

Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA.

Vol. 11.]

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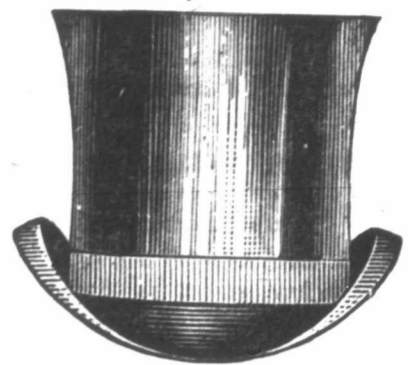
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LESSONS for SUNDAYS and HOLY-DAYS.

- April 5 **EASTER DAY.**
Morning—Exodus ii. 29. Rev. i. 10 to 19.
Evening—Exodus xii. 29; or xiv. John xx. 11 to 19; or Rev. v
- MONDAY IN EAST-R WEEK.**
Morning—Exodus xv. 29. Luke xxiv to 13.
Evening—Canticles ii. 10. Matthew xxviii to 10
- TUESDAY IN EAST-R WEEK.**
Morning—2 Kings xiii. 14 to 22. John xxi. to 15.
Evening—Ezekiel xxxvii. to 15. John xxi. 15.
- April 12—1st **SUNDAY AFTER EASTER.**
Morning—Numbers xvi. to 36. 1 Cor. xv. to 29.
Evening—Num xvi. 30; or xvii. to 12. John xx. 24 to 30
- April 19th—2nd **SUNDAY AFTER EASTER.**
Morning—Numbers xx. to 14. Luke xiv. 25 to xv. 11.
Evening—Numbers xx. 14 to xxi. 10; or 21 to 10. Eph. iii.
- April 26—3rd **SUNDAY AFTER EASTER.**
Morning—Numbers xxii. Luke xix. 11 to 28.
Evening—Numbers xxiii. or xxiv. Philippians iii.

THURSDAY, APRIL 2, 1885.

The Rev. W. H. Wadleigh is the only gentleman travelling authorized to collect subscriptions for the "Dominion Churchman."

EASTER-TIDE THOUGHTS. THE RESURRECTION NOT WHOLLY FUTURE.—The resurrection is a condition which is independent of time, and not measured by time, nor modified by time. "Thy brother shall rise again," said Christ to Martha. "I know that he shall rise again in the resurrection at the last day," was her reply, mixing up the condition of the resurrection with an indefinite conception of future time. But Jesus said unto her, in ever memorable words, "I am the resurrection, and the life: he that believeth in Me, though he were dead yet shall he live; and whosoever liveth and believeth in Me shall never die. Believeth thou this!" If the body is essential to the integrity of man, though particular parts or accidents of the body are not essential to the identity of the individual, we know not what change has passed upon the man when the being with whom we held personal and spiritual converse has passed away, and left us nothing but the husk of his visible and lifeless clay. "Thou sowest not that body that shall be, but bare grain, and that which thou sowest is not quickened except it die," but out of the body so sown, though the when and the where we know not, any more

than we know the how, there cometh forth a body the same, yet not the same; the same as regards personal identity, but not the same as regardeth accidents, for "It is sown in corruption, but it is raised in incorruption," the verbs impersonal, verbs without a subject, speiretai egeiretai. "It is sown in dishonour, it is raised in glory; it is sown in weakness, it is raised in power; it is sown a natural body, it is raised a spiritual body. 1. There is a natural body, and there is a spiritual body." Does not this and similar language suggest the thought that the resurrection is the change of the natural body into the spiritual body, and if this was already a fact to Abraham, Isaac, and Jacob, as our Lord's language seems partly, at least, to hint, may it not also be a fact to all those who are heirs with them of the same promise? 2. What if this was that very mystery which the Apostle would show the Corinthians, "We shall not all sleep, but we shall all be changed in a moment in the twinkling of an eye."

THE RESURRECTION AT THE LAST DAY.—This brings us to the other thought of which I spoke, that though the language of our Lord and St. John seems to point us to an actual and present resurrection, which becomes a reality to those who believe in Christ, whether in life or in death, yet there is also another aspect which seems well nigh to have cast out the other from our popular belief, which is that of a final and general resurrection, at a definite but unknown point of future time, when "The sea shall give up the dead which are in it; and death and hell shall deliver up the dead which are in them." How far such expressions are to be interpreted literally, we do not presume to say. It might seem that the truth they teach is the preservation of every single responsible human agent in his integrity in the safe custody of God till the day of final reckoning, and only this; but, at all events, the day is hastening on which shall declare it, and already the Lord of Hosts mustereth the hosts of the battle. That these shall be a great gathering at the last, when the Lord comes to make up His jewels, from all times, nations and languages, none can doubt. How far that gathering has even yet been prepared for in the invisible world we know not. In the obvious obscurity of Scripture we cannot say. This only we know, that if Jesus is the resurrection and the life, then to believe in Him is to be risen from the dead now, and to live for evermore, to have the promise of the life that now is, and of the endless life to come. Then to die is to fall asleep in, and to live again in Him. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him. For to this end Christ both died, and rose and revived, that He might be Lord both of the dead and living." Even so be it, Amen.

BELIEF IN THE RESURRECTION IS SPIRITUAL RESURRECTION.—The preceding passages are culled from Rev. Stanley Leathes. It is interesting to note how a like thought to that embodied in his plea for the resurrection being a present, a continuous reality, is expressed by one far more eloquent, and subtle, Archer Butler, who says: "The Resurrection once believed, who can believe it, and not acknowledge that it alters the whole complexion of his existence, that he has sprung at one bound from dust to angels; that he stands on the great platform of immortal nature, can see before him the whole universe, above him nothing but his God? Shall we not make and know ourselves the immortals that we are? This world is but the womb of eternity. The Father, who has regenerated, has regenerated that He may immortalize. Sooner shall He yield His heavenly throne than hold it and forsake us; sooner shall God be no longer God, than the children of God fail to be the children of the Resurrection. Behold! we stand alone in creation, earth, sea and sky can show nothing so awful as we are! The rooted hills shall flee before the

fiery glance of the Almighty Judge; the mountains shall become dust, the ocean a vapour; the very stars of Heaven shall fade and fall as the fig-tree casts her untimely fruit! yea, the 'heaven and earth shall pass away,' but the humblest, poorest lowliest among us is born for undying life. Unto this heritage are we redeemed. Live then as citizens of the immortal empire.

A VALUABLE READING LAMP.—The well-known artist, Mr. M. Matthews, of 14 King St., Toronto, has invented a lamp which combines all the requisites for well-nigh perfection in an artificial lightning. The light is very brilliant, and is especially adapted for the use of readers or writers, or ladies when sewing in the evening. To those even who have gas at command this lamp will be found a great relief at work, the light exceeds what a gas jet gives, and is perfectly steady, which gas never is, hence the injurious effect of gas upon the eyes. Those who read or write much at night, ought to have this lamp, for they will find that by using it, work is less irksome, as the vision is less strained. Ladies who have to discontinue any fine work at night will find Mr. Matthews' lamp a good substitute for day light in clearness, fulness, and brilliancy. The lamp is easily managed, it can be extinguished without the slightest risk and without smoke. It is so arranged that there cannot be any overflow of oil, a common nuisance in all other reading lamps, and the oil can be supplied without deranging the fittings or soiling the hand. The tank is a self register of its contents, so that warning is given before the oil runs out and the worry is saved of being left without light at perhaps a most inconvenient time. Another strong point is that the lamp framework stands very firmly on its feet as it were, most lamps are dangerous from their liability to be tipped over, this lamp it would need force to upset. That a common quality of oil can be used, and that the wick can be renewed with much less trouble than usual are additional advantages. We commend this lamp strongly from our experience of its value, and trust that Mr. Matthews, the ingenious patentee, may be well rewarded for his skill and pains in placing his invention before the public. The lamp is sold retail at \$5.50, a very moderate price.

THE ONE NAME.—Jesus! How does the word overflow with sweetness, and light, and love, and life; filling the air with odours, like precious ointment poured forth; irradiating the mind with a glory of truths in which no fear can live; soothing the wounds of the heart with a balm that turns the sharpest anguish into delicious peace, shedding through the soul a cordial of immortal strength. Jesus! the answer to all our doubts, the spring of all our courage, the earnest of all our hope, the charm omnipotent against all our foes, the remedy of all our weakness, the supply of all our wants, the fulness of all our desires. Jesus! at the mention of whose name every knee shall bow and every tongue shall confess. Jesus! our power; Jesus! our righteousness, our sanctification, our redemption; Jesus! our elder brother, our blessed Lord and Redeemer. The name is the most transporting theme of the Church, as they sing going up from the valley of tears to their home on the mount of God; Thy name shall ever be the richest chord in the harmony of heaven, where the angels and the redeemed unite their exulting, adoring songs around the throne of God. Jesus! Thou only canst interpret Thy own name, and Thou hast done it by Thy works on earth, and Thy glory at the right hand of the Father.—Dr. Bethune.

You keep the Sabbath in imitation of God's rest. Do by all manner of means, if you like, and keep also the rest of the week in imitation of God's work.—Ruskin.

DEAN PLUMPTRE ON A FUTURE STATE*

IT is one of the distinct gains to the prospect of a reasonable and catholic theology, that the reign of mere dogmatism (not dogma) is passing away. The *ipse dixit* of a favorite preacher now happily counts for less than it has done at any time since the Reformation. People are no longer contented to have late traditions proved by merely being asserted either on the side of authority, or on the side of private judgment. We want to be told what the Church has always held, what she has declared authoritatively, what she has refused to pronounce upon, we want to study doctrine as it has appeared in history, under the light of the Scriptures studied by sanctified intelligence.

Few doctrines have suffered more from dogmatic treatment than the doctrine of future punishment, and of the future life generally. It can hardly now be denied that this subject has been presented in many Christian pulpits in a form which was not only repulsive to the conscience, but which actually repelled many thoughtful men from the Gospel. Hence it came to pass that the crude dogmatism of an ill-instructed orthodoxy was followed by the equally baseless dogmatism of universalism. From a denial of the Hell of Dante and Calvin men passed to the assertion that all men shall be saved at the last.

This doctrine, again presented real difficulties to candid students of Scripture and of human nature. Certainly universalism is not the apparent meaning of the warnings as to the consequences of sin in the Gospels and the Epistles. Another theory was then put forward, and has at the present day a good many adherents, the theory of the annihilation of the finally impenitent, or, as it is now commonly called, of conditional immortality. This theory was very little known in ancient times, although there were a good many universalists in the third and fourth centuries.

Those who are contented to hold the doctrine of the Church, that some will be punished everlastingly, without presuming or caring to define more nearly the nature of that punishment, may yet with profit study some of the abundant literature which, in recent times, has sprung from a raised interest in this subject. It is hardly probable that such students will have a more thoughtful or a safer guide in their inquiries than Dr. Plumptre in the volume now before us. The first essay, which gives its name to the volume, is a Sermon preached in St. Pauls, London, as long ago as 1871. The rest of the Essays are further developments of points touched upon in the sermon. The whole subject of the intermediate state, the limits of probation, the nature and extent of future punishment, is here considered in detail, scripturally, rationally, and historically. We are not prepared to say that we accept every state-

*The Spirits in Prison, and other Studies on the Life after Death. By E. H. Plumptre, D.D., Dean of Wales, Islington, 1884.

ment in this volume. Some of the positions are advanced rather as hypotheses than as established theories. Dr. Plumptre would be the last man to wish that his readers should swear to his words, as to those of a master. But it can hardly be doubted that he gives thoughtful and reverent guidance to all who are willing to follow in the same spirit. The writer decides finally against annihilation, and he is almost equally clear against universalism; but he would protest still more vehemently against many popular forms of the doctrine of everlasting punishment. Our readers must be referred, for further information, to the volume itself. In our judgment there is no other volume as yet published, on any side of the controversy, which is so valuable as this. There certainly is none in which the information is conveyed in a manner so attractive.

Dr. Plumptre is a very fine scholar, a man of great learning, and a poet as well. Such a writer could not produce a book that was not worthy of being read.

THE SPIRIT OF CHRIST IN US.

EVERY human spirit on God's earth has spiritual enemies—habits and principles within him—if not other spirits without him, which hinder him, more or less, from being all that God meant him to be. And we must find out those enemies, and measure their strength, not merely by reading of them in books; not merely by fancying them in our own minds; but by the hard blows, and sudden falls, which they too often give us in the actual battle of daily life. How can we find them out? This at least we can do. We can ask ourselves at every turn,—“For what end am I doing this, and this? For what end am I living at all? For myself, or for others? Am I living for ambition? for fame? for show? for money? for pleasure? If so, I have not the mind of Christ. I have not found out the golden secret. I have not seen what true glory is; what the glory of Christ is—to live for the sake of doing my duty—for the sake of doing good. And am I—I surely shall not be if I am living for myself—struggling, envying, casting an evil eye on those more fortunate than myself; perhaps letting loose against them a cruel tongue? If I am doing thus, God forgive me, what have I of the mind of Christ? What likeness between me and Him Who emptied Himself of self, Who humbled Himself, gave Himself up utterly, even to death? Is this the mind of Christ? Is this the spirit whose name is Love? Yet there should be a likeness between Christ and us, a likeness between God and us. For Christ is the likeness of His Father; and not only of His Father, but of our Father—the Father in Heaven. And what should a child be, but like the Father? What should man be but like God? But how shall we get that likeness? How shall we get the mind of Christ which is the Spirit of God? This at least we know, that the Father will surely hear the child, when the child cries to Him. Perhaps will hear him all the more tenderly, the more utterly the child has stray-

ed away. Our highest reason, the instincts of our own hearts, tell us so, Christ Himself has told us so; and said to the Jews of old: “If ye, being evil, know how to give good gifts to your children, how much more shall your heavenly Father give the Holy Spirit to those who ask him?” Shall give? Yes; and has given already. From that Spirit of God have come, and will always come, all our purest, highest, best thoughts and feelings. From Him comes all which raises us above the animals, and makes us really and truly men and women. All sense of duty, obedience, order, justice, law; all tenderness, pity, generosity, honour, modesty; all this, if you will receive it, is that Christ in us of whom St. Paul tells us that He is our hope of glory. Yes, these feelings in us, which, just as far as we obey them, make us respect ourselves, and make us blessings to our fellow men; what are they but the Spirit of Christ, the likeness of Christ, the mind of Christ in us; the hope of our glory; because, if we obey them, we shall attain to something of the glory, the glory with which Christ Himself is glorious. Then let us pray to God to stir up in us that generous spirit; to deepen in us that fair likeness; to fill us with that noble mind. Let us ask God to quench in us all which is selfish, idle, mean; to quicken to life in us all which is Godlike, and from God; that so we may attain, at last, to the true glory, the glory which comes not from selfish ambition; not from selfish pride; not from selfish ease; but from getting rid of selfishness, in all its shapes. The glory which Christ alone has in perfection. The glory before which every knee will one day bow, whether in earth or heaven.—Kingsley.

GENERAL GORDON AND THE WAR.

THE massacre of General Gordon in the City he went to deliver, or protect, has moved to sadness the civilized world, as no event has done since the slaughter of the British Envoy in Cabul, some years ago. Much misapprehension exists as to the mission of this gallant officer, and of the troops now in Egypt for whom our prayers are desired, and for whose safety and success the Church is supplicating.

Many of our readers will be glad to have information as to the object of the departed hero at Khartoum, and as to the claim of England to interfere in the troubles Gordon sought to dissipate. Up to recent years Egypt reached on the South as far as the first Cataract on the Nile, but now includes a vast territory southward including the Soudan, Lower Nubia, Dongola and Khartoum as well as coasts of Red Sea to Massowah. Sir. Samuel Baker extended the control of Egypt to the Equator. Near the city of Khartoum the white and blue Nile unite and thence run as one stream for 500 miles, not even a rivulet adding to its waters. The river, which is about half a mile wide, flows through a valley 7 to 8 miles wide between hills from 300 to 1000 feet high. At this season the river begins to rise at Khartoum and swells out until it reaches about 24 feet

above its winter level. The rise is highest in September, it remains up some 15 days and leaves, on receding, a new soil each year for its entire length. When within 100 miles of the sea the Nile divides, and the two streams flowing on at an angle, make what is called the Delta of the Nile, from the Greek letter of this name which is in form of a triangle. In the Nile valley, in what we term the Fall, wheat, barley, beans, clover, flax, tobacco, melons, &c., are sown, and the crop is reaped in our mid-winter. By artificial irrigation other crops are raised, as coffee, cotton, &c., the valley also produces grapes, figs, pomegranates, apricots, peaches, oranges, bananas and lemons. This will give a very different idea of this land to what is generally held as to its barrenness. Khartoum is a city of about 20,000 inhabitants, consisting of Egyptians, Turks, Arabs, Negroes, Europeans, &c. The city is 1,450 feet above the sea level. The rule of Egypt has been very loose over all this region, as, indeed, over its entire extent. There has been in the near past a system recognised of a few rich merchants appointing the local Governor, and these traders have exercised rude dominion over an immense tract of country, from whence they have drawn supplies of ivory and other products of a tropical climate. They controlled also, the slave trade which was carried on in the Soudan, and the Arabs in remote districts were held as vassals by the rulers at Khartoum. Here, then, we have a very disorderly and barbarous condition of affairs. Over this territory there was no settled government controlled by a strong central power, no protection for life and property and freedom, slavery flourished in all its horrors, the natives were ground down by irresponsible, blood thirsty semi-savage tyrants and tyrannies, and the whole wealth of a magnificent land was drawn into the treasuries of barbarous despots or the pockets of a few rapacious traders in human flesh and the products of slave labour in the field or by the chase. England having found it prudent to obtain practical control of the Canal which connects the Mediterranean with the Red Sea as a short road to India, the condition of Egypt was to her, of course, a very serious question. She had found it necessary to lend enormous sums to Egypt, and to invest largely in enterprises to further the stability of a land which it was necessary to use as a highway. There are other reasons diplomatic and otherwise, for the intimacy of England's association with Egyptian affairs. England indeed may be said to have had Egypt under *Mortgage*, and we all in Canada know, many too well, that the man whose land is mortgaged is not free to do as he likes with what he still continues to regard as his property, in spite of its being legally for a time owned by another.

For years past there have been incessant troubles between Egypt and the Arabs in the Southern districts. The rebellion of Araba Pasha was a very serious attempt to seize Egypt, and the Madhi has, we judge, a similar ambition, his design seems to be to seize either upon the Soudan and the newer portions of Egypt, south of the first cata-

fact, or possibly upon the whole land. General Gordon was sent to give assistance to the city of Khartoum which was endangered by the Madhi. He was not there in command in the name of England, England did not own Khartoum, but as England had been compelled, in her own interests, for her own safety, to exercise a protectorate over lower Egypt, it became necessary to assert her power in the higher region, where the rebel leader was threatening to destroy the settled government. Had Gordon been released by England, it is probable that he would have been placed over the Soudan as Governor, with powers to suppress the slave trade, to stop the cruel oppressions under which the natives suffered, and to establish the reign of justice and order, that is to give this region, so long full of the habitations of cruelty, the blessings of civilisation, by christian laws and a christian government. To speak of England, as so many do just now, as fighting against native rights, is wickedly foolish. The natives call to us for deliverance from a grinding tyranny, and the cry of the slaves goes up to heaven for help against their infamous oppressors, a cry which Christian England, nay the Christian world, now hears ringing thro' the appeals of its hero, and so hearing, must answer by strong deeds for God and for freedom. The church is now moving on to watch by the *Cross of the Divine Deliverer Who died to give liberty to our race.* From that sacred sacrifice thousands on thousands have been inspired to live as heroes and die as martyrs in the cause of human freedom, so lived and so died General Gordon, his death was a sacrificial offering on the altar of humanity.

CHURCH THOUGHTS BY A LAYMAN.

I BELIEVE IN THE RESURRECTION.

No. 70.

THERE seems to be a word wanting to complete the exact and complete meaning of the credal expression, "I believe in the resurrection of the dead." It is manifest that the life of the soul or spirit is never extinguished or even suspended to the point of unconsciousness, so that when we affirm a belief in the rising of the dead, we in no sense imply that that which will take place at the Resurrection will be the restoring of life to the spirit or soul. The death and resurrection of our Lord are types of the death and rising again of those who share in the power of His resurrection, by sacramental union of their bodies with His body. We need then in saying our creed at the time of celebrating Holy Communion, endeavour to carry the mind on one word further, and to say in thought, "I believe in the resurrection of the dead body," or of "the body," without any prefix. There is a very prevalent haze over the minds of most persons upon this doctrine. The difficulty of realising by any effort of the imagination what will be the phenomena of the resurrection, *how* we shall be raised, with what *body* we shall come, whether we shall be conscious of our own personality, conscious too

of the identity of others, are among the problems which defy solution and oppress the mind with an overwhelming sense of incapacity to decide. Strong, speculative intellects now and again grapple with these transcendental themes. But the average Christian shrinks from exercising himself on thoughts too high for reason or imagination, and rests in peace both of mind and soul, in the sweet belief that in God's own time the resurrection of the dead will for him and for all he loved, be a personal experience.

Science, while being used to undermine faith in the facts of revelation, is being found more potent, as an aid to faith in helping us to clear away some of the haze obscuring the clear vision of the difficulties of revelation. The impossibility existed only a few years ago of even imagining intercourse between human beings, without personal contact by the senses or by letter. One of the supposed exclusive and unrealisable attributes of spirits, of the immaterial beings of whose existence we are assured by Scripture, was the power of motion regardless of the limitations of space. But to day we sit at our desks or in our homes and talk to friends who are many miles out of hearing or sight. Our voices are so transmitted, that all their specialities of tone are re-produced as they are uttered, and friend to friend may speak leagues away from each other, and they listen and sympathetically respond as readily as though they stood with clasped hands.

This marvellous result is produced by something which we know is not a material substance, it is effected by an electrical current, and the men of science tell us that electricity is not a substance, it is not a form of matter. If then we stagger at the "difficulty of realising an existence which is not material, but which is capable of motion and expression, we may find in our daily life a problem as difficult of understanding, for whoever uses a telephone in speaking to another, comes into direct contact with that person, through a medium which is not a material substance.

The leading scientific thinkers of the day have organized a *Society* to investigate certain supra-natural facts which have hitherto been scouted as merely the stuff that dreams are made of, the hallucinations of diseased minds, but which are now recognised as phenomena outside all known laws of either matter or mind as laid down by any school of philosophy. These facts demonstrate the existence of powers which are declared to exist by *St. Paul* when he says "Whether in the body, or out of the body I cannot tell."

Science has no explanation for these supra-natural facts, but *St. Paul* declared "There is a *Natural*," or material body, and there is a *Spiritual*," or non-material body, and Science after two thousands years ignorance and many years scornful denial is reluctantly discovering that an *Apostle* knew more than was dreamt of in its philosophy. That brilliant scientific investigator and metaphysician, an agnostic, G. H. Lewis, in his *Problems of Life and Mind* (Problem III Chap. I) said "Man

is incessantly bringing more and more the illimitable Unknown within the circle of the Known," and *Herbert Spencer* says "At the utmost reach of discovery there must ever arise the question, "What lies beyond?" *Scepticism* called in Science to destroy belief in the *Resurrection* by its materialistic dogmas and limitations, and behold! to day Science stands dumb-founded at the inscrutable phenomena of forms of life as far beyond its ken as the *Resurrection*, and the only rational, mark the word, the only rational theory men of science can imagine as an explanation of these psychical mysteries is the doctrine of *Revelation* "There is spiritual body." Coleridge in "Aids to reflection" (page 392 Ed. 1836.) told sceptics their vision was too limited "There is no pause, no chasm in the activities of nature," and the chief enemy of the supernatural is to day conscious that death is no finality for he stands at the grave asking "What lies beyond" and in spite of himself thus admits a belief in "the life of the world to come!"

That the body which will be raised will not be composed of the same material elements as the one which was laid aside at death is no greater obstacle to a belief in the resurrection than the fact, that we never rise in the morning with our bodies composed of exactly the same material elements as those which we laid down at night. In sickness the changes are great; in accidents the body is reduced suddenly in size, in a few years the whole body is renewed, yet our identity remains. What is that which thus survives grave chemical changes in sickness, which is not one whit injured by the absolute destruction of every limb, which is not diminished one jot in force by the entire periodic removal of the whole of the material elements which constitute the bodily frame? Is it a substance? No! if conscious personality were a substance, what a sport, what a dream life would be! Is it a reality? Let each reader consider whether there is anything known to him so real, so absolutely free from the conceivable possibility of delusion as the experience of his conscious personality? We have here then two daily experiences which should help us if not to realise the existence of ourselves out of the body, at least to exorcise from us the evil spirit of doubt, and implant a firm faith in a glorious resurrection of the body. This shrine of mortality, sown a natural body, will be raised a spiritual body, sown in corruption, will be raised incorruptible, in the very likeness of Him *Who* is the *Resurrection* and the *Life*, by *Whose Incarnation* we are enabled to be made one with Him, not in spirit only but in body, being made in Baptism members of *His Body*, which is the Church, and in the Eucharist, fed by life streaming out from the fount of *His Divine* life. I believe in the resurrection of the body and the life of that body in the world to come, renewed in the purity and power of God, *Who* in the first Paradise made man in His own image, and *Who* in the Paradise of Heaven will cause that image to shine incorruptible through an eternal Eastertide of joy!

THE AGENCIES BEST ADAPTED TO ATTACH PEOPLE TO THE CHURCH.

BY MR. CHAS. JENKINS, PETROLIA.

The Church being the society of redeemed humanity, must include all grades of that humanity, of all modes thought and variety of idea. Its message to mankind, however, cannot be modified by any liberty of thought whatever. The great liberal apostle writes: "Though we or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed." That misleading phrase "school of thought" cannot be applied to the Church of Christ. Is Christ divided? There are no schools of thought in the Body of Christ. Church teaching is based upon certain specific facts, which either must be accepted or rejected. If rejected, whatever relation it may please the great Head of the Church to ultimately establish between Him and those who reject, for the purposes of this world, they must be regarded as being outside of the Church. The life that is hid with Christ in God must express itself in the world in visible acknowledgment of Him before men. If the religious truth we believe is to be propagated, it can only be done in connection with the Church visible and invisible. If being Head over all things means anything to the Church, it means that connection with the *Head* means membership in the body. But can a man be member of a society and act externally as he pleases? No: Conscience is a faculty that requires education. The child must be under governors until his faculties are sufficiently matured to allow him to be master of his own actions, and authority must educate and regulate the spiritual child until he becomes a spiritual man. Church teaching and authority mean all the preserved wisdom, devotion and experience of the past, applying the message received from Heaven to the hearts and conscience of men. Says Paul the Apostle to Titus, "These things speak and exhort and rebuke with all authority. Let no man despise thee."

Whatever test you apply to prove the existence of spiritual manhood, this condition must be attained before the man can be in the proper moral condition to exercise Christian liberty.

How is this freedom of conscience, then, and liberty to be exercised? When a free citizen in a free state attains his manhood, does that mean that he can then act without law, at pleasure; without restraint and under no responsibility of any kind, either in services, taxes or obedience? No, it rather increases his responsibilities. The liberty he gets is his proper share in the regulation of the commonwealth, whatever practical assistance he can give it in public service, or in improving and amending its laws. So the exercise of Christian conscience, when authority has educated the man to freedom, does not mean cutting adrift from the church; setting individual phantasy above church order; starting a new sect of one's own in the name of Christ; liberty to withhold material support from the church; or having the conscience so strong and tender that it, forsooth, cannot be tied to a visible church, being of too high an order for such an association.

The exercise of Christian conscience, thoughts and liberty means free, loyal and hearty service to the church; assistance with head, heart and hands; helping its administration; assisting in removing obstacles amidst the perpetual changes of persons and circumstances it has to deal with; amending its machinery when necessary, and generally with good will doing service in all departments of Church work, with all the talents at one's disposal, as to the Lord and not to men.

That is the true Christian freedom, and if High Churchmen and Low Churchmen could intellectually understand each other, they would, instead of being antagonistic, feel that they were complementary. The High Churchman would say: "Brother, I have need of thee. My authority is to educate to your liberty." And the Low Churchman would say in reply: "Brother, I have need of thee. My freedom can best keep its value by being allied with your authority." Such a desirable result might imply a working mediatory agency, which I will consider further on; but if such harmony were attained, it would prove a most powerful attaching influence to the Church.

But another detaching experience was before the Church. Church life and growth required more channels than legal enactment could provide for. Numerous societies were formed all over the Kingdom for promoting personal piety and observing Church ordinances. The "Society for the Propagation of the Gospel in Foreign Parts," and the "Society for Promoting Christian Knowledge" belong to this period. One of the local societies referred to, formed in Oxford, was known as the "Methodists," and this society having a natural bishop, John Wesley, at its head, developed into the Methodist Church.

The Church of England is blamed for allowing this

schism to take place. "She should have prevented it; she should have kept them in," etc. Macaulay, in one of his powerful essays, draws a striking picture of how the Church of Rome would have handled this movement and kept them all in. But the policy that might be followed by Rome could not necessarily be followed by the Protestant Church of England. The movement, at first, did not profess to detach. Wesley and his followers did not wish it to be considered that they wanted to leave the church; and from all that can be learned many ministers of the Church encouraged the movement, until its preachers' without episcopal ordination, began to dispense the sacrament.

But wherein did the Church of England system fail to suit the spiritual wants of these people? Her liturgy was compiled by men of the highest culture, and intellect, and piety. It was taken from the very best devotional expressions of all the ages of the Christian era. The order of service had been carefully studied and frequently revised. How then did it not attract? This is a practical question of the highest moment still. We believe the answer to it is, that the genius of the Church of England service, calling for quietness, reverence and self-suppression, did not suit this class of people, who were at that stage of mental development where sensation and positive self-assertion are necessary for any interest to be excited in them. Possibly, too, the effect of the fixed ritual and church seasons was to suppress the importance of preaching. While some underrate the importance of preaching, others make it the principal part of religious service. Worship means something more than preaching; but one thing is certain, the necessity for preaching always exists, and the more efficient the preaching the greater the life in the Church. The Methodists wanted services they could enter into, and preaching they could understand. They could not then get this in the Church; so they got what they wanted out of it. But they did not go to the Presbyterians, Independents or Baptists. The style of these bodies did not suit them. Broadly speaking, the causes of these bodies leaving the Church of England was thought; the cause of the Methodists leaving was emotion.

Those who think the Church to blame in not retaining the Methodists in her communion, must bear this in mind that for nearly two hundred years her service and ritual had been constant subjects of national discussion, and scarcely forty years before, the Comprehension Bill, modifying them to suit Non-conformists, had been thrown out of parliament. They could not be altered then, and in spite of the Reformed Episcopal and Revision movements, I question if they could be much altered now. But what we here have to consider is, how far the fixed ritual and orderly services should be insisted on when there is a class of people that you cannot get at that way. A church must be able to adapt itself to the necessities of the humanity it is called upon to deal with. The same principle applies to the people called Ritualists, but whom I would prefer to call Symbolists. People of a certain mental condition must worship by symbol, as they cannot worship any other way. Mental constitution must be considered in this matter of religious service. Teuton and Latin must each have his own order.

This is a task which will test the highest constructive statesmanship in the Church. The Methodist schism, however, may fairly be considered as raising the question—whether the office of deacon, as administered in the primitive church, is sufficiently recognised in the Church of England!

To be continued.

Home & Foreign Church News.

From our own Correspondents.

DOMINION.

QUEBEC.

LENNOXVILLE.—*Bishop's College*.—The Bishop of Quebec has the following letter in the leading organ of the Church in England.

SIR.—Will you allow me to draw attention to an advertisement appearing in your columns respecting the principals of Bishop's College, Lennoxville, about to become vacant?

Bishop's College is a chartered University, training students in arts and theology at Lennoxville, and having a faculty of law in the neighbouring town of Sherbrooke, and a faculty of medicine in Montreal.

A special object of its foundation was the preparation of candidates for holy orders in what was then the diocese of Quebec, but is now divided into the two dioceses of Quebec and Montreal. The Bishops of these two dioceses are the visitors, the senior being

president, and the junior vice-president of the corporation.

There is a junior department, or grammar school, attached to the college; and the entire institution is under the control of the principal.

The village of Lennoxville is situated in one of the most picturesque parts of Canada, on the Grand Trunk Railway, about equi-distant from Montreal and Quebec.

The salary is at present £500 a year and a house; but this will, at no distant date, be increased. The principal will be required to enter upon his duties in September next. A man of devout mind and administrative capacity, will find in this office fitting scope for his energies, and I trust that such a man will, in God's good Providence, be sent to us.

The Rev. J. H. Thompson, vicar of Datchet, near Windsor, formerly a professor in the College, will kindly receive applications and furnish any information that may be needed.

Quebec, February 12, 1885. J. W. QUEBEC.

The Bishop's letter suggests the question of Confederating the Church colleges of Canada. We are satisfied that some scheme could be arranged for common action which would be of great benefit to the Colleges and the Church. There is an effort being made, and great energy thrown into it, as well as money to degrade for party purposes, the educational status of our clergy. We are threatened with an influx of clergy who are without education beyond the cram necessary to squeeze into Orders. Unless the Bishops act together to resist this movement, a clergyman of the Church of England will soon not mean an educated man in either arts or theology.

The following is an abstract of the proceedings of a meeting of the corporation of Bishop's College, Lennoxville, held on March 10, 1885:—

The members who attended from a distance were the Bishop of Quebec, Rev. C. Hamilton, Canon Norman, Rural Dean Mussen, Canon Robinson, and J. S. Hall, Esq., etc.

The accounts for the year ending December 31st, 1884, which had been duly audited, was submitted and adopted.

The chairman of trustees submitted his report on the financial condition of the college, and the Rev. Dr. Lobley the reports on the educational condition of the college and school, which were adopted.

It was resolved that a deputation consisting of the chancellor and vice-chancellor should present these reports to the synods of the two dioceses at their next sessions.

The Rev. Dr. Roe submitted the report on the result of his work of soliciting subscriptions in behalf of the endowment funds. It appeared from his report that he had visited the cities of Quebec, Montreal, Ottawa and Sherbrooke, and several townships in the two dioceses. The result of his work showed:—

Subscribed for the Harrold fund	\$8,731
Subscribed for the principal's salary endowment fund	6,702
Amount received in cash	5,438

It also appeared that by May 1st next the Harrold fund would amount to \$21,500, the sum required to entitle the college to receive the donation of Robert Hamilton, Esq., of \$3,500, which, when paid, would bring up the endowment to \$25,000.

The report was adopted, and votes of thanks tendered to Rev. Dr. Roe and those gentlemen who had afforded their kind and efficient help to Rev. Dr. Roe in his work.

A committee was appointed to prepare a statement on the condition of the college, to be forwarded to the clergy of the two dioceses.

A committee was appointed to seek for a gentleman qualified to fill the office of principal and rector, and to report to a meeting to be specially called to make the appointment.

A committee was appointed to prepare resolutions on the resignation of the Rev. Dr. Lobley, and the election of the Rev. Charles Hamilton, M.A., to the bishopric of Niagara.

The committee submitted the following resolutions, which were unanimously adopted:—

That the corporation of Bishop's college do accept with deep regret and reluctance the resignation of the Rev. Dr. Lobley, principal of this college and rector of the school, which resignation he deems it his duty to carry into effect, notwithstanding the earnest representations of the members of the corporation to induce him to reconsider it.

They desire to place on record their high sense of the great abilities and the rare self-devotion which he has brought to bear on the work of the university, the college and the school, which have for nearly eight years largely profited by his unsparing labors.

They feel it a duty which they owe alike to themselves and to Dr. Lobley, to emphasize their warm appreciation of the remarkable spirit of self-sacrifice with which a few years back, he declined an attractive and prominent position elsewhere, in order that

he might promote the interests of church education by means of this institution.

The corporation recognize the great loss to the church entailed by Dr. Lobley's approaching departure, and the sorrow which it will cause to his many friends, and they tender him their heartiest wishes for his health and happiness on his return to England, and they may entertain the hope that, wherever his lot may be cast, he will retain pleasant memories of his residence in Lennoxville.

That this corporation having heard of the election of the Rev. Charles Hamilton, M.A., rector of St. Matthews Church, Quebec, an active and most useful member of this corporation, to the high office of the Bishopric of Niagara, desire to record their appreciation of his long and faithful services in behalf of the university, and to express their deep regret at his departure.

Their knowledge of his noble character, their acquaintance with his diligent labours as a parish priest, their confidence in his wisdom and discretion, assure them of his certain success in his new and exalted field of labor.

It is the assured belief of every member of the corporation that the ties which have been formed during long years of kind and brotherly intercourse, will still be maintained and perpetuated in his future home, and that he will continue to be a warm friend to this institution.

The meeting then adjourned to meet in Montreal in April next.

MONTREAL.

CHURCH LECTURES.—The Very Rev. Dean Carmichael delivered a most interesting and instructive address in the lecture room of the Church of St. James the Apostle, on the "Lower form of animal life." The audience was very large and appreciative. The Dean is perfectly familiar with his subject, which was treated under four heads, showing the marks of design in the Amoeba, Rotalia, Spongo Animal and Eupetella. The lecture was delivered with the Rev. gentleman's well-known fluency and clearness.

At the usual fortnightly meeting of the St. Paul's Church Young Men's Association, Prof. Moyses read a paper on the "Advancement of Canadian History." Dr. W. Geo. Beers, occupied the chair, and the proceedings were opened with vocal and instrumental selections. Prof. Moyses gave a clear and concise sketch of the origin of the colonies, the struggles for the supremacy in North America, and a review of Canadian history up to the present day. The lecturer's discourse was attentively listened to.

ONTARIO.

KINGSTON.—Among those elected members of Queen's University Council for five years, are the names of the Lay Secretary of the Diocese, R. V. Rogers, Esq., and the Rev. T. K. McMorin, the new incumbent of St. James.

BROCKVILLE.—A branch of the White Cross has been formed in this place. The society is an earnest of the unity of the church in this town, the members being from the parishes of St. Peter's and Trinity in about equal numbers. The pledge was taken at an early celebration of the Holy Communion at Trinity Church. Now the society is formed, all baptised males are eligible for membership. The chaplains are the Rev. Geo. Low and the Rev. G. P. Crawford. The Hon. Treas. and Secy., Mr. H. R. Taviolough, and the President, Dr. Jackson.

OTTAWA.—St. John's Church of England Temperance Society held their regular monthly entertainment in the school-room of the church on Wednesday evening last to a large audience. Rev. Mr. Pollard occupied the chair, and Mr. Mackay the vice-chair. The proceedings opened with a hymn followed by prayer; after which the secretary, Mr. Shore, read the minutes of the previous meeting. A programme of unusual excellence was prepared, each of the items being thoroughly enjoyed by all present. Mr. Archer sang "Hearts of Oak" with good effect. Miss Preston gave a reading. Mr. Surtees read a comic selection and proved himself able to amuse his audience. The Misses Makinson contributed a piano duet, displaying ability and a nicety of execution which drew forth loud applause. Probably the feature of the evening was the Rev. Mr. Mackay's address on total abstinence. This gentleman has the happy faculty of gaining the interest and affections of his hearers from the moment he begins speaking to his closing remark. Altogether his address was a masterly resume of the drink question and an indisputable arguments in

favour of temperance. The vocal duet "Larboard Watch" by the Messrs. Blanshet, was capitally rendered.

TORONTO.

BRADFORD.—A lecture on the Holy Land, with views illustrating the various places of interest in the country, was delivered in the Town Hall on the evening of the 18th inst., by the Rev. T. W. Paterson, of Deer Park. As the lecturer had been in charge of this parish immediately previous to the date of his departure for a visit to the East, more than usual interest was naturally felt in the subject, and the attendance was consequently very large. The lecture was under the auspices of the congregation of St. Paul's, Coulsons Corners, and a considerable addition was made to the fund for the contemplated improvements to the Church.

G. Merser, Honorable Secretary-Treasurer, C. E. T. S., acknowledges the following:—Toronto, St. Peter's \$13.37; St. Anne's, (additional), 50c.; Orono, 50c.; Ashburnham, St. Luke's \$2.00.

NIAGARA.

The Rev. E. Westmacott, C.E., late of Moorefield, who is in England on leave of absence on account of ill health, has benefitted very much by the change, and has taken temporary duty in a parish near Bath. A Wilts paper speaks in high terms of his addresses on behalf of the C. E. T. S., and the exceedingly interesting accounts he gave of its work in Canada, illustrated by anecdotes of his own experiences in that country. There are various associations and guilds in the parish where he is acting as curate, which afford him full scope for his special talent in working such organisations. It would be of life-long advantage to our younger clergy, were they to be able to have a few months training in a thoroughly well worked English parish.

GUELPH.—Archdeacon Dixon is giving a series of lectures this Lenten season on the various parts of the Prayer Book, abounding with much interesting historical information, on Wednesday evenings in the church. On Friday afternoons there is a Litany service with reading on the new Jerusalem. On Friday nights a class of teachers assemble at the rectory for instruction in the subjects of the Sunday School institute examination for 1885. The Rev. E. Irving, curate, is giving a series of lectures on the Articles on Sunday afternoons to adults, and has a class for religious instruction on Monday evenings, and services on two other week day evenings in the outskirts of the city. The C. of E. T. S. branch in this parish is progressing very successfully, the last monthly meeting being one of the best yet held.

The Hamilton papers of March 23rd, state:—"News has been received by telegram to Rev. Dr. Mockridge, from Bishop Kingdom, the coadjutor of the Metropolitan, that Rev. Charles Hamilton, bishop elect of Niagara, will be consecrated May 1st., at Fredericton."

We are sure that the Church people of Quebec and Niagara dioceses will graciously yield their local wishes in order to accept the desire of our venerable Metropolitan Bishop in appointing Fredericton, N. B., as the place for the consecration of our new Bishop, instead of Quebec or Hamilton. Your correspondent would respectfully suggest that a special service of prayer and holy communion be held in the Cathedral Church, Hamilton, on the same day, Friday, May 1st., and at the hour observed in Fredericton, for the consecration, that many members of the household of faith may be together present in spirit with the new Bishop and one with another, though absent in body. This thought extends itself further, that in many parish churches throughout the diocese and at family altars, prayer should be made on the day named, that God may send down upon all bishops, especially our new Bishop and curates and all congregations the healthful spirit of His Grace.

HAMILTON.—Literary Societies, St. Thomas' Church.—The school-room was crowded on the evening of March 23rd, when an open meeting was given by the members assisted by several of their lady friends.

St. Mark's Church.—The usual weekly meeting of this society took place on evening of March 23rd., with the president, Rev. R. G. Sutherland, in the chair. A vote of thanks was passed to the secretary for his energy in procuring valuable pieces of furni-

ture for the society's room, and an expression of good will was tendered to Mr. Archer, who is about to leave the city. Mr. Farron contributed a very interesting scientific essay on Electricity, after which a debate took place on the subject, resolved: That England's course in the Crimea was justifiable. Mr. Ambrose, seconded by Mr. Fairclough, argued that England's course was just and honest, and gave an interesting history of the war. For the negative, Mr. Whitley and Mr. Davis contended that England was not justified in interfering. The president decided in favor of the affirmative. The next meeting will not take place until Monday, April 13th, when readings from the English poets will be given by the members.

A very handsome testimonial, of silver, has lately been presented to Henry McLaren, Esq., for his long and faithful services in promoting the successful working of the Hamilton (Temperance) Coffee Tavern. The meeting of friends and shareholders of the institution was unusually large. The success of the enterprise is abundantly proved, and will encourage the general desire of establishing several branches throughout the city in the ensuing year.

WATERDOWN.—At the unanimous request of the warden and vestry, the Rev. Mr. Francis, of Grace Church, will take temporary charge of the church and parish of St. Matthias, Waukesha, Wisconsin, during the summer and autumn months of the present year. Waukesha is a handsome, growing town, and one of the lovely summer resorts of that beautiful State, being the locality in which is situated the famous Bethesda spring, the best known of several in the town and its immediate vicinity, and the water of which is celebrated for its curative properties in many chronic diseases. The reverend gentleman expects to leave Waterdown in Easter week, and to be away till November, the duties of his own parish being taken during his absence by the Rev. J. C. Munson who has been the assistant minister since his ordination in October last.

HURON.

STANDING COMMITTEE OF DIOCESAN SYNOD.—The standing committee held their regular meeting in the Chapter House on Friday, March 13th, his Lordship the Bishop in the chair.

Committee on rules, on order, and proceedings.—The clauses of reports were considered separately. After a long discussion the proposed canon was directed to be printed in convening circular of Synod.

Committee on Diocesan collections read their report and had leave granted to sit.

Committee on passing funds for a See House reported progress. A protest against the amount of assessment was read from the vestry of St. Paul's Church, London, and referred to committee. Considerable discussion followed, and several suggestions offered for the consideration of the committee. It was finally agreed to advance the amount, and to spread the subscription over five years. Several applications for grants was then read and disposed of.

AYLMER.—Permission was granted to sell the old church and lot, and to raise on security a further sum to pay for the Methodist church which they had purchased.

CHESLEY.—A petition from the congregation stating that they had purchased a Presbyterian church, and asking permission to raise a sum of money on security of their new building. Granted, committee on investments reported sums invested since last meeting. Committee to prepare the convening circular of the Synod and the annual report of the Standing Committee:—Rev. Canon Innes, Rev. Canon Smith, the clerical secretary, and Messrs. Rowland, and the Secretary-Treasurer.

LAMBTON RURAL DEANERY.—In the episcopal visitation tour, the Lord Bishop admitted to the full communion of the Church by the laying on of hands two hundred and forty-one candidates.

WINDSOR.—Rev. N. H. Martin, of Christ Church, Chatham, preached at Matins and at evensong on the Sunday in Lent. Rev. Dr. McCarroll, of Detroit, formerly of Toronto, gave the address at the Wednesday evening service on March 4th.

PELEE ISLAND.—The Church members of St. Mary's are now taking in hand to repair the parsonage. They propose moving it from its present site up

nearer to the church. This delightful island in Lake Erie is ecclesiastically united to the mission of St. George, Tillbury East, a mission now vacant.

SARNIA.—The Lord Bishop of the diocese, held confirmation in St. George's Church on the second Sunday in Lent, at matins. Rev. T. Davis, rector of the parish, assisted the Bishop in the regular morning service. The attendance was more than usually large, every available space being occupied, even the aisles and the space in front of the chancel. His Lordship preached from Malachi iii. 17, a very impressive sermon, dwelling on that part of the text referring to the Lord's jewels. The confirmation class consisted of more than sixty persons. After the rite had been administered to each of the class, his Lordship addressed them very impressively, recalling the nature of the obligation they had personally assumed, and exhorting them to live as members of Christ, and inheritors of the kingdom of heaven. A large number of communicants, including those newly confirmed, partook of the Holy Sacrament. At the afternoon service he preached his sermon being specially addressed to young men.

WIARTON.—Rev. A. Brown, delivered a very interesting lecture in what had been known as the Methodist Church, on the last day of February. The subject of his lecture was "St. Paul's Cathedral, London, England." The lecture was illustrated by stereopticon views, and the Rev. lecturer so treated the subject as to demonstrate that he had thoroughly mastered his subject, the Cathedral of Protestant Christendom.

FORREST.—Christ Church was the scene of one of the popularly interesting rites of the old church. The Lord Bishop of Huron held confirmation at Forrest, confirming a large class of young soldiers of the cross, on Feb. 26th. The congregation of Christ Church has been under the ministry of Rev. W. Henderson for the last two years. He is very successful in his mission, working quietly and faithfully without the ostentatious parade of flaunting banners and rattling drums.

ALGOMA.

Rev. W. Crompton begs gratefully to acknowledge from Mr. H. P. Blachford, \$5 00; Mr. G. Hallen, \$1.00, for purpose of supplying copies of DOMINION CHURCHMAN to settlers in the bush.

We understand that the Bishop of Algoma has appointed the Rev. A. Osborne, of Gravenhurst, his examining chaplain of the eastern portion of the diocese, comprising Muskoka, Perry Sound and part of Nipissing. Mr. Osborne has had large experience in educational matters, having been principal in several large schools in England, and been admitted a member of the "College of Preceptors," London. He also served as master of St. Matthews' School and Curate of St. Anne, Nassau, Balaama. More recently he held the post of Assistant in St. Paul's, Charlotte Town, P. E. I., and prepared candidates for Holy Ordes in Arts and Theology in the Diocese of Nova Scotia.

PORT SYDNEY.—On Tuesday afternoon last the Rev. Alfred Osborne, of Gravenhurst, Examining Chaplain for the diocese, arrived here to conduct an examination for priests orders. Next morning the following candidates presented themselves:—The Rev. John Greeson, Uffington; the Rev. W. B. Magnan, Burke's Falls; the Rev. R. W. Plante, Port Sydney, and were busily engaged from 10 a.m., till 4 p.m., the first day, and again the second day from 10 a.m., till 2 p.m. In spite of the searching character of the papers set, it is satisfactory to learn that each candidate took a high-standing. Wednesday evening a special service was held in Christ Church, all the clergy taking part. The sermon was preached by the chaplain on the "Nature of our union with God," and was a most impressive one. The communion of the Lord's Supper followed which was partaken of by nineteen communicants. The next examination will be held here, D.V. the 29th and 30th of April, when it is expected that two candidates for Deacons Orders will present themselves.

The Rev. R. W. Plante, acknowledges the receipt of a box of school materials, comprising readers, spellers, arithmetics, copy books, pencils, pens, inks, etc., from the "Department of Education," Toronto, for use in the day-school in charge of Mrs. R. H. Smith. Two lots of hymn-books for use in my mission and a few valuable books for my own use, from the Rev. Wm. Crompton. A cheque for one

pound (£1), from "A reader of Church Bells," Liverpool, England, for the Parsonage Fund.

PORT CARLING.—The Bishop of Algoma paid his annual visit to this mission on the 22nd Feby. He arrived on the evening of the 21st and was the guest of the missionary stationed here. On Sunday, the 22nd, the Bishop preached at 11 a.m., in St. James, Port Carling, to a large congregation, on the subject of the temptation, a most impressive sermon, and administered the Holy Communion. Immediately after, accompanied by the missionary, he started for Brakening where a large audience assembled and who heard an eloquent soul-stirring sermon on the text, "We must all appear before the judgment seat of Christ," (2 Cor. v. 16). It was the day for the Methodist service in the school room, but Mr. Eagar, the Methodist minister, most courteously placed the school room at the disposal of the Bishop and himself joined in the service. In the evening there was another very large congregation assembled in Port Carling Church. On Monday, the 23rd, was a day of very hard work. The Bishop accompanied by Mr. Pitchard, the lay-reader, Mr. Johnson, the post master, and the Missionary, started for Port Sandfield. Walking was very hard work for the Bishop and his companions, but nothing else could be done. Port Sandfield was reached in due time, when we met a small congregation, with a few from Gregory. Small as the number was, yet every one there felt that he went not away empty. The Bishop's address was earnest and went to the heart of every one present. Having partaken of the hospitality of Mr. Cox, we started back for another appointment five miles away. The moment we reached Port Carling, His Lordship hastened to be on the way, accompanied by the missionary, he went on to the Point, this is a place on the Muskoka Lake, which has recently been opened for service, and the most promising in the whole mission. Here there are twenty-two Church families settled, and whenever a service is held, they all come out. As it is the intention to build a church here, His Lordship preached from the text, "Walk about Zion, and go around about her; tell the towers thereof, Mark ye well her bulwarks, consider her palaces; that ye may tell it to the generations following." The Bishop showed the beauty of the Church services and the larger portions of the Word of God which is embodied in the services, and showed that the origin of the Church is Apostolic, dating back to the first century of the Christian era. This was a most instructive and well pointed discourse, and one which evidently did great good; it was listened to most attentively. After the service, His Lordship took the names of the church families present, and soon had sixteen on his list. He was well pleased with his visit. In the evening he held a vestry meeting, and expressed his dissatisfaction at the filthy state of the church; the wardens had not taken the slightest pains to clean the floor. There were representatives present from all out stations. The Bishop left on the morning of the 24th, and had a break down on the road, he had to walk some four miles before he could procure a vehicle of any sort to take him on to Bracebridge.

RUPERTS LAND.

WINNIPEG.—The Rev. E. S. W. Pentreath, rector of Christ Church in this city, has been offered the rectory of "All Saints," and has declined the offer. The offer was accompanied with urgent solicitations for acceptance on the part of the vestry of All Saints, who were very anxious to secure the services of the popular and energetic rector of Christ Church, whose authorities were equally determined not to lose them, if in their power to prevent it. The offer was a tempting one in many ways, but, out of deference to the wishes of his parishioners, very decidedly expressed at a special meeting convened for the consideration of the matter, Mr. Pentreath decided to remain where he is, and where he is doing a great and good work. It is quite clear that his departure would have proved a heavy blow to the congregation which he has done so much to build up and keep together, a large part of which would undoubtedly have followed their beloved pastor, thus weakening the parish to a degree incompatible with prosperity, and he is entitled to much credit for the stand he has taken. There are very few wealthy, and many poor people connected with his church, the latter of whom would have especially missed his incessant efforts on their behalf, both of a temporal and spiritual nature. The Rev. Mr. Ramsay, of Windsor, Ontario, preached in All Saints Church last Sunday.

The Rev. John May lectures every Thursday evening in Christ Church school-house, on some historical subject connected with the Church, such as "The history of the Bible," the Prayer Book, the Early Martyrs, Heresies and Sects, &c. These meetings are well attended. Our laity, in general, need instruction of this kind.

Notes on the Bible Lessons

FOR SUNDAY SCHOOL TEACHERS, ON THE INSTITUTE LEAFLETS.

Published under authority of the Sunday School Committee of the Toronto Diocese.

Compiled from W. S. Smith's work on Genesis and other writers.

APRIL 12th, 1885.

VOL. IV. 1st. Sunday after Easter. No. 20

BIBLE LESSON.

"The Call of Abraham."—Genesis xii. 1, 9.

We now leave the general history of mankind, and come to that of a particular line of God's providential dealings with men. As before the flood, the promise of God was handed down through the line of Seth, and Enoch, and Noah, so now from Shem, who was chosen from Noah's sons for superior blessing, is selected a particular family, that of Terah (ch. xi. 27) and from this family, a particular person, "Abram the Hebrew," who is destined to be the progenitor of "a chosen seed."

We read a great deal about Abram, afterwards called Abraham, in the Bible. His position and character are important parts of Bible history, both Jewish and Christian. In Acts vii. 1, his "Call" by God is regarded as the commencement of Israelitish history. In Gal. iii. and Rom. iv., Abraham is held up as the type of a Believer, and as the spiritual Head of God's believing people, whether Jews or Gentiles. Such being the case, let us carefully consider to-day the Divine Call of Abram, and note his faith in God. Abraham was called the "friend of God," Isaiah xli. 8; St. James ii. 23. If we would enjoy the Divine sanction and the Divine presence, we must be seeking, by faith, to act upon the Divine call; thus only shall we be able, in any measure, to "walk worthy of our calling wherewith we are called."

1. God's Call. Abram lived in Ur of the Chaldees, where the people served "strange gods." By comparing Acts vii. 2, 3, we find that God bade Abram leave his native land, that he went with his father and others of his family to Haran or Charan, here his father Terah died, ch. xi. 32. Here Abram has a second and more personal call. It was from the Lord. This call was a distinct command. Abram was told to do something, which was not easy, ch. xii. 1. All had to be renounced for the sake of God. So, too, we see our Lord Jesus Christ, giving a "call" to His disciples, "follow Me," St. Matt. iv. 18, 22, see also St. Matt. x. 37, 38.

The call was accompanied by many gracious promises, verses 2, 3, (a) God promised to guide him, the way was strange, the land unknown, but God said, "I will show thee." This implied protection, see Deut. xxxi. 6; Psalm cxviii. 6; Isaiah xliii. 2. (b) God promised him posterity, Abram had been married to Sarai before he left Ur, but he was still childless, God said, "I will make of thee a great nation." (c) God promised him renown. He would make "his name great," Isaiah li. 2. The name of Abraham is one of the most famous in the world, Jews, Arabs, Mohammedans, and Christians holding it in the greatest honor. (d) Chiefly God promised "to make him a blessing," i.e., be blessed himself, and a cause of blessing to others.

The Jewish nation dates its origin from Abraham, and through them the knowledge and worship of the One living and true God was handed down. "In thee shall all the families of the earth be blessed." Here is the second promise of a Saviour, compare Gen. iii. 15. Long afterwards this was fulfilled; the Lord Jesus Christ, the Saviour of the world, was born of the family of Abraham. This was a rich, far-reaching promise. Could Abram believe all this, and venture everything on God's word? Heb. xi. 8.

2. Abram's Faith. What is faith? It is simply taking God at His word, accepting and obeying without question what He tells us. It must have been a trial to him to obey; but he believed God, see Rom. iv. 8, so we find in verse 4, that he showed his faith by hearing God's voice; trusting God's word; and obeying God's command. Everything that God told him was unseen and future, Heb. xi. 1, 8. Three things proved Abram to be a real "believer." He did what God told him; perhaps his friends laughed at him, but it was enough for him that God had spoken; he would do what was right; compare St. Matt. vi. 33. He went where God led him, verse 5, he went, "not knowing" whither, but content to be guided this long journey, by God. From Haran to Canaan the distance was about three hundred miles. He remembered God at every stage of his journey, verses 7 and 8. He builded an altar at each place, and called upon the name of the Lord; it is implied by this that sacrifices were offered, thus Abram in a strange land, and among the heathen people, taught his household the duties of prayer and praise and religious worship.

Through all dangers, difficulties and doubts he remembered God.

Abram is a great example for us, God has called us, placed us in His Church, we have each a journey to take, the journey of life, each day is a stage of that journey; "the Canaanite is still in the land;" we shall often be tempted to turn aside from our Christian course to a life of worldiness and sin; but the "Land of Promise" is before us, see St. John xiv. 2, 3, this we must seek; Heb. xi. 16; Phil. iii. 20. Let us then, as Abram did, trust and obey our Guide, pray to Him, and praise Him, and He will bring us safely home.

Through the night of doubt and sorrow
Onward goes the pilgrim band,
Singing songs of expectation
Marching to the Promised Land.

Correspondence.

All Letters containing personal allusions will appear over the signature of the writer.

We do not hold ourselves responsible for the opinions of our correspondents.

ERRORS OF W. B. ON CONVERSION.

(Continued.)

SIR,—W. B. says, "Conversion is from Convertere, to turn." Well, perhaps it is; but unless I am very much mistaken, Dr. Charles Anthon does not say so. In his Latin-English and English-Latin Dictionary, as I understand it, he says, "To Convert is from Convertere, and Conversion is from Conversio." Now it seems to me that W. B. has not according to the heading of his letter, undertaken to tell us what is the true operation to be adopted in order to convert a man; but has attempted to enlighten us as to what is the exact thing, as nearly as possible, that is accomplished by the operation. I therefore humbly venture to think and very respectfully submit, that he has no right to use the word Convertere at all in the matter. And further, that supposing it is quite correct to say that, "Conversion is from Convertere, to turn," still I do not think that the "turn" here really serves his view of Conversion the "good turn" he imagines it does. There are more "turns" on earth (even if we leave the heavenly bodies out of the question), than evidently enter into his philosophy when he wrote his letter. For instance a man is walking towards a very dangerous precipice and he "turns" and walks away from it. This is one kind of "turn," and I think fairly and fully conveys the idea of the particular class of "turn" which W. B. evidently had in his mind when writing on Conversion. A boy spins his top and while it spins it "turns;" but that is a "turn" of another kind, and the chief if not the only description of "turn" that Dr. Anthon gives in connection with Convertere, Conversion and Conversio, as far as I can discover. I find he gives us, "Converso, to turn or whirl around; and Conversio, the periodical return of the season effected by the revolution of the heavenly bodies." W. B. tells us that, "Conversion is used in the Holy Scriptures in its broad, honest straightforward meaning." Well this is certainly very important information for those who do not know what kind of writings the Holy Scriptures profess and claim to be. But the information really intended to be given here, is rather something like this, I, W. B. hold Conversion as it is set forth in the Holy Scriptures or in other words, I hold it "in its broad, honest, straightforward meaning." Considering the immense space which the heavenly bodies occupy as they whirl or "turn" round and perform their various revolutions, I really don't know that I ought to object to his use of his word "broad." I must, however, confess that bearing in mind his view of Conversion, I really cannot at present very well see how this "whirling round" and the "revolution of the heavenly bodies," can convey any idea in harmony with "straightforward," in the sense in which the word is generally used. And as for his "honest" part of the business it puzzles me to know what to say about it. It is all very well to have "broad" views about things in general, and religion in particular, so long as such "broad" views are not inconsistent with definite truth, with truth so well, distinctly and clearly defined, as to recommend itself to the sound common sense of men of reason and religion. And so long as "broad" views do not help forward the various human inventions, devices and systems of those who are in the "broad way that leadeth to destruction," but on the contrary help forward the efforts and the cause (however unpopular) of those who are in the "narrow way that leadeth to everlasting life." With regard to the "honest" and "straightforward," W. B. ought to know very well that everybody's views are "honest" and "straightforward" in his own individual estimation, no matter how crooked, warped and twisted; no matter how dark, ill defined and indefinite they may be. Putting Dr. Anthon to one

side for a moment, and assuming that "Conversion is from Convertere, to turn," or to use W. B.'s other words, is "a mental, a spiritual, an actual turning from imperfection towards perfection," still he ought to know that even then, it does not by any means follow, that every turning even though it be "a mental, a spiritual, an actual turning," is of necessity a Conversion. It does in fact no more follow than that because walking is good exercise for the human body, therefore all good exercise is walking.

The number of human beings now on the face of the earth, who have arrived at years of discretion, amounts very likely to more than 600,000,000; and though it is perfectly true, that in all probability not less than nine-tenths of these stand in great need of the Conversion set forth in the New Testament; it does not by any means follow that any very large portion of the remaining one-tenth ever were converted at all, or ever will be, or will ever need to be; though it is alas! quite true that the great majority of these need some very important spiritual remedy and spiritual change for the better other than Conversion.

Neither W. B. nor anybody else can point out a single instance of a Conversion recorded or even so much as alluded to in the New Testament, and then demonstrate by any process of logical reasoning. First. That what he so points out is Conversion, that is to say such Conversion as our blessed Lord alluded to in St. Matt. xviii. 3, where he makes it a condition precedent to his disciples entering "into the kingdom of heaven," or in other words entering into His church on earth. And Second y. That such Conversion took place apart from or without any abandonment of any religious system more or less defective or erroneous. I contend that this cannot be demonstrated at all; and that as a matter of positive fact, no New Testament Conversion ever did take place without such abandonment happening, as an absolutely necessary part or consequence of it.

Those who accept this view of the matter and reflect for a few moments, will be able to, make at least some little estimate of a real converts feelings as such. And if perchance a man has been such a convert himself, he will in days gone by, have realized to some extent, the secret misgivings and uncertainty, as to "what is truth;" the doubts and fears, the turmoil of contending feelings, which frail man can seldom, if ever escape in abandoning that which forms no small part of his early education, strengthened by early long cherished association; which not unfrequently involves the loss of the friendship of dearest relatives; yea, in not a few instances "the loss of all things" which men count dear. He will realize that even these things alone cannot fail to produce in the mind of such a convert "a resolution" together with many a thought often turned over and involved. Such a one will have no difficulty at all in understanding how that Conversio (that Conversion) which brought to him the friendly and genial warmth of new relations and the chilly coldness of those who were formerly his friends: which brought to his view the light of truth which he perchance so earnestly sought; and the amazing darkness of error left behind; which brought him nearer to one who is "the Sun of Righteousness," and who is "the true Light, which lighteth every man that cometh into the world." I say such a convert will have little difficulty in understanding how the word Conversio (Conversion) should convey to the human mind the idea of "the periodical return of the seasons effected by the revolution of the heavenly bodies; will have little difficulty in understanding it in this sense, when remembering that by its means he was drawn from a false or erroneous system of religion, that he might in due time become a member of "the holy Church throughout all the world," where "the periodical return" of her various holy "seasons" has ever been a great law by which she has to this hour conserved and maintained "the faith which was once delivered to the saints;" has ever been a grand ruling principle to guide her in her heavenward pathway, and by which she would give "Glory to the Father, and to the Son, and to the Holy Ghost; As it was in the beginning, is now, and ever shall be, world without end. Such a convert will have little difficulty in understanding Conversio (Conversion) in yet another of its meanings, namely, as "A transition from one style to another."

LAYMAN.

It is not, perhaps, commonly known to mothers that the perfection of the permanent teeth depends in large degree upon the healthy condition of the "milk teeth." These should be cared for as scrupulously as the permanent teeth. When decayed in the least way they should be filled (with temporary filling), they should be kept clean, and retained as long as nature will give them a firm hold. Premature removal of a first tooth is almost sure to impair its successor and sometimes destroys it altogether. This is worth knowing, if teeth are of any use.

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Family Reading.

IGNORANCE IN AFRICA.

One of the latest arrivals at the Infant Boys' School belonging to the S. P. G., at Zanzibar, is a baby boy of one year old.

He is not an orphan. His parents love their child, and yet the only way to preserve the little creature from a cruel death has been to receive it into this Christian school.

How has this tiny babe transgressed the law of the land, or rather fallen under the ban of native superstition?

You who believe in a Christian country will hardly believe the reason given for requiring its death.

It cut its upper teeth before its lower ones; and as this was sure to bring evil on the village, it must die!

The father, however, was under Christian teaching, and he refused to let the babe suffer. But as months went by, and two chiefs died in the neighbourhood, besides other people, the tribe grew clamorous for the death of the poor babe. It 'exercised a baleful influence' on the neighbourhood, it was declared. Do what the parents might to guard it, one day it would be missing, and its little dead body possibly found in the jungle.

The only way to save it would be to give it to the white Christians. So that was done, and the innocent little criminal was at once sent to the coast, and shipped for Zanzibar, as the only way of saving its life.

The Infant Boys' School, at Zanzibar, where it was received, is intended for released slave children, but such a case as this could not be refused.

Oh that more white teachers could go out to the dark continent, to help to break down the fence of grievous superstition which surrounds the wretched African?

Could anything be more savage or ignorant than this senseless condemnation of a helpless babe?

A TOUCHING INCIDENT.

There are often wells of thought and feeling in childhood, of whose depths parents little dream. We are so accustomed to think of our children's tastes, desires and will as being reflections of our own that we too often forget to study their natures, recognize their individuality and treat them as sentient beings. With such reflection I listened to the relation of the following touching incident:

A little girl of this city, about ten years of age, was visiting her aunt in the country. They were discussing a certain book, and the aunt remarked: "Your birthday is near; perhaps your mamma will buy it for you for a birthday present."

A tinge of sadness rested on the sweet young face as she quickly answered:

"She could give me something else I would rather have, something I would rather have than anything else in the world!"

"Well, I am sure," said her aunt, "your mamma will get it for you, if it does not cost too much."

"It will not cost money," replied the child, "it will not cost anything."

But she could not then be persuaded to tell what it was. After a long time the shrinking little spirit said:

"Auntie, I will tell you part; it is something she gave me before little brother came. It is just now to do something for that one day; now don't you know."

The discerning auntie drew the little one to her and asked:

"Is it that mamma should not scold you on your birthday?"

A trembling "Yes," and long the dear head rested on the bosom of that loving, patient aunt.

When I heard this little incident related by that aunt herself, my heart wept, and I quickly asked myself, "Am I not that mother? Have not the cares of a growing family caused me to be often

less patient with my first born, my darling Edith? Have not I, in the multiplicity of duties, been unresponsive to the heart longing for a mother's tender caress and loving recognition of little services rendered?"

O may the reading of these little paragraphs do other mothers good as the writing of them has done me good. That mother is a precious woman. I know she loves her little daughter as tenderly as I do mine. She just didn't think how each impatient word was wearing a sore in that sensitive little heart. She didn't think she was robbing her child's future of the sweet memories of a beautiful childhood. She didn't think how she was cramping the powers of a lovely spirit that needed a continual sunshine for their development. Mothers, pause and reflect.—*Herald and Press.*

BRIEF NOTES.

Something will always be wanting to a Church service in which every worshipper does not join reverently and heartily in praising and blessing God. Cast off, my friends, all false reserve. Do not fear to make the holy walls ring out with the sounds of your gladness. Dare to sing forth the praises of your God. Let there be heard one grand accord of old men and children—of young men and maidens—one great swelling Alleluia and Hosanna, rising up before the throne of our God, with the songs of cherubim and seraphim, and of all the company of heaven. Do not let anyone defraud you of this, your honor; every voice is sweet in the ears of God and of the angels that is the outpouring of a full and grateful heart.

"Let not thankless silence seal your lips;
 Waken into sound divine
 The very pavement of His Shrine.
 Till we, like heaven's star-sprinkled floor,
 Faintly give back what we adore.
 Child-like though the voices be,
 And untunable the parts,
 He will own the minstrelsy,
 If it flows from child-like hearts."

"Go ye into all the world and preach the Gospel to every creature." No wonder Christ's ends have been defeated, considering the cowardice of many who have followed His banner. Where are the men doing for God what men will do for the Sultan of Turkey, or the chief of almost any savage tribe in the backwoods of America, or the distant islands of the Pacific? Where are the men who will lay their lives, and their abilities, and their fortune, at the feet of Jesus, and say: Here we are, with all we have; use us for Thy glory!"

In Japan a new magazine has lately come out, called the "Two-Religion Magazine." The two religions are those of the country—Buddhism and Shentoism—both teaching the worship of false gods. The design of the magazine is to enable the two to join together to put down Christianity.

This new religion, it says, is increasing rapidly in the land; and it entreats the Japanese—Buddhists and Shentoists—to lay aside all quarrels of their own, and fight the Christian faith.

A great meeting of their priests has been held, presided over by a native prince, to consider the matter. They are terrified at the success of the "amen-amen," as they call the Christians.

One man writes in the magazine that it would be better for Government not to join itself to any religion, not even to Buddhism or Shentoism; on which a priest remarks: "Government and religion are like two wheels of a cart, or the two wings of a bird—one is of no use without the other."

All this talk on the subject is good; it will bring it into notice. The lamp is being set on a stand, not under the bushel, and this opposing magazine is pointing it out to people who might not have already noticed it.

In those wild, mountainous regions of Austria known as the Tyrol, religion and common life are still associated in a way that we, in the busy world below, have almost forgotten. Thus, many of the houses bear inscriptions on their front, or show some religious emblem. One prays for "a blessing on this house and family;" another bears a petition for preservation in the great storms which

resound so often from hill to hill; while a stable door carries a prayer on its lintel for "our dear cattle that they may be kept from harm."

At the first sign of a thunder storm, the sexton's duty is to ring the church bell—the "weather peal," as it is called—which serves two purposes, it is a notice both to call in the cattle, and to put up a prayer to the Almighty during the tempest.

For three nights running, the storm bells were ringing during one week of last year, in the valley of the Piester Thal, each clang bringing peasants to their knees.

Surely this simple recognition of God in our busy, daily life is good; it must raise our souls somewhat. These simple people may well teach us this lesson.

We, who have lived all our lives with the Gospel light always shining on our path, can hardly imagine the effect it produces when suddenly displayed in some heathen land.

It shames our coldness—our carelessness in religion, to read the account given by a missionary, of his and a fellow-labourer's visit to a remote hill district in India.

"Whole villages," he says, "gather to hear one preach. . . . The other night I was a little behind Lateward as we left a very romantic village among the hills. The patel, or village mayor's son, who had been listening to Lateward's teaching in the village square, was with him, showing us the way. It was a bright moonlight night, and I saw him suddenly stop, and heard him ask Lateward, 'Where is God?' May I not speak to Him? May I not do so now?' and then he pulled off his shoes (a sign of respect in that country) and put his hands together, and asked Lateward to tell him what he might say. One sees hundreds of men thus ready to be taught. If thousands of teachers could be sent out to this country they would find work ready to their hands."

That God may bless you, and help forward the good work which you are engaged in for His glory, and the good of His people, is the sincere prayer of your faithful brother in Christ.

A. S. WINSOR.

COMFORTING NEWS.—What a comfort and how very convenient to be able to have a Closet indoors, it being neither offensive nor unhealthy, 'Heap's Patent' Dry Earth or Ashes Closets are perfectly inodorous. The commodes with urine separators, can be kept in a bedroom, and are invaluable in any house during the winter season, or in case of sickness; they are a well finished piece of furniture. Factory, Owen Sound Ont.

Childrens' Department

SELF-CULTURE.

Make the best of yourself. Watch, and plant, and sow. Cultivate! Cultivate! Falter not, faint not! Press onward! Persevere! Perhaps you cannot bear such lordly fruit, nor yet such rare, rich flowers as others; but what of that? Bear the best you can. 'Tis all God asks.

Your flowers may only be the daisies and buttercups of life—the little words and smiles and handshakes and helpful looks; but we love these flowers full well. We may stop to look at a tulip's gorgeous colors, and admire the creamy whiteness of a noble arum lily; but it is to the little flowers we turn with tenderest thought. We watch for snowdrops with longing eyes, and scent the fragrance of the violet with a keen delight. So let your life grow, sweet-scented with all pleasant thought and gentle words and kindly deeds.—*Selected.*

"I AM SURE."

"I am sure somebody has been out this morning," said little Redward the other day, "because I see some footprints."

Redward was a little boy about six years old. The first snowstorm of this winter had begun the night before, after he had gone to bed, and now

he stood looking out of the window in his mother's room. It was not long since last winter, that it seemed quite new and strange to him to see everything covered with white—the garden, the trees, the fences all of the same colour. There stood old "Leo," looking more like a white bear than like a real good-natured dog as he was; but he took good care to shake all the snow off his grey overcoat, before turning in to his comfortable corner under the seat by the front door.

"I am sure somebody has been out," said Redward.

"Why?" asked his mother.

"Oh, because I am," said Redward, again; "I see their footprints."

"Couldn't the footprints have come of themselves?" said his mother. "I want to talk to you a little about them."

"Why no," said Redward, laughing, and half thinking to himself that his mother did not ask very wise questions; "and besides, mother, there are the tracks of a waggon."

"But," said his mother, "couldn't the tracks have come of themselves?"

"No, mother," said the little boy, "I do not think anybody could have made them without a waggon. I am sure some one has been out."

"You are right, dear boy," said his mother. "You are right to be sure about it. It is right to feel sure about some things, and I want to have you think now about some great and very important things about which we may be sure. We may be sure that there is a God. We see the sun, the moon, and the world we live on. We see ourselves and all the animals and things around us, and we are as sure that they could not have come of themselves as we are that those footprints in the new snow could not have come of themselves. Somebody must have made them. No one could have made us and everything around us but God."

"We may be sure that the Bible is true. Wicked men would not have written such a good book, if they could. Good men would not tell a lie, and say it was God's Holy Word when it was not. The Bible says of itself, that the testimony of the Lord is sure. Testimony means here what God says in the Bible."

"The Bible tells us, 'Be sure your sin will find you out,' that means that God knows all the wrong things we do, and will punish us for them, unless we are sorry for them, and ask to be forgiven for Jesus' sake, who died for us on the cross."

"We may be sure that Jesus Christ is able to forgive our sins and take us to heaven, because He is the Son of God. When He lived on the earth, He did a great many wonderful things, such as no one but God could do. He made the deaf people hear, and the blind see. He made the sick well all at once, and even brought the dead to life again. So we have reason to say, as Peter, one of His disciples, did, 'We believe and are sure that Thou art the Christ the Son of the living God.'

"The older you grow, the happier it will make you to know that you may be sure of these things; there is a God; the Bible is true; Jesus Christ is able to save."

A RHYME OF THE YEAR.

January! January!
Though cold, you have no law,
You make us freeze
Just when you please,
And then you go and thaw.

February! February!
I think it's very queer
That on the way
You lose a day,
And find it in Leap Year.

Oh, windy March! you are too loud,
You do make such a noise,
You frisk about,
Now in, now out,—
It's worse than girls and boys.

Cry-baby April come along,
You never can tell whether
She's going to smile
Or cry a while—
She has such funny weather.

Then little May comes tripping in,
Uncertain as her name is;
We May have snow,
The wind May blow,
Or May be lots of daisies.

BESSIE'S GIFT.

"Home so early!" said Mrs. Redfern one bright morning in early spring, as her little daughter opened the cottage door and entered the clean, comfortable kitchen.

"Yes, mother dear," replied the child, seating herself in the rocking-chair; "we have a whole holiday. Mrs. Marsh has just heard the result of our last examination, and she is so pleased with it that she has given us a whole holiday; isn't that good news mother?"

"Very good news, Bessie," replied Mrs. Redfern, smiling lovingly at the bright happy face. "What are you going to do love?"

"Ah, that is just the question. I want, if you don't mind, mother, to go to Fernbank wood, and get some primroses for you."

"Isn't it far for you to walk dear?"

"Oh no, mother; only say I may go, and I will go at once, and—" Here Bessie paused as she caught sight of a large basketful of clean linen which her mother had placed under the table.

"You might stay and help mother fold and mangle those clothes," whispered a little voice to Bessie.

"But I don't want to," said Bessie; "it isn't often that I have the time to go to Fernbank wood, and—"

"What is the matter, Bessie?" asked Mrs. Redfern suddenly, all unconscious of the struggle that was taking place in her child's heart.

"Nothing now, mother dear," replied Bessie, cheerfully. "I have just remembered something—remembered how hard you work and how little I can help you, because I am away at school all day, and have lessons to learn at night; but I can help you a little to day mother, and you will let me do so, will you not? That will be better than going to Fernbank wood."

"Perhaps we might manage both," said Mrs. Redfern. "If you help me this morning, we will have an early dinner, and then you can go to the wood; and if Willie is home early this afternoon (he has gone to town with the carrier), I will send him to meet you."

"Oh, that would be splendid," said Bessie.

"Willie would enjoy the walk. Now, mother, I am going to show you what a little woman I am for work; we shall soon have all these clothes folded and mangled."

With a hearty good will Bessie worked away and soon finished her self-appointed task. Then, after an early dinner, she ran merrily off to the pretty wood of which she had spoken. She had not far to search for the primroses; they grew in great abundance on the mossy banks on either side of the wood, and under the tall trees, still leafless and bare.

"I'm just as happy again as I should have been if I had hurried away this morning without helping mother," said Bessie to herself as she ran here and there picking the fair spring flowers. "Why there is Willie," she added, as she caught sight of her brother coming towards her.

"You did not expect me so soon, I suppose," said Willie; "old John the carrier had very little to do to-day, so we got back early. Oh, Bessie, those are fine primroses!"

"Are they not?" said Bessie; come and help me gather some more, Willie, and then I shall be able to take a large bunch home to mother!"

Very readily Willie gave his assistance; then, when the short, bright afternoon was nearly over, he suggested they should hasten home in case their mother should feel anxious about them.

"Yes, we will go now," said Bessie; "we have gathered a lovely bunch, have we not, Willie?"

"Yes" replied Willie, as they started homewards; then he added—"Oh, Bessie, how Lottie Winfield would like those primroses; she has been ill for several weeks, you know and will not be able to go out and gather any of the spring flowers

herself. Don't you think you could spare some of these primroses for her?"

"No," replied Bessie, "I want these for mother. I'm very sorry for Lottie, only of course I love mother best and I must give these to her."

"Just as you please," said Willie; "we will try to come again soon, and gather some for Lottie."

"Your mother would be pleased for poor little Lottie to have the primroses," whispered the same little voice that had spoken to Bessie that morning.

"But I shouldn't be pleased," said Bessie; "I want mother to have them."

"Even Christ please not Himself," whispered the little voice again; "you remember you heard that on Sunday at the Sunday-School."

"Yes, I remember now," said Bessie, then she added aloud—"Willie, you are quite right; mother would like Lottie to have the primroses, I am sure, and we will leave them at her house as we go home. We will just save a few of the primroses for mother."

"Only these for you mother dear, said Bessie, as she gave a small handful of flowers to her mother, as they entered the cottage an hour later; "we gathered a splendid bunch, but we left it at Mrs. Winfield's for Lottie."

"That was right, darling," said Mrs. Redfern; "your gift would be a very welcome one to Lottie, and these primroses are quite sufficient for me. What do you say love? you wanted them all for me. But something seemed to tell you it was kinder to give them to Lottie? That was the voice of conscience speaking, Bessie—telling you what was right. Always be guided by that voice, Bessie; never refuse to listen to it; and remember always as you did to-day, that 'even Christ pleased not Himself'."

THE CHILD'S PRAYER.

Into her chamber went
A little girl one day,
And by a chair she knelt,
And thus began to pray:
"Jesus, my eyes I close,
Thy form I cannot see;
I pray Thee, speak to me."

A still small voice she heard within her soul—
"What is it child? I hear thee; tell the whole."

"I pray Thee, Lord," she said,
"That Thou wilt condescend
To tarry in my heart
And ever be my friend.
The path of life is dark,
I would not go astray;
O let me have thy hand
To lead me in Thy way."

"Fear not; I will not leave thee, child, alone."
She thought she felt a soft hand press her own.

"They tell me, Lord, that all
The living pass away;
The aged soon must die,
And even children may.
O let my parents live
Till I a woman grow;
For if they die, what can
A little orphan do?"

"Fear not, my child; whatever ill may come,
I'll not forsake thee till I bring thee home."

Her little prayer was said,
And from her chamber now
She passed forth with the light
Of heaven upon her brow.
"Mother, I've seen the Lord,
His hand in mine I've felt,
And O, I heard Him say,
As by my chair I knelt:

"Fear not, my child; whatever ill may come
I'll not forsake thee till I bring thee home."

One of the saddest things about human nature is that a man may guide others in the path of life without walking in it himself, that he may be a pilot and yet a castaway.

SAVING MONEY.

"Nina Gordon, how much money have you saved for Lent, this week?"

"Not much, Ella. I could not earn it, because mamma cannot afford to pay me very much; but I saved all I could—five cents."

"Oh my! what a little bit! Why I have saved twenty-five cents!"

Ella looked as if she had done a very good thing, and expected to be praised. But I think that God looked into little Nina's heart, and accepted her five cents as the best offering. It was all she could do; and it was done modestly and cheerfully. Do you think it made any difference, when Ella opened her pretty little purse, and held it so all the girls could see? Oh, no? God does not care for such things.

WHICH COMMANDMENT.

What do you think has caused the trouble of the two little girls in the picture?

Why they have disobeyed the two best friends they have:—God and their mother!

"Never open the bureau drawers, my children, when mamma is not in the room." That was what the little girls' mother had often told them.

But one day, Fanny and Jessie were dressing their dolls, while mamma was away at Aunt Emma's.

"I do want that piece of pink silk which mamma promised to give me? Don't you know Jess?"

"Yes."

"I am going to make dolly a lovely spring dress out of it."

"Just like this one which cousin Lu made for my doll? that will be so nice? to have our dolls with the same kind of dresses?"

"It is in mamma's bureau; I saw it yesterday, when she opened the drawer."

"Well, you know, we musn't go into mamma's bureau, when she isn't here to ask."

"It's too bad! If I only had it, I could cut it out by aunty's pattern, and surprise every one!"

"Then, 'Oh dear! and 'what a pity!'—the two girls kept repeating. But that did not help any. And so a naughty thought came into Fanny's heart. Satan sent it there. He is always ready to put temptation in children's way.

And I am sorry to say that this little girl did just the naughty thing which the evil thought told her.

She went to the bureau and pulled the drawer open a very little way. And through the crack she saw the pretty piece of pink silk.

"Oh Jess! I mean to take it? I guess mamma won't care."

Jessie went to peep in, too. She was not so tall as her sister; and she stood on her tiptoes, and held on the edge of the drawer. Then Fanny pulled it out a little more, without thinking,—because

she was so eager to get the silk. The drawer came all the way out suddenly, and little Jessie was thrown to the floor, and the drawer fell upon her!

Poor Fanny was very much frightened. She stood screaming, hardly knowing what to do, when the door opened, and mamma came in.

She lifted the drawer and took Jessie in her arms. Both little girls were crying.

Mamma bathed Jessie's head, and found out that she was not very badly hurt. Then she sat down with the children and told them how they had broken one of God's Commandments. "Which one is it Fanny?"

"The Fifth," answered Fanny, feeling very much ashamed.

Then mamma asked each little girl to repeat—"Honor thy father and thy mother,—and she told them how the Evil Spirit is always trying to make boys and girls disobey God's Commands; and whenever you feel the temptation coming, you must say a little prayer in your heart, to God, and He will help you to do right.

In a pianoforte for private home use, the very first and chief requisite is refinement and purity of tone. For use in a concert or other large room this is not so important, as the roughness of tone is not so perceptible. The new Upright Pianos of the Mason & Hamlin Organ Company have this for their prominent attraction, that their tones are pure and free from all noise without pitch. In part, this comes from their new method of fastening the strings by metal fastenings instead of by mere pins driven in at wood.—*Boston Traveller.*

WINTER VISITORS FROM THE COUNTRY.

The result of the "Small Birds Preservation Act" is now felt all over the country. This is to the lover of bird life subject for congratulation. Never, probably, were finches and thrushes so abundant, and there seems little or no danger at the present time of any of our pets being exterminated.

But not only in the country are these results to be noticed; for London itself is now boasting of its tits and blackbirds, finches and robins. The bulk of these birds, we doubt not, were reared in the country, and they come to town only for the winter season; but still come they do, and that quite regularly, and Londoners now have to bless an Act which when first originated was schemed only to benefit the country-side.

Let all who live in towns try to make the visit of these country cousins a very bright and happy one. Boys and girls can help to do this, by not frightening the birds, but feeding them, and reproving those who seek to harm or cage them.

\$1.00 FOR 50 CENTS. Any reader of this paper who will send 50 one-cent stamps to the AMERICAN RURAL HOME, Rochester, N. Y., before March 1st, 1885, will receive this handsome paper, postage free, until January 1st, 1886. The RURAL is a large, eight-page, forty-column, WEEKLY paper, now in its fifteenth year, and the cheapest farm journal in the world. The price is one dollar a year, in advance, but the above offer of fifty cents in postage stamps will be accepted, if sent in before March 1st, 1885. Send for sample copy, and see what a bargain is offered.

AWAY UP STAIRS.

Did you ever see a play-room in the top of the house? Phil and Chrissy have one. They have kept their toys and playthings there, ever since they were old enough to go up the stairs. So there are a good many by this time.

It is a rainy Saturday; and Phil is mending his boat. He can hammer as much as he please up there, for nobody can hear the noise. Chrissy has taken her doll, and is sitting there to watch him. He says he is going to put a new white sail, and a flag, on his ship.

But how can he make a sail?

Why Chrissy has made it for him! She sews some every day; and yesterday, mamma showed her how to hem the white sail, for her brother. Phil was very much pleased, when she took it to him. He told her she was "a jolly girl." Phil loves his sister; and he is never ashamed to be kind and polite to her, when his boy friends are with him. I think they will have a pleasant time, up there, among their playthings.

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