Llwyd, Messrs. Cox, Quaile, Birkemshaw and others. A proposition to found a branch of the Church of England Temperance Society was well received; and as soon as the rules and forms can be procured, it is intended to start the branch. The sum of \$14.00 was realized (after paying expenses) towards the debt of the building which is upwards of \$40.00, for which they have no source to look to, as all their own means are exhausted.

The Church Hall has been built mainly by the people's own labour; some members having worked over fifty days on the building, although poor, they give freely of that which they can do, and if any can help the Church here by a Christmas offering, they would be helping those who are trying to the utmost of their ability to help themselves.

RUPERTS' LAND.

(From Our Own Correspondent.)

WINNIPEG.—Since the date of my letter of 26th November last, two important subjects affecting the prosperity of the Church has occupied the attention of the ecclesiastical authorities of this diocese. As I then intimated, the Synod unanimously passed a resolution recommending the subject of temperance to the earnest notice of churchmen, and in pursuance of the suggestion, preliminary steps were taken, which culminated in a mass meeting of the citizens of Winnipeg. When I tell you that the Premier of the Province, the Hon. Mr. Norquay, was in the chair, and that the Chief Justice, the Hon. Mr. Wood and the Attorney-General, the Hon. Mr. Walker, had charge of resolutions, though unfortunate illness prevented the one, and business engagements the other, from attending; that His Lordship the Bishop had consented to be named patron, and that the list of officers comprises gentlemen of the highest social and official standing in the province, you may readily believe that the meeting was a great success. The society is called "The Church of England Temperance Society of the Diocese of Ruperts' Land," and is formed on the lives of the English society, having the two pledges of "Temperance" and "Total Abstinence." Affiliated societies will be established throughout the Diocese, and by this step the Church has taken possession of the hitherto unoccupied field of temperance in the North-West. Industrious worked, the result must be a great accession as well to the good of the community as to the strength of the Church. The meeting was called for the purpose of organizing the society, and was therefore chiefly a business one, but it was very largely attended, and very excellent addresses were delivered. The clergy were in full force, and several made admirable speeches, full of warmth, and eminently practical. His Lordship the Bishop was chosen Patron; the Premier, President. The Vice-Presidents are the Ven. Archdeacon Cowley, the Hon. the Chief Justice of the Queen's Bench; the Rev. O. Fortin, Rector of the Church of Holy Trinity; the Hon. Mr. Justice Miller, Mr. Sheriff Inkster, and Capt. Kennedy. Among the Council is the Hon. the Attorney-General, and this list comprises twenty of

the leading citizens of the city, and the surrounding country. After the adoption of the constitution, books were passed around, when thirty-eight names were appended to the Total Abstinence pledge, and thirty-two to the Temperance one, showing a majority of eighty-two tee-totallers in a body of seventy. The total abstainers were, of course, very jubilant this, particularly as all are clergy, with one exception, and he only by the advice of his physician, signed the Total Abstinence pledge. The collection was very liberal indeed, the society is now an accomplished fact, and as the clergy are its originators, its warmest supporters, its success may be considered assured.

Correspondence.

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

THE PATRON SAINT OF IRELAND.

SIR.—In the course of a sermon I heard a few days ago, the preacher stated that the prophet Jeremiah went to Ireland, and died there, and that he was the patron saint of Ireland before the fifth century, when he was supplanted by St. Patrick, who died in the fourth century, will you say what authority there is for the statement.

Yours truly,
Toronto, Dec. 20, 1880. J. KENNEDY.

ACKNOWLEDGMENT.

DEAR SIR.—Will you again allow me to acknowledge through the DOMINION CHURCHMAN another valuable help to the poor of my poor mission.

This time it is a large box of warm clothing suitable for winter wear, from Mrs. Baker and other ladies of St. Mark's, Port Hope. I sometimes think that these poor, back country missions have the very good effect of giving opportunity to loving churchwomen, in matters which more pertain to them, of showing their care for and sympathy with the poor members of the Church, for the dear Lord's sake.

I am of opinion that the modern Lutherianized idea of justification by faith is an exaggeration of the Scriptural doctrine, and I cannot read St. Matt., 25:31, to the end, without feeling convinced that there is a degree, and a large degree, of merit in good works, as the fruit of faith, done in the name of a disciple, and because the objects thereof belong to Christ. And I feel sure that, if such kind-hearted daughters of the Church saw the effect of their labors, in children coming warm and comfortable, instead of shivering, to Church; mothers, sickly ones, almost too weakly to leave home, yet anxious to show their thankfulness; men, too, looking warm and bright, they would feel a foretaste, in the consciousness of having "done what they could," of the pleasure of that Last Great Day, when the Judge of all the earth shall acknowledge the hungry, the naked, the sick, the strangers, the prisoners, as his brethren, and shall reward those who helped them.

Will the ladies of St. Mark's pardon me if I suggest that if they and the daughters of the Church in other provincial towns, Cobourg, Peterborough, &c., and the principal villages, would form branches of the Churchwoman's Mission Aid of Toronto, they would have ample scope for their benevolence, and the thankful feeling that they were working for "the least of these," Christ's brethren, in many parts of this large diocese, and beyond it. I venture to think that organized zeal and benevolence extends farther than individual effort; and as we all wish to work for the good of the Church, which is His Body, I feel that I shall not be misunderstood.

Yours faithfully,
Apsley, St. Thomas, 1880. PHILIP HARDING

A SUNDAY SCHOOL SYSTEM.

DEAR SIR.—Having read with interest the different communications which have appeared in your paper about systems of reward in Sunday Schools, and not having observed any scheme spoken of exactly like the one which has been working for the past two years most satisfactorily in the Sunday School of Trinity Church, Brockville, I venture to bring it under the notice of my clerical brethren, as a system which has been very successful in our school, and of great practical use to myself.

1. Each teacher has a class book, in which the marks of the scholars are recorded every Sunday; 1 mark is allowed for punctual attendance; 2, for good behavior, and 3, for a perfect lesson, making the total marks to be obtained by each scholar for perfect marks on the Sunday, 6. 2nd, On the last Sunday of the month, blank reports are given to each teacher, which reports are filled in with the marks for the month of all the scholars in the class. These reports

are handed to the Secretary or clergyman on the following Sunday, and the secretary makes out a full report for the whole school, giving the number attended in each class, the number regular, and the number of names of those who have perfect marks for the month. This general report is handed to the clergyman, who thus sees the standing and work of the whole school at a glance. On the second Sunday of the month, instead of the usual closing service of the school, the Litany is said by the clergyman, after which comes a short catechizing, and then the names of those who were perfect for the previous month, are called out class by class, and each child when called steps forward and receives from the clergyman a reward card, with the following written on the back of the card.

TRINITY CHURCH SUNDAY SCHOOL,
MARY JONES,
Perfect Marks for January, 1880.

The Secretary also keep a general book, in which all the teachers' reports are entered. At the close of the year this book is handed to the clergyman, the marks of each scholar are added up for the whole year, and the scholars are graded in four different classes. Those who have obtained 7/8ths of the total marks for the year are put upon the Honor Roll, and these have some social privilege bestowed upon them for the following year. Those who have obtained under 7/8, but over 3/4 of the total, are placed in the first class, while those who have under 3/4, but over 1/2, are in the second class. The rest are not considered at all. Those on the Honor Roll who have obtained the whole number of marks for the year, are given very pretty certificates of honor, obtained from Prang. No other rewards are given, except that on Xmas Day, a service is held at 4:30 p.m. for the children, when the whole school receive Xmas cards, the handsomest being given to those who have the best standing for the year.

This system is neither expensive nor cumbersome in working. It does away with all necessity for expensive prizes, and it keeps both teachers and scholars interested and attentive from month to month. The parents also seem to take a great interest in their children obtaining the monthly reward cards. The practical result in our school has been to bring the average attendance up from little over 100 to upwards of 150. Last year two of the scholars received certificates of honor for having obtained the maximum of marks, this year your scholars will receive those certificates. The number on the Honor Roll in the past two years has been 26. I can only say further that I have never yet seen or heard of a system for which I would change.

I am, faithfully yours,
Brockville, Dec. 20, 1880. E. P. CRAWFORD.

THE SUNDAY SCHOOL IN RUPERTS' LAND.

SIR.—As I have already informed you, our Synod took action on this most important subject, and the Bishop was requested to name a Committee, for the purpose of organizing a Diocesan Institute in connection with the Church of England Sunday School Institute. I saw His Lordship a few days since, when he informed me that he was actively moving, and that the Committee, to which he kindly said, several besides myself, members of Synod, were to be added as assessors, would soon be called together. On the invitation of the Rev. Mr. Fortin, I attended a teacher's meeting last week, when the subject of the next year's system of lessons was brought up. I urged the adoption of the Church of England S. S. Institute literature, and if we had had the necessary books and papers, I do not doubt that the suggestion would have been followed, for Mr. Fortin is strongly impressed with the conviction that our Sunday School teaching should be distinctly Church teaching. But I was met with the old question—"Where is the literature?" Mr. Fortin, like hundreds of other good Churchmen, had fallen back on the International series, simply because he could get no better, admitting and lamenting its want of church teaching. But when the scheme of Sunday School lessons for 1881, based on the International series, with special lessons for the great festivals of the Church interjected appeared here, it was adopted, though I asked for delay until the whole of the Church system could be obtained. I cannot complain that my suggestion was not adopted, because delay would have been very inconvenient. It was accepted as the best at command, with an expression of willingness to change it for a better, if the Institute should be found to be better. I had not seen this scheme until a number of the paper was placed in my hand at this meeting, and I was surprised to receive an account of the proceedings of the Toronto Church Sunday School Association, at which a resolution was carried that a Committee be instructed "to consider the feasibility of a uniform scheme of lessons for use throughout the Diocese." What does all this mean. Here is an important organization, formed under the immediate auspices of the Bishop of the Diocese, hav-

ing at the first meeting of its General Committee representatives from no less than eighteen Sunday Schools, launching upon its career. One of its important objects—to my mind the most important object, that of settling a system of teaching—was referred to a Select Committee for their consideration and report. It is of the utmost consequence that the system to be finally adopted shall receive the imprimatur of some authoritative body, which this Committee certainly is, and so far as we at this distance can see, it is unfortunate that the result of its labors have been anticipated by this publication.

Will you kindly enlighten us on this point? It is important to us, for we have been looking forward to the action of your Diocese as furnishing a guide for ours—but if the scheme I have referred to is to be recognized, we should like to know who is responsible for it. And we should also like to know, why the undoubtedly good and sound literature of the English Institute was not selected in its entirety, without emasculation, and without the interjection of the unchurchly international series. In the meantime, however, we accept the scheme, as it really is some little improvement on the International, pure and simple, but we hope yet to see the beautiful and learned literature of the Institute established throughout the Dominion as firmly as it is in England.

When you answer these questions, I shall have something further to say.

Yours, &c.,

Dec. 15, 1880.

W. LEGGO.

THE MARRIAGE LAW.

SIR,—The Rev. Mr. Rainsford asserts "that a decided majority of sober truth-seeking men are persuaded of the lawfulness of these marriages," i.e., a man with deceased wife's sister.

In asking for signatures to the petition to Parliament now in circulation in this Diocese (Niagara) against the proposed *ex post facto* legislation, I have not met with one refusal from men, and out of about thirty women—nearly all regular communicants—before whom I have so far laid the petition, I have received only one refusal.

Facts are stronger than abstract statements.

CHAS. E. WHITCOMBE.

Stoney Creek, Dec. 24.

My mission is in the country. Would some one tell us the latest date at which we may send in the petitions to the House?

E. W.

DEAR SIR,—Will you kindly afford me space in your valuable paper to make a few remarks upon the marriage with a deceased wife's sister, and to give some reasons why the legalizing of it should be opposed?

Let us turn to the 18th chapter of Leviticus, and take the 8th verse as explanatory of the meaning of the first words of the 7th verse—then that verse probably means—"Her who is sacred to thy father, yea, even thy mother, shalt thou not marry; she is thy mother, thou shalt not marry her." The duty of *man* is herein set forth, as is the case all through to the end of verse 20, yet inferentially we are herein taught the duty of *woman*, for that which is wickedness for a man to do is wickedness also for a woman. I hope that analogously to this, I may be able to shew that we are, in this chapter, taught that a woman shall not marry the husband of her sister (i. e. the marriage with deceased wife's sister.) As to verse 18 "neither shalt thou take a wife to her sister, to vex her...beside the other in her life time," it has been argued (and Bishop Woodsworth attributes the argument to St. Basil) that "in her life time," or "during her life," is not to the exclusion of "after her death," but that it implies the latter also. Now, one could not be said to take a wife to her sister, beside the other, if the other were not living; much less can "during her life," in the marginal translation of the verse, mean anything else than "while she is living." For the marginal translation is, "neither shalt thou take one wife to another to vex...her during her life." This is distinctly a prohibition of polygamy, and if "during her life" implies also "after her death," then does the verse prohibit a man from marrying again after the death of his wife; but we know such marriage to be not contrary to the will of God. Then we may assume that "during her life," in the one translation, does not imply what it cannot mean in the other. Let us, however, turn to verse 16, where a man is forbidden to marry his brother's wife, and let us substitute as follows:—For man, woman; for brother, sister; for wife, husband. In other words, apply the same injunction to a *woman*, instead of to a *man*.

By the same course of reasoning and by that course alone, we infer that a man may not marry his grandmother. This from verse 10, where a man is forbidden to marry his grand-daughter.

Substitute for man, woman, and for grand-daughter, grand-son, i. e., a woman may not marry her grand-son; Ergo, a man may not marry his grandmother, and who will deny that the chapter teaches this? What a man may not do, a woman may not do.

A man may not marry the widow of his brother; a woman may not marry the widower of her sister, and why? Verse 6 tells us the reason, "none of you shall approach to any that is near of kin to him." The chapter goes on to declare who they are that are near of kin to a *man*; and we most reasonably infer that those degrees of affinity or consanguinity prohibited to man are also, in the same degree, prohibited to woman, and that verse 6 has undoubtedly the following meaning, "none of you shall approach to any that is near of kin to him, or to her."

Be it observed that Calvin and Luther alike saw this marriage prohibited in the 18th chapter referred to. The Church of England has always seen it, and so has the Church of Rome. There, doubtless, are within the pale of the Church, both of the clergy and laity, some who do not and who refuse to see it, none the less does the Church see this prohibition. And it is no party question.

Let it once be accepted that God in his Word prohibits the contraction of this marriage, and it must follow that no Christian country can legalize it. Some seem to think that although it is well enough for the Church to keep this marriage among the prohibited degrees yet as a law of the land, it ought to be tolerated—for that there are many citizens who do not belong to the Church, and the law of the land is for all. But why is it the law of the Church? Because it is the law of God, and the Church shews this by God's Holy Word. The law of God must be obeyed by all mankind. God is the Lord of the whole earth. This is no ceremonial law, but a moral law, and though the children of such marriages are illegitimate, yet we cannot alter that which God has decreed, and the children must suffer for the sin of their parents; however hard this may seem, God has threatened to visit the sins of the fathers upon their children.

Let us beware lest much evil fall upon our land as fell upon Canaan of old. How can we expect God to prosper our country if she deliberately establish a law directly opposed to His injunction.

Let every Christian, then, do all in his power to further obedience to God in this matter, each by lending his aid towards opposing the passing of the iniquitous law proposed.

I am, sir, yours, &c.,

SUTHERLAND MACKLEM.

Clark Hill, Chippawa.

Family Reading.

MAMMON IN THE PEW.

From a contemporary we extract the following keen but deserved satire upon modern methods of raising money for Church purposes:—

A learned bishop, in commenting recently upon the change that has taken place in the relations between the Christian Church and the World, remarked that Mammon now rents a pew and helps to conduct the institution. It would be instructive if some one would take the book of the Acts of the Apostles, and try to imagine how the narrative would have read if it had been written as a record of the movements of the Church and the Church people nearly two thousand years later. The contrast between the condition of things when Mammon was persecuting the Church and when Mammon is holding a pew, and helping to pay for the choir, would, perhaps, be rather startling. Even more instructive would be an attempt to conceive the present condition of things as existing in the Apostolic age. Suppose, for example, that such a record should contain information like the following:—Paul was announced by public advertisement to preach a special sermon on Charity. "The brother of Onesimus came to hear Paul preach, but as he was a person of very humble birth and all the pews upon the ground floor were rented by wealthy people, he was shown to a back seat in the gallery. The Church edifice at Antioch cost two hundred and five thousand dollars; one-third of which remained as a mortgage upon the building. The brethren strove earnestly to reduce the debt, and with this intent they held a bazaar—at which pincushions and ice cream were sold, and during which, there was much excitement over a raffle for a cake. The gold-headed cane that was offered to whichever clergyman obtained the greatest number of votes, was awarded to Paul, who had three hundred and eighty-one votes; while only two hundred and seventy were given to Peter, and one hundred and eleven scattering. The attempt to raise the money having, however, failed, the edifice was sold by the sheriff, and was purchased by a Roman who fitted it up for a circus. Apollos having been

attacked with a light form of bronchitis, went to Melita for the benefit of his health, and the Church in which he ministered was closed all summer."

"Philip, having for many years performed pastoral duties faithfully in a parish of Ethiopia, a number of members of the congregation grew tired of him and they cut down his salary to get rid of him. When he resigned, a younger man was called, but nobody extended a call to Philip, and, as the pay he had received during his ministry was quite inadequate to admit of his making any provision for his old age, he soon found the experiment of living on air unsatisfactory, and so very speedily ended his days. Paul preached at Corinth with power and fervor, and at the conclusion of his sermon he asked that a hymn should be sung. It was given in an artistic manner by the choir, the solos for the soprano and alto being unusually brilliant, while Paul was especially pleased with the left-hand playing of the organist during the performance of the florid accompaniment. A Gentile from Alexandria who attempted to sing was requested by the sexton not to interrupt the music. When Paul visited Ephesus he was entertained by Alexander the copper-smith who, although not a believer, held a pew in the middle aisle of the church, belonged to the vestry, and contributed so liberally to the Church objects that he was more highly regarded than any of the converts whose circumstances were not so good. Paul, while in the pulpit, preached with force against sin; but, of course, carefully avoided saying anything that might hurt Alexander's feelings."

"While Paul was at Philippi the Governor appointed a day for the Christians to return thanks for the mercies of the past year. A solemn service was accordingly held, which was attended by all those who could spare time, including the wives and daughters of several millionaires, the aggregate annual value of whose property amounted to \$10,000,000. A collection was taken up for the purpose of spreading the Gospel in less favoured parts, and the united offerings of the faithful amounted to \$20,52; several munificent contributions of no less than twenty-five cents having been made by the wealthier members of the congregation," &c., &c.

A narrative which should treat such a subject, in such a manner, might be open to a charge of undue levity; but such an accusation could not fairly be made by those religious persons who approve of the things upon which the travesty is based. The Christian Church to-day sanctions, to a greater or less extent, these very things; and it is not any more shocking to imagine St. Paul approving an effort to reduce a Church debt by the help of a raffle, than it is to regard the fact that such methods are actually employed. The Church of to-day is a power for good, and it contains tens of thousands of good people. It is doing noble work and doing it earnestly; but Mammon does sit in the pews and help to pay the expenses; and there are few ministers who have courage enough to stand up in the pulpit and to tell the rich sinner in the pew the honest truth about his conduct. It is respectable to go to church, and those people who go because it is respectable have become so necessary as contributors to the expenses that the preacher suffers frightful embarrassment when he desires to do his duty. The modern preacher is in a sense in the position of the sportsman who could fire straight at his prey while the prey was far apart from him, but who was deeply perplexed what to do when a bird which he wanted to shoot came and perched on the barrel of his gun.

MORNING STUDY OF THE BIBLE.

The best time for Bible reading is in the morning. The mind and body are fresh, after the repose of the night, and the highest powers of thought may be brought to bear upon the chapter selected. But, with most people, each recurring morning brings its own pressing tasks. Business cares, the daily toil, and the duties of the household, are the first and most engrossing concerns. Some hours must pass, with many, before they can find time to sit down to any quiet reading.

I would plead, however, with every one who may happen to look at this article, that the plan be honestly tried, of taking some words from God's

Book for the first meditation of the morning. If you have a fire to light, or breakfast to prepare; if you must hurry forth in the early gray of dawn to take down shutters and sweep out a shop; if you must hasten to dress the little children, or start off for a long journey to the store you attend, or the school in which you teach, or the factory where you toil, still you will be wiser, richer and happier, if you are resolute about this.

But to the multitude whose mornings are comparatively within their own control, I would say, make for the next month a fair, steadfast trial of the plan of studying the Bible when your faculties are at what a writer somewhere calls "mental highwater mark." Very often there is pressing work on hand; the little dress must be finished, the cake must be made, the dinner must be ordered, the sweeping must be attended to, the letters must be written, and the newspapers must be read. By-and-by will do for the Bible reading. Thus we argue, and before we know it noon comes, guests arrive, unexpected affairs crowd upon us, and there is no room any where for the still hour with God, for the sweet preparation of the heart to seek him.

Every Christian admits the duty of frequent reading of the Bible. To how many is it more than a duty, even a dear and thrice precious privilege, so that they are ready to cry, "How sweet are Thy words unto my taste!" This experience comes only to those who make it part of their life's work to study the scriptures. You wonder at the familiarity of this or that friend with the Psalms, the Epistles, the Gospels. It has been gained a little at a time, by patient daily reading, too, which was lived by the soul as something worth treasuring. We shall all gain immeasurably in our influence, as well as in our own comfort, by giving more of our unwearied thought to the Holy Book. A few tired, sleepy, worn-out moments at night, and those only are almost an insult to the Master whom we profess to serve.

WHAT SHALL WE DO WITH OUR SONS?

Give them a good education. Teach them to be brave, strong, true. Teach them to respect women and treat them as their equals. Teach them to put in thought, deed and action, to despise meanness and falsehood. Teach them to be self-supporting and ashamed of idleness. Show them the way to love nature, to love the sunshine, exercise in the fresh air and honorable work. Teach them to hate tobacco, rum, all strong drinks, and to love fruit and simple foods. Teach them to spend their evenings at home or in good society and never go into the haunts of vice and sin. Teach them all the virtues, none of the vices, and they will, when you are old and ready to depart, rise up and call you blessed.

DOCTRINE ON LIFE.

One of the most false and dangerous prevailing errors is that sanctimonious teaching which makes little of Christian doctrine, and affects to exalt to the first and highest place what it is pleased to call the practical duties of religion, but which according to the vocabulary of this insidious school, includes mainly, or entirely, a showy and proud externalism. It is just the spirit that inspired the poet when he wrote those lines of falsehood aping truth:

"For forms of faith let graceless zealots fight;
He can't be wrong whose life is in the right."

To which, as a solemn warning against it, we respond:

"This sounding sophism is a syren's song;
He can't live right whose faith is wrong."

Every genuine virtue springs from and is born upon some Gospel truth—some doctrine of God—even as the grape clusters spring from and are borne upon the branches of the vine. In so far, and only so far, as the doctrines of Divine truth are embraced and cherished by the heart, reigning there in the inner man, and thence working themselves out, wherever they may properly affect the outward,—only thus is a life of true virtue and piety formed and filled and rounded out to the glory of God.

CHRISTIANITY.

"The religion of Jesus," says Bishop Taylor, "triumphed over the philosophy of the world, the argument of the subtle, the discourses of the eloquent, the power of princes, the interest of states, the inclination of nature, the blindness of zeal, the force of custom, the solicitation of passions, the pleasure of sin, and the busy arts of the devil." Sir Isaac Newton set out in life a clamorous infidel; but on a nice

examination of the evidences of Christianity, he found reason to change his opinion. When the celebrated Dr. Edmund Halley was talking infidelity before him, Sir Isaac addressed him in these or the like words: "Dr. Halley, I am always glad to hear you speak about astronomy, or other parts of the mathematics, because that is a subject you have studied, and well understand; but you should not talk of Christianity, for you have not studied it. I have, and am certain that you know nothing about it." This was a just reproof and one that would be very suitable to be given to half the infidels of the present day, for they often speak of what they have never studied, and what, in fact, they are entirely ignorant of. Dr. Johnson, therefore, well observed that no honest man could be a Deist, for no man could be so after a fair examination of the proofs of Christianity. On the name of Hume being mentioned to him, "No, sir," said he, "Hume owned to a clergyman in the Bishopric of Durham, that he had never read the New Testament with attention."

THE LORDS PRAYER PRACTICALLY APPLIED.

Our Father which art in Heaven. Is it to God we apply the term *Father*, when we oppress or injure our brethren? Are those who commit such acts children of God in the full sense of the word? *Hallowed be Thy name.* Do we not strive to bring the name and gospel of Christ into contempt and abhorrence among the nations? What kind of Gospel must Pagans consider ours to be, which allows men to rob and murder without compunction, and more than that, rewards them instead of punishing them? *Thy kingdom come.* *Thy will be done on earth as it is in heaven.* Do we desire the advent of Christ's kingdom, when, instead of doing God's will, we break through all laws human and divine? *Give us this day our daily bread.* This our prayer, when we leave the poor and houseless to starve? *Forgive us our trespasses.*—We say, while we rejoice in our sins, and glory in our disgrace. We presume to ask forgiveness for sins of which we have repented not; and while we are prepared to perpetrate similar crimes again, and ready to punish those who have not trespassed against us. *Lead us not into temptation.* We pray thus, while we lead other nations astray by alternations of vacillating cowardice and insolent oppression, while we mislead those who would be honest and virtuous, by exclaiming against and ridiculing too scrupulous honesty, and too strict justice. *Deliver us from evil.* Such is the prayer that on each seventh day rises from the congregated millions of this stained land. In mockery, even in their Maker's presence, they ask to be delivered from the lust to which they cling—they send up this impious prayer to the Throne of that Grace, whither has already ascended and witnessed against them the cry of the wronged. No, the prayer that is offered without repentance shall be answered with fear as a desolation, and destruction as a whirlwind. "He will laugh at our calamity, and mock when our fear cometh." Do we believe while we say, *Thine is the kingdom, and the power and the glory, for ever and ever!* Being God's subjects, do we respect and obey His laws? Do we do homage to his sovereign power, or render to Him the glory that is His due? Do we continually seek to enlarge His kingdom according to His will? No; we are, on the contrary, impious and lawless; we neglect all duties, and scoff at all laws, and name the name of Christ without putting away our iniquity. Cheat not, at least, yourselves. The Mussulmans, whom we despise, adhere to the letter of their law, and might well give us a lesson in obedience to, and reverence for, God's commandments.

JUDGMENT OF MEN.—Don't Judge a man by the clothes he wears. God made one and the tailor the other. Don't judge him by his family connections, for Cain belonged to a very good family. Don't judge a man by his failure in life, for many a man fails because he is too honest to succeed. Don't judge a man by his speech, for the parrot talks, and the tongue is but an instrument of sound. Don't judge a man by the house he lives in, for the lizard and the rat often inhabit the grandest structures.

Christ's Yoke is like feathers to a bird; not loads, but helps to motion; without them the body falls.—*Jeremy Taylor.*

The other morning a gentleman and his wife were in such haste to reach a railway train that they were obliged to omit family worship. The next time they sat down to read the mother remarked that the first chapter of Ephesians was the place.

"No, mamma," said one of the little girls, "it is the second chapter: we read the first chapter after you were gone."

The children were all under ten years old, but they had conducted family worship in the absence of their parents. How many older boys and girls are ashamed to do their duty under such circumstances!

If we want to conquer the world for the Lord Jesus Christ we must take men one by one.

The sweetest life is to be ever making sacrifices for Christ; the hardest life a man can lead on earth, the most full of misery, is to be always doing his own will and seeking to please himself.—*Edward Bickersteth.*

Chemists tell us that a single grain of the substance called iodine will impart colour to several thousand times its weight of water. It is so in higher things— one companion, one book, one habit, may affect the whole of life and character.

When may a person be charged with cowardice? When he fears to tell the truth when he should do so; when he insults the weak; when he is afraid to do right; when he shrinks from maintaining that which he knows to be good; when he prevaricates on being detected in error or falsehood; and especially when he knows certain things of himself and is afraid to own it.

Christ descended to us that he might unite us to God; until we have reached that point, we are, as it were, in the middle of the course. We imagine to ourselves but a half Christ, and a mutilated Christ, if he did not lead us to God.—*John Calvin.*

A learned man has said that the hardest words to say in the English language are, "I made a mistake." When Frederick the great wrote to the Senate, "I have just lost a battle, and it's my own fault," Goldsmith says, "His confession shows more greatness than his victories."

I must pray to God that somebody else may do whatever I left undone. But I shall not have any right to that prayer unless I do my duty whenever I see it. And Oh! to how much duty we are blind and deaf! But at least we may pray that God will lighten our eyes and open your ears, and I believe a sincere soul was never left with that prayer unanswered,

MONEY!—There is a being who is a citizen of the world, who travels incessantly. The air is not more subtle; water is not more fluid. He moves everything replaces everything. He is mute, yet speaks all languages, and is the most eloquent of orators. He appeases all quarrels, all tumults, and he fomented and encourages all law and law-suits. He excites courage and instigates cowardice; braves all seas, breaks down all barriers, and will never sojourn anywhere. He diminishes all geographical distances, and increases all moral ones. He makes rougher all social inequalities, or levels them. He has power over all trades. He procures repose and banishes sleep. He is the strong arm of tyranny, and the guarantee of independence. Virtue dispises, and yet cannot do without him. His presence gives birth to pride; his absence humbles it. He is audacious, imperious, and imprudent. He is benevolent, and willing to relieve. He is the best of friends, and the most dangerous of enemies; the wisest and most fatal of advisers. At the voice of the prodigal he transforms his land and house into dust which may be given to the winds; and he assists the provident man to heap up his savings. Innocent himself, he corrupts innocence. He provokes all crimes, protects all vices, and attacks all virtues. He is no less the idol of universal worship. Nations, individuals contend for his exclusive possession, although he is their mutual and necessary interpreter. He causes pleasure and satiety. He is equally servicable to caprices and wants as to tastes and passions. He gives nourishment and toys to infancy, and he is nourishment and toy to old age. He conveys bread to the mouth of the paralytic, and daggers to the hand of the assassin. He is deaf to the poor who implore him, and he forces himself upon the rich who prosecute him. He is the maker of all marriages, and the divider of all families. His natural disposition is to travel unceasingly. He is fit for every kind of service, but withal a wanderer. If he come to you, it is but to leave you. If you retain him, he is good for nothing—he sleeps. Take care that he returns, for he knows how to do everything—he is successful in all. If you want employment, orders, titles, honors, or even absolution, address yourself to him; he knows all the magazines; he has all the keys. Are you weak, or powerful? No matter, he will make you either a Cæsar or an Iru. He is in the midst of all good and all evil. He burned Copenhagen and built St. Petersburg. He is inactive, and yet the universal mover. He is inanimate, yet the soul of the world. In the plenitude of his power, would he bestow health, he sends Hippocrates; would he defy death, he raises pyramids. Lastly, sprung from the dirt, he is regarded as a divinity. But of whom or what are we speaking?—Money.

GOD PITY THE POOR.

God pity the poor when the winter comes
And the winds blow loud and shrill,
When bread is high and work is scarce,
And labor-wheels stand still.

God pity the men who walk the streets
And plead for work in vain;
God pity the sick in their scanty beds
Through long, long hours of pain.

God pity the woman whose heart is wrung
As she looks on her scanty store,
Worse than wasted, to purchase rum;
And the want-wolf at the door.

God pity the poor when they cry for bread
Wail up from the hearts despair,
God pity the rich who in selfish ease,
Have never a thought or care.

OUR NELL.

CHAPTER XII.

Rooms reflect the character of their owners. Carry and Nell shared the same. When it only belonged to Nell it was orderly enough, and spotlessly clean; but when possessed by Carry it became something more; there was about her that subtle essence of womanliness, that graciousness and daintiness which prevades not only the woman herself, but the atmosphere she creates around her. It is like the perfume of a flower. Nell had nothing of this seductive quality.

One morning as they were together making Carry's bed a book fell on the floor from under the pillow. Nell, stooping to pick it up, did not see the look of uneasy annoyance that passed over Carry's face.

"Oh," said she, "I was awake so long this morning, that I got a book to amuse myself with."

Nell now had it in her hands, and was gazing at it in astonishment. "Why, Carry," she said, "it is Mr. Derwent's!" A tumult of feeling had awakened within her, she scarce knew why or the wherefore. She looked across at Carry. Carry was blushing slightly, and her face wore a somewhat conscious smile.

"Where did you get it?" asked Nell, her voice sounding unsteady.

"Well, really, Nell you needn't look so astonished," and Carry gave a little laugh. There's nothing so very extraordinary in Mr. Derwent's lending me a book, is there?"

"No," said Nell. She put the book down, and the two girls continued their work. There was no sign of temper in either face, and the harmonious sweep of their arms, as they simultaneously smoothed the sheets, was suggestive of inward unity. But underneath the calm exterior there were elements working in both natures, capable of producing a breach too wide for angry words and looks. Carry had a strong instinctive feeling of the necessity of covering the surface of life with pleasantness, whatever might be hidden beneath. Therefore it was she who broke the silence by starting a fresh subject.

The coldness between them, however, lasted all day, though it did not betray itself openly. Carry retained her customary gentle cheerfulness. In the evening, indeed, before going to bed, she was more than usually lively. Mr. Derwent had called rather late, and when he went away Mrs. Masters sent her to the door with him. She was gone a long time; a cold wind blew down the passage, showing that the front door had been left open, and Jack was dispatched to shut it. When he reached it he saw, through the darkness, Carry come flying up the path. Her cheeks were flushed, and her eyes wide open and shining. Nell, in the parlor, heard her say—

"I've had a run round the garden; it's such a lovely night. Come and have another turn with me. Jack; I can't come in yet."

And then the sound of crashing feet on the gravel outside the window, with an accompaniment of merry tones and ringing laughter. All was still outside

when Nell went up to bed, but Carry had not made her appearance in the sitting-room.

Nell did not take a light into her bedroom; she had a strange ache within her, and she was glad to get alone. She had not been many moments in the room before a low stifled sob trembled through the stillness.

Nell started, went up to the window seat, and found Carry there. She was lying half across it, her head buried in her arms.

"Carry!" said Nell, in a low awestruck tone.

Carry replied only by sobs.

Nell knew not what to do. She had never seen her sister like this before, and the strangeness made it awful. She sat down beside her and touched her softly. Carry took hold with both hands, and putting her head on Nell's lap clung fast, still sobbing.

"Carry, Carry, speak! oh tell me what it is!"

But Carry only sobbed, with her face hidden. Nell put her hands on Carry's soft hair and waited.

Presently the sobs grew fainter, and then ceased, and Carry raised herself up, and pushed back her hair from her eyes.

"Oh, Nell, you are good to me," she said.

"Carry, dear Carry, do tell me what is the matter!" cried Nell, her own tears falling now that Carry's had ceased.

"Oh, everything's the matter, Nell; it's all hard and so dreadful."

"What is hard and dreadful, Carry?"

"Oh, everything! father's eyes, and— and—everything," and Carry shivered.

Nell was more and more alarmed. Carry's hands were hot and trembling, and then her manner was so strange; it was evident that nothing dreadful had really happened. She must be ill.

"Nell," said Carry, in a faint tremulous voice, hiding her face on Nell's shoulder, "I think if any one had done wrong, you would be very hard on them, wouldn't you?"

"I don't know; I think it would depend on what it was. Why do you ask that?"

"How do you mean on 'what it was,' Nell?"

"Why, there's some things I don't feel as if I can forgive—what's underhand or deceiving, or anything like that."

Carry seemed suddenly to be transformed to stone. Her hands turned from hot to cold, and her whole form grew rigid. Nell put her arm round her, but she made no response.

"Carry," said Nell, "I'm sure you're well. You must get to bed."

"Yes," said Carry, and gave a long-drawn shuddering sigh.

She allowed Nell to help her to undress. When she was in bed she said, "I'm so cold."

Nell put a shawl over her, and then stooped to kiss her. Her cold lips scarcely seemed to feel the pressure of Nell's warm ones, and she did not heed her tender good-night. She lay as if stunned, with her eyes, quite tearless now, staring wide open at the candle. She had gone through much painful excitement that evening, and when that was over she had broken down utterly. Then Nell had come to her, and from the depths of despair she had clung to her, and found refuge in her love. The infinite relief of confession had come very close to her; it had seemed such a natural, such an inexpressible comfort to tell all, to trust utterly to her sister's love. And then had come a cold and terrible check; and Carry had strength to bear no more; her over-wrought brain sank into a miserable apathy.

Nell was awake long; indeed she thought herself too anxious to sleep, she was sure Carry was seriously ill; but at last sleep overcame her. When she awoke, the events of the past night seemed like a dream. Carry was not ill. She was quieter than usual, that was all. She made no allusion to what had passed, and Nell understood that there was to be silence between them.

(To be continued)

SHOULD TIRED PEOPLE GO TO CHURCH?

Many of those who stay at home all day Sunday because they are tired make a great mistake; they are much more weary on Sunday night than they would have been had they gone to church at least once; as the time must often drag heavily on Sunday for the lack of something to do and to think about; and the consciousness of having spent the day unprofitably must sometimes add mental disturbance and dissatisfaction to the languor that follows illness.

Moreover, these tired people would often find refreshment for their minds and their hearts in the quiet services of the church. They would secure by means of them a change of mental atmosphere, and the suggestion of thoughts and motives and sentiments which are out of the range of their work. For a hard-working mechanic or salesman, or house-keeper, or teacher, this diversion of the thought to other than the customary themes, might be the most restful way of spending a portion of the day of rest.

We happen to know of several cases in which this prescription has been used with excellent results. Those who want to stay at home because they were too tired on Sunday to go to church, have been induced to make the experiment of seeking rest, for their souls as well as their bodies, in the sanctuary for small part of every Sunday, and they testify that they have found what they sought; that the observance has proved a refreshment rather a weariness, and that their Sundays never gave them so much good rest when they stayed at home, as they have given them since they have formed the habit of church going.

HINTS TO THOSE VISITING THE SICK.

Enter and leave the room quietly.

Carry a cheerful face and speak cheerful words.

If the sickness is serious, do not fall into gay and careless talk in the attempt to be cheerful.

Don't ask questions, and thus oblige the invalid to talk.

Talk about something outside, and not about the disease of the patient.

Tell the news, but not the list of the sick and dying.

If possible, carry something to please the eye and relieve the monotony of the sick room—a flower, or even a picture which you can loan for a few days. Highly perfumed flowers, however should never be carried into the sick-room.

Some little simple delicacy to tempt the appetite may be well bestowed.

Stay only a few minutes at the longest, unless you can be of some help.

THE LIKENESS OF CHRIST.

"Show me," says the worldling, "a man who exhibits in his character and conduct a perfect likeness of Jesus Christ, and then I'll believe that there is something else than hypocrisy among professors." My dear friend, you are too exacting. Your own sons do not show all your characteristics; though each of them shows something of the father. All the world and a great deal more would not equal God; and it takes all the world and a great deal more to image Christ. Yet every Christian (if he is a Christian) shows some feature of his Lord!

We look at some masterpiece of ancient sculpture, and we say, "There is the perfection of the human figure!" But the statue is not a likeness of any one man who ever lived. We may imagine Phidias or Praxiteles, loitering around the Olympian or Isthmian games taking observations. There the pose of a head would attract him, and draw forth his ready pencil to trace it on some little tablet. There the outline of a bust; there a leg; here a hand; elsewhere, and in detail, the various features of the face; one having the perfection of

form in one, another in another. Till at last, by combining all these in one ideal form, he produces what we recognize as a perfect imitation of a canfect human figure. So in the likeness of Christ, among men. You can't find it, or anything like it, in any one man, or any circle of men. But pick out the likeness of Christ, among Christians, feature by feature, and there is more of the likeness of the Great Master than we imagined!

The sister of a little boy had died. It was before the age of photographs, and no likeness remained of the dear lost one, but in the fond memories of her friends. The little brother was inconsolable: "Couldn't somebody paint a picture of sister?" The parents reasoned, "But you have no little picture, or anything, to show the painter. How could he tell what your sister looked like?" "I could tell him," said the boy. At last, to gratify and console the boy, he was sent to Boston on a visit to friends, authorized to make the attempt to find a painter who could produce the likeness of a girl he had never seen, and of whom no likeness remained. He went to one painter and then another. But they shook their heads. At last one, younger perhaps, and more enthusiastic, said to the boy, "Come with me where you will see many pictures of people, and point out one that looks like your sister." They went to a gallery of portraits. "That is like her eyes," he said, pointing to one. "Her hair was like that," he again exclaimed. "Her mouth was like that. That is her forehead;" and thus, feature after feature, he pointed out the likeness of his dead sister. And the painter by combining all these in one, made a portrait that all friends said was a perfect image of the loved and lost!

Are we hypocrites, because, perhaps, we each can show but some one feature of our blessed Lord?

LEARN TO BE SHORT

Long visits, long stories, long exhortations, long prayers, and long editorials, seldom profit those who have to do with them. Life is short; time is short; moments are precious. Learn to condense, to abridge, and intensify. We can endure many an ache and ill if it is soon over, while even pleasures grow insipid and pain intolerable if protracted beyond the limit of reason and convenience. Learn to be short. Lop off branches; stick to the main fact in your case. If you pray, ask for what you desire, and stop. If you speak, tell your message, and hold your peace. Condense two words into one, and three into two. Learn to be short.

A SUGGESTIVE LECTURE.

That was a very suggestive lecture by an English workman, given at Manchester, in which, by means of effective illustration, he held a knife and a loaf of bread to represent the wages of a workman, and cut off a moderate slice, and said, "This is what you give the city government." He then cut off a generous slice, and added, "This is what you give to the general government." Then, with a vigorous flourish of his carving-knife, he cut off three-quarters of the whole loaf, and said: "This you give to the brewer." Of the thin slice then remaining he cut off the larger part for the "public house;" and then of the few crumbs left he said: "And this you keep to support yourself and family." The force of his illustration was acknowledged by a hearty response, and the lesson of political economy which it involved may be studied with great profit, not alone by the individual workman, but by all tax-paying, philanthropic, and public-spirited citizens.

DEATH.

KIRKBY.—At the Rectory, Collingwood, on Tuesday, the 21st instant, of diphtheria, ANNIE HOLWELL, eldest daughter of Laurence Holwell and Mary Glascoline Kirkby, aged 10 years

Children's Department.

A VISIT TO SANTA CLAUS'S SHOP.

It was nearly nine o'clock when Tommy and Rosy went to bed on Christmas Eve. Their stocking had been hung up, and they wished very much for the next morning to come. Sallie Ann was Rosy's dolly, and she wore stockings. One of them had to be hung up with the others. In ten minutes Tommy and Rosy and the dolly were all fast asleep. In the middle of the night Tommy woke, and found Rosy sitting up in bed. She was looking at something. Tommy wanted to know what it was. He turned over, and what should he see but Santa Claus himself!

The dear old man was buttoned up to his chin in a coat of white fur. He was busy filling the stockings.

"There!" said Santa Claus, "I've forgotten Rosy's doll, and I shall have to go all the way back and get something for it."

"I wish you'd take me with you," said Tommy, boldly.

"An' me too, if you please, Mister Santa Claus," added Rosy.

"Halloo!" shouted Santa Claus. "you awake, youngsters?"

"Yes, sir," answered Tommy, "and we want you to take us to ride in your sleigh."

"Well, well, well!" laughed the old man. "Santa Claus can't refuse the children anything; make haste, I've no time to lose."

Out of bed jumped the two children. "Don't wait to dress," said Santa Claus. "I'll put one of you into each of my big pockets, and you'll be warm enough. Come on!"

Out on the roof they went. There stood the sleigh, drawn by eight tiny reindeer. Santa Claus got into the sleigh, and drew the fur robes over him and Tommy and Rosy, peeping out of his pockets, felt very nice and warm.

"Come, Dasher! on, Dasher! hie, Comet!" said Santa Claus to his team. "Away we go!"

And away they did go, right in the air and through the falling snow-flakes. Over the tops of houses and trees, over the towns and cities, faster, faster, faster they went, till they came to Santa Claus's country.

Here everything was of snow,—trees, streets, houses, all made of snow. It was as light as day, for high in the pink sky hung a great bright silver moon.

"Is that your house, Mister Santa Claus?" asked little Rosy as they passed a beautiful castle all built of ice.

"O, no, my dear!" said Santa Claus. "My house is made every bit of rock candy. Here we are now. Hie, Prancer and Cupid! stand still!"

Santa Claus jumped out of the sleigh with Tommy and Rosy still in his pockets. Sure enough, there stood Santa Claus's house, all made of white, yellow, and red rock candy, and lighted up from top to bottom with Christmas tapers.

"I'll take you right into my workshop," said Santa Claus, bouncing into a big room where hundreds of little men were at work. They were tying up toys, books, and candies into thousands of parcels. These were to go at twelve o'clock by Santa Claus's express to all parts of the world.

At the sight of so many lovely things Tommy and Rosy both jumped out of Santa Claus's pockets.

"Oh!" screamed the workers, "where did the earth-children come from?"

"I brought them in my pockets," said Santa Claus. "I forgot this little girl's doll. Hurry and find a gift for it, my men, for I must away again."

The tallest of the little men went to find the gift. Others gathered about Rosy, who was too frightened to speak. "Isn't she lovely?" said one, touching her long curls.

"Yes, indeed," added another; "she is prettier than the prettiest wax-doll we ever made."

"She must be cold; let us give her one of our little seal-skin coats," said a third, helping Rosy into a warm fur coat.

"Let's put candy in the pockets," said a fourth, stuffing the pockets with sugar-plums.

"Let's give her a cap to match the coat," said a fifth, putting a cunning cap over her yellow curls.

"Let's all kiss her," said a sixth.

But at this Santa Claus popped Rosy back into his pocket. "No, no," said he, "you might change her into an elf like yourselves."

Tommy, who was never frightened at anything, had mounted a bicycle, and was flying up and down the hall. The little men, forgetting their work, ran up and down after him, playing on trumpets, horns, flutes, and drums.

"Bless my heart!" cried Santa Claus, "I never heard such a din in my life. Come, you youngster, the doll's gift is found, and I'm going to take you right back to bed."

"No, you don't," shouted Tommy, "not unless you let me ride this bicycle."

"You can't," said Rosy. "I can," added Tommy, "I know I can!"

"I'll go with you," said one of the little men; "I can ride in the air like Santa Claus."

The little man got on Tommy's back, and away they went! Rosy and Santa Claus were in the sleigh, Tommy and the little man on the bicycle. On, on, on! faster, faster, faster! Tommy shouted in glee. Suddenly the wicked little man bit Tommy's ear. He screamed, and knocked the elf off his back. The little man jumped on one of the reindeer.

Tommy was no longer able to ride on the snow-flakes, and began to fall—down, down, down! O, how frightened he was! Down, down, down! The bicycle turned over two or three times, and down he went, head first, into—bed.

Yes, when Tommy opened his eyes he found himself in bed.

He only dreamed this story. Rosy was asleep beside him. The stockings were twice as big as when hung up. Right in the middle of the room stood a splendid new bicycle.

The early sunshine was coming through the nursery window. It was Christmas morning.—Our Little Ones.

THE DAWN OF NEW YEAR'S DAY.

"Wake up, brother Willie! wake up! do you hear?"

It is time we were wishing a Happy New Year

To mamma and papa; to their room let us go,

And give them some kisses for New Year, you know."

Then four little feet patter swift on the floor,

And four little fists hammer loud at the door,

And two little voices call loudly and clear,

"Wake up, mamma! papa! a Happy New Year!"

And two little figures in nightgowns so white,

And two little faces so merry and bright,

Snuggle in mamma's bed like wee birds in their nest,

And close to her warm, loving heart they are pressed.

Then the kisses begin, oh! so freely and fast,

That the two little kissers grow bankrupt at last;

And which are the happier no one can tell,—

May or Willie, or the parents who love them so well!

The sunbeams are calling, "Come, up and away!

'Tis time you were dressed for the glad New Year's day!

Ere down from the bedside the children are slipping,

And four little white feet go merrily skipping



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THE RAINBOW AND THE SUN.

In search of the stockings and shoes which await Their four little owners who linger so late. And the beautiful New Year, so gayly begun, Is flooded with sunshine and frolic and fun!—Our Little Ones.

A very beautiful rainbow was lighting up the clouds; every one who saw admired it, and so much praise made it vain. "I am much handsomer than the sun," it exclaimed; for, bright as he is, he has only one color, and I have so many." The sun heard this, and without entering into a dispute with the conceited rainbow, he quietly smiled. Then, hiding his beams in the clouds, he concealed himself for an instant, and the rainbow also disappeared. Persons who are vain and ungrateful forget whose hands it is that has made them prosperous. It is not just that He in His turn should dry up the sources of their prosperity.

When we are out of sympathy with the young, then I think our work in this world is over. That is a sign that the heart has begun to wither—and that is a dreadful kind of old age.

The wish falls often warm upon my heart, that I may learn nothing here that I cannot continue in the other world, that I may do nothing here but deeds that will bear fruit in heaven.

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LECTURE,

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Collingwood, on typhtheria, ANNIE of Laurence Holwell aged 10 years

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The Building possesses great advantages in size and situation, the arrangement for the health and comfort of the inmates are perfect, and the grounds spacious and well-kept.

The Lady Principal and her Assistants earnestly desire the happiness and well being of their pupils, and strive to keep constantly before them the highest motives for exertion and self-discipline, being anxious to make them not only educated and refined, but conscientious and Christian women.

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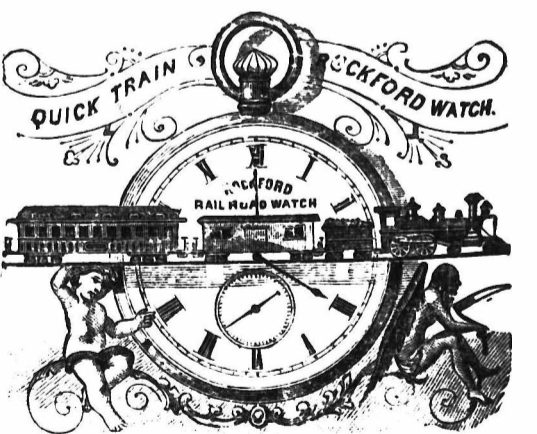
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