

Dominion Churchman

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA.

Vol. 8.]

TORONTO, CANADA, THURSDAY, SEPTEMBER 21, 1882.

[No. 38.]

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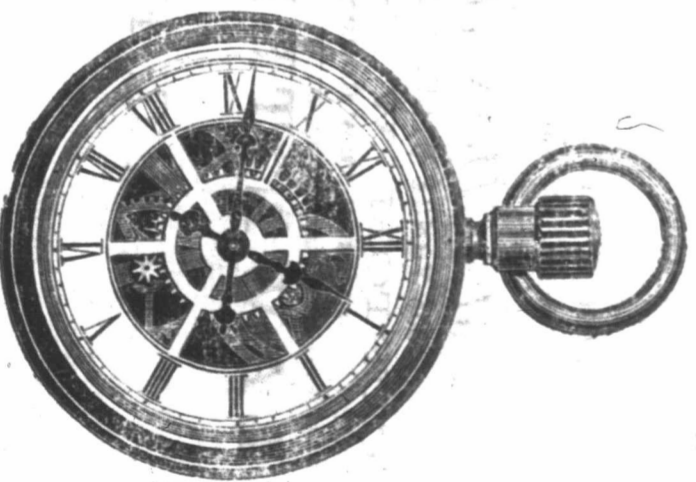
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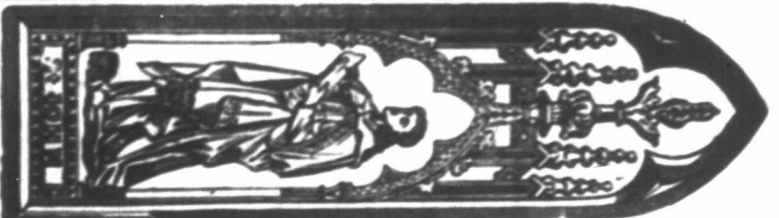
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LESSONS for SUNDAYS and HOLY-DAYS.

Sept. 24. SIXTEENTH SUNDAY AFTER TRINITY.— Morning... 2 Chronicles 36. Galatians 3. Evening... Nehemiah 1 & 2 to 9; or S Luke 1, 57.

THURSDAY, SEPTEMBER 21, 1882.

THE Archbishop of Canterbury is reported out of danger.

At a recent festival of the Church Temperance Society at the Crystal Palace, near London, 27,000 were in attendance from all parts of the country.

The Bishop of Rochester has formally inhibited the Rev. Aubrey Charles Price, B.A., a leading member of the so-called "Church Association," from officiating in his diocese.

The Bishop of Derry has conferred his vacant deanery on the Very Rev. John Gwynn, D.D., Dean of Raphoe, and one of the contributors to the "Speaker's Commentary."

The Bishop of Manchester, on the 18th ult., addressed three hundred policemen, at the first of a series of services established for their benefit by the Rev. Mr. Atkinson, vicar of the parish.

An anonymous donor has given a donation of £1000 to the funds of the St. Andrew's Waterside Church Mission, Railway-place, Fenchurch-street, to enable the committee to extend the work of the Mission among sailors and emigrants at Liverpool.

The Bishop of Rochester is expected to reach Quebec on the 16th instant. He purposes taking a western tour into the United States, and to give addresses on temperance in Louisville, Ky.; St. Louis, Mo.; Kansas City; Denver, Col.; Omaha, and Chicago.

The Bishop of Nebraska has appointed Sunday, September 17th, as the festival of the diocesan Harvest Home. He recommends that all the Churches be decorated with fruits, flowers, and graid on that day, and the people be invited to special acts of adoration and gratitude.

More ornate services, shorter sermons and prayers, more singing, instrumental music, and a multitude of other "ritualistic" practices are increasing so rapidly in the Established Presbyterian

body in Scotland, that it is expected they will soon outstrip the Scottish Episcopal Church in any similar development.

At Services recently held at St. Bernardino, the Right Rev. Bishop Kip consecrated a very elegant Communion service presented to St. Polycarp's church, to be built at Colton in memory of the late poet Thomas E. Van Bebber. A very beautiful Baptismal font has also been presented by his children in memory of their mother.

On the 16th of August, died Lewis Morris Wilkins, great grandson of Lewis Morris, a signer of the Declaration of Independence; and nephew of Gen. Staats Long Morris, of the British Army, Governor of Quebec, and husband of the Duchess of Gordon. He verified the example of a life earnest in integrity, honor, virtue and Christianity.

Bishop Maclagan, of Lichfield, has recently warned his clergy to hold no intercourse with Alton Towers, whither the Earl of Shrewsbury has brought another man's wife, to whom he has been united by a process which the civil law recognizes, but which is nevertheless just as religiously void and as sinful as if the civil law had not recognized it.

The Bishop of the Diocese has consented to consecrate the Church of St. Paul, Forest Hill. Several years ago a temporary church was erected by the friends of the Rev. Frank Jones, the Bishop refusing to consecrate it. The services becoming popular, the church was enlarged, and the Bishop has now consented to consecrate it early in the next year.

The Mission of Emmanuel Church, Georgia, Vermont, has met with a severe loss in the death of its founder, Miss Sarah A. Hyde. Many years ago she organized a Sunday school, which resulted in the formation of a mission, and at last in building a beautiful little church at East Georgia, in which she spent several thousand dollars, being almost literally all she had.

An agitation has been started to give what is termed "a free day" at St. Paul's Cathedral, that the public may be gratuitously admitted to every part of the building on a certain day in every week. The Dean and Chapter, having labored very successfully in making St. Paul's a temple of Christian worship, very properly object to the proposal to drag it down to the level of a mere show place.

The Theological College at Lichfield is being utilized during the vacation in a similar way to that in which Keble College, Oxford, has been used for the past two years. The Bishop and Council have invited laymen engaged in Church work in the diocese to reside at the College for a week—instruction to be given in Holy Scripture, the Prayer Book, Church History, and kindred subjects, with united worship daily.

The Church Services held every Sunday in the parlors of the Hotel Kaaterskill are more and more appreciated, and are so well attended that the in-

mates of the one house alone, who at times number near twelve hundred, will require larger accommodation; and the proprietor, who is a good Churchman, proposes to build a chapel at a convenient distance from the hotel, which will be a boon to the neighbourhood.

The number of Communicants in Emmanuel Church, Brooklyn, is 246; the baptisms last year, 54; Sunday scholars, 250; and the contributions, \$4,201.24. In few parishes are the poor so considerably looked after and cared for, and much of the efficiency in this respect may be ascribed to Sister Cornelia, one of the deaconesses of Long Island, who devotes herself to this work, and proves by her labors the value of the Order to the Church.

The Church of the Advent, Boston, has been served for some years by members of the Order of St. John the Evangelist, an English Order, under the direction of the Rev. Mr. Benson. Efforts are now being made to establish a United States Order, which, says the New York Churchman, will be independent of that in England. One or more of the present English clergymen will withdraw to make room for others belonging to the United States Order.

A celebrated member of the Church in the United States, the Hon. James E. Cooley, died on the 19th of August, in Florence, Italy, at the age of 81 years. He had been an old and prominent citizen of New York, was founder of the book sales there, and was highly esteemed. His second wife was daughter of the late Daniel Appleton, founder of the great publishing house. He had always been an earnest Churchman, and was extremely active in re-establishing the Church in Florence.

The Bishop of Western Michigan, in his recent address to his Convention, told his clergy that their "views" and preaching cannot rightly be any broader than the Faith once delivered to the saints. In his diocese there are 26 clergy, including the Bishop; 27 parishes, four rectories, 15 organized missions, 14 unorganized, 11 places having occasional service, five lay readers; 878 baptisms last year, 166 confirmations; 8,017 Communicants; 2,880 Sunday scholars. Offerings, \$48,166.68.

The restoration of Cetewayo to his former sovereignty is not very agreeable to the colonists of South Africa. But then it is said in reply, that "the greedy and unscrupulous temper of the Anglo Saxon settler, in his dealings with aborigines, has been so shamefully attested for a century past, and notably in the United States and Australasia," that much weight should not be attached to the remonstrances. The difficulty will be, however, to know how to prevent his Savage Majesty from resorting to his former practices.

An elaborate reredos has recently been erected in Bangor Cathedral. It consists of three large panels, the outer ones being subdivided by slender shafts. All are richly canopied. The material used throughout is oak, except the Altar shelf and its supports, which are of Russo-Antico marble.

The centre panel contains a sculpture of our Lord sitting in glory, with adoring angels on either hand. The panel to the left has the four greater Prophets; that to the right, the Evangelists. Below there runs a Welsh inscription, the English of which is, "My flesh is meat indeed," "My blood is drink indeed."

The death, on the 16th inst., is announced of the Rev. Edward Bouverie Pusey, D.D., the eminent biblical scholar and theologian, Regius Professor of Hebrew in the University of Oxford, and one of the most important and most steadfast originators of the Oxford revival in 1832 and subsequent years.

A good deal of discussion has taken place from the letter written to the Primate by Canon Wilberforce, calling attention to the fact that a good deal of ecclesiastical property in England is leased to saloon keepers. It is a fact, and it seems awkward; but it should be remembered that the Church is in no way responsible for it. For the last fifty years all this kind of property has been in the hands of the ecclesiastical commissioners, who are appointed in the same way as other government officers, and have control over Church property. They pay the Bishops and others fixed salaries, and apply the surplus to the augmentation of the smaller livings. The case is different in Toronto, where the Church property has always been in the hands of a so-called Dean, who derived a considerable portion of the income he appropriated to himself from the lowest dens, and the most disreputable places in the city.

It has recently been asserted in England, as well as in Canada, that John Wesley, some years before his death, abandoned what Churchmanship he had, and that he intended a complete separation from the Church; and also that he was driven out of the Church by the clergy and the mob. These extraordinary assertions were put forth in two tracts published in England not long ago. In consequence of this, the Rev. John Ingle, rector of St. Olave, Exeter, sent the following to the Methodist newspapers:—"The Conference Tracts, entitled 'Was John Wesley a High Churchman?' and 'Is modern Methodism Wesleyan Methodism?' are full of serious errors and misstatements. I challenge any member of the Legal Hundred to defend those tracts in public discussion with me. No Methodist paper dared publish the challenge. In consequence of which Mr. Ingle has announced his intention of delivering a lecture or two in London, setting forth the undoubted facts that Wesley, to the last day of his life, held all Catholic doctrine; and that a very large portion of that doctrine is actually at this moment part and parcel of the Methodist 'standards,' to which every preacher is bound to adhere, and from which nothing short of an Act of Parliament can release the 'Connection.'"

THE ASSYRIAN CHRISTIANS.

INDEPENDENTLY of the excitement produced by the important events now going on in Egypt, the attention of the Western Church has for some time been more than ordinarily turned towards the condition of our brethren in the East. Representations of several of the religious bodies in that part of the world have recently visited England. There have been Armenians, men of

culture and position, who have visited the mother country partly in pursuit of trade, but partly also to explain to the authorities the political disabilities under which the Christians labour in Turkey and Persia. There was also in England the ex-Patriarch of the Armenians, who had formerly lived at Constantinople, for it appears there is an Armenian Patriarch resident in the Turkish metropolis, who is a kind of ambassador from the Patriarch exercising spiritual function in Armenia. A visit has also been received from the head of the Syrian Christians, a small community from the Malabar coast, where the Apostle St. Thomas is believed to have planted the Church during the first century of the Christian era, and the descendants of which were discovered there by Dr. BUCHANAN at the beginning of the present century. Several representatives of the Nestorians have also recently visited England—two of their Bishops being also present at a meeting held in London in aid of the mission to the Assyrian Christians of Kurdistan. The Abp. of CANTERBURY presided, and from his speech we glean some particulars. Various attempts have been made, with but partial success, to induce the Church in England to take an interest in these Oriental branches of the Church. There have been missionaries among them belonging to the denominations, from the United States. But the Orientals have a strong objection to give up the episcopacy they have had among them ever since the days of the Apostles. They value their ancient traditions and their Apostolical succession. They manifest no desire to shake themselves loose from their ancient traditions, or from the system of their ancient Church, for the sake of uniting themselves to ephemeral, self-constituted bodies of yesterday's origin. The authorities of Oriental Churches have therefore appealed to the Church in England, as understanding their case, and their desires have been manifested in various ways. In the first place there was Archbishop MEGHERDITCH, who, ten years ago, was appointed Catholicos of Cis. Even at that time he felt doubts as to the system—over which he was called upon to preside; however, he yielded to the force of circumstances for a time and officiated in the Armenian Church. He was convinced there were a number of errors there, but he did not wish to cast in his lot with sectarian, non-episcopal bodies. He was thus thrown in the way of Bishop GEBAT, joined the Church of England, and officiated as a priest under that prelate. After many years of laborious work he obtained a firman from the Porte, which enabled him to establish a congregation at Aintab. And this Armenian Churchman represents a considerable number of people with similar sentiments. He is a clergyman with Armenian Orders, and has not separated from that Church, but is willing to work with our own branch of the Church.

There has been also an educational movement in connection with the Nestorians—the people whom Dr. GRANT visited and believed to be the descendants of the Ten Tribes. The Patriarch of the Nestorian body has applied to the authorities of the Church in England to send him some teachers to assist in that educational movement. The object is to establish schools among the people, and elevate the whole tone of their intellectual and religious pursuits. These Assyrian Christians live a very hard life among the Kurdish tribes. The great difficulty at present appears to be to find a man who is willing to go into those wild and mountainous regions and devote himself to missionary work in a field of a very peculiar character.

It would appear that the presumption of heresy, which has arisen from the name Nestorian, is unfounded. It is true that the Assyrian Christians of the fifth century would not accept the decrees of the Council of Ephesus; but the fact was that when those decrees were translated into their language they conveyed the idea that there were in Christ two persons, which would, of course, have been a grievous error, and one condemned by our own Athanasian Creed. Again, they supposed that the title which the Council of Ephesus had given to the Blessed VIRGIN MARY ("Thotokos," wrongly translated "Mother of God,") implied that she was the parent of our Lord's divinity. The misconception, however, appears to have arisen from nothing but the want of that elasticity in their language which would enable them to express theological conceptions with accuracy. The Bishop of GIBRALTAR, who is brought considerably into contact with Oriental Christians, regards the idea of a fusion of the English and the Eastern Church as neither attainable nor desirable; but that opinion of the matter need not prevent intercommunion, such as usually took place among the various sections of the Church in the earlier ages. He says the principal enemy of those Eastern Christians is the Vatican, the efforts of which are most untiring in first disintegrating and then absorbing the Oriental Churches; and in these efforts it finds a zealous and efficient abettor in every French official.

DEATH OF THE REV. GEORGE HALLEN.

THE following was omitted in our obituary of the Rev. GEORGE HALLEN last week:—He was buried in the graveyard of St. James's church, Penetanguishene, by the side of his wife, on Tuesday the 5th inst. His body was brought from Toronto by the Northern Railway, a large number of his old parishioners and friends met it at the station, accompanied the funeral procession to St. James's church. The Right Rev. the Lord Bishop of Toronto; the Rev. J. Langtry, of St. Luke's, Toronto; and the Rev. S. Mills, of Penetanguishene, officiated at the Service. The pall bearers were the Revs. Canon Morgan, J. Langtry, B. Harrison, C. Darling, W. Jupp, and S. Mills, in their surplices, and Messrs. A. Thompson and J. Copeland.

On the coffin were beautiful floral crosses and other designs, given by many loving hearts. The singing of a choir of boys (twenty-two in number) belonging to the Reformatory, under the able leading of Miss Anderson, was most effective and beautiful, time and tune perfect and with feeling also—music that went direct to the heart, bringing tears to the eyes of most of those present. After the funeral Service was over there was a celebration of the Holy Communion by the Lord Bishop, and in the evening a special Service of Evensong held in All Saints' church, which is situated in the town of Penetanguishene. It is a very pretty little church, the seats are open, and the chancel nicely furnished. Although only an hour's notice of this service was given, a goodly number attended, the clergy attending the funeral took part in Service. The Rev. J. Langtry delivered an address in a few but eloquent words, paying a tribute to the memory of him whose body had been that day committed to the grave.

THE LONDON SOCIETY FOR PROMOTING CHRISTIANITY AMONGST THE JEWS.—We refer our readers to a list of contributions to this society, in our diocesan columns, and to a letter from the secretary, Rev. Johnstone Vicars, under our correspondence head.

A FAMILY QUARREL.

THE quarrels of relatives are always the most bitter and the disputants the hardest to reconcile. He usually gets blows from both sides who steps in to settle a family wrangle. We therefore purpose to make no comment on the most unhappy dispute between the Rev. J. P. LEWIS, rector of Grace Church, Toronto, and his warden, Mr. W. H. HOWLAND, beyond this—that Mr. LEWIS, by most earnest conviction, as evidenced by his services and preaching, is an Evangelical. Well may we wonder and enquire, What next? when such a clergyman is sought to be crushed by drumming out of the party for no reason whatever beyond his manly stand against being made a nonentity in his own church and parish. The Low Church party cannot afford to treat its friends in this high-handed manner, as every true man, of whatever school he may be, must condemn the policy of reducing a clergyman to abject submission to his warden. The statement below reveals what we all along have suspected, that the party have decided systematically to "Boycott" all who are not in their ranks. Poor Mr. LEWIS is a good Mission speaker, he has been asked to speak at meetings all over the diocese, and has gone freely to address High Church congregations. What an offence! It is forgotten that Mr. BLAKE spoke once at St. LUKE'S, Toronto, but no layman not of his party has ever been asked to speak on the platforms of either Grace Church or any other of the party churches. Well may we plead, "How long, O Lord, how long," will this misery last?

Rev. J. P. Lewis, rector of Grace Church, having lately returned to Toronto after his vacation, an interview was had with him by a *Globe* reporter for the purpose of obtaining a statement of the late troubles at Grace Church. In reply to a question whether he was willing to give his version of the troubles in Grace Church, Rev. J. P. Lewis said:—

There are no troubles in Grace Church. I have a united, loving people, many of whom are liberal to a fault. They have for the last twelve months been subject to a very great strain by Mr. W. H. Howland trying to excite in their minds suspicions, and to kindle in their hearts partisan feelings, and they have stood the strain well, though not one of them knew the real cause of the difference between us. The real cause is this—From the first day I came to the parish until now Mr. Howland and another gentleman who does not belong to the parish have sought to exercise the powers which belong to Bishop and Rector, and to control me and my church for party purposes. For a length of time I gently resisted, but when that would do I stood firm and said, "Hands off." I was appointed one of the directors of the *Evangelical Churchman*, and I accepted office, hoping to change it from a party paper to a good church organ for all our people, and to prevent anonymous correspondence in it which wounded the feelings and divided the ranks of my brethren. At the end of two years I had accomplished little or nothing, so I ceased to act. This gave deep offence. I was willing to co-operate for the maintenance of the Protestant Episcopal Divinity School, so long as the school was a necessity, but when the Lord Bishop had placed Trinity College on a basis which made it acceptable to the Bishop of Algoma, Canon Carmichael, and many others of the most kingly spirits in the Church, I felt that to erect an expensive building and make it a permanent institution would be a great mistake which would waste the funds of our people, prolong strife in the diocese, divide the Church, and possibly end in schism. I never consented to be a trustee, and do not intend to act. This also gave great offence to Mr. Howland. The Bishop desired all his clergy to use the Church of England Sunday School Institute series of lessons in the Sunday schools. I examined them, found them admirable in substance, and evangelical in spirit. The Synod adopted them and instructed us to use them, and I intended to introduce them in my school. This gave mortal offence, because I preferred the Institute papers to those published by Rev. Mr. Sheraton.

When Rev. Mr. Kerr, my curate, resigned, Mr. Howland wished me to take an evangelical student in his place. I preferred Rev. Dr. McCarroll, because he is an able preacher, and an experienced parish worker. This led to open conflict between us. We met in his office, in his study, and in the church. We

walked for two hours in the Queen's Park, discussing matters warmly. Mr. Howland pressed me to work with him on party lines. He said I could have all the money I wanted for church purposes if I would do so. He intimated that it was about time I should receive an increase of salary. I replied that as far as the Evangelical party would work for Protestant principles and the prosperity of the whole Church I would co-operate most heartily, but no further. Mr. Howland thought he was master of the situation, and as good as told me I must submit or leave the parish. We separated with compressed lips and high hearts. All this was private, and very few of my people had any knowledge of it whatever. I left for the seaside for a month about a year since, and when I returned I found that Mr. Howland had proclaimed me a High Churchman. He had gone from house to house and endeavoured to turn my people against me. He invited persons to cottage meetings, and then would hold a private conversation with them and try to rouse their suspicions. He said they would yet see me celebrating Mass with a cross upon my back. A young tree had been planted at the east end of the church, and a gentleman belonging to the congregation took it up and planted it at the north-east corner. Mr. Howland attributed this to me. He said I wanted to build a chancel that I might have all the popery of Holy Trinity, but should never have it while he lived. The tree had been transplanted by the Master of an Orange Lodge, and without my knowledge in any way.

I stood before the altar table when consecrating the elements, and knelt before the table when receiving. Mr. Howland saw Romanism in it, although he had not seen it for two years previous. I received at the end; this was wrong. I consecrated at the end; this was no better. I wish Mr. Howland would tell us, the clergy of the diocese, where we should stand, and where we should kneel if we are not to stand or kneel before the table or at the end of it. Before last Easter I wrote to Mr. Howland, suggesting that we should meet, get down before God, and not separate until we were one for Christian work; and on condition that he would unite heartily with me in the work of the parish, I promised to appoint him as my churchwarden for another year. He acknowledged he had done me injustice, but demanded as one of the conditions of reconciliation that I must dismiss my curate, and take one of two gentlemen, whose names he suggested, students of the Protestant Episcopal Divinity School, who were soon to be ordained, which I declined to do. I stated at our vestry meeting at Easter, that Mr. Howland and I had been writing love-letters to each other: that we had succeeded tolerably well, and that we had now a clean sheet for the coming year. Through the kind offices of Mr. Mackenzie we had become reconciled. This intelligence was received by the vestry joyously, and I appointed Mr. Howland as my churchwarden. All went well until the late Synod, when the party spirit was again aroused, and since that time he and I have had nothing but trouble. I repeat, I have no trouble with my people. My trouble is altogether with Mr. Howland and a few persons with whom, for special reasons, he has great influence, and who have never known the whole facts of the case. I do not blame them, and have nothing but kind feelings towards them.

I thoroughly abhor partyism. It is eating the very heart out of our Church, dividing our forces, wasting our substance, keeping up two theological schools instead of one, publishing two Church papers instead of one, and using half a dozen sets of Sunday-school leaflets, while our people in the diocese of Algoma and in the far West by tens of thousands are starving for the Bread of Life. We should work towards unity, and not towards division. As proof of my sincerity, if Mr. Howland will only throw away his extreme partyism he may be as Protestant as William of Orange, and as evangelical as John Wesley and I will still be delighted to have him as my churchwarden, for aside from party, Mr. Howland is always gentle, kind and liberal, and an attractive and lovable man in every way.

The wearing of the surplice. What objections did Mr. Howland offer to your wearing the surplice at the Wednesday evening meeting?

What I would say is simply this—that when Mr. Howland would deprive me of the privilege of associating with my brethren of the clergy, whether high or low, or prevent me from wearing the surplice at the week evening service in my own church, that it shows that his demands are so unreasonable that they require no refutation whatever.

Plymouthism. What about Plymouthism?

Mr. Howland holds doctrines that are distinctly Plymouth. He may hold them without really being conscious of it. He has stated frequently that if the world is ever to be converted it is to be done by setting aside the Church and the clergy altogether, and the laity simply taking hold of the work and doing it themselves.

How do you account for Mr. Berwick's course?

Mr. Berwick has the instincts and feelings of a gentleman, and if left to himself would never speak an unkind word or do an unjust thing.

Are you in harmony with the Evangelical clergy of the city?

Never did I esteem them more highly or associate with them more intimately than I do at the present time, and I stand ready at the present time to help them or any of my brethren who will work within the just limitations of the Church of England.

Finances and the Church. In what state are the finances of the Church?

If the finances are not entirely satisfactory, the responsibility rests with the churchwardens. While many pews in the church were unlet I had a list of applications for thirty or forty sittings for weeks, and not one of them could be supplied; and persons making applications were turned away from the church with the statement that there were no sittings to be let. Parties also wanted envelopes, and it was three and six months before they have been supplied. The wonder is that, under the circumstances, the finances have held out so well as they have done, and that, notwithstanding all this, the Offertory last Sunday was nearly \$52. The collections in but few churches of the city would be larger.

The conversation then came to a close.

THE LATE PATRIARCH OF JERUSALEM, HIEROTHEUS.

THE death of this prelate has already been briefly mentioned. He was born in Chora, in the island of Samoas, about the year 1824; and, having been brought up in the nurture and admonition of the Lord, in due time was ordained a deacon—taking also monastic vows. In 1848, during the Patriarchate of the ever memorable Cyril, he went to Jerusalem, and was there made a member of the Brotherhood of the Holy Sepulchre, and appointed Second Deacon-Monk to the Patriarchal Throne. In 1850, he was sent to Moldavia, as Treasurer of the Most Holy Sepulchre, the Church at Jerusalem having considerable estates near Jassy. The zeal with which he discharged the duties entrusted to him won the esteem of the Brotherhood; and the Patriarch Cyril had him ordained priest, by the hand of the Metropolitan of Moldavia, made him *Proto-synellus*, and entrusted to him the charge of the Monastery of Bournoffsky. Soon after, he was made an Archimandrite, and put in charge of the Monastery of Galata, retaining also, for a considerable time, his duties at Jassy. In February, 1865, he returned to Jerusalem. In July, of that year, the representative of the Holy Sepulchre at Smyrna died, and Hierotheus was sent to be his successor, remaining there ten years, and winning the respect and esteem of those with whom he was brought in contact.

As is well known, difficulty sprang up at Jerusalem, as a result of which Procopius, Cyril's successor in the Patriarchate, resigned his see. The eyes of all were turned upon Hierotheus, as one possessing the wisdom and prudence of which there was so much need. On the 7th of May he was called, by the unanimous vote, in the Church of the Resurrection, of the canonical electors, to the Patriarchal throne, June 15th, he left Smyrna for Jerusalem; and, on the 20th of that month, was consecrated and enthroned in the Holy City.

For nearly seven years he had faithfully discharged the duties of his high office, when, on the 9th of June (May 20th, O.S.), he rode out of the gates of Jerusalem, together with Niphon, Metropolitan of Ptolemais, and Photius, Archimandrite and Patriarchal Secretary, to visit the Theological School of the Holy Cross, whose re-establishment was due to his zeal. Coming to a place where two ways met, the animals on which the Patriarch and his suite rode, were frightened by some beasts of burden coming in the other direction. The Metropolitan of Ptolemais was thrown, but fortunately escaped serious injury. The Patriarch was less fortunate. The animal on which he rode reared; the saddle girth gave way, and Hierotheus was thrown upon the hard stones.

He was carried into the house of a prominent Israelite, Azarias de Bouton, near by, where he received every attention that could be paid; and from there he was taken on a litter, to the Patriarchate, where the best surgical attention was at once called in. As no bones were broken, strong

hopes of his recovery were at first entertained. It was found, however, that there were internal injuries; and, to the effect of these, despite all that the most skilful physicians could do, he succumbed at sunrise of June 23 (June 11th, O.S.)

Nicephorus, Metropolitan of Petra, has been put in charge of the Patriarchate, until a successor is duly chosen and enthroned.

THE CHURCH AND THE MASSES.

ON this question, in connection with the movements of the Salvation Army, as to whether the Church can reach the masses, the *Guardian* says:—

"Let the rich laity only come forward and provide the Church with means, as readily and as freely as has been done with Spurgeon's Orphanages, etc., and with this very Salvation Army, and then you would see the difference. As things are, a priest with means not more than adequate for himself and his family, may be set down to work among ten or, may be, twenty thousand people. With hard begging he musters enough money to pay for two curates and, forsooth, the laity wonder that thus manned the Church's army fails to reach the masses! Let earnest lay-folk come forward and say "Well, what do you need? and the sinews of war shall be forthcoming;" and then the many plans now seething in men's brains, might pass from theory into practice, and we should see whether or no the Church can do her Master's work among the masses. Indeed (however much we may depreciate some of the teaching of the school) Charles Lowder had, once for all, solved the question of whether or no the grand old Church of England can, or cannot, penetrate into the very dregs of society, and work mightly among them. His reverent, but stirring processions, and out-of-door Services 'paid,' so to speak, and left a different impression on men's minds from that which would probably result from 'Hallelujah galops.'"

EPISCOPACY.

The Bishop of Ely in a recent charge has the following remarks:—The Church of England as a branch of the Church Catholic holds the perpetuation of the apostolic succession of the three-fold ministry through Episcopal ordination as the primary law of her continued existence. When, as sometimes happens, the Church of England is branded as narrow and intolerant, because she declines to associate with her clergy in their ministrations any who have not received Episcopal ordination, she is no more really intolerant than any sect or society for adhering to the fundamental principles on which it is based. For the principle of Episcopacy is not that it is one of many ways by which the ministerial commission is handed on—but that it is the only way which, coming down to us through the Apostolic age, has the seal of the first inspired followers of Jesus Christ. "It has been seen," writes the present Bishop of Durham, "that the institution of an Episcopate must be placed as far back as the closing years of the first century, and that it cannot without violence to historical testimony be severed from the name of St. John." Without pretending that the Holy Ghost is not pleased to operate through other ministries, recognizing thankfully the plain manifestations of His gifts to the members of other communities which have abandoned the Apostolic succession, our Church does but maintain what is a truism on her lips, when accepting the language of Cyprian, "Episcopum in ecclesia esse et ecclesiam in Episcopo," she refuses to dispense with the necessity of Episcopal Ordination, even in the case of individuals worthy of all reverence for intellectual power and spiritual attainments.

COMPARATIVE TABLES OF CHURCH ATTENDANCE.

THE Bishop of Winchester thus replies to some inferences that have been drawn from certain tables of attendance on the churches of Great Britain. Selecting a number of large towns, the Nonconformists

attempt to show that on a certain Sunday the attendance at their churches is as 420,000 to 800,000; and thus they argue that the Church of England is no longer a National Church. The Bishop replies:—

"First, let me say that the Church claims to be the National Church, not merely on the ground of numerical majority, but because it was the National Church and the moulder and director of the national life in England from the very time when England first became a nation. There is a far truer historical unity in the life of the National Church than in the life of the nation itself; and though undoubtedly the Church, like all other historical churches, has had a chequered life, sometimes purer, at others more corrupt, yet it has no more lost its ecclesiastical identity by being at one time tainted with Romanism, at another with Calvinism, and at another with outward formalism over-laying deep-seated unbelief or indifference, than Naaman lost his personal identity either by contracting leprosy or by being providentially and miraculously healed of it.

"Secondly, I would admit that, if the National Church has lost her hold on more than half of those who should be her children, she has certainly done much, disastrous as it will be for the nation, to forfeit the confidence and support of the nation whenever it shall throw off its National Church. But the now proverbial saying is proverbially true, that 'nothing is so fallacious as facts, except figures.' I say nothing about the supposed 'whip,' either in 1851 or 1881, which is spoken of as filling chapels on the special Sunday. I have not the least intention of detracting from the zeal of Nonconformist ministers or Wesleyan class-leaders, or of denying the good which they are doing among those to whom their influence reaches. But, as a matter of fact, their influence reaches more to certain classes of society than to others; and those classes are what we commonly call the middle and lower middle classes. The upper classes are, with very rare exceptions indeed, Churchmen. The lower classes are in much larger number Churchmen than Dissenters. This latter fact is apparent from the statistics of all public institutions. Hospitals of all kinds, work-houses, gaols, the Navy, even the Army (though so largely recruited from Ireland), are found to contain Churchmen generally in the proportion to Dissenters of three to one. So baptisms, marriages, and burials are three to one in church when compared with chapels and registrars' offices.

"There is, however, plenty of room for warning. There was always said to be a danger that the English Church would die of respectability. I confess to have a lingering love for respectability. I should choose for myself a gentleman clergy; sober and solemn, yet warm and hearty services, and sermons full of thought and wisdom, though earnest and home-thrusting and spirit-stirring. But we want mission work of all kinds in our towns and alleys, and in our heaths and hills. Mission chapels, open-air Missions, services suited to untrained tastes, sermons that tell upon the feelings without offending the wisdom, and above all the enlisting of a much larger army of workers from every class, rich and poor, high and middle and low, to work as sub-deacons, lay-readers, district visitors, and deaconesses and mission women. There is nothing whatever in the genius of the National Church unfavorable to all this, though there may be in the prejudices of her members."

The Bishop adds some thoughts which may be as wholesome for us as for the Church in England, and yet we venture to put in a caution. Tolerance must have some limit, or the aggregation of varieties ceases to be a church. At what point the limit shall be fixed is certainly the burning ecclesiastical problem of the day. The limits have been moved; they are vibrating between extremes. Who shall settle them on a true poise? Perhaps after the "Consensus of the Faithful" shall have expressed itself, our Bishops on both sides of the Atlantic may be able to resume their functions.

"I must add that we must be tolerant of occasional extravagance and of considerable variety of ritual and even of doctrine. If any parties in the Church, or that most party-spirited of all parties, those who claim to be liberal and indifferent, are ready to persecute all that do not see as they do, we can easily banish zeal, but we shall not win souls.

"I have the strongest leaning to Anglican orthodoxy and great distrust of lawlessness and resistance to authority; but it is a day which calls for the most liberal toleration of zeal for God, even if not wholly according to knowledge, when so many millions are lost to all thought of God and all care for anything but animal indulgence and material prosperity."

In some houses front parlours are kept sacred to ceremony and mustiness. Seldom used, robbed of air and light, with all their fine furniture, they stifle you when you enter. Is your religion anything like that?

Diocesan Intelligence.

ONTARIO.

From our own Correspondent.

BATH.—On Saturday the 9th inst., the Lord Bishop visited St. John's Church for the purpose of administering the apostolic Rite of Confirmation to seven persons then presented to him. The service commenced at 10.30 a.m., after the ceremony his Lordship addressed candidates in his usual impressive manner. His address seemed to deeply affect not only the newly confirmed, but all present with the truth and force of his words. Several who had been prepared for this visitation of his Lordship were prevented by illness and other causes from being present and receiving that solemn rite at his hands.

TORONTO.

SYNOD OFFICE.—Collections, &c., received during the week ending September 16th, 1882.

PAROCHIAL MISSIONARY ASSOCIATION.—*Mission Fund*. Cavan \$7.15; St. Mark's, Otonabee, \$3.65; Albion and Caledon \$5.00; St. Stephens, Toronto, \$16.40; Brooklin and Columbus \$1.75; Cambray 65 cents; St. Stephen's, Vaughan, \$3.05; St. Philip's Unionville \$9.11; Wyebridge and Waverly \$5.15. *Wawanosh Home*.—Brookling and Columbus 20 cents.

SHINGWAWK HOME.—St. Paul's, Lindsay, \$15.50. WIDOWS' AND ORPHANS' FUND.—Rev. A. W. Spragge, second payment under new canon, \$7.52.

St. BARTHOLOMEW'S.—At a special meeting of the teachers of the Sunday-school, held at the school-house on Thursday 7th instant, it was decided to organize a "Teachers' Association" in connection with the church. The following officers were elected:—J. Plant, chairman; F. B. Hodgins, secretary; W. H. Canniff, librarian; V. E. Hart, treasurer; Miss Lucy Smith, assistant secretary; F. Bowring, assistant librarian; these to be also a committee of management, and officers of the Sunday-school. The association is to meet monthly, on the first Thursday of each month, and has for its objects, in addition to that indicated by the name, the general welfare of the Church and Sunday-school. It has a membership of about twenty to commence with.

The Rev. Johnstone Vicars, Secretary of the Society for Promoting Christianity amongst the Jews, begs, with many thanks, to acknowledge the receipt of the following contributions during the months of June, July and August. Annual subscriptions, of \$20, J. Grant Macdonald, Esq.; of \$10 each, Messrs. Robert Baldwin, Geo. J. Boyd, A. H. Campbell and B. H. Dixon, Col. Moffatt and "Cash"; of \$5 each, The Lord Bishop of Toronto, Hons. Geo. W. Allan, Edward Blake and S. H. Blake, Messrs. C. Gamble, G. E. Gillespie, W. H. Howland, N. W. Hoyles, J. K. Kerr, H. O'Brien, H. Pellatt, S. Platt, A. Reeve and F. Richardson, Mr. and Mrs. Greey, Revs. A. H. Baldwin and Johnstone Vicars, Mrs. Grasset and Macpherson; of \$4 each, Messrs. S. B. Harman and J. H. Mason, Revs. Provost Body and Algernon Boys; of \$3 each, Messrs. W. B. Evans, J. H. Macdonald and R. J. Roof, and Mrs. Jopling; of \$2 each, Messrs. W. P. Atkinson, H. and C. Blachford, J. T. Douglas, G. R. Grasset, Thos. Hodgins, G. W. Lillie and Kivas Tully, Dr. Geo. J. Hodgins, Rev. Prof. Jones, Mrs. Draper and Haldan, Miss L. Howard; of \$1.25, Mr. Francis; of \$1 each, Rev. Dr. Scadding and E. Daniel, Messrs. G. Holland, D. Milloy, R. H. Tomlinson and W. M. Wordly, Mrs. Checkley, J. D. Smith, J. H. W. and Wright, "A Widow's Mite," Misses O'Hara and Vicars; of 50 cents, Mrs. Mackelcan. Donations, E. B. Osler, Esq., \$5; C. M. Welstead, Esq., \$5; His Honour the Lient-Governor, \$4; Rev. J. Pearson, \$2; Mrs. Coats, \$1; A Lady, \$1. Special appeal for Jewish Refugees, Col. Moffatt, \$5. Total, \$264 75.

HURON.

From our own Correspondent.

COUNTY OF ESSEX.—Annual missionary meetings were held last month in several parishes in this old-settled part of our diocese, and the financial returns show that the missionary cause is more popular than ever with the Church people of the West. The missionary agent of the diocese was present at every meeting, and good assistance was also given by Revs. A. I. Falls, D. H. Banwick and A. Smith.

PELEE ISLAND.—This island, situated in Lake Erie, about 16 miles from the Canadian shore, is about nine miles long and six miles wide, and has a population of about 400 souls. The Church mission here is under the charge of Mr. Seabourn who discharges efficiently the duty of lay reader. The Rev. Mr. Campbell

lately visited the island and a most interesting missionary meeting was held in the Church of St. Mary, the people were delighted. Collection amounted to \$20.

MOORETOWN.—The annual Harvest Home was held in this parish on the 6th inst., and was a great success in every way. The attendance was simply immense, as people came from Wallaceburg, Alvinston, Petrolia, Stratford and Sarnia to join in the services of the church and the festivities of the day. Trinity Church was beautifully decorated, and was greatly admired by all. The service at 11 o'clock a.m. was very hearty, but owing to the boat being late the Rev. P. E. Hyland, rector of Warwick, the appointed preacher, the incumbent, the Rev. Dr. Armstrong, had to take his place. The afternoon was spent in Abernethy's Grove, and the Indian brass band enlivened the entertainment by playing frequently; also addresses were delivered by the Rev. Dr. Armstrong, J. D. Noble, Esq., of Petrolia, and J. H. Fairbanks, M.P. for East Lambton; the address of the latter convinced a good many people that in the House of Commons he will make his mark. A massive gold medal was voted for, and was awarded to J. J. Hawkins, M.P. for Bothwell. In the evening a balloon ascension took place under the superintendence of Col. H. B. Walker, of Petrolia, who very kindly made it and successfully "sent it up;" it was quite a large one, being 16½ feet high by 11 feet in diameter. The proceeds of the day amounted to about \$370, nearly double the amount of last year's proceeding.

The earnestness and working qualities of the ladies of this parish are such that in all Dr. Armstrong's efforts to promote the interests of the church, they are always ready to do their utmost to work out the problem under his suggestion, and to the Ladies' Society of Trinity Church may be attributed, humanly speaking, that extraordinary success of this last effort in Church work.

The Sunday-school in this parish is very largely attended at present, and having an enthusiastic band of teachers the children take a lively interest in every thing that tends to make their school a success. A "Band of Hope" is about to be organized in connection with the Church of England Temperance Society.

WARDSVILLE.—The Rev. W. J. Taylor, who has recently recovered from severe sickness, has gone for a trip on the St. Lawrence. Meantime Mr. Charles Mills, who has been appointed lay-reader by his lordship the Bishop of the diocese, officiates as such in Wardsville, Newbury and Glencoe. At a recent vestry of St. James' it was resolved to purchase, for a parsonage, the house at present rented for that purpose. His lordship the Bishop has just returned from England.

LONDON.—The services at St. Paul's, on the first Sunday of the month, September 4, were more than usually interesting. Twelve years had elapsed since the Rev. A. Styleman Herring, vicar of St. James', Clerkinwell, London, Eng., occupied the pulpit of St. Paul's. He had been the instrument of sending out many emigrants, some of them his own parishioners, to Canada, and not a few to this city. He then accompanied some of them, that he might interest the church of their new home in their behalf. He has not ceased his labours in the good cause. His present mission to Canada has been to enquire into the condition of the emigrants that have been sent by him from the densely inhabited metropolis of the old country to this "land of promise," and to note the suitability of the greet North-West for emigrants, and now on his returning homewards he spends some days with the rector of St. Paul's, London, to enquire of the welfare of those of the 4,500 whom he has been instrumental in sending to the Dominion. At matins and at evensong he preached on Sunday to large congregations very impressive sermons. And now we are led to enquire has the Church maintained her numerical position when compared to the many sects in this city during this period of twelve years. The Church members of the city at present are over thirty-four per cent. of the entire population, though there are not less than ten or twelve different denominations, and if we even include the outlying suburbs the same result is arrived at by comparison of the latest census returns. Notwithstanding the departure of many families and the incoming of others, the Church membership has had a greater proportionate increase than that of the city.

Sunday-school Literature.—We are in receipt of a specimen copy of the Sunday-school Liturgy published by the committee appointed by the diocesan authority, and sanctioned by his lordship the Bishop. It is compiled mainly from the Book of Common Prayer and the publications of the School Institute. It has the merit that the whole liturgy will be a means of training up the young to respond more regularly to the service of the Church.

WALPOLE ISLAND.—The annual missionary meeting was held here on 18th of last month, and was of an unusually interesting character. The sum of eighty dollars was contributed by the Indians. The Rev. A. Jamieson has done a good work here. Our Indian brethren are zealous for the Church. They were addressed on the present occasion by the visiting clergymen in the following order. Rev. C. J. A. Batstone of Wallaceburg, Rev. Cannon Innes, Bishop's Commissary, and the Rev. W. F. Campbell, missionary agent of the diocese.

COUNTY OF BRUCE.—Once more the season for the annual missionary meetings is upon us in this northern county. The missionary agent is warmly welcomed by large congregations, and the people are responding with greater liberality than they have ever shown before. It must be exceedingly gratifying to Church people throughout the diocese to find the interest in missionary work thus steadily increasing every year. The following facts have been gleaned from the local newspapers. At Walkerton the Rev. Mr. Campbell preached a missionary sermon and the offering for missions was \$27.28. At West Brant the following evening, Monday the 4th inst., the large congregation was addressed by Revs. Campbell, Shortt and Hall, and the offering was \$12.50. At Chesley, G. H. Golding, Esq., occupied the chair. Rural Dean Cooper and the missionary agent were the speakers, and the offering was \$11. At Invermay, Rural Dean Cooper presided. Here the services of the choir are spoken of in terms of commendation, the Revs. Mr. Campbell and Hale delivered addresses, and the collection was \$13.25. All these collections are an advance on last years offerings, from which it will be seen that the prospects are good for a large increase to the mission fund of our diocese.

ALGOMA.

From our own Correspondent.

ROSSEAU.—The Rev. Alfred W. H. Chowne begs to acknowledge with hearty thanks the sum of \$5.00, from the Lord Bishop of Algoma, towards the parsonage fund.

GORE BAY.—The Rev. W. Macaulay Tooke desires to acknowledge the sum of \$25.50 towards our church building fund. This is from the Bishop of Algoma, per A. H. Campbell, Esq., Toronto, being part of Lady Augusta Onslow's donation to the diocesan building fund. Also the receipt of cloth, &c., for pulpit and reading desk, from Owen Sound.

S. S. Teacher's Assistant

TO THE INSTITUTE LEAFLETS.

THE CATECHISM.

Q. What are the fruits or works of this flesh or evil nature?

A. "The works of the flesh are manifest, which are these: adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, theft, seditions, heresies, envyings, murders, drunkenness, revelings, and such like." (Gal. v. 19; Col. iii. 5-8.)

Q. What strong words does St. Paul use for the renouncing of these evil lusts?

A. We are to mortify them. "Mortify therefore your members which are upon the earth, fornication, &c., (Col. iii. 5.) We are to crucify them. "They that are Christ's have crucified the flesh with its affections and lusts." (Gal. v. 24.)

Q. Explain the word mortify.

A. To put to death, by a slow process generally.

Q. How are we to mortify these evil inclinations?

A. Through the Spirit: "If ye through the Spirit do mortify the deeds of the body ye shall live." (Rom. viii. 13.)

Q. How do you understand "through the Spirit?"

A. By praying for the Spirit's assistance, by relying upon His help; and to this end using those means by which He strengthens and refreshes us, as Confirmation, the Eucharist, Public Prayers, &c.

Q. How else?

A. By bringing our bodies into subjection to His control by self-denial and fasting. (1 Cor. ix. 27.)

Q. How should the remembrance of our Baptism help us?

A. Because therein we were made members of Him who died unto sin, and liveth unto God.

Q. What is the second thing promised for you?

A. "That I should believe all the articles of the Christian faith."

Q. Why was this promised for you at your baptism?

A. Because I was then baptized into the name of the ever Blessed Trinity, the Father, the Son, and the Holy Ghost.

Q. Does this oblige you to believe in the Trinity?

A. Yes. It would be folly and blasphemy to be baptized into a name which was not believed to represent the truth of God's nature.

Q. But is the belief in the Trinity the same as belief in all the articles of the Christian faith?

A. Yes. So the Catechism teaches. For belief in the Trinity is the foundation of belief in all the articles of the Creed. I could not believe in the Creed unless I believed in the Trinity.

Q. Could you as an infant so believe?

A. No; but I could be reckoned as a believer, since my sponsors undertook that I should be brought up in the belief of the Trinity. (St. Matt, xviii. 6.)

Correspondence.

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

ADDRESSES, DONATIONS, TESTIMONIALS, &c.

SIR,—In addresses there is often an undesirable amount of personal adulation, and generally an over liberal use of intensive adjectives. They are for the most part in very bad taste, to say nothing about their incompatibility with Christian moderation and humility.

All notices of donations, surprises, testimonials, &c. are very undesirable, and ought never to be published. If things are given as supplements to the minister's too meagre salary, surely they should not be proclaimed abroad. If they are given as alms, then it is not well for the givers to "sound a trumpet before them." If they are given as expressions of personal esteem, it is a personal matter, and delicacy should forbid a public proclamation of them.

They are very good in their place, but that place is not in the newspapers. Strings of resolutions, complimentary, declaratory, or consolatory, are adopted by some assembly or board, respecting some one who has done some good thing, or filled up his official term, or died. Such resolutions are often strictly proper, and in many cases more than unobjectionable, but nearly always their passage and presentation accomplish all the good they are capable of. Very few would care anything about them. Complimentary addresses presented and replies given are of no interest to any but the parties concerned, who already know all about them. Testimonials, such as are frequently read in the papers, from employees to foremen or employers, are in bad taste, and the less that is said about them the better.

Sept. 13th, 1882. P. TOQUE.

THE IRISH SOCIETY.

DEAR SIR,—May I ask the favour of communicating to your readers the following appointments of the Rev. Mr. Bell, Deputation of the Irish Society, for a six weeks tour in Canada:

Sept. 17th to 20th, Quebec; 21st to 28th, Montreal; 29th to Oct. 4th, Ottawa; 5th, Brockville; 6th to 10th, Kingston and Portsmouth; 11th, Belleville; 12th, Cobourg; 13th, Port Hope; 14th and 15th, Hamilton; 16th, Grimsby; 17th and 18th, St. Catharines; 19th Brantford; 20th, Woodstock; 21st, 22nd and 24th, London; 23rd, St. Thomas; 25th, Stratford; 26th, Galt; 27th, Guelph; 28th to Nov. 7th, Toronto; 8th, Chatham; 9th and 10th, Windsor and Sandwich; 11th, Detroit, Mich., U. S.

In these several towns and cities, with the consent of the Bishop and clergy, Mr. Bell will present the work and mission of the Society by pulpit or platform addresses, in accordance with the time, place and circumstance, as above indicated.

Yours, truly obliged,
W. T. SMITHET,
Gen. Sec. for Canada.
Omemee, Ont., Sept. 14th, 1882.

INTEREST IN THE JEWS.

SIR,—I request permission to address a few words to your readers regarding a list of contributions to the Society for Promoting Christianity among the Jews, (which appears among our diocesan items in this issue), an account of which was forwarded by me to the society in England on the 31st August.

Beginning the work on the 1st June, three months ago, in much ignorance of the state of public feeling on the subject, I am agreeably surprised at, and most thankful to our Heavenly Father and my friends here

and elsewhere for the liberality displayed towards God's ancient people. Strangers to me, and members of other Churches than that of England, have requested my acceptance of their offerings; several ladies have proposed or consented to act as collectors in their respective districts. I have preached upon the subject as yet in only two churches, making subsequent collections from house to house, namely, St. Paul's and St. Peter's, and the members of those congregations thus far visited have responded well. Good wishes and earnest enquiries as to my progress on all hands shows the sympathy that generally prevails. The 2,400 Jews residing in the Dominion may be fully assured of a deep, kindly and anxious interest being felt in their temporal and spiritual welfare by their Christian brethren of Canada.

I begin my work of another three months with some twenty good premises of pecuniary aid, with a donation from a clergyman in another diocese, and with a free contribution and promise of more from a Presbyterian, and, whilst depending upon the Spirit of the King of the Jews to help me, I look with confidence to the Christian public to enable me in December to make as good a report as is now published.

Special prayers every Tuesday morning on behalf of the Jews, the society and my work, are requested, for which purpose a form, provided by the society, will be forwarded by me to any subscriber on application.

Yours faithfully,

JOHNSTONE VICARS.

Toronto, Sept. 15, 1882.

515 Sherbourne St.

Family Reading.

A COSY HOME.

Birds! birds! ye are beautiful things,
With your earth-treading feet and your cloud cleaving wings!

Where shall man wander and where shall he dwell,
Beautiful birds, that ye come not as well?

Ye have nests on the mountains all rugged and stark,
Ye have nests in the forests all tangled and dark;
Ye build and ye brood near the cottager's eaves,
And ye sleep on the sod 'mid the bonnie green leaves.

Ye hide in the heather, ye lurk in the brake,
Ye dine in the sweet flags that shadow the lake;
Ye skim where the steam parts the orchard-decked land,

Ye dance where the foam sweeps the desolate strand.

Beautiful birds, ye come thickly around,
When the flow'rs are in bloom, and green is the ground;

Ye come when the richest of roses flush out,
And ye stay till the yellow leaf eddies about.

ONLY WAITING.

ONLY waiting till the shadows
Are a little longer grown;
Only waiting till the glimmer
Of the day's last beams is flown:
Till the life of earth is faded
From the heart once full of day,
Till the stars of heaven are breaking
Through the twilight soft and gray.

Only waiting, till the angel
Opens wide the mystic gate,
At whose feet I long have lingered
Weary, poor, and desolate.
When, from out the gathering drakness
Holy, deathless stars shall rise,
By whose light my soul shall gladly
Tread its pathway to the skies.

Perhaps there may be among us some dear aged ones, the burden of whose daily thoughts is expressed in these lines; some who feel that they have outlived their usefulness, because through age and infirmity their hands have lost their cunning, and they are deprived of the cherished pleasure of helping those around them.

I should greatly love to-night to gather a company of those old friends around me, hear their sorrows, speak a few words of comfort to them, to sit and learn of them. While I write there arises before me a vivid picture of a dear old lady, whose snowy hair is put neatly back under a widow's cap, rivalling it in whiteness. Her dress is of soft, rich material, trimmed with little bands of crape, fastened at the throat by an antique oval pin set round with tiny jets, including little rings of hair of many hues, from the golden curl of the first-born to the iron gray lock

of him, who not many years ago was numbered among those

"Not lost, but gone before."

She was erst a busy bee in the hive of life; "Looking well to the ways of her household, and eating not the bread of idleness;" but now she sits strangely still, and on near approach we see that her left hand is stroking the right with tender caressing touch; now, when lifted to change its position we perceive that it is paralyzed. Time, care, sorrow have left their traces on her brow; but her patient smile, and gentle unrepining tone show that she has learned how sublime a thing it is to suffer and be "strong in the Lord." Has she outlived her usefulness? Read this living example of Christian meekness, longsuffering, and resignation to God's all-wise dealings with her, worth all the books that could be written, all the songs that could be sung in praise of the heroes and martyrs of past ages.

O best of mothers, bravely hast thou struggled,
And "borne the heat and burden of the day,"
God knows, we love the silver lines and furrows
Which care for us has brought thee on life's way.

'Tis said, in Holy Writ, of noblest woman,
"Her children shall rise up and call her blest;"
And blessing thee, O, let our love unfold thee,
And fill thy latest days with peace and rest.

A dear old grandfather sits in his easy chair by the cosy fire side. At his feet, all around him, are nestled the darlings of the household, each one waiting for an opportunity of doing something for him; for, do you know that since grandma died, things do not seem so clear to him as they did. Sometimes he calls the little ones by the names of their uncles and aunts, some of whom have been dead for years, and others of them are in distant lands, and the quick glance of intelligence flashes to the mother, busy about her household duties. They feel honored to take the place of his darlings of former years, as they fly to do his bidding. His form is bowed like the oak which has felt the blasts of a hundred winters, till the last comes heavier than all the rest; his hair is silvered, his voice is feeble; but how precious is that feebleness! Has he outlived his usefulness? No! Think of all the lessons of patience, gentleness, forethought, and self-sacrifice which these little children are learning day by day, as they watch his trembling footsteps, listen to his call; lessons which will last through life itself.

Dear to his country is the young com-mander
As he grows to manhood's pride and strength;
But oh! how dearer far the veteran leader,
If turning weary, scarred and worn at length.

Dear old friends, think of all you have borne and suffered in days gone by; and when life seems wearisome, remember the beautiful lines of Milton, whose life was blasted by blindness:

"They also serve Thee, who only wait."

ETHEL'S EXAMPLE.

THE sun was sinking in all its soft, golden glory in the west, and Ethel Maynard, her chair drawn close to the window-seat, gazed in dreamy wistfulness over the beautiful picture spread before her. The little boarding-school room she occupied was, like most of its kind, small and plainly furnished, though prettily adorned with cards, fans, and other girlish ornaments, and while she missed many home luxuries she was daily grateful for the beautiful outlook of which she never wearied. Hills, meadows, and woodlands clad in their snowy winter dress, with the ice-bound river winding in and out among them, formed a scene lovely indeed, and one that was a never-ending delight to Ethel's beauty-loving eyes.

This afternoon her Bible lay on her knee, open at the fourth chapter of the first Epistle to Timothy, and evidently the words she had just read troubled her, for her brow was drawn with perplexity, and there was a tremulous expression about her mouth. Even the exquisite sunset on which her eyes rested had no power to drive away her anxiety:

"Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity."

"Oh, dear!" thought Ethel, "am I that? Certainly I ought to be, and the girls know I am a member of the Church; but, oh, what must they think of Christians if they judge of them by me? I do try to do right, but I fail continually, and here it says to be 'an example of believers.' It is so hard at school, much harder than at home, where I have mother to help me. But for that very reason I must not give it up; I must put my trust in God, and try with all my heart and soul. But I forget every day! Only this morning I gossiped and said unkind things, when I should have been 'an example' in word and conversation. 'In charity.' Oh! I lost my temper completely

with Miss Gray in the history class, when I thought she marked me unjustly, and I felt that I hated her. How glad I am that I didn't say anything! 'In spirit, in faith, in purity.' Oh, there I fail oftenest, or such wicked feelings could never gain possession of me, and my trust in God is so small that I yield to them without resistance. What shall I do? What shall I do? There is no one to help me, and I hate to be called 'goody-goody' by the girls; but, oh! I want with all my heart to be an example of the believers."

At that the tears gathered and rolled down Ethel's cheek, and for a few minutes she gave up, and sobbed unrestrainedly. Then, as by chance, the words of the tenth verse of the chapter she had been reading caught her eye, and she re-read it carefully:

"For therefore we both labour and suffer reproach, because we trust in the living God, who is the Saviour of all men, specially of those that believe."

"The living God, Saviour of all men!" repeated Ethel to herself, a sudden peace and joy filling her troubled heart. "Yes, surely I can trust Him, and 'labour and suffer reproach' for Him, too; how could I have despaired or doubted for an instant, when I have such a friend to help me!" And clasping her hands, she earnestly prayed for guidance.

The tea bell rang loudly below; then there was a noise of scurrying footsteps in the halls and on the stairs, as the hungry girls hastened to the dining-room. Ethel rose from her knees and hastened away with the rest.

All that evening she carefully watched herself; there was a constant prayer in her heart, and none but kind and gentle words rose to her lips. Study hour passed by, and bed-time came at last. Ethel, tired and sleepy, had just gone to her room, when May Coleman, her giddy room-mate, rushed in with a most beaming countenance.

"Such a scheme, Ethel, such a gorgeous scheme!" she exclaimed, clapping her hands. "What do you suppose has emanated from Florence's brilliant brain? We are to have a feast to-night, after the lights are out, a regularly jolly one, just you and Florence, Kate and I. We have a cake, and some pickles and sugar plums; Florence sneaked off and bought them this afternoon. Won't it be splendid fun?"

Ethel drew a long breath before she answered. It would be fun, there was no doubt about that, but it was in direct disobedience to the rules of the school, and she felt that the time had come for her to be "an example of the believers." The thought brought resolution with it, and after an effort she spoke clearly and decidedly:

"It would be fun, but I don't think we ought to do it, May. It is against the rules, and I'm sure it wouldn't be right."

"Now, Ethel!" exclaimed May, turning from the looking-glass where she was brushing her hair, "you are surely not going to bring up your ridiculous scruples in this case, are you? It is just like you; I was afraid your fanaticism would spoil it all!"

"Spoil what? Not our plans, I hope," said a merry voice, and Florence Menton, a bright-eyed, good-tempered girl, entered from her room, which adjoined that of Ethel and May. She seated herself on May's trunk and went on coaxingly:

"Ethel, if you don't enter into it with the rest of us, you'll throw a damper on the whole thing. Kate! Kate! come and help us cajole this naughty, rebellious subject of ours," she called to her room-mate.

"Why, surely, Ethel, you don't think a feast is wrong," said Kate, rather uneasily; "there never was a rule against them."

"No; but there is one forbidding articles of food in our rooms, and also against conversation after the lights are put out. I know Mrs. Grey would not approve of it, and I'm sorry to disappoint you; but, indeed, girls, I can't think it right."

There was a moment's silence, then Kate spoke: "But we are only girls at boarding-school, and that alters the case entirely. Young people are always expected to enjoy themselves while they can, and nobody thinks anything of their breaking a rule now and then."

"I'm afraid that's sophistry, Kate," answered Ethel, smiling. "Right is right and wrong is wrong, wherever and whatever we are, and I want to keep to the right. Please do not make it hard for me, girls," she added beseechingly, the tears filling her eyes.

Her appeal had no effect on May, who exclaimed angrily:

"Oh, you're too good for us by a great deal! I wonder you ever deign to address us. I always hated these 'goody-goody' old-maidish 'prigs,' and you are one of them, if anybody ever was; a regular spoilsport, too. You might at least let us enjoy ourselves as we choose, without parading your sanctification before us!"

The colour rushed all over Ethel's face at this attack, and angry words sprang to her lips, but she resolutely kept them back. Suddenly Kate came over to her side, and slipping her arm around her waist, she said, quietly, but distinctly:

"Ethel is right, I think, and I'm ashamed that I

didn't see it before. I thank her for showing me my duty, and I wish, girls, that you would follow her example."

"Oh, if you've gone to the enemy, too, we'll have to give it up, that's all," said May, discontentedly. "But one saint is enough for us, I think, Kate."

"We mustn't make fun of them, May; that would be mean, and it doesn't matter much, after all," put in Florence, cheerfully. "Come, Kate, if we stand here talking any longer, Miss Hale will be in to turn out the gas before we are ready. Good night, girls; you are a good little thing, Ethel, after all." So saying, she kissed her lightly, and went off to her own room. Kate paused to throw both arms affectionately about Ethel's neck, and her "thank you dear," meant enough to make Ethel feel that perhaps her humble effort to be "an example of the believers" had not been altogether wasted. Still, she made ready for bed with a heavy heart, fearing that as far as obstinate May was concerned, she had only made an enemy. Not a word did they speak, but after the lights were out, and Ethel was shedding a few quiet tears on her pillow, May leaned over and gave her arm a gentle pinch.

"Ethel, I'm awfully sorry I was so mean to you; indeed I truly am. I think I was horrid, and I wish I was half as good as you are." "It's all right, dear," answered Ethel, giving her a loving kiss, and she fell asleep that night a very peaceful and happy girl, for she had tried to glorify the Redeemer she loved, and she saw that already her effort had borne some good fruit.

And two months later, her reward seemed to her far richer than ever she deserved, when on one sunny Sunday morning Florence Merton professed her faith in Christ, and as they walked home from church together, Florence said:

"Ethel, do you know my thoughts first turned to religion on that evening when you told us 'right was right and wrong was wrong, wherever and whatever we were.' I thought, then, what a beautiful thing your Christian life was, and I hope, with God's help, to make mine just like it."

TRANSPPOSITION OF LANGUAGE.

The following shows twenty-six different readings of one of Gray's well known poetical lines, yet the sense is not affected:

- The weary ploughman plods his homeward way. The ploughman, weary, plods his homeward way. His homeward way the weary ploughman plods. The weary ploughman homeward plods his way. The ploughman, weary, homeward plods his way. His way the weary ploughman homeward plods. His way the ploughman, weary, homeward plods. The ploughman, homeward, plods his weary way. His way, the ploughman, homeward weary plods. His homeward weary way the ploughman plods. Weary, the ploughman homeward plods his way. Weary the ploughman plods his homeward way. Homeward, his way the weary ploughman plods. Homeward, his way the ploughman, weary, plods. Homeward, his weary way the ploughman plods. The ploughman, homeward, weary plods his way. His weary way the ploughman homeward plods. His weary way the homeward ploughman plods. Homeward the ploughman plods his weary way. Homeward the weary ploughman plods his way. The ploughman, weary, his way homeward plods. The ploughman plods his homeward weary way. The ploughman plods his weary homeward way. Weary, the ploughman his way homeward plods. Weary, his homeward way the ploughman plods.

THE WATERLOO HERO.

Dr. Valpey, the eminent scholar, experienced a blessed change in his religious views not long before his death, and wrote a verse as his Confession of Faith. This verse Dr. Marsh repeated at a Bible Reading in Lord Roden's family. Lord Roden got it written out, and fastened the paper over the mantle-piece in his study, where it still hangs, yellow with age.

Some time after this one of the old heroes of Waterloo, General Taylor, went to visit Lord Roden. He had not, at that time, thought much on the subject of religion, and preferred to avoid all discussion of it. But whenever he came into the study to talk with his friend alone, his eyes invariably rested for a few moments upon the motto over the mantle-piece. At length Lord Roden broke the ice by saying, "Why, General, you will soon know that verse by heart." "I know it now by heart," replied the General, with emphasis and feeling.

From the time of that visit a change came over the General's spirit and life. No one who was intimately acquainted with him could doubt its reality. During the following two years he corresponded regularly with Lord Roden about the things which concerned

his peace, always concluding his letters by quoting his favourite motto. At the end of that time the physician who had attended General Taylor wrote to Lord Roden, to say that his friend had departed in peace and that the last words which fell from his dying lips were those which he had learned to love in his lifetime:

"In peace let me resign my breath, And thy salvation see; My sins deserve eternal death, But Jesus died for me."

It happened in after years, that Lord Roden told the foregoing story at a house of a near neighbour. A young relative of the family, an officer lately returned from the Crimea, heard it, but turned carelessly away.

Some months later Lord Roden received the intelligence that his young acquaintance was in a rapid decline and was desirous of seeing him without delay. As he entered the sick-room the dying man stretched out both hands to welcome him; at the same moment repeating those simple lines. "They have been God's message," he said, "of peace and comfort to my heart in this illness, when brought to my memory, after days of darkness and distress, by the Holy Ghost the Comforter."

HINTS TO WORSHIPPERS.

1. When you awaken on Sunday morning, do not begin the day by debating the question of Church attendance. If the head of the house, assemble its inmates for family prayer. Let it be taken for granted that every member of the household is going to church unless sickness or some manifest duty prevent. Children should not be allowed to discuss the matter. Their parents are to decide for them. Do not put off getting ready for church to the last moment. It is a bad and needless habit. Do not, however, make the necessity of being late an excuse for not going at all. Better be late, if necessary, than be absent altogether. There are often good reasons for being late. Do not dress for church as if going to a party; "be clothed with humility." Do not forget your Prayer Book, or pocket-book, either. Remember that your offering is a gift to God. See to it that it be something, in some sense, worthy such a privilege. See that your children give something also. "Upon the first day of the week, let every one of you lay by in store, as God has prospered him."

2. If late, wait until at some change in the service you can go to your accustomed place without disturbing the devoutness of the people.

3. On taking your place in the church, kneel, and engage in silent prayer for the blessing of Almighty God upon the Service, upon yourself, upon your fellow-worshippers and upon all men.

4. Late or early, do not make the Lord's house a place for vain conversation. Do not stare at people or look about you in an idle way. Do not turn around to see who is entering the Lord's house. Remember the purpose of church attendance—the worship of Almighty God. Join in it heartily. Make prompt and audible responses in the service. Do not be afraid of being heard. Kneel in prayer, stand in praise, rise at the reading of the Gospel and at the presentation of the offerings to God, if that be the custom of the congregation. Good manners, even, require the appearance of devotion, though you be lacking in its spirit.

5. At the end of the Service remain for a moment on your knees in silent prayer. Do not rise from your seat until the priest leaves the chancel. Do not be in a hurry to reach for your hat or begin putting on your gloves. As you go out give your fellow-worshippers some pleasant recognition, but do not begin to chatter or to criticise the sermon or the music.

6. If a believing and penitent Christian (which God grant), why should you turn from the Holy Communion, even though you did not know there was to be a Celebration? Communicants should receive the palm of the open and unglowed hand. Do not leave the church before the close of the service unless it be absolutely necessary. To do so indicates irreverence and disregard of God's benediction, declared to you by His appointed ambassador.

THE DYING SOLDIER.

"Put me down," said a wounded soldier in the Crimea, to his comrades who were carrying him; "put me down; do not take the trouble to carry me any further; I am dying."

They put him down and returned to the field. A few minutes after an officer saw the man weltering in his blood, and said to him, "Can I anything for you?"

"Nothing, thank you."

"Shall I get you a little water?" said the kind-hearted officer.

"No, thank you, I am dying."

"Is there nothing I can do for you? Shall I write to your friends?"

"I have no friends that you can write to. But

there is one thing for which I would be much obliged. In my knapsack you will find a Testament; will you open it at the fourteenth chapter of St. John, and near the end of the chapter you will find a verse that begins with 'peace.' Will you read it?"

The officer did so, and read the words, "Peace I leave with you, my peace I give unto you; not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid."

"Thank you, sir," said the dying man. "I have that peace; I am going to that Saviour. God is with me; I want no more." These were his last words, and his spirit ascended to be with Him he loved.

MOTHER'S TURN.

"It is mother's turn to be taken care of now." The speaker was a winsome young girl, whose bright eyes, fresh color, and eager looks told of light-hearted happiness. Just out of school, she had the air of culture, which is an added attraction to a blithe young face. It was mother's turn now. Did she know how my heart went out to her for her unselfish words.

Too many mothers, in their love of their daughters, entirely overlook the idea that they themselves need recreation. They do without all the easy, pretty and charming things, and say nothing about it; and the daughters do not think there is any self denial involved. Jenny gets the new dress and mother wears the old one, turned upside down and wrong side out. Lucy goes on the mountain trip, and mother stays at home and keeps house. Emily is tired of study and must lie down in the afternoon; but mother, although her back aches, has no time for such an indulgence.

Dear girls, take good care of your mothers. Coax them to let you relieve them of some of the harder duties, which for years they have patiently borne.

TORONTO GREAT EXHIBITION.

In continuing notices of the stands of our advertisers in the Exhibition of last week, we would mention the Prizes awarded to the firms we have already noticed.

MESSRS. R. WALKER & SONS, Golden Lion.—Silver medal for shirts, first prize for boys' clothing, first prize for overcoats (Canadian cloth), and the only prize given for mantles.

GLOVER HARRISON, China Hall.—Exhibit of fine china, glassware, etc. silver medal.

MESSRS. G. HARCOURT & SONS, King St.—For excellence in every department of their clerical and collegiate display, gold medal.

MESSRS. ASHDOWN & CO., Rattan furniture manufacturers, Toronto and Brockton.—First prize and diploma for rattan lounge.

MESSRS. H. & C. BLACHFORD, Boot makers, King St. east.—Exhibit of ladies' boots, shoes and slippers, diploma.

H. STONE, SENR., Undertaker, Yonge St.—First prize for four burial caskets.

These seem to be all the prizes given in connection with the stands noticed.

J. McCausland, Canada Stained Glass Works, King St. East.—This gentleman had some excellent exhibits in the various lines of his manufacture and was awarded two bronze medals and diploma for embossed and engraved glass for building purposes, and a silver medal for stained glass for church purposes.

THE GOLDEN GRIFFIN.—Messrs. Petley & Petley have a stand and cases with a large and splendid exhibit of goods in all their varied lines of business, for which they were deservedly awarded several prizes. The carpet show of this firm was exceedingly good and attracted a great amount of attention, the designs and colours being very beautiful.

THE WILLIAMS' SINGER MANUFACTURING Co. made a fine display in the sewing machine department, their stand attracting much notice. They exhibited a braider attached to one of their machines, which worked with two different coloured spools, it performed the work most effectively, having the appearance of fine braiding done by hand.

EFFECTIVE WORK.—The following specific information imparted by thoroughly reliable people will convey a clearer idea than any amount of abstract reference, how certain desirable results are being accomplished. Mr. Alexander McKechnie, Rochester, Ont., says: "I was a perfect cripple with rheumatism in my arms and feet for more than two weeks, when I was advised to try St. Jacobs Oil. I did so; in two days I went to work, and at the end of a week I was as well as ever. I consider St. Jacobs Oil a 'dead sure' cure for rheumatism in every form." Mr. James Dempsey, Coburg street, Ottawa, is pleased to remark: "Having suffered for some time past with rheumatism in the back, I am gratified to say that I have been completely cured after a few applications of St. Jacobs Oil, and can confidently recommend it to any one suffering in like manner."

Children's Department.

BOYS WANTED.

Boys of spirit, boys of will,
Boys of muscle, brain and power.
Fit to cope with anything—
These are wanted every hour.

Not the weak and whining drones,
That all trouble magnify;
Not the watchword of "I can't,"
But the noble one, "I'll try."

Do what'er you have to do
With a true and earnest zeal;
Bend your sinews to the task,
Put your shoulder to the wheel.

Though your duty may be hard,
Look not on it as an ill;
If it be a honest task,
Do it with a honest will.

At the anvil or the farm,
Wherever you may be—
From your future efforts, boys,
Comes a nation's destiny.

RESURRECTION FROM THE DEAD.

TO-DAY'S Gospel sets before us a little town nestling at the foot of Mount Tabor, so beautifully situated that it was called Nain, or the lovely city. And as we look we behold a long procession leave its gate. It is a funeral procession, the funeral of an only son, and many of the townspeople crowd around the widowed mother. But another company is on the road, it comes from the opposite direction, and in the midst of it is One whose compassion is greater than that of the sons of men. It is He, who, though He be very God, yet is touched with the feeling of our infirmities. He who, when the sorrows of earth are over, will wipe away tears from off all faces. He said, "Weep not;" He touched the bier, He raised the dead, and delivered him to his mother.

The soul of the unregenerate man is cold and dead. It cannot feel, it cannot love, it cannot save itself. It lies mute and still, and evil spirits are carrying it forth for burial. There is no hope for it, unless Christ should come, and lay His life giving hand upon it and say, "Awake, thou that sleepest, and arise from the dead."

Thus the Gospel histories of raising from death Jairus's daughter, or the Widow's son, or Lazarus, are types of the resurrection from the death of sin unto the life of righteousness, a resurrection which must take place in every child of Adam before he can see God. The account of the beginning of the spiritual life in a poor child of our own country may therefore be brought forward to-day in illustration of the Gospel.

Several years ago that frightful disease called the cholera committed fearful ravages in a town on the south coast of England. The poorest people were the greatest sufferers on account of their want of good food and clothing, and, still more, fresh air and cleanliness. Whole families were brought down to the gates of the grave, and but few among them struggled back to life. Much might be said about the sufferings of the poor creatures and the plans that were contrived for their benefit; the hospital that was quickly raised; and the house of shelter for the children; and the clergymen, the doctors and the good women who attended to them night and day. I will only speak, however, of one little sufferer named Grace Lee.

She was brought to the hospital with a poor woman who was in the last stage of cholera, and who died the same night. The child's illness was not so serious, or else help came sooner to her, for she gradually recovered. In answer to questions which were then put to her, she said that she was called Grace Lee, that she never knew any thing of her father, that her mother had died some

years ago, since which she had lived with an aunt, the woman just dead with cholera. Grace had no other relations that she knew of. Her aunt had carried out a basket, and she herself had sold water-cress and matches; but they earned very little, and were often half starved. The poor child had never been inside a church; she did not know the Lord's prayer, nor could she tell her letters. A little creature with an old worn face. Illness may have left her weak, but she certainly did not seem to care for any thing or any body; she only wanted to be left alone: and then she would sit in the corner for hours, quite quiet, till she was disturbed, on which she became fractious and cross.

Inquiries were made in town, but no relations of the little girl could be found; so some visitors at the hospital, pitying a creature so lonely and neglected, placed her in an orphan school. Grace was forced here to exert herself. Tidy clothes were given her; she was made to keep herself neat and clean and was taught reading and writing, as well as house work. The matron was gentle with her, for she saw how strange and hard the restraints of civilized life were to the poor child; and so by degrees the little outcast fell into the ways of the house. Her heart and mind appeared, however, an absolute blank. She did not seem really to care for any thing or any body. She did not scruple to tell lies to save herself from punishment, and was not at all ashamed when she was found out; and if another bore the blame instead of her she did not care; she only thought how well she had got off.

After Grace had been a few weeks at the orphan's school a fresh chaplain was appointed to it, and very anxious he was about his young charge. He spent a good deal of time among them, observing their characters, and he remarked how sullen and gloomy Grace was, and how often she was naughty. At last he took her into his room and talked to her. He spoke of sin and of judgment and she stood unmoved. Then he spoke of the love of Him who died to take away sin, and, turning to the child, he asked her whether she had been baptized. "Not that I know of," she said. "Think a little. Did you never hear your aunt speak of your christening?" "No," answered Grace. "Aunt told Mrs. Clark once that she nor none of her people held by baptism." "And you never saw any certificate of your baptism?" asked the chaplain. "Not that I know of," was Grace's answer again.

The chaplain dismissed the little girl, thought over all that had passed. He made inquiries, but could not meet with any register of her baptism in the books of the parish in which he thought she was born; so at last he determined that she should be prepared for baptism and baptized hypothetically, according to the form prescribed at the end of the Baptismal Service for those of whose lawful baptism the clergyman cannot be assured.

For three months the chaplain taught little Grace and tried to make her ready for baptism, but his task was not easy. Evil had been more familiar to her than good,—hatred than love. She had never known the tenderness of an earthly father, so it was difficult to make her understand about a heavenly one. But the good clergyman was very patient, and by degrees there was a change in the child. She seemed better to understand what goodness was, and longings after it arose in her heart. The history of our Lord became her favourite reading, and once, when she had read the account of little children being brought to Christ, she asked, with tears, when they would bring her too. So after a short time Grace was baptized. Her difficulties in well-doing were not removed at once, her faults did not all vanish; still though a battle, a struggle, was before her, she was no doubt an altered child. Her heart and mind were now set on doing right, and in the main she was helped to do it. When she failed her repentance was deep and sincere.

Grace Lee's friends at the orphan house kept her till she was confirmed; then they placed her out in life as a nursery maid. She is now upper nurse in a gentleman's family, trusted entirely by her mistress, and a great favourite with the children. They sometimes ask her for stories about the time when she was a little girl, and she does not shrink from telling them what she remembers of her early days, pointing out to them their greater happiness in having been baptized in infancy and trained to God's service from the beginning of life.

BEAUTIFIERS. — Ladies, you cannot make fair skin, rosy cheeks and sparkling eyes with all the cosmetics of France, or beautifiers of the world while in poor health, and nothing will give you such good health, strength, buoyant spirits and beauty as Hop Bitters. A trial is certain proof.—*Telegraph*.

Robert A. Wilson, Dispensing Chemist, Brockville, says, under date of June 5th, '82. "I have not the slightest hesitation in saying that Dr. Fowler's Extract of Wild Strawberry has given my customers more satisfaction than any medicine in my store for the cure of Summer Complaints, Diarrhoea, Dysentery, Pain in the Stomach, Sea Sickness, Piles, etc., you can use my name, etc."

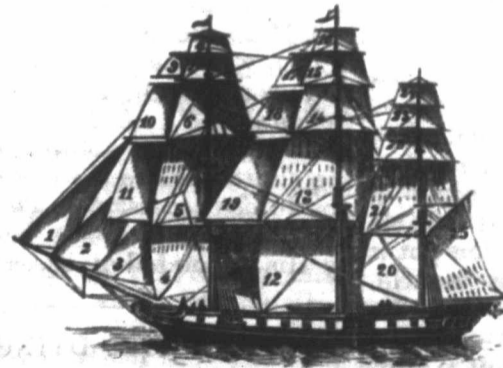
NEW INVENTION.—On the sixth of March last I obtained a patent in Canada, for changing common windows to Bay Windows. The invention is also patented in the United States, and is having a large sale in every State. I have sold twenty-two counties in Canada, and offer the remainder for sale, or will take a partner; the right man with \$200 capital can secure the management and an interest in the business. Canadian references given.—Address, W. S. Garrison Cedar Falls, Iowa, U. S. A.

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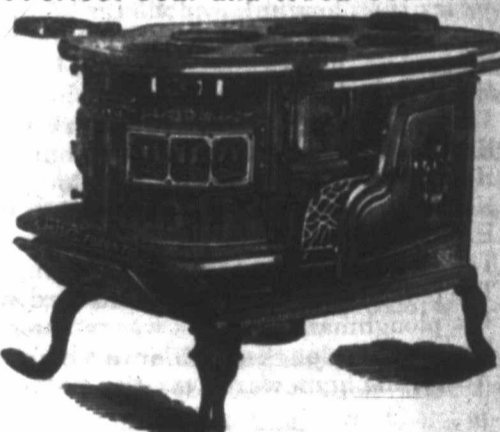
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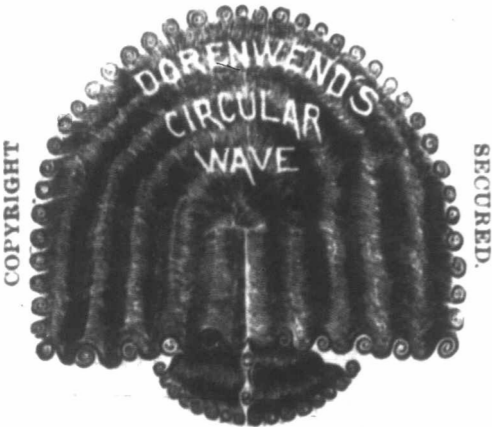
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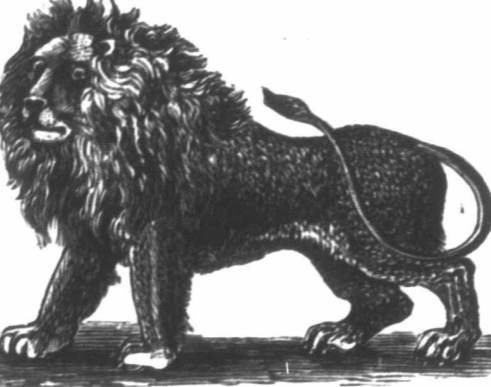
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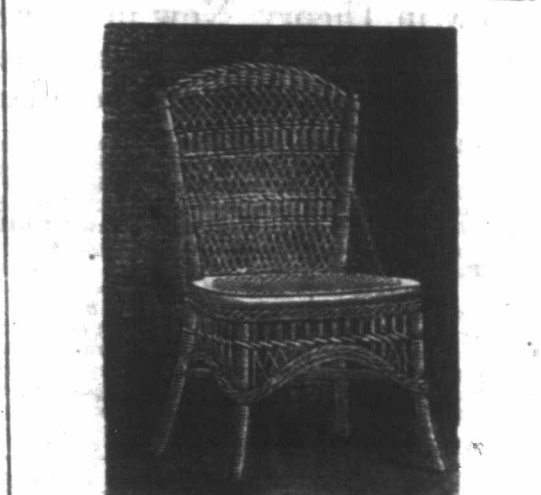
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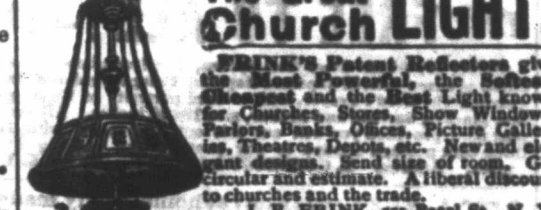
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