

Dominion Churchman.

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TORONTO, THURSDAY, FEBRUARY 27, 1879.

[No. 9.]

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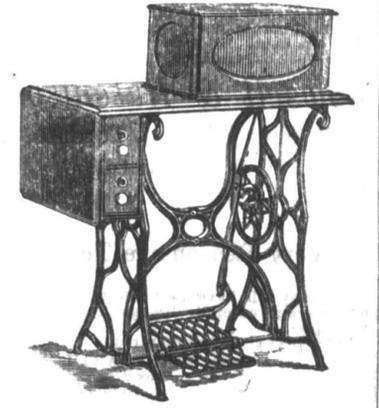
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The conductor of the

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THE WEEK.

THE Italian Government has prohibited the importation of American swine, or any preparation of their flesh, as a precaution against trichinosis. It is remarkable that the disease was first heard of among their neighbors, and is now chiefly found among Germans who eat their pork raw or not sufficiently cooked.

The Powers have decided to refer the Dobrudja boundary question to the ambassadors at Constantinople. The Austrian Government has insisted that the decision of the majority must be final, to which Russia has agreed.

The French Government's amnesty Bill was adopted by the Chamber of Deputies by 340 to 99. The Bonapartists voted with the majority. The amendments looking towards plenary or less partial amnesty, were defeated.

A Constantinople despatch says the Greek Archbishop of Adrianople has been beaten to death by some Bulgarians. The Greeks in Constantinople are indignant, and 3,000 of them have requested of the Patriarch permission to attend the funeral.

News has been received that Hayti has been invaded at two points, north and south of Port Au Prince, by expeditions from St. Thomas and Jamaica. The revolution, headed by General Morancy Benjamin, is rapidly increasing in strength. The Government troops, collected under President Canal, fought with the insurgents near San Miguel. The insurgents lost many killed and the Government 35. The Government forces are waiting reinforcements to renew the attack.

The river Loire has suddenly risen nearly five yards. At Nantes a number of dwelling houses and warehouses have been submerged. The rivers Vistula, Ebro and Adour have also overflowed.

A Washington despatch says the Minister to Brazil reports that want and distress are suffered by persons from the United States seeking employment in Brazil unsuccessfully. Unless a young man has a written contract for a situation, he should not leave home expecting to obtain employment in Brazil.

The Russian papers continue to report epidemics, especially diphtheria, of which they say 700 persons died in the village of Vakoff, and 6,528 in the districts of Mirgorod and Pollava in the last three years. There has been a death, from the Siberian plague, in the hospital at St. Petersburg.

Information from Maritzburg states that the total loss in the attack on Colonel Glyn's camp on the 22nd January is now estimated at only 250 or 300 whites. Colonel Wood's column has been victorious in all its encounters with the enemy. Lord Chelmsford intends making an effort to join Colonel Pearson. Reinforcements of British troops have arrived at Helpmakaar. Cetewayo is reported to be discouraged, the fearful havoc among his finest troops having counteracted the effort of their victory. Every confidence is now felt by the public in the prompt reparation of the recent disaster.

A despatch from Pietermaritzburg says:—The native contingent has been forcibly disarmed and disbanded. Col. Pearson, with 1,200 British troops, is entrenched at Ekowe, 30 miles within the enemy's country. His communication has been interrupted some days. The bush surrounding the post is invested with Zulus, but Pearson has two months' provisions.

The steamship *City of Paris*, having on board the 21st Regiment, left Queenstown on the 23rd for Natal.

A private letter from St. Petersburg, dated January 27th, says the epidemic is most fearful. The disease has spread in the southern provinces at a rapid rate. Thousands upon thousands have died within the last five days. Victims live only about two hours, and turn black as a negro. All the physicians died within twenty-four hours after their arrival. The corpses are all buried; also houses in which people die. It is much worse than the yellow fever was in the South last summer. It was brought by a Tartar soldier a month ago, who on leaving Turkish Territory pulled off from a dead Turk on the battlefield a handsome silk shawl, which he tied around his body. On arriving in his native town he presented the shawl to his sweetheart. She tied it around her body, and danced about for joy in a room in which were twenty-five people. In two hours she died, and in five hours the whole twenty-five died. In three days the inhabitants of the whole town, numbering 1,100 people, died, with the exception of 43 persons, who had fled before the pest commenced spreading. Whole towns are laid waste. Within the last few days the Government has placed a cordon of soldiers around the infected Provinces, and any who attempt to break through are shot dead. The Government does not allow news to get out. The worst of all is that nobody can get out of the Empire, as the Austrian and German Governments have placed a double cordon of soldiers along all the frontiers. All persons from Russia by railroad are stopped at the frontier, and detained twenty days in quarantine, their baggage and clothing disinfected, and if they prove sound they are permitted to cross. During the twenty days' quarantine people are housed in large sheds and barns, without any accommodation.

The *Herald's* Tashkend special says:—The Russian military surgeon in attendance on Shere Ali writes from Tashkourgan, Feb. 13th, "The Ameer's life is despaired of, gangrene having attacked his whole left side." Therefore it is considered probable that he is already dead.

The confidential negotiations between the Eng-

lish, French and Egyptian Governments resulted in an agreement to leave the direction of affairs in the hands of the Khedive as President of the Council, with Mr. Rivers Wilson as Minister of Finance and M. de Blavuiere as Minister of Public Works. A French despatch boat has been ordered to Egypt. An English vessel is also going there to demonstrate the accord of Great Britain and France, who will certainly insist that the Khedive shall not, by relapsing into extravagance, become the cause of uneasiness to European Powers.

In the Oshawa case, in the Court of Chancery—Johnson vs. Glen—the closing arguments were gone through on Monday, after which Vice-Chancellor Proudfoot said he would endeavor to give judgment on Wednesday, the 5th of March.

Lord Dufferin has gone to St. Petersburg to assume the duties of British Ambassador, on the retirement of Lord Loftus. Previous to his departure he was entertained at a banquet in the Reform Club, on which occasion Earl Granville presided, supported by the Marquis of Hartington.

A revolution has broken out in the State of Antioquia, which so far has been successful. Advances from Panama state that 8,000 men from Antioquia have invaded the Canca, and the President of Canca has appealed to the neighboring States for men and arms.

In the United States, the Anti-Chinese Bill is likely to fall through. The President is expected to veto the Bill, or to "pocket" it, and thus defeat it for the present. There are only a few days left of the session, so that there would not thus be time for Congress to pass it over his veto.

A railway train and station have been attacked by the Cheyennes—supposed to be Little Wolfe's band. One man was killed and four horses taken off. The Sioux country is swarming with small war parties from Red Cloud's and Spotted Tail's camps, and from the Cheyenne River and Standing Rock agencies. Great uneasiness prevails over the Dakota Territory.

THE FIRST SUNDAY IN LENT.

THE devotional character of the services for the Sundays in Lent is carefully assimilated to the requirements of the season, although Sundays are never to be observed as fast days. The collect for Ash Wednesday being used throughout the season also serves to impress its character more or less upon every service. The Church brings before us to-day one of the most remarkable occurrences in the earthly pilgrimage of our Blessed Lord, where He extended His sympathy with the lot of humanity by undergoing temptation in various ways, from the great enemy of God and man. The first words of the epistle also point to the efficacious power of that temptation for the rescue of all that are tempted, from the power of the tempter. The Lord who was the originator of a new spiritual nature which was to take the place of that lost in Adam, went through a trial somewhat similar to that of our first progenitor, and that he might have, in His human nature, a perfect sympathy with the members of His Church who are open to assaults from the

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Author of evil, as well as that we might have confidence in His feeling for us, "He was tempted like as we are." The three forms which the temptation took furnish so many examples of its representative character. The advice given by the tempter, "Command that these stones be made bread," was similar in character to that temptation of the senses which was laid before Adam and Eve, when they were invited to eat of the tree whose fruit had been forbidden by Almighty God. All other forms and modes of temptation are represented by this chief, sensuous one. But on the occasion referred to in the Gospel narrative, He who could feed five thousand by a miracle after one day's fasting, will not work a miracle to relieve His hunger after fasting forty days and forty nights. He will not rise above the proper level of His human nature, in meeting the assaults of the enemy—because the time had not arrived for the full assertion of His true and proper Divinity. The intellectual temptation set before our first parents, "Ye shall be as gods," exactly foreshadowed that presented to Messiah, "If Thou be the Son of God, cast Thyself down." It was a temptation which could only be acceded to by an unnecessary display of Divine power—a feature which, transplanted to the breast of humanity, would be a manifestation of vanity and ambition combined with a setting at defiance the will of God. The answer given by the Saviour was, "Thou shalt not tempt the Lord thy God." The third and strongest part of the temptation is contained in the offer—"All these things will I give Thee if Thou wilt fall down and worship me." These three forms of temptation are comprehensive types of all the tempter has to offer—sensual indulgence, the seductions of vanity, and the desire to go beyond God's will in the pursuit and realization of unlawful objects.

The father of all moral evil, the chief of apostates, who was thrust out of heaven, and had ruined man, then, in deceitful form assaulted Christ. Of His designation to recover man, he appears to have had no doubt. Perhaps he thought by one desperate effort to try Him, if happily he might again defeat the conditional counsel of heaven, as it regarded the happiness of man. That the invisible spirits, even among those most pure and holy, did not entirely comprehend the mysteries of the redemption which God designed to effect for man, is evident from many passages of Holy Scripture—"Which things the angels desire to look into;" "That, now unto the principalities and powers in heavenly places, might be known by the Church, the manifold wisdom of God." But that man was to be redeemed and that it was for this purpose Messiah was born into the world, they clearly understood. Of this knowledge, it is probable, the tempter in some degree partook. He observed the prophecies and could quote them at pleasure. He had seen the moment of Christ's birth, and had heard the acknowledgment of Him by angels, by sages, and by ordinary men. He must therefore have had some conception of the office and mission of Christ, if nevertheless he was ignorant of His whole character: finding Him hungry in the wilderness, his suspicions of His high dignity as the Son of God might waver. He madly thought to prove Him, and the moment was favorable. Could he draw Him into sin, he would triumph over the Being Who was intended to bruise his head, and would complete the mischievous work he had begun in the garden.

Among the multitude of lessons to be learned from the temptation, one of the most valuable to us is that of the great malignity of the temper,

which should keep us ever watchful against his insidious wiles. It should also alarm us to contemplate the depth of depravity to which a nature, become sinful and left to itself, may sink.

THE SPREAD OF ROMANISM.

A GREAT deal has been said, and a great deal has been written as to the actual fact of the increase of Romanism in the Mother Country. The ecclesiastical authorities of the Church of Rome are in the habit of boasting of their great increase of converts, and very particularly are they noted for attending the sick beds of the dying who do not belong to their communion. Sometimes, perhaps frequently, at the instigation of the "Sisters" employed for the purpose of ministering to the temporal wants of the needy, they come in almost at the last gasp, administer the last rites of their Church, and then blazon forth the conquests they have made. In this flourish of trumpets they have been largely aided by the so-called evangelical section of our Church, who, desirous of getting up a periodical scare upon the subject, stigmatize every man as "going over to Rome," who cannot pronounce the *Shibboleth* of their party. Facts however—and facts are said to be sometimes at least rather stubborn things—facts go to show that in England during the last half century a much larger number of persons have come out from the Roman system than there have been of those who have gone over to it.

But the reason which has induced us to make these remarks is another fact which is just made known in the following significant paragraph which we quote from *Hand and Heart*:

"The famous *Alma Mater* of the Roman Catholic community in England, the 'Catholic University,' at Kensington, after a great flourish of trumpets, and notwithstanding its distinguished patronage, is now said to be defunct, after a short and chequered career of three years. Monsignor Capel is no longer its Rector; the projected notices for the coming term have been withdrawn; and the building is for sale. And with all the boasted successes of the Church of Rome in this country, is not this a very significant event? Next to Cardinal Manning, there is no Romish ecclesiastic in England more distinguished than is Monsignor Capel; and yet I am informed that on vacating his Rectorship, he is absolutely without office or stated employment in his communion! This collapse of a first-class institution in the papal interest has been for some time threatening, disaffection having prevailed between the professors and the Rector; and now the end has come."

Surely this needs no comment! and surely some little time will be allowed to elapse before we hear again (from the accustomed source at least) any more croaking or wailing on the spread of the Romish system in England!

An instance has just occurred in Guelph which shows the unscrupulous way in which the authorities of the Roman Church estimate the progress they would have us believe they are making. And we would remark by the way that the case exhibits no new features with which any one who has had any experience in such matters is not perfectly familiar. A very lengthened correspondence has taken place upon the subject between the Rector of Guelph and the Romish priest. From this we gather that a girl, a member of St. George's Church being sick in the Hospital, had sent for Canon Dixon, the only clergyman in the town, and he being out of the way at the time,

the girl died before his arrival. She was buried in St. George's Cemetery. A couple of days afterwards the corpse was removed to the Roman Catholic Cemetery. Hence the correspondence, for which we have not room in our paper. From what we know of the ordinary nature of such proceedings, the probability is that the Roman Priest was summoned to the bedside of the dying child, in the absence of any one else; the form of conversion gone through, and the last rites of the Church administered, so that the corpse was afterwards claimed by the Roman Communion.

THE CHINESE QUESTION.

THIS bids fair to be brought into greater prominence than the Negro question ever was. In the United States it has for some time occupied much of the public attention and has been the occasion of much disquietude. In British Columbia it shares with the Pacific Railway, in being a leading question of the day. A petition addressed to the House of Commons assembled in Ottawa, by an organization of working men in the City of Victoria, B.C., strongly bewails the injurious effects of competition from Chinese labor, largely prevailing in that province, and thus detrimental to the general welfare. The petitioner's request that the Legislature will pass a measure similar to that of the Queensland Act, (Australia), such as will place restrictions on the further immigration of Chinamen into the colony; and also that in the construction of the Canadian Pacific Railway the employment of Chinese labor shall be prohibited; and likewise that the Dominion Legislature will ratify the Act of the Provincial Government which places a local tax upon the Chinese in the colony of British Columbia. The petition is signed by 1,497 persons. The population of the Province, exclusive of Indians is set forth as about twenty-five thousand persons, about one-fourth of whom are Chinese. These are employed in the country as gold miners, gardeners and farm hands, fishermen, general laborers, domestic servants, laundrymen, shoemakers, tailors and pedlars. In the whole province there are only four Chinamen who own real estate, the whole value of which is not more than \$12,000. The China workingman is never married. Only a few of the more wealthy Chinese have wives. The effect of the presence of the Chinese is not only to reduce wages, but almost completely to exclude other men from obtaining employment, even at very reduced wages. For if other men offer to work for the same wages as the Chinamen, the Chinese will work for still less, till they have driven their competitors from the field, when they will again demand full wages. This they are enabled to do by their complete system of organization. The workingman of British Columbia has not to compete on fair terms with the Chinese as individuals, but has to compete with an organized body of men, six thousand strong, supported by their wealthy countrymen. That they are completely organized, and know their power, was proved some months ago, when they all quit work on the same day, because an attempt was made to carry into effect the Act passed by the Provincial Assembly imposing a tax upon them.

THE LATE REVD. NATHANIEL ALLAN COSTER, RECTOR OF RICHIBUCTO.

THIS aged and faithful servant of God has been called to his rest. He was the oldest Clergyman on the active list of those in the Diocese, having

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been ordained by the Bishop of London, in 1829. On January the 21st he completed his 81st year. On January 19th he appeared in church for the last time, taking the full service, with sermon, in the morning, and saying the prayers at evening. Until Friday, the 23th, he was seen daily about the town, engaged in his usual avocation, that of visiting the sick and infirm of his parish. After that date he was seen but by few of his most intimate friends, until—robed in surplice and stole—he was prepared for the burial

For nearly 21 years Mr. Coster has dwelt with the people of his charge in Richibucto, winning among them the name he so well deserved, viz., that of a "good man." He was a man remarkable among his fellows, for a clear insight into human nature, and was especially keen in detecting at once the weak points in an argument. A man of few words, but of a deeply reflective mind, he balanced carefully the pros and cons; and when once he made his decision, nothing could shake it. Yet none were more tender than he, none more ready to make allowances for those weaknesses and infirmities to which the flesh is heir. Fearless and undaunted, he stood up manfully for the right, battling at times alone for what he knew to be the truth, and never swerving from his purpose, unless he deemed that some good might be accomplished by so doing. He was so thoroughly conscientious in all which he essayed, that his tenacity of purpose naturally produced some opposition: yet, as even his direct opponent must admit, he was so entireley the courteous gentleman, that it was impossible to hold enmity against him, or to be long estranged from him.

How loyal and faithful a churchman he was! He loved and served his church,—in distress of mind, in anguish of heart at the wounds given her by false brethren,—oftimes in late years, in such weakness of body, that men marvelled to see how this aged servant of God accomplished his work. It has been the writer's privilege to hear him speak of these things, and to listen to his words of counsel and advice, when speaking of the things concerning the Kingdom of God. Those of his flock who had become, as some will at times, careless and lukewarm, or who had fallen into any grievous sin, will never know, until the last great day, how he besought God for them, and entreated that repentance might be given them, and their sins done away.

He was truly a "good man, and full of the Holy Ghost." Calmly and peacefully he passed to his eternal rest, without fear, and with a "conscience void of offence towards God and towards man." His last words were expressive of thankfulness for the comfort he enjoyed in commemorating his Lord's death in the broken bread and wine poured out, and commending the loved partner of the later years of his life to God's holy keeping in the right way. I am permitted to make the following extract from a sermon preached at Richibucto, by the Rev. W. B. Armstrong, Rector of Weldford, on Sunday, Feb. 9th, who was constantly with Mr. Coster during his illness. "His life was remarkable for his strong faith and unshaken confidence in God. He believed very firmly in the doctrine of an all-wise Providence ordering every man's life, and therefore his mind was always calm. His faith in the power of prayer was remarkable, and this faith was if possible more strengthened by several answers to prayer he received when on his last bed of sickness. He believed very strongly in the daily strength that is given for daily duty. Often has he officiated in this church, when the sheer sense of duty sustained him, and when many another

man would have shrunk from the work. His reliance on the sure word of God was unshaken; it pained him to hear or read of the slightest breath of doubt passed upon it. To him, "every word of God was pure."

"His life was a remarkably blameless one. Going out and in among you for so many years, we do not hear the slightest breath of reproach passed upon him, and we cannot but thank God, who has given us the witness of so pure and holy a life before our eyes. The deceased was not a man of many words, but his religion shone in his deeds and principles. It permeated and moulded all his outward life and conduct. Last, but not least, for it was the source of all his religious life, was his deep love in his Saviour. These were two hymns which were especial favorites of his, and which shew how precious the Redeemer was to him—one was the well known Hymn: "Rock of Ages, cleft for me;" and the other, "Abide with Me." Yes, the foundation of his strength, the source of his peace was the abiding with Christ through the "cloud and sunshine" of his life to its close."

BOOK NOTICE.

IN MEMORIAM: An address delivered in St. Peter's Church, Cobourg, on Thursday, February 6, 1879, at the interment of the Right Reverend A. N. Bethune, D.D., D.C.L., late Lord Bishop of Toronto. By the Rev. Canon Givins, Domestic Chaplain to the late Bishop. Also Two Sermons preached in the same Church on Sunday, 9th February, 1879, on occasion of the Bishop's death, by the Archdeacons of York and Peterborough. Published by request. Toronto: Rowse & Hutchison. Price 15 cents.

This loving memorial of our late Bishop, for whom we all entertain the warmest affection, will be most acceptable to the Churchmen of the Diocese—every one of whom, we are persuaded, will hasten to possess this well got up and very cheap pamphlet. The address of Canon Givins is particularly interesting, from the fact that the worthy Canon was intimately acquainted with details of personal history unknown to others, and which always command a large share of interest. The sermons are admirable contributions to the literature of the Diocese, and are expressed with a pathos and a force suited to the sad occasion, and will, we are sure, be repeatedly perused by those who knew our late Bishop. We have no doubt Messrs. Rowse & Hutchison will dispose of their present issue in a few days, and soon be compelled to publish a new edition.

Diocesan Intelligence.

NOVA SCOTIA.

(FROM OUR OWN CORRESPONDENT.)

BADDECK.—The missionary at this parish was the recipient of many useful presents from his appreciative parishioners at Xmas tide. The Church at Big Baddeck was neatly trimmed for the festive season, and was the recipient of a beautiful set of new communion vessels, from a lady at present residing at Baddeck. There was a "watchnight meeting" beginning at 11.15 p.m., on the last night of the old year, which was well attended, in spite of the snow storm which was raging when the hour came for going to God's house. The service consisted of Literary special hymns, special prayers, and sermon of an hour, by the missionary, in which he inculcated the duties of gratitude for the past, and amendment for the future; the proper use of all God's gifts to man, especially time.

Worn out by his extra work, the missionary was forced to take to his bed and rest his throat,

which promised long trouble, but timely remedies being administered, the voice came strong again, and on Tuesday morning, 14th inst., the missionary leaves Baddeck for the northern part of his extensive mission. On way to Englishtown one of the goosenecks of his sleigh broke; he managed to patch it up strongly enough to last until he came to a smith. Wednesday is bitterly cold with north-west wind driving the snow into heavy drifts. It is impossible to travel on the exposed road, and so the day is spent at English-town, where the magistrate is the welcome guest of the one Church of England family. On Thursday morning, after some trouble caused by lolly, the ferry is crossed. In some places the drifts almost cover the back of the horse, but it is powdery. In ploughing through a snow bank near the Smith's forge, the other gooseneck is broken. The best part of the day is spent here, getting an unhandy blacksmith to repair the sleigh at 40 cents, the work is finished, and the missionary started in company with the postman who agreed to stand by and assist him. They push on as far as possible that night. Twice both beasts have to be untacked; once after night both horses tumble down the steep side of a bank at once. An outcry is made and some people come to their assistance, the horses are extricated, the missionary being minus several buttons in his endeavors to free and lift his horse. Several times they have to leave the roads and go into the fields to avoid snowbanks. Tired out, at last they decided to make a shelter for the night—having made only fourteen miles that day. They sup upon oat cake with splendid butter and strong tea; are put into cold beds. The missionary on rising finds the weather still bitterly cold, with piercing wind, and his companion of yesterday gone, leaving word that it was too cold for the missionary to travel. In spite of this advice the horse is put to, and Smokey Cape (*Net. Enfumi*) is reached three hours before dark. The ascent is made—the ferry at South Bay, Ingonish is reached, only to find that no boat has crossed since the previous Wednesday, owing to the quantity of thin ice and lolly, which the tide constantly changed about. The missionary sends round to the few Church families, gathers a congregation in the log cabin of one, and there prayer and praise ascend to the Almighty. The horse has to be sent a mile away to procure lodgings, while the missionary spends the night upon a bed on the floor of the hospitable Newfoundland. The floor is a wholesome place to sleep upon in summer, but in winter it is a draughtful place. At daybreak, the missionary arises, anxiously looks out and sees that the morning is fine; but a belt of ice still intervenes between the two shores. Several men are got, the scow is launched, and with hatchets, oars and shovels, a clear passage is made, and the missionary and horse are ferried. The house at which the missionary stays in North Bay is far from the road; no track is broken, so the horse is put to it, and after much plunging and one unharnessing, the house is reached. On Saturday night a heavy north-east wind blows, the light snow is drifted and on Sunday morning no traces of roads are seen. Two services morning and evening are held; the children are taught, a few neighbours coming to the services. Monday is spent visiting and resting. New Haven is the missionary's destination for the following Sunday, but having promised the doctor before leaving Baddeck not to snow shoe, the journey must be made by water. On Thursday the water is smooth, a boat with four oars is manned, and Neale's Harbor is reached after three hour's rowing.

HALIFAX.—The Missionary meeting in St. Luke's S. Hall, Feb. 16th, was fairly attended.

The proceedings were opened by the Rector, who presided, with the appointed prayers—(who thereafter introduced Rev. Mr. Wainwright, the recently appointed agent to the Board of Home Missions, &c., of the Synod in this Diocese.) The Chairman referred to the work to be done in this province, and stated that while St. Luke's Parish had done its duty in past days in being the largest contributor to the funds of the D.C.S., and had this year subscribed \$1,000, it was still necessary, to do more if possible. The Chairman then called on his Lordship the Bishop, who

made an earnest and practical address on the needs of the Church, the labors of its missionaries, and the imperative necessity of churchmen everywhere doing their utmost to support and extend mission work, more especially as the revenues of the Mission Board were becoming more limited, from the withdrawal of the aid so long and generously bestowed by the S. P. G., and other Church Societies in England; and urged the duty of Churchmen here, depending on themselves, to sustain and keep open the missions throughout the diocese, and to release the Mother Societies from the burden of helping the church here, in order that their efforts to spread the Gospel among the heathen might be expanded and more successful. He commended Rev. Mr. Wainwright and his work, to the audience.

Rev. Mr. Wainwright then delivered an excellent and eloquent address on the nature, necessity and elements of the success of missionary work, and shewed that the whole spirit and success of the Gospel, from the days of the Saviour himself, depended on the faithful preaching and teaching of the Gospel throughout the world; shewing the duty of all Christians to give liberally to, and otherwise aid the special mission of the Church at home first, and among the heathen also, and related some features of his recent tour along the Western shore of the Province.

Mr. W. C. Silver followed in a very forcible speech in favor of the objects and undertakings of the Board, and on behalf of the parish, and gave a hearty welcome to the Rev. Agent.

It was announced that on Wednesday, February 12th, at the same place, Rev. Mr. Wainwright would address the children of the Sunday Schools, on the subject of his labors on the coast of Labrador, etc., and would exhibit models of the sledges, dogs, etc., used in travelling through and over those inhospitable regions, and give details of objects of interest connected with his work. Parents, and all others who feel an interest therein, are invited to be present.

MONTREAL.

(FROM OUR OWN CORRESPONDENT.)

ST. JOHNS.—The annual missionary meeting in connection with St. James' Church was held on Monday evening, the 10th inst. The rector, Rev. W. L. Mills, occupied the chair. Mr. Leo N. Davidson and Rev. J. P. Dumoulin, of Montreal, Rev. B. P. Lewis, of Christeville, and Rev. O. J. Booth, assistant of St. James Church, St. Johns, were present. Very interesting and instructive addresses were given. Mr. L. H. Davidson thoroughly dissected the Mission Fund question, as it is now before the Diocese, urging that the debt—\$6,000—should be at once wiped out. Rev. Mr. Dumoulin dwelt on the English Church, and what she is to-day doing in a most able and eloquent manner. The collection taken up amounted to \$40.

The Lord Bishop of the Diocese intends making the following visitations at the date given, and in the order named:—South Stukeley, March 1st and 2nd, morning; Waterloo, 2nd, evening; Boscobel, 3rd; North Ely, 4th, 2 o'clock p.m.; South Ely, 4th, 7 p.m.; Warden, 5th; North Sheford, 6th; Granby, 7th; Adamsville, 8th and 9th, morning; West Farnham, 9th, evening.

The Bishop's residence.—His Lordship the Bishop does not intend to move to Bishop's Court till the last week in March. His present address is 60 Windsor Street.

Meeting of the Executive Committee was held in the Synod office, on Wednesday last. His Lordship the Bishop presided. There were also present Archdeacon Lindsay, Canon Baldwin, Rev. J. Simpson, Secretary; Revs. R. Lindsay, S. Belcher, Chas. Bancroft, J. A. McLeod, P. Degruy, J. Phillip, J. P. Dumoulin, and Messrs. F. Wolferstan Thomas, Strachan Bethune, Q. C., James Hutton, Wm. Cooper, and Thos. Simpson. The minutes of the previous meeting were read and approved, after which, in the absence of the Treasurer, Mr. Brydges, the Secretary read the financial statement, which showed a balance on hand of the widow's and orphan's fund of \$4,895.

51; superannuation fund, \$1,012.29; sustentation fund, capital account of \$1,410.94, and a balance overdrawn against the mission fund account of \$7,603.97, against which is to be set down the amounts of collections from the city and country parished due 30th April, and now in process of collection. The Bishops of Madras acknowledged £53 14s 8d received from the Foreign Mission Committee of the diocese to be applied to the Evangelistic work amongst the educated natives in the city of Madras. An application from Mrs. Neve to be placed on the list of annuitants on the widows' and orphans' fund was heard and granted. It was moved by the Chancellor and seconded by Canon Baldwin that the hour of meeting of this committee be changed to the old hour of four o'clock.—Carried. Wednesday being an unsuitable day it was suggested that it be changed and that the Synod be asked to allow the change. The Bishop then closed the meeting with the benediction.

ONTARIO.

CRYSLER.—The last, of a series of entertainments was held on Wednesday evening, Feb 19, at the residence of Mr. George Johnstone. There was a very large attendance, a number of persons from the distant parts of the mission being present. The success of these entertainments is due to the energy of the Incumbent, the Rev. J. C. Serson, who on each occasion read with considerable taste, selections from the best authors.

TORONTO.

SYNOD OFFICE.—Collections, &c., received during the fortnight ending February 22nd, 1879.

MISSION FUND.—*January Collection.*—Toronto, St. Paul's, \$36.00; Scarborough, St. Jude's 96 cents, Christ Church \$2.15, St. Paul's \$1.75; Omeme, Christ Church \$1.64; Emily, St. James' 25 cents; (Galway) Kinmount 30 cents, Swamp Lake Road 35 cents; Atherley 31 cents; Cookstown 88 cents, Pinkerton's 42 cents, Braden's 36 cents, Colborne \$4.56, Brighton 70 cents; All Saints, Toronto, additional, 50 cents; West Dysart 37 cents, Guildford 79 cents, Thornhill \$2.42, Richmond Hill \$1.90; Church of the Redeemer, Toronto, \$1.00; Manvers, St. Paul's \$1.00, St. Mary's \$1.00; St. Stephen's, Vaughan, \$2.00. *Parochial Collections.*—Etobicoke \$61.00; Whitby \$96.07; Toronto, St. George's \$40.00; Atherley \$9.75, Beaverton \$10.40; York Mills, on account, \$40.00; Woodbridge, balance, \$7.50; St. Stephen's, Vaughan, \$11.25. *Missionary Meetings.*—Brampton \$8.25; Kinmount \$2.35, Rennie's Bridge \$1.40; Apsley \$1.08, Beaverton \$4.20; Minden and Stanhope \$3.10; Cookstown \$6.16; St. Anne's, Toronto, \$2.06; St. Mark's, Parkdale, \$6.25; St. Stephen's, Vaughan, \$10.20. *Special Appeal.*—Rev. J. D. Cayley, on account of subscription, \$40.00; Richard Coffee, Tecumseth, per Rev. Dr. Hodgkin, \$4.00. *Thanksgiving Collection.*—Atherley 69 cents, Beaverton \$1.66. *July Collection.*—(1877), Brighton \$1.64. *July Collection.*—(1878), Colborne \$3.47, Brighton \$1.02. Donation for a missionary, from a member of the Church, Toronto, \$50.00.

PERMANENT MISSION FUND.—*Subscriptions.*—George Martin Rae \$20.00; Samuel May \$10.00; Rev. A. J. Broughall \$20.00; T. S. Plumb \$25.00; Chief Justice Hagarty \$25.00; W. G. P. Cassels \$50.00; Mrs. James Strachan \$10.00; John R. Cartwright \$25.00; John Martland \$10.00; Rev. Professor Jones \$20.00; Major Campbell, Cobourg, \$50.00.

WIDOWS' AND ORPHANS' FUND.—*For the Widow and Orphan of a deceased Clergyman.*—Christ Church, York Township, \$20.00; Toronto, St. John's \$13.00; Lakefield \$5.62; Aurora \$8.15; Oakridges \$1.00; Lindsay \$15.00; Port Whitby, (Pickering) \$1.15; St. Philip's, Unionville, \$2.54; Cookstown \$2.25; West Dysart 37 cents; Tecumseth, Trinity Church 85 cents, St. John's 87 cents; Clarksville \$1.59, Christ Church 43 cents; Whitby \$7.18; Georgina, St. George's \$5.25; St. James' \$5.00. *Annual Subscription.*—Rev. Joseph Fletcher, \$5.00.

ALGOMA FUND.—*Day of Intercession Collection.*—Lakefield, \$4.65.

THE MISSION FUND CLEAR OF DEBT.—This desirable object bids fair to be attained, through the munificent offer which we before published. Our readers are aware, that, to use the One thousand dollars offered, the diocese has to raise three thousand, nearly one thousand of which is already promised. The debt is now just Four thousand, and it is hoped that, by the zealous and liberal co-operation of Churchmen, the whole of the present embarrassment will be speedily and effectually removed. Let all strive to have a share in the good work.

ST. THOMAS' CHURCH.—On Tuesday evening last a very pleasant social was held in the school-house adjoining this church, when a very attractive programme, consisting of songs, readings and instrumental music, was gone through. During the evening the chairman, Mr. Marcellus Crombie, on behalf of the congregation, presented the incumbent, Rev. J. H. McCollum, with a purse, as an acknowledgment of the esteem and affection with which the parishioners regard him. The proceedings were brought to a close by the singing of the National Anthem.

The Church Women's Mission Aid Society is prepared to furnish altar linen and surplices to parishes requiring them. They have now on hand some sets of linen for sick-bed services, and will supply sets for churches at short notice. The proceeds of these sales are applied to the purchase of material to supply missions unable to provide for themselves, and for clothing for distribution among the poor of outlying missions. Donations from persons who approve of the objects of this society, will be thankfully received, and will be acknowledged through the CHURCHMAN. Address: Mrs. W. T. O'Reilly, 31 Bleeker St., or to Miss Westmacott, 96 Gerrard St., East, Toronto.

NIAGARA.

(FROM OUR OWN CORRESPONDENT.)

PALMERSTON.—There is to be held in this parish, beginning Sunday, March 2nd, and ending the 12th, what is now generally known as a "Mission." Rev. H. L. Yewens, of Elora, is to be the missionary. There will be Holy Communion each day in the morning, Litany and Instruction in the afternoon, and evangelistic services, followed by an after-meeting, in the evening. In the meantime the prayers of the faithful are earnestly desired for the success of the work.

HURON.

(FROM OUR OWN CORRESPONDENT.)

The deputation appointed to visit South Oxford consisting of the Rev. G. W. Wye, Rector of Trinity Church, Port Burwell, and the Rev. C. D. Martin, assistant minister of St. Jude's Church, Brantford, held the annual missionary meeting in St. John's Church, Tilsonburg, on Tuesday, the 11th inst., as it was a rainy night, and the townspeople had been invited to spend an "evening in Spirit Land," at the Town Hall, there were only sixteen present, and the collection amounted to \$2.80). Wednesday evening the meeting at St. Charles Church, Dereham, was held under more favourable circumstances, fifty present, collection \$4.02). A very pleasant and we trust profitable meeting was held on Thursday evening in Trinity Church, Norwich, where a good choir was an agreeable addition to the services and speeches; fifty-five present, collection, \$5.14. The deputation finished their tour at St. John's Church, Otterville, on Friday evening, where again the fascinations of a "ball" in the village reduced to twenty; collection \$1.70. This was a very pleasant meeting, as Mrs. English, of Strathroy, presided at the organ, and those present were the staunch Church members who have for many years supported the Church in this station. This very interesting and important field of Church work, Norwich, Otterville and Forthfield, with three good churches in two rising villages, with the advantages of two lines of railway, is at present vacant, although able and anxious to have the services of a clergyman. The deputation offer many thanks for the generous hospitality of Mr. and Mrs. Bungay, and to Mr. E. Hutchinson

who kindly conveyed them from station to station in the mission of Norwich, &c.

PETERSVILLE—*St. George's*.—Mrs. Stewart has given towards the building fund of St. George's Church the sum of fifteen pounds sterling through W. Gower, Esq., a member of the Church. Mrs. Stewart is an English lady, and sister to the late Sir William Logan of Montreal, Que. Mr. Gower had previously done much service for the Church by obtaining subscriptions for it in England.

LONDON.—Rev. Francis L. Checkley has been appointed Head Master of the High School, succeeding Rev. Benj. Bayley, deceased. Mr. Bayley was a native of Ireland, a graduate of Trinity College, Dublin, and of Trinity College, Toronto. He had been Principal of the Helmuth Boys' College, and latterly kept a private academy. Mr. Checkley was ordained by the Lord Bishop of Huron.

INWOOD.—Rev. Mr. Rally, who has for some time been on the list of superannuated clergymen, officiated at this church last Sunday. No service has ever been held here before. It is now to be conducted fortnightly. Mr. Rally resides in St. Thomas, and though on the superannuated list, assists in the church whenever and wherever called on. His eyesight is so dim that he cannot read at all unless by clear daylight. Of him it may be said that his heart is in the work of the Church.

ALGOMA.

(FROM OUR OWN CORRESPONDENT.)

BISHOP'S VISITATION.—Thursday, Feb. 6th, the Bishop of Algoma, accompanied by the Rev. W. Crompton, met the members of the Church in St. Mary's Church Hall, Beatrice, at a friendly social. A cheering cup of tea was gratuitously provided by the females of the congregation, after which a business meeting was held. The authorities of the Church reported that they were entirely free from debt, the congregation steady and hearty, with a decided increase to the Sunday School, concluding with the hope that their Diocesan would be able to provide them with more frequent services. After expressing his gratification at the report given, his Lordship gave a most feeling and graphic statement of the position of the Diocese; so telling indeed were his words that one man came forward with tears streaming down his cheeks, offering fifty cents, saying, "Will you take this? I wish I could give more; but oh, sir, do not let our services stop, we'll all do that we can, but we must not be let go to be heathens?"

The Bishop entered freely into conversation individually with the people, and his kind heart was pained; though there was of course pleasure with the pain, at the earnestness of the people for more extended privileges, and their grief at only a hint, that even what few privileges they now enjoyed might be diminished owing to the supineness, if not worse, of those outside, who would not do anything to maintain that which had been begun in trust upon the promises made. During the meeting, the Sunday-school children sang, under the direction of their superintendent, Mr. O'Hara, and Mr. Crompton's singing class gave two or three rounds. We were also highly favored with the presence and speeches of the Revs. Messrs. Lloyd and Cole, whom we hope to see again. Mr. Crompton desired to give expression to his gratitude to all the members at Beatrice who had so cordially co-operated with him, but particularly to Mr. O'Hara, Mr. W. Astley, Mrs. Langton, Miss Astley, Miss Rawson and Miss Hollingworth, in connection with the Sunday-school. The lateness of the hour alone compelled the bringing to a conclusion this enjoyable time, by the Bishop's pronouncing the benediction.

Friday, Feb. 7th.—We drove round by Ufford, calling on the way at Mrs. Gill's, to the house of W. H. Buckerfield, Esq., J.P., that his Lordship might administer the Lord's Supper to Mrs. B., who has been discharged from the General Hospital, Toronto, as incurable from malignant tumour. We found quite a number of friends assembled round the bed of the dying woman, all of whom had come to join with her in the solemn mysteries. Mrs. B. has been one of the truest daughters of

her church, and by her consistent love to all, has won the love of all. In her, the church at Ullswater will lose a firm friend. The interview between her and her chief pastor was very affecting; his Lordship had visited her in the hospital, and now to see her, knowing that it was only to say "good bye," was almost too much for both. At the side of this sick bed our Bishop had ample evidence given him, if he needed any, how closely united are people and pastor at Ullswater. In the afternoon a Church Meeting was held in the School-room here, at which Mr. Crompton reported most favorably of the regularity, attention and zeal of his people. He was followed by Messrs. Buckerfield and Richardson, churchwardens, who reported that, they had all or nearly all the material ready for their proposed new church, with a few dollars over, and that they were only waiting for opportunity to burn the log piles before they commenced building, concluding with the (now) usual hope that a permanent parson could be put over them. And alas! as usual, the Bishop had to tell his pitiful tale, in the course of which he gratefully alluded to the sum of \$34 sent to him from Ullswater during the past year in response to an appeal from Rev. Mr. Crompton. His Lordship was cheered and delighted by this congregation promising they would raise as much again, if not more, and this promise was supplemented by Mr. Buckerfield telling him that, whatever amount the congregation contributed, he would make up the amount to \$50 per annum, for the next three years. The Bishop thanked them most heartily, and with the doxology and benediction we parted, and went on our way rejoicing.

Sunday, Feb. 9th.—We had morning and evening service in the Church of the Redeemer, at Rosseau, at the former of which the Bishop celebrated the Holy Eucharist. After evensong, a few of the members remained to converse with their Bishop, and he was pressed very hard to send them a clergyman. They have a pretty little church, well and comfortably seated; a good piece of land has been purchased and presented to the Church for a Parsonage, through B. Beeley Esq., and there is the brightest prospect for any man whose heart is stirred to take up this position of the Lord's Vineyard. An excellent lay reader plods along, and the Rev. Mr. Crompton goes as often as he can, generally once a month; but in spite of all obstacles the congregation has hung together, and would form a nucleus for a great ingathering could the full Church machinery be set in motion. Their Bishop, however, could do no more than condole with them in their grief, and give them an outline of the pecuniary position of his diocese, owing to the downright apathy of Toronto, and the stated inability of the other dioceses. However, the members told his Lordship that they felt sure they could raise \$250 a year—nay they would do so, if he would try to get them a clergyman. The conclusion came to was that if Rosseau would raise \$250 and join Ullswater with its \$50, he would see what he could do for them to help them, provided he did not injure the safety of the present liabilities.

Tuesday, Feb. 11th.—The Bishop of Algoma, accompanied by the Rev. Mr. Moseley of Parry Sound, went north towards the Nipissing, in the midst of a severe snow storm.

British and Foreign.

GREAT BRITAIN.

The present number of benefices of the Church in England is over 13,000; the number of churches is 16,000. The untitled clergy are in number 25,000, fully one-fifth of them without parishes. The yearly income of the Church is believed to be \$40,000,000. Its heads are 2 archbishops, 28 bishops, 3 suffragan bishops, 30 deans, 74 archdeacons, and 610 rural deans. The Disestablished Church in Ireland has 2 archbishops, 10 bishops, 1,238 benefices, and 2,000 clergymen. The Church in Scotland numbers 7 bishops, 212 churches, and 215 clergymen.

The late Miss Lisette Rist, who was for forty-three years organist at the Church of All Hallows, London, left a singular bequest in her will, viz.: her trustees are given a considerable sum, the income of which is to be applied "forever" to the distribution of gravel in steep and slippery London roadways—a work which

she had personally superintended and paid for during her lifetime.

A bust of Charles Kingsley has been placed in Chester Cathedral.

The Bishop of Nova Scotia (Dr. Binney), has addressed a letter to the Archbishop of Canterbury on the report of the Lambeth Conference as to Ritualism. He regrets that there was no acknowledgment of the necessity of strict conformity to the law on the part of the bishops, and he further thinks that the Ritualists may complain of being singled out as law-breakers. Nor does he consider, having regard to the diverse opinions of ecclesiastical lawyers, that Ritualists should be indiscriminately condemned for not feeling themselves bound to act on the interpretations of laws which in their conscience they did not feel bound to obey. The Bishop cannot see why the two lights originally ordered should not be allowed, and justifies the use of the mixed chalice.

A RETURN TO THE FOLD.—A correspondent writes to inform us that the Rev. F. W. Ellis, a priest of the Roman communion, was on Tuesday, 7th inst., publicly admitted "into the holy communion of the Church of England" in the cathedral church of St. Mary, Truro, by the Canons of Truro. The ceremony took place after Evensong, in the presence of the congregation, according to the form drawn up by Archbishop Wake, in 1714, and sanctioned by the Convocation of his day. Mr. Ellis read aloud a recantation of the "errors and superstitions of the present Church of Rome," and professed penitence and received absolution.

The Bishop of Lichfield has sent the following answer to the letter of the Wolverhampton and Smethwick churchwardens. As the letter really emanated from the Church Association, using the names of these churchwardens, it is really a rebuke to that Society.—"Jan. 8, 1879. Gentlemen—I have to acknowledge the receipt of your communication of the 4th inst., and can only express my regret that you should be so much dissatisfied with my decision in the matter of the presentments which you had made to me. You will not expect me to re-open a question to which I have already given so much time and thought, nor to discuss in detail your somewhat discursive letter. I will only observe that in several important particulars your representation of my decision is far from accurate; and I venture to hope that the ultimate result of the course which I have taken will disappoint your forebodings as to its effect. Your obedient servant, W. D. LICHFIELD." We are glad to hear that the Primate has expressed warmly his approval of the Bishop's decision. But the Persecution Company are endeavouring to set the Bishop at defiance.

We quote the following from the *Echo*:—"A writer in the *Rock* complains of the manner in which the funeral of the late Mr. John Howard of Bedford, was conducted. "The body," he says, "was conveyed to its last resting-place on an open bier—no hearse, no mourning coaches—but covered with a profusion of flowers. What do you say, Sir, to this advance towards Ritualism, in such a bulwark of Protestantism as the Wesleyan body?" The editor adds a pitiful "Alas! alas!" So it seems that a hideous black hearse is a mark of Orthodox Protestantism, and the very lilies of the field smell of Ritualism.

ROCHDALE.—The Bishop of Manchester preached at St. Clement's Church. In the course of his sermon he remarked that he had to wait a quarter of an hour for the train to Rochdale that morning, and whilst talking to one of the employes at the station he noticed that a large number of workmen were repairing the roof. He said to him, "What is the matter?" The man replied, "They are repairing the roof." "Dear me," said he (the Bishop), "has the roof been up long?" "Oh, not so very long!" replied the man; "but there has been some rascality work there." "Indeed!" said he (Dr. Fraser) what do you mean?" "It is all kept together by dummy bolts," was the answer. He inquired, "what are they?" The man explained that some of the bolts did not go right through, and had been cut in two and rivetted on both ends. He (the Bishop) remarked, "that is bad," the man replied, "It's rascality." That just showed, proceeded the Bishop, what the man thought of these things, and there was an impression in men's minds that they could not trust their fellow-men to do honest work. He asked—could they expect prosperity in the country when business stood on such a basis? The teaching of the Bible was a protest against this sort of work. The Bishop went on to compare the position of England at the present time with the condition of Israel, as depicted by the prophet Isaiah, and said that if anyone would read through the prophet Isaiah and study the things depicted there, allowing for the change of times and men's manners, they would find that they were not so very wide of the existing state of things in England. In these days, as now, men

were hastening to get rich, adding field to field, surrounding themselves with all the luxuries of life; men taking strong drink, and making a boast of it; men surrounding themselves with pleasant pictures, and ladies dressing in all sorts of fineries. All these things were going on now. Men were suggesting all sorts of expedients and remedies for the present distress—lower wages, longer hours, diminution of production, new markets, less credit by bankers, more solid basis for the actual industries of the country. Some of the suggestions hardly seemed to him to be compatible with the old maxims of morality. Who could have expected that sedate and religious Scotland would have suggested a gigantic gambling lottery, which, he suspected, if it was carried out, would corrupt to the very root almost the whole nation, to redeem the terrible banking catastrophe that had occurred in Glasgow? These were some of the evils by which they were surrounded, but some might think that he had overcharged the picture with dark colors. He had used not so much his own words as what others said. His Lordship concluded by pointing out the Gospel remedies, which, he said, were very simple indeed for such a state of things.

ABERDEEN, ST. ANDREW'S.—We understand the late Miss Jane Garden, a member of this congregation, has left the sum of £100 for the Scottish Episcopal Church Society, and £50 to the Board of Foreign Missions.—*Scottish Guardian.*

It is said that Canon Walsham How has declined to allow himself to be nominated for the Bishopric of Jamaica.

Earl Nelson, in an address at Salisbury, on the subject of "Primitive Episcopacy," strongly urged obedience to the Bishop as the unit of the Church in each diocese, while condemning recent ecclesiastical judgments, which he believed were not a fair interpretation of the law.

The Persecution Company is growing bolder, and not content with smaller game, has proceeded to prosecute Bishop Mackarness, of Oxford, for hesitating to turn his diocese into an arena for mischievous strife, or, in other words, into a bear garden.

The *Ecclesiastical Gazette* has determined not to admit any more advertisements of the sale of Church preferments.

UNITED STATES.

NEW YORK JEWISH MISSIONS.—An event in many respects noteworthy occurred on December 30th, 1878, in the celebration of a Christmas festival by the school for Jewish children in this city, under the charge of the Church Society for Promoting Christianity amongst the Jews. The large school-room of St. Mark's chapel, on Avenue A, was filled. The children, under the direction of Miss Ellis, the principal, sang Christmas carols with a heartiness rarely equalled, and repeated with great precision the passages in the Old and New Testaments which relate to the coming and Messianic mission of the Babe of Bethlehem. There was a large assemblage of Jews, who seemed to enter heartily into the spirit of the occasion. Among these were many who were devout and earnest converts, and many looking toward the Faith. Several baptisms have taken place in the school of late, the parents of the children also embracing Christianity. The missionary and colportage departments of the society's work are in energetic operation in New York and in the West.

LOUISIANA.—The Right Reverend Dr. J. W. Wingfield, Missionary Bishop of Northern California has been elected Bishop of this Diocese.

NEW YORK—Church German Society.—The anniversary of this society was held in Christ Church, on the evening of the Fourth Sunday after the Epiphany. The Bishops of New York and of Iowa, the Rev. Dr. Shipman, rector of the parish, the Rev. Dr. Siegmund, chaplain of the society, and other clergymen were present in the chancel. After Evening Prayer the annual report of the society was read by the recording secretary, showing a great increase of the work among the Germans, accomplished at a comparatively small expense; and calling attention to the fact that all the funds placed at the disposal of the society are used in legitimate mission work, and that nothing has been spent in administering them.

The sermon was delivered by the Bishop of Iowa, in whose diocese the society has a successful mission. The preacher said that the neglect of the Germans, which has characterized the action of the Church, is all the more glaring because the spiritual ministrations to the Saxon races belongs both naturally and historically to the English Church. He called attention to the facts that St. Boniface, the apostle of Germany, was an Englishman; that the reformed Churches of

Germany had always looked to England for encouragement and moral support; that the Lutherans actually attempted, in the early years of the eighteenth century, to obtain the episcopate from the English Church; and that the Society for the Propagation of the Gospel, and the Society for the Promotion of Christian Knowledge, the two great societies of England, had sent during the course of the last century both missionaries and books to the German refugees in America.

MISSION WORK.

The Archbishop of Cyprus has addressed a letter to the Archbishop of Canterbury, in which the following passages occur:—"Receiving as a most propitious omen, most Reverend Brother, the convention recently concluded between the Government of the Queen of England and the Turkish Government, as affording an opportunity for drawing closer the friendly relations between the two churches, the Greek Orthodox and the National Anglican, we pray and desire that these good relations may be more completely established between all Christian churches who hold the One and Only Head, and acknowledge the One and Only Mediator between God and man, our Lord Jesus Christ, God blessed for ever."

"All the orthodox churches of the East, at any rate, most Reverend Brother, you may be sure, will pray continually for the peace of the whole world and the unity of all men. And their spiritual rulers will work together, according to their ability, for the perfecting of the saints, as ministers of Christ, and stewards of the mysteries of God, in the spirit of meekness, bearing one another's burdens, and so fulfilling the law of Christ."

"The zealous care of the National Church of England, as manifested in the printed letter, and evidenced by the gathering at Lambeth Palace, in July last, of a hundred bishops from different quarters for the discussion of the solution of questions of ritual divergences, under your Grace's presidency, is worthy of all praise, and reflects much honor on the said Church."

"May then our humble country, most Reverend Brother in Christ, becoming a starting point of good works, and affording a means of sincere co-operation, do its part in promoting the unity of the faith, by the help and grace of the most Holy Spirit, and in furthering the fulfilment of the Lord's promise, 'There shall be one flock and one shepherd,' for the benefit of all mankind. Amen."

Correspondence.

NOTICE.—We must remind our correspondents that all letters containing personal allusions, and especially those containing attacks on Diocesan Committees, must be accompanied with the names of the writers, expressly for the purpose of publication.

We are not responsible for opinions expressed by correspondents.

PENSIONERS ON THE MISSION FUND AND CLAIMANTS FOR THE COMMUTATION TRUST.

SIR.—Your contemporary, in a recent issue, refers to "certain long settled parishes which are retained as pensioners on the Mission Fund, taking the poor pittance which justly belongs to the backwoods missionary. Give such parishes," says the writer, "energetic, devoted, evangelical clergy, and instead of remaining a burden on the Mission Fund they will become liberal contributors to all genuine mission work." As I read the article from which I have quoted I could not but apply many of the sentiments to the case of St. John's parish, Port Hope. As your readers are no doubt aware that parish has one of the wealthiest congregations in the diocese, and has, moreover, an endowment of \$587 per annum; and yet the Rector is an applicant to be placed on the Commutation Trust Fund for \$150, thus asking for the "poor pittance which justly belongs" to the Incumbent of a poor parish. By making a calculation it will be ascertained that, as the Rector of St. John's Church receives \$587 from endowment, and is applicant for \$150, to bring his income up to \$1,200, the amount fixed by the by-law, he only receives from the people \$468—a far less sum than is contributed by many of the poor missionary parishes, whose incumbents your contemporary delights to vilify and slander.

It is very evident, therefore, using the argument of that paper, that the Rector of St. John's is not "acceptable to the people," and that he does not "teach sound doctrine in accordance with the Scriptural and Protestant Articles of the Church of England," otherwise "harmony between" him "and the people would be restored,"

and he would not be seeking to become a burden on the Commutation Trust Fund. Yours,
Feb., 21st, 1870.
CONSISTENCY.

MISSION REPORT.

SIR.—Our Annual Missionary Meetings throughout the Diocese are now over. The several deputations have visited the parishes respectively assigned to them. They have addressed the meetings, received the collections, made their notes and observations, and returned home; but what any of them have done, or seen, or heard, or collected, we have not been informed. I suppose the accounts of these meetings will appear in the Synod report which will come to hand at the beginning of next year, but what is to hinder their publication in the columns of your widely circulated journal *at once*. As one very much interested in the cause of our Diocesan Missions I should like to see what success the various deputations have met with, what money has been collected, and how this year's meetings will compare with those of last year. When there is so excellent a medium through which we might receive accounts of these meetings, why can we not be furnished with them, in full agreement with the earnestness of their addresses? I believe, sir, that the prompt publication, in your columns, of the proceedings of the deputations, would have a good effect upon the parochial contributions. Hoping some immediate steps will be taken to remedy the neglect of which I complain. I am, Sir, yours, &c.
CONTRIBUTOR.

Diocese of Ontario, Feb 22nd 1879.

Family Reading.

RAYMOND.

CHAPTER XXXII.—Continued.

"Yes," she answered; "it is the great entertainment which was to be considered the special fete in honor of Kathleen's marriage. I believe they waited so long after the event to have it, in order that all the county people might come who are at home for Christmas. They were to have first a dinner-party and private theatricals, and then a ball."

Raymond shrugged his shoulders, and turned away.

"I hope they may enjoy their festivities. They seem to have got severally all they desire, so it is to be supposed they will. Mr. and Mrs. Carlton have a future pecess in their daughter, and Harcourt has the fortune he coveted, and Kathleen—well, I suppose she loves him, unkind as I believe he is to her."

"She does love him," said Estelle, for she knew that this fact would best reconcile him to the loss of Kathleen; "and Mr. Harcourt has really been good to her since they have been here."

"Good to her! Poor pretty Kathleen; she deserved some better affection than that scanty term implies."

"She is happy at present, really, dear Raymond, though I fear it may not last after she leaves home again."

"No; it is not likely with such a man as Harcourt for her sole protector; but she has chosen her lot, and she must abide by it till she is freed by his death or her own."

Raymond then went forward to the fire, somewhat moodily; and Estelle, who was shivering, not so much from cold as nervous exhaustion, took a low chair close to the fender, and spread out her little white hands to the blaze. He looked at her graceful figure and sweet refined face, from which the dusky hair was drawn away and gathered in soft masses at the back of her head, and wondered that he had never seen before how really beautiful she was, though it was rather the loveliness of expression and perfect grace than of brilliant coloring and faultless features, as Kathleen's beauty had been.

He laid his hand gently on her shoulder as he said, "I should be very sorry, Estelle, if I were obliged to exchange the long quiet evening we shall have together for a ball and theatricals like the inhabitants of Carlton Hall."

"And so should I, indeed!" said Estelle brightly, as she turned her dark eyes towards him; "and you are going to tell me all I wish to know, are you not?"

"So far as I can," he answered; "but my mind is in a strange state of transition, which makes it by no means easy to explain all that I feel"—and he sat thoughtfully looking into the fire for a few minutes. "There is no doubt," he presently continued, "that the very peculiar life I have been leading of late has altered my opinions on many points, and has, in some sense, influenced my whole being—one change, which stands out distinct and clear amongst many complex sensations, is the fact that, so far as I am myself concerned, I have ceased to regret Kathleen, however hard I may find it to forgive her husband. I have been looking at the dark side of human existence lately; and apart from the certainty that, with a gay little butterfly like that lovely child, whose thoughts never soared beyond the flowers that deck her path of pleasure, I should have led the contemptible, useless life of a man devoted to amusement and self-pleasing, I have seen too much of stern reality, and of the utterly ephemeral nature of all earthly conditions, to waste my days in pining over a lost love that could only have gilded them with such a fitful and transitory brightness; rather, indeed, I can rejoice that I am freed from the spell of an affection which would have made the world all in all to me, till I had found it flashing suddenly away from me into the night of the grave. An alliance between Kathleen and myself would certainly not have fulfilled the condition which St. Paul speaks of as essential to Christian marriage, when he says 'only in the Lord.'"

"Then the suffering her loss has cost you is at an end?" Estelle asked the question almost pleadingly, so earnestly did she long that his pain might indeed have passed away.

"Yes," he answered; "and with that has come to an end, too, all the golden dreams of my youth. I know life now in its sternest reality, and have seen that each moment of its uncertain duration is fraught with the possibility of sorrow or death, or any one of the many mysterious vicissitudes which seem to spring upon men suddenly, like foes lying in ambush to assail them; and here is another certain result of all I have learnt that it is impossible to doubt as a logical sequence, even if revelation had not taught it to us, that our existence on earth is but a probationary discipline, through which, by ways we can neither understand nor appreciate, we are being led up to that destiny for which we are created. All is so unequal here, where often the innocent suffer, and the guilty prosper, and a thousand bewildering contrasts meet us at every turn, that the cry for justice which rings out from the whole earth can never be destined to remain unheeded. When the shadows of this world flee away in the infinite dawn, then in the full blaze of eternal light shall the just dealing of the Creator be made clear as the noonday."

Estelle instinctively turned her head to the window as he spoke, and then sprang to her feet with a great cry.

"Oh, Raymond! what is that?"

To be Continued.

REMEMBER ALL.

"Remember all who love thee,
All who are loved by thee;
Pray too for those who hate thee,
If any such there be.
Then for thyself in meekness
A blessing humbly claim,
And link with each petition
Thy great Redeemer's name.

Oh, not a joy or blessing
We can with this compare,
The power that he hath given us
To pour our souls in prayer.
Whene'er thou'rt in sadness,
Before His footstool fall,
And honor in thy gladness
His grace who gives thee all."

Judicious praise is always wholesome. If one hear nothing but blame and criticism, or if he live

unhelped by any word of encouragement, he must miss one-half the joys of life, and if he succeeds in his work, it will be because he is of mighty faith and indomitable will. The child needs the rod, perhaps, and the reproof, but just as much the caress and warm word of approval and commendation. Many a minister would preach a better sermon and work with a lighter heart if he only knew from a sincere friend that his labor was appreciated and was doing good.

A FEW WORDS ON FAMILY PRAYER.

Is family prayer common in the Church? It ought to be. Such prayer is a part of Christian family life. Even an order of Daily Morning and Evening Prayer, is not to set it aside. It is in the law of "the godly and Christian life as this Church would have it led." Yet we fear it is not common. Let each clergyman whose eye may fall upon these lines, count up the families in his parish whom he believes, uniformly have morning and evening devotions. Let him think how often when the guest, he is asked to conduct such devotions, or to participate in them. For himself, the writer may remark that even when a deacon he was uniformly called upon to lead the devotions of the family, while today such an invitation is exceptional, and with a conscientious determination to ask the privilege, not unfrequently the apparent utter thoughtlessness on the subject, denies the opportunity. May it not be that to this neglect in part we owe the sad derangements of family life, not only the indifference of youth to even respectful presence in God's house and reverence for holy things, but the common insults to holy wedlock, and the dishonesties of men who rank in the best circles of society? We all feel that something is needed in family life for its security and happiness. Can there be a better beginning than building up "the altar that is broken down"? What would be the result in any parish, where family prayer should become the rule rather than the exception? Would it not tell on the church attendance, on interest in every good work, on confirmation classes, on all that enters into the well-being of a parish?

—We offer a suggestion to the clergy. Preach on the subject—a kind remonstrance—a strong plea—some suggestions as to time, manner, forms. Then in the same week, visit every family, bring up the subject of the sermon, ever bear with you a package of forms to sell or give away. With some it will be in vain, but not so with all. We can think of nothing more worthy a minister's effort than to establish family worship.—Bishop Gillespie.

THE MISSIONARY CAUSE.

One more statement and I close. Friends, and the Church will bear me record that I refused to beg mortal man or men for the missionary cause. I openly and clearly stated facts, and preached the Gospel of Jesus Christ, falling back ever for comfort and support on the promises of the living God to His servants. My God I knew was able to provide for my wants, and deliver me from evils. But if, in His wisdom and love He ordered otherwise, I would suffer rather than mistrust His promise, or act as if He had deserted His cause. And now I record, all glory be to His name, that He has not forsaken us; but fast as we need He sends, as by the ravens to Elijah of old. He has not suffered me to want, but shows me a way out of each day's difficulty, and raises up friends true of act and live of heart. "It may not be my way, it may not be thy way, and yet in His own way the Lord doth provide." And in this my heart greatly rejoices, for, ever bear in mind, I came not here for Africa's but for Zion's sake, and to testify to the truth of God's faithfulness. He is true, and the highest act of human existence is to live to testify and to rejoice in His truthness. We cannot see far into the surrounding darkness, nor plan for any far reaching result; but to live and be true to the God-sent duties of to-day is to put God's sight for ours, and His omniscient purpose for our narrow plan, and thus as surely and really reach the endless results of glorious eternity. And to-day, as of old, "the eyes of the Lord run to and fro throughout the whole earth to show Himself

strong in behalf of them whose heart is perfect toward Him." (II. Chron. xvi. 9.)

From the report of C. C. Penick, Bishop of Cape Palmas and parts adjacent, West Africa.

SOME WONDERFUL FACTS.

Supposing your age to be fifteen years, or thereabouts, you can be figured up to a dot. You have 160 bones and 500 muscles. Your blood weighs 25 pounds. Your heart is nearly five inches in length—it beats 70 times per minute, 4,200 times per hour, 200,800 times per day, 30,722,000 times a year. At each beat a little over two ounces of blood is thrown from it; and each day it receives and discharges about seven tons of that wonderful fluid. Your lungs will contain a gallon of air, and you inhale 24,000 gallons per day. The aggregate surface of the air-cells of your lungs, supposing them to spread out, exceeds 20,000 square inches. The weight of your brains is three pounds; when you are a man it will weigh about eight ounces more. Your skin is composed of three layers, and varies from one-eighth to one-fourth of an inch in thickness. The area of your skin is about 1,700 square inches, and you are subject to an atmospheric pressure of fifteen pounds to a square inch. Each square inch of your skin contains 2,500 sweating tubes, or perspiratory pores, each of which may be likened to a draining tile one-fourth of an inch long, making an aggregate length in the entire surface of the body of 201,166 feet, or a tile-ditch for draining the body almost twenty miles long.

The weekly communion is certainly the scriptural method. The early Christians are represented as coming to the "breaking of bread" quite as often as they did to the public worship. What an appropriate way to begin the week. To repair to the house of God early Sunday morning, and gather the heavenly manna, is the best way to usher in the week, and we believe such a blessing will go forth with the worthy recipient as will elevate the character and give a healthy tone to the common actions of daily life.—Church Guide.

"How do you know, with certainty, the truth of your religion, said an inquirer to a humble but faithful disciple. "Just as I know the sun shines," replied the other, "because I see its light and feel its heat." And so there are thousands and tens of thousands, competent and faithful witnesses, who know, from their own experience, the truth of Christianity, because they have felt in their own hearts and lives its transforming, and comforting, and sustaining power.

How many of us there are who say we "love the Church"—love, each of us, our own St. Matthew's with its familiar ways and endeared associations; but how much do we really love our Master's cause? how much are we willing to work and sacrifice for Jesus, the Great Head of the Church? how much do we love his people? how much more do we care, individually, for those who make up his Church? how much do we know of their lives and of their deeds? Ah! I fear, dear young friends, that many of us forget that the Church is people—not place—that we love liturgies and pleasant music and beautiful temples and all sweet influences, but do not love "in deed and in truth."

CREEDS AND SACRAMENTS.

Look at the historical form which the religion of the Saviour has from the first taken in the thought of man. It has two sides, two aspects. To sight, it is wrapped in swaddling clothes, and laid in a manger. To faith, it is revealed from heaven as being supernatural and Divine. What is the Bible? To sight, "it is a book that may be read like any other book;" it is a vast, a beautiful, but a human literature; it is human in its sympathy; human also in its imperfections. To faith, it is throughout inspired and unerring; it is the very voice of God speaking in human language to his listening children. What is the Church? To sight, a human polity; perhaps a mere creature and function of the state; a department of the civil service; a "theological fiction" which is upheld by the law. Sometimes the Church is

described as being after all a mere voluntary association. Sometimes she passes for scarcely more than a literary club; designed to comprehend the wildest varieties of divergent speculation. Sometimes men notice her as a product of highly organized opinion, that may be expected in time to pass away. But to faith, the Church is a Divine Society; with a Divine organization; she is "the pillar and ground of the truth;" she is "the body of Christ;" she is "the fulness of Him that filleth all in all." What is the Crucifixion? To sight it is a harrowing tragedy; it is the death of the most innocent of sufferers. It is at best a moral triumph where it is seen to be something higher than a spectacle of mere bodily agony. To faith, it is the pouring forth of the atoning blood before the face of heaven; it is the oblation of a world redeeming sacrifice to the Eternal Father by his sinless Son. What are the Sacraments? To sight, here a drop of water, there a little bread and wine—the honor paid to the holy memory,—a touch of poetry. To faith the Sacramental signs are the instruments of a Heavenly gift; or the veils which but thinly shroud a heavenly and awful Presence. To faith, the Sacraments are the revealed points of contact between the Quickening Method of the Saviour and the race which He came to renew and to save. This contrast runs throughout revealed religion. Sight can only see the word, the symbol, the form, the material institution, the official representative of a human system. Faith detects, remembers, dwells on the spiritual effect, the thing really signified, the supernatural force, the heaven-sent authority.—*Canon Liddon, Anniversary Sermon.*

—The state of the Church in England in 1833, afforded little hope for the future. The repeal of the Test and Corporation Act, the Act of Catholic Emancipation, and the Reform Act, were viewed as successive blows, each greater than the other, against the Established Church, and Dissenters and Romanists began already to triumph in the prospects of its speedy downfall. Within the Church the prospect was equally discouraging. Pamphlets were in circulation, recommending the abolition of the creeds and urging the removal from the prayer-book of all mention of the Blessed Trinity, baptismal regeneration, and absolution. There was in the public mind an utter ignorance of all rational grounds of attachment to the Church and an oblivion of its spiritual character as a divine institution.

The first sign of Church revival was the declaration in defence of Church principles presented to Archbishop Howley in 1834 signed by 7000 clergy and 230,000 laymen all heads of families. Even before the presentation of this declaration it had been determined to bring out the *Tracts for the Times*, the first of which appeared at the end of 1834. The promoters of these tracts desired to impress upon the minds of the people that the church was more than a merely human institution; that it had privileges, sacraments, a ministry ordained by Christ, and that it was a matter of the highest obligation to remain united to the Church. The movement thus initiated was but a new development of the same stream of spiritual life, which was the strength of the great evangelical movement in the last century and was essential to prevent that movement from drifting into pure sectarianism.

Its first effect upon those who adhered to it was a strong opposition to the slightest transgression of Church order, even to the use of hymns and shortened services. It was felt to be dangerous to allow liberties with Church order until the Church had recovered the full understanding of the prayer-book teaching; and it needs little argument to show that however valuable elasticity of rule and freedom of method may prove in the hands of persons fully instructed in Church principles, they are full of danger if allowed to less instructed persons. From the very first the movement was characterised by a desire for union within the Church, and by a determined opposition to popery.

MANAGEMENT OF CHILDREN.—There is too much mistaken kindness in the management of children. The law of love is great, but united firmness is greater. Your children can be your aids in good housekeeping. Make them helpful and useful,

and you make them happier. Let them early form habits of neatness and order, and when you are weary you will not have to wait on their carelessness. Teach them to give you courteous speech, and manners, and they will live to honor. Let no part of your house be too good for your family. Let the boys as well as the girls' bedroom be light and cheery. Take great pains to have the home attraction stronger than can come from outside influences. So few children confide in their parents or guardians. Would it not be well to take an interest in them and draw them toward us, instead of repelling?

JESUS BIDS US SHINE.

"Jesus bids us shine
With a clear, pure light,
Like a little candle
Burning in the night,
In the world is darkness,
So we must shine,
You in your small corner,
And I in mine.

Jesus bids us shine
First of all for him;
Well he sees and knows it
If our light be dim.
He looks down from heaven
To see us shine,
You in your small corner,
And I in mine.

Jesus bids us shine,
Yes, for all around;
Oh what depths of darkness
In the world are found!
There's sin, there's want and sorrow,
So we must shine,
You in your small corner,
And I in mine."

During the baptismal service the congregation ought to stand until coming to the Lord's Prayer, during which and the following prayers they should kneel, and again stand during the charge to sponsors, witnesses, or the baptized. Standing is also the rule at a marriage service. At a funeral at a private house, the same positions should be observed as at church; and the fact that the audience is a mixed one should not wholly destroy Churchly character.

—The English Church since the Reformation, is the same identical body that it was before that time. If a person washes his hands and face and puts on a clean suit of clothes he does not change his identity. But we do not intend to argue, only to offer the following: In the time of Alfred the Great, the lease was executed from the Church to the Crown for a piece of land to be used for military purposes, for the term of 999 years, which has recently expired and the estate has reverted to the party which leased it, viz: the Church of England. In law, on the expiration of a lease, the property reverts to the original owner, or lessor, or his legal heirs. This fact is an absolute demonstration, and will furnish a kind of argument for those who either will not or cannot understand ordinary Church history.—*Earnest Worker.*

SIX BIBLE NAMES.—Say them over a good many times, until you can remember them, and the order in which they are given.

Adam, Enoch, Abraham, Solomon, Christ, John. Repeat them again, and then learn the following bit of Bible chronology:

1. From the time Adam was created until the time Enoch was translated was a thousand years.
2. From the time Enoch was translated until the time Abraham was born was a thousand years.
3. From the time Abraham was born until the time Solomon dedicated the temple was a thousand years.
4. From the time Solomon dedicated the temple until the time Christ was born was a thousand years.
5. From the time Christ was born until the time John died was a hundred years.

Thus the Bible history of forty-one hundred years may be divided.

Children's Department.

BOYS WANTED.

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

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

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

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

MOVING MOUNTAINS.

"Mamma, if people can move mountains by faith, why don't they do it now?"

"They do, Lucy. I knew a little girl who once moved a very big one out of my way."

"Oh, mamma, do tell me about it!"

"When I was about ten years old, I went to a pretty village to spend the summer. Of course I went to Sunday School, too, and I liked all the girls very much, except one called Jessie Muir. But Jessie dressed very poorly, and was not a bit stylish; still she always had her lessons perfect, and her teacher was very fond of her. When the summer was nearly over, I had not spoken a dozen words to Jessie. One Sunday the teacher told us our lesson would be on this very subject, but I thought nothing more about it until the next Sunday morning. Then, I had no time to study it. I had to get my breakfast and dress, and when I flounced out of the gate in my new blue silk and white chip hat, I was thinking far more of what the girls would say about my new suit than about my lesson. Jessie was just passing as I came out, and as it was a long way to church, and as I felt like patronizing somebody, I said, 'Good morning, Jessie Muir?'"

"'Good morning,' she answered, pleasantly; and after we had walked together a while, she asked: 'Have you learned your lesson?'"

"'No; I can't make anything out of it,' I said carelessly; 'can you?'"

"'I can make three things out of it.'"

"'First, that I must have faith in Jesus' love and power. Second, that we do not need to move the mountains of earth. Third, that there are mountains we must move if we would be Christians.'"

"'What do you mean, Jessie?' I asked petulantly.

"'Why, just this: that every sin is a mountain between us and heaven; and they are not mountains to us alone, but to every one around us.'"

"'I felt my face getting red, as I said 'I suppose you see a great many mountains in me?'"

"'It is always easy to see other's faults.' Do you want me to tell you what I think is your greatest?'"

"'Well,' I said, with a touch of anger, 'what is it?'"

"'Pride,' replied Jessie, gently. 'Don't you want to move it, Annie?'"

"'I don't know how,' I said in a low voice.

"'Whatever you ask in My name I will do it. That is what Jesus says. O, Annie, I wish you would ask Him!'"

"'I guess it does not make any difference to you, Jessie, whether I get rid of my fault or not.'"

"'Yes, it does, Annie, for you have no right to be a mountain in my way.'"

"'I am not,' I answered, angrily.

"'O yes you are, Annie; for when I see you proud and scornful, you make me sin in wishing for things my dear mother can't get me—you make me discontented, and you make me think unkind things about you. I suppose some of the other girls feel just that way too.'"

"'I did not answer Jessie then, for we were at the church door; but I thought a great deal of what she said, and I tried from that hour to conquer my foolish pride.'"

"But is it very hard to remove mountains of sin, mamma?"
 "Yes darling; with us it is impossible, but we can do all things if we ask Jesus to help us."

GOING HOME TO BE FORGIVEN.

Some boys were playing at ball in a retired place one afternoon when they should have been at school. They absented themselves without leave, intending to go home at the usual hour. Thus they thought their absence would not be noticed by their parents and friends.

While thus engaged Mr. Amos came along. "What are you doing here?" said he. "Your parents think you are at school, I shall let them know where you are, and what you are about."

He passed on and the boys stopped playing. What was to be done? He would be sure to tell their parents. It was too late to go to school and too early to go home. Their consultations came to no comfortable conclusions; the probabilities of punishment were talked of. Some thought they might escape, but the prospects of most of them were not promising. At length John Roberts rose up and said, "I'm going home."

"What for? to get a flogging and have it over?" said one.

"No, I'm going home to be forgiven;" and away he went.

John never played truant before. He had very kind parents, and they would deny him nothing that was for his good, and he felt that he had treated them ungratefully by acting contrary to their known wishes. He resolved to go home and make a full confession of his fault, and ask their forgiveness.

On reaching home he met his sister, several years younger than himself, to whom he told his resolution, and, like the loving sister she was, she agreed to go with her brother and ask mother to forgive.

As they came into the house they met their parents just starting out to make purchases for the house, but when the mother saw the anxious look on the children's faces she willingly waited until John had told the story of his playing truant, and then asking to be forgiven. As in the case of the Prodigal Son, the parent was as willing to forgive, if not more so, as the son was to be forgiven. John was right; it was a good thing to go home for—to be forgiven.

NED'S RUDDER.

"And so you mean to follow the sea," said Dr. Williams to Ned.

"Yes. Father says I may sail with the *Osprey* on her next voyage," answered Ned, with a pleased look.

"And you sail your yacht meanwhile to keep your hand in," said the doctor, looking at the toy he had taken from Ned. "Its a pretty little craft, and well put together; but it lacks a rudder, Ned."

"I know that, but its going to have one all right. You don't suppose I'd put to sea without a rudder, do you? That yacht is not finished yet, sir."

Ned looked at the doctor with a very confident air, as of one who knew quite well what he was about; and the doctor looked back at him with a grave smile.

"I see you understand what your boat needs, my boy. I wonder if you know what as well what your own outfit should be."

"Well, I guess I do." And Ned rattled over a list of things that belonged to a seaman's chest. The doctor listened to him attentively.

"There's a rudder lacking, I'm afraid," he said, when Ned had finished.

"A rudder! How can you carry a rudder in your kit?"

"What is the use of a rudder?" asked the doctor.

"Why, to steer by, of course."

"Just so. And a man wants something to steer by, as well as a ship. The Bible is a rudder, Ned, and chart, and compass besides. It's an anchor, too, of hope and dependance. They that go down to the sea in ships, and see the wonders of the great deep, can the very least of all afford to be without it."

Ned looked down, and blushed a little. "I

suppose I can take a Bible along," he said, rather uneasily.

"I thought I would bring you one," said the doctor, taking out a neat pocket Bible. "I've put your name in it, and I want you to promise me that you'll steer by your rudder. The ship that doesn't mind her helm is in a bad way; but a boy that drifts about here and there, with nothing to shape his course, is in a much worse one. Remember that, Ned."

It was a word in season, fitly spoken. The boy had heard the same before; but it reached his heart now with a different meaning. He took the doctor's Bible, and gave his promise; kept it, too, in spite of many a sneer and many a temptation. The *Osprey* went on a long voyage. She met storm and disaster; and often, in the face of hardship and danger, Ned's "rudder" served him well, since God was at the helm.

On land or on sea, there is no soul that can keep in the right track without the same blessed guide.

THE GREAT MASTER.—"I am my own master!" cried a young man, proudly, when a friend tried to persuade him from an enterprise which he had on hand; "I am my own master!"

"Did you ever consider what a responsible post that is?" asked a friend.

"Responsible—is it?"

"A master must lay out the work (which he wants done, and see that it is done right. He should try to secure the best ends by the best means. He must keep on the lookout against obstacles and accidents, and watch that everything goes straight, else he must fail."

"Well."

"To be master of yourself you have your conscience to keep clear, your heart to cultivate, your temper to govern, your will to direct, and your judgment to instruct. You are master over a hard lot, and if you don't master them, they will master you."

"That is so," said the young man.

"Now, I could undertake no such thing," said his friend. "I should fail, sure, if I did. Saul wanted to be his own master, and failed. Herod did. Judas did. No man is fit for it. 'One is my Master, even Christ.' I work under His direction. He is regular, and where He is Master all goes right."

THE ROSE BUSHES.

In front of my father's house, on the bank of a gently flowing Scottish river, grew two rose bushes. They blossomed all the season through. The flowers were very beautiful, but they were all of the same form and the same color. The pure, pale pink, ever-repeating itself from week to week, and from year to year, became wearisome. We longed for a change; not that we disliked flowers—for nothing could be more lovely, either in the bud or in the bloom—but we wanted something new.

I learned the art of budding. Having obtained from a neighbor some slips of the finest kind, I succeeded in inoculating them upon our own bushes. The success was great. Five or six varieties might be seen flowering all at one time on a single plant. The process was not much known at the time in the district. Our roses became celebrated, and neighbors came to see and admire them. They were counted a treasure in the family.

When their fame had reached its height, a frost occurred, more severe than usual, and both the bushes died. They were natives of a warmer clime, and too tender for our severe seasons. Had the buds been inserted into a hardier stock our beautiful roses would have survived the winter, and would have been lovely and blooming still. It was a great mistake to risk all our fine flowers on a root that the first severe frost would destroy.

This happened long ago, when I was a boy. I did not then understand the meaning of the parable. I think I know it better now.

Young people make a great mistake when they allow their heart's hope and portion to grow into this world and this life—a life that some sudden frost may nip. Rather let your portion be a branch of the True Vine—Jesus, the same yes-

terday, and to day, and forever. He will never leave thee, nor forsake thee.

THE MISCHIEF MAKER.

Nelly Hart is a regular mischief-maker. Are there two little girls in school who are known as friends, happy in each other's society, Nelly goes to work to make trouble. She picks up some little harmless word, adds a word or phrase and takes away a word there, changes the tone and manner, and makes the whole convey an entire different idea.

"Mary Allen has a pair of mittens just like those I lost," said Frances McIntyre, innocently enough.

At recess Nelly calls Mary into a corner. "What do you think Frances says about you?" she asks in a mysterious whisper.

"What does she say?" asks Mary. "Won't you ever tell her as long as you live and breathe?" says Nelly.

"No," says Mary, thoughtlessly.

"Well you know she lost her mittens; and this morning she said, 'Mary Allen has a pair of mittens just exactly like those I lost,' she says; and if you'd seen the way she looked, and how she tossed her head, and then says she, 'So just like mine!'"

"She didn't mean I stole them?" says Mary, naturally much provoked.

"Of course she did."

So there is a foundation of a very pretty quarrel, and soon all the school is taking one side or the other, and there is a great talk and a trouble.

The little mischief maker rejoices in the storm she has raised. Do you know any little mischief-maker? If you do, never listen to her "says she's" and "says I's." If she comes to you with a story, turn a deaf ear, for the words of a tale-bearer are as wounds.—*Child's Magazine.*

CHARLIE'S GRATITUDE.

Charlie loved fun as well as any boy. He found it hard work sometimes to wait for it till school was out. As for Saturday, he wanted to make it one long frolic, and generally did.

One Saturday the boys came after him to go sledding, and were very much surprised to find him busy in Mr. C's woodpile.

Chop, chop, chop, went his little hatchet, and the kindling-wood flew with his strokes till he had made quite a heap.

"What's the use of this!" said Ben Bay, who, as biggest boy, was the spokesman, "tisin't your woodpile!"

"I know that," said Charlie, "but it's my work just now," and the hatchet went on while the boys teased him to go.

By and by the work was done, and Charlie took his hatchet home, and started with the boys for Deshler's hill.

As his mother came to his little bed to tuck him in as good mothers are apt to do, she said with her good night kiss:

"Willie has been telling me that you were splitting wood for Mr. C—this morning. How was it my son?"

"Why, mother," said Charlie, "don't you remember what Mr. C—did for me a while ago? I broke through the ice when I was skating, and when I tried to help myself out and could'nt, and nobody knew just how to reach me, and my hands were most frozen, Mr. C—jumped in and held me till they brought rails and got us both out. I tell you what mother," said the boy with a flash in his eye, "I kind o' belong to Mr. C—now, and I help him all I can."

"Ye are not your own, for ye are bought with a price."

SINS BLOTTED OUT.—"According unto the multitude of thy tender mercies blot out my transgressions." Ps. li. 1.

"As far as the east is from the west, so far hath he removed our transgressions from us."

The Master of Trinity, Cambridge, lately remarked at a Fellows' meeting, at which some over-confident opinions were advanced: "Gentlemen, we are none of us infallible, not even the youngest of us."

Church Directory.

ST. JAMES' CATHEDRAL.—Corner King East and Church streets. Sunday services, 11 a. m., 3.30 and 7 p. m. Rev. Dean Grasset, B. D., Rector. Rev. S. Rainsford and Rev. R. H. E. Greene, Assistants.

ST. PAUL'S.—Bloor street East. Sunday services, 11 a. m. and 7 p. m. Rev. Dean Givens, Incumbent. Rev. W. F. Checkley, M.A., Curate.

TRINITY.—Corner King Street East and Erin streets. Sunday services, 11 a. m. and 7 p. m. Rev. Alexander Sanson, Incumbent.

ST. GEORGE'S.—John street, north of Queen. Sunday services, at 8 a. m. (except on the 2nd & 4th Sundays of each month) and 11 a. m. and 7 p. m. Evensong daily at 5.30 p. m. Rev. J. D. Cayley, M.A., Rector. Rev. C. H. Mockridge B.D., Assistant.

HOLY TRINITY.—Trinity Square, Yonge street. Sunday services, 8 and 11 a. m., and 7 p. m. Daily services, 9 a. m. and 5 p. m. Rev. W. S. Darling, M.A., Rector. Rev. John Pearson, Rector Assistant.

ST. JOHN'S.—Corner Portland and Stewart streets. Sunday services, 11 a. m. and 7 p. m. Rev. Alexander Williams, M.A., Incumbent.

ST. STEPHEN'S.—Corner College street and Bellvue Avenue. Sunday services, 11 a. m. and 7 p. m. Rev. A. J. Broughall, M.A., Rector.

ST. PETER'S.—Corner Carleton & Bleeker streets. Sunday services, 11 a. m. and 7 p. m. Rev. S. J. Boddy, M.A., Rector.

CHURCH OF THE REDEEMER.—Bloor street West. Sunday services, 11 a. m. and 7 p. m. Rev. Septimus Jones, M.A., Rector.

ST. ANNE'S.—Dufferin and Dundas Streets. Sunday services, 11 a. m. and 7 p. m. St. Mark's Mission Service, 11 a. m. and 7 p. m. C. L. Inglis and T. W. Rawlinson, Lay Readers. Rev. J. McLean Ballard, B.A., Rector.

ST. LOUIS.—Corner Broadbalt and St. Vincent streets. Sunday services, 8 & 11 a. m. & 7 p. m. Rev. J. Langtry, M.A., Incumbent.

CHRIST CHURCH.—Yonge street. Sunday services, 11 a. m. and 7 p. m. Rev. T. W. Paterson, M.A., Incumbent.

ALL SAINTS.—Corner Sherbourne and Beech streets. Sunday services, 11 a. m. and 7 p. m. Rev. A. H. Baldwin, B.A., Rector.

ST. BARTHOLOMEW.—River St. Head of Beech Sunday Services, 11 a. m. and 7 p. m. ST. MATTHEWS.—East of Don Bridge. Sunday services, 11 a. m. and 7 p. m. Rev. G. I. Taylor, M.A., Incumbent.

ST. MATTHEW.—Strachan St., Queen West. Sunday services, 8, 11, & 12 a. m., & 8 & 7 p. m. Daily Services, 7 a. m., (Holy Communion after Matins), & 2.30 p. m. Rev. H. Harrison, M.A., Incumbent.

ST. THOMAS.—Bathurst St., North of Bloor. Sunday services, 11 a. m. and 7 p. m. Rev. J. H. McCollum, M.A., Incumbent.

GRACE CHURCH.—Elm street, near Price's Lane. Sunday services 11 a. m. and 7 p. m. Rev. J. P. Lewis, Incumbent.

ST. PHILIP'S.—Corner Spadina and St. Patrick streets. Sunday services, 11 a. m. 7 p. m. Rev. W. Stone, Incumbent.

CHURCH OF THE ASCENSION.—Richmond St. West, near York street. Sunday services, 11 a. m. & 7 p. m. Rev. S. W. Young, M.A., Incumbent

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