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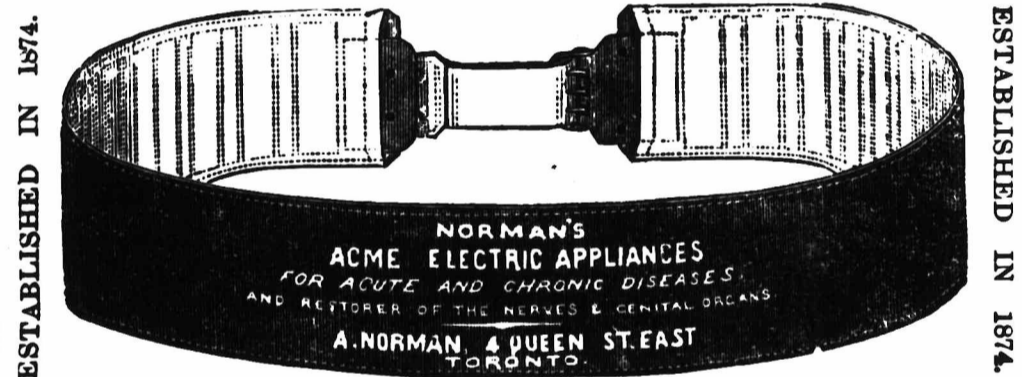
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T iger, flamingo, scorpion, frog,
U nicorn, ostrich, nautilus, mole,
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Alex. S. Macrae, M.S.A. (of London, England), BUSINESS MANAGER.

LESSONS for SUNDAYS and HOLY-DAYS.

19. FIRST SUNDAY AFTER TRINITY:
Morning: Joshua 3: 1 to 14. Acts 3.
Evening: Joshua 5: 1 to 6: 21. or 21. 1 St.
20. THE QUEEN'S ACCESSION:
Morning: Joshua 1: 1 to 19. R. mans: 13.
Proper Psalms: 29, 21, 101.
21. SAINT JOHN BAPTIST'S DAY:
Morning: Malachi 3: 1 to 7. St. Matthew 3.
Athenasian Creed to be used.
Evening: Malachi 4. St. Matthew 11: 1 to 14.
22. SECOND SUNDAY AFTER TRINITY:
Morning: Judges 4. Acts 7: 1 to 5.
Evening: Judges 5: 1 to 6: 11. 1 John 2: 1 to 15.
23. SAINT PETER, APOSTLE AND MARTYR:
Morning: Ezekiel 3: 1 to 15. St. John 21: 15 to 23.
Evening: Zechariah 3. Acts 1: 1 to 23.

THURSDAY, JUNE 16, 1881.

A CONFERENCE of Editors of Diocesan Calendars is to be held in London during the present month.

The Rev. Richard Whittington, rector of St. Peter's, Cornhill, has been appointed by the Bishop of London to the prebendal stall of Tottenhall, in recognition of the valuable services which he has rendered for twenty years as Principal of the City of London College.

St. Margaret's, Durham, one of the most ancient and interesting churches of the city, has been admirably restored by Mr. C. Hodgson Fowler, architect to the Dean and Chapter, and has been reopened by Bishop Lightfoot, who preached from Haggai ii. 7. During the incumbency of Canon Cundill, who has been nearly forty years rector of the parish, a rectory, large schools, and a school-master's house, have been built; there have been two partial restorations of the church; and the new parish of St. Cuthbert's has been formed. The expense of the present restoration amounts to about £3,000.

In the year 1857, Mr. Gladstone wrote the following to the Bishop of Oxford:—"The present position of the Church of England is gradually approximating to the Erastian theory that the business of an Establishment is to teach all sorts of doctrines and to provide Christian ordinances by way of comfort to all sorts of people, to be used at their own option. It must become, if uncorrected, a thoroughly immoral position. Her case seems as if it were like that of Cranmer—to be disgraced first and then burned. This "gradual approximation" has some considerable foothold in Canada, and is the cause of a good deal of the Latitudinarianism, the Anythingism which annoy us—the being hand-in-glove with all sorts of teaching under the idea that the Church of Christ has no definite truth to impart."

A carved oak lectern stand, with brass railings has been recently placed in Worcester cathedral, in memory of the late Dean.

The Earl of Dudley has offered to provide a site for a new church at West Coseley, near Sedgley, and to subscribe £1,000 towards the expense of building it.

On Saturday, the 14th ult., the Archbishop of Canterbury consecrated a new church at the Brents, Preston-next-Faversham, a district where a large working class population has sprung up during the last few years.

The Dean of Westminster preached on Ascension day in the Abbey for the Clergy Orphan Schools. There was a special festival service, and Sir Sterndale Bennett's sacred cantata "The Woman of Samaria," was selected for the anthem.

On the 20th ult., the Old Testament company finished their sixty-ninth session at the Chapter Library, Westminster. The following members attended: The Bishop of Bath and Wells, the Deans of Canterbury and Peterborough, Mr. Bensley, Professor Birrell, Dr. Chause, Mr. Cheney, Mr. Cheyne, Dr. A. B. Davidson, Dr. Douglas, Mr. Driver, Dr. Ginsburg, Dr. Gotch, Archdeacon Harris, Dr. Kay, Professor Leathes, Professor Lumley, Professor Robertson Smith, and Mr. Abdis Wright (Secretary). The Company have completed the first revision of the Old Testament. The second revision of the historical books and of the Psalms has also been finished.

The anniversary services and meeting of the Capetown Association was held in London on the 10th ultimo. The Archdeacon of Grahamstown in his sermon drew a lively picture of the many troubles and difficulties through which the Church has passed, notwithstanding which they were, though "troubled on every side, yet not distressed; perplexed, but not in despair." At the meeting Earl Nelson presided, showed the need of enlarged efforts, and suggested the formation of a special committee, and the opening of a fund to defray the costs of the necessary appeal now in progress, against the judgment of the local court in South Africa, which disputes the title of the successors of the Letters Patent Bishops to the Church property, holding them not to be their "legal" successors as bishops of the "Church of England," in that the Crown, notwithstanding the repeated declarations of ministers to the contrary, might at any time resume the right of appointment! Sir Bartle Frere said, he had recently returned from the Cape; and no one who had not been in South Africa could possibly appreciate the magnitude of the work which Bishop Gray had accomplished by his noble labours, and which his worthy successor, Bishop Jones, was carrying on. The Dean of Capetown gave particulars of the success of the Rev. Dr. Arnold in converting a number of the Malays, and also the grand work of Canon Lightfoot among the mixed coloured races in Capetown, who have from their scanty means raised £1,000 towards building "their own church."

The memorial to the Prince Imperial, which was to have been placed in Westminster Abbey, has been sent to Windsor, where it will be erected in the Brave chapel at St. George's.

Lady Allan, wife of Sir Hugh Allan, died very suddenly at Montreal on the 11th inst. She was highly esteemed by a large circle of acquaintance, and particularly so by the poor. Sir Hugh Allan is in England.

The Queen marked her entrance on her sixty-second year by creating Prince Leopold Duke of Albany. Our English contemporaries wish him much more happiness in bearing the title than has attended on several of its former wearers.

At the recent Methodist Conferences of Toronto and London, three of the ministers formally resigned their connection with that body for the purpose of entering the Church. They are Messrs. William Jameson, M.A., Thomas W. Gilbert, of British Columbia, and John Ridley. They received credentials of standing. Mr. Ridley was granted honourable mention as to high standing. These are evidently not their "third-rate men."

The greatest fire that has taken place in Quebec since 1815, occurred there on the 8th and 9th inst. Nearly seven hundred houses have been destroyed, seven lives lost, half of St. John's suburb burned to the ground; St. John's church entirely destroyed, as also the Friars' school. St. John's church was at least worth \$100,000, with only \$10,000 insurance. Nothing was saved but the sacred vessels and some of the most valuable of the plate and vessels of the sanctuary. The fire is said to have originated in the stable of a carter, and the entire loss is estimated at about two and a half million dollars.

From a debate which recently took place in the Convocation of Canterbury, it appears that the New Testament Revisers had no authority to introduce into their Committee men like Dr. Vance Smith and other members of schismatical bodies. In May, 1870, both Houses of Convocation accepted the principle that the Revisers should be at liberty to derive information from any persons eminent for scholarship, to whatever religious body they belonged. But that is a very different thing from receiving such "persons" as members of their committee. The consequence of their unauthorized proceeding has been, as might have been expected, something of a *medley*—a production of very unequal merits.

The forty-sixth anniversary of the Church Pastoral Aid Society was held a few days ago; the Earl of Shaftesbury in the chair. The receipts for the past year had been £49,519, an increase of £2,681, chiefly from legacies. It was stated that the sum of thirty-six million pounds sterling has been spent in the erection or extension of churches in England during the present century. In the course of the Bishop of Liverpool's remarks he referred to what Macaulay had said on his return from India, after he had seen people there bowing

down to idols made with their own hands. He said the contrast to come back and find people squabbling and wrangling about the petty trifles of worship was the most astonishing thing he could possibly imagine. In reference to the charge that the working people were being lost to the Church, the Bishop said he had preached in some of the poorest districts of Liverpool—districts in which there were no rich people, and not people that keep a servant. In such districts he said he had seen the church filled, some people standing in the aisles, and those who had seats being crammed together as close as they could be. They were working people, nothing but working people.

FIRST SUNDAY AFTER TRINITY.

THE Church having brought before us, in order, and with the impressiveness suited especially to each of them, the various events whereby our Redemption was brought about, crowned the whole with the greatest mystery of all, the wondrous existence of the Supreme God as a Trinity in Unity, and now spends the rest of the Christian year in bringing before us the principal duties of the Christian life. We are first of all introduced to that which is the perfection of the Gospel system, the grace which shall flourish with steadily increasing lustre in heaven, and that in which all other graces shall be lost—love to God and love to man, springing from the fountain Head of all grace and holiness, as expressed by the beloved Apostle, "We love Him, because He first loved us." And it may be observed that the Christianity of St. John was not an abstract sentiment, a mere idea, acting upon men differently in the first century from anything that can take place now. It was a living practical influence. His love, that for which he so strenuously contends in his Epistle was not a mere, soft feeling, unregulated by principle. It was a practical thing, like the charity in I Corinthians xiii. It was indeed a love of all men, but it was pre-eminently a love in each man of his immortal soul, and therefore in proportion to its sincerity and its intensity, it was outspoken. St. John knew no more than St. Paul, anything of that false principle which goes by the name of charity in the present day, and which would embrace, as brethren in the faith, false teachers and schismatical leaders, who have forsaken the right old paths of truth, and are on the high road to perdition. "If any come unto you and bring not this doctrine," that of the apostle, "receive him not into your house, neither bid him God speed." St. John, the apostle of love, uses language which the world with its false ideal of the charity of indifference would call uncharitable; but because St. John loved not in a hazy, truthless way, but in truth and in intensity, because he truly desired the real eternal welfare of all men, he is thus outspoken. He would not tell people they were all right when he knew they were all wrong—and that one religion was nearly or quite as good as another, when he knew full well that one only contained "the truth" emphatically, while all the rest were false. It would be well if there were more of this "love and truth," as distinct from love by impulse, among ourselves. Love in truth makes love a moral power, instead of being a mere annual feeling, or an unmeaning pretence; and it makes every possible effort in implanting "the truth" in the heart and soul of every man, so that it too shall be a moral power there, influencing the whole man. By "the truth" St. John means

something, the very existence of which appears impossible, or at least, improbable to a great many minds in the present time. Indeed, multitudes are just as sceptical about it as was Pontius Pilate when he scornfully asked the Saviour, What is truth? as though there was no such thing to be found. But what St. John means is a body of ascertained facts about God, about the soul of man, about the means of reaching God and being blessed by Him, about the ministry and the sacraments appointed by the Head of the Church Himself, about the eternal future, the rule of man's conduct, and of the true secret of his happiness and of his wellbeing. Other knowledge which human beings possess is no doubt true, such as that which enables us to make the most of this visible world in which God has placed us. St. John calls this higher knowledge "the truth," as being incomparably, more important than any other—as interesting man not merely in his capacity of a creature of time, but in his capacity of a being destined for eternity; and it is for this reason that really pure and genuine love desires above all things that there should be no mistake in the reception of "the truth."

MEETING OF THE NORTHERN CONVOCATION.

(Continued.)

IN moving that the President be prayed to direct the appointment of a committee on Cathedrals and their reform, Canon Prescott (Carlisle) said he believed the intention of their founders had never yet been realized. Archdeacon Hey said that Cathedrals were becoming a strong point of the Church, a rallying centre for the parochial clergy, and a sphere of great and extending usefulness. The President said there had been a great increase in the care of the cathedrals, and in the use made of them for public worship and public teaching. At the same time they did keep aloof, to a certain extent, from the diocese; and they seemed to take a certain amount of pride in being a kind of island in the heart of the diocese. When Archbishop Thomas, many centuries ago, appointed a Dean of York, he probably had no idea of the consequences of that step, but little and little it had led to a fatal separation between the work of the diocese and the work of the cathedral. He thought they would gain on all sides if some of their steps could be retraced. He said, we ought to be able to count upon the cathedrals as being the centres of all diocesan work, in which, without any jealousy or difficulty, the authorities could all work together for the glory of God; and we had a right to count upon their revenues for any great purpose, such as the increase of the episcopate. The Bishop of Carlisle said that the relation of cathedrals to their dioceses as centres of work and influence had been forgotten, and to this fact their weakness might be attributed. The cathedral had come to be looked upon as merely a great church in the centre of the diocese, with a small body of clergy attached to it. The Dean of York, in supporting the motion, said the cathedrals were the glory and the pride of the Church of England, and he anticipated great benefit from the appointment of the proposed committee.

A resolution was passed asking for a joint committee of the two Houses to consider the subject of an extension of the diaconate and to report thereon. In discussing the subject it was shown to be impossible to provide by new incumbences for the spiritual needs of an increasing population.

Leeds was mentioned as an instance,—the increase then being at the rate of five or six thousand a year. It was stated that Scripture-readers did a good work, but what was wanted was help for the hard working clergy, not only out of doors, but in the services of the Church. An extension of the diaconate would give the Church what she wanted, and that without any tax upon her pecuniary resources.

The Lower House, sitting alone, then discussed a resolution proposed by the Dean of York:—"That this Lower House of the Convocation of York respectfully appeals to the Bishops of the Northern Province to discourage as far as may be, proceedings in courts of law concerning matters of ritual." Archdeacon Hey moved the previous question, which was carried by twenty-one to twenty.

THE CONVOCATION OF CANTERBURY.

THE presentation of the Revised Version of the New Testament was one of the first things done after the assembling of Convocation—both in the Upper and the Lower House. As no time had been given for examining the book, of course no general expression of opinion could be made. A formal vote of thanks was however passed for the care and time that had been bestowed upon it during the last ten years.

A very interesting proceeding was the attendance in the Upper House of an influential lay deputation, headed by Earl Nelson, praying the Archbishop to press upon the Bishops of the Church the consideration of the spread of indifference to religion and infidelity, and of the steps which might be taken to increase the power of the Church in meeting it. This was the immediate object of the memorial; but it had a wider object in view. It was endeavoured to show that some wider development of Christian ministrations was needed in these critical times, as at the time of the institution of the great Preaching Orders, or of the Wesleyan evangelists. They accordingly submitted to the consideration of the Bishops the propriety of organizing agencies supplementary and auxiliary, to the regular parochial ministry of the Church—not without provision for instruction of those employed therein—whether of laymen or of persons admitted to Holy Orders of a lower degree than at present exists in the English Church, and allowed still to pursue some secular occupation. This proposal is one of immense importance, and the wonder is that it has not excited more attention both in England and Canada, as well as in the United States, than it has hitherto done. It is evident that it raises the question of the revival of the Diaconate, as a substantive Order, and not necessarily as a stepping-stone to the priesthood; of the creation of some provision for evangelistic work, not necessarily however distinct from the parochial system; and of the functions to be assigned to lay agency, especially defining the respective limits of work and power. These are questions altogether independent of the growth of infidelity. It is beginning to be felt in England that the time has fully come for taking up the subject practically. It involves difficulties; but if instead of throwing all the energies of the Church into the formation of squabbling-legislative-Diocesan-Synods after a temporising United States model, this subject had received the attention it deserves, the Church would have been infinitely the better for it, Church action would have been of a far healthier character, and we should not have

had to mourn over a number of evils that have already overtaken us.

The Upper House will sit again on the 19th of July.

The Lower House made no reference to the Ornaments Rubric, beyond an expression of sympathy with the Rev. S. F. Green in his imprisonment.

There was a cordial adoption of Canon Wilkinson's committee report for the establishment of a Central Board of Missions to be composed of members of the Houses of Convocation, representatives of the Colonial Churches, and representatives of the great Missionary Societies. The Upper House postponed the consideration of the subject till a subsequent meeting.

A remonstrance was adopted against the relaxation proposed in the "Oaths Bill" of the Government, and a petition to the Bishops to oppose it in the House of Lords.

PLAIN REASONS AGAINST JOINING THE CHURCH OF ROME.

INDULGENCES DESTROY DEVOTION.

XLIV. Next, and here is an objection which, fatal as it is, curiously enough rarely seems to be raised against Indulgences—the system entirely eats out all that spontaneity and freewill offering of devotion without which prayer cannot please God. Who "loveth a cheerful giver" (2 Cor. ix. 7). It assumes as certain that people will not pray unless they be bribed to do it by a certain fixed tariff of so much direct advantage and profit for so much prayer; and thereby it changes prayer from a freewill offering into a coarse attempt at making a huckstering bargain with Almighty God. And by holding out this inducement to certain specified religious exercises, it thereby directly discourages the use of all others, so that freewill prayers and praises are becoming almost unknown to the bulk of Roman Catholics. Indeed, Faber says: "Why should we have any vocal prayers which are not indulged devotions?" ("Growth in Holiness," p. 282). Nothing can be more profoundly unspiritual, or tend more to quicken and bring back that original sin of selfishness, which it is the aim of Christ's example and teaching to slay and cast out of man's heart and soul.

THEIR INCONSISTENCY WITH SCRIPTURE.

XLV. There are other grave religious objections to the whole theory, even if we do not dwell on the entire absence of Scriptural proof of such a theory of purgatory as is prevalent in the Roman Church, and the absence of anything either in Scripture or in ancient Christian writers which can be tortured into a semblance of the alleged Treasury of Merits. First, then, since Christ's merits are infinite, the merits of all Saints together, which at best are finite, cannot make His merits greater or more efficient. It is like adding on a farthing to ten thousand millions of pounds. And next, whereas no man, not even the holiest saint, has ever achieved perfect conformity to God's holiness and Christ's example (though no less pattern is set before us), yet the Lord Himself says:—"When ye have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do" (St. Luke xvii. 10). And He who is the Truth would not have put a lie in the mouths of His Apostles merely to practise them in humility. We have thus one illogical inconsistency, and one explicit denial of Christ's truth, in the doctrine of the Treasury of Merits.

NOTE.—Christ's Parable of the Ten Virgins also contradicts this doctrine, for He makes the Wise Virgins refuse to share their oil with the foolish, on the express ground that there would not be enough for all. St. Matt. xxv. 8, 9.

THEIR MISCHIEVOUSNESS, EVEN IF VALID.

XLVI. Again, Christ came to save us from sin itself, not from the mere punishment of sin. And He did not come to spare His saints any suffering which He, the Great Physician, judges to be needful for their perfection. Now, it is quite true that we can, perhaps, see through the thick veil which lies between us and the world of spirits a few faint glimpses in Scripture of some process of gradual improvement and fitting for heaven which goes on after death; which, it is possible to conjecture, may be attended with the twofold pain of horror at past sin and longing for the deferred presence of God. Very little, indeed, is told us, but we can just guess at so much. However, in the plainest of all those passages alleged by Roman Catholics, our Lord overthrows with one sentence the whole theory of Indulgences. "Verily, verily, I say unto thee, thou shalt by no means come out thence till thou hast paid the uttermost farthing" (St. Matt. v. 26).

For even on Roman principles, purgatory is reserved exclusively for *pious* and *justified* souls, which have departed in a *state of Grace* ("Catechism of Trent," l. v. 5; Perrone, "Præl. Theol.," God cannot but love such souls, and purgatory can only be intended to *purify* and *cleanse*, not to *punish* them. And He must be trusted to cleanse them in the most merciful and tender, as well as in the most effectual, way. Surely, then, to take them out of purgatory before their time be come, must be bad for them: unless we fall back on the theory that the Roman Church is wiser and more merciful than God Himself, and, so to speak, delivers His victims out of His hand! Put a parallel case in human affairs. What should we think of an association intended to beg off all boys sentenced to detention in a reformatory, and to send them straight away, without the corrective training which they would have received there as finished young gentlemen, into good society?

ROMAN VIEW OF PURGATORY CONTRADICTS SCRIPTURE.

XLVII. But, in fact, the modern Roman doctrine of Purgatory is dishonouring to the mercy, justice, and love of God. That doctrine is, that the pains of purgatory, both physical and mental, are the same, except in mere duration, with the pains of hell (Benedict XIV., "De Sacrif. Missæ," II. ix. 3, 6; xvii. 3). Now here is what the Book of Wisdom, which the Roman Church accounts canonical, has to say on that head:—

"But the souls of the righteous are in the hands of God, and there shall no torment touch them. In the sight of the unwise they seemed to die; and their departure is taken for misery, and their going from us to be utter destruction, but they are in peace" (Wisd. iii. 1-3).

So, too, St. John: "And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth. Yea, saith the Spirit, that they may rest from their labours" (Rev. xiv. 13).

NOTE. It is very noteworthy that St. John's own word for "labours" here is *kopon*, which strictly means "beatings," and then any kind of hard toil or suffering. How could it be said of souls "tortured (*tormentati*) in the fire of purgatory," as the Council of Trent declares, that they rest from sufferings?

But the received Roman doctrine is that these are *justified* souls, and justification, in the Tridentine sense, includes *sanctification, union with Christ,* and the full enjoyment of faith, hope, and charity (Conc. Trident. sess. VI. cap. vii.), and yet represents those who are in this state as not merely subject to the *justice*, but as pursued by the *wrath, anger,* and *vengeance* of God (see Cardinal Wiseman's "Lectures," ii.), which is an implicit denial of the whole Gospel dispensation, and, what is more to Roman Catholics, a flat contradiction of received Roman doctrine on two points.

AND CONTRADICTS OTHER ROMAN DOCTRINE.

XLVIII. These points are: (1.) Venial sins are punished in purgatory, and, indeed, form the bulk

of those chastised there. But, although Rome teaches that penance, confession, and absolution, are the remedies for post-baptismal sins, yet it is laid down that venial sins are so trifling that *no one is bound to confess them at all*, and may communicate without confession; while they may be remitted in many ways besides that of penance (Liguori, "Theol. Mor." vi. 318, 319; Conc. Trident. sess. xiv. c. 5), although the Council of Lateran requires *all sins* to be confessed at least once a year. Therefore, the conclusion is, that God visits with wrath and vengeance what the Church looks on as not really sins, but as too insignificant as to require formal censure. (2.) It is argued by Roman Catholics that the right to grant indulgences is part of the Power of the Keys, granted to the Apostles and continued to the Church, for remitting or retaining sins. But the very doctrine of purgatory is that *after* the Power of the Keys has been exercised by absolution, there *remains* a temporal penalty *untaken away*, and consequently *unaffected* by the Power of the Keys.

It now remains to compare a modern Roman hymn on the state of the departed with one or two passages from the works of Saints and from the office-books of the Eastern Church, which, while retaining prayers for the dead, utterly rejects the Roman doctrine of Purgatory, though unjustifiably quoted by Dr. Faa di Bruno as maintaining that doctrine.

(1.) "In pain beyond all earthly pains, Favourites of Jesus! there they lie. Letting the fire purge out their stains, And worshipping God's purity."—FABER.

(2.) "Where there is grace, there is remission: where there is remission, there is no punishment." (St. John Chrysostom, "Hom. VIII. in Epist. ad Rom.")

(3.) "God acts with liberality. He forgives entirely." (St. Bernard, "Serm. de Fragmentis.")

(4.) "Grant rest unto the souls of Thy servants, O Lord, together with Thy saints, where there is no pain, nor sorrow, nor sighing, but life without end." (Greek Office for All Souls' Saturday.)

Lastly, here is the witness of eminent Roman Catholic divines as to Indulgences:

"We have no testimony in the Scriptures, nor amongst the Fathers, in favour of Indulgences, but only the authority of some modern authors." (St. Antoninus, Abp. Florence (1459), "Summ. Theol." l. 3.)

"There is nothing in the Scriptures less clear, or of which the ancient Fathers have said less, than Indulgences; it would appear that this system has only lately been received into the Church." (Alfonso de Castro, Abp. of Compostella (1558), "Adv. Hæres.")

"Since it was so late before purgatory was admitted into the Universal Church, who can be surprised that at the earlier period of the Church, no use was made of Indulgences?" (Cardinal Fisher, Martyr (1535), "Adv. Luther," 18.)

BOOK NOTICES.

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Next to the importance, with clergymen and others, of knowing what books can be had on certain subjects, is the question as to where they can be obtained. The catalogues we have given above will convey abundant information on both these points, and those who are at all likely to

require them, cannot do better than apply to Thomas Baker, 20 Goswell Road, London, E. C., who will forward any or all of these catalogues gratis.

THE BIBLICAL MUSEUM. By James Cooper Gray. London: Elliot Stock, 62, Paternoster Row, E.C.

The Biblical Museum is a Commentary on the Sacred Scriptures—critical, homiletic, and illustrative. It is cheap, popular, and condensed; and is very highly recommended for preachers, teachers and people in general, by such opposite reviewers as the *Church Times*, the *Record*, the *British Quarterly*, and the *Literary World*.

THE COMMON SCHOOL SYSTEM.

From Canon Dixon's sermon at the opening of the Synod of Napanee.

THE age in which our lot is cast is no ordinary age, but one ever to be remembered for its great events and its strong characteristics. There is a reckless spirit of change and innovation abroad, not only in remote lands, but in our own. In science, in philosophy, in government, in religion, it is a time marked by the casting off of the authority of the past. There is a destructive criticism prevailing which would tear asunder the foundation on which successive generations have built up their lives and dwelt in happiness and peace. In a recent sermon the Bishop of Manchester said: "The curse of having growing up amongst us a young generation, who did not know God, an atheistic generation—was something of which in England we had hardly got a conception. We could see, however, what it might come to if we only turned our eyes to Russia just now—that terrible band of conspirators against the fundamental principles of society—men who believed nothing apparently, feared nothing, and hoped nothing. They were perfectly reckless; they did not care about life; they had ceased to believe in anything; they did not believe in the Lord Jesus Christ. We might say that such a condition of things was almost inconceivable in England. Well, it was almost inconceivable; but yet we had teachers of atheism going amongst us and unsettling people's minds. He doubted if a belief in God and Jesus Christ was as strongly settled in the minds of the people to-day as it was fifty years ago." And we too, my brethren, have in a minor degree, some of the elements of confusion that have brought Russia to so desperate a condition. The conspirators against the social order and the rights of property there are not the illiterate. They are drawn from the ranks of the educated and intelligent, but who are wholly devoid of all Christianity—who believe in nothing, save that property and authority are crimes against society. And I ask you, is not the common school system filling this country with swarms of young men and women who receive a superficial smattering of various arts and sciences, not sufficient to be of much practical value, but quite enough to make them look down with contempt upon all manual labour, whether in the fields or in the workshop, or in domestic duties? A short time since in a neighbouring town I saw an advertisement for a school teacher, and in a day or two heard there were seventy applications for the position. At the same time there were several advertisements for out-of-door work of one kind or other, and for house servants, without any response. This is a bad sign, and now the question is rising up, What is to happen all these hosts of half-educated young men and women, a large portion of whom have received a very slight, if any, impression of Christian duty and Christian responsibilities? A great proportion never attend Sunday schools or Bible classes. The religious instruction many others receive is so vague and indefinite that they fall an easy prey to flippant infidelity and covert atheism, that unhappily are becoming so rife in our towns and cities, and that are foul blots in so much of the popular literature and cheap newspapers of the day. This is an alarming feature of the times, and it is one that is looming up darker and darker as year follows year. But duties are ours, while the results are in God's hands. As ministers of the Church of God, as Christian laymen and women—in church, in Bible class, in Sunday schools, and in our homes—we must be instant in season and out of season, in impressing upon the minds of all for whom we are responsible, and especially the young, the true principles of Christian faith and duty. And if we, my reverend brethren, would most effectually do honour to the Master whom we serve, and most extensively promote the welfare of the souls entrusted to our care, we must ever cherish in our hearts the sense of our solemn obligations to

the young, and labour constantly with diligence, fidelity, and prayer to be approved of our divine Lord by the test which He proposed to Peter: "Simon, son of Jonas, lovest thou me?" "Feed my lambs."

Diocesan Intelligence.

MONTREAL.

From Our Own Correspondent.

RURAL DEANERY OF BEDFORD. This deanery held its annual chapter on Tuesday in Whitsun-week, in the parish of Cowansville and Sweetsburg. The attendance was larger than for some years past, so some said. The reports from the various missions, as regards the mission fund, seemed to indicate that the several congregations were awakening to their duty thereto. The weakest item in those reports was that under clerical stipends. Out of twenty-two reports read it was noted that only three had \$800, or over; only six could report \$600 per annum, as actual stipend, the majority being under this. It was felt that, for the alteration of this ill-working state of things, the system that is found to work so admirably in the adjoining diocese of Quebec, must be adopted. In that diocese they are able to report over \$2,000 balance to their credit. This is an enviable state of things, and one that finds no parallel, except it may possibly be in Niagara. It is thought that there is every indication that our executive committee will have a favourable report to give to the approaching Synod. The bishop presided over this meeting, and at its close expressed his great satisfaction with the meeting and the favourable indications the report gave. We have to record that the ladies of the parish of Nelsonville, *i.e.*, Sweetsburg and Cowansville, furnished a sumptuous lunch to the clergy, lay representatives, and wardens, for which they deservedly received the hearty thanks of all present, and which was expressed by the Rev. Mr. Clayton (at the special request of the bishop) in one of his characteristic addresses.

The rectory at Durham has been accepted by the Rev. John Ker, who will (D. V.) enter upon his charge about the first of July.

Hemmingford and Huntingdon are not yet filled up. The latter mission evidently, if we are to judge from descriptions of the state of the Church itself and some other matters, requires an incumbent who can work it out of the rut it has been too long in. It is one of the (rarely we may say few) parishes that still hold on to Tate and Brady for rendering their praises to God. The Rev. Rector of St. John's (Mr. Mills) has recovered his health, and will soon resume his duties.

In the city a confirmation was held in the Cathedral, on the evening of the fifth. On Trinity Sunday, three deacons were advanced to the priesthood, and one who was a short time ago, minister to the Reformed Episcopal of Bowmanville (Mr. H. D. Bridge) received deacon's orders.

MASONVILLE. The various reports as to the incumbent (T. A. Haslam) accepting Hemmingford or Megantic, are incorrect. The Rev. gentleman intends remaining where he is, as he considers the work there is prospering under his care.

The Montreal Theological college is about to have erected for its use a suitable building. This will indicate that the Theological school has become a fixed thing. So far it has no connection with the Synod, and the question propounded by many is, should it not be? We anticipate that there will be some interesting discussion with reference to both this college and Lennoxville, at the next Synod.

ONTARIO.

From Our Own Correspondent.

LYNDHURST.—The Rev. John Osborne has gone on a visit to England for two months.

The Rev. A. C. Nesbitt, R.D., succeeds the Rev. C. P. Emery as incumbent of Smiths Falls, and the Rev. G. I. Low, of Merrickville, follows him as Rector of Richmond.

The Rev. G. W. G. Grout, of Carleton Place, has been appointed Rural Dean of Lanark, Renfrew, in the place of the Rev. C. P. Emery, resigned.

The Mission of Roslyn will be vacant at the end of June, the Rev. C. Seammell having sent in his resignation. It is a good mission and nearly self-supporting.

Ven. Archdeacon Jones was expected to arrive in Napanee last week to commence his duties there on Trinity Sunday.

MEMORIAL WINDOWS.—Four stained windows have been placed in Canterbury Hall, Trenton. A suitable inscription appears on each. The first is by the Rev.

Canon Bleasdel, and reads as follows:—"Gift of Rev. Canon Bleasdel, D.C.L., in memory of Charles Bleasdel, M.A., died 1873." The next is by Mrs. Bleasdel, with this inscription:—"A Mother's gift in memory of her infant daughters, Francis, Gertrude, and Margret Bleasdel, 1880." Next comes that given by the "Young Ladies' Auxiliary Church Aid Society, Trenton, 1880." The last is that of the Sewing Society, as follows:—"Gift of the Ladies' Sewing Society, as a memorial of church work harmoniously accomplished in the past year, and also of dear departed co-workers, 1880." Two more have been promised.

TORONTO.

The Secretary-Treasurer of the Churchwoman's Mission Aid Society begs to acknowledge, with many thanks, \$4.00 for Algoma from a working man, it being two days' pay.

St. Stephen's. On Friday, May the 27th, a meeting was held in the schoolhouse to organize a branch of the "Churchwoman's Mission Aid Society" in this parish. The chair was taken by Rev. J. H. McCollum, and interesting speeches were made by Rev. J. Langtry, and Rev. Wm. Crompton of Muskoka.

A parcel of Prayer Books and Church Services has been sent by Mrs. Barwick and Mrs. Forster, and forwarded through the Churchwoman's Mission Aid Society to the Rev. M. Tooke, of Gore Bay, Manitoulin, in answer to a request from him in the *DOMINION CHURCHMAN* of May 19th, 1881.

NIAGARA.

From Our Own Correspondent.

CHIPPAWA.—The annual special service in aid of the Sunday school was held in Trinity Church on the 27th day of May, when the Rev. Canon Carmichael preached one of his eloquent and effective sermons. The congregation remained after the service to witness the giving of prizes to the Sunday school scholars, who had earned them during the half year, and to take part in the presentation of an address to Sutherland Macklem, Esq., of Clark Hill. Mr. Macklem, by his intelligent and hearty interest in the services of the Church has shown himself a worthy son of Trinity, Toronto, and Kettle Oxford.

The address was as follows:—"We, the Rector and Choir of Trinity Church, Chippawa, understanding that you purpose shortly to visit the home country and Europe, returning only after a lengthened absence, feel that the opportunity has come for expressing to you our appreciation of your unwearied and most successful labours of love as organist of our church. We are very thankful to you for what you have made our Church music and service, and for the example you have given of true and enthusiastic devotion to the Church and her Lord. And in looking back upon the period since you first procured for us our sweet toned and effective organ, and began to gather and to train a Church choir in a churchly way, we can scarcely express to you our feelings of gratitude for what you have done for us, as a choir, by that correct musical training which we never could have had but for you; by your constant attention at the organ in the Church services, and by your generous encouragement and aid, all of which has been given at great cost of time, and trouble, and expense to yourself. And we cannot omit to express our deep thankfulness for the harmony, kindly feeling, and perfect accord that has ever existed among us, as rector, organist, and choir, and which is so much due to your wise and kind direction, and unflinching Christian courtesy. We desire to express our kindest wishes towards Mrs. Macklem, and trust that she may with yourself return in health and enriched by many a delightful memory of your travels, and our petitions will be offered in hymn and prayer for the welfare of yourself and family during your absence, and for your safe and joyous return to your beautiful home, and may we trust, to resume once more those labours of love you now for a time lay aside."—Signed by the Rev. Rector and Choir.

Mr. Macklem gave a very happily worded reply, and we may mention that he spoke in high commendation of the musical ability and services of his sub-organist, Miss Maggie Mackenzie, and of the improvement in the style of his singing Herbert Breckon had made. He also commended Robert Mackenzie, Herbert and Lily Breckon and Mary Niel for their regular attendance at the practices and services. Owing very much to Mr. Macklem, the services of the Church in Chippawa are, if the responses were a little heartier, as they should be in an old rectory, excellent.

ift of Rev. Bleasdel, lell, with ory of her Margret a by the ty, Tren- Society, ociety, as mplished -workers,

GEORGETOWN.—On Tuesday evening the holy rite of Confirmation was administered in St. George's church by the Bishop, when eighteen persons ratified and took upon themselves the solemn vows of their Baptism. After the lord bishop's earnest and practical address, the Holy Communion was administered to all the candidates, together with many persons of the large congregation. After the service each member of the class was presented by Rev. Geo. B. Cooke, with a copy of Bishop Randall's pamphlet—"Why I am a Churchman."

HURON.

From Our Own Correspondent.

The Rev. Wm. Crompton, travelling clergyman of Algoma, will preach in Galt church on Sunday next, June 19th.

APPOINTMENTS.—The following appointments have been made by his Lordship the Bishop of Huron: Rev. H. B. Wray to the incumbency of Thorndale and Grace church, Nissouri; Rev. W. A. Young to be Rural Dean of Oxford, in the place of Rev. W. Daunt, removed to Aylmer; Rev. W. A. Rafter, of the American Church, to be incumbent of Christ church Port Stanley; Rev. W. Craig to be incumbent of St. Paul's, Clinton; Rev. Mr. Troop of Nova Scotia, to be incumbent of Christ church, Listowel.

GERMICH.—The churchwardens of St. Stephen's Messrs. A. T. Montgomery and Thomas Ginn, have expressed to the Rev. Mr. Miller, on behalf of the members of the congregation, the unfeigned regret they unanimously feel, that the state of his health should incapacitate him from remaining amongst them any longer. The zeal and earnestness Mr. Miller has constantly displayed have endeared him to all, and every one of his parishioners hopes sincerely that rest and quiet may restore his health, and that he may, some time in the future, be able to resume his clerical duties, which he has ever so ably fulfilled.

The meeting of the Synod will take place on Tuesday, June 21st. Among the matters to be brought forward are the following unfinished business: By Rev. J. T. Wright, Amendment of Canon on Patronage; by Rev. W. J. Taylor, On Temperance.—New business: Confirmation of amended canons passed last year. By Mr. E. B. Reed, an addition to the Rules of Order in reference to the suspension of any of them. By the Chancellor, Mr. V. Cronyn, Canon declaring the true construction of the Constitution, Rules of Order and Canons, and also Confirming and re-enacting the Constitution, &c. By the Rev. Jeffrey Hill, 1, Notice of motion concerning the meeting of Synod. That a committee be appointed to report at the ensuing meeting as to whether it might not be advisable that the Synod should meet alternately for the discharge of business and for Christian conference. 2, On stipends of the missionary clergy. By Mr. E. B. Reed, Notice to amend sections 12 and 14, relating to the appointment of the secretaries and the secretary-treasurer. By Rev. Rural Dean Smith, On the Children's Fund, 2, Amending Canon 31, 3, Amending Section 19. By Rev. J. T. Wright, On increasing the charge for managing Trust Funds.

ALGOMA.

From Our own Correspondent.

GORE BAY.—Rev. W. M. Tooke begs to acknowledge with many thanks a number of copies of DOMINION CHURCHMAN from Mr. John Roper; also a package of Sunday school papers from the Sunday school children of Collingwood.

MANITOULIN.—Henry Troubridge begs to acknowledge with thanks a package of Sunday school papers and leaflets from the King Sunday School.

Some value themselves on account of their fortune, look down with contempt on those below them, and exact obsequiousness towards themselves, and deference for their own opinions, according to the thousands of money, or of acres of land which they possess. Others are proud of their talents, either natural or acquired. The brilliancy of their genius, the extent of their learning, the splendour of their imagination, the acuteness of their understanding, their power to argue, or declaim, form the object of self-esteem, and the reasons of that disdain which they pour upon all who are inferior to them in mental endowments.

Correspondence.

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

THE NEW REVISION.

SIR.—The Revision of the New Testament does not seem to meet with the approbation that was anticipated. Need this excite surprize? It is a Book which has been considered the Word of God. It has been made instrumental in guiding to the truth; cheered the followers of Christ through life, and has sustained them in the hour of death with an assured hope of eternal life. Have there not been thousands of us learned men as there are now? Will it be questioned that piety as fervent as can now be found has existed, and that the promises of our Saviour have been realized? Is there no danger of unsettling the minds of professing Christians, by questioning the meaning and intent of language; and may not the hope and belief of sincere, but unsettled Christians be jeopardized, if taught to think that human learning is indispensable in order to a right understanding of the Word of God. May not the true source of truth and guidance be lost sight of, that is, the influence of the Holy Spirit? The taunt of the scoffer, the arrogance of the mocking sceptic, may surely be anticipated in such language as the following: You believers, as you call yourselves, cannot argue as to which is and what is not truth. It may possibly be claimed that there is no essential difference in the proposed changes. If so, why make them? The good to be gained may be questioned; but can it be denied that evil may ensue?

Yours,

J. W. BRENT.

Toronto, June 7th, 1881.

SYNODS.

SIR.—The meeting of a Church Synod is a matter of interest to churchmen generally, for any act of legislation exercises an influence for good or evil. There are many interests at stake, and to protect such by lawful means is a matter of great importance. How desirable therefore is it that those who are chosen to exercise legislative franchise should understand the bearing of every proposition which is submitted. Oftentimes this is difficult, if not impossible, to ascertain under debate. A Church paper is an important medium for discussing matters, so that men may be armed beforehand, and thereby enabled to render valuable service in determining points which may have originated in some fertile mind, and been prompted by various motives.

The DOMINION CHURCHMAN has rendered good service heretofore, and from its large and increasing circulation serves the office of a good and useful educator in ecclesiastical affairs. The Synod of the diocese of Huron will meet (D.V.) on the 21st inst, as the convening circular is out, the business to be submitted is, in the main, made public. In this diocese the DOMINION CHURCHMAN has of late largely increased its circulation, and is recognized for its advocacy of sound Churchmanship at the expense, in some cases, of its contemporary. It may be thought by some to have played the part of Jacob who, according to historical fact, supplanted Esau: a circumstance I leave others to decide.

Well, legislation is to be rife in Huron, and amongst other things a lively interest is to be again taken in behalf of the children of the clergy. Happy men to have them, and happy little creatures to engage so much attention. Last session their interests were advocated by the secretary-treasurer of the Synod, Mr. E. B. Reed: this year a clerical proctor comes upon the scene in the person of Rural-Dean the Rev. J. P. Smith. The interest however from a material view, is thirty dollars per annum, and the time circumscribed by eighteen years; after that, it is presumed that another interest will arise to seek their welfare. By the way, I believe you are interested in clerical titles, and you will be much gratified to learn that the names of Canon, Rural Dean, Chancellor &c., &c. are not altogether unknown in this diocese. This happy thought reminds me of a motion on the Synod paper by the chancellor Mr. V. Cronyn, and is something rather unique inasmuch as it has reference to past legislation, and proposes to confirm, ratify and re-enact no less than thirty-one canons, many of which were supposed to have been in operation for several years. If savours of *ex post facto* legislation, and necessarily implies illegal proceedings in the past, for if not, it would be unnecessary. It is somewhat astonishing that the legal acumen of a lawyer does not perceive such legislation to be illegal. It is a kind

of legislative whitewashing which no civil tribunal could acknowledge. It reads thus:—By the Chancellor, Mr. V. Cronyn. Canon declaring the true construction of the constitution, rules of order, and canons of the Synod, on the matter of amending canons; and also confirming and re-enacting the constitution, rules of order, and canons of the Synod.

When any proposed canon or proposed amendment to a canon is regularly before the Synod for discussion, in accordance with the Constitution and Rules of the Synod, any amendment thereto is in order without further notice; and this has been, and is, and shall hereafter be the true construction of the Constitution and Rules of the Synod in that behalf. And the Constitution, Rules of order, and the Canons of the Synod, as they appear in the printed records of the Synod, with the amendments thereto there mentioned, the Canons being numbered from 1 to 31 inclusive, as enumerated in the annexed Schedule, are hereby in every particular confirmed, ratified, and re-enacted.

Then is given the Schedule of Canons to the number of 31. What a strange phenomenon is this! The shadow on the dial of Ahaz must stand still, while the Synod is asked to confirm, ratify and re-enact *past* legislation, concerning which not one fourth of the members had anything to do. Something mysterious here. If these Canons are to be taken up *seriatim*, it will be a long time before the Synod closes, and it would not only be presumption of the mover, but a reflection upon the intelligence and self-respect of the Synod, to expect it to take a leap in the dark and vote wholesale for measures without understanding their respective merits. Moreover the legality of some of the legislation is being questioned, and has become a matter of litigation before the Court of Chancery. I would ask, is the Synod of Huron going to overawe the Court of Chancery.

I have not been elected a delegate to the Synod, but hope a warning note from a lawyer may save the Church both expense and scandal.

Yours respectfully,

S. BERRIDGE.

June 10th, 1881.

Family Reading.

LOST AND FOUND.

I HAD a treasure in my house,
And woke one day to find it gone;
I mourned for it from dawn till night,
From night till dawn.

I said, "Behold, I will arise
And sweep my house"—and so I found
What I had lost, and told my joy
To all around.

I had a treasure in my heart,
And scarcely knew that it had fled,
Until communion with the Lord
Grew cold and dead.

"Behold," I said, "I will arise
And sweep my heart of self and sin;
For so the peace that I have lost
May enter in.

O friends, rejoice with me! Each day
Help my lost treasure to restore;
And sweet communion with my Lord
Is mine once more.

MY LESSON.

THERE was a time in which I did not know
The blessedness of sorrow, nor could see
How that dread cup proof of Christ's love could be,
Nor why he gives because he loves us so.
I was impatient, and to learn was slow;
And yet, this lesson He has taught to me
Watching, until I learned the mystery:—
With tenderest care, while I lay faint and low,
Through the long darkness He was close beside,
'T was to Him only I could call and cling,
'T was on His love alone that I relied,—
That wondrous love no mortal e'er can sing
Or know, who has not suffered by His side.

YOUNG MEN AND LABOUR.

EVERY young man should learn some useful trade, and be able to maintain himself whatever changes misfortune may bring him. This was the theory and the practice of Persian and Arabic education; even princes learned some one of the useful arts, and the *Arabian Nights* abound in examples of the value of the national custom. An exile prince maintains himself as a pastry-cook, an unlucky trader falls upon some new resort. The Jews and all the Semitic races followed the same custom. St. Paul laboured as a tent-maker, and all his countrymen were taught some form of manual industry. The Arabs sank at last into indolence and license, but the Jews maintained their industrious habits, and their young men and women preserved unchanged the vigour of the race. The Romans, once labourious tillers of the soil, sank into decay when they lost their habits of industry. Once patrician and plebeian laboured together on the fertile compagna, but in the imperial period the only valuable portion of the population were the slaves. From the slaves and the freemen came the most useful citizens of Rome in its latter period, and often its most wicked. They kept the last remains of energy, but lost their virtue.

In the feudal and barbaric period labour fell into contempt; young men learned only to wield the spear and the battle-axe, to cleave each other's heads in warfare, and strike each other to the ground in tilt and tournament. The horrible vices and degradation of the famous days of chivalry reduced the great body of the people to despair, want, and infamy. Men sighed for the end of the world, and fancied it near. Happily the republics of the Middle Ages began again to cultivate industry and teach young men and women the necessity of labour. Venice, Florence, and Milan resounded with the hum of the spindle and the roar of the factory; labour was enforced upon every one, and no honest man was idle. With labour came the growth of the intellect, for men found that knowledge was the parent of the arts; and with it came, too, a fierce spirit of independence that showed itself in the factious of Florence and the early democracy of Venice. Nothing could be more turbulent than these early cities of labour; revolution followed revolution. The savage energy of their working people, untrained by the long usage of civilization, rose in ceaseless civil convulsions, particularly at Florence; and Gino Caponi has recently painted with fresh distinctness the struggles and the successes of the contending orders. But from their struggles came the genius of Dante, the chisel of Michael Angelo, Galileo's telescope, and the growth of the early European mind.

Holland and the Low Countries began anew the revival of the industrial arts. In the fair cities of Ghent and Bruges every one laboured; the young men learned a trade, the young women to knit and sew. Feudal indolence was contemned, the savage lives of knights and squires seemed odious and barbarous to the companions of the Arvevelde and the wealthy manufacturers, whose children were trained in the new knowledge. It was better to manufacture copper kettles at Dinant, or to be a brewer at Ghent, than to live at the dissolute and impoverished courts of France and England, or to perish with Charles the Bold before the swords of the hardy Swiss. The Low Countries became the wealthiest and most prosperous part of Europe, because there every one was industrious and every young man learned a trade. Some were armorers, some dyers, brewers, clothiers, architects, carpenters, and masons. The feudal nobles strove to destroy the cities of labour, and in a measure were successful. The clothiers of Flanders passed over to England in Edward III.'s time, and laid the foundation of its manufacturing system. Labour fled from feudalism, the persecutors, the Inquisition, the pride of birth, and left Italy and Spain to sink into decay together. It found a home in Holland, and made it for a century the model of European progress.

In the later ages republicanism and labour have risen together, and it is because so many men work that so many are free. France, with its innumerable tillers of the soil, has become capable of self-government, and from the mighty work-shops of England have come its wealth, intelligence, and advancing freedom. The strong frames and hardy intellects of the English working classes have made them at last its real rulers, the source of its greatness and its hope. Knowledge is the parent of labour. As men rise from a savage life they learn to plant and reap, to spin and weave, to build cities, found nations, invent and improve. The highest form of civilization will be that in which the great majority of the community are engaged in healthful labour, when mind and body are cultivated together, and refinement and intelligence lead to the general equality of virtue. This was the theory that Washington inculcated and practiced, that Franklin strove to enforce, that the wisest republicans of every age have made the foundation of freedom.

Every young man and woman among us—we repeat

the lesson of the Arabic moralists and of history—should learn and practise some manual art. Health requires it, the mind rests upon it, and even freedom is secure only in labour. Youth is the season of activity, when the powers of mind and body expand, and require some field of effort. With the wealthier classes among us it is often wasted in the pursuits of pleasure, in the nominal study of some profession that is never to be practiced, and in the harmless games, or the dangerous ones, that occupy the leisure of the idle. We have already imported all the foreign devices for killing time, and often soul and body. The races that corrupt England, the gambling dens, coaching clubs, polo, the tennis, the fox-hunt, and various European amusements serve to satisfy the natural longing of youth for labour, and corrupt it. Wearily the mind of the young passes from one vain expedient to another, until it sinks into sensuality, and dies. How many of the new generation perish of indolence, and never reach maturity! How many weary, worthless lives pass on around us!

It is the great error of our young men who have their fortunes to make that they shrink from manual labour, and crowd into the professions, that offer prizes only to a few. They starve amidst the throng for which no employment offers, or if they succeed in making money, often do so at the cost of an overburdened conscience. Life brings them no peace, because they have parted with their integrity or their humanity. Health, too, is lost. It would be well for every lawyer if he could pass three or four hours each day in manual labour, and every clergyman if he could emulate the industry of St. Paul. To the literary man, the editor and author, the thinker, the use of physical exercise is equally important. Carlyle, Macaulay, and Dr. Johnson found theirs in endless walks about London, and Victor Hugo is seldom at rest in Paris. It is one of the questions of the future how to blend literary employment with manual labour, and satisfy the physical impulse that in every man and woman requires regular work to preserve an unclouded mind. Burns, in his Edinburgh triumphs, sighed for his country landscape; Horace and Virgil remembered with regret the happy hours of their laborious youth.

Our common schools might be made to suggest useful employments. In the country they might teach when to sow and reap, the difference of soils, the elements of scientific agriculture. And thousands of our youth may yet find employment in the culture of the earth. It is an endless source of pleasure and profit. Food for the population that is rapidly springing up around us will soon be difficult to find, unless some better means of cultivation be devised, the old soil renewed, and waste land reclaimed. This vigour and intelligence of our youth should be directed to this question. An endless series of active employments, open for the young, in manufactures, merchandising, the arts, in building railroads, and planting telegraphs. Knowledge has prepared a thousand new occupations; knowledge will provide the best material for filling them. What society chiefly wants is honest, intelligent labour. The age of dull work is nearly over. The common-school system will create a labouring class in the future full of intelligence, and they may also be made to direct this intelligence to useful labour. In most European countries the public schools have already begun to teach trades.

But in this new direction of the powers of the nation our country should lead the way. Ours is the land of labour. Our factories, workshops, railways, and farms should draw in the best intellect of the people. They open the way to fortune, health, and practical wisdom. Our most successful citizens have usually been those who made their way in trade. It will apparently be the duty of our common schools to blend literature with labour, to teach industry, and cultivate discretion. The waste labour of the past ages, had it been skillfully directed, might have brought ease and comfort to the toiling world.

THE DAUGHTER OF JAIRUS.

SHE was about twelve years of age, and she "lay a dying." Her anxious father went to Jesus, and besought Him to come and heal her. The Lord went with him. But on the way the servants of Jairus brought the sad news. "Thy daughter is dead, why troublest thou the Master any further?"

Look at the little daughter of Jairus, as she lies. She is dead. Twelve years of age, perhaps less; and all is over now. What does it mean? For her it means this. The Lord Jesus Christ, when He was about twelve years old, was like her. He went to the temple. Forgetting earthly ties, or at least unconscious of them for a time, He sat in His Father's house, and was full of His Father's business. He sat in the midst of the doctors, both hearing them and asking them questions. And this girl of twelve years, where and with whom is she? In Abraham's bosom she is safely nestled; with Abraham and Isaac and Jacob in their waiting place she sits down. This is

the fastination of death—specially of the death of the young. Wonderful to look into the dear face that so lately sparkled with life and joy, and to think of the scenes now witnessed by the eye of the gentle soul.

What does it all mean? It means only that your little one is promoted in the school of Christ, and even now, while the body is unburied, sees things that you can never see till you go to the same place. What marvel, if the face is now more beautiful than you ever saw it before? If it shines like "the face of an angel," it is because the angel-world is being unfolded to the view. The gentle spirit, that sometimes listened impatiently to earthly teaching, finds just what it wants to quiet and transfigure it,—sitting at the feet of the doctors, both hearing them and asking them questions. Then, knowing this, you may go and kneel beside the bed where lie the "remains" of the purest, best thing God ever gave you to love, and say: "I thank Thee, O Father, Lord of heaven and earth, because Thou hast hid these things from the wise and prudent, and hast revealed them unto babes."

But we turn from her to those that mourn for her. Father and mother now forsake her: she will not rise, except the Lord take her up. The Father of spirits only can recall the spirit that is gone. They cannot meet, till they go to her. And this must not be yet. Even though like David, they cry, "Would God I had died for thee," or yearn to lay themselves down to die with her; yet it cannot be, and they must wait all their appointed time upon earth.

Three Apostles of the Lord are there. Peter, James, and John are the witnesses of this new birth. But, like Job's three friends, they are helpless, and can only look upon the sorrow that they are unable to relieve. St. Peter may bend forward, and look down upon the bed, as afterwards St. John did, when he visited the empty grave of his Master: but he can do no more. St. James and St. John, who sought the highest places in the kingdom of Christ, are learning humility from the little daughter of Jairus. Nine Apostles failed to heal the sick boy (St. Mark ix. 2, 14, 28): the remaining three can do nothing for the dead girl. The twelve foundations are weak without the corner-stone.

But Jesus is there, and in His presence is life. He now often calls a little child to Him. Those He loves are ready to follow Him from this world to the happier place. In this case, however, He calls the daughter of Jairus from the unseen world to be with Him *here*; and her spirit comes again.

Yes: He who passed through the wilderness and won His victory there, is passing by often when we do not see Him in the days of our desolation. When our roses and lilies have withered and gone, He never leaves us or ours.

BEFOREHAND.

A WORD TO PARENTS ABOUT CONFIRMATION.

It may be that you have a child, boy or girl, in a Confirmation Class. And you are thinking, "Ought my child to be confirmed or not?" Or you have been asked to send the child to the class. And you are thinking, "Ought I to let my child attend the class this year or not?" May I help you to settle the question in a safe way?

I can show you what I think about it better by a story than in any other way. You remember our Lord's being anointed by Mary, the sister of Lazarus and Martha, at Bethany, before He suffered at Jerusalem. Judas complained, and the Lord defended Mary at length. Among other things, He said, "She is come aforehand to anoint My body to the burying." The whole story is told in St. Mark xiv. 3—9.

Aforehand needs to be explained. Our Lord was crucified, as you know, on Good Friday. When His sacred body was taken down from the cross, the Sabbath, Saturday, was coming on: the Jews reckoned it from sunset on the day before. The Jews could not do any work on their Sabbath, and so the Lord's body could not be "anointed" as those that loved Him desired. The holy women went to the sepulchre for that purpose, very early on Sunday morning after the Sabbath was past. They were too late: He had risen from the dead. But, as the Lord explains, the office was performed. It could not be done at the right time, so it was done before the time, "aforehand," or as we would say, "too soon."

If you ask me about your child's preparation for Confirmation, or about the Confirmation itself, my advice is, get it done "aforehand," in good time, before what you think the proper time, *too soon*; for if you do not, very likely you will not be able to get it done at the right time, or at the time you consider the right time.

As to the question, "What is the right time?" I might say a great deal, though this is not the point. But I suppose it would not be right to go on without mentioning it. I am sure that many of us, parents and Godparents and children, make a great mistake as to the question of time. The Church tells you,

when the child is baptized, that Confirmation should follow as soon as the child has been instructed in the Catechism. And this, except in case of great neglect, might be done at an early age. It would be a great blessing to boys and girls if they were carefully prepared for Confirmation, and then received the strength it gives, before they went out to face the dangers and temptations of the world.

But I leave all this for the present. Let us suppose, for the sake of argument, that no person should be confirmed before the age of seventeen or eighteen or twenty years. But let me ask, how many *can* be confirmed at that age? Many, before the age of even eighteen, leave home, go to work at a distance, go out to service, get married, move to another town where they are not known to the clergyman, and are forgotten. How many, even at an earlier age, when they are only fourteen, are hindered, and cannot attend classes or get proper teaching before they are confirmed!

What then can be done? If young people cannot be confirmed at what you rightly or wrongly consider the proper time, when can they be confirmed? I give you the answer in our Lord's words: they can be confirmed "aforehand," before the right time, "too soon," as you say.

But do not call it "too soon." The Lord approves it. He tells you to act thus; and He will defend you, if you are blamed for doing it.—"She hath done what she could: she is come aforehand."

Think seriously about what I say. Do not discourage your child by putting off Confirmation too long. Think of the difficulties that will stop the way soon, more than of the inconveniences that hinder now. Better be too soon than too late. So the Lord says. And He knows. So don't mind me or any one else. Do what He tells you, and you will do right.

COLOUR-BLINDNESS AND JOHN DALTON.

In the year 1784, John Dalton, the eminent chemist, became a member of the Literary and Philosophical Society of Manchester, and in the same year read a paper before that body entitled "Extraordinary Facts relating to the Vision of Colours." The strange statements of this essay were received with astonishment by the scientific world, to whom they were then altogether new. He told his hearers that he had discovered in his own vision, not otherwise defective, a singular incapacity for distinguishing certain colours, such as scarlet and green, which he designated by the name of colour-blindness; and he related to his audience an anecdote showing how he first became aware of this curious peculiarity. When a boy he had gone to see a review of troops, and hearing the crowd around him speak of the gorgeous effect of the military uniforms in the masses of soldiers manoeuvring before them, he asked, in good faith and simplicity, what was the difference between the soldiers' coats and the grass they were walking on, a question which his companions received with derisive laughter and exclamations of wonder. Dalton showed that so far from this defect being peculiar to himself it had probably always existed, and he described the cases of more than twenty persons similarly constituted. Since then, colour-blindness has taken recognised place among the ills that human beings are heir to.

The life of Dalton added another name to the long list of men who have risen by their own exertions from poverty and obscurity to scientific eminence. His atomic theory, long resisted, but finally accepted by Sir Humphry Davy, effected for chemistry what the discovery of the law of gravitation effected for physics. Dalton was born at a little village in Cumberland, and was the son of a poor weaver of common woollen goods. He attended a village school till eleven years old, by which time he acquired some knowledge of mensuration, surveying, and navigation; but as early as twelve years of age he had to get his living partly as a teacher at a school and partly as a labourer on a small farm, which his father had fortunately inherited. Teaching subsequently became his chief occupation. It was at Manchester that he first attracted attention; and chiefly by the remarkable series of philosophical papers, of which that on colour-blindness was the forerunner. Dr. Angus Smith thus describes Dalton's life, while living in George street, Manchester, in the family of the Rev. W. Johns:—"He rose at about eight o'clock in the morning, if in winter, went with his lantern in his hand to his laboratory, lighted the fire, and came over to breakfast when the family had nearly done. Went to the laboratory, and stayed till dinner-time, coming in a hurry when it was nearly over, eating moderately and drinking water only. Went out again, and returned about five o'clock to tea, still in a hurry, when the rest were finishing. Again to his laboratory till nine o'clock, when he returned to supper. The whole family seems much to have enjoyed this time of conversation and recreation after the busy day." Such was the homely life of one of the greatest of English men of science.

Though making from time to time contributions to scientific knowledge of the highest importance, Dalton continued even in later life to gain his living as a professional chemist and teacher of mathematics. At length, in 1833, it was announced by Professor Sedgewick, at the meeting of the Bristol Association at Cambridge, that the king had conferred on him a pension of £150 per annum, which was increased in 1836, to £300. Dalton's brother dying about the same time, the small farm which the father had inherited descended to him, and he passed the brief remainder of his days in what to a man of his simple habits appeared to be affluence. Dalton sustained an attack of paralysis in 1837, from which he never completely recovered; but as late as 1840 he continued to give evidences of the unimpaired vigour of his original mind by the publication in that year of four essays, "On the Phosphates and Arseniates," "Microcosmic Salt," "Acid Bases and Water," and a new and easy method of analysing sugar. A second and third attack of paralysis having supervened, this distinguished philosopher died in 1844, in his seventy-eight year.

HEARING AND DOING.

"I ALWAYS like to hear a good sermon;" "I like to go where I can get good." This is the sort of saying that one often hears. A good sermon is a good thing, and to get good is a very right aim to have. But many people need to be reminded that the great purpose in going to church should not be to hear or to get, and that much hearing is worse than vain, and that those who think they get much profit often go empty away.

We can read the Bible or good books at home; but we cannot at home join with the Church in the common worship of Almighty God. We meet together in God's House that, with one voice and heart, we may praise Him for His mercies, and may plead the work and merits of our Saviour. The words of Scripture read and explained do indeed come with fresh power when we meet solemnly for worship, and we hear, along with others, the great truths that are of interest to us all. But the end of hearing is that we should be roused to more devotion of heart and life. If we are only "pleased" or stirred by feelings of alarm or comfort that lead to nothing, we have no religious profit in coming to church. It is no more a sign of religion to like a sermon than to admire a picture. Sermons that please are more asked for than sermons that teach or guide to repentance and holiness. A sermon with some funny name, which promises to amuse people for half-an-hour, if they will listen to five minutes about religion at the end is sure to attract. A lecture on some public man, with a hymn before or after it, will draw crowds, many of whom will persuade themselves that they spend Sunday in a very edifying and pious way, and in a much more intellectual way than those who find one day out of seven quite little enough time for study of God's truth and for holding communion with Him.

If a sermon does not make a man better, it not only fails to do him good, it makes him worse. To have truths put before him which he does not act upon, adds to his amount of responsibility. To have his feelings moved, without his feelings moving his life, makes him more hard, each time, and less likely ever to change his way. He gets used to religious emotions, and to religious sloth in spite of those emotions.

We should think of acting more than of being acted on, and of giving more than of getting. But the true way to be acted on by God's truth is to live in the light and by the power of what we know. The true way to gain grace is to use diligently what we have, drawing nigh to God in the devotion of holy worship and holy lives.

WHY NOT CURED?

Ah! how many a poor, foolish creature, in misery and shame, with guilty conscience and a sad heart, tries to forget his sin, to forget his sorrow; but he cannot. He is sick and tired of sin. He is miserable, and he hardly knows why. There is a longing, and a craving, and hunger at his heart after something better. Then he begins to remember his heavenly Father's house. Old words, which he learnt in childhood; good old words out of his Catechism and Bible, start up strangely in his mind. He had forgotten them, laughed at them, perhaps, in his wild days. But now they come up, he does not know where from, like beautiful ghosts gliding in. And he is ashamed of them. They reproach him, the dear old lessons; and at last he says, "Would God that I were a little child again; once more an innocent little child at my mother's knee! Perhaps I have been a fool; and the old Sunday books were right after all. At least, I am miserable! I thought I was my own master, but perhaps He about whom I used to read in the old Sunday books, is my Master after all. At least, I am not my own master; I am a slave. Per-

haps I have been fighting against Him, against the Lord God, all this time, and now He has shown me that He is the stronger of the two."

And when the Lord has drawn a man thus far, does He stop? Not so. He does not leave His work half done. If the work is half done, it is that we stop, not that He stops. Whoever comes to Him, however confusedly, or clumsily, or even lazily they may come, He will, in no wise, cast out. He may afflict them still more to cure that confusion and laziness; but He is a physician who never sends a patient away, or keeps him waiting for a single hour.

BERNARD, LORD STUART.

LORD STUART, Earl of Lichfield, who fought in the time of the Great Rebellion on the side of King Charles I., gave the following reason for his earnestness in the conflict:—"A small courage might serve a man to engage for that cause, the ruin whereof no courage would serve him to survive." Who will fight for Him who died "for the people," and whose "accusation," written on His Cross, was, "The King of the Jews?"

Joyfully for Him to die
Is not death but victory.

THE FOLLY OF THE DAY.

THERE is a dreadful ambition abroad for being "genteel." We keep up appearances too often at the expense of honesty; and though we may not be rich, yet we must seem to be "respectable," though only in the meanest sense—in mere vulgar show. We have not the courage to go patiently onward in the condition in life in which it has pleased God to call us; but must needs live in some fashionable state, to which we ridiculously please to call ourselves, and all to gratify the vanity of that unsubstantial, genteel world, of which we form a part. There is a constant struggle and pressure for front seats in the social amphitheatre; in the midst of which all noble, self-denying resolve is trodden down, and many fine natures are inevitably crushed to death. What waste, what misery, what bankruptcy, come from all this ambition to dazzle others with the glare of apparent worldly success, we need not describe. The mischievous results shew themselves in a thousand ways in the rank frauds committed by men who dare to be dishonest, but do not dare to seem poor; and in the desperate dashes at fortune, in which the pity is not so much for those who fail as for the hundreds of innocent families who are so often involved in the ruin.

DIED THAT HE MIGHT LIVE.

IN a dreadful cold winter, many years ago, an army was retreating from Moscow, a city in Russia. With this army there was a German Prince and some German soldiers. One by one the marching soldiers fell down by the way, and perished of cold and hunger. At length, at the end of one day, when only a mere handful of them were alive, the prince and a few common soldiers, and these were nearly all spent, came up to the remains of a hovel, once built to shelter cattle, now ruined by storms, which had blown it to pieces. But in the wild, snow-covered waste they did not despise it; even a prince was glad of the little shelter from the sleet and wind of the coming night, which this tumble-down shed could afford. And there, hungry, cold and weary, he and his men lay down to sleep. The men were rough, stern looking fellows, yet the sight of one so delicately brought up, used to comforts which they never had known, spent heart and body, come to such want, glad to sleep in such a wretched place, touched them. The sight of him asleep, no bed covering, probably sleeping his last sleep, was more than they could stand. They took their own cloaks off and laid them all on him, gently one by one, lest they should awake him. He would be warm with these. Then they threw themselves down to sleep.

The night passed. The prince awoke. "Where am I?" was his first thought. "Am I at home in bed? I am so warm!" and he turned over, and raised himself up to look about. He was not at home. All around was snow, and all was silent save the wind which whistled through the planks and the broken shed. Where were his men? He stood up and looked, when lo! there they lay, huddled together to keep warm, yet not awake. He spoke, but they answered not. He advanced to touch them—they were dead! Without their cloaks, too! Where were their cloaks? Another glance towards where he had lain, and all was plain. The prince burst into tears. His men were dead to save him alive. Now, was not the deed, these rough soldiers' deed, a noble deed? Their hearts were gracious hearts; they graciously took upon themselves the death another should have died.

SIX DAYS: THE SEVENTH DAY.

Most men, until lately, used to own that God had a right to one day in the week. The law "Six days shalt thou labour and do all thou hast to do," was kept in the letter, if not in the spirit; and men felt that work on the Lord's day of rest was out of place. There was, indeed, too little thought of God on all the days, and Sunday was kept too much as a day of mere rest for body and mind, too little as a day for the refreshment of the soul. But the six days were not like the seventh: there was a marked change when Sunday morning came; and when men went out to their toil on Monday, they were braced by the quiet of the day of rest.

All this is being changed now. And the change bodes no good. If the cares and work of the world used to put God out of men's thoughts, He is plainly and formally set aside now, and forbidden to intrude into the world's business. Acts of Parliament, for example, warn Him off from many schools where the young pass much of their working time, and His Name is the one name which a teacher may be censured for mentioning. But this is not all. Six days have been taken from God, and He is in danger of losing the seventh. In many places Sunday schools are becoming schools where everything is taught but religion. In others there is a little Bible reading to persuade the scholars that their work has some religion in it.

Reading and writing are very important things, and if a child or a grown-up person has no other time, some time on Sunday may be well spent in using the only opportunity of learning. But it is a wrong to man's mind, as well as his soul, and it is a wrong against God, to let secular teaching needlessly take up any part of the Lord's day. It is a wrong against man's mind; for his mind should be rested by being turned as wholly away as possible from worldly work and cares, and refreshed by nearer contact with the things of God. It is a wrong against man's soul; for man needs to be taught about his eternal life as well as about this passing life; he needs to be trained for heaven as well as for the office and the work shop. It is a wrong against God; for it breaks the rule of life that He has given to man, and robs Him and His Truth of the thought and the honour that He claims.

Of course the ungodly will not feel or care for the loss to their souls. They only value this world and will not know the worth of heaven till it is lost. But there is danger lest those who value religion be deceived into forsaking God. A school does not become a school for religious instruction by being kept on Sunday. It may be a school which only has to do with this life, and ought to be open on a week day. To practice reading and writing is not to observe the Lord's day or worship God. It may show a right care for self-improvement and for worldly getting on; it is no substitute for prayer and the use of means of grace. To "assemble together" with men of all religions or no religion in a reading or writing class is not to be free from the need of assembling with the members of Christ's Body for common worship.

Children's Department.

JUNE.

HURRAH for June! Yes, we say hurrah—for it is the sunniest, the brightest, and the best of all the months of the year. How lovely and beautiful it is! The very queen of months. Never can we forget the perfect delight with which in our boyhood we watched the expanding buds and the full bloom of the apple, the cherry, and the peach trees. It fairly made our mouths water to look at them. Was there ever anything more beautiful than an orchard in full bloom? And then there were the dogwood trees in the forest. Indeed, they were enchanting. True, it is sometime since we were small boys, but, old as we are, we can never forget the infinite pleasure the opening summer gave us, and we hope we never shall forget it.

But June is really more perfect than May. The weather is so sweet and balmy. It is almost perfect bliss to breathe such air, to smell the fragrance of a thousand flowers, to look out upon the pretty lawns with their shrubs and flowers, the garden with their fruits, the fields carpeted with green, the trees and woods covered with their foliage, and all nature blooming with delight. And then the days are so long, so happy, and so beautiful! How we did love to get up in the morning and see the lambs, the chickens, the pigs, the calves, the turkeys, the ducks, and hear their bleating, their piping, their squealing, crowing, quacking, with all the other numberless sounds of birds and animals at that early hour! Indeed we did—everything was full of life, and every-

where were objects of beauty and loveliness. And then the evening was so calm and peaceful, we were always sorry when the birds went to bed. It seemed as though a great deal of beautiful life had gone out. But the darkness soon came, and we were not sorry to follow the birds and beasts to rest and sleep. But why do we speak so much about ourselves? Because we know what we enjoyed, and we want all our young readers to make as much out of summer as we did.

You will remember that we call June the first month of summer. In England they speak of May as a summer month. No matter when precisely summer begins or ends, we know that boys and girls like it. And we are glad they do like it—they would be worse than the heathen if they didn't. But while they are so happy and frisky we want them to remember who it is that gives us our summer with all its charming beauty, and we want them to be truly thankful for all these enjoyments. God certainly wishes boys and girls to be happy, yes, very happy, and after a winter of study, and a spring of thaws and showers, and mud, and buds, and flowers. He sends a summer of beauties and delights, and for what? Just to make everybody and everything glad and happy. The Psalmist tells us that the very trees clap their hands with delight, and the hills leap and frisk. Let us be as happy as they are, and send forth our songs of praise and thanksgiving.

WHERE IS YESTERDAY.

MOTHER! some things I want to know,
Which puzzle and confuse me so.
To-day is present, as you say;
But tell me, where is yesterday?

I did not see it as it went;
I only know how it was spent
In play, and pleasure, though in rain
Then why won't it come back again?

To-day the sun shines bright and clear;
But then, to-morrow's drawing near,
To-day—oh, do not go away!
And vanish like dear yesterday.

'T is when the sun and all the light
Have gone, and darkness brings the night
It seems to me, you steal away,
And change your name to yesterday.

And will all time be just the same?
To-day—the only name remain?
And shall I always have to say,
To-morrow you'll be yesterday?

I wonder, when we go to heaven,
If there a record will be given
Of all our thoughts and all our ways,
Writ on the face of yesterday?

If so, I pray God grant to me
That mine a noble life may be;
For thine, I'll greet with joyous gaze
The dear, lost face of—yesterdays

THE WEAVER BOY WHO BECAME A GREAT NATURALIST.

The life of the Alexander Wilson mentioned above is a fine example of what can be done by the exercise of the spirit of self-reliance and self-help. Wilson's father was a poor man, and the lad was brought up to the trade of a weaver—work which he did not like, because it involved a good deal of drudgery, and closer application than suited his tastes, which turned longingly to everything connected with nature. So the lad took to peddling. From Paisley, the town in Scotland where he was born, he wandered over the country, selling muslins and poems, some of the latter written by himself. He made very little money, however, either by his poetry or by his wares. He would have made much more had he stuck to his loom-seat, but he would have missed the rambles, in which he delighted more than in money. When he was about twenty-eight years of age he sailed to America, where he turned for a time to his trade, but also to wandering about, first as a pedlar, and afterwards as a surveyor. In his spare moments he was always adding to his store of information, and among other things he had picked up a knowledge of the

science of the measurement of land. Amongst his friends was an engraver, who taught him drawing, colouring, and etching, and who found him an eager and quick-learning pupil. Wilson himself was so delighted with his pictures of birds, that he became possessed of what, no doubt, some men thought a foolish idea for such a person—namely, to write a book, with illustrations, on the birds of North America. In such an undertaking he had to depend almost wholly upon himself. He had no reliable books to guide him, and the country behind him was a wilderness. However, he felt that he had got hold of a great idea, and, setting a stout heart to it, he stuck by his determination. He made many long journeys on foot through trackless forests, and he paddled his way in canoes over great rivers; but wherever he went he watched the habits of birds and collected specimens. When he had got sufficient materials he began his book, which he illustrated by plates drawn and coloured by himself. The work was a success from the beginning. Nothing like it had been attempted in America before, and so extensive had been the observations of him who had been the poor weaver boy of Paisley that eight volumes did not suffice to tell all that he had seen. It was all, however, that he was able to publish, for a sudden illness came upon the great self-made naturalist, and carried him away at the age of forty-eight, in the thirteenth year of the present century.

YOUNG DISCIPLES.

Boys and girls! I want to talk to you. I know a great many of you, and I have great pleasure in knowing all the young people I come across. I live in a great town where there are hosts of people, young and old; it is "full of boys and girls playing in the streets." I like to see them at play, and I like to see them at work. And I do see more than a thousand boys and girls at school on Sundays and week-days.

People get to like one another when they meet often, and are willing to be pleased with what they meet. And friends should talk to one another for one another's good. And that is why I speak to you now.

I hope you see the claim I have to write all that is to follow in these columns on "Young Disciples." Let me tell you also why I write it now, and why I choose this subject.

An hour ago I was teaching a large class at school. It was a week-day morning, yet I taught my class the morning lesson out of the Bible. This, of course, is no more than what is right. There are indeed some schools that do not teach the Bible. It is neglected, the teacher reading a portion for a few minutes, but not being a "teacher" all the while. The "teacher" is not allowed to be more than a reader, and the boys and girls are only listeners, not learners. But if I had anything to do with a school of that sort, I would not talk to you about religion now. I am glad to say that in our Church schools the Bible is not only read but taught. We think God's words are so good and perfect that we cannot take too much pains in trying to know what God would teach us in them.

Well then, I was teaching my class, as I said. And the place that came in course was the tenth chapter of the Holy Gospel according to St. Luke, the first few verses of it. The story tells of our Lord's sending out His "seventy disciples," and it did not at first sight seem to have much to do with my large class of young people. But as I looked at the chapter and looked at the class, the two seemed to suit one another. And, after a little talk, I thought that what the Lord said to His disciples eighteen hundred years ago, might do very well for "Young Disciples" now.

And then I thought that many boys and girls who read this paper might learn what we had learned, and be the better for it. When the Lord Jesus sent out His Apostles to "preach the Gospel to every creature," He told them to "teach all nations," or, as the word means, "make disciples of all nations." Now Jesus Christ loved the young as well as the old, and He said, "Suffer the little children to come unto Me." He therefore desires that His words should come to His "Young Disciples," to do them good.

I have spent some time in making a beginning, and I am not able to get space to say more now. One thing let me add, before we meet next month: I want you to understand that I am not talking to "Little Disciples," but to "Young Disciples." So don't throw this paper to your tiny brothers and sisters, but, even if you think you are almost grown up, read it yourself: it is for you. I want to talk to boys and girls who are in the higher classes of the Day school, and in the Bible classes of the Sunday school; who live at home, and have perhaps begun to work away from home; who have been, or who ought to be confirmed; who even have been admitted to Holy Communion or desire to be prepared for it; who, in fact, are now or ought to be faithful "Young Disciples" of Christ.

FIVE CENTS.

"WELL, my boy," said John's employer, holding out his hand for the change, "did you get what I sent you for?"

"Yes, sir," said John; "and here is the change, but I don't understand it. The lemons cost twenty-eight cents, and there ought to be twenty-two cents change, and there are only seventeen."

"Perhaps I made a mistake in giving you the money?"

"No, sir; I counted it over in the hall to be sure it was all right."

"Then perhaps the clerk made a mistake in giving you the change?"

But John shook his head. "No, sir, I counted that too. Father said we must always count our change before we leave a store."

"Then how in the world do you account for the missing five cents? How do you expect me to believe such a queer story as that?"

John's cheeks were red, but his voice was firm: "I don't account for it, sir; I can't. All that I know is that it is so."

"Well, it is worth a good deal in this world to be sure of that. How do you account for that five-cent piece that is hiding inside your coat sleeve?"

John looked down quickly, and caught the gleaming bit with a little cry of pleasure. "Here you are!" he said, "Now it is all right. I could not imagine what had become of that five-cent piece. I knew I had it when I started from the store."

"There are two or three little things that I know now," Mr. Brown said, with a satisfied air. "I know you have been taught to count your money in coming and going, and to tell the exact truth, whether it sounds well or not—three important things in an errand boy. I think I'll try you, young man, without looking further."

At this John's cheeks grew redder than ever. He looked down and up, and finally said, in a low voice: "I think I ought to tell you that I wanted the place so badly I almost made up my mind to say nothing about the change if you didn't ask me."

"Exactly," said Mr. Brown; "and if you had done it, you would have lost the situation; that's all. I need a boy about me who can be honest over five cents, whether he is asked questions or not."

A TRUE STORY OF A CAT.

We have told many true stories of little people, why not tell one about a cat? Our young friend Mabel sends us the following:

Ben was a poor, homeless kitten; he had been pretty once—but was now thin and dirty from his long fasts and travels. We took him in, cared for, and fed him. He soon became plump and frisky, rewarding us for our care by his watchfulness around the mice holes. One afternoon, hearing considerable noise among the hens, we went out, to find Ben sitting in the nest, blinking at the hens who desired to occupy the same space. At another time the corn for the chickens' supper had been poured on the ground, but we noticed that they did not eat, and seemed to be frightened. On going out, we found Ben sitting on the corn, throwing it up with his paws, and trying to eat it, then running around after his tail, till the chickens were nearly frightened to death. One summer evening the house was open; we were in the back room, when suddenly a sound proceeded from the piano, like a person running his fingers over the keys. We were scared. Presently it was repeated. We went quietly in; there Ben sat on the stool, looking so innocent. He did not see us, so he jumped upon the keys, gave a quick run, then took his seat again. We never punished him for any of his mischief; but one morning we found him stealing from the pantry; then we were compelled to whip him a little; but as

gentle as the punishment was administered, his feelings were seriously wounded. He looked very sad all day, and in the evening disappeared. Search was made for him for three days, but he never was found.

BIRTHS, MARRIAGES and DEATHS.

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Births.
RANSFORD.—At 80 Wellesley Street, Toronto, the wife of the Rev. Edward Ransford, of a daughter.
SNEATH.—On the 9th inst., the wife of George E. Sneath, teacher, Midhurst, of a daughter.

PRODUCE MARKET.

TORONTO, June 14, 1881.

Wheat, Fall, bush.	1 12	1 15
Do. Spring	1 12	1 18
Barley	50	65
Oats	40	41
Peas	64	70
Rye	85	0 90
Flour, brl.	4 90	5 05
Beef, hind quarters	6 00	8 00
Do. fore quarters	4 50	6 00
Veal	8 00	9 00
Beets, bushel	40	50
Onions, bushel	75	1 00
Cabbage, dozen	40	1 00
Carrots, bushel	30	40
Parsnips, bushel	25	30
Turnips, bushel	20	30
Potatoes, bushel	35	40
Apples, barrel	1 75	2 25
Onions, doz.	0 10	0 12
Radishes, doz.	0 30	0 40
Asparagus, doz.	0 25	0 30
Chickens, pair	40	50
Fowls, pair	60	70
Ducks, brace	70	0 80
Butter, lb rolls	14	16
Do. dairy	12	13
Eggs, fresh	14	15
Wool, # lb	21	22

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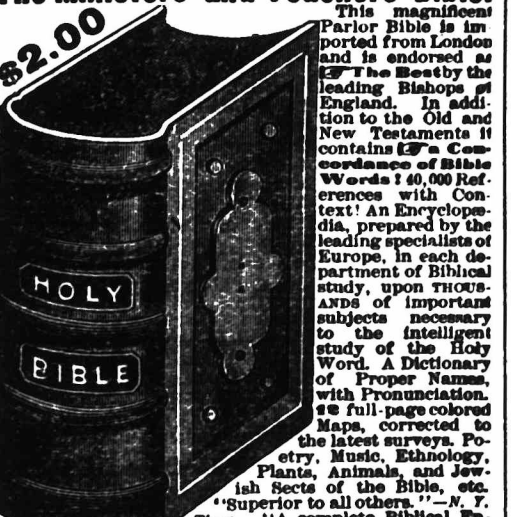
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The month of July, 1881, witnesses the completion of the largest and most important literary work this country and the century have seen. It is the Library of Universal Knowledge, large type edition, in 15 large octavo volumes, containing 10 per cent. more matter than Appleton's Cyclopaedia, at less than one-fifth its cost, and 20 per cent. more than Johnson's Cyclopaedia, at a little more than one-fourth its cost.
Chambers's Encyclopaedia, which forms the basis of the Library of Universal Knowledge (the last London edition of 1880 being reprinted verbatim as a portion of its contents), is the laborious product of the ripest British and European scholarship. It has developed through a century of Cyclopaedia making; its various editions having been many times revised, in successive years, till it has come to be universally recognized, by those competent to judge, as standing at the very front of great aggregations of knowledge, and better adapted than any other Cyclopaedia for popular use. It contains such full and important information as the ordinary reader, or the careful student, is likely to seek, upon about 25,000 subjects in every department of human knowledge. Chambers's Encyclopaedia, however, is a foreign production, edited and published for a foreign market, and could not be expected to give as much prominence to American topics as American readers might desire. To supply these and other deficiencies a large corps of American editors and writers have added important articles upon about 15,000 topics, covering the entire field of human knowledge, bringing the whole number of titles under one alphabetical arrangement to about 40,000. Thus the work is thoroughly Americanized, and the Library of Universal Knowledge becomes at once the latest and most complete Encyclopaedia in the field, at a mere fraction of the cost of any similar work which has preceded it.
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The superlative value and importance of this great Encyclopaedia lies especially in the fact that it is brought within the reach of every one who aspires after knowledge and culture. It is really a library of universal knowledge. It brings **Revolution** in liberal education easily within the reach even of every plowboy of the country and apprentice boy of the city. Every farmer and every mechanic in the land owes it to himself and to his children that such a Cyclopaedia shall henceforward form a part of the outfit of his home. To the professional man, and every person of intelligence in every walk of life, a Cyclopaedia is a necessity.
Of course the old and wealthy publishers who have grown rich (it is said that the Appletons have made a profit of nearly two million dollars on their Cyclopaedia) from the sale of their high-priced publications are not pleased that their monopolies are broken and their power overthrown. Of course the book agents and booksellers who have been used to getting from 40 to 60 per cent. commission for selling these high-priced books are not so well pleased to sell the Library of Universal Knowledge on 15 per cent. commission, though those who are not short-sighted discover that their own interests, after all, are identical with the interests of the people, and their real profits, in the end, are increased, by the immense sales which result from meeting the people's wants. The majority of booksellers, however, are better pleased to stand than to sell this and our numerous other standard and incomparably low-priced publications. But the Literary Revolution has always looked to the people, in whose interests it is, for its patronage, and it has never looked in vain, as our more than one million volumes printed last year (this year being increased to probably more than two millions) abundantly prove. You can order the Cyclopaedia directly from us, and by uniting with your neighbours and friends you can secure club rates as follows:
A discount of 10 per cent. will be allowed to any one ordering at one time three or more sets of the Cyclopaedia; and a discount of 15 per cent. will be allowed to any one ordering five or more sets at one time.
As a special inducement to our friends and patrons to go to work promptly and vigorously, each doing what he can for the dissemination of universal knowledge, we propose to distribute \$10,000 in special premiums as follows, in addition to the regular discount to clubs:
\$5,000 Reward to be distributed equally among the first 500 club agents who send us clubs of not less than five subscribers, after June 15th and before September 1st.
In addition to the first \$5,000 to be distributed among the 100 club agents who, during the same time, send us the largest number of subscribers, not less than twenty in number, the amount to be distributed proportionately to the whole number of subscribers which each of the 100 agents may send us.
The names of the subscribers must in every case be forwarded to us. The first \$5,000 named will be distributed as specified as rapidly as the orders are received, and the remaining \$5,000 will be distributed promptly on Sept. 1st. The names of the persons receiving these rewards will be printed, with the amounts received by each, and the list sent to all club agents entering into competition for them. Subscribers must be actual purchasers for individual use, to entitle the club agent to the rewards under this offer, and not booksellers or agents who buy to sell again.
Persons desiring to raise clubs may send to us at once for sample volumes, if they desire, in the various styles of binding, paying us 75 cents for the volume in cloth, \$1.00 for the volume in half Russia, sprinkled edges, and \$1.25 for the volume in library sheep. Orders for the full sets will be filled by us with the utmost promptness, within our ability to manufacture, beginning not later than July 10th, orders being filled in the order of their receipt by us.
Specimen pages of the "Library of Universal Knowledge" will be sent free upon request. Descriptive catalogue of our large list of standard publications, with terms to clubs, and illustrated pamphlet describing book-making and type-setting by steam, will be sent upon application. Remit by bank draft, money order, registered letter, or by express. Fractions of \$1.00 may be sent in postage stamps.

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The Literary Revolution

Has not the honour of a century's history, and its present cash capital is only about \$175,000. It was started only so long ago as September, 1875, with \$70 cash and a few old books, and two years thereafter had reached the dignity of a garret in an Ann street junk-shop, its "army" consisting of one man and a small boy, and the character of the place, circumstances, and (b-g) being far more numerous than customers for books. But by January, 1879, the Revolution had accumulated sufficient strength to print one small volume, which was increased to a product in 1880 of over one million volumes. Its business offices and retail store now occupy entire a magnificent six-story building on Broadway, and its factories several other buildings elsewhere in the city, and it gives employment to about 600 hands. One item of its present large list of standard publications is an edition of Chambers's Encyclopædia, in 15 handy beautiful cloth-bound vols., which is selling at the low price of \$6 per set (lately reduced from \$7.50). This edition is a verbatim reprint of the London edition of 1860 (instead of that of 1863, something, as in the case of the Lippincotts, with the alteration of a few census figures) Chambers's Encyclopædia, however is a foreign work, and it could scarcely be expected that such a work, edited and published for a foreign market, would give as much prominence to American topics as American readers might desire. To supply these and other deficiencies, we are now issuing under the title of the "Library of Universal Knowledge" a new edition in fifteen large octavo volumes, large type, in which a large force of American editors and writers have added about 15,000 topics, covering about 3,000 octavo pages, thus thoroughly Americanizing the work, and making it nearly 40 per cent larger than the original Chambers's, 10 per cent larger than Appleton's, and 20 per cent larger than Johnson's Cyclopædia. Of this edition, ten volumes are now ready for delivery, Volume XI. will be ready May 20th and the remaining volumes at intervals of a few days thereafter. Price per volume in cloth, \$1; in half Russia, gilt top, \$1.50. "First come, first served," is an old motto which we have supplemented by "Lowest prices to earliest purchasers," and accordingly, on this edition, we are for a few days offering the 10 volumes now published at the net price of \$8.75. This price will very shortly be increased.

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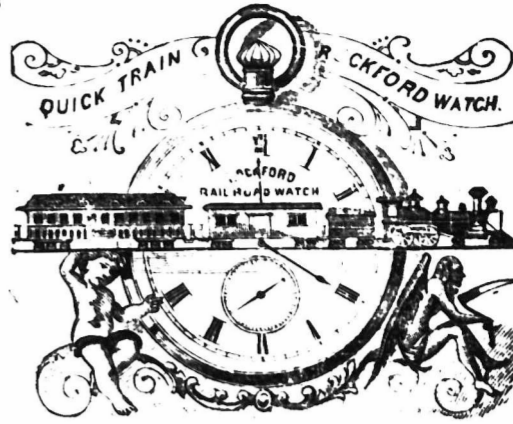
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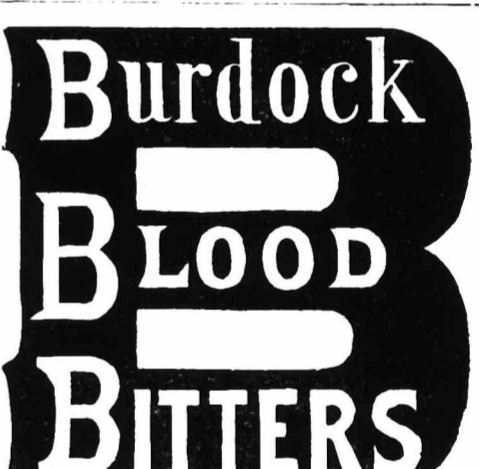
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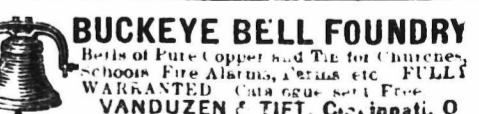


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