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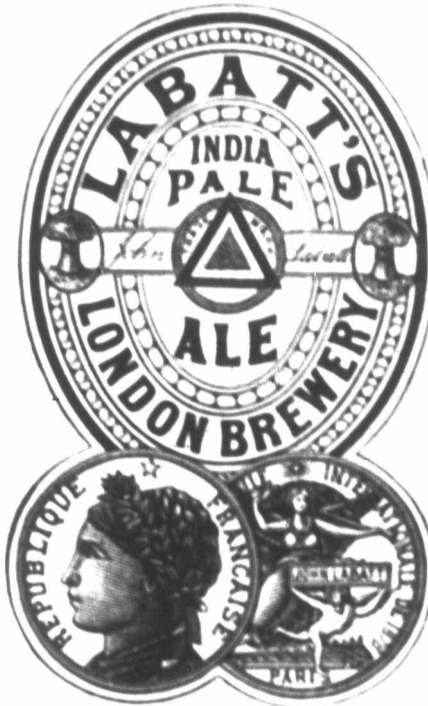
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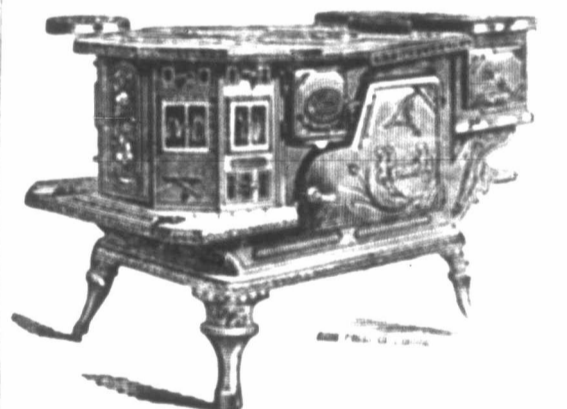
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LESSONS FOR SUNDAYS and HOLY-DAYS.

Jan. 17th—2nd SUNDAY AFTER EPIPHANY.
Morning—Isaiah lv. Matthew x to 24.
Evening—Isaiah lvii; or lxi Acts x. to 24.

THURSDAY, JAN. 14, 1885.

DIVERSITIES OF GIFTS.—A capacity for finding fault is one of the qualities most largely exercised in certain circles at the present day. Wherever the mind is insufficiently supplied with healthy occupation, the result is a strong disposition to occupy itself largely in the criticism and detraction of other people. To such attacks nobody presents a fairer mark than the parish clergyman. His office is essentially a public one, and has, moreover, this characteristic, that a great many people imagine they could discharge it duty off hand with at least respectable success. Nor is it at all certain that the possession of average mental powers, zeal, good sense, and education in its widest meaning, will secure a freedom from such reproach. On the contrary, it may be taken for granted that the absence of one qualification will be carefully noted, and be so enlarged upon as really to appear in time as an evil of the first magnitude. Now, the action of such critics will be contemptuously set aside by some readers as utterly unworthy of consideration. But this, with all deference to their judgment, we deem to be a mistake. The action of what we might almost venture to call these professional critics is, after all, only an exaggerated form of the attitude taken up by the great majority of Church people. They appear to expect in every parochial clergyman such an assemblage of virtues and capabilities as shall amount to little short of perfection. They decline to admit the reasonableness of expecting one man only to exhibit unusual power in one or two departments of thought; the phrase, "diversities of gifts," implies nothing to their mind. Yet this is just what all of us should try to grasp. It is idle to expect equal competence in all points from every man; there would be little or no individuality if this were so. Equally idle is it to expect that unusual industry in one branch of work can co-exist with a rigidly exact performance of every other duty.

EXAMPLES IN ILLUSTRATION.—Let us illustrate the above by some examples. A. B., is, we will say, a singularly powerful expositor; his knowledge of Holy Scripture is only equalled by his capacity for apt quotation, illustration, and application. He is especially strong in such matters as the spir-

itual life, and is regarded as a great authority upon the vexed question of personal holiness. His sermons are heard with deep attention, and have been the means of arousing and building up many souls. But the critics have discovered that he spends three days in a week in his study, preparing these sermons, and the other three days in giving addresses on holiness and kindred topics at Christian conferences and the like, leaving the work of pastoral visitation and organisation of his parish in the hands of a curate. Accordingly, A. B. is in their eyes an inefficient and half-hearted worker, who ought never to have been ordained! Yet is there not room in the vineyard for labourers like these, and are there not "diversities of gifts?"

C. D., on the other hand, is remarkable for being a good man of business. He sees the gist of a question at once, can bring the discussion to a head and suggest solutions of its difficulties where other men are all at sea. He is, moreover, a ready and a fluent speaker, who can redeem any meeting from dullness. Hence, C. D. is in universal request as a committee-man and representative of various societies, to whose affairs he gives the most unremitting attention. But, once again, the curate manages the parish, and C. D.'s critics trumpet his incompetency to the world. Yet, surely, we have need of these men, too?

E. F., on the other hand, is conspicuous for the loving care, sympathy, and boldness with which his pastoral work is carried on. In this particular his parish is perfectly organised, and his people thoroughly visited. But, alas! E. F. is neither a speaker nor preacher, and certain critics have been heard to say that the presence of such a man in a pulpit amounts to an absolute scandal! The diversity of gifts is forgotten again. It would, of course, be possible to multiply the types almost *ad infinitum*, but enough has surely been done to establish our point. We want the world to understand that clergy are not *automata*, turned out by the gross, and warranted to act in every case according to pattern, but men of like passions with ourselves, amongst whom there are diversities of gifts—yet all, we trust, inspired by the same spirit—and diversities of operations, yet with the same God working in all. When, as a body, we begin to grasp this old truth, charity will abound much more extensively amongst us than is at present the case.

HUMANE TREATMENT OF ANIMALS.—Public attention has been recently directed in Scotland to the importance of encouraging the humane treatment of the lower animals. The Highland and Agricultural Society, on the 31st of March last, sent a circular to 970 teachers of the Scotch School Board, in which they suggested that the subject should be recognised as a necessary element in education, and pointed out that if opportunities were taken in primary schools systematically to inculcate on the children lessons of humanity, very beneficial results might be expected to follow. The School Board of the Borough of Greenock call attention to the same subject in a letter dated the 17th of February last, which they addressed to the school-teachers and managers within the district under their control. They recommended that the teachers in all the public schools should take opportunities, perhaps once or twice a-week, of giving lessons on the domestic and other animals, to excite the interest of the children in their structure, habits and uses, and to stimulate them to the careful management and kindly treatment of them. The Board reminded the teachers that a large part of their duty consists in producing such results, and that it is fully as important as making the children proficient in reading, writing, and arithmetic, while it is apt to be comparatively neglected from the influence of the present system of distributing grants in aid."—*Times*, May 4th, 1885.

The views thus expressed seem to be met exactly by the "Humanity Series of School Books," as stated in the following extract from the Preface to

them—"It is not intended that the present series of School Books should supersede any of those now in use, many of them well adapted to the several purposes they are professedly intended for. It is meant as supplementary to them, and was only thought of to supply lessons on the great duty of Humanity to animals, while at the same time the danger of monotony, if the lessons had been confined to that one subject, has been avoided by the introduction of other topics for the encouragement of 'every good word and work.'"

The book will be supplied at half-price, and can be sent to any National School as may be desired by the donors.

We gladly call attention to the above topic. It is most desirable to educate the young into habits of gentleness towards the brute creation, and to encourage them to study their ways and instincts.

POPULAR ELECTION OF CLERGY.—The *Church Times*, in an article discussing the various methods of appointing clergy to vacancies, says:

"Popular election is the worst of all methods yet tried, and is attended by scandals peculiar to itself, being so generally discredited that there is no likelihood of its being recommended for adoption. There remains the choice by official nominators. This looks at first sight the best way of all, because it seems to combine the advantages of popular and local election with safeguards which check abuses. But where it has been tried, it does not work at all well. The experience in Ireland just now for instance, where the Church laity are alarmingly ignorant, never having been taught by the clergy, is that the nominators display the utmost jealousy and distrust of any candidate who is suspected of learning, independence, or even of literary tastes. They have no mind to assume the attitude of learners, and will not choose a man whom they think likely to suppose that it is his duty to teach them. They want a tame Levite who will continuously repeat the familiar common-places of an effete Puritanism, and who will do in other respects as the laity bid him, and the inevitable result is that the level of the clergy appointed by this process is steadily lowering."

CHURCH REFORM AT HOME.—A memorial has been addressed to the Archbishop of Canterbury signed by a very large number of the leading clergy as follows:

"We, the undersigned clergy of the Church of England, desire respectfully to express to your lordships our feeling that the question of Church Reform has become one of pressing urgency, and to beg that, in the interests of the nation, you will take such steps as may seem best to forward legislation on the subject as early as possible in the coming Parliament.

"The reforms which are most pressing are, in our opinion, these:—

"1. To give a clearly defined share to the laity, by means of parochial councils and otherwise, in the administration of Church affairs.

"We are aware that a movement in the direction of lay co-operation, initiated by the Convocation of the Province of Canterbury in 1870, has made in recent years, and with the hearty approval of your lordships, some progress by means of diocesan, diocesan and provincial conferences. But though parochial councils were, equally with the other bodies above named, recommended by Convocation, little or nothing has been done towards their formation. It appears to us that the establishment of parochial councils, or of some such bodies, with well-defined statutory powers, is of primary importance, as tending in the most effectual way to increase the local interest of the laity in Church affairs, and to stimulate and maintain in them a feeling that the national Church is theirs, and that they have a responsible share in its life.

"2. To reform Church patronage, so as to put an end to the traffic in livings, and to secure that no one be appointed to a living without previous consultation with the parishioners or their representatives."

THE SEE HOUSE, TORONTO.

IN our correspondence columns will be found a temperate but forcible appeal from the esteemed assistant Rector of the Church of Holy Trinity, Toronto, on behalf of the See House. Mr. Pearson points out that about \$3000 of subscriptions are in arrear. The committee very prudently entered into contracts only to the extent of the money at their disposal. These funds were not enough to cover the cost of draining, fencing, sodding and completing the Bishop's residence in a becoming manner. We cannot but feel that an appeal like this ought to be met with a generous and prompt response. We are fully aware, no one more so, for few have the field of view so open as it is to those conducting a public journal, that local claims in a large number of parishes are so pressing, and the means so scanty of parishioners to admit of their burthen being increased. In such cases the appeal for help towards the See House must be passed by, no doubt with regret, for the disposition to stand side by side with other parishes in every good enterprise is universally felt. We are all jealous of a good work being carried on without our being asked to help. This case seems to us to have peculiar claims upon the more well to do Churchmen of the Toronto diocese. We have many members in Toronto city and other places who could build the See House from their own individual purses and literally never know that the money had gone out. We have also many more to whom a fifty dollar or a hundred dollar note for such an object would never be missed, and thousands who could spare their dollar or five dollars without the sacrifice of any comfort or luxury, much less any necessity. There is a feeling that as the Bishop's residence is in Toronto, that as his income is chiefly spent in Toronto, therefore the See House should be built by Toronto Churchmen. This feeling is no doubt the real secret why so many parishes have not contributed to this fund. That the non-subscribing of these parishes is in any way, to any degree, attributable to a lack of personal respect for the Bishop, or regard for his sacred Office, we utterly repudiate. Dr. Sweatman is not our Pope, we are not bound to believe him infallible, he would not believe us if we said such a creed. But the Bishop of Toronto has very earnestly done his duty, in a manner which has won for him the esteem of every Churchman and Churchwoman in his diocese. His house will be ever hospitably open to our friends in those parishes who desire to throw the entire cost of its erection on the city of Toronto. It would be, and we are assured that it will be, a source of honest pride to country Churchmen who visit the See House, to reflect that they had a share in its erection. Let our friends think over this matter, and we are satisfied that Mr Pearson's appeal will call forth a liberal response. Surely our self respect as a diocese will not allow the home of our Bishop to be rendered unhealthy by defective drainage, or permit the first See House erected for the Bishop of Toronto to be left standing like a

deserted barn on a prairie without fencing, and destitute of the ordinary signs of a civilized habitation, for those who pass by to point to scornfully as evidence of the meanness of Churchmen. Depend upon it that sight would damage our country missions ten times more than the gifts needed to complete the See House.

THE UNITED CHURCHES OF THE UNITED STATES.

THEIR EXISTING AGREEMENT IN DOCTRINE, POLITY, AND WORSHIP.

THE following article has excited so much interest that, at the request of subscribers, we shall give it in full, in successive weeks.

The associative tendency of the Christian masses has shown itself wherever they could act freely together. In our own country for more than a hundred years there has been a steady effort after religious unity, following the political movement through the successive stages of the colonization, the confederation, the constitution, and the recent consolidation of the United States. During the colonial period the few mission churches scattered along the Atlantic coast were temporarily fused together by the evangelistic labors of Whitefield and Wesley. In the revolutionary war they were simply massed and compacted in the common struggle for civil as well as religious freedom. Since the declaration of independence we have seen them at first separately organizing themselves, and then spontaneously combining in great common causes, such as the American Bible Society, the American Tract Society, the American Sunday School Union, the American Boards of Domestic and Foreign Missions, as well as the various moral reforms in which they became leagued against vice and infidelity on the platform of their common Christianity. In the late civil war they appeared as one holy phalanx of charity and mercy in the Sanitary and Christian commissions; and at the present time they are interlaced by a network of Young Men's Christian Associations, Inter-Denominational Alliances and Church Congresses, designed to combine them practically in Christian Work and intercourse, to say nothing of inter-ecclesiastical councils, based upon organic bonds of unity between kindred churches.

It is true that all such compacts, being temporary expedients, as fast as they serve their purposes must decay and disappear; and it is also true that in some cases the dissolution of a league of churches has been followed by their seeming recoil and reassertion of sectarian peculiarities in more pronounced form than ever, as may now be seen in the various boards of charity and missions maintained by the different denominations. But it will be found at the same time that another set of causes has been tending, if not to bring them together again in closer bonds and on a more enduring basis, yet at least to reveal to them, more and more clearly, the ultimate grounds of a true organic unity.

By the organic unity of churches is here

meant such unity as inheres in their internal organization, and is traceable in their forms of doctrine, government, and worship, as well as in their historic life and development; and is not, therefore, due to any mere artificial arrangement or conscious effort. Institutions are not made, but grow; and sometimes they grow so slowly that one generation rejects as irrational and visionary what the next generation accepts as the logic of events. Whole churches, as well as states, have thus been reasoned out of the divine right of English monarchy and American slavery; and it is safe to assume that any scheme of ecclesiastical union which could now be devised, even though the true one, would be repudiated, perhaps by all existing denominations, as involving the suppression of some essential truth or the sacrifice of some valuable principle. We are not yet ready for such schemes, and it would only be a waste of time to discuss them. The first lesson to be learned is that the unification of the American churches, if it is ever to come at all, cannot be precipitated by platforms, coalitions, compromises, in short by any mere external association of the different denominations, which leaves them still without internal modification and vital connection, as true and living branches of the Vine of Christ.

How then is such organic unity or union ever to be reached? Perhaps we can trace a rough likeness between the case of the American churches at the present time and that of the American states at the close of the revolution. The articles of confederation had proved a rope of sand. The colonies, in becoming independent of the British crown, had also become independent of one another, and with their diverse creeds, institutions, races, and climates, seemed on the verge of anarchy. It was not until they had surrendered some of their sovereign attributes and readjusted their whole domestic polity, that they could come into the more perfect union of the constitution; and ever since then they have been racked with internal conflicts, until at last welded together by the fiery blows of civil war. In like manner the different denominations, after having been loosely confederated in various compacts and alliances, are falling apart in fresh estrangement, wasting their resources in mere propagandism, and often wrangling over time-worn theological issues in the face of their common foes. And now, it is thought by some, they can only be driven together again by the rod of persecution. The peace of Westphalia, they will tell us, was but a truce, and the warfare once waged between the Catholic and Protestant powers of Europe is yet to be decided by some terrible intestine struggle within our own borders, fulfilling the great Armageddon of the Apocalypse. With the sects thus cast into the furnace of affliction, to be purged of their errors, and melted and molded to one likeness, the church militant is at length to come forth from the ordeal united and triumphant.

We need not, however, push a more political analogy so far. Rather may we hope that the age of religious wars is past, and that any

remaining issues between religious parties are to be fought out, not with carnal weapons, but with spiritual. Certainly the American churches have at least gained all the freedom that they need. Free of the state and free of one another, that they may now peaceably work out their respective missions without let or hindrance. But whilst thus left to the combined action of providential events and spiritual causes, it is inevitable that in the long future they will undergo much modification, perhaps gradual assimilation to each other, or to some one divine model towards which they are tending. Despite their present divided and distracted appearance, if we will survey them from a high outside point of view, in a Christian, philosophical mood, we shall discern amongst them vast unifying tendencies which have been operating quietly through successive generations, and which can only be measured by comparing one period of their history with another. We can no more control such tendencies than we can control the winds of heaven. It is the part of wisdom to recognize them and shape our course by means of them. We need not forsake our respective positions; we cannot force an immediate harmony of views; but at least we may profitably engage in a study of the existing germs or grounds of organic unity in the American churches.

In entering upon this study, whatever theories of the Church we may severally hold, we should lay aside even just prejudices, so far as to take into view impartially the various Christian bodies claiming an ecclesiastical title and jurisdiction, which are coextensive with the nation, or which may be otherwise due them in courtesy, such as the "Evangelical Lutheran Church in North America," the "Methodist Episcopal Church of America," (Northern and Southern,) the "Presbyterian Church in the United States" (Northern and Southern), the "Protestant Episcopal Church in the United States," the "Reformed Church in America" (Dutch), the "Reformed Church in the United States" (German), the "Roman Catholic Church," the "United Brethren" (German and Moravian), the "United Presbyterian Church of America," the "Universalist Church in the United States," the "Baptist Churches" (Calvinistic and Arminian), the "Congregational Churches" (Trinitarian), the "Disciples of Christ" (Cambellite), the "Society of Friends," the "Unitarian Churches." Some of these bodies, and others which might have been named, are considerable in numbers and influence, and not likely to play any chief part in the development of American Christianity. Confining our attention to the great Christian denominations of the country, we may fairly concede to them the possession of ecclesiastical elements more or less perfectly organized; and our task will be to look into their respective forms of doctrine, of polity, and of worship, in search of the three corresponding grounds of unity which are afforded by their *dogmatic agreement*, their *ecclesiastical or political likeness*, and their *liturgical culture*.—*The Century for November, 1885.*

THE ALGOMA DISPUTE.

WE have much pleasure in drawing the attention of Churchmen generally to a letter in our correspondence columns from the Bishop of Algoma. It appears that he has given instructions to the treasurer of Algoma to pay the Rev. W. Crompton the balance in dispute, being a portion of his salary while absent for his health in England a few months last summer. This wise step has been taken by advice of the Metropolitan, the Venerable Bishop of Fredericton, N.B.

Our columns were thrown open to a discussion of this question because we believe that it was a grave mistake to withhold the stipend of so veteran a missionary, while absent in search of well earned rest. The ventilation of such grievances is one of the functions and duties of the Church press, and is usually the speediest mode of securing the correction of errors. This judgment, in which we were supported by the Church at large, has now been verified by the result. In this course we were influenced solely by a desire to serve and to protect the interests of the Church. It was highly calculated to injure the cause of our missions for an aged, earnest and noble hearted missionary to appear even, to have been made the victim of injustice.

A deluge of letters has poured in upon us from all parts of Canada, from clergy and laity of all schools of thought, of which we inserted only several as representative of the general tone of others.

The main object of the correspondence has now been happily obtained. It seems, therefore, advisable to withhold from present publication the additional facts and comments, which have been furnished by correspondents.

TO CORRESPONDENTS.

A quantity of Correspondence and Diocesan News unavoidably left over for want of space.

Home & Foreign Church News.

From our own Correspondents.

DOMINION.

ONTARIO.

EGANVILLE.—It will no doubt be of interest to many of your readers, to see some account of the Mission of Eganville, in the Diocese of Ontario, a mission whose light is burning steadily and brightly, but is rarely allowed to peep out from under its bushel. Your correspondent having visited this mission, saw an opportunity, which he could not resist taking, of giving the above mentioned bushel a good and energetic toss—and here it goes!—in the hope that by its fall, it may be duly and forever atomized, and that the example hereby shewn may always be followed by the responsible authorities in all other missions or parishes, so that all the compartments and corners of our spiritual house may radiate the light that is in them, and give light and comfort to all in the house. Thus will they not only be doing good to the members of the household of faith, but they will be shedding a glorious light for a beacon to those who, wandering in the lone and chilly highway of this world, have hitherto, but gazed curiously upon the dimly glimmering religious light in the windows, that they may henceforth be attracted by their pure influence, and so be enlightened, warmed and fed.

The mission covers the greater part of the townships of Bromley, Gratton and Wilberforce, and entails a great and increasing amount of labour. The incumbent is the Rev. R. D. Mills, M.A., a graduate of Bishops College, Lennoxville, and gold medallist. He reside at Eganville, his native place, a signal exception to the general rule that "a prophet is not without

honour, save in his own country and among his own kindred." This village is west of the C. P. Railway, three miles from Cobden Station, and twenty-five miles from Pembroke. Here there are three Sunday services, one of them being conducted in German, for the benefit of the large German community settled in the village and neighborhood, most of whom are now warmly attached to the Church. A German translation of the Book of Common Prayer is used, and here is a marvel worthy of record. The missionary has, amid all the labours of his wide field, found time—intellectual grasp and assiduity are his by nature—to acquire the German language so well as to enable him, not only to read the prayers and scripture lessons in that language, but also to preach an original in German once a week, with an excellent pronunciation, all in the credibly short space of about a year.

The following are the different out-stations at which he ministers alternately with distances from Eganville:—Douglas, ten miles; Scotch Bush, twelve miles; Dacre, six miles; beyond Scotch Bush, Beckett's Settlement, fourteen miles; Kulooe, fourteen miles; Lake Dore, six and a half miles. In the summer Mr. Mills also travels some sixty miles, up the Bonnechere River, which passes through Eganville, to hold services. Thus in this mission, four services are held each Sunday, involving many miles of travel, with all this work there are many special services, and much visiting and catechising, and the promotion of various enterprises for the general advancement of the mission, creating and sustaining the mutual interest of the several parts. The average number of baptisms during his incumbency, (six years) has been fifty-five annually.

There is a large and interesting Sunday school at Eganville, of which Mr. Robt. Reeves is the lay-superintendent. The children had their Christmas tree on Christmas Eve, an entertainment which your correspondent had the pleasure of witnessing. Proceedings were opened by an address from Mr. Reeves. The Rev. Mr. Mills also delivered an address. There were carols and dialogues excellently rendered by the children; also some effective songs by adult members of the congregation. Mrs. Mills ably presided at the instrument. The hall was thoroughly filled. Two well laden trees stood on the platform—one for the children's prizes—the other for the adults' surprises. They were lighted up with the usual wax tapers and chinese lanterns. The worthy missionary and his wife came in for a good share of excellent things. One of their surprises, which however, threatened to reverse to the usual course of things, and placed the reverend recipient "up a tree," instead of going there itself, was a large and handsome easy chair, upholstered in horse hair, presented by the members of Eganville Brass Band, with an affectionate address. To this a neat and suitable reply was made, after which the proceedings were brought to a close, all being filled with mutual good will and Christmas glee.

A pleasing incident of our visit to Eganville, was the meeting with the Rev. Mr. Williams, a clergyman of African race, born in the Island of Anbigna, West Indies. He is a young man of ability and refinement, tall, handsome and well educated. He took his divinity course at King's College, London. Later he determined to take the arts course, which he is now about completing at Bishop's College, Lennoxville. Mr. Williams preached in the evening on Sunday last at the Eganville church, a most admirable sermon, eloquent and full of solid matter, on the text, "Christ died for our sins." In him, in Bishop Crowther, of Sierra Leone, in the Bishop of Hayti, and in many others, one cannot but admire the capabilities of the African race, and wish that they might be developed whenever found, (and there are whole settlements of this race in our own province), and their hearts and minds trained for the advancement of their brethren, the glory of God and the good of His Church.

The Rev. Mr. Williams will employ his holidays in delivering lectures in the neighbourhood. We wish him a long, prosperous and useful career.

MADOC.—*St. John Baptist Church*.—On New Year's Eve the usual quiet of the parsonage was broken by the loud ringing of the bell, followed by a perfect flood of good things rolling through the house to the cellar—fowls, geese, apples, pies, cakes, tea, fruits, tins of salmon, hams, beef, pork, rabbits—neither were the horses forgotten, sacks of oats rejoiced their ears rattling into the grain bin, presents of other kinds were not wanting to Mrs. Daykin and Mr. Lewis, including a handsome luminous alarm clock for the Archdeacon, who stood amazed, imagining that a state of seige was contemplated and the congregation had chosen the parsonage for a garrison, at last the flood ceased, and on receiving the good wishes of his friends, he was made to understand the position, on which he was able to reciprocate the kind expressions so freely offered, and thank the donors for their generosity, the visitors then sat down to spend the evening, which was done very pleasantly, with singing and conversation, the party separated about 11:30.

ADOLPHUSTOWN.—The Christmas offering to the Rev. R. S. Forneri, B. D., rector, including a beautiful stove, presented to him, amounted to nearly one hundred dollars.

BELLEVILLE.—Christ Church was superbly decorated. The communicants and collection were both the largest since Rev. Mr. Sibbald began his pastorate.

TWEED.—The Rev. R. S. Bennetts, who has been sick in Kingston for some time, has quite recovered and returned to his parish. He officiated on Sunday in St. James' Church, and administered the sacrament of the Lord's supper.

A tea meeting and concert in connection with St. James', was held in the town hall on the evening of the 24th. The attendance was large considering the state of the roads. The proceeds amounted to about \$60.

QUEENSBORO.—A very successful concert was held in this village on Monday, Dec. 28th, under the guidance of Mr. W. E. A. Lewis, lay reader for its mission. The hall was crowded to the doors, and every available seat occupied. Concert opened with a chorus, "The Happy Presents," Miss Burr kindly acting all through the concert as accompanist. The following singers were deservedly eucored:—Mr. W. Wiggins, Miss McLean, Mr. J. Wiggins, Master J. Cottrell, Miss J. Thompson, Mr. F. Thompson, and Miss Nettie Wiggins. The second part of the programme opened with a play called, "The Area Belle," in which Miss Elliott as Penelope, Mr. McKinnon as Tosser, Mr. Wm. Trotter as Piptcher, Miss Nettie Wiggins as Mrs. Croaker, and Mr. John Nicholl as Walter Chalks, did remarkably well and received a hearty and enthusiastic applause. After a few more songs had been sung, the Ven. Archdeacon, priest in charge, thanked the audience for their attendance, and wished them all a happy New Year.

BROCKVILLE.—On New Year's Eve the three Church of England congregations in Brockville assembled together in the Court House, which St. Paul's congregation temporarily use for week night services, to hold a watchnight service. There was a very large gathering, and the whole service was remarkably impressive and helpful. After the hymn "A few more years shall roll," and a short form of evening prayer, the first address was delivered by the rector of St. Peter's, the Rev. J. G. Low, in a very earnest and impressive address, he dwelt upon the failure, and shortcoming and sin of the past, concluded with an exhortation to let the time past suffice for failure, and let the future be bright with hopeful service. He was followed by the rector of St. Paul's, the Rev. Dyson Hague, who made a simple appeal to those who were sullied out of Christ to come to Him, and yield at that solemn hour the heart's allegiance, which they have so long withheld, urging those who were the Lord's to a more entire and unreserved consecration. After another hymn the final address was given by the Rev. E. P. Crawford, rector of Trinity, who earnestly and eloquently pleaded with all to live henceforth altogether for Christ. The midnight approaching the congregation then knelt in stillness, for the last five minutes of 1885, communing with God in silent prayer. As the bell tolled out the last hour of the departed year, all arose repeating the Gloria Patri, and sung with heart and voice, "Praise God from whom all blessings flow." A few kindly words, and a happy New Year to all, the benediction, and the first union watchnight church service in Brockville was concluded. It was altogether a most delightful and blessed service, and tended perhaps more than anything else could have done, to bind together in the highest union, the hearts of the church people of Brockville.

CORNWALL.—Trinity (Memorial) Church.—The inauguration of "the Mountain Chime"—consisting of nine bells—an "in memoriam" offering by the Rev. Dr. Mountain, took place on Christmas Eve, and was attended with imposing ceremonies and hearty services. The Christmas offertory in this church amounted to over \$400.

The Chimes.—The bells are singularly sweet in tone, and have range enough to play almost any tune. The general verdict was that of approval. They are from the well known McShane Bell Foundry, Baltimore. We understand that several gentlemen were instructed in the art of chiming by Prof. Mellen, who is an enthusiast in his vocation, and that it is intended to have the bells rung at least once a day in addition to the regular Sunday services. Their joyful notes will thus soon come to be part of Cornwall's daily life, and the noble gift of the Mountain family will ever be held in remembrance by the people.

FITZROY HARBOUR.—The children of St. George's Sunday school were treated to a Christmas tree, on the evening of the 29th. A concert was given in connection, for the benefit of the school library. A very pleasant evening was spent. After the tree had been stripped and St. Nicholas had made glad the hearts of the young people by his gifts, the churchwardens of St. George's on behalf of the three congregations of this mission, made the Rev. J. F. Snowden, who was not long ago placed in charge, a very handsome present in the shape of a fur coat and sleigh robes.

ARNPRIOR.—This parish has been suddenly plunged into deep sorrow by the death, after a few days' illness, of their faithful and well beloved pastor, Rev. A. F. Echlin. He succumbed to an attack of brain fever, passing away peacefully on the eve of the Epiphany. To enjoy, we trust, a glorious Epiphany in the presence of God. His loss will be greatly felt and regretted by his clerical brethren.

TORONTO.

CHURCH WOMAN'S MISSION AID.—The ladies of the above society will (D. V.), resume their sewing meetings, on Friday, Jan. 15th, at 2 p.m., at No. 1 Elm St. Members of the various parish Dorcas societies, which have now ceased work for the season, are cordially invited to attend. Orders for surplices are solicited. Address, Secretary C. W. M. A., 37 Bleeker Street, Toronto.

NORWAY AND YORK.—A very successful entertainment, consisting of a Christmas tree, singing of carols, and recitations, by the Sunday school children of Norway and York, was given on New Year's Eve in the Town Hall. The hall was crowded to its utmost extent. The tree was crowded with choice gifts, and the singing and recitations by the children were excellent. The entertainment was highly appreciated by the large and attentive audience.

MILLBROOK.—Wednesday, the 16th ult., was a day to be remembered in the history of the parish of Cavan, being the occasion of the opening of the new St. Thomas' Church. The day had been long looked forward to, and although unavoidably postponed from time to time, came at last, and brought with it all the favourable circumstances, which were desired to crown the event. There was snow enough to make good sleighing, the cold was not so intense as to prevent even delicate persons turning out, the sky was bright, in fact it was a perfect winter's day. As was to be expected, the people from the various country churches, St. John's, Trinity and Christ Church, came in large numbers, and with the addition of many from other denominations, made their congregation as large, if not larger than ever before gathered within the walls of St. Thomas' Church, as was expressed by the Bishop in his address of congratulation, it was a proud day for both rector and people. The rector had special reason for gratification, for the handsome edifice opened on that day was the fifth church and the sixth church building erected during his incumbency. The people of St. Thomas' congregation felt a reasonable pride in the successful completion of the work, in which they evinced a special interest from the time it was first entered upon, and to which they liberally and cheerfully contributed. The result of the harmonious co-operation of the members of the church, both clerical and lay, is a handsome and thoroughly church like structure of white brick, Gothic in its style of architecture, with spacious nave and chancel, vestry and organ chamber, and is capable of seating four hundred persons. The windows are of colored glass, two of which are worthy of remark, the one at the chancel end of the church being relieved by the figure of St. Thomas, the other east of entrance door having the inscription, "Suffer little children to come unto Me," is the gift of the children of the Sunday school. The frontal and super frontal of the altar as well as the hangings of pulpit and reading desk are handsomely embroidered, and are the gifts of kind friends in the parish of Shenley, Herts, England. The silver bowl for the font is presented by Miss McClellan, and the Bible for reading-desk by Mrs. Linnear. The church is the design of John Belcher, Esq., architect. Special services appropriate to the occasion of the opening in which the clergy from a distance took part, had been arranged, and were heartily joined in by those present. The choir deserve a word of congratulation upon the real help they rendered to the heartiness and devotion of the services, earnest and eloquent sermons were preached by the Lord Bishop of the Diocese, the Rev. Dr. O'Meara, of Port Hope, and the Rev. Canon Dumoulin, of Toronto. In addition to the clergy of the parish and those above mentioned there were present the Ven. Archdeacon Pinkham, the Rev. Drs. Carry and Smithette, and the Revs. Beck, Burgess, Chafee, Farn-

comb and Jones. In the afternoon a special service was held, when about forty candidates were admitted to confirmation. A lunch was provided for the clergy and others present from a distance by the ladies of the congregation. During the progress of this part of the proceedings it was remarked that in the same room the late lamented Col. Williams was present when he laid the corner stone of the new building, and added his name to the subscription list. The collections at the services amounted to about \$100. The solemnities of the day proceeded and were brought to a close free from any occurrence to mar their hearty enjoyment, and the new church began its services under the most prosperous circumstances.

BOWMANVILLE.—On Christmas day a large congregation assembled at St. John's Church, to participate in divine service appropriate to the season. The various denominations of the town were largely represented, and deep interest was manifested by all throughout the proceedings. The interior of the church had been elaborately and tastefully decorated for the occasion, with evergreens, shields, bannerets, appropriate mottoes, etc., and presented an appearance not only calculated to please the eye, but to elevate the thoughts of those assembled. An excellent and practical sermon was preached by the rector, Rev. Dr. Macnab. The musical portion of the service was very fine, the large choir being supplemented by an instrumental trio, which added materially to the volume and excellence of the harmony in the rendition of Christmas hymns, a choice Te Deum, and the fine anthems "Arise, Shine," and "Glory to God in the Highest." The offertory was very liberal, much more so than ever before.

AN AWKWARD DILEMMA.—The friends of the pastor of the Unitarian congregation in Toronto, have been making quite a to do in the press over a slight passed upon him by the other "non-denominational" ministers present at a meeting on behalf of a public charity. We sympathise with this protest. Mr. Bygrave was not used with courtesy. It was not kind, it was rude, to ignore him when his work on behalf of the said institution had been accepted and was as worthy as that of the ministers, who were put into prominence. But here comes a dilemma. The ministers who slighted Mr. B., teach that Jesus Christ is God. They pray to Him, they believe that by His divine nature He is co-equal with the Father, the Almighty Creator, who is worshipped by Unitarians. But Mr. Bygrave teaches that Jesus was a mere man like all the rest of us. He believes and teaches that we churchmen, Presbyterians, Wesleyans and so forth, when we speak of Jesus as God, commit blasphemy, that when we worship Him we adore with divine honours a dead fellow mortal, therefore commit idolatry. To recognise Mr. Bygrave, then, as equally worthy of public recognition as a minister of the Gospel as they themselves, puts these non-denominationalists in a very tight fix of inconsistency.

The Unitarian letter of protest appeared over and over again in the press, until it had to be noticed, it would not "down," it demanded a reply. The notice came in the form of an explanation which commits the ministers of the so called evangelical bodies in Toronto, to the avowal that a teacher who regards Jesus as an imposter, who ridicules His claim to Divine honour, who esteems our worship of Christ as idolatry, is a brother minister of the Gospel!

Non-denominationalism has developed a highly interesting phase of sectarian life. Whether it is calculated to advance the cause of Christ for His disciples to recognise Unitarians as "brethren in the faith," needs not to be discussed.

We regard Mr. B. and several of his flock, as most excellent citizens. Their zealous promotion of works of charity is an example worthy of all praise. Towards Unitarians personally we have the kindest feelings, they are usually good neighbours, and a reading and gentle living community. But we are not able to own as Christian brethren those who regard Jesus Christ as having been a mere mortal man—therefore as an imposter, for He claimed to be divine. We know from several eminent members of the Unitarian body that our position is regarded as thoroughly logical and consistent, and that the other position is utterly indefensible from the orthodox trinitarian stand point. We hope Mr. Bygrave will insist on being recognised as a minister at all non-denominational meetings.

CHRISTMAS OBSERVANCES.—The attack made on the custom of adorning churches at Christmas had the result in Toronto of causing more work to be done of this character than ever before. Especially was this observed in the church, which is identified closely with the author of this attack on an ancient and popular custom, the repudiation of such puritanism being most energetically made by a large band of workers. The offertories were large, and the number

of communicants in most of the Churches far more numerous than ever known.

CAUTION TO CHURCHMEN.—An attempt in most execrable taste has been made to delude members of the Church in the country, by false statements in regard to the civic election in Toronto. Let us state the truth. There were two heavy class votes cast which combined gave the successful candidate a large majority. One solid vote was that of the trades union men, who voted for one candidate solely to revenge themselves on the other! The other was a vote of every man and woman voter who has a grievance against or antipathy to the Church of England. All these persons, several thousands, gave support to the candidate whom they knew to be an injurious disturber of the order and peace of the Church. So that both these votes were wholly non-personal, so far as any issue is concerned of a municipal character. To ascribe a victory won by the thousand of votes given as a trades union act of vengeance against an unpopular employer, as being in any sense a vote having a Churchly aspect, is simply to state what is known to be entirely without foundation in fact. Beware of deceivers, who for party ends pervert the truth. It is quite enough to point out that both candidates belong to the Evangelical party in Toronto, so that it is a mere family squabble after all!

A FOREIGN MISSIONS ARGUMENT.—The Rev. Henry Johnson, M. A., of pure Negro race, has been appointed Archdeacon of the Upper Niger. He was born in 1840 at Sierra Leone, the son of native African parents liberated from slavery, who were Christians; he was educated at the Freetown Grammar School there, and at the Church Missionary College at Islington. He is a good English, classical, Hebrew and Arabic scholar, is acquainted with French and German, and has translated the New Testament into several of the languages of West Africa. The degree of M. A. has been conferred on the Venerable Archdeacon Johnson by the University of Cambridge.

It is no credit to us as a Church in Canada to have so few members amongst the coloured population. They seem almost wholly to be either Methodists or Baptists. Doubtless their emotional natures find more happiness in such services as these bodies provide, than in our quieter liturgical forms. But there is no reason why the Church should not have an order of divine worship such as would attract persons of this race. We have spoken with coloured ministers again and again, and their testimony is quite clear that if the English Church would seek to win these people she would succeed. Surely this is a work we ought not to neglect. We trust the attention of our Synod will be drawn to it and practical steps taken to bring our dusky brethren into the visible fold.

NIAGARA.

HAMILTON.—An interesting ceremony occurred in Christ Church cathedral on Dec. 20th, the occasion being the unveiling of the Fuller memorial window. Rev. Dr. Mookridge preached a most impressive sermon bearing upon the subjects depicted in the window. The ascension of our Lord and "the adoration of the wise men." The effect of the window, occupying as it does, the east or chancel end of the church, is very fine, and adds greatly to the beauty of the handsome edifice. We understand that this work is the production of Messrs. Elliott & Son, of this city, and was entirely executed in their establishment.

COLBECK—LUTHER.—The congregation of St. Clement's Church, Colbeck, desires to acknowledge with thanks receipt of set of communion vessels, per Rev. R. S. Radcliffe, from Rev. Mr. Boultsbee. The vessels are a thank-offering for safe deliverance from Luther bush in the year 1856.

GUELPH—St. George's S. S. Festival.—This Christmas festival took place on the 30th ult. The spacious school room was crowded at 7 p.m., the full force of the children being present, with a large number of their parents and other adults. The proceedings commenced with the hymn 'Once in Royal David's City,' Miss F. Dixon, organist to the school, presiding at the organ. Then followed a short form of prayer, with the Epiphany Gospel, and after a carol was well and heartily sung by the children, the Archdeacon addressed the audience, showing why Christmas was observed, giving a description of the wonderful events of the first Christmas, 1,885 years ago. Several carols were sung at intervals during the address. Rev. Mr. Irving then addressed the assembly, urging parents to take a deeper interest in the Sunday school. The prizes were distributed. Bags of candy and oranges were given to all the children, and the pleasant gathering was closed with the doxology.

DUNNVILLE.—On Christmas Day, the attendance at the morning service in St. Paul's Church was remarkably good. The congregation at evensong was equally encouraging. The Christmas offertories amounted to over \$41. The usual midnight service was held on the last day of the year. The church was crowded. The heartiness of the responses and singing, the reverent demeanour of the congregations, and the rapt attention with which the rector's address was listened to, showed that all felt it good to be there.

The annual S. S. entertainment was given on the night of the 2nd of this month, at the Opera House, which was more than comfortably filled. It was a great success, financially and otherwise. After the entertainment was over, Miss Brownson, the organist of St. Paul's Church, was presented with a purse containing \$40, a slight token of the grateful appreciation in which her cheerful and unselfish services are regarded by the congregation. The wife of the rector was then presented with a handsome, hanging, drawing-room lamp, and a valuable set of glass dessert dishes, by the lady members of the church. This was followed by the distribution of prizes to the S. S. scholars, and after singing the national anthem, the well pleased assembly dispersed.

HAMILTON.—All Saints.—On the evening of Monday 28th ult., a full choral Sunday school service was held at this church. The church was crowded, every seat being occupied. It was beautifully decorated throughout, which added greatly to its appearance. The Rev. G. A. Harvey (as rector in charge), conducted the service, through whose instrumentality and efforts it was got up. The service was opened by the singing of the processional hymn, "Onward Christian soldiers" which was heartily rendered by the very large Sunday school present, and by the quartette choir organized for the occasion. The introductory prayers were read by the Rev. Dr. Mookridge rector in charge of Christ Church cathedral. Following this was a Christmas anthem "For unto us a child is born" which was rendered with good expression by the quartette. Appropriate passages of Scripture were then read by the clergy present, after each of which a beautiful hymn or carol was sung by the Sunday School children and choir. The Lord Bishop then addressed the Sunday school, setting forth to them very clearly and effectively their obligations with regard to the general observance of religious duties, on all such important church festivals. His Lordship also catechised them on their knowledge of the Saint's days of the Church, illustrating very clearly the object of each, and the thoughts which should accompany them. The children were very well behaved, and answered many questions addressed them by the Bishop. A liberal offertory was then taken up, which was applied to the benefit of the Sunday school, at the presentation of which to the rector, the doxology was heartily joined in by all present. The service closed with the singing of the carol "carol sweetly carol," in which the Sunday school and choir took part. The benediction was then pronounced by the Bishop. Thus ended one of the heartiest and best attended services ever held in All Saints' Church.

DUNDAS.—On Sunday evening last Rev. Mr. Forneret preached his last sermon as minister of St. James' Church. His practical advice to the congregation was excellent, and his expressions of regret at severing the ties which bound him to the church here, were sincere, brief and aptly put. During the time Mr. Forneret has been here he has done a good work for his church, in practical matters he has vastly improved the condition of affairs, and in spiritual matters has been an aid and help to many. In the last connection he has exerted more influence than will perhaps ever be publicly known, by his earnest thoughtful addresses in the pulpit. He leaves Dundas sincerely regretted by his congregation and many others.

HAMILTON.—All Saints' Church.—Rev. George C. Forneret, the newly chosen rector of All Saints' church, was inducted at morning service of January 3rd. The ceremony was of the most impressive nature, and seemed to fill with deep feeling the very large congregation which was assembled. After the opening hymn, his lordship Bishop of Niagara, introduced the new rector to the congregation, who, after declaring his belief in the doctrines of the Church, and his willingness to submit in all respects to the dictates of the synod of the Church, was presented with the keys of the church by the wardens, Messrs. S. F. Ross and Jos. Wilson, and entered upon the duties of rector. The inductational sermon was preached by Rev. O. J. Booth, who took as his text Psalms lxxvii. 5: "I have considered the days of old, the years of ancient times."

ST. CATHARINES.—St. George's Church.—A special service is appointed at this church for Sunday, 17th inst. The occasion is on the completion of great

improvements and decorative painting within the fine edifice. The Bishop of the diocese and several clergy will be present. The Rev. E. M. Bland is rector in charge.

HURON.

PORT DOVER.—Services were held in St. Paul's Church on Christmas morning. There was a very large congregation present. The church was tastefully decorated with evergreens, banners, etc., and presented a handsome appearance. The text was from John i. 9, and the sermon was an unusually good one. As is usual on this festival the collection was handed to the incumbent, who was by no means displeased with the amount received. The number of communicants was forty—a number seldom if ever equalled in this Church.

EASTWOOD.—The Rev. Breadin Hamilton, B.A., B.D., the late rector of this parish, began duty at St. George's Church, Detroit, on Christmas Day. Mr. Hamilton's deposition from Canada will cause much regret, as he was considered one of the most promising young men in the diocese of Huron, one of the most successful parish workers and organizers. He is a graduate of Trinity University, Toronto, of Cambridge University, England, and B. D., of Western University, and as a preacher he has few equals.

ATTWOOD.—This mission consists of the congregations of St. Thomas's Church, Markton, St. David's, Henfryn, and that worshipping in the school house, Attwood. For sometime Henfryn was supplied by Rev. Mr. Hill, and Mr. Lowe, lay-reader, of Listowel, while Rev. P. B. De Lom, and Mr. Johnson, lay-reader, of Mitchell, supplied Markton, Attwood in the meantime being almost entirely neglected. In June, 1884, Rev. S. F. Robinson, of Exeter, while a student at Huron College, re-organized the mission, and faithfully and efficiently worked it, till the appointment of the present incumbent, Rev. Arthur K. Griffin. Though not strong, the congregations are earnest, and determined to advance. The building of a church at Attwood, initiated by Mr. Robinson, has been commenced, and the foundation laid. All the services of the Christian year, have been faithfully observed, and those of Christmas Day were especially interesting. The little church at Henfryn was tastefully decorated, while good congregations assembled at each place. The pastor was kindly remembered. At Henfryn and Attwood a special offering was placed upon the plate in an envelope, accompanied by kind words and well wishes, while at Markton, after the offertory, the warden read an address full of sympathy and encouragement. The total offertory was nearly \$60. The incumbent by this evidence of good will, has been encouraged in his work, and from the material confidence expressed, both pastor and people look hopefully forward to the New Year.

SARNIA.—On Dec. 1st, the Ladies Aid Society, of St. George's church, held an Apron Fair in the Town Hall, which was a great success. They cleared \$190. On the 15th Dec., a Literary Society was formed in connection with the church, with the usual number of officers and a membership of something over fifty. On Christmas Day there was a large congregation, a bright and cheerful service, and an appropriate sermon. The church was not decorated. The offertory which was for the rector, was the largest ever before given. On St. John the Evangelist's Day, Victoria Lodge of the A. F. & A. M., accompanied by visiting brethren, attended service in St. George's Church. There was a very large congregation, and a sermon, suitable to the occasion, based on St. John xiii. 34, was preached by the rector. There was service in the church on New Year's morning, the offertory being devoted to the poor. The Young Ladies Guild are at work preparing for an Art Loan Exhibition, which will be held about the middle of January.

WATERDOWN.—On Friday evening, the 18th inst, a parlor social in connection with Grace Church, was held at the residence of Dr. Baugh. After an excellent programme of music, recitations, &c., had been enjoyed and refreshments had been served, the ladies of the congregation presented Rev. Mr. Munson with a purse and \$50, accompanied by the following address:

REVEREND SIR,—The members and congregation of Grace Church, feel the present occasion is a fitting one to manifest their appreciation of the prudence and propriety which have governed all your actions since you became ministerially identified with the church in this place. We are not unmindful of the many difficulties with which you have had to contend, and which we are pleased to know you always endeavoured to overcome in a thoroughly Christian-like spirit. We also feel that while you have worked un-

ceasingly to build up the church here in peace, love and harmony, your recompence has not been what it should have been. We, therefore, present you with purse and contents. Our hope is that you may live long, prosper and continue to be useful in your ministerial vocation, and our best wishes are with you for a merry Christmas and a Happy New Year.

The festivities were then resumed, and the company broke up at a late hour, all feeling that they had spent a thoroughly enjoyable evening.

ALGOMA.

The Rev. Alfred W. H. Chowne, begs to acknowledge with heart felt thanks, the following gifts, viz: a well filled box of Christmas presents for the tree from Miss Fannie Dixon, the rectory, Guelph, who has long proved herself a faithful friend to his mission. Also, a small box from Maingy, New Edinburgh, Ottawa, and Christmas cards from Miss Allcock and Miss Burney, both of England; also a number of the "Prayer Book Packet," from Miss Allcock; several "Churchman's Almanacks" from G. G. C. The "Church Times," the "Guardian," "Our Work," the "Banner of Faith," "Little Paper," the "Dawn of Day," continue to come, and for which he expresses his continued pleasure at receiving them as it is a great help to the mission.

PARRY SOUND.—The incumbent, Rev. Herbert Gaviller, desires to acknowledge with thanks, a box of Christmas tree presents and useful clothing for the Sunday school from C. W. M. A. Society, Toronto.

BEATRICE.—Allow me to return my sincere thanks to the C. W. M. A. per Mrs. O'Reilly, for a valuable box of goods for the Sunday school scholars. Also to Miss Dixon for prizes for regular attendance.

G. O'HARA.

PARRY SOUND.—The Rev. R. Mosley acknowledges with sincere thanks, a box from the C. W. M. A., per Mrs. O'Reilly, containing gifts for Christmas trees, and articles for distribution among the children in his mission. It is very cheering to the children and encouraging to the missionary to receive help from a society so benevolent. He also acknowledges with gratitude, a large basket, well filled with groceries, a fine turkey and a goose as Christmas gifts from his church friends in his mission. I propose, that when his Lordship the Bishop of Algoma visits his diocese, he will preach from Psalm v. 15, cv. 15 which I am sure will strengthen his clergy, and be of lasting benefit to his laity.

The following are the Bishop's appointments in Muskoka for January:—January 8, Stoneleigh, 2 p.m.; 9, Bracebridge, 8 p.m.; 10, Bracebridge, 11 a.m., 7 p.m.; 11, Bardsville, 10.30 a.m.; 11, Falkenburg, 2.30 p.m.; 12, Beatrice, 2 p.m.; 12, Ufford, 7 p.m.; 13, Brunel, 7 p.m.; 14, Townline, 6 p.m.; 17, Port Sydney, 10.30 a.m., 2.30 and 7 p.m.; 18, Allensville, 10 a.m.; 19, Ravenscraff, 10 a.m.; 20, Hoodstown, 10 a.m.; 20, Stanley Dale, 3.30 p.m.; 21, Keatsville, 10.30 a.m.; 21, Ilfracombe, 7 p.m.; 22, Dixon's, 3 p.m.; 24, Huntsville, 11 a.m., 3 and 7 p.m.; 25, Grassmere, 10 a.m.; 25, Huntsville, 7 p.m.; 26, Harris, 2 p.m.; 27, Emsdale, 7 p.m.; 28, Bethune, 2 p.m.; 29, Beggsboro, 11 a.m.; 29, Harratt, 6 p.m.; 30, Burke's Falls; 31, Burke's Falls, 10.30 a.m., 2 and 7 p.m.

The Bishop requests, that where at all feasible, arrangements will be made for his meeting the churchwards and congregations, after the week day services, for the transaction of business matters connected with the several stations in each mission. Letters can reach the Bishop at any of the places marked with an asterisk.

Correspondence.

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

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

ALGOMA.

SIR,—A man at all given to stating that which is scarcely true for the purpose of making his case good, would, one would think, be careful that there was nobody who could trip him up. During the whole of my hard life in Muskoka, I have made my sayings and doings as public as possible, not for notoriety, but because my first Bishop asked me, and told me it was the best plan to follow if we would have our work known, and I am a believer in printer's ink. Many

of those to whom I have written, can confirm my statement, that I frequently felt repugnant about writing one's own doings. There are some who have charged me with having some selfish design in what I have done, but it would puzzle them to point out one worldly advantage gained, so far as the Church is concerned. I am grateful to say I have gained many personal friends. I am a settler in Muskoka, came to be such, and only such, and I repeat once more, I took Holy Orders, because told by my then Bishop, it was a duty incumbent upon me owing to the exigencies of the Church. One argument he used I have never hitherto mentioned. My wife and family greatly objected to my taking up the work proposed by Bishop Fauquier, and they pointed out to him, that they knew if I consented, I should go heart and soul into it, and throw overboard the plans we had designed to carry out, and it was only natural for them to ask what guarantee there was that I should be paid at all, though I only asked for expenses. The Bishop assured them, not only at the time but frequently afterwards when spending a few days with them, that, so far as he could, he would guarantee that much, and that if I did my duty, the Church in Canada would not see me want. From that time my pen has not been idle, and God has been pleased to vouchsafe a great blessing upon what I wrote. That I must not have written "falsehoods" is borne out by the facts that my statements have never been called in question. Yet opportunities have not been wanting. You, sir, can vouch that many copies of DOMINION CHURCHMAN, in which my statements were published, have come to the settlers all over my district entirely by myself furnishing the means; then many more copies have been sent by both clergy and laity, so that whatever I wrote about them, was read by and amongst those who could, yes, and would too, soon have proclaimed any "falsehood" I had stated. I also promoted a correspondence between my people here and my friends in England, and, thank God, many a house has been made the brighter, and many a heart the lighter, with the loving word sent for the one, and nice texts to adorn the other, owing to this one act of mine. Then there were the young gentlemen, sincerely alluded to; none of these have lived with us less than one year, some longer. Two of these are the sons of a Major General (still living), another, the son of a London conveyancer, of high standing, another the son of a Colonel (dead) and nephew of a Major and aide-de-camp (living), another, the son of a vicar near Durham, England; and the last is the son of a gentleman living in the south of England, he has gone home for a time and is in attendance upon a brother who is seriously ill. He is returning, and my sons are negotiating about a place for him. Every one of these are, I think, self evident safeguards against my publishing "falsehoods" in any shape or form. I could neither stop the pens of the settlers, nor of these young gentlemen, nor had I any desire to do so, on the contrary I told the first always to write as they felt, and the others as they saw and heard, and I am proud to confess that both settlers and young gentlemen have been a material help to me. Why should I "evade" any honest work, or "invent" when I had so much truth at hand, or "misrepresent" when I knew how easily I could be refuted? However, I cannot descend to that arena where "you're another" is a marked characteristic. I can but call to mind the advice of the advocate "if your client has a bad cause, abuse the opposite side." Nor am I to be turned from my starting point, that the Bishop acted contrary to law, precedent and custom, when he deprived me of salary during my granted leave of absence. Nor shall be with my consent, make me the precedent of treating his clergy so in the future, or claim a power to which he has no right.

From what I have read in your columns, and what has been written to me privately, I can safely leave others to characterize, that, about which, in my public school days rather strong language was used by the boys, viz: to illtreat any one, and because he dared retaliate, to use the advantages of a superior position for the purpose of silencing. Lest there should be any honest person who thinks I had no grounds for making the statements I have made, I ask you to do me the favor of publishing what I now send, as I know, that the DOMINION CHURCHMAN is well circulated amongst clergy and laity in Canada, and has also many readers in England. From early in February last, to the time of my leaving home, not a letter went to England in which I did not state plainly that "I was not coming on a begging tour," and this I wrote also to the Bishop of Algoma. I should indeed write a "falsehood" did I say, I had no expectation of being asked to speak on the missionary cause. I knew I should, and did too, in Guildford, Folkestone, Dover, Chislehurst, London (several places), Birmingham, Yorkshire and Manchester. Every one will pardon my saying I felt it a proud moment when I stood in the pulpit of my own dear cathedral, and pointed to the seat were my fathers sat, and where I sat myself, a poor, lame, chorister boy only five years of age, (and thinking the sweet sounds of the organ were made by the cherubs which adorned the sides), and

where my own three boys sat day in and day out for years. It was a thrilling moment when I concluded by telling of the little dying chorister in the backwoods from which I had come, all the time pointing down to his old seat, and I state explicitly that, owing to the fact I stated publicly, I was not allowed to ask their help, the Bishop of Algoma deprived his poor diocese of very material help in this one church. As it was, Dean Oakley insisted upon my taking what offertory there was, I refused, and the money was passed to S. P. G. through Dr. Pope, organizing secretary in Manchester. So far as I know this money is the only money which came to Algoma through my speaking. In response to my first appeal for S. P. G. more than 138 sterling was given. I leave these facts to speak for themselves. My old Bishop cannot now be referred to, but Dean Oakley can, and I fearlessly challenge any enquiry as to what I did. That the Bishop of Algoma hindered my getting money for his diocese, much as it needs money, and meant to hinder me too, let the following testify, which can be seen written on a half sheet of note paper.

Toronto, Mar. 31st,

"I hereby grant leave of absence for four months to the Rev. W. Crompton, a presbyter of my diocese, who desires to visit England for the purpose of obtaining needed rest. Mr. Crompton goes to England in his personal capacity alone, and not to ask or receive aid for any fund or object connected with this diocese, or his own particular mission field."

E. ALGOMA.

I landed at my sons in Manchester on Tuesday, April 28th, and in a few days received the following:

19 Delahay St., Westminster, April 30th, 1885.

"It is right, too, to tell you, that since I wrote to you on March 8th, the Bishop of Algoma has written a letter marked "confidential" to the secretary Mr. Tucker, desiring to sanction your being allowed to act as the Society's advocate in England. This being so, I can make no engagement with you, until we hear again from the Bishop."

I am yours, faithfully,

W. J. KEMP, Treasurer.

After that, I need scarcely say, I would make no engagement or be bound in any way, but made myself useful, nevertheless, for S. P. G. as an act of gratitude. One of my greatest griefs now is that my Bishop has so placed me that I felt compelled to receive pay for the work I wished to do for love, and please him or no, I dare to say, that the above letter was one of the most ungrateful that could have been penned, when we remember what S. P. G. has done for Algoma. In both the above the italics are mine, and I do not think they call for any comment from me, as they speak loudly enough to all sensible people.

A threat is now held out to me, and, therefore, I throw myself upon the whole Church in Canada, and ask them whether I am in my old age to have a slur upon my character because I will not sit quietly down to be despotically spoiled of my due? My home is in Muskoka, and twenty thousand bishops cannot send me from that home. My mission, thank God, is a success, I have united congregations, loving and being loved, good Sunday schools, and can fearlessly say I have done nothing, whatever, to deserve the treatment which has for the past two years been meted out to me, and of which the last treatment is only the outcome.

In the last letter I wrote to the Bishop of Algoma previous to sailing for England, I told him how deeply I felt his unnecessary addendum to my leave of absence, and that no man, be his position what it might, should with impunity cast a stain upon a hitherto stainless character. I said my children have looked up to me with respect, honor and love, and God helping me, they should retain the same of my memory. I look to the Church for which I have so perseveringly worked for ten years, and rest upon it next to my God, that I shall not go down to my grave an dishonored man undeservedly.

I am, etc.,

WILLIAM CROMPTON.

Aspdin, P.O.,
Muskoka,

Canada, Jan 5th, 1886.

THE SEE HOUSE.

SIR,—I am very glad that my friend Dr. Carry, giving an account of the commencement of the future cathedral, mentioned the fact of the See House being in course of erection. This building has since been roofed in, and everything that can be done during the winter will be done. It is expected that the Bishop will be in residence in his new house early next June. My object in writing this letter is to make known to your readers in this diocese, the actual state of the See House fund, in the hope that the many parishes which up to the present moment have shown no interest in the matter, may be induced to render some assistance, in order to bring the business to a satisfactory conclusion.

After much wearying disappointment and labour, the sum of about \$8000 has been actually collected. It is a matter of regret that subscribers to the amount of nearly \$4000, have either refused or neglected to pay their promised subscriptions. Under these circumstances, the committee entered into contracts for the house to the amount of the money at their disposal. The house will be finished and paid for, but at present there are no means available for draining, fencing, sodding, and other like things, so that unless the repudiating subscribers remember what is due to their own honour and soul in their money, or new subscriptions are made, the See House, when finished, will have to remain without the proper surroundings. As a matter of fact, the greater part of the money which has been paid in, has come from some (not all) of the parishes in Toronto and from fifteen parishes and missions in the country. The other parishes have failed to make any response to the repeated applications which have been made to them. It may be seen from the report of the committee presented to the Synod in last June, that no less than seventy parishes have neglected or refused to contribute anything towards this necessary work. I am not writing as the Secretary of the See House committee, but as a Churchman of this diocese, and because I feel that the present condition of things does not redound to our diocesan credit. Had the fact not been made known to us by the committee, it would have been difficult for us to believe that seventy parishes of the diocese of Toronto would have shown so little personal attachment to their Bishop, as to be careless where or how he is lodged. There are some parishes in this city which honestly make an effort, year by year to sustain the country missions, but it is not encouraging to them, to say the least, to find every invitation to help in an important matter like the See House, entirely neglected by so many of those very country missions, which are as much concerned in it as the members of the Church who reside in Toronto. Here, then, is an opportunity for those who have hitherto held aloof to help in bringing this matter to a successful issue. Let the members of the seventy parishes alluded to bestir themselves, and forward the very moderate sum they have more than once been asked for. This would go far towards enabling the See House committee to finish their work in a creditable manner.

Faithfully yours,
Trinity Square, Toronto, JOHN PEARSON.
Nov. 19th, 1885

The above letter has been accidentally mislaid, hence delay in publication, which we much regret. Accidents will happen, &c. &c. Ed. D. C.

THE BISHOP PAYS MR. CROMPTON'S SALARY.

SIR,—Since my last communication, I have referred the controversy between myself and Mr. Crompton to the Metropolitan, not only as by virtue of his office, the final authority in all disputed questions within this Ecclesiastical Province, but as one whose large and varied experience must of necessity commend any judgment, he may render to the acceptance of any enquirer who may seek his counsel. In reply the Metropolitan recommends me to pay Mr. Crompton's stipend in full, notwithstanding his failure to comply with the customary requirement as to proper clerical provision for the performance of his duty while in England, (a requirement which he was aware of before leaving home,) and I have decided to remit to Mr. Crompton the quota due from the Diocesan Mission Fund, and have instructed the treasurer to draw upon the "S. P. G.," for the amount of the grant allotted to Aspin Mission for four months.

This, without tying my hands by the establishment of a precedent for the future, disposes finally of Mr. Crompton's alleged grievance as to his stipend. Would that his letter in the DOMINION CHURCHMAN of the 24th Dec., could be as easily dealt with. But the terms in which it is couched render so simple a solution impossible. In it I am accused of partisanship in my administration of my diocese, of persecuting Mr. Crompton because he does not belong to "the party," of compelling him to cease travelling, of hindering him from aiding other missions than his own with money, clothing, church-furniture, etc. These charges are utterly false, I can easily prove them to be so. Having been made, and scattered broadcast through the Dominion, and in England, to the serious injury of my diocese, they must either be substantiated, or retracted, and that publicly, and in detail, as they have been made. No vague and general "apology," should it be offered, will suffice. Without a full and ample retraction, an outstanding controversy remains unsettled, which the interests of my diocese will compel me to bring to a clear and determinate issue. That a clergyman should be at liberty to slander his Bishop, and then take refuge behind any vague, or general apology, supposing it made, would be an outrage on all order and discipline

to which no Bishop in the Province would tamely submit. I, for one, decline doing so. My diocese depends, for its very existence, on the confidence and sympathy felt towards it outside its own limits, and he who wantonly undermines this confidence, and so takes the bread out of the mouths of our missionaries and their families, by the publication of slanders, is answerable to a higher than any mere human tribunal.
E. ALGOMA.

UPPER OTTAWA MISSION.

SIR,—I have to again chronicle the arrival from England of a case, the third, of Church furnishings. Previous cases as acknowledged at the time were from the Kilburn Sisters and Miss Fleming, Miss Wilshere is the kind friend to whom we are indebted this time. Many months has this good lady and her friends been engaged in this labour of love, and the result far exceeds our most sanguine expectations. Lovely altar frontals and super frontals for four churches, made according to measure; communicant-kneeler, beautifully worked by hand; sets of fine altar linen; dossals; book markers; hymn books; fonts for three churches, and other articles needless to specify, but all of excellent material and capable of making our humblest little log church more likely to inspire that reverence and devotion with which we are told the sanctuary of God should be ever approached.

The contents of this case are in part for St. Alban's, Mattawa; St. Margaret's, Chalk River; and St. Augustine's, Deux Rivieres, a portion also going to one of my former churches on Lake Nipissing. The churches at Deux Rivieres, Chalk River, and a third at Lake Tallon are yet "in prospective." The timber for the two latter is being taken out this winter, and the one at Deux Rivieres is up and ready to be roofed in, but will now have to stand over until spring and funds enable us to proceed with it. I do not anticipate any difficulty in having all three ready for divine service early in the spring, and had hoped to have that at Deux Rivieres in use this winter. Few can realize what a blessed change even these humble little churches will be, not alone to the people, but also, and perhaps in a sense chiefly, to myself and my lay assistants.

A service in a little low log building, dark and gloomy enough by day with its blackened bare timber, but intensified at night by the faint and flickering light of three or four stable lanterns suspended from the wall, or elevated on an inverted box upon a table, might as a novelty impress a visiting parson, but a few years amid such novelties and quite a different feeling is generated. An occasional service such as this might be all very well, but a service amid such surroundings to be the rule and not the exception, is a trial the burden of which one can only appreciate by experience. We each in time, priest and lay missionaries, have our "refreshment Sunday," when we take the duty at our dear little church in Mattawa, which, by the kind help of our English friends has, in its sanctuary appointments, been made so bright and beautiful, and where the services are always so hearty and congregational. We are now looking forward hopefully to the spring, expecting to be able to finish payments on St. Alban's and to complete it and the other three churches. To this end aid is promised by our English friends in the possession of many of which we are most fortunate. They have in the past evinced a deep interest in the success of our undertakings in this new and large mission field, and I am now led to hope for further and most substantial aid in order to successfully complete what has been begun. Let this be accomplished and the permanency and stability of the mission as now organized is secured for all time. I write this in the interests of the mission and for the information, and I know the satisfaction of your many readers, who have in the past three years contributed in no unworthy degree to the extension of the Church's missionary work in this large field of labour, and who will now, with me, rejoice in the prospect of further development in our missionary undertakings. To complete these four churches (St. Alban's, Mattawa; St. Margaret's, Chalk River; St. Augustine's, Deux Rivieres, and ———, Lake Tallon), and have them ready for consecration, three thousand dollars is yet required. Not a large sum certainly when we consider how much is constantly expended on one church in some of our towns and villages, and yet a large sum for us when its collections devolves on one individual, assisted only by such volunteer help as may be offered from beyond the limits of the mission. I shall be glad to receive such help from any one sufficiently interested to offer it, and will cheerfully furnish very neat collecting cards, with printed columns for subscriptions ranging from 25 cts. to \$10.00, to any one willing to undertake a collection in their neighbourhood on behalf of our work. In many a well-to-do parish there are boys and girls in the S. S., who, if their interest was only enlisted, could render invaluable help to the mission

work of the Church by such means as this. Would it not be a wise step to generally enlist the sympathies of the young as active promoters of home and diocesan mission work? One of my English friends who has undertaken to collect a definite sum, and who already has nearly one hundred pounds, found quite recently more interest taken in "elections," than in mission work, yet she says "my motto is, 'hope on hope ever,' and the sum *shall* be got. Where there's a will, there's a way, so with God's blessing, I think it will come." Would that we had many more such hopeful hearts and earnest, prayerful, active helpers.

Yours truly,
The Mission House, FORSTER BLISS,
Mattawa, Priest in Charge,
Upper Ottawa Mission.
Fest: Holy Innocents, 1885.

Notes on the Bible Lessons

FOR SUNDAY SCHOOL TEACHERS, ON THE INSTITUTE LEAFLETS.

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

Compiled from Rev. J. Watson's "Lessons on the Miracles and Parables of our Lord" and other writers.

JANUARY 17th, 1886.

VOL. V. 2nd Sunday after Epiphany. No. 8

BIBLE LESSON.

"The Cleansing of the Leper."—St. Luke v. 12-16.

In our lesson to-day we have an account of the cure by our Lord, of a man afflicted with an incurable disease, leprosy, the most dreaded of all. Being the worst form of disease, leprosy was fixed upon by God to be the special type of sin the disease of the soul, and all the rules regarding it given by God, were to illustrate the foulness and defilement of sin.

(1). *Leprosy of the Body.* It was hereditary though not necessarily contagious, it commenced with a little white spot, which spread, covering the skin with dry scales, eating its way to the bone, until the limbs sometimes dropped off; the appearance of the body was white and dead-looking, as in the case of Miriam (Num. xii. 10) and Naaman, (2 Kings v. 27). The Mosaic law was very strict about it. Lepers had to live by themselves, or in company with lepers; if they saw any one approach they had to cry aloud, a warning, (Lev. xiii. 45, 46), never could go to the Passover, or to the Temple; no matter how high the station in life, all had to submit to the law, (Num. xii. 14; 2 Chron. xxvi. 19, 21). Cure was hopeless except by God Himself, (2 Kings v. 7.)

(2). *Jesus cures it.* The fame of Jesus' wonderful cures had spread even to the haunts of the poor lepers. He could heal even demoniacs, might He not cure them? One determines to try, his case is as bad as can be, "full of leprosy." He follows Jesus at a distance, perhaps had caught some of His "wonderful words." "Ask and it shall be given you," evidently he believed what we are told in St. Luke xviii. 27 "with God all things are possible," that Jesus had the power if only He had the will. Now the crowd starts aside in horror, the leper kneels before Jesus, (St. Mark i. 40), then in the intensity of his supplication falls on his face, (St. Luke v. 12) exclaiming "Lord if Thou wilt," &c. He touches the prostrate leper, "I will, be thou clean," and in a moment his leprosy was gone. The touch would have brought defilement on any one else, here it carried cleansing to the defiled, see Christ's command, verse 14, "Tell no man." Why? Perhaps crowds came from idle curiosity, or perhaps if too much excitement rulers might interfere; besides the leper had to be pronounced clean by the priest, see Lev. xiv. 2. Thus Jesus taught submission to God's ordinances, St. Matthew iii. 15; v. 17.

(3). *Leprosy of the soul.* Bad as this terrible bodily disease was, there is much worse, since sin unrepented of will destroy both soul and body, St. Matthew x. 28; St. James i. 15. There have never been very many lepers at one time in the world, but how common sin is, see Rom. iii. 23. Let us note some of the points of resemblance between sin and leprosy. (1). Hereditary, see Ps. lviii. 3; Rom. v. 12, all are by nature born in sin,



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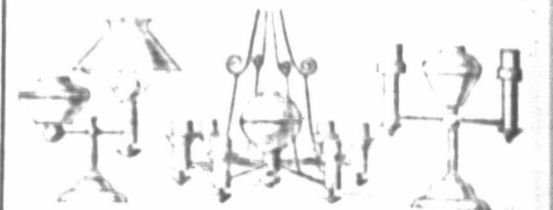
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there is no health in us. (2) It spreads rapidly and grows worse, so bad habits if not checked in the boy, are intensified in the man. (3) Incurable by man, even St. Paul could not cure it, Rom. vii. 19, see also Jer. xiii. 23. People try to be outwardly good, they may deceive their fellow man, but as there would have been no use in painting over the white spots of the leper, for he would still be a leper, so sin must be cured not covered.

(4) It separates us from God. The first thing sin did, was to exclude Adam and Eve from God's presence, so always, see Isaiah lix. 2; Ps. lxiv. 19; and, if persisted in, will forever separate us from God and His dwelling place, Rev. xxi. 27.

Jesus cures it. The only cure must come from Christ; man cannot cure himself. The great Physician is able to cure sin, Heb. vii. 25; and willing, St. Matthew xi. 20; St. John vi. 37, able, more particularly as He has touched our nature, Heb. ii. 14; taken it on Himself, yet undefiled by it, Heb. iv. 15; borne the curse, Gal. iii. 13, so that on the sinner coming, the curse is removed directly, Ephes. ii. 13. Just as the leper was cleansed so the heartfelt prayer of every sin-stained soul to be cleansed from sin is always met with an instantaneous answer; David an instance of this, 2 Sam. xii. 13; Ps. xxxii. 5. But suppose the leper had not known he was ill, or knowing it had not cared to come for the cure, he would have remained a leper; so men are not cleansed because they do not feel the evil of their sin, Rev. iii. 17, but Jesus has invited us all, and if we do not avail ourselves of it, it will be our own fault, St. John v. 40.

Family Reading.

SYMPATHY.

The one want in our human nature most common to us all is the need of sympathy. Not that stock in trade of well-turned formula which we pass from one to the other, much as we would say, "Good morning," or "What beautiful weather," but the mutual understanding of thought and feeling. The knowledge that any one whom we call friend will be ready to meet our thought half way, and perhaps fill out what we as yet only know in part; that he will understand our small self denials and sacrifices by intuition. How much it helps us to see an encouraging smile light up his face and receive a gentle pressure of the hand. Such a friend, always ready, is indeed rarely found in our earthly intercourse; but One such stands by each of us, only waiting to be accepted. If we could constantly keep before us the words: "Thou, God, see me," it would greatly help us in our daily jars and frets. The patient bearing of the little trials shows our Christian character. When things go wrong, or we are called upon to give up our will or our pleasures, *silently* let us say to ourselves: "Thou, God, see me;" immediately we will feel that there is one Friend near Who knows how we have fought and conquered, and the sympathy we need is ours. It makes us feel the nearness and reality of Christ to thus associate Him with our daily needs of our love and sympathy.

BAPTISM IN THE WOODS.

It was on a beautiful morning in September that Willie Graham sat at the door-step of his father's log cabin, the home of his parents had been made in the far-off West. No kind neighbours were near to run in and enjoy a social chat, and sadly did Willie miss the companionship of children. He had no playmates but a baby sister, who was yet too young to listen to him.

When Sunday came, that was the saddest day of the whole week, for well he remembered the Sunday at his former home in the East, and the dear old church where he was baptized in infancy. Now it was so different; seldom did he hear the voice of a Minister of God in his wilderness home.

There were times, however, when some good shepherd wandered that way, seeking out the lambs of Christ's flock and bringing them into His fold.

He had heard his parents frequently wishing that their baby could be baptized, and his own young heart felt a strong desire to have his little sister made one of Jesus' lambs.

It was on that bright September day, that Willie sat thinking of the subject so near to his heart, when he heard the unusual sound of wagon wheels. Starting up, he ran to his mother, who also went to the door to see their visitors. They proved to be some far-off neighbours, who had kindly come with the welcome tidings that a clergyman would visit them, hold service, baptize, and preach the next Sunday in their wilderness.

With what fervent joy the mother received the news, and, pressing her baby to her bosom thanked God for His kindness in answering her prayer.

The spot selected for the place of worship was well known to all residing within fifteen miles around. It was a charming retreat, with the blue heaven for its canopy, where, tall trees twined their boughs together in majestic loveliness. A clear, sparkling stream made its way through the beautiful grove, refreshing the thirsty and weary traveler, who often came to these gatherings of God's people, walking ten or fifteen miles, when not possessed of means to drive.

On this Sunday the meeting was unusually large, for many months had elapsed since they had been visited by a Priest of the Church; and it would be well if all children who weekly enjoy that blessed privilege, could as frequently appreciate it as did Willie Graham.

There, with the green glade for their church, the boughs their shelter, and the breeze among the woods accompanying the simple music of their voices, the solemn prayers and lessons of the Church were read, the people joined with reverence and chastened joy in the dear services, and Willie's sister, at the proper time, was taken into the Clergyman's arms, while one held in a bowl—for want of better font—pure water from the stream, and the little one, amid the prayers and thanks of its sponsors, was made "a member of Christ, the child of God, and an inheritor of the kingdom of heaven."

How earnestly Willie listened to every word that fell from the good man's lips, and how he treasured up in his heart, the solemn scene of the baptism, and he almost wept when he saw his mother wipe the water from the baby's brow, whispering eagerly, "Don't wipe off the cross." Dear Willie, God can see the sign on His children's foreheads, and I am sure it shines bright in your clear, open brow, where truth and purity are marked.

Lambs of Jesus' flock, do you ever think of the sacred mark on your foreheads? Try by your pious lives to keep it bright, that you may be known here and at the last great day as members of your Saviour's body.

A CURE FOR SWEARING.

Isaac Hopper, a Quaker, in Philadelphia, found a colored man in the street swearing loudly. He had him up before the magistrate and got him fined. Swearing was wicked; it must be stopped.

The man's name was Cain. After some years had elapsed, Mr. Hopper met him again in the street, poor and ragged, and spoke to him.

"Friend," he said "I had thee once fined for profane swearing; did it do thee any good?"

"Not a bit," said Cain; "it just made me mad to lose the money—that's all."

"Nay, friend, I am sorry to hear this. I meant the punishment for thy good, Cain, verily."

He paused a moment, as if considering, then asked the amount of the fine, calculated what would be the interest of the sum for the past years, and handed principal and interest to the poor negro.

"Take it, friend. I wanted to do thee good, not ill," repeated the kind Quaker.

Tears rolled down the black man's face; he was won at last.

"Massa, you never hear 'nother oath from me," he said, as he gratefully thanked the Quaker.

And he never did swear again.

THOSE WORLDS ABOVE US.

The Solar System, that is, the family of sun and planets to which our earth belongs, is often represented in our books by drawings: and there is also an instrument called an "orrery" which shows it by a set of little balls; but both these give a wrong idea of the true proportions.

Let us suppose this mighty world we live on represented by a ball just one inch through. I wish you to keep this little measure in mind, for I intend to show the sizes and distances of the planets which correspond to it.

Now suppose we stood upon a vast, level park, extending every way as far as we could see. In the middle of it we will place a ball to stand for the Sun. How large must this be, if the Earth is only one inch? You will guess all wrong, and probably not half enough. The Sun is really about one hundred and eleven times larger than the Earth, measuring right through it, and therefore we must build a huge ball for the Sun that will be one hundred and eleven inches, or nine and a quarter feet through, to correspond with the little ball of one inch that represents our Earth.

Now, how far apart should these be placed to correspond correctly with their sizes? By calculating, I find this to be 990 feet, or nearly a fifth part of a mile. A good long walk from the big ball, across the park to the little one.

As we set out on this walk we will take with us other balls for the other planets, and lay them down in their right places. Leaving the great ball of more than nine feet high, which stands in the centre of the family of planets, and balances them all, and gives them light and heat, we walk on 384 feet, and place on the plain a large pea to represent the first planet, Mercury.

At 708 feet from the Sun we place a ball nearly as large as our Earth, for the beautiful planet Venus.

Now, at the distance I mentioned before, we lay down our Earth, whose moon we must not forget, —a small pea only a quarter of an inch through, and about three feet off.

Next, we drop down for Mars a fiery red marble of a half an inch through, at a distance of a little more than one fourth of a mile from the Sun.

Now at a half mile we place a group of little planets,—there are more than a hundred of them represented by different sized grains of sand. These are the Asteroids (which means "little stars.") Some think they were a single planet once, which blew up and went to pieces. But this is only a guess.

At a mile distant from the Sun, a walk which would tire some of my young readers, we station a good large ball for Jupiter, eleven inches through.

We will not trouble ourselves with his moons, but go on three quarters of a mile farther, and place Saturn, whose size is ten inches,—nearly as large as Jupiter. Saturn has a good many moons, and also a very singular set of rings around it, the largest of which will fill a hoop a little more than two feet across.

Next comes Uranus, three and a half miles from the Sun, like a very large orange four and a half inches through; and finally Neptune, more than six miles away, represented by a ball of six and a quarter inches.

We are well tired now with our long walk, and with carrying so many worlds in our hands, and we will sit down and look at the work we have done. Our planets have been dropped for convenience in a straight line. This was only to place them at the right distances, for they are not really in line, and are all in motion at different speeds, circling around the central sun; the nearest going round the oftenest. Our Earth, you know, makes its circuit in a year. Jupiter takes nearly twelve years; and Uranus is eighty-four years in making his mighty journey.

If you will try to realize, now, what I have been telling you, the great ball for the Sun, and little ones for the planets, and how far they are apart; you will have in your mind a very good picture, or miniature, of our family of worlds. Perhaps you will have a better idea than you had before of the wonderful power and grandeur of the great Being who

formed them out of nothing, and hung them in the sky. How vast they are! What little insects we are in comparison; and yet *God cares for us!*

I have been talking only of the planets, and have said nothing about the stars. The stars that we see by thousands every night above us—how little we know of those that we can see, or think of the millions beyond our view. I have only room to say it is supposed that they are like our Sun, and that each has its family of planets. But how wonderfully distant are they placed in space!

On the plain we have imagined, we have travelled a little more than six miles to the place of the farthest of the planets. If we would go on to the region of the stars, we have by the same proportion of the little inch that represents our world, a long journey, indeed, before us for it reaches to hundreds of thousands of miles! We cannot imagine this distance. The idea is too vast for our feeble minds. We can only bow with deepest reverence before the great Builder of the Universe, while St. John's devout language in the Revelation rises to our lips, "Great and marvellous are Thy works, Lord God Almighty."

DONALD'S LUCK.

A SCOTCH STORY.

The heather was purpling the braes in the sunshine, and blue forget-me-nots were in bloom in spots glistening with the wash of the swift little stream below. Above was a clear blue summer sky with little floats of white clouds, "like ships," Donald said. But Jessie thought they were more like soft white cushions, and she longed to lie on one and be floated far over that clear blue sea.

For these children, who lived in the humblest sort of a cot, had fancies of their own which they had learned from sky and heather, and mountain loch. Donald, especially had his own dreams.

"One of these days I shall be a dominie," he said. "I like to tell people their duty. But I shall not pound the pulpit cushions as hard as Dominie Graham, and I will never, never have more than 'sixthly' in my sermons."

"But mother can never gie ye an education," cried Jessie. "An education is a grand thing, and takes muckle siller."

"Yes, I know," answered Donald, looking far up into the tender blue of the sky; "but my luck's coming. Didn't old Gibbie Sanders tell my fortune? And she said I'd live to preach in my native town, yet."

"Oh, well, Gibbie had been feasting on mother's hot scones, and wanted to please her," said shrewd little Jessie. "Besides, it's nae luck at a', but just Providence, settles things for us."

At this moment there came a faint sound to their ears—a sound that no Highland child can mistake—the low, plaintive bleat of a young lamb. Donald hurried in the direction of the sound, and saw a puny little creature huddled up under a thorn-bush, shivering, although the spring air was warm and balmy.

"My luck!" cried Donald; what did I say? I never found anything in my life before," and he raised the little thing in his arms, tenderly.

"But it belongs to some one," said blue-eyed Jessie, wistfully eyeing the little thing which she would have been glad to have had for a pet.

"It must have belonged to the great herds which were driven through yesterday," cried Donald. They'll never come back for a sickly thing like this. It's mine, and I'll call it 'My Luck.'"

So the lamb was carried home and tended carefully. It proved to have come of a fine breed, for its wool was white and wavy and shining as silk. When shearing time came the children scarcely liked to have its beautiful coat taken off; but then the money brought Donald a coat for himself, and that was something.

So the time went on, and Donald kept his dreams, and bought an old Latin grammar with some of the "Luck" money, as he called it, and studied at odd moments. But one afternoon Luck was missing, and the boy grew very anxious.

"Perhaps he has gone to that flock in Birkenhead Brae," said Jessie. "Poor Luck, he must have been very lonesome without even one lamb to

play with. You know we are not just the same, because he cannot say a word to us that we'd understand."

Donald hurried out to look for his lamb, fearful of the worst. No, it had not been seen at Birkenhead Brae. Then he took a narrow path along the steep, rocky sides of a precipice. Only to look down made him giddy; yet he knew that sheep can often climb where human feet dare not follow. And indeed, as he peered down, he thought he discerned a white spot among the dark rocks. A sick feeling came over him as he looked. Could it be that his Luck was gone? If so, he must try to save it. But how?

He dared not take a step down the slippery way. He looked about in despair. In another moment his Luck might be dashed to its death on the rocks. Just then a friendly shepherd came by with a coil of rope in his hand. Donald cried out to him for help.

The man looked down somewhat stolidly. "Such a bother about one lamb!" he said.

"But it's *all*—it's my Luck!" cried Donald, frantically; and at last the man was wrought upon by the boy's earnestness. The rope was placed in Donald's hand, and by its help he climbed carefully down. His brain reeled as he hung over the abyss. For a moment it seemed as if he must drop into it. The next, a faint bleat came to him. Surely that was Luck's voice, for Donald imagined that his lamb had a peculiar bleat. Yes, it was indeed Luck; and the boy seized him with delight, and with some difficulty threw him over his shoulder. Then he began to climb rather painfully up again, but his heart beat with triumph.

"Surely he ought to bring ye luck, my boy," said the shepherd, as Donald gained the top, his face flushed and every vein standing out with the great strain.

There was some one else coming near as the boy gained the height, and he saw in a moment that it was no other than Dominie Graham.

"What, my boy,—seeking the lost sheep? (Does it know your voice? You remember what Jesus says: 'My sheep know My voice?' I hope you know the voice of that blessed Shepherd, Donald; I hope you are not a wandering sheep who does not love the fold. What's this I hear of your studying the Latin Grammar?"

So Donald in the excitement of the moment, told the good old man of his plans and hopes, and the Dominie took a fancy to him on the spot, and from that moment helped him on with his education.

So Donald persisted in saying that the lamb was well named "Luck," but in his own heart he thanked God for His goodness. And the day came when he stood up in the pulpit in his native town and preached to other wandering sheep.

HINTS TO HOUSEKEEPERS.

GERMAN TOAST.—To one egg, beaten well, add one cup of sweet milk or cream; season with a little salt and pepper. Cut stale bread in slices, dip in the milk to moisten, and fry in butter on a griddle. This is a nice dish for breakfast.

BREAST OF MUTTON.—Boil a breast of mutton; when nearly done, take it out, lay it on a dish or between two plates, put a heavy weight on it, let it remain to get cold; the next day cover it with bread and egg crumbs, and put it down to roast, or put it in the oven. This is a delicious dish for a small family.

TO REMOVE PAINT.—A lady writes: I have directions for taking the paint off old woodwork, which was used in my house about twelve years ago, the woodwork underneath slightly stained and varnished, and it is as good now as it was when new, never blisters like paint, and suits any paper; if well washed, it looks as if it had been fresh varnished. The recipe was given to me by the men who did it; but I have not tried it myself. Recipe for removing paint: One third potash, two thirds soda, with a small lump of quicklime, and a little sal-volatile; leave on one day, and wash off with hot water.

SEDATIVE WATER.—An excellent sedative water for external application for bruises or aches of any kind is composed of ammonia, two ounces; tincture of camphor, two and a half drachms; common salt, two ounces; and water, two pints. Mix and dissolve without heat. This is largely used in France, and is sold under a patent medicine name. When strengthened by the addition of ten drachms more of ammonia it is an excellent liniment for cattle.

FOR HOUSE PLANTS.—Put ten drops of carbolic acid in a pint of water, and water the pots with this solution; it will kill the worms, and the plants will begin to thrive at once.

FOR CLEANING BRASS.—The following are very good recipes: Rottenstone, two ounces; oxalic acid, one half ounce; sweet oil, three-fourths of an ounce; turpentine, enough to make a paste. Apply it with a little water. Another mode: finely powdered salammoniac; water to moisten, or rock-alum, one part; water, sixteen parts; mix. Warm the articles to be cleaned, then rub with either of the above mixtures, and finish with tripoli. This process will give them the brilliancy of gold.

STARCH POLISH.—To make starch polish, take two ounces of spermaceti, two of white wax, and melt them together with gentle heat; add one teaspoonful to one pint of starch.

TO RESTORE COLOR.—When color on a fabric has been destroyed, sponge it with acid ammonia, after which an application of chloroform will restore the original color.

SCOLLOPED ONIONS.—Slice six large onions, pour boiling water over them and cook a short time. Change the water and boil fifteen minutes more, then pour off the water. Butter a pudding dish, and place in it first a layer of bread crumbs, then a layer of the onions, and season well with salt and pepper and bits of butter; then another layer of crumbs and one of onions, and lastly a light layer of crumbs, seasoning all well. Pour over this sweet milk, all the dish will hold, and bake an hour and a half in a moderate oven. This is a very acceptable dish, and those who object to onions cooked in other ways consider this quite palatable.

DO NOT LET KNIVES be dropped into hot water. It is a good plan to have a large tin pot to wash them in, just high enough to wash the blades without wetting the handles.

NEW IRON should be gradually heated at first. After it has become used to the heat it is not likely to crack.

Both a man reproach thee for being proud or ill-natured, envious or conceited, ignorant or destructive, consider with thyself whether his reproaches be true. If they are not, consider that thou art not the person whom he reproaches, but that he reviles an imaginary being, and perhaps loves what thou really art, although he hates what thou appearest to be. If his reproaches are true, if thou art the envious, ill-natured man he takes thee for, give thyself another turn, become mild, affable and obliging, and his reproaches of thee naturally cease. His reproaches may indeed continue, but thou art no longer the person he reproaches.—*Epictetus*.

I HAVE heard it asked why we speak of the dead with unqualified praise: of the living, always with certain reservations. It may be answered, because we have nothing to fear from the former, while the latter may stand in our way: so impure is our boasted solicitude for the memory of the dead. If it were the sacred and earnest feeling we pretend, it would strengthen and animate our intercourse with the living.—*Goethe*.

—Satan always rocks the cradle when we sleep our devotions. If we would prevail with God, we must first wrestle first with our own dullness.

THE LORD'S PRAYER.

"Then were the disciples glad."

Now by Jesus reconciled,
We may plead with God above;
Father, on each little child
Look with eyes of love.

Father we may call thee now,
Without question, without fear;
Jesus Christ has taught us how,—
Father bend and hear.

Father, teach us how to pray;
On our hearts thy mercy shed;
Feed thy children day by day
With thy heavenly bread.

Father, teach us how to live
Pure in thought and deed and tongue;
Father, teach us to forgive
All who do us wrong.

Guard us by thy mighty power
When in danger's path we run;
Save us in temptation's hour
From the evil one.

Father, till this life be past,
May we ever live to thee;
May we all in heaven at last
Thy bright glory see.

A BRAVE CHINESE BABY.

He was very little more than a baby, certainly not more than three or four years old; and the queer, wide clothes he wore made him look so short that, at first sight, it seemed a miracle he could walk at all. He was all alone in the house; in fact, he was all alone in the village. Every other house but his was shut up tight, the door locked, and all the people gone away fishing. What a predicament, to be sure, for a four-year old boy to be left in! The more I think of it, the more I think he was one of the very bravest fellows ever born. Many a man has got a great name for being a hero without having shown half the courage that this little chap did when he toddled out into the street to meet us.

It was in a Chinese fishing-village, on the shore of the Pacific Ocean, a few miles from Monterey, in California. There are several such villages on that coast, and to Americans, they are very curious places to see.

The door of the Brave Baby's house stood wide open, and as soon as he heard the sound of our carriage-wheels, he came running to see what was coming. We stopped the carriage and got out. He looked at us for a minute with a steady gaze, then turned around, and waddled back as fast as his fat little legs would carry him into the dark recesses of his house. We thought he had run away to hide. Not a bit of it. In a few seconds, back he came, holding up to us a big abalone shell, tightly grasped in both his chubby hands; then he laid it on a bench by the door, waddled back, got another, brought it out and laid it down; then still another.

In all the houses in the fishing-villages there are great baskets of these abalone shells kept to sell to travellers, and the Baby had, no doubt, often seen his mother bring them out and offer them to people passing by. So he thought they

might be what we had come for. As he held out shell after shell toward us, he fixed his queer, narrow, slanting little eyes on us with an expression of anxiety and inquiry that was pathetic. When he saw that we did not want the shells, he went back again, still farther into the recesses of the cabin, and bringing out a tin dipper with a little water in it, offered that to us.—*St. Nicholas.*

THE EARTH-WORM AND "DESIGN."

The earth-worm's work, distinctly not for his own advantage, but for the good of other creatures, and, in the final issue, of man, evidently suggests far-reaching design. Here is a creature which for ages before man appeared on the earth has been forming vegetable mould, largely modifying the distribution of soil on the earth's surface, and doing this in a way which, as far as itself is concerned, is most wasteful. Every worm passes through his gizzard some twenty ounces of earth every year, an enormous quantity for such a minute creature to triturate; and out of this mass it gets not the largest possible amount of nutriment as it ought to do on the "survival" principle, but a relatively trifling amount compared with what it might get were it to feed at or near the surface. The worm, then, from its own standpoint, is working most wastefully; what it does is economic work only in reference to the higher organisations whose needs it subserves. By very hard work for little pay (so to speak) it has been for ages enriching the surface-soil preparing it in a most remarkable manner for the growth of food-plants; working out, in fact, part of the great plan known to and pre-arranged from the beginning by the Great Creator.

GONE! GONE! GONE!

The clock upon the tower of a neighboring church tolled forth, slowly and solemnly the knell of the departed hour.

As the last sound died away, Willie, who was sitting on the carpet at his mother's feet, lifted his head, and looking earnestly in her face, asked:

"Mother, what did the clock say?"

"To me," said his mother, sadly, "it seems to say, 'Gone—gone—gone—gone—gone!'"

"What, mother, what has gone?"

"Another hour, my son."

"What is an hour, mother?"

"A white-winged messenger from our Father in heaven, sent by Him to inquire of you, of me, what we are doing, what we are saying, what we are thinking and feeling."

"Where is it gone, mother?"

"Back to Him who sent it, bearing on its wings, that were so pure and white when it came, a record of all our thoughts, works and deeds while it was with us. Were they

all such as our Father could receive with a smile of approbation?"

THE SEVEN STICKS.

A father had seven sons who were constantly at variance with each other, and who even neglected their work in consequence of quarrels and contentions. Indeed, some bad persons had the intention of turning this difference to their own advantage, by cheating the children of their inheritance on the death of their father.

The venerable old man had all his seven sons assembled together one day. He laid before them seven sticks which were bound together, and said, "I will pay directly a hundred crowns to any of you who can break this bundle of sticks asunder."

Each of them strained every nerve, and each said, after a long but vain attempt, "It is impossible."

"And yet," the father said, "nothing is easier."

He then untied the bundle, and broke one stick after the other, with little effort. "Ah!" said his sons, "it is easy enough to do it so; any little boy could do it in that way."

But their father said, "As it is with these sticks, so it is with you, my sons. So long as you hold fast together, you will succeed, and no man will be able to overreach you; but if the bond of unity, which ought to bind you together, be loosened, it will happen to you as to the sticks, which lie here broken on the ground around us."

"I DIDN'T THINK."

LESSON ON OBEDIENCE.

Harry's father promised him and the rest of the children an excursion down the bay and a run on the sands one afternoon, if when dinner time came there were no complaints against them.

When warned that their pleasure depended on their good behaviour, there was a cry:

"All right, father, we will be very good; we don't care to loose the fun do we?" turning to his sisters, who were just as delighted as he, but not so boisterous in proclaiming it.

But in the midst of all their fun, the little boy had been told to do something by the father, which he had not done; and although he was very good in most things, yet he had a failing which caused him some trouble. This failing was forgetfulness—that is, not doing what he was told at once. Not that he intended to forget, or to be disobedient; but (as it is often with other little boys and girls), instead of doing it at once, he would say: "Yes, father," or, "Yes, mother, I will in a minute;" and then it was delayed till altogether forgotten.

Now, Harry's father wished to cure him of this sad failing. So when he was told to do something, and yet not do it, his father took a piece of chalk and wrote his name, and under his name the word "Disobedient," with the day of the month, on a piece of board, out of the little boy's reach.

A little while after this the child came to his father's office, saying:

"How long will it be before we go, father?" and as he said so his eye fell on the board against the wall, and he read his name and his offence there; and beginning to cry he said: "Oh, father, what have I done?"

That word "disobedient" was a terrible word for this little boy, for he then remembered the duty imposed upon him. It seemed a little hard that when he had been so careful to do nothing wrong, that he had actually done wrong without knowing it or thinking of it.

But there it was, and there was the lesson. Not to do what he should have done was as bad as doing what he should not have done.

To leave a fancet open or a lighted candle where it can set anything on fire will cause as much destruction, if done from forgetfulness, as they would had they been left so intentionally.

Harry profited by the lesson. He ran off—for fortunately it was not too late—accomplished the task, and returned with radiant face, begged his father's pardon for his neglect, and, to his joy, saw the terrible word rubbed off.

A few such lessons made him prompt and careful in obeying, his memory not often betraying him into sins of omission.

THE SALESLADY.

Josh Billings was impatient of the airs and graces of the Boston shop girl. I went with him into a store in Washington street one day, says a writer, and he asked the maiden if she was the attendant who had sold him a handkerchief the day before.

"I am the saleslady who served you," responded the reduced Empress in fringed hair and ringed fingers who presided at the counter.

"Well," said Josh, "I will take a dozen more, and, as I wish to get them to my washerlady at once, I will get you to send them to my carriage round the corner. My coach gentleman cannot get to the door now in consequence of the ash gentleman blocking the way."

THE BLIND GIRL AND THE BIBLE.

A poor French girl who had lost her sight, and who was very anxious to read the Word of God, had long looked forward to possessing a copy of the Scriptures in raised type, as she had some knowledge of reading in the books printed for the blind. But when the much longed-for book was brought to her, she found to her disappointment that she could make no use of it, the hard work in which she was constantly engaged having made her fingers too hard and horny to feel the raised letters. With tears in her eyes she took leave of the beloved book, and uttering the words, 'Farewell, dear book' (*Adieu, cher livre*), she lifted the Bible to her lips, and was about to return it to the donor. When, joyful surprise! she found that she could read it with her lips! Her fingers had, indeed, become hard, but her lips were able to discern the letters from one another, and thankfully and joyfully did she keep possession of the sacred book, from which she gained, it is to be hoped, much profit to her soul.

DON'T BRAG.

"If you think it so easy to do, try it," said a lad in our hearing to one who had sneered at the weight he was lifting; and with his words down upon the side-walk went the bundle in question.

Nothing daunted the booster took hold, but found to his dismay that the weight the other had carried he could only lift a few inches from the ground.

"I didn't know it was so mighty heavy," said the lad sheepishly.

"Better not talk of what you don't know about," said the other, gathering up the unwieldy bundle in his arms and trudging off with it.

And just so we thought. And yet all over the world we hear folks talking of what they do not know anything about. It is a bad practice, and one it is foolish to indulge in. And of all things we should look out before bragging. To brag is bad enough when we are in the right. Even then, though, it is in bad taste, to say the least. But to brag without cause is detestable.

LEARN THE TRUTH ABOUT Hble's Honey of Horehound and Tar. It softens the Cough, relieves the windpipe and bronchial tubes of mucus, tones the lungs and the membranes of the throat, and restores to the organs of respiration their natural strength and vigor. 25c., 50c., and \$1.

Gleason's Sulphur Soap heals and beautifies, 25c. German Corn Remover kills Corns, Bunions, 25c. Hill's Hair and Whisker Dye—Black & Brown, 50c. Pike's Toothache Drops cure in 1 Minute, 25c.



Welland Canal Enlargement.

NOTICE TO CONTRACTORS.

Sealed tenders addressed to the undersigned and endorsed "Tender for the Welland Canal," will be received at this office until the arrival of the Eastern and Western mails on MONDAY, the 25th day of JANUARY next (1886), for raising the walls of the locks, weirs, &c., and increasing the height of the banks of that part of the Welland Canal between Port Dalhousie and Thorold, and for deepening the Summit level between Thorold and Ramey's Bend, near Humberston.

The works, throughout, will be let in sections. Maps of the several localities, together with plans and descriptive specifications, can be seen at this office on and after MONDAY, the 11th day of JANUARY next (1886), where printed forms of tender can be obtained. A like class of information relative to the works north of Allanburg will be furnished at the Resident Engineer's Office, Thorold; and for works south of Allanburg, plans, specifications, &c., may be seen at the Resident Engineer's Office, Welland.

Contractors are requested to bear in mind that tenders will not be considered unless made strictly in accordance with the printed forms, and, in the case of firms, except there are attached to the actual signatures the nature of the occupation and place of residence of each member of the same; and further, an accepted bank cheque for the sum of Two Thousand Dollars or more, according to the extent of the work on the section, must accompany the respective tenders, which sum shall be forfeited if the party tendering declines entering into contract for the works, at the rates stated in the offer submitted.

The amount required in each case will be stated on the form of tender. The cheque or money thus sent in will be returned to the respective parties whose tenders are not accepted.

This Department does not, however, bind itself to accept the lowest or any tender.

By order A. P. BRADLEY, Secretary, Department of Railways and Canals, Ottawa, 9th December, 1885.

BEGINNING THE JOURNEY.

Only beginning the journey, Many a mile to go!

Two fair little heads bending over a picture-book, and two little voices chanting in a pretty refrain the words of the song upon the page before them—"Only beginning the journey."

"What journey, little ones?"

Blanche and Ernie looked up startled, and there was a cry of "O papa! We did not know you were there."

Laying a hand gently upon the head of each, Mr. Warner said softly: "Children, you are indeed beginning a journey, in which there will be many a pleasant mile and many a weary mile, many a sunshiny way and many a dark, lonely path; and it will end in a gloomy valley through which you must pass. Dears do you know what it is?"

They looked puzzled, and Mr. Warner went on gravely: "It is the journey of life, and the dark valley at the end is death. Now, darlings, do you not think you would like to have a faithful Friend who would go before you every step of the way? Only One can show you the safe path, and say unto you, 'Fear not!' when you come to pass through that gloomy valley. Without Him you must be utterly and terribly alone, for no earthly friend can stand by you there."

Children, such a Guide and Friend is offered to you in the Lord Jesus Christ. Won't you accept Him now?

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THE GRANGE, Toronto, October 25, 1885.

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PROF. GOLDWIN SMITH, LONDON, Ont., 28th Oct., 1885.

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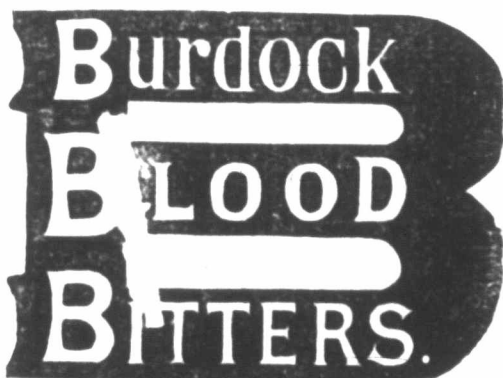
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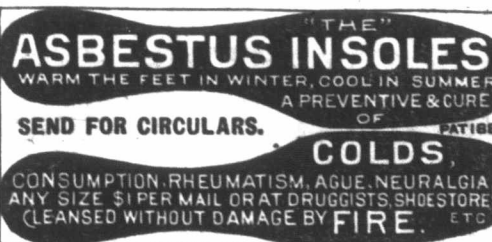
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