

Dominion Churchman.

Vol. 6.]

TORONTO, THURSDAY, FEBRUARY, 5 1880.

[No. 6.]

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N. B.—Special rates for large orders of coal for the next ten days.

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PROF. OF CHEMISTRY, SCHOOL OF DENTISTRY, Hamilton, writes: "It affords me great pleasure to recommend

Callender's Compound Dentriflor

To the public as a most useful agent for the preservation of the teeth and gums, as well as for decoloring the teeth so frequently arising from disease of those organs.

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Cleaning and Preserving the Teeth!
Gaining healthy ruby gums, and purifying the breath.

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Dominion Churchman.

THURSDAY, FEBRUARY 5 1880.

THE new Church of St. Stephen's, Springfield, Wolverhampton, for the working classes, has been consecrated by the Bishop of Lichfield.

On Christmas Day, the foundation stone was laid of the new Church of Haworth, the place so illustrious in connection with the Bronte family. More than a thousand persons were present. Of the Church of the Brontes not a vestige remains except the tower. One of the windows is intended as a memorial to the Bronte family. The structure will cost £10,000 sterling, of which Mr. Merrall has promised £6,000.

The Lord Bishop of Newfoundland has left Halifax for Bermuda, where he is expected to spend the remainder of the winter.

Archdeacon Denison is said to be impressed during his journeys over the country with the rapid and unchecked advance in Church matters, that he intends to discontinue advocating disestablishment.

The cause of the suspension of diplomatic relations with the Porte was brought about from the fact that a German named Koller, who was employed by the Church Missionary Society, and who had obtained the services of a teacher named Ahmed Tewfik to correct his translations. The German was arrested, the MSS. confiscated, and the assistant condemned to death. Let our "Turk-worshippers" gather from this fact what would be the probable nature of the reforms the Turks intend to inaugurate in the remote provinces! The difficulty has been settled by a kind of compromise.

The Walsall Branch of the C. E. W. M. S. passed some resolutions at their last meeting, of which this is one:—"That this meeting are surprised that an English judge should so far forget himself as to hold private interviews concerning the case before him, with counsel for the prosecution, when the defendant was unrepresented, as appears to have been done by Lord Penzance, in the Miles Platting case, as shown in the bill of costs."

The Bishop of Peterborough has sent a letter to the Church of England Temperance Society, dated Jan. 2nd, 1880, expressing his deep sense of the loss which the Church of Christ suffers through intemperance; but also stating that he is unable to adopt their suggestion to urge upon the clergy of his Diocese "the observance of a special day of humiliation and intercession." He states that, "Great and grievous as is the sin of intemperance, it is, I believe, the sin of a minority—and relatively to the whole population, a small minority—of the people of England. The great majority of our countrymen are not drunkards, and certainly the great majority of the congregations who would take part in the proposed services would be sober persons." The Bishop also says that he cannot regard the sin of intemperance as "so manifestly the great and special sin

of our nation, that it needs to be singled out as the one for which, above all others, we should humble ourselves before God." He is also persuaded that "a day of humiliation for the deadly sins of impurity, of dishonesty, or of untruthfulness would, if honestly observed, collect a far larger multitude of guilty penitents than would a day of humiliation for intemperance." He also says he does not believe the sin of intemperance is greatly on the increase at present; but that according to evidence supplied to a committee of the House of Lords, intemperance amongst all classes is decidedly less than it was fifty or even thirty years ago.

The statement that the Sacred College had at last abandoned all idea of ever again convoking the Ecumenical Council, and that the trappings of the Council-hall, after so long disfiguring the southern transept of St. Peter's, would be sold *en bloc*, has been denied in an official *communiqué* to the *Osservatore*. The seats, hoarding, &c., will not be sold, but stored away in some convenient locality, and the Council will meet again when it pleases Divine Providence to make the time propitious for such an event.

The following extract from the English correspondence of the *Germania* is not without its moral, as given in the *Guardian*:—"A few days ago Lord Bennet and his mother returned to the bosom of the Catholic Church. There is hardly a day in which the newspapers do not announce some conversion. And yet we must contest the view which is commonly held in Germany, that England will soon be Catholic. Unfortunately this view cannot be justified. Unquestionably the Catholic Church in England has made enormous strides in the last fifty years, in that the number of Churches, convents, and schools has doubled and trebled; but still the ground has only been broken, and the work still remains to be done. England is still a land for Missionary labour. The best ally of Rome is the Englishman's love of splitting up into ever new and strange religious bodies on account of the most trivial differences—a lust of schism, which is owing as much to English obstinacy as to Christian earnestness. The evil of this foolish love of division, and of the feverish desire of sectarianism, leads many peace-loving spirits into the arms of Rome."

QUINGAGESIMA SUNDAY.

OF all the virtues within the reach of man's powers on earth, the most exalted is Charity. Nor will it occupy a less prominent, or a less exalted position in the future state of glorious light and happiness which will be the Christian's inheritance beyond the skies: for

"Faith, Hope, and Love, here weave one chain,
But Love alone shall then remain,
When this short day is gone."

It is certain that nothing tends so much to glorify God as the exercise of benevolence when practised in the name and for the sake of Him Who spent a life in doing good to others, and laid down that life in order to bless His enemies. Other virtues are required and indeed enforced, as Justice for instance, which all human law demands. But Benevolence and Charity are not enforced by any

human law, and they therefore excite universal admiration. To bestow when there is no prospect of return, and when consequently there is no motive apparent to men which excites it, is a mark of the highest attainment on earth. It will be found that the most distinguished instruments of glorifying God in society have been remarkable for active benevolence. The very dispensation of alms is a source of pleasure and has much to excite us to it; and if we are the servants of Christ we shall rejoice at every such opportunity of bringing glory to Him while we are promoting in every possible way the welfare of those around us. "Inasmuch as ye have done it to one of the least of these my brethren, ye have done it unto me"—and this is the ruling motive of every form of benevolence that has any Christian character about it, or that can hope to secure a reward from our Heavenly Father. There are also some other reasons why this feature of the highest moral excellence should be cultivated, one is that a man is thereby advancing in excellence and in moral virtue. He is continually rising above the prevalent worldliness, selfishness, and ungodliness in which all classes and conditions of men are so deeply involved. His soul rises infinitely superior to the mean, the sordid, the base elements of earth, and mingles with the pure, the sanctified, the holy portions of God's creation. Nor is there any school in which to learn how to live and how to die, with such facility, as the practising of beneficent actions. And more than that, he is imitating the sublimest attribute of the most excellent Being in the universe. He is imitating Almighty God Himself. He sacrifices time, property, talents for others; and is thereby laying up a good foundation for the time to come, and is preparing to occupy a prominent position in that state where every vessel shall be filled with the glories of immortality for ever and ever, in the immediate presence of "the King eternal, immortal, invisible, the only wise God." A belief in the free grace of God interferes in no way with the stress laid on the exercise of Charity. The Maker of all things loves the disposition to do good, the wish to live for the benefit of others. He loved it in His own Son Who offered Himself for us and for our salvation, presenting an offering to God of a sweet smelling savor.

ASH WEDNESDAY.

If there are the strongest reasons for setting apart special seasons for the inculcation of special duties and the contemplation of special subjects, such reasons have tenfold force when applied to the season of Lent, the first day of which is Ash Wednesday. The greatness and grandeur of some of the subjects brought before us in Christian teaching and the benefits connected with others, oftentimes excite a large amount of sympathy and interest; but the recognition of our own sin and wickedness—the acknowledgement of an amount and of various kinds of guilt which we are always desirous of concealing from our fellow creatures is most unwelcome to every one of us. And therefore arises the value of the approaching season of forty days humiliation before God in a recollection of our sinfulness. Whatever may be the special subjects the season of Lent brings before us, they all, more or less, bear upon the practical subjects of our sins,

the guilt necessarily attaching thereto, and of the consequent wrath of Almighty God.

The season of Lent is that which has been chosen from a very early period of Church history for preparing catechumens for Baptism. Probably the reason of this was because Easter Even was selected as a principal day for the administration of Baptism in order that the most joyous festival of the Christian year, Easterday might not be lost to those desirous of being made Christians. Sermons were preached every day in Lent in order to improve the occasion for imparting as much Christian instruction as possible. Notwithstanding the increased facilities for imparting the fullest amount of Christian teaching, a relic of this custom has come down to us in the special preachers appointed for the season of Lent in St. Paul's Cathedral, the Chapel Royal, &c.

Lent has always been regarded in the Church as a time of special humiliation, fasting, penitence and prayer. In regard to fasting, our own branch of the Church has given us no rule on the subject. The example of the early Church has nevertheless been continually brought before us, as well in this as in other respects. An eminent writer remarks however, that, "The work that is set before most persons, in the Providence of God, at the present day, makes it quite impossible, however, for those, who have to do it to fast every day for six weeks until evening, or even to take one meal only in the day. And the ordinary mode of living is so restrained among religious persons, that such a custom would soon reduce them to an invalid condition, in which they could not do their duty properly in the station of life to which God has called them, whether in the world or in the sanctuary.... It should be remembered that the continuous labor of life was unknown to the great majority of persons in ancient days, as it is at the present time in the Eastern Church and in southern Europe; and that the quantity and quality of the food which now forms a full meal is only equivalent to what would have been an extremely spare one until comparatively modern days. The problem which the modern Christian has to solve, then, in this matter, is that of so reconciling the duty of fasting in Lent and at other times ordered by the Church, with the duty of properly accomplishing the work which God has set him to do, that he may fulfil both duties as a faithful servant of God."

BISHOP COXE ON NEGLECT IN GIVING.

ON a recent occasion the Bishop was presenting the claims of Foreign Missions and consuring rich men for their neglect to sustain them with substantial offerings. During his address he made the following remarks:—

"I have known members of this Church who have gained a great portion of their position in society by connection with it. I have known others respected and honored among their fellow men largely, because they have been associated with the zealous members of this Church—its members, its pastor, and its Bishop—who, nevertheless, have never been known to set any generous example, and who, going down to death, left their millions, not to God, but to lie upon them in dishonourable graves."

These words are true of many other churches besides that in which Bishop Coxe uttered them. There are merchants in Toronto, and other Canadian cities also, who realize ten or twenty thousand dollars a year and would have everybody believe they are doing great things by giving back to God a dollar or two on the Sunday. As a matter of fact it is well known that many people count an

eligible church or meeting-house connection as one of the most valuable means of which they can avail themselves for attaining ambitious social ends or for improving their pecuniary prospects. As Bishop Coxe puts it, "a great portion of their position in society" is won by their ecclesiastical associations, by their occupying prominent pews, and by their activity in religious matters. A fashionable connection may be so used that it will help a man make money and his family rise in the social scale; and large corporations have had their rise from Church associations. Bishop Potter some years ago spoke strongly upon the damage done to true religion by a disposition to use the Church for merely fashionable and worldly ends. St. Paul in his Epistle to Timothy declares that "Godliness is profitable unto all things, having promise of the life that now is and the life that is to come;" and further on in the same epistle, this great luminary of Church teaching exhorts to withdraw from association with men of corrupt minds, who have erred from the faith, have given themselves up to worldliness and hypocrisy, "supposing that gain is Godliness."

CLERICAL LIFE ASSURANCE.

AS promised last last week we now give an outline of the scheme for Clerical Life Assurance proposed by the *Confederation Life Association*.

The scheme proposes that those of the Clergy who are insurable be insured for the benefit of such Funds as the Church may have, or create, and from which allowances are made to widows and orphans of deceased Clergymen, or to such Clergymen as may, from age or ill health, become unable to do parish duty. That on the death of any Clergyman so insured, the insurance money to be payable to the Church and by it to be used as deemed best—either in creating or adding to a fund from which payments are made, or in providing for an annuity for such time as may be necessary. It is not claimed that the scheme would at once remove the difficulties at present experienced, but that the aid which such a plan will afford, would gradually improve matters and, in a reasonable time, put it in the power of the Church to make suitable and fixed allowances to those claiming and entitled to protection; and further that it would remove the possibility of having to cut down the allowance in case of an unusual number of deaths among the Clergy. The scheme provided that the Association be relieved from the expense and trouble of dealing with the individual Clergyman after the risk had once been decided upon, and the premiums were therefore to be paid through the executive officers of the Church. How the premiums were to be raised could not, of course, be decided by the scheme, though it is suggested that a special fund could be raised for that purpose, or that the different congregations pay for the insurance on the life of their Clergyman. The scheme is extended so as to place within the reach of such of the Clergy as may desire to make a further provision for their families, the power of doing so; the premiums being paid through the same medium as before.

The above is what is proposed for the Church, but it is important to see what the *Confederation Life Association* proposes to do to place it in the power of the Church to carry out the scheme. The Association does not say "go," but "come," and goes with the Church by reducing the rate of premium to be charged to as near cost as a due regard to safety will permit, and the result is that compared

with the ordinary participating rates of the Company the rates under the Clergymen's special plan are reduced about one-fifth, or twenty per cent. This, we must admit, is a great benefit in itself, but the benefits do not stop here; for while the future premiums cannot be increased, the scheme provides that they will be reduced by the application of future profits, and the probability of their being reduced is well established by the ordinary profits results in the case of the Association's policies, of which examples were sent with the circular containing the Bishop of Toronto's letter. The scheme proposes that an investigation be made of the profits results of the class at the regular quinquennial division of profits at the close of 1886, by which time it will be quite safe to distribute among the members then in the class the accrued profits. The further investigation to be concurrent with the quinquennial investigations of the Association.

With commendable liberality the Association has not waited for the definite action of the Synods of the Church, but has opened the scheme to individual Clergymen to insure their lives and remit direct to the Head office. We hope for their own sake that many will take advantage of the liberal terms offered by the Confederation Life Association, whose Directors deserve the hearty thanks of our Church in thus proposing to meet in a very fair way a difficulty only too patent in our Church finances.

TO OUR FRIENDS.

OWING to a large increase of our circulation we have to go to press a day earlier, and therefore all communications intended for publication should be received at the office not later than Saturday, for the following issue.

We are pleased to be continually receiving favourable reports from Clergy, and Laity including ladies; and promises also from others to report shortly and satisfactorily.

In illustrating what can be done, we may mention that a Lady has been so successful in canvassing for the *Dominion Churchman* that she is resolved to continue her efforts, and endeavour to get every one to take it. She had not thought she could make herself useful in that way until it was suggested to her. There are no doubt many ladies in different parts of the Dominion who might be quite as successful if they would only make the attempt, and we trust that some lady in every parish will do so.

BOOK NOTICES.

CHURCH RAMBLES AND SCRAMBLES.—By a Perambulating Curate. Toronto: Hunter, Rose Co.: 1880. 8vo cl.: \$1.00. Giltedged \$1.50.

A chatty and readable book, presenting some of the lights and shadows of Curate life in England and Ministerial experience in Canada. Evidently the book has not, *more Germanico*, been evolved from the author's inner consciousness, but bears the impress of the mint of experience, and a very varied experience it appears to have been.

The writer has a quick eye and appreciative taste for the beauties of nature, with a warm sympathy for the humble rustic class, which enables him so faithfully to draw his character sketches with a vividness that brings old scenes and forms to our view, and in imagination we are again looking upon well-remembered faces and listening to the archaic colloquialisms of the shires.

With much to excite a smile, for instance, the musical box episode of John Buffer, and the capi-

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tally told misadventure of Abigail in the bramble bush, there are also touches of deep pathos. An example of this is seen in the soliloquy of Mr. Braddon's conglomerate of gardener, coachman, footman and groom. He was "a rather quaint looking old man, who touched his hat as he passed me. He presented a very wholesome and respectable appearance, in his brown fustian jacket, red waistcoat, sprigged with yellow, and brown corduroy knee breeches. A kindly and genial look beamed from under the brim of his faded hat."

"Thus the old man soliloquised as he dug out the mould. The few bones he could find he laid together in a heap opposite. All was shade there. Only one solitary ray of sunlight streamed through the foliage overhead, and that fell exactly on the few bones that lay underneath, causing the white teeth to glitter like costly pearls. Jonas leaned meditatively upon his spade, and looked up at the leafy sky-light, admiring the soft beam of light that seemed to beam from it. It reminded him of Jacob's ladder, about which he had heard his master preach, and the heaven above, and the angels ascending and descending. The old man's eyes reposed upon that beam of light, until it seemed to assume the form of a phantom ladder, leading his thoughts upwards, and upwards, into the far distant heavens. A bird settled for a moment on a branch, intercepting the sun's rays, and causing an undulating shadow to pass down the ladder of light. This winged shadow caused Jonas to awake from his reverie. "Why should 'em want to come again? They bides safer up there; no had uns there. Wheer was her friends as they couldn't lay her in a better bed? I'll make it comfortable fur ye this time. Just one moor spit deep and I'll putt ye in. Poor young cratur! What trouble drove ye to your grave so arly? Maybe its better to goo young. I didn't think so, and, God knows, just forty-five 'ear ago, come Mickilmas, sin' my poor Jenny was putt under. Us 'ad been tied together just five months and three days punctual. Theer, that's about deep enough; nobody need distarb ye no moor." Jonas laid the bones in with the utmost care and gentleness, one by one. "Now that tother little bit, and they beautiful teeth; they be like Jenny's wus." He held the teeth in his hand meditatively, as though loth to part with them, and looked furtively round to see if there were spectators; had there been, they would have seen the moisture in his eyes rising, until big tears rolled down his cheeks. "Jenny, I couldn't think as yod 'a come back upon me the likes o' that!" Jonas wiped the tears from his face with the cuff of his sleeve, and proceeded to fill the grave. He spread mould over the bones, as carefully as if he was sowing flower seeds, until it was level with the surface, then tenderly laid turf over all. Giving another stealthy look round, the old man plucked some lilies of the valley—one he laid on the new grave, another he placed in his breast pocket. "Jenny, my lass, that's for old times' sake. If you'd bided theer till winter, maybe the frosts 'ud 'a nipt off both on you."

How sad yet true in its drawing is the picture of old Nat. "In his younger day, Nat Timms had been a fine tall athletic man. His body was now bent from hard labour, and the stoop had been perceptibly increasing for years before he gave up work. His lameness, too, had become much worse. The right leg was bent, and stiff at the knee, and there was something wrong about the hip and spine; for when he walked his hand invariably moved to his back. He looked like one who had been strained out of shape. The frame of an overworked, under-fed horse may be often seen in a not very dissimilar state; but inasmuch as the animal creation cannot reason on cause and effect, their sufferings must be proportionally less than those of man under similar conditions. Who then can estimate, at its true worth, the persistent endurance under privation, and the spirit of self-repression, that had preserved the mind of old Nat so true and tranquil to the last, that he could say: "We've had our bits o' trial, sir, as I s'pose most folks have; but us 'a met wi' a good bit o' kindness, too, in our

day—moor nor us deserves, and I don't know but us 'a tried to do our duty, as well as us know'd how."

Turning to the condition of the Curates, there are, as shown, unquestionably many difficulties, and admittedly, at times severe privations and inevitable burdens to be borne. But we must also remember that no profession or rank of life is exempt from some such, and that of late years many anomalies have been corrected. We are more shocked at a case of distress amongst the clergy than we should be at any similar case in any other profession; but this, in a measure, arises from a want of knowledge on the part of the laity of certain important facts, or, as "Lawyer George" puts it, "we are accustomed to conclude of course, without enquiring, that what transpires in the Church must necessarily be quite just and correct, and that if mistakes occur, everything can be remedied, and is remedied. No one of course interferes."

The "Easter Vestry in Session" is a capital hit, and Canadian readers will not find much difficulty in recognizing several of the characters.

In his opinion as to Emigrant children our author does not stand alone. He says, "There can be no doubt but that emigration offers a resource for destitute girls; but in that case the supervision of them by those who take them out, ought not to cease with the finding places for them when there. At home most of them are registered as of the Church of England. What hold has that Church upon them when they are in situations in Canada? Rather than be left entirely to the tender services of some people, with whom they are there placed, far better that they should never have left England."

The volume is tastefully got up, and shows the rapid improvement which of late has taken place in the printing and binding of Canadian publications.

Diocesan Intelligence.

NOVA SCOTIA.

(FROM OUR OWN CORRESPONDENT.)

HALIFAX.—The Lord Bishop of Newfoundland, when staying in this city, on his way to Bermuda, preached an impressive sermon at St. Luke's Cathedral, from Genesis 4:9. "Am I my brother's keeper?" The weather and roads were bad; a large congregation nevertheless assembled.

The Church of England Institute has organized a Parliament with J. W. Longley, a Premier, and three others, not announced, forming the Cabinet; and Mr. C. H. Tupper as leader of the Opposition. This debate, open to members only.

DIGBY: *New Trinity Church.*—This edifice takes the place of the Old Church, which was finished and consecrated in 1788, and was the first place of worship erected in the town. Several of the parishioners in that day being American Loyalists, formerly members of Trinity Parish, New York, no doubt secured the naming of their new place of worship in Nova Scotia after the nobler edifice in their native city. Several other members of the same American parish settled in St. John, N. B., about the same time that their brethren came to Digby. These, also organized a parish, and built for themselves a Church which in like fashion they named "Trinity." The Church erected in Digby, of course, could not compare with that built in St. John, so that when it was decided to replace the Digby Church with a better and more suitable one, no idea of the sort was entertained in St. John, with regard to the old Sister Church, in that city. But the great fire of 1877 settled the question by sweeping away the venerable structure, and it is a curious fact, that the consecration of New Trinity Church in Digby, which has been delayed for want of the triplet windows of stained glass at the east and west ends, will probably take place about the same time as that of its twin sister across the Bay. And although the wealth of her congregation, and the ample endowments of the city Church, are abundantly plenshing her with solidity and beauty, her poorer sister,—thanks to self-denying churchmen and women at home and abroad,—will give her no cause to blush for her relationship. Her materials are of wood—not stone—but her correct style, her excellent proportions, tasteful ornamentation, thoroughness of workmanship, and utter absence of all tawdriness are praised by all who have seen her. "Simplex munditiis," she is a credit to her designer

and master-builder. The style of new Trinity Church, Digby, is that known as the Early English Pointed. It consists of a Nave and Chancel, with north and south aisles, and clerestoreys, Porch, Tower and Spire, of the following dimensions:—Length of Nave 72 ft., breadth 24 ft., height to plate, 24 ft. Aisles, full length of nave, width 24 ft., i. e., 12 ft. each, length of post, 12 ft. Porch 9 ft. x 8 ft. Base of tower, 14 ft. x 14 ft., length to top of cross 97 ft. Middle passage of Nave 5 ft. wide—side passages along walls of aisles 2 ft. 6 in. each. Chancel 80 ft. in length,—width 24 ft. Height of post the same as in Nave. The Tower stands at the S. E. angle of the Nave, where it joins the Chancel,—the priest's door being at the end of the Nave, next the Tower, in the base of which is the Vestry. It has a Choir Vestry immediately above the Clergy Vestry, and of the same dimensions. It may here be explained that the Church stands with its chancel towards the north,—so that the points of the compass are merely conventional,—the Sanctuary being always taken as the east end. The Crypt is 8 ft. in depth, in the clear, and extends underneath the whole building. It is thoroughly walled and paved with stone, and is provided with piers of stone and brick for the support of the "runner" or middle beam, and the columns which sustain the roof. The Nave consists of six bays, a single window in the aisles, and a triplet in the clerestory, in each. The Chancel is of 2½ bays, with side lights in pairs, and with a triplet at the east end so well elevated as to give ample room for a handsome reredos, which is divided with seven arched niches. The roofs, equilateral as the style requires,—are all open-timbered, the timbers being of Southern pine, and the wainscoting of black ash,—all well oiled, so that the beautiful natural grain of the materials shows to the best advantage. The seats—all free and unappropriated—are of black ash, as is also the dado. The font, a very handsome one of large size is the workmanship of Mr. W. I. Coogan of St. John, and was given by a lady in England as a memorial of the late Dean Bullock, formerly Rector of this parish. The ornamental painting of the church was done by Mr. Fraser Dakin. In the west end, above the triplet windows is a very handsome "storied" window of circular shape, having for its subject "Christ blessing little children." This is the gift of the children of the Sunday School; and is the workmanship of Mr. Alex. Gibbs, the well known artist of Bloomsbury, London, who also supplied the side windows of the building—all at a very moderate cost. Last, but not least, the architect of this beautiful church is Stephen C. Earle, Esq., of Boston, and its master-builder, one of the Church Wardens, Mr. M. L. Oliver. The cost will somewhat exceed \$10,000, and but a small debt remains against it, which it is expected will, within a reasonable time. The Rector, Rev. John Ambrose, will be most thankful for any assistance, even a few postage stamps, towards paying off the debt,—and also for anything in the way of chandeliers for lighting apparatus, of which at present the church is deficient.

Provided with a recommendation from the Bishop, endorsed by our Metropolitan the Bishop of Fredericton, the Rev. Mr. Ambrose went to England in July, 1878, and remaining there nearly a year, obtained £810 stg. towards the building-fund, as also a grant of £100 stg. from the S. P. C. K. These sums, together with the nucleus already collected, and a vigorous effort on the part of the parishioners at a time of great business depression, enabled him, with a loan of \$1,500, to finish the building.

MONTREAL.

(FROM OUR OWN CORRESPONDENT.)

MISSION FUND.—A meeting in aid of this fund was held in the Church at Sweet'sburgh, on the evening of the 28th ult., Rev. T. W. Fyles, Rector of Cowansville, Missionary. Addresses were delivered by Rural Dean Mussen, Rev'ds William Brown, John Ker and George Forneret. Mr. Forneret's remarks were especially interesting. His subject was "Work in the North-West."

DUNHAM LADIES' COLLEGE.—The quarterly meeting of the corporation of this institution was held at Cowansville, on Tuesday, 27th ult. There were present Archdeacon Lindsay (in the Chair), Rev'ds John Smith, J. B. Davidson, Frank Smith, O. J. Booth, George Forneret, John Ker, H. W. Nye and Messrs. Leavitt of Glen Sutton, and Baker, Dunham. After routine it was moved and seconded "That notice be given to terminate the lease at present in force, as soon as it can be legally terminated;" this motion was adopted unanimously. Considerable discussion took place as to the future of the college, but it was decided to do nothing until such times as the building is again in the possession of the corporation.

We trust that when the time comes to open up "Dunham Ladies' College" it will really be done in the form and manner intended by those who contributed of their means towards building the college.

What is wanted is, that the Church shall employ a thoroughly competent, married clergyman, and appoint him "Warden" of the institution; that Dunham Ladies' College shall itself be a "mission," and in no way under the control or direction of the minister or people of Dunham; that the salary of the Warden shall be guaranteed by the Clergy of the Deanery, and that the costs per pupil per annum shall not exceed \$150. We think the corporation will never again let the building for the purposes of a private school; better a great deal that the place should be closed up altogether and kept closed than it should again be opened except on the basis originally intended.

OUR BISHOP.—Sunday was the first anniversary of his consecration. Appropriate services were held in the afternoon at St. George's Church, of which church the Bishop was so many years the Rector. The Litany was said and Doctor Sullivan preached. The first year of our Bishop's Episcopate has been to him trying enough in many respects. A few months after his consecration he had to mourn the loss of Mrs. Bond, whose death was indeed a heavy blow to him. Then the financial outlook for the Diocese was dark all around, and an immense amount of arrears in the shape of confirmations, visitations and other things which none but the Bishop can do had accumulated during the vacancy of the see. The end of the year has seen great things accomplished; the Bishop's last tour to every parish and mission in the Diocese (to some more than once); the dark clouds which for so long time hovered over our Mission Fund have risen and are gradually and surely disappearing and an excellent spirit of brotherly love pervades all classes of our people.

Our Bishop is essentially a wise ruler; he recognizes the fact that all members of the Church do not, and cannot, and indeed need not see eye to eye on every little matter of discipline and ritual; he insists on no full uniformity amongst our Clergy either in the matter of Sunday Services, or in their inter-mingling with the members of the various Christian societies without the Church. The result of this is, that while in a few instances (and they are very few indeed) some of our Clergy assist at meetings and preachments conducted by the Dissenters, on the other hand there has been in many places in the Diocese a very decided "upward tendency," both in Doctrine and Ritual.

Undoubtedly the Church is at peace in the Diocese of Montreal, and we all hope and pray that this happy state of things may continue, and increase more and more, to the glory of God and the good of His Church.

EXECUTIVE COMMITTEE.—The usual quarterly meeting of this committee falls upon Ash Wednesday next. Members will probably be notified that the meeting will be held either on the day previous or the day following.

[The remainder has to be held over until next week.]

TORONTO.

SYNOD OFFICE.—Collections, &c., received during the week ending January 31st, 1880.

MISSIONS FUND.—Toronto. — St. George's, \$80.00; St. Matthew's, \$6.02; St. Paul's, \$16.00; Trinity College Chapel, \$9.85; St. Mark's, Otonabee, \$2.02; King, \$1.80; Berkeley, \$1.86; Chester, \$1.50; Keswick, \$2.30; Mulmur, west, Whitfield, \$1.00; Honeywood, \$1.65; Elba, \$1.88; Scarborough, Christ Church, \$3.35; St. Paul's, \$1.79; St. Jude's, 87c.; Cavan, St. Thomas', \$5.50; St. John's, \$5.39; Christ's, \$3.00; Trinity, \$1.11. **Parochial Collections.**—Lindsay, on account, \$30.00. **Missionary Meeting.**—St. James, Toronto, \$37.85. Messrs. J. & E. Henderson, second payment on account of the \$1,000, \$250.00. In answer to \$1,000 Offer.—Clarkson Jones, Toronto, \$100.00. **Special Appeal.**—Rev. J. D. Cayley, on account of subscription, \$40.00. **Thanksgiving Collection.**—Manvers, St. Paul's \$1.00; St. Mary's, \$1.00; Janetville S. H., \$2.00.

PERMANENT MISSION FUND.—"A Friend," St. Luke's, Toronto, Annual Subscription, \$100.00; Miss Plummer on account of subscription \$8.75.

WEST MONO.—Very successful Missionary meetings were held in this mission last week. Evening Prayer was said as far as the third collect, after which stirring addresses were given by Rev. John Langtry, M. A., Rev. W. H. Clarke, M. A., Rev. W. F. Swallow and Rev. Alfred Fletcher, B. A. The good work done by these gentlemen in the mission during three weeks' visit, will be a lasting benefit. The manner in which the Rev. W. H. Clarke, as a member of the Mission Board, laid before the people the claims and wants and transactions of that body, was alike creditable to the Reverend gentleman as well as to the Board which he represented. At the Missionary meeting held in Camilla School House, Mr. G. S. Morley Lay Reader, who has been in charge of this mission for over eighteen months, was presented with a very handsome cutter, valued at forty dollars, by the par-

ishioners of West Mono, as a token of the high esteem in which he is held by the Church people of the parish.

FAIR VALLEY.—On the 19th inst., the Lord Bishop administered confirmation in St. George's Church. The Holy Eucharist was afterwards celebrated.

PRICE'S.—On the afternoon of the 19th inst., his Lordship, the Bishop confirmed a number of young people. The Bishop, assisted by the Incumbent, the Rev. J. H. Harris, afterwards administered the Holy Communion to thirty-eight persons.

UXBRIDGE.—On the morning of Christmas Day, the members of the Bible Class repaired to the parsonage to wish their pastor a happy Christmas. They also presented Mrs. Davidson with a beautiful card stand, brooch and scent case accompanied with an address, to which Mrs. Davidson made a suitable reply, when the young people retired to prepare for service in St. Paul's Church. The service was hearty, the Church was filled with earnest worshippers, and about fifty were given to those who interested themselves in preparing the Christmas decorations.

LAKEFIELD.—A missionary meeting in connection with St. John's Church in this village was held last Thursday evening in the people's C. A. Hall. The chair was taken by the Rev. C. R. Bell, who, when prayer had been offered up, introduced the subject to the meeting, and after speaking for about ten minutes, called upon the Rev. W. C. Bradshaw, of Ashburnham, who gave an exceedingly interesting address on Foreign Missions, as well as Home Missionary work, and called upon all to earnestly support both if they wished to secure the blessing of God. His speech was listened to with great attention. The Chairman then introduced the Rev. Rural Dean Allen, of Millbrook, who drew the attention of the meeting more particularly to the Missionary work going on at present in Canada, especially in our own Diocese and that of Algoma, and the need there was of heartily supporting the same with the contributions of the people. His address was marked with great earnestness and power. The Rev. Mr. Baker sent an apology for his absence, on account of illness in his family. Miss Macdonald presided at the organ, and several hymns were sung during the evening with heartiness. After the collection was taken up, the Chairman pronounced the benediction.

COBOURG.—The regular quarterly meeting of the Northumberland Rural-Deanal chapter was held at this place on Wednesday 21st. The Litany was said and the Holy Communion administered in the parish Church at 8.30 a. m. The chapter met for business at the Rectory at 10.30 a. m. Present, the Venerable Archdeacon Wilson, the Rev. Canon Stennett, and Revs. Messrs. Beck, Bell, and Cooper. After the transaction of the regular routine business of the chapter and the reappointment of Rev. H. D. Cooper as Secretary-Treasurer for the present year, the Rev. J. W. R. Beck read a very interesting and instructive prayer on Ritualism among Dissenters and their longing for some form in their worship. The paper was ably commented on by those present. The meeting then adjourned.

AURORA AND OAK RIDGES.—Very successful Missionary meetings were held in this parish last week. The meeting at Aurora on Tuesday the 20th was addressed by the Revs. H. B. Owen and A. W. Spragge and Messrs. C. C. Robinson and E. H. Murphy. And the speakers on the following evening at Oak Ridges, which was the largest meeting of the kind ever held there, were the Revs. H. B. Owen and R. Shanklin, and Messrs. Morphy and Robinson. A pleasing feature of these meetings was the assistance rendered by the two last named gentlemen, young lawyers in Aurora, who at the request of W. Paterson, willingly and cheerfully came forward and made interesting and telling speeches on behalf of the Mission cause. It is seldom that laymen of the Church are found side by side with the clergy pleading the cause of Missions, and it would have a good effect if the example of these gentlemen were more generally followed.

TORONTO.—The Lord Bishop purposes holding an Ordination in the City of Toronto on Sunday, 14th March next. Intending candidates are requested to notify their names forthwith to the Bishop, and to communicate with the Rev. Canon Stennett, Examining Chaplain, Cobourg, who will furnish subjects for examination. Candidates will be required to present themselves for examination at the Synod Office on Wednesday, 10th March, and to bring with them their letters, testimonials and Siquis, which latter should be read not less than one month prior to the ordination.

TORONTO.—The Regular Quarterly Meetings of the Standing Committees of the Synod of the Diocese of Toronto,

will be held at the Synod Office, Toronto, on Thursday and Friday, the 12th and 13th February, 1880.—Thursday, 12th February, Clergy Trust, 11 a. m.; Land and Investment, 1 p. m.; Widows and Orphans' Fund, &c., 1 p. m.; Executive, 3 p. m.; Sunday School &c., 4 p. m.—Friday, 13th February, Mission Board, 10 a. m.; Audit, 1 p. m.; General Purposes Fund, 2 p. m.; Printing, 2:30 p. m.; Church Music, 4 p. m.

WM. P. ATKINSON,

Sec. Treas.

HURON.

(FROM OUR OWN CORRESPONDENT.)

PAISLEY.—The annual Sunday School Xmas festivity took place on the 30th of December, in the Town Hall, and was a complete success. The Xmas Tree, hung with valuable and well selected books, when lit up, presented a pleasing sight. The singing and recitations of the children were very effective and reflected great credit upon Mrs. Forbes, (the Incumbent's wife) Each scholar, the superintendent, and teacher received Books. The teachers useful Bible

Missionary Meetings in the County of Bruce.—We are happy to report that our Church is making excellent progress in this county, although it has laboured under many disadvantages and difficulties. The number of its Clergy steadily increasing, and they are a most active and earnest body of men. It is hoped that two more will soon be added to the number. The Bruce Peninsula affords a field for true Missionary efforts, as the settlers are poor and anxious for the services of our Church. The Rev. W. F. Campbell, the paid agent of the Mission Board, has fully proved his ability for the work by the able addresses that he has delivered, and the faithful manner in which he has fulfilled his appointments in fair and foul weather. The meetings were commenced in January in

KINCARDINE

and the immediate neighbourhood. Since the Rev. Mr. Shaw has been appointed to Kincardine he has laboured indefatigably. Pine River and Amberley as a consequence are looking up and it is hoped will soon form a new Mission. The meeting at Kincardine was most successful, more so financially than that of last year. Mr. Campbell was ably assisted by Rural Dean Mackenzie, the late Rector of Kincardine, who was most warmly received by his old parishioners. Successful meetings were held by Mr. Campbell at

BERVIE, KINLOUGH AND KINLOSS

in one day. The weather was extremely stormy and interfered to some extent with the attendance and finances, but an excellent feeling prevailed amongst all present, and the Rev. Mr. Moorhouse is deservedly popular. An excellent meeting was held at

WALKERTON.

the county town of Bruce, and on the following day at Holy Trinity, West Brant. The Rev. Mr. Campbell was unassisted at these meetings. The Rural Dean was expected to be present at Walkerton, but was unable to attend, but he and the Rev. A. Forbes, of Paisley, arrived in a drenching rain storm at Holy Trinity, just as the meeting was dispersing, they being under the impression that it would not have been held before the evening. The meetings at

PINKERTON AND PAISLEY

was held on Sunday by the Rev. Mr. Campbell and the Rev. Mr. Forbes, and although the weather was unfavourable, the collections were equal to those of last year. On Monday, the 12th, the Missionary Meeting was held in

CHESLEY.

It was addressed by the Rural Dean, the Rev. Mr. Campbell and Rev. Mr. Forbes. Rev. Mr. Edelstein, a converted Polish Jew, presiding as Incumbent, and being himself a living proof of the Missionary character of our Church. The roads were very rough and the attendance was not large.

HANOVER

was the next place visited, where the attendance was also small, but was addressed by the Rev. Mr. Campbell, Rev. Mr. Shutt, of Walkerton, and the Rural Dean: the Rev. Mr. Edelstein presiding. The next meeting was held on Wednesday evening at Grace Church.

TULLINVAR.

which is now in charge of the Rural Dean. The attendance was good and a very hearty spirit prevailed. The Rev. Mr. Campbell addressed them in an able speech, and was followed by the Rural Dean, as pastor, who spoke encouragingly to them. This congregation had been without a clergyman for some time until last spring and was almost discouraged and dispersed, but has been got together again by the Rural Dean, and is becoming more flourishing than ever. The next day, Thursday, was devoted to

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St. Ju cert's wa Esq., on large at Evening the cong acquaint The I forth is House.

LAKE ARRAN

in the afternoon, and Invernay in the evening. The attendance was not so large as it was last year mainly owing to the state of the roads, but the collection was about the same, and the Rev. Mr. Campbell observed the improvement which had been made on the Church lot by the congregation. The Missionary meeting at

INVERNAY

in the evening was a decided success. The Church, which is one of the most beautiful in Ontario, was tastefully decorated. The singing was excellent and the attendance large. The people were addressed by the Rev. Mr. Forbes, of Paisley, in a short but appropriate speech, followed by the Rev. Mr. Campbell, with one of his most telling speeches. The collection was considerably larger than that of last year, and second only to Kincardine, which has a much larger and wealthier Church population. The following day the Rev. Mr. Campbell proceeded to

WIARTON.

where successful meetings were held on Sunday at Presque Isle, Bass Lake and Wiarton. At Presque Isle a neat church has been built, costing \$800, and upon which there is virtually no debt, although the population is generally poor. At Bass Lake a similar effort is being made and the materials are being collected this winter. The roads were so bad to these stations that the Rev. Mr. Campbell and Rev. W. Stout, the Incumbent, had to ride the twenty-six miles on horseback. It is the intention of the Bishop to send another clergyman to the Bruce Peninsula, there being a considerable number of Church people near Lion Head. On Monday the Rev. Mr. Campbell and Rev. Mr. Stout were met at Allenford by the Rural Dean. Before parting with Mr. Stout the Rev. Mr. Campbell and the Rural Dean both contributed toward the effort to build a new Parsonage at Wiarton, which is greatly needed. In the evening a very successful meeting was held in St. Paul's Church.

SOUTHAMPTON,

which is now the headquarters of the new Mission of Southampton and Port Elgin, the Rev. Peter Fox, A. M., being the Incumbent. The Church was nicely decorated and the choir maintained its good reputation. The Rural Dean addressed the old congregation at some length and was warmly welcomed by them. The Rev. Mr. Campbell followed in a very animated and interesting speech, full of facts and figures to show the progress of the Church in this country and in foreign lands. The collection was liberal and the people departed interested and delighted with all they had heard. The meeting on the following evening was held at

PORT ELGIN.

it being the first Church Missionary Meeting ever held in that place. The Church population is small and the attendance was not very large, but highly respectable and intelligent. The choir contained some excellent voices, and the pieces well sung. The Rev. Mr. Fox introduced the object of the meeting in an appropriate speech. The Rural Dean followed, urging the people to be guided by Church principles, and not to be discouraged by smallness of numbers. He spoke of the evils of division and sectarianism, reminding the people of the Apostolic Ministry and doctrines of their Church and its historical continuity. The Rev. Mr. Campbell followed with a very eloquent and instructive speech on the Church Missionary work and its great success throughout the world. This closed the Missionary Tour in the County of Bruce, and we are happy to say the amount collected and the interest manifested by the people was considerably in excess of last year.

BRANTFORD.—On Tuesday evening the 27th ult., an organ recital was given in Grace Church. The Rector opened the proceedings with prayer, and a few appropriate remarks. The programme, which consisted of hymns, anthems, and sacred songs, was carried out to the great delight of every one present. In addition to the local talent, Miss Reidy of Simcoe, and Prof. Whish of Hamilton, (both of provincial reputation) assisted in bringing the concert to a most successful issue. The Church was full to overflowing. Great credit is due to Mrs. E. G. Kimpton, the leader of the choir, and to Miss Kimpton, the organist, for the trouble they took in furnishing such a treat to those who were present to enjoy it.

St. Jude's Church.—One of a series of Parlour Concerts was given at the residence of J. W. Bowlby, Esq., on Thursday evening the 29th. There was a large attendance. Every one present spent a pleasant evening. Such gatherings do much good by bringing the congregation together and making the members acquainted with one another.

The Rev. W. Brookman, late of St. Catherines, held forth last Sunday in the Congregational Meeting House. It will be remembered, that only a few Sun-

days ago, he did the same in a Baptist place of worship. The Rev. gentleman is evidently of an unsettled "persuasion."

ALGOMA.

(FROM OUR OWN CORRESPONDENT.)

MARY LAKE MISSION.—A number of entertainments in connection with the several Churches of this Mission have been held lately. At Port Sydney, a capital variety concert was recently given, which netted about \$20 towards the fund for seating the Church. In Brussel, where nothing of the kind had ever before been attempted, the proceeds of a Tea and Social entertainment brought \$17 to the general fund. Festivals in connection with the various Sunday Schools, have also been held, at which a magic lantern was the chief attraction,—some 200 views being shown, consisting of comic, natural history and astronomy, with a short explanatory lecture by the Incumbent. During the evening of the S. S. festival at Hunterville, the congregation of All Saints presented L. G. Kinton, Esq., the organist, with an illuminated address, accompanied with a handsome and valuable clock, in testimony of their appreciation of his services as organist.

SEQUIN FALLS.—The Churchwardens of St. Paul's Church, Andrew Kerr and John Groom, acknowledge the receipt of a set of glass Communion vessels, per the Rev. W. Crompton, travelling clergyman, from the Church women's Aid Society of Toronto. At the same time they gratefully express their thanks for the aid they have received from friends outside in answer to Mr. Crompton's appeals.

The Rev. W. Crompton, travelling clergyman, has gratefully to acknowledge from Mrs. W. J. Chafy, 5s; E. Polidori £2, and Xmas offering from a friend in Bath £10. Total £12 5s sterling per bill of exchange from the Society, for propagation of the Gospel in Foreign Parts, for the work of his Mission.

The whole country north of Rossau is on the *qui vive* as far as our Church members are concerned, in expectation of their Bishop's visit; and we understand that the Rev. W. Crompton has already received application from many quarters that a visit should be paid to them, over and beyond the places appointed; applications which, under present circumstances of the Diocese it is impossible to entertain. God helps us, as he has so far done.

Correspondence.

All Letters will appear with the names of the writers in full.

CHRIST CHURCH SUNDAY SCHOOL: THE BISHOP OF ONTARIO ON SUNDAY SCHOOLS.

IMPORTANT IMPROVEMENTS SUGGESTED.

SIR,—As I intimated in my last a Conference of the Teachers of Christ Church Sunday School was held last week for the purpose of receiving the suggestions of His Lordship the Bishop of the Diocese on the working of Sunday Schools. When I tell you that His Lordship was, while Rector at Brockville, conspicuous for his admirable Sunday School—that he was educated under perhaps the most perfect Sunday School system known, and that the zealous application of his thorough knowledge of the subject, under his admirable administrative abilities, produced a School, the cynosure of the Diocese, you may understand the interest and pleasure with which the teachers listened to him during an hour's free interchange of ideas. He suggested four highly important measures: 1—The introduction of singing and music as a prominent mode of instruction; 2—Monthly catechising of the pupils in the body of the Church, in the presence of as many parents, guardians, and others as can be induced to attend; 3—An annual public catechising of the pupils of all the Church Schools in or about Ottawa, at which one valuable gold medal, six silver ones, a prize Bible, and a number of other books shall be awarded, and at a public meeting subsequently presented by the Bishop with appropriate services; 4—A system of drawing teachers only from the pupils of Bible Classes specially adapted to the training of Sunday School teachers.

As to the first suggestion His Lordship was very emphatic. He declared it to be perfectly impossible to carry on a successful Sunday School without the attraction of music—vocal and instrumental. He dwelt with great force on the absolute necessity of rendering a School a pleasure and a delight, instead of a penance and a trouble. Children, he said, must be appealed to through their senses—the eye must be charmed—the ear enthralled. Picture books and singing are most potent assistants, and their power should be

constantly evoked. It was, he said, a mistake to suppose that singing was a mere pastime. The most important truths—the most ennobling ideas, thoughts the most tender and precepts the most valuable are wonderfully powerful in the cultivation of the youthful heart when conveyed by the instrumentality of music. He therefore urged the formation of a choir of children who should be taught the beautiful melodies with which Church literature abounds. Through this nucleus, the whole School would be gradually moulded into a body of songsters, and the subject of catechisms, collects, and Bible lessons would be relieved of much of their dryness. He pointed out that as progress was made in the musical training of the scholars its sphere would be enlarged by the introduction of a choral service and an occasional rendering of the Litany in song. The mode of extension, however, was, he said, a matter for future consideration. Once established, he had no doubt that the system would grow, and in such a direction as the interests of the Church would from time to time indicate. I may here add that, acting on His Lordship's suggestion, the authorities of Christ Church Sunday School have placed this matter entirely in the hands of Mr. Kemp, formerly of Hamilton, now Manager of the Merchant's Bank here. The zeal and conspicuous ability of this gentleman in all Church and Sunday School work, and especially in the training of youthful choirs pointed him out as the person, of all others, to whom this important branch of religious education shall be entrusted, and we are all, from the Rector downwards, delighted to find that he is willing to undertake the task. Under his management, we look forward to Christ Church Sunday School taking the front rank in this part of the Diocese in that most important division of Sunday School training—singing and music.

Upon the question of public catechising His Lordship was quite as emphatic—and in connection with it, has made an offer which can be properly designated only by the word "noble." He pointed out that one great difficulty in the way of Sunday Schools was the apathy and indifference, not only of the general public of the Church, but of parents and guardians as well. Any mode therefore of enlisting the interest of these classes it was important to adopt. It is a curious, and by no means a reflection complimentary to them, that though they take a warm interest in the secular education of the young, they are comparatively indifferent to the infinitely important matter of religious training. And yet there is much to be said by way of extenuation of their conduct—though of defence nothing. It is difficult to place the blame of their apathy on the shoulders of any one fact, or person, or organization. It seems to be nearest the truth to say that the "system," or rather the want of "system" is at fault. The Laity of the Church may be relied on most implicitly. They are proud of their grand old Church and cling even to her faults, if she has any, with undying affection. They pray for her prosperity, and are willing to work for it. They are not niggardly in their contributions to her support, and where a good object is shown, are cheerful in supplying the funds necessary for its achievement. But in many cases—notably in that of Sunday Schools—they are not taken sufficiently into the confidence of the authorities of these institutions. They are not kept informed of their progress—they are not called together with sufficient frequency to see with clear eyes the progress their children are making. They cannot visit the School during the hour of tuition, and all they know of its working is obtained from the scant information picked up by the young people themselves. There are but few public examinations—few public exhibitions of the numbers, or the appearance, or the proficiency of the children—the Superintendent's reports, when made, are usually bare mentions of a few dry facts, and collections of a few dry figures. They hear nothing of the School to warm their hearts, and see nothing to fire their zeal. The Sunday School is, to them, a placid, muddy little pond, in which sluggish creatures of no particular shape, or colour, or character move slowly about doing no harm—and but little good. The pond needs to be turned into a flowing stream—pure, bright, and cheerful—a thing of life, conveying freshness and stir into every household—a bright little river dashing down the hill-sides, casting aside the strong impediments of lethargy and idleness, making itself heard with delight by every beholder—murmuring its sweetness by every cottage, and gladdening the hearts as well of the rich as the poor by the thrill of its brilliant life, and the poetry of its warm and pure influences. "But how," you ask, "is this change to be secured?" I could mention many ways, but I will content myself now by pointing to this suggestion of His Lordship—public catechising. It will please the teachers, excite the pupils, enthral parents, interest guardians, and form a powerful lever in the feelings of the general public. The outside world will then see that the work of the Sunday School is no sham—that its importance is paramount—that the Church has by her side a youthful champion whose glory is their glory, whose success is their success, and whose defects are their defects. They gradually

become a living portion of the organization for the more they see of it the more strongly will their affections be drawn to it, and the more ardently will they support an institution whose sole end is the ennobling of their own flesh, and whose greatest achievements will be the placing of crowns of gold on the heads of their own blood. Let the Sunday School be developed. Let its illimitable powers for good be shown to the laity. Let our people know and see the enormous latent strength of the organization, and there will be no more complaints of meagre support, or apathetic sympathy. His Lordship strongly insisted on the value of public catechising, and he added, "To show that I am not talking for talk's sake, I will offer to become Catechist for Christ Church Sunday School; I will attend once a month in the body of the Church and catechise your school, and as soon as you have prepared a choir and taught your young people some simple service of song I to work in with the occasion will commence my duties." This most generous and noble offer took us all by surprise, and I need not say it was accepted with delight. "A fool may preach, but only a wise man can catechise" is an old saying; but His Lordship is a living evidence that a brilliant catechist may be a brilliant preacher as well, for His Lordship is universally recognized, not only as probably the most able member of the Episcopal Bench, second, if he be second, which many doubt—only to the Bishop of Fredericton, but he is undeniably its best preacher, and its best catechist. The offer therefore of so distinguished a man to lay aside, for the moment, his high dignity and to descend to the position of a catechist of a Sunday School can be designated by but one term—the term I have already used. We hope, therefore, in about a month to establish the fine old practise of public catechising, and we do not doubt that His Lordship's attendance and sermon will add an *et cetera* to the occasion, and a dignity and value to the proceedings which will redound to the advantage and usefulness of the School.

A meeting of the Teachers' Association will be held this evening in St. John's for the purpose of discussing His Lordship's third proposition—an annual public examination of the scholars of all the Church Sunday Schools in and about Ottawa. This, of course, will require the support of all the Schools, seven in number; but there is no doubt of its being adopted. I shall keep you advised, and send these full notes of our proceedings with the hope that other portions of the Dominion may be benefited, as well as ourselves, by His Lordship's suggestions.

W. LEGGO,
Supt. C. C. S. S.

Ottawa, Jan. 26, 1880.

THE CHURCH'S ENEMIES.

Sir,—It is an unpleasant task to call attention to anything that may cause strife. Peace and quietness apparently reign in our Diocese, the Church party are off their guard, the majority of the Clergy are doing their duty unhampered, they think, by foes within the fold. It seems a pity to dispel the illusion. A sense of duty to the Church impels me, however, to warn my brethren of wicked, cruel attempt, now being made to stir up discord once more by taking the mean, underhand method of sending pamphlets to the weak and ignorant of our congregations, after the fashion of the late "Occasional Papers." They are on such subjects as Hymns A. and M., "Mystic Devotions," the A. and O., and I. H. S.

"Of all sorts of enemies that our Church hath," said the learned South more than a century ago, "there is none so deadly, so pernicious, and likely to prove so fatal, as the conforming Puritan." From the style of argument, or rather want of argument, which is found in these pamphlets it is evidently a "conforming Puritan," or Plymouth Brother, who is seeking to air his "views." If it is necessary for the Church Party once more to fight the foes within, in order to uphold the faith once delivered to the saints, we cannot decline the conflict; but woe to those who court the responsibility of plunging this Diocese once again into confusion and strife.

Yours, &c.,

ALBERT W. SPRAGUE.

Bradford, Jan. 27, 1880.

FROM THE WILDS OF ONTARIO.

Sir,—Mr. Harding in his letter has reference, more particularly to L'Aimable; but I have considered the whole extent of country along the road stretching from Rockingham to L'Aimable, and as far as I have been able to judge, consider there are very many steadfast members of the Church who are spiritually starving in these parts. I may be wrong, or they may be imposters; but there is one "who looketh at the heart." He alone can tell. Schism indeed may be gaining ground in these parts; but is this the time to retreat from the field, leaving all over to the enemy? No, but the very time to press onward, bearing the standard of the Lord with us and overcome with heavenly strength the forces raised against us.

Thanking Mr. Harding for L'Aimable information.

Yours Faithfully,

M. G. POOLE.

EVENING COMMUNIONS.

DEAR SIR,—I will, with your permission, also say a few words on this subject. At the Council held at Carthage, A. D. 398, it was enacted as follows:—"We decree that the Sacrament of the altar be celebrated only by men who are fasting, the only day excepted being the anniversary on which the Supper of the Lord was instituted. For if any commendation is to be made of any departed, whether of bishop or of others, in the afternoon, let it be done with prayers only, if it be found that those who make it have already partaken of the morning meal." Bingham, who is a great authority on all matters connected with the discipline and doctrine of the ancient Church, sums up the results of his reading on this subject, thus:—"By all which it appears, that the general custom of the Church was to celebrate the Eucharist fasting." I think it is not too much to say that testimonies could be brought from the Fathers, Councils, the Constitutions of the Anglo-Saxon Church, the Schoolmen, and the Sarum Liturgy, to prove that from the Apostolic Age down to the Reformation, the Church had a defined rule with respect to fasting Communion. But it may be asked, how does the rule of the Primitive Church with respect to fasting Communion bind us? I think it binds us generally as members of the Church Catholic; but in a more peculiar manner as members of the Church of England, which at the Reformation appealed to the doctrine or usages of the Primitive Church against the corruptions, real or supposed, of the Church of Rome. This appeal to Catholic antiquity is the foundation and the defence of our existence as a distinct section of the Church. At the Reformation we were prepared to abide by the interpretation which the Primitive Church had put upon Scripture and its teaching. And are we now at liberty to neglect this, and fall back on the private opinion of individuals? With our lips we say, no; but in our practice we reply, yes.

Yours faithfully,

W. P. SWEATMAN.

Pembroke, Jan. 30th, 1880.

Sir,—Will you allow me to suggest one or two reasons why Evening Communion is justly called an innovation, and at the same time to urge all thoughtful members of the English Church to refrain from countenancing an innovation which, whatever its *prima facie* recommendations of a supposed practical character does undoubtedly directly tend to the desecration of the highest rite of our holy religion.

Those who are in the habit of celebrating the Holy Communion in the night, rely on the examples of our Blessed Lord, who they say instituted the Blessed Sacrament at night. Now, suppose our Lord had instituted the Holy Communion at night (which I think is by no means certain) the Church to whom he gave authority would not have been justified (and as a matter of fact she did not) in following His example too closely. Thus, in contemplating our Lord's life, the early Church saw plainly that while in some respects His actions were to be imitated literally and forever, in others they were peculiar to and a part of His redemptive and incommunicable relation to the human race. To take an example:—Our Lord deferred His own Baptism until He had arrived at the age of manhood: does the Church in administering this Sacrament follow His example, and defer the baptism of Her children? No, but she instructs her Priests to admonish the people that they defer not the Baptism of their children beyond the first or second Sunday after their birth. Then Evening Communion is contrary to the teaching and practice of the Church in all ages. In the Apostolic period Pliny wrote to Trajan that the Christians held their assemblies before daybreak, and Tertullian a century later says we receive the Sacrament of the Eucharist at our meetings before daybreak. The only exception to the general rule of morning celebrations, which the Church appears to allow, is our Maundy-Thursday, when she appears to allow of an evening celebration for those who can continue their fast so long, as well as the morning celebration for those who can not. Many testimonies might be given showing that the practice of the Church has always been to celebrate the Holy Communion early in the day, and at the least, before the principal meal was eaten, and some writers enforce the rule that it should be celebrated and received before any food has been taken. Evening Communion is certainly contrary to the directions in the Book of Common Prayer, and as Bishop Wilberforce says when our officers were compiled no Christian man thought of any other time (than the morning) for the celebration of the Holy Communion. The prayer book directs that the Collect for every Sunday shall be read at the evening service next before; it also directs that intending communicants shall signify their names to the parish priest at least some time the day before, and that the sermon shall be preached before the offertory, no provision being made for an evening sermon, which at the time the Prayer Book was compiled was a thing unknown. Much may be said to show that evening communions,

are not conducive to reverence, but they directly tend to the desecration of the highest rite of our Holy religion but space will not allow. But if you will permit me I will say a word or two on the subject some other time.

Yours,

HOWARD BOVELL.

Family Reading.

CHURCH MEMBERS.

Whenever a Government returns to the religious profession of any section of the people is obtained, it tends to prove almost to demonstration how large a majority of the English people belong to the English Church. Major O'Brien, M. P. for Leitrim, has lately obtained a return of "the number of non-commissioned officers and men in the regular forces of the army in the United Kingdom according to their religious denominations." The return tells a remarkable tale, which it will be well for those who rashly talk about Dissent including within its ranks half the population of England thoughtfully to digest. The returns are divided into four heads—Churchmen, Romanists, Presbyterians, and other Protestants. For the purpose of comparing the strength in the army of the Church and Protestant Dissent we must exclude the Romanists and Presbyterians, who are nearly to a man Irish and Scotch. We then find that of 66,845 men not included in these classes in the army, 62,860 are members of the Church of England, and 3,985 are members of some form of Protestant Dissent. In other words, there are 15½ per cent. more Churchmen in the army than Dissenters. And when we consider the manner in which our army is raised this result is indeed remarkable. The army is filled by voluntary enlistment. Recruits are drawn chiefly from the class of small tradespeople, and those immediately below them. It would thus seem that the proportion of Churchmen to Dissenters in this section of people is fifteen to one. We do not wonder that under these circumstances Nonconformists shrink from their true numbers being known. The revelation, after their long and proud boasting, of their real weakness would be so terrible, the blow would be so crushing to their future hopes, that it is warded off by instinctive effort as long as possible. But long as it may be deferred it will come at last, and the difference between "the cleverly manipulated statistics of 1851" and the truth will be manifest to all.

BE HONEST.

I tell you, brethren, be honest in your dealings; take no advantage, even of a child. Be conscientious in your bargains. Have a single eye and a single heart. Seek not to be shrewd. Be not ashamed to be called simple. And let me tell you a secret, which ought not to be a secret, seeing it is written in the Scriptures, that your whole body will then be full of light, and this in every kind. You will actually see further, and see clearer, than shrewd and cunning men; and you will be less liable to be duped than they, provided you add to this another part of character which is proper to an honest man—namely, a resolution to protect honesty, and to discountenance every kind of fraud. A cunning man is never a firm man; but an honest man is; a double-minded man is always unstable; a man of faith is firm as a rock. I tell you there is a sacred connection between honesty and faith; honesty is faith applied to worldly things, and faith is honesty quickened by the Spirit to the use of Heavenly things.

NEVER do a wrong thing to make a friend, or to keep one. The man who wants you to do so is dearly purchased, and at a sacrifice. Deal kindly and firmly with all men, and you will find it the policy which wears the best.

UNIVERSAL love is a glove without fingers, which fits all hands alike, and none closely; but true affection is like a glove with fingers, which fits one hand only, and fits closely to that one.

CAREFULNESS bears the same friendly regard to the mind as to the body; it banishes all anxious care and discontent; it soothes and composes the passions, and keeps them in a perpetual calm.

THERE are very few trials which we cannot bear when we come to them. There are very few evils which, when we fear them, are as bad as we thought they were. There are very few places where we fall down in weakness as we thought we would.

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THE CURATE OF ST. MATTHEW'S.

CHAPTER III.

I sat in Miss Deveen's pew at Church with herself on the Sunday morning; she wore black silk out of respect to the late rector. Mr. Lake and the young deacon, who had a luxuriant crop of yellow hair, had put on black gloves. The Church was full; all the world and his wife seemed to have come to it; and the parson's surplices stood on end with starch.

Mr. Lake was in the reading-desk; it caused, I think, some surprise—could that yellow-haired nonentity of a young dandy be going to preach? He stood at the communion-table, looking interesting, and evidently suffering from a frightful cold; which cold, as we found later, was the reason that Mr. Lake took nearly all the service himself.

What a contrast they were! The simpering, empty-faced young deacon, who was tall and slender as a lamp-post, and had really not much more brains than one; and the thoughtful, earnest, middle-aged priest, with the sad look on his gentle face. Nothing could be more impressive than his reading of the prayers; they were prayed, not read; and his voice was one of those persuasive, musical voices you don't often hear. That other young man's was gruff as a raven's to-day, coming up from his chest in gasps, like puffs from a small steam-engine. If Sir Robert Tenby could but hear this reading! I sighed, as Mr. Lake went through the litany.

Hardly had the thought crossed my mind, when some commotion in the Church caused most of us to turn round: a lady was fainting. But for that, I might never have seen what I did see. In the next pew, right behind ours, sat Sir Robert and Lady Tenby. So surprised was I that I could not for the moment believe my eyes, and simply stared at them. Annie caught the look, and smiled at me.

Was it a good omen? I took it to be one. If Sir Robert had no thought of Mr. Lake, or if the living was already given to that canon, why should he have come all this way to hear him? I recalled the Sunday, years ago now, when Sir Robert had sat in his own pew at Timberdale, listening attentively to Herbert Tannerton's reading and preaching, deliberating within his mind—I know I thought so then—whether he should bestow upon him the living of Timberdale, or not; whether Herbert was worthy of it. Sir Robert did give it to him; and I somehow took it for an earnest that he might give this one to Mr. Lake.

Meanwhile Mr. Lake ascended the pulpit stairs in his black gown, and began his sermon; supremely unconscious that the patron of the Church was just in front of him, looking and listening. Nobody present knew Sir Robert and Lady Tenby.

You should have heard that sermon; all its earnest eloquence, its sound piety, its practical application, and its quiet, impressive delivery. It was not exactly a funeral sermon; but when he spoke of the late rector, who had been so unexpectedly taken away, and whose place in this world could know him no more, hardly a dry eye was in the Church; and if he himself had not once or twice paused to call up his equanimity, his own eyes would not have been dry, either. I was glad Sir Robert heard it. It was a sermon to be remembered for all time.

Miss Deveen waited in her pew until the people had mostly gone; she did not like being in a crowd. The Tenbys waited also. In the porch Annie put her hand upon my arm, speaking in a whisper.

"That is Miss Deveen, I suppose, Johnny? What a nice face she has! What a fine, handsome woman she is! How good she looks!"

"She is good, very. I wish I might introduce her to you."

"That's just what I was going to ask you to do, Johnny. My husband would like to speak with her."

I did it outside in the churchyard. After speaking together for a minute or two, Miss Deveen invited them to step into her house, pointing to it that they might see it was close by. Sir Robert walked on by her side, I behind with Annie. An open carriage was plying in the road, the servants wearing the Tenby livery: people turned to look at it, wondering whose grand carriage it was. As we went slowly onwards Mr. Lake overtook us. He did not stop, only lifted his hat to Miss Deveen in passing; but she arrested him to ask after Mrs. Selwyn.

"Oh, she is very ill, very sad," he answered, in a tone as if the sorrow were his own. "And at present I fear there's nothing for her but to bear; to bear as she best may: not yet can she open her heart to consolation."

Miss Deveen said no more, and he walked on. It struck me she had only stopped him that Sir Robert might see him face to face. Being a shrewd woman, it could not be but that she argued good from this unexpected visit. And she knew I had been to them.

They would not stay to take lunch, which was on the table when we went in. Annie said she must get home to her baby: not the young shaver I saw; a little girl a month or two old. Sir Robert spared a few minutes to shut himself up in the drawing-room with Miss Deveen; and then the carriage whirled them off.

"I hope he was asking you about Mr. Lake?" I said impulsively.

"That is just what he was asking, Johnny," replied Miss Deveen. "He came here this morning, intending to question me. He is very favourably impressed with William Lake; I can see that: and he said he had never heard a better sermon, rarely one as good."

"I dare say that canon of St. Paul's is all an invention! Perhaps Mrs. Jones went to sleep and dreamed it."

"It is certainly not fact," laughed Miss Deveen. "Sir Robert tells me he does not as much as know any one of the canons by sight."

"He did not tell you he should give it to Mr. Lake?"

"No, Johnny: neither did he give me any grounds for supposing that he would. He is a very cautious man; I can see that; conscientiously wishing to do right, and act for the best. We must say nothing of this abroad, remember."

The Reverend William Lake sat down to his breakfast on Monday morning, as the clock was striking half past nine. He had been called out to baptize a sick baby and pray by its dying mother. Pouring himself out a cup of tea, buttering his first slice of dry toast, and cracking his egg, for that's what his breakfast consisted of, he took up a letter lying on the table, which had come by the morning post. Opening it presently, he found it to contain a request from Sir Robert Tenby that he would call upon him that morning at eleven o'clock, in Upper Brook Street.

"Sir Robert Tenby cannot know of our daily service," thought the clergyman, after reading the note twice over, and wondering what he was wanted for; he having no knowledge of the tide of affairs, no more notion that Sir Robert had been at the Church the previous day than that the man in the moon was there. "I must ask Chisholm to take the service this morning."

Accordingly, his breakfast over, and a sprucer coat put on, he went to the deacon's lodgings—handsome rooms in a good house. That young divine was just beginning breakfast, the table being laid with toasted ham and poached eggs, and potted meats, and hot, buttered muffins, and all kinds of nice things, presenting a contrast to the frugal one Mr. Lake had just got up from.

"Took an extra snooze in bed to nurse myself," cried the young man, in semi-apology for the lateness of the meal, as he poured out a frothing cup of chocolate. "My cold?—oh, it's better."

"I am glad of that," said Mr. Lake. "I want you to take the service this morning."

"What, do it all?"

"If you will be so good. I have got a note here from Sir Robert Tenby, asking me to call upon him at eleven o'clock. I can't think what he wants."

"Sir Robert Tenby? That's the patron! Oh, I dare say it's only to talk about the Selwyn's; or to tell you to take the duty until somebody's appointed to the living."

"Ay," replied Mr. Lake. And he had no other thought, no idea of self-benefit, when he started off to walk to Upper Brook Street.

An hour later, seated in Sir Robert's library, enlightenment came to him. After talking with him for some time, questioning him of his Church views and principles, hearing somewhat of his past career and of what he had formerly done at Cambridge, to all of which he gave answers that were especially pleasing to the patron's ear, Sir Robert imparted to him the astonishing fact that he—*he!*—was to be the new rector.

William Lake sat, the picture of astonishment, wondering whether his ears were playing him false.

"I!" he exclaimed, scarcely above his breath. "I never thought of myself. I can hardly believe—believe—pardon me, Sir Robert—is there no mistake?"

"No mistake so far as I am concerned," replied Sir Robert, suppressing a smile. "I have heard of your many years' services at St. Matthew's, and of your worth. I do not think I could bestow it upon one who deserves it better than you—if as well. The living is yours, if you will accept it."

"You are very kind, sir," gasped the curate, not in the least recovering his senses. "May I presume to ask who it is that has been so kind as to speak of me?"

"The person from whom I first heard of you was young Johnny Ludlow," smiled Sir Robert. "Mr. Johnny presented himself to me here last Friday, in a state of inward commotion, not having been able to get any one else to come, evidently thinking, though not saying, that I should commit an act of singular injustice if the living did not find its way to one who, by dint of his hard and earnest work, so richly deserved it."

The tears stood in William Lake's eyes. "I can only thank you, sir truly and fervently. I have no other means of testifying my gratitude—save by striving ever to do my duty untiringly, under my Lord and Master."

"I am sure you will do it," spoke Sir Robert, impulsively—and he was not a man of impulse in general. "You are not a married man, I believe?"

A faint red light came into the curate's cheeks. "I have not had the means to marry, Sir Robert. It has seemed to me, until this morning, that I never should have them."

"Well, you can marry now," was the laughing rejoinder; "I dare say you will. And the faint light deepened to two scarlet spots, as the curate heard it."

"Shall you give him the living, Robert?" asked Annie, when Mr. Lake had departed.

"Yes, love."

(To be continued.)

REV. GEORGE HERBERT.

DIED 1832.

He was rector of Bemerton, near Salisbury, author of "The Country Parson," "The Temple," &c., and a divine eminent for his ardent devotion. That excellent biographer, Mr. Izaak Walton, has handed down to us this account of Mr. Herbert's last illness and death.

About one month before his death, his friend, Mr. Farrer, hearing of Mr. Herbert's sickness, sent Mr. Edmund Duncon, (who is now rector of Frier

Barnet, in the county of Middlesex,) from his house of Gidden-hall, which is near to Huntingdon, to see Mr. Herbert, and to assure him, he wanted not his daily prayers for his recovery, and Mr. Duncon was to return back to Gidden with an account of Mr. Herbert's condition. Mr. Duncon found him weak, and at that time lying on his bed, or on a pallet; but, at his seeing Mr. Duncon, he raised himself vigorously, saluted him, and with some earnestness inquired the health of his brother Farrer? of which Mr. Duncon satisfied him; and after some discourse of Mr. Farrer's holy life and the manner of constant serving God, he said to Mr. Duncon: "Sir, I see by your habit that you are a priest, and I desire you to pray with me;" which being granted, Mr. Duncon asked him "what prayers?" to which Mr. Herbert's answer was, "Oh, Sir, the prayers of my mother, the Church of England, no other prayers are equal to them! But at this time I beg of you to pray only the Litany, for I am weak and faint;" and Mr. Duncon did so. After which, and some other discourses of Mr. Farrer, Mrs. Herbert provided Mr. Duncon a plain supper, and a clean lodging, and he betook himself to rest. This Mr. Duncon tells me; and he tells me that at his first view of Mr. Herbert, he saw majesty and humility so reconciled in his looks and behaviour, as begot in him an awful reverence for his person; and says, "his discourse was so pious, and his motion so gentle and meek, that after almost forty years, yet they still remain fresh in his memory."

According to his promise, he returned the fifth day, and the found Mr. Herbert much weaker than when he left him, and therefore, their discourse could not be long; but at Mr. Duncon's parting with him, Mr. Herbert spoke to this purpose: "Sir, I pray, give my brother Farrer an account of the decaying condition of my body, and tell him I beg him to continue his daily prayers for me; and tell him that I have considered that God is only what He would be, and that I am by His grace become so like Him, as to be pleased with what pleaseth Him: and tell him that I do not repine, but am pleased with my want of health: and tell him my heart is fixed on that place where true joy is only to be found; and that I long to be there, and do wait for my appointed change with hope and patience." Having thus said, he did, with so sweet a humility as seemed to exalt him, bow down to Mr. Duncon, and with a thoughtful and contented look say to him, "Sir, I pray, deliver this little book to my dear brother Farrer, and tell him, he shall find in it a picture of the many spiritual conflicts that have passed between God and my soul, before I could subject mine to the will of Jesus my Master, in whose service I have now found perfect freedom: desire him to read it: and then if he can think it may turn to the advantage of any dejected poor soul, let it be made public; if not, let him burn it; for I and it are less than the least of God's mercies."

Thus meanly did this humble man think of this excellent book, which now bears the name of "The Temple of Sacred Poems and Private Ejaculation," of which Mr. Farrer would say, "There was in it the picture of a divine soul in every page; and that the whole book was such a harmony of holy passions as would enrich the world with pleasure and piety." And it appears to have done so; for there have been more than 20,000 copies of them sold since the first impression. At the time of Mr. Duncon's leaving Mr. Herbert, (which was about three months before his death,) his old and dear friend, Mr. Woodnot came from London to Bemerton, and never left him till he had seen him draw his last breath, and closed his eyes on his death-bed. In this time of his decay he was often visited and prayed for by all the clergy that lived near him, especially by his friends the Bishop and prebendaries of the cathedral church in Salisbury; but by none more devoutly than his wife, his three nieces, (then a part of his family,) and

Mr. Woodnot, who were the sad witnesses of his daily decay, to whom he would often speak to this purpose: "I now look back upon the pleasures of my life past, and see the content I have taken in beauty, in wit, in music, and in pleasant conversation, are now all past by me like a dream, or as a shadow that returns not, and are now all become dead to me, or I to them; and I see that as my father and generation hath done before me, so I also now suddenly, with Job, make my bed also in the dark; and I praise God that I am prepared for it: and I praise Him that I am not to learn patience now I stand in such need of it, and that I have practised mortification, and endeavoured to die daily, that I might not die eternally; and my hope is, that I shall shortly leave this valley of tears, and be free from fevers and pain, and which will be a more happy condition, I shall be free from sin, and all the temptations and anxieties that attend it: and this being past, I shall dwell in the new Jerusalem, dwell there with men made perfect, dwell where these eyes shall see my Master and Saviour Jesus, and with Him my mother, and all my relations and friends. But I must die, or not come to that happy place: and this is my content, that I am going daily towards it, and that every day which I have lived hath taken a part of my appointed time from me, and that I shall live the less time for living this and the day past." These and the like expressions, which he uttered often, may be said to be his enjoyment of Heaven before he enjoyed it. The Sunday before his death he rose suddenly from his bed or couch, called for one of his instruments, took it into his hand, and said,

My God, my God!
My music shall find Thee.
And every string
Shall have his attribute to sing.

And having tuned it, he played, and sang,

The Sundays of man's life,
Threaded together on Time's string,
Make bracelets, to adorn the wife
Of the eternal glorious King;
On Sundays, Heaven's door stands open;
Blessings are plentiful and rife,
More plentiful than hope.

Thus he sang on earth such hymns and anthems as the angels and he and Mr. Farrer, now sing in Heaven. Thus he continued meditating, and praying, and rejoicing, till the day of his death; and on that day he said to Mr. Woodnot, "My dear friend, I am sorry I have nothing to present my merciful God but sin and misery: but the first is pardoned, and a few hours will put a period to the latter; for I shall suddenly go hence, and be no more seen;" upon which expression Mr. Woodnot took occasion to remember him of the re-edifying, (rebuilding) Layton church, and his many acts of mercy, to which he made answer, saying, "They be good works if they be sprinkled with the blood of Christ, and not otherwise."

After this discourse he became more restless, and his soul seemed to be weary of her earthly tabernacle; and this uneasiness became so visible, that his wife, his three nieces, and Mr. Woodnot, stood constantly about his bed, beholding him with sorrow, and an unwillingness to lose the sight of him, whom they could not hope to see much longer. As they stood thus beholding him, his wife observed him to breathe faintly, and with much trouble, and observed him to fall into a sudden agony, which so surprised her, that she fell into a sudden emotion, and required of him to know "how he did?" to which his answer was "that he had passed a conflict with his last enemy, and had overcome him by the merits of his Master Jesus;" after which he looked up, and saw his wife and nieces weeping to an extremity, and charged them, "If they loved him, to withdraw into the next room, and there pray every one alone for him; for nothing but their lamentations could make his death un-

comfortable;" to which request their tears and sighs would not suffer them to make any reply; but they yielded him sad obedience, leaving only with him Mr. Woodnot and Mr. Bostock.

Immediately after they had left him, he said to Mr. Bostock, "Pray, sir, open that door; then look into that cabinet, in which you may easily find my last will; and give it into my hand," which being done, Mr. Herbert delivered it into the hand of Mr. Woodnot, and said, "My old friend, I here deliver you my last will; in which you will find that I have made you my sole executor, for the good of my wife and nieces; and I desire you to show kindness to them as they shall need it. I do not desire you to be just: for I know you will be so for your own sake: but I charge you, by the religion of our friendship, to be careful of them." And after having obtained Mr. Woodnot's promise to be so, he said, "I am now ready to die:" after which words he said, "Lord, forsake me not now my strength faileth me, but grant me mercy for the merits of my Jesus; and now, Lord, Lord, receive my soul." And with these words he breathed forth his divine soul, without any apparent disturbance; Mr. Woodnot and Mr. Bostock attending his last breath, and closing his eyes.

Thus he lived, and thus he died, like a saint, unspotted of the world, full of alms-deeds, full of humility, and all the examples of a virtuous life; which I cannot conclude better than with this borrowed observation:

—All must to their cold graves:
But the religious actions of the just
Smell sweet in death, and blossom in
the dust.

Mr. George Herbert's having done so to this, and will doubtless do so to succeeding generations.

(To be continued.)

"OF SUCH IS THE KINGDOM OF HEAVEN."

Up from all the city's by-ways,
From all the breathless, sickening
heat,
To the wide-swing gate of heaven,
Eager through the little feet.

Not a challenge has the warder
For those souls so sinless white:
Round each brow the Saviour's blessing
Circles like a crown of light.

See, the Lord Himself stands waiting,
Wide his loving arms are spread;
On His heart of hearts is pillowed,
Every weary baby head.

Louder swells heaven's lullalujah,
Clearer rings each harp of gold,
As again the wondrous story
Of the Saviour's love is told.

But below, with tear-wet faces,
And with hearts all empty grown,
Stand the mourning men and women,
Vainly calling back their own.

Upward floats the voice of mourning:
"Jesus, Master! dost thou care?"
Aye, He feels each drop of anguish—
"He doth all our sorrows bear."

Wipe thine eyes, O heavy laden;
Look beyond the clouds and see,
With your dear one on his bosom,
Jesus stands and calls to thee.

Waits with yearning, all unfathomed—
Love you cannot understand,
Lures you upward with the beckoning
Of your buried baby's hand.

CHICKEN CROQUETTES.—Mince very fine some cold chicken, put it in a pan with a little stock, a tablespoonful of cream, a little salt and nutmeg, and the right thickness of flour. Let it boil well, then pour it in a deep dish, and put it aside to get cold. Divide it into parts, form them into small balls or cylinders; roll each in fine bread crumbs, then egg over with the yolk of egg beaten. Roll again in bread crumbs and fry not too brown. Serve ornamented with parsley.

LOBSTER PATTIES.—Line the patty pans with puff paste, and put into each a small piece of bread. Cover with paste, brush over with egg, and bake of a light color. Take as much minced lobster as is required, and add six drops of anchovy sauce, lemon juice, and cayenne to taste. Stir it over the fire for five minutes, remove the lids of the patty cases, take out the bread, fill with the mixture and replace the covers.

OYSTER PATTIES.—Scald two dozen oysters in their own liquor, beard them, and cut each one in three pieces. Put two ounces of butter in a stew pan, dredge in sufficient flour to dry it up. Add the strained oyster liquor with the other ingredients. Put in the oysters, and let them heat gradually but not boil. Make the patty cases as directed for lobster patties. Fill with the oyster mixture and replace the covers.

CHICKEN SALAD.—Cut cold boiled chicken in bits about the size of a shelled almond. Have twice as much celery as chicken, clean it thoroughly and leave it in ice-water for an hour or more. On taking it out, wipe, and cut it about as thin as cucumbers are sliced. Mix it well with the chicken. Cover with mayonnaise and garnish with lettuce leaves, egg-rings, beet-stars and olives.

Mayonnaise: One table-spoonful of dry mustard, two even teaspoonfuls of salt, a small pinch of cayenne, half a gill of vinegar, half a pint of sweet oil, one raw egg. Mix the mustard, salt and pepper with one and a half tea-spoonful of vinegar in a large bowl, add the egg and beat well. Pour in the oil, in a continuous thread-like stream, keeping up a brisk beating. When well beaten and like a thick batter, add a gill of vinegar slowly.

LOBSTER SALAD.—Pick the meat close from the shell, cut into nice square pieces, cut up some lettuce and mix together. Make a dressing of four table-spoonfuls of oil, two of vinegar, one of mustard, the yolks of two eggs, and cayenne and salt to taste. Rub smooth together, forming a cream-looking sauce, and cover the lobster with it. Garnish with sliced cucumber pickle, egg-rings, parsley and cold beet cut in fancy shapes.

Children's Department.

THE TAILOR'S APPRENTICE.

"When shall we know that the enemy has given in?" asked a lad, a tailor's apprentice, who had run away from his master and entered the British navy as a common boy about the year 1800. "When that flag is hauled down," answered the sailor addressed, "the ship will be ours." "Oh! if that's all, I'll see what I can do!" Now this tailor's boy, when he ran away from his master, joined a ship which had the good fortune, a few hours after he entered the service, to fall in with a French squadron, and a warm action, bravely fought on both sides, was maintained. After fighting for a short time the boy was impatient for the result, and addressed the above question to the sailor. No sooner had he been told that the withdrawal of the flag from the enemy's masthead would be the signal that the action had been decided than he determined to "see what he could do." At that moment the vessels were engaged yard-arm to yard-arm, and were obscured in the smoke of the guns. In an instant the boy mounted the shrouds, passed from the yard of his own ship to that of the enemy, ascended with agility to the maintop-gall mast, head, struck and carried of the French flag unperceived, and got back to the yard-arm of his own ship in safety. Before he could get down to the deck the British saw that the flag had disappeared, and shouted Victory! Victory! The French crew, seeing also that the flag had gone, and thinking that it had been struck by order of the admiral, fled from their guns; and although the officers attempted to rally them, the confusion was hopeless. Then the British, availing themselves of the opportunity, boarded the French vessel and captured it. In the midst of the excitement the new boy came down from the shrouds with the French flag wrapped round his body, and displayed it with no little glee to the astonished

tars. The news soon spread to the quarter-deck, and the blushing boy was led into the presence of the admiral, who praised him for his gallantry, rated him there and then as midshipman; and it was not long before promotion followed promotion, and the tailor's apprentice was known as Admiral Hosbon, one of England's most gallant sailors.

DON'T INJURE THE BIRDS.

Dear children, listen while I tell
The grief and sorrow that befell
A happy mother.
Five little birdies once there were,
Their parents' whole delight and care,
And by those parents deemed more fair
Than any other.

Safe in a cosy nest they dwelt,
No care, no grief by them was felt,
In peace they lived;
Beneath their loving mother's care
They nestled close, their humble fare
The father brought, and each a share
In turn received.

In a lofty tree their nest was made,
And o'er them green leaves gently swayed,
"Twas a lovely spot.
One would have thought no harm could
touch
Those happy little birds, yet much
I grieve to say, that theirs was such
A hapless lot.

When far abroad one summer day,
The parent birds had fled away,
Of food in quest,
A group of noisy boys came by,
And they the pretty nest did spy;
Said one, "To get that nest I'll try:
I climb the best."

So—swift for evil—up he went,
And all his thoughts on mischief bent,
And wicked pleasure;
The birdies' home he soon attained,
The prize he coveted obtained,
And quickly he the ground regained,
To spoil at leisure.

His cruel comrades gathered round:
They heed not the mournful sound;
Of helpless things;
They thought not of God's watchful eye,
Nor that He marks the sufferer's cry,
And writes it in His Book on high,
And judgment brings

Then teased and stoned, tormented sore,
The birdies' pain at length was o'er,
And death gave rest;
But when the mother-bird returned,
Her heart with wond'ring sorrow burned,
And long she searched, and sorely
mourned,
To find no nest.

Oh! who shall tell that mother's grief,
No glad re-union gave relief:
See sought in vain,
Still twittering, fluttering all around,
Her nest, her brood, she never found,
And sad her cry—the mournful sound
Of hopeless pain.

Dear children, never lend your aid
To injure creatures God hath made,
Or cause distress;
But may you ever ready stand
To help the weak with willing hand,
And evil fly: 'tis God's command,
And He will bless.

THE OLD FASHIONED GIRL.

She flourished thirty or forty years ago,
She was a little girl until she was fifteen.
She used to help her mother wash the dishes,
and keep the kitchen tidy, and she had an
ambition to make pies so nicely that papa
could not tell the difference between them and
mamma's; and she could fry griddle cakes at
ten years of age, and darn her own stockings
before she was twelve, to say nothing of knit-
ting them herself.

She never said "I can't" and "I don't want
to," to her mother, when asked to leave her
play, and run up stairs or down on an errand
because she had not been brought up in that
way. Obedience was a cardinal virtue in the
old fashioned little girl.

She rose in the morning when she was
called, and went out into the garden and saw
the dew on the grass, and if she lived in the
country, she fed the chickens and hunted up
the eggs for breakfast.

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We do not suppose she had her hair in curl paper, or crimping pins, or had it "banged" over her forehead, and flounces were no trouble to her.

She learned to sew by making patch work, and we dare say she could do an "over and over" seam as well as nine tenths of the grown up women do now a days.

The old fashioned little girl did not grow into a young lady and talk about her beaux before she was in her teens, and she did not read dime novels, and was not fancying a hero in every plow boy she met.

She learned the solid accomplishments as she grew up. She was taught the arts of cooking and housekeeping. When she got a husband she knew how to cook him a dinner.

She did not think she knew as much as her mother, and that her judgment was as good as her grandmotelier's.

And if there be an old fashioned little girl in the world to day, may heaven bless her, and keep her, and raise up others like her.

THE OLD NURSE.

STORY FOR THE YOUNG FOLKS.

CHAPTER V.

"It matters little at what hour o' the day
The righteous falls asleep;—death cannot
come

To him untimely who is fit to die;—
The less of this cold world, the more of
Heaven;

The briefer life, the earlier immortality."

Friday came, and it was as lovely a morning as heart could desire for the projected drive to Compton Priory, a beautiful old ruin about ten miles from Avonhurst. With light hearts, and well provided by Ann's watchful care with every necessary for an out-of-doors luncheon, did the party set out, as the hall clock struck eleven; and Ann, having watched the carriage till it disappeared through the lodge gates, turned quickly into the house, to begin some of the many things she intended to do that day. In the first place she proceeded to a room in the offices, which she called her dispensary, and where she kept medicines and cordials of various kinds for the use of the poor. Here, at an appointed hour, three times a week, her various patients came or sent for whatever she had promised them during her intermediate visits. Ann's was no young lady whom for doctoring; she had regularly studied the best and simplest remedies for the commonest complaints and accidents; and had now for several years, with the assistance of two valuable books, "Hints for a Sick Room," and "Reese's Medical Guide," unweariedly used that knowledge for the benefit of her poorer neighbours.

The doctor lived three miles off, and, except in cases of immediate emergency, had little time to attend to the poor of Avonhurst, who were truly grateful for "Miss Ann's" prescriptions, and swallowed them with a degree of confidence and faith in the good result, which many a regular doctor would have looked for in vain in his patients. Besides, Ann was Mrs. Forester's housekeeper, and as a reward for her trouble, Mrs. Forester allowed her to dispose as she pleased of what remained from their table, amongst her poor neighbours.

It is true that there was much that was irksome in these duties. Ann frequently felt disinclined to lay down an interesting book to go and weigh out powders, or prepare salves; or shivered at the thought of leaving a warm fire in the winter months, to visit some sick old woman at the end of a lonesome and snowy lane. But she knew that what she had undertaken willingly, must be of the slightest use, be untiringly performed; and in this case duty brought its own reward, in the inward sensation of satisfaction which succeeded the exertion.

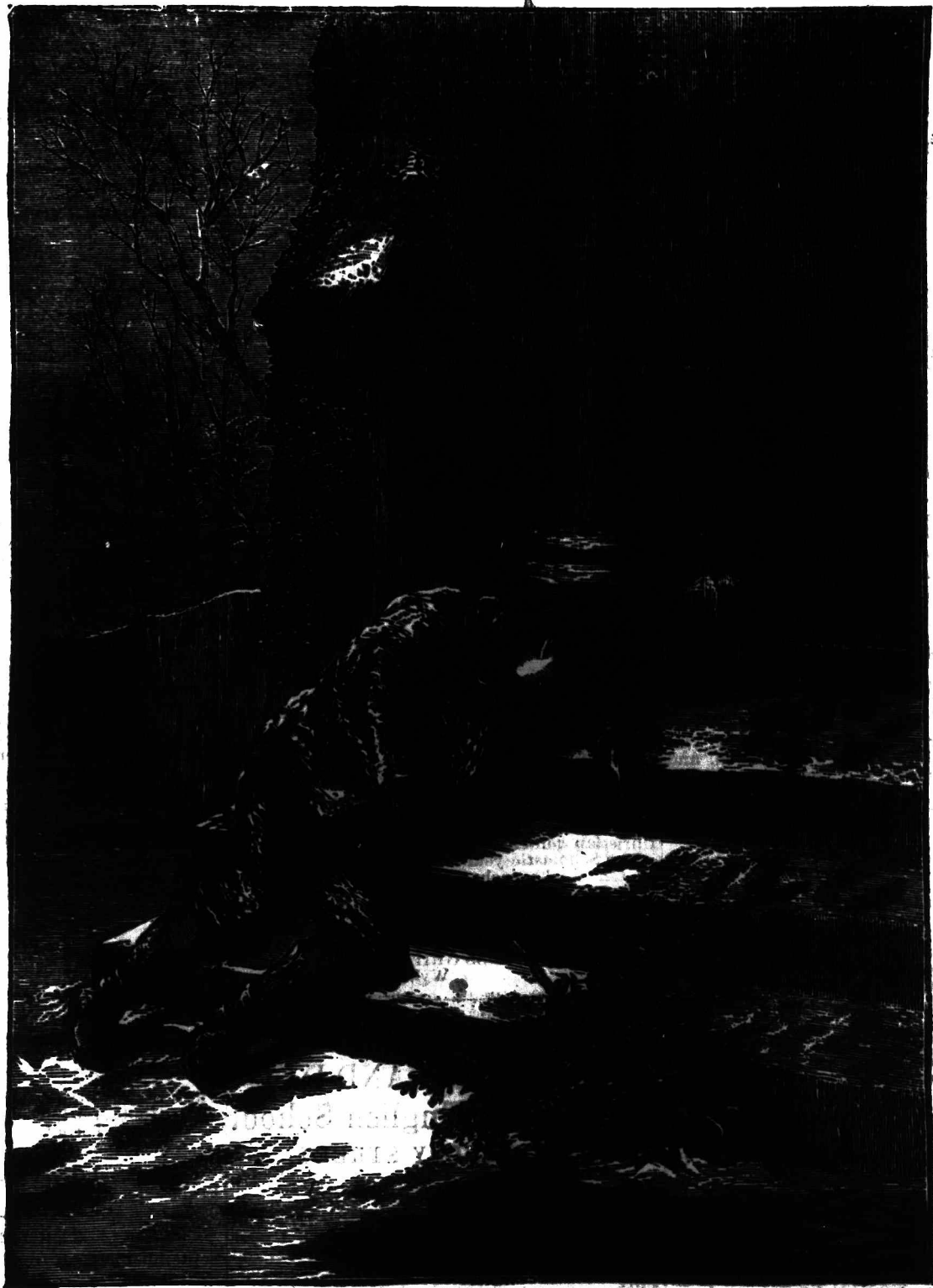
When Ann's petitioners were dismissed, and their wants satisfied, she applied herself to her drawing, and had just proceeded as far as she could without again returning to the church, when she was summoned down to a party of morning visitors.

As soon as Ann saw Mr. and Mrs. Hardy, she was aware that she must resign herself to give up a good part of the morning to them; for they came a long way, and always made up for the exertion by staying a good while "to rest." Ann did not, however, as is the case with many people (especially young ones), confine her idea of charity to a thing to be exercised only towards those who were in a lower station than herself. It was, perhaps, more trying to her own temper to endure the perpetual complaints of the hypochondriac Mr. Hardy, and the wearying reminiscence of his wife, who was always comparing everything she saw with what she had left in a distant county, than to hear the most peevish murmurings of any of the

cottages in any of the really poor. She thought, however, with compassion, of how much he really suffered while he complained of many imaginary torments; and could not help sincerely pitying the loneliness of the young and helpless wife, just settled in the midst of a whole county of strangers; so that she determined to do her best to amuse them the few hours they remained with her; took them cheerfully round the garden, the shrubberies and the orchard, and listened contentedly, and even kindly, to the "twice told tale" of their miseries and grievances.

At last, however, they went; and Ann, with Dash for her companion, set out with all speed on her long delayed walk. She called first at the school. The young mistress was ill, and Ann could not find it in her heart to leave her till the closing prayer was said, and the last of the frolic urchins had left the schoolroom to its own emptiness, and the echoing lead to rest in the quiet of the adjoining parlor.

Then Ann hastened on to Nurse's cottage, and her heart bounded when she saw her from a distance, seated on her accustomed chair; for that vague, undefined feeling of a something hanging over us, which we so often experience, and can so little account for, had been heavy on Ann's mind all day. Nurse Amy brightened up at seeing her, but she was evidently weaker, and spoke with more difficulty. Aided by Ann's arm, however, she got up and walked into her little garden, where she seemed to look with a sorrowful tenderness on the flowers she had so fondly tended, and on the gorgeous colours of the glowing evening sky. Then the old nurse and her foster child had a short sweet time of earnest communing, of that holy kind that friend may hold with friend, whatever be their difference in age or station, if both are striving to walk in the narrow way that leadeth unto life, secure of being understood; and in whose chastened joy the stranger intermeddled not.



"Oh there are hours—aye, moments, that contain
Feelings that years may pass and never bring;
Which, whether fraught with pleasure or with pain,
Can hardly be forgot:—as if the wing
Of Time, which passing o'er, had pow'r to fling
A darkening shade, or tint of happier time,
To which fond memory faithfully should cling
In afterlife—"

Of such moments were those of that last evening hour which Ann ever spent with her own Nurse Amy; and we will not attempt to describe them, but pass at once to the drawing-room at Avonhurst before luncheon on the following day.

"She asked so much for you, Alice," said Ann in a more tremulous tone than was usual with her, "she said you must not fail to go and see her to-day; and I told her I was sure you would not."

"To be sure I will go and see her,—dear nurse!" said Alice, looking up from her drawing, "but you know my drawings must be finished to-day, and I can go and see nurse any time."

There was a something in the look and the tone that jarred painfully upon Ann's feelings; but she had done her utmost to convince Alice that there was danger, and did not like to press the subject further.

(To be continued.)

REASON TO BE THANKFUL.

His father is dead, his mother is sick; his little brother and sister are hungry. To earn a few cents, he has been trying to sell some sprigs of evergreen to the comfortable towns-people who are preparing for a merry Christmas. Many a weary step has he trudged, and from many a door has he sadly turned away, but he has not found a purchaser. As night comes on and he turns his face towards his cheerless home, with no

hope to sustain his sinking heart, his strength utterly fails him and he drops on the steps of a church on the outskirts of the town. Poor boy, must he perish? His ragged and scanty clothing cannot protect him from the cold. An icy hand is already feeling its way to his vitals. Is there no hope of rescue? Yes, there is hope; the tracks of many feet are in the snow; there is a prayer meeting in the church; the people will soon come out; those who have been praying for themselves and for others, and to whom God has given abundance of the good things of this life, will care for the poor half-frozen boy, and their bounty will extend to his little brother and sister, and to his sick mother. They will all have reason to be thankful.

The family that was saved from the burning house last week have also great reason to be thankful; and so have those sailors and passengers who got safe to land when their ship went to pieces. And that Edinburgh gentleman who was one minute too late and so missed the train on the night of the terrible Tay bridge disaster,—he had ample reason to be thankful.

But, dear reader, have you not reason to be thankful? There never was any occasion for the hand of charity to be stretched out to save you from perishing—have you not reason to be thankful for that? You never needed to try whether or not you could sell evergreens to procure food for yourself and your little brother and sister; your mother is not sick and your father is not dead. Have you not reason to be thankful for all these things? If the family saved from the burning have reason to be thankful, have not you still greater reason to be thankful that your house never caught fire? If those who were saved from drowning have cause for thankfulness, should you not thank God that you have made all your voyages without ever meeting with shipwreck? Surely the near approach of danger or distress is not necessary to enable us all to see that we have much reason to be thankful.

SHOW THIS PAPER TO YOUR FRIENDS.

Church Directory.

ST. JAMES' CATHEDRAL.—Corner King East and Church Streets. Sunday services, 11 a. m., 3.0 and 7 p. m. Rev. Dean Grassett, B. D., Rector. Rev. S. Rainford and Rev. R. H. E. Greene, Assistants.

ST. PAUL'S.—Bloor street East. Sunday services, 11 a. m. and 7 p. m. Rev. Canon Givens, Rector, Rev. T. C. DeBarros, Incumbent.

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

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

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

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

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

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

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

ST. ANNE'S.—Dufferin and Dundas streets. Sunday services, 11 a. m. and 7 p. m. Rev. J. McLean Ballard, M. A., Incumbent.

ST. LUKE'S.—Corner Broadbent and St. Vincent streets. Sunday services, 8 and 11 a. m. and 7 p. m. Rev. J. Langtry, M. A., Incumbent.

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

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

ST. BARTHOLOMEW.—River St. West of Wilton Avenue. Sunday services, 11 a. m. and 7 p. m. ST. MATTHEW'S.—East of Don Bridge. Sunday services, 11 a. m. and 7 p. m. Rev. G. I. Taylor, M. A., Incumbent.

ST. MATTHIAS.—Strachan St., Queen West. Sunday services, 8, 11 and 12 a. m., and 4 and 7 p. m. Daily services, 6.30 and 9 a. m., (Holy Communion after Matins), and 3 and 8 p. m. Rev. R. Harrison, M. A., Incumbent, 28 Lamley street.

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

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

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

CHURCH OF THE ASCENSION.—Richmond St. West, near York street. Sunday services, 11 a. m. and 7 p. m.

ST. MARK'S.—Cowan Ave., Parkdale. Sunday services, 11 a. m. and 7 p. m. C. L. Ingles, Incumbent.

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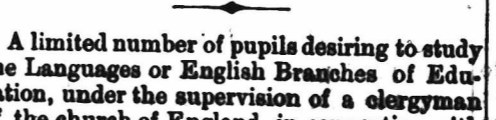
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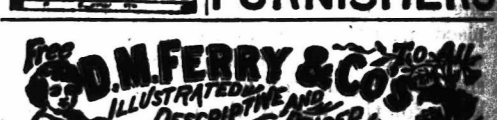
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