

Dominion Churchman.

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LESSONS for SUNDAYS and HOLY-DAYS.

Mar. 4. FOURTH SUNDAY IN LENT

Morning: Genesis xliii.; Mark vi. 14 to 30.

Evening: Genesis xliii., or xlv.; Romans xliii.

THURSDAY, MARCH 1, 1883.

The DOMINION CHURCHMAN has removed into larger and more commodious offices, No. 11 Imperial Buildings, 39 Adelaide St. East, west of Post Office.

AN EVANGELICAL ASPIRATION.—O, my Jesus, how long shall it be that we shall love Thee less because Thou deservest so infinitely to be loved; that Thy love shall be believed, because its greatness is so inconceivable? Oh, if we could, but for one moment see, with St. Stephen, heaven opened, what should we behold, adored by Cherubim and Seraphim, the Joy of all the heavenly intelligences, the mystery above all mysteries, on which they ever gaze, in which they see the Divine love more and more unfolded to them, as they long to look into it—what but the sacred form of Jesus, irradiating heaven with the glory of the indwelling Godhead!

A SOLEMN QUESTION FOR PARTY ZEALOTS.—Oh, why is earth so different from heaven? Why have we disputing instead of adoring, questioning instead of thanksgiving, coldness instead of the fire of love? It is because men live so much in the things of time and sense, and think so little of Him who never forgetteth us.

OH, SURSUM CORDA! SURSUM CORDA!—One earnest, steadfast, piercing, longing, loving gaze into heaven will reveal to thee more than all this world's disputings—nay, than any argument; for "flesh and blood will not reveal" it unto thee, but thy Father which is in heaven.

AN EVANGELICAL DECLARATION.—Blessed will it be beyond all bliss, blessedness above all created joy, for it is the fruit of the infinite love of Jesus, the foretaste of the eternal joy of thy Lord, when with God-giving faith thou canst say: I love Thee, O only salvation of my soul, for thou hast redeemed me by Thy blood, my Lord and my God, Thou, me!

A PROBLEM.—We submit the above four quotations, and would like much to have the opinions of Churchmen whose sympathies are Evangelical and those who are "High," whose reading is confined to party authors, as to the sources we have culled them from. Of course, some may have met with the passages, and they are not asked; but those who have not seen them before may send us, if they will, a guess. We imagine that the variety of judgment will be instructive.

A NOBLE EXAMPLE.—At a meeting called to organize a memorial to the late Dean Close, the present Dean said: He rose with very great satisfaction indeed, as a known High Churchman, to support the proposal to erect a memorial to his predecessor, who was still better known as a Low

Churchman. His predecessor and himself had come to Carlisle straight from the work of a parish priest. Whatever experience and distinction they had gained before had been gained as parish priests. Dr. Close might be spoken of the greatest parochial clergymen or parish priest associated with the Evangelical movement—perhaps the nearest approach to a Low Church Dr. Hook. Dr. Close was emphatically a vigorous parish priest, in the ordinary sense of the term. On the whole, he regarded it as a distinct public gain to the Church and the nation to have had different types of mine in the ministry. The Wesleyans, Independents and others went outside the Church of England for what they thought the lack of that which can be had, was to be had, and must be had within the Church of England. That witness the Low Churchman bore and are bearing still. On the other hand, Dr. Newman and others were led to go out of the Church of England supposing the lack of that which can be had, must be had and is to be had within the Church. Therefore he claimed his predecessor, Dean Close, as a witness to the liberality of the Church of England, and he had great satisfaction in supporting the proposition.

We shall rise to the same generous level in Canada ere long. The air is sweetening, party fever is abating, and men are bracing up to snap their fingers at the would-be rulers of their brethren, and are learning to act in obedience only to the "powers that be."

A humble denizen of Glasgow enquires why the "only newspaper in connection with the Scottish Episcopal Church" gives us no account of the mission preached by Mr. Mackonochie? He remarks: "I am thankful that what I miss in the pages of my *Scottish Guardian* I find at full length in my English *Nonconformist*. The account given is by no means unfriendly, although, of course, written from an extreme Protestant point of view." [We admit the justice of this complaint, and gladly publish the above letter, that we may again call attention to the fact how much the *Scottish Guardian* is dependent upon Church people themselves for information, as it cannot afford to pay for special reporters.—Ed. S. G.]

Our Scottish brother has our sympathy in this tribulation. Many persons imagine we Editors are ubiquitous, which fortunately is not the case.

A FEMALE STUDENTS' HOME.—On January 2nd, a new "College Hall of Residence for Women Students" was opened for inspection at No. 1 Byng Place, Gordon Square. In this institution accommodation is provided for a limited number of ladies engaged in studying in London, whether medicine, art or science; and its arrangements are devised with a view to combining, as far as possible, the advantages of home associations with academic routine. The scheme deserves the fullest success, and will no doubt command it, for one of the greatest drawbacks attending the prosecution of systematic studies by women in the metropolis is the lack of convenient and economical lodgings within any reasonable distance of their work. Already the whole of the rooms available are occupied, and it is intended at as early a date as possible to extend the present building as far as funds permit.

THE OLD CATHOLICS.—The Old Catholic movement in Germany has hitherto not received much encouragement from the highest in the land. Treated with contempt by the Ultramontanes, and regarded with coldness and indifference by the Lutherans, the great Reformation has, nevertheless, progressed cautiously and slowly, but slowly, until now it is about in the same position that the Church of England was in the reign of Edward VI.—Evangelical, Bible-reading, purifying, but upon Catholic and primitive lines. Dr. W. Beyschlag, of Halle, having sent a copy of his *brochure* on "Old Catholicism, a Thought and Warning to

Evangelical Germany," to His Imperial Highness the Crown Prince, the latter, in graciously accepting it, writes: "I will not omit to thank you exceedingly for sending me your *brochure* on Old Catholicism. Your kind present affords me the welcome opportunity to turn my attention anew to the question, the vast importance of which also for Evangelical Christians is unmistakable and of the highest value, and from the standpoint of the unprejudiced circle of all cultivated people must be everything that can be desired.—FRIEDRICH WILHELM, KRONPRINZ." Dr. Lengen, Old Catholic Professor of Theology in Bonn, has been decorated with the Prussian Order of the Red Eagle of the Fourth Class. It may interest many to know that communicants of the Church of England are welcomed by the Old Catholics to Holy Communion, and that the Elements are now administered in both kinds. In one town in Germany the priest attended the English service and communicated; and some time after the resident English Chaplain and some members of his congregation, attended and received the Sacrament at the Old Catholic Communion service. The priest, in the course of an excellent sermon, referred most feelingly to the sympathy shown towards the Old Catholics by the Church of England, and to the kindness extended to Bishops Reinkens and Hergog when in England. When the new and improved German Liturgy is completed this Easter in the "vulgar tongue," it will serve to facilitate inter-communion between Churches, as it will follow somewhat the Prayer Book of Edward VI. German Old Catholic theologians are well acquainted with our Church history, and that of the Reformation especially; and while they are throwing over all that is novel and distinctly Roman, they are holding to what is Catholic.

PARISH CLERKS.—In the occasional services, marriages, funerals, &c., when their is no congregation nor choir present, the clerk's assistant is almost indispensable. Well does the writer remember being called, when a newly fledged curate, to solemnize a wedding in a village church where there was no clerk present. In an evil hour he placed an office book in the hands of one of the party, requesting him to read the responses. The result was painfully ludicrous. His own gravity, and still more that of the rest, was severely tried, as the uninitiated substitute blundered through the versicles, reading straight down the parts for the minister and people alike, with a broad north country accent, after this fashion: "Minister—Be unto them a tower of strength. Answer—From the face of their enemies." The book was quickly closed, or the ceremony could not have proceeded. When all was over the unfortunate swain was doubtless "chafed" unmercifully by his friends for his abortive attempt at clerking. It need not be added that the rash experiment has never been repeated. Still, making every allowance for these exceptional cases, there can be no doubt that, as a rule, our public services are much heartier and more real without such artificial help! The miserable duet between parson and clerk is now comparatively rare, and we may be very thankful that it is so. The danger in some places seems to be lest the choir should assume the functions of the clerk, and, being too ambitious, and not adapting their music or their reading sufficiently to the tastes and capacity of the congregation, they may silence those who would otherwise join audibly in the service, and so become representatives, instead of leaders, of their brethren. Certainly, the grand peculiarity of our Church of England worship—its congregational character—must at any cost be maintained as far as possible. Neither in Rome nor amongst Nonconformists do the laity enjoy the privilege of taking a distinct and audible part in the prayers as well as the praises of the sanctuary. For no consideration let them forgo their birth-right. Rather let them rise to a higher appreciation of its value.—*Churchman's Shilling Magazine*.

Let us speak not in a spirit of defiance, but in a spirit of love, let us eschew all needless expressions which may give offence; above all let us remember that the grand object which we have in view is the discovery of the wisest methods of work, the strengthening of peace, the firmer cohesion of the members of the Body. By this course our very differences will serve to bring out more clearly the unity of our faith, and our diversities of thought will be at once a safeguard and protection against any narrowing of the limits which define the membership of our branch of the Catholic Church.—
BISHOP MACLAGAN.

GAMBLING SCHEMES.

WE so confidently looked for the interference of the powers that be for the suppression of the lottery, organized under the auspices of the Masonic Order, that we did not allude to it, as by doing so we should have only advertized this nefarious scheme. Had we information of a burglary being planned we should not condemn it in this paper—this is not a department of the police force. But when the police have such information their duty is clear, their function is to catch burglars and bring them to punishment. Should, therefore, we know that the police were aware of a certain burglary being planned, and that they took no notice whatever, but allowed the crime to be perpetrated in perfect peace and without disturbing observation, we should conclude that the police and the burglars understood each other. Our own dwelling was once robbed and the night watchman was proved to have been "in" with the thieves, he threw neighbours off the scent of suspicion by remaining at our door while the burglars operated. The Province of Ontario has just seen a similar sight. A crime against society, a crime classed as such in the Statute book, a crime for preventing which the police have special powers, has been perpetrated, and the police and the law officers of the Crown have not interfered. What is the inference? The conclusion we come to is, that either they were paid to keep quiet, or that their connection with the secret society doing this wrong destroyed their sense of duty or power to fulfil it. That they were paid is not credible, the bribing of a number of officials would be a difficult as well as a costly task. That the Masonic obligation operated to keep the police authorities quiet is no doubt the solution of this scandalous mystery. But that such is the natural operation of the Masonic obligation we deny; unfortunately, however, these secret society obligations are constantly wrested from their natural uses and the most unnatural direction is given to their powers. The chief officers of the higher Court of this very powerful Order have, we are glad to hear, spoken out strongly against the perversion of Masonry to the purposes of gambling schemers, who used the Order to shelter them from the law. We look to the Grand Lodge to issue an edict forbidding any use of the name of the Order for such unlawful affairs and trust that this body will not shrink from such action as will make subordinate lodges and officers abstain in future from countenancing a gambling fraud under the specious title of lottery. The honour of the Order demands that the Masters of the offending Lodges be expelled or suspended, they are criminals, they have no place among men professing Masonic principles; their eyes should never again be allowed to see light in the East. As to the Government of the Province, well, what can be said? It has winked at a grave crime, in fear of giving offence to a few daring members of a secret society. What folly! To please a few score friends they have outraged the good name of Ontario, and given offence to the entire honest

population of the Province. We trust our pulpits will ring out a Christian warning against, and Christian condemnation of, this wickedness. The Church must also keep its skirts clean by severely refusing to countenance or to receive aid from gambling lotteries.

DRAWBACKS TO THE PROGRESS OF THE CHURCH.

THE great want of interest manifested by the Church in the burning questions of the day, especially the controversy between capital and labour; the welfare and real elevation of the great mass of the people, and the gradual unravelling of the social problem, has certainly been a source of weakness to her. It should be her aim to lead in the discussion of these great questions, and not, as has been unfortunately the case on many occasions, allow herself to be made the instrument of an interested party. Even at the Reformation, grand as was that emancipation from spiritual thralldom, she passively allowed her great wealth to be used to strengthen the position of an already powerful section of the nation, for although a part of her treasure was used in founding charitable institutions, yet was a comparatively small amount. It may be said it was submitted to under the force of circumstances, yet it was submitted to the moral power in the Church not being strong enough to produce a strong protest.

And when we insist upon the duty of the Church in looking after and defending the interests of "the mass," we are not, as some may imagine, advocating a cause which seems likely to be successful in the future simply from self-interest—for the prospect of real progress among "the mass" is not as certain in the future as it may at first sight appear, there are some dangerous rocks among which their bark of progress is in danger of being wrecked. Even at present their position in some respects is not equal to what it was in the thirteenth century; at all events not that of the skilled artizan.

STUART MILL on, "Socialism," says:—"In the opinion of the Fourierists, the tendency of the present order of things is to a concentration of wealth in the hands of a comparatively few immensely rich individuals or companies, and the reduction of all the rest of the community into a complete dependence upon them." Of course I am not for a moment supposing that the advocates of "the mass" are right in all they advance, far from it; but simply that the questions are full of life, and that the Church should take an active interest in them, sifting right from wrong and doing her best to clear the mist at present hanging around these points.

By her active interest in the temporal welfare of "the mass of the body," she will command the respectful attention to the spiritual truths she has to enforce by a careful and judicious aid toward their progress in this world, she will gain their ear to her teachings on matters of eternal interest.

W. B.

PRESENT DAY EVANGELICALISM.

"CONTRASTS," it is said, "are striking." Certainly the contrast between the opinions of the so-called "Evangelical" party here and in the mother country is calculated to throw new light upon their present anomalous position.

While the party leaders and writers are fulminating against the S. P. G., in the party organ, be

cause of its Romanizing tendencies, their brethren on the other side of the Atlantic are, according to their own interpretation of certain Church practices here, pursuing the same Romeward path and that at no ordinary pace. At the recent Evangelical Congress held at Islington, and presided over by the Venerable Dr. Wilson, the utterances of some of the speakers were of a most startling character. Canon LEFROY, after indulging in a vigorous assault upon the Ritualists and the late Dr. PUSEY, and the first Prayer Book of EDWARD VI., speaks as follows regarding the charge of narrowness laid against the Evangelical party:—"Narrowness for the cause of CHRIST we must maintain; narrowness for the purity of everlasting doctrine we must glory in. . . . But may we not justly be considered narrow in a different sense if we refuse to bring our services more into harmony with the ideas of the age? As regards, for instance, music, more or less; as regards the observance of various Saints' days included in our Prayer Book, for which we have Collect, Epistle, and Gospel; and as regards the daily, or at least, weekly administration of the Lord's Supper, surely a man is not the less evangelical because he is in favour of these."

He was followed by the Rev. PHILIP FRANK ELLIOTT, who came out strongly in favour of what he termed "downright, whole-hearted loyalty to the Church." "Every earnest dissenter," he went on to say, "has a right to be treated by us with courtesy and respect," and has, of course, a perfect right, in our free country, to hold and advocate his own opinions. But it must be remembered that the opinion of every true dissenter is that our Church is wrong, and so wrong that he is bound in conscience to stand aloof from it. And therefore I would not move one inch from Church principles for the sake of conciliating or co-operating with dissent. No policy could be more fatal than to attempt to combat Ritualism by any kind of alliance with dissent." "We should be diligent," he adds, "to teach all, and especially the young, what the principles of our Church really are—the historical position of the Church—her rites and ordinances—her wonderful system for the instruction, the guidance, the strength, the comfort of the Christian. If this were to be done, we should train up a generation of Protestant Churchmen bound by ties of inseparable attachment to their mother Church—steadfast against all enticements in the direction either of Rome or Geneva, and adorning the doctrine of God our SAVIOUR in all things."

Then came the Rev. Mr. GOZ with these words on the æsthetic drift of the age and the necessity of utilizing it in the Church:—"Some of these ceremonial practices and modes of conducting divine worship (alluding to the work of the Ritualists) are perfectly innocent and allowable in the Church of England. Let me mention certain practices which give pleasure to many worshippers because they please the eye and ear, because they seem to foster that reverence and order which become the house of God, and because they impart additional brightness and liveliness to a form of service which, beautiful and spiritual as it is, is apt to become tedious owing to the frequency of its repetition. The chief practices to which I allude, are the surplice in the pulpit, the surplined choir, and the choral service."

Comment on the above is unnecessary. There is evidently a change coming over the Evangelical section of the Church at home, designate it by what name, or take it as an indication of what, men may. "The old Vicar," as he is called, of Islington, says the outlook, is hopeful. An English

paper speaks its tendencies, call it an retrograde obeying the

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NEXT in instances of the 1781 and of only recalling when they a put out of sight before the w papers. The institution, conformity has stem. But as colonial ple who laws, which sanctioned. penal enact that prescri

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paper speaks of the movement as "upward" in its tendencies. Our cotemporary would, we presume, call it "Romeward," or possibly a "Laudian retrogression." The Low Churchmen are obeying the injunction—"Go up higher."

EPISCOPACY IN AMERICA.

NEXT year will be the centenary of Episcopacy in America. In recalling the circumstances of the consecration of the first Bishop in 1784 and of the two next Bishops in 1787, I am only recalling a page of history. But as events, when they are chronicled in books, are sometimes put out of sight, it is well sometimes to bring them before the world in modern periodicals and newspapers. The Church in England was the original institution, from which all the offshoots of nonconformity have sprung—like slips from a parent stem. But in America, those who went out as colonials were naturally Puritans and people who sought greater freedom, than the laws, which were in force in the Mother Country, sanctioned. For those were the miserable days of penal enactments against any religion other than that prescribed by the dominant powers.

The *Mayflower* and other ships carried out men seeking freedom in religion—the Puritan Fathers. In some parts of America the Quakers prevailed, in others Roman Catholics were in the majority, in others the Presbyterian forms were adopted. The Church of England had to take its chance in that land of liberty, and it fared for a long time worse than other forms, because having no Bishops it had not the power of reproducing itself. Ordained ministers might go out on their own account, or be sent out by the venerable Society for Propagating the Gospel in Foreign Parts, but the supplies must be continually renewed from England, as Priests according to Anglican belief could not ordain successors to their own office, much less make a Bishop. This JOHN WESLEY, after his own notion, did at Bristol in 1784, sending out Dr. COKE to America from this country. As early as 1712 there are records of a Committee having been appointed to send out Bishops to America. It has always been supposed that all the Colonies (or Plantations, as it was the fashion to call them) were under the jurisdiction of the Bishop of London. There was said to be an order of Council passed in CHARLES the Second's reign authorizing this. Bishop COMPTON, the Bishop of London, considered the American Churches as attached to his See in 1676. Later on, Bishop GIBSON, not being able to find any documents to support this claim, refused to appoint a Commissary, and afterward the Colonies of America were freed from any Episcopal control.

As it was in the nature of things that for an Episcopal Church Bishops must be appointed to receive and continue the succession, the appeals to England to send out an Episcopate became more and more urgent. As it was feared, in the state of feeling between England and America at that time, that the American Government might take offence at an English Church, connected with the English State, taking upon itself to consecrate Bishops, even though the hands of the Archbishop and Bishops might be laid upon American citizens coming over for consecration, it was thought wise to apply to the small body of the College of Bishops in Scotland (who were not connected with the English powers, and who, therefore, could act without offence), to consecrate a Bishop. And on the

14th of November, 1784, Bishop SEABURY was consecrated at Aberdeen by the then Bishops of ABERDEEN, ROSS and MORAY. This paved the way for the peaceable introduction of other Prelates, and accordingly at Lambeth, on February 4th, 1787, both the Archbishops and two Suffragans of the Southern Province laid their hands on Dr. WHITE and Dr. PROVOST at Lambeth, and they shortly after sailed for America. Thus the succession of that great continent, as regards Episcopacy, unites the strands of both ropes in one—the next generation of Bishops being consecrated by the laying on of hands of one Bishop ordained by the Scottish Episcopacy, and two Bishops deriving their title from the English Episcopalian Church.

The number of the Bishops of the Protestant Episcopal Church in America is stated in the Church Almanack for 1888 as having reached sixty-three. Readers of Dean Hook's "Biography" will remember that the second chapter contains the successful efforts of Hook (then his father's curate at Whippingham), in 1825, to obtain consecration from the Scottish Bishops for Dr. LUSCOMBE, to enable him to look after the interest of the English Episcopal clergy who were officiating in France. There was then the same hesitation on the part of the English ministry, fearing that offence might be taken at any movement on the part of the State Church; and on that account, by consent, the good offices of the small sister Church north of the Tweed—whose Bishops are the descendants of the Nonjurors—were called in, and the youthful Hook preached the consecration sermon very much to his heart's content. The Episcopal Church, which for a time looked languishing, is now making great strides, and will probably carry everything before it. The Pan-Anglican Conferences in 1867 and 1878, at the latter of which one hundred English-speaking Prelates attended, confirms this statement. The Episcopal Church in America is also strong in preachers, of whom Bishop HUNTINGDON, of Central New York, and the Rev. PHILLIPS BROOKS, of Boston, are probably the best known by their printed sermons.

When the Act of 1786 was passed, authorising the Archbishop of Canterbury to consecrate Bishops for America—without the usual oaths of supremacy and obedience—it was expressly stated that no one consecrated by virtue of that Act, or receiving Ordination under it, should officiate within the jurisdiction of the Church of England. This clause was repealed in the time of Archbishop HOWLEY, and the first use made of the enlarged liberty was the request of Dr. HOOK that Bishop DOANE, of New Jersey, would preach the sermon at the opening of the new parish church of Leeds, which that American Prelate accepted, and preached the sermon on the 2nd of September, 1841. In Canon CARUS' "Life of Bishop MOLLVAIN," we find that Prelate preaching to the Undergraduates at Cambridge in the room over the entrance to Trinity College, owing to his being excluded by the Act as it then stood from the University pulpit. Since that time the Churches have been drawn more and more together and interchanged all good offices, as when the Metropolitan of the Canadian Dominion, Bishop FULFORD of Montreal, joined with American Bishops in ordaining American presbyters to the ministry.—GEORGE J. DAVIES.

What could be better than the criticism of the boy who, while standing in front of Niagara and listening to the deafening rush of many waters, said, "Mother, I feel like taking off my hat to God?"

LENTEN THOUGHTS.

THE SECOND OBJECT OF MAN'S DEVOTION SHOULD BE HIS OWN SANCTIFICATION. THE REASONS WHY HE SHOULD SEEK IT.

THE second object of true devotion is man's own sanctification. He should desire it effectually, not as an embellishment and the perfection of his soul, but as something which God has commanded; which is agreeable to Him, and which contributes to His glory. He should not strive to acquire virtues merely to please himself in them, but to please God. Indeed, he should not even consider whether their acquisition be pleasing to himself or not; but he should act with honesty and simplicity, without seeking to bear witness to himself of the goodness of his actions. Furthermore, he should carefully avoid all sin and all imperfection, not merely because it would be a pollution and deformity of his soul, but because it is an offence to God; a disorder which wounds His infinite sanctity and purity; an object which is odious to Him, and which provokes His indignation. And, while the devoted Christian is sorry toward God for any fault he has committed, he should at the same time be glad of the feeling of shame and humiliation it has produced in himself. He should aspire to holiness, not to possess it and appropriate it as his own, but to offer it in homage to God; to render to God all the glory of it, because He is its only source. He should desire to be holy, not according to his own way or his own idea, but according to the way and the idea of God. He must not forget that his sanctification is much more the work of God than of himself; that, even if he should labour to attain it by himself, he would only spoil the work. The work of sanctification belongs to God to begin, to continue, and to finish. It must be left to Him to accomplish this great work. Man should place no obstacle in the way, but should second God's sanctifying work by his consent and co-operation. In short he should not aim at a sublime sanctity by a false elevation of sentiment, or by a jealous emulation of certain privileged souls; but he should wish only to fulfil the measure of holiness to which God calls him; to correspond with the grace he has received, and to be faithful according to his ability; content with having received only one talent, provided he may double it, as if he had received either five or ten talents.

THIRD OBJECT OF OUR DEVOTION. OUR HAPPINESS.

The third object of our devotion, that which interests us the most, is our happiness. It is inseparably attached to our devotion to God. To be happy is to be united to a sovereign Good, and devotion begins this union here in time to consummate it in eternity. Our happiness is an essential result of our sanctification; because it is a fixed principle, that whatever tends to make us better tends also to make us happier. Perfection and happiness are linked together as cause and effect. This is true, even with regard to God; for in Him felicity is not so much a perfection, as the result of all His infinite perfections. It is, then, unquestionably true, that devotion, rightly understood and rightly practised, is the source, the only source, of solid happiness that man can taste on earth. But this passing happiness is only a shadow when we compare it with the eternal beatitude promised by God to those who have been devoted to Him. God, in thinking of His own glory, has not neglected our interests, but has made the two a mutual dependence; so that in our submis-

sion to His will we might find all the advantages of both the present and the future life.

If devotion does not produce this effect, it is not to itself that we must attribute the fault, but to those who misconceive and misapply it. Thus, in the infinitely just and infinitely simple idea of the Divine Mind, the other two objects, namely, our sanctification and our happiness are reduced to the first,—that is to say, to God's glory,—and are blended with it. Where God sees the rendering of glory which He expects from us in all our thoughts, words, and deeds, there He sees our sanctity and our happiness. It is for this reason that the truly devout man regards his own sanctification as only a means of glorifying God, and his happiness as enshrined within that glory of which it is the consequence. Thus he makes the glory of God his principal object, and the great end of his actions, assured that, even without thinking of it especially, he will become holy and happy in proportion as he promotes God's glory. He does not exclude the other two objects. God forbid! He thinks of them often, but the first exceeds and overshadows both the others. It is not thus with the ordinary devout man. The object to which he gives the preference and his greatest attention to his own salvation. He has only this thought in his mind: he does that which he deems proper to assure it; he avoids that which he fears may endanger it. Behold the measure, then, of his holiness; it rises little above mere self-love. As to the glory of God, it is seldom that he acts directly for that end; although he would willingly allow nothing in himself that might be opposed to it. But regard to his own interest, which he considers above every thing, leads him to reverse the order of these three objects, which God has given. From thence spring all the defects of his devotion.

"CHURCHLY."

I THINK it is pretty generally felt by educated people, that they are bound to be jealous of the purity of our English speech, and to set their faces against the manifold corruptions that threaten it in this day and on this continent. This right feeling, however, is apt to lead to an indiscriminate resistance to every thing new, which cannot but prove a disadvantage; for as we have new things we must have new words for them. It has struck me lately that the word "churchly," long in use among American Church-people, supplies a real want, though English purists fight shy of it. The only pretence of a synonym is "ecclesiastical," which is not a real one, for by use it denotes only what is outward and visible in Church life—its forms; while we have no word expressive of the Church's *ethos*—her tone, and temper and tendencies, especially as she is distinguished from those without. This want the American "Churchly" exactly meets, and on this account is entitled to recognition by English Church-people. Besides, even if it were possible to put a new face on "ecclesiastical," which it is not, it is so obtusely Latin, so long and lumbering, that it could never become a familiar word, but must always belong to the region of the technical.

Thinking over the rise of "churchly," I was led to reflections of a mixed character. Why has our English speech no such word? First, while the English tongue was in shaping, the Church was alone and supreme in England, and was not confronted by any religious community from which she needed to be distinguished. Secondly, this state of things continued in the main till about a century ago. For Puritanism was a power within the Church, and not an organization outside; and Nonconformity was utterly insignificant until it was stimulated by the Evangelical movement into a very great power. But meantime the language had stiffened, especially in religious terminology; while, apart from this, there was almost no Church *ethos* to be expressed. This

was the painful side of my reflections. But within the last fifty years exactly, a Church feeling has been growing up, as all the world sees—nay, indeed, has developed into a distinct life and force; and where it meets a different and opposing *ethos*, as in the United States particularly, it very naturally has broken out into speech. The multitude of Germans, too, in that country facilitated its use—so like in form to their own *kirchlich*. We may be glad that a Church-spirit has at last sprung up, and that it finds verbal expression in an easy and convenient word.

J. C. B. D.

THE CHINESE QUESTION.

WHAT is being done in Canada for the evangelization of these souls, the heathen Chinese, for whom CHRIST died? In New York, Chicago, San Francisco, Pittsburgh, and other large American cities, their spiritual condition is not being utterly ignored. Except, however, in a few notable instances they are being left entirely to themselves, even in these places. In New York alone, out of the 3,000 Chinese members of the community hardly 200 have been brought under Christian influence. In that city they form a truly representative body, their ranks including the wealthy merchant, the petty dealer, the laundry-man, and the sailor. The Rev. Dr. SPEERE, a Presbyterian minister, in an article in the New York *Evangelist*, points out that these men "nearly all young men, have been led 10,000 miles away from their own settled homes and old associations and influences, and set down at our feet here in this Christian city of New York, to teach to them Christ and the knowledge which Christ brought from heaven to earth. Every one of them came expecting to go back to China in time; and most of them will do so. There are 3,000 missionaries of good or evil for China! Which shall they be? How great the influence of some individuals among these young men upon communities, provinces, in the future! How mighty the effects of these thousands among us, and these hundreds of thousands coming and going in the past and future, upon their empire and all its populations and power."

As is but too much the rule in all missionary work, the Church in Canada, like the Church in America, is sitting passive and looking on, while the Presbyterians are giving themselves to the work. In San Francisco a mission centre has been formed by them in behalf of the Chinese alone; another will shortly be started in New York by the presbytery of that city. In Chicago, Cincinnati, and Pittsburgh, the Presbyterians are similarly occupied, and we hear a whisper as to a similar movement being inaugurated by the Presbyterians of Toronto.

Now there is no doubt that the Mongolian element will some day prove an important factor on this continent; it is already being erected into that rank by the action of the contractors for the building of the C. P. R., in importing and making such extensive use of Chinese labour. The American Church, by her want of energy, or through her lack of interest in the souls of the negroes, lost nearly the whole of the coloured population, who betook themselves chiefly to the Roman Catholic and Methodist communions. When, after the civil war, she awoke to the fact that the blacks had souls and were possessed of no inconsiderable moral and political weight in the community, she made a start, all too late, in founding missions for their benefit. Her success has been but partial, though the work grows. It might have been complete, nor need her present difficulties have had any existence in that field of evangelistic labour, had she begun at once and been the first to set the good example. So will it be with the Chinese. A few years hence, both in Canada and in the United States, she will rub her eyes and make the too late discovery that others have thrust in the sickle and reaped the harvest, leaving her only the very poorest gleanings.

TRADITION IN THE CHURCH.

THERE is a certain ambiguity about the word "Tradition" which has led to an entire misconception of its actual place and value in the Christian system. That ambiguity, singularly enough, does not appear to be due to anything in the nature of the term itself, or to the actual working of the principle in Christendom, but to the form assumed by tradition in the scheme of latter Judaism. It is known to all who have made any study of Rabbinical theology, that the Mishna and Gemara of the Talmud are held

by a powerful school of Jewish teachers to embody an oral law, delivered simultaneously with the written law of the Pentateuch, equally Divine in origin (and indeed held not by a few to be actually superior in importance), and having a like claim on the acceptance and obedience of all faithful Hebrews. This code, gradually increasing in bulk as time went on, was thought too sacred to be put in writing, and so remained to oral transmission until at any rate the time of Hillel, if not, as is yet more probable, till that of Akiba, or even of Rabbi Jehudah the Holy, who lived in A. D. 190. It is obvious, whatever original basis of fact there may be in this opinion of an unwritten Bible existing side by side with the written one, that we have in this belief the key of the nature of the Traditionism so constantly censured by our Lord in the Gospels. And it is easy to understand how the use of the same word to describe something very different in Christianity has led to supposing the same thing to be meant, and to be justly subject to the same condemnation.

But there are two important restrictions of Christian tradition which difference it from the Rabbinical form. In the first place, it lost its oral character before the Canon of the New Testament was settled; and in the next place, it has never held a co-ordinate position with Holy Writ, as though independent in value, but has occupied the humbler place of a mere explanatory gloss. That is to say, in short, tradition in the Christian Church means no more than historical evidence of the manner in which the early Christians understood and interpreted the body of occasional and for the most part unsystematic writings which in their aggregate make up the New Testament.

It will be observed by every one who reads the New Testament carefully that in the Epistles, which are confessedly older than the three latter Gospels, if not than St. Matthew, there is nothing even like a formal statement of any creed or polity, while there are constant allusions to the possession of some fixed body of doctrine and practice by those to whom the Epistles are addressed; who are warned to abide steadily in the faith which has been already delivered to them, with which their familiarity is assumed. What is more remarkable is that in a few missionary speeches of the Apostles which are recorded (Acts ii. 14-37; iii. 12-26; x. 34-43; xiii. 16-41; xvii. 22-31), there is only enough said to induce the hearers to put themselves under instruction, and many points are omitted on which it is certain that all the more intelligent listeners would have desired further information before taking such a serious and compromising step as attaching themselves to the new society. It is possible, for example, to suppose that a Jewish priest would become a Christian without knowing what practical result would follow as to the discharge of his Temple functions; whether he was to continue to discharge them as before, or if they were entirely superseded and abolished by his new obligations. It is evident from the Epistle to the Galatians that questions of this kind must have cropped up from the beginning, but there is no New Testament clue to their solution. In this fact helps materially to expose the fallacy in a letter of the late Professor De Morgan to his mother, an old-fashioned Evangelical, who remonstrated with him for adopting a lax form of Unitarianism as his creed. He replied that he had carefully examined all that the New Testament records about the admission of new converts into the Christian body, and that he could find there little or nothing corresponding to the creeds of the Roman or English Churches, and that nevertheless so important a matter must be assumed to be fully set down in Scripture, so that he could not be reasonably blamed for limiting the articles of his own creed to those which alone were exacted as a confession of faith by the Apostles themselves.

He left entirely out of sight the fact that the New Testament writings were not originally designed for missionary purposes at all, nor for any such employment of them as that which it is the aim of the British and Foreign Bible Society to promote, but for the instruction and edification of men who were Christians already, and did not need to be told things with which every-day's habits made them familiar. It is thus in the highest degree improbable that we have more than the barest outline recorded for us of what was said by the Apostles on the occasion cited, and in truth the moral results stated are too great to have immediately followed from such brief and compressed utterances. We may take for granted, for example, that some question must have been put by intending converts as to what was meant by being "baptized;" and that this query would bring on a second one, as to the intent and meaning of the baptismal formula. And it is thus plainly a baseless assumption of De Morgan's that the answer to this question would have been compatible with Unitarianism; for it is scarcely credible that if that had been the creed of Apostolic days, the formula of baptism recorded in St. Matthew xxviii. 19, could have ever got into the New Testament.

We shall treat of the function of tradition next week.

LENNOX AND day the 12th and Addington bours, through Newburgh, Ta The convener, by Rev. Mr. E notwithstanding safely to St. L. T. G. Porter, a.m., for the state of the rc one horse, col Odessa, and where he arr in the meetin his usual abil held the mee hour, he (M part in the n sire shown I could in the utation were Haydon E-q amounted to ing. The f driven to Ya thinned by t close by, at members of very few Ch sidered, th than it migh work that h two, goes to themselves, After enjoy noly, all pr the missio Here we fo by him in taste and e nces to co ing, as the held the sar odist wedd which thin the femin ing, howe those who there from from curi o'clock, so young girl went out. young me ding. Th patience, the Rev. day, that in the mc groom be However absence c more w There is think wo aged to s teacher, time pas Elliott), her a pa opening your st Church, is for th and \$3 f ed invol to make held a more of fied wi in start ing her this ye enabled That is go and tation of the state, usual gable

Home & Foreign Church News.

From our own Correspondents.

DOMINION.

ONTARIO.

LENNOX AND ADDINGTON RURAL DEANERY.—On Monday the 12th inst., Deputation No. 2 of the Lennox and Addington Rural Deanery started on their labours, through the missions of Clark's Mills, Yarker, Newburgh, Tamworth, Marbank, Hinch and Selby. The convener, Rev. Mr. Morris, was met at Napanee by Rev. Mr. Elliott, of Clark's Mills, on Monday, and notwithstanding the badly drifted roads, brought him safely to St. Luke's in time for the meeting. As for Rev. T. G. Porter, the coadjutor, he started from Bath at 9 a.m., for the same place, but owing to the dreadful state of the roads, was unable to get through with one horse, consequently he was obliged to drive to Odessa, and there take the stage for Clark's Mills, where he arrived at 9 p.m., just in time to take part in the meeting. Indeed, had not Rev. Mr. Morris with his usual ability, and by his most interesting address, held the meeting deeply impressed for more than an hour, he (Mr. P.) would have been too late to take part in the meeting. There was a very earnest desire shown by the people present to do what they could in the cause of domestic missions, and the deputation were most hospitably entertained by J. S. Haydon E-q. and E. Hinch, E-q. The collection amounted to \$7.12 and \$25.20 subscribed at the meeting. The following evening the deputation were driven to Yarker, where the meeting was considerably thinned by the fact of a political meeting being held close by, and which drew away many of the male members of the congregation. Besides there are but very few Church families here, so that all things considered, the meeting was much more of a success than it might seem to be at first sight. Indeed the work that has been done here during the past year of two, goes to prove that neither parish nor people spare themselves, where the Church demands their services. After enjoying the kind hospitality of Mr. C. J. Connolly, all proceeded to Newburgh, another station of the missions under the charge of Rev. Mr. Elliott. Here we found a very neat little stone church, erected by him in 1881, and doing great credit both to taste and energy. Here again we had counter influences to contend with, preventing a really large meeting, as there was an important Masonic meeting being held the same evening, and there was also to be a Methodist wedding at 9 a.m., also in their meeting house which things always have an attractive interest for the feminine portion of all congregations. The meeting, however, was a very hearty one, and showed that those who did come (at least most of them) came there from principle. As to those who came there from curiosity, we noticed, that as it drew near 9 o'clock, so did their "fidgetiness" increase, until two young girls could stand it no longer, but arose and went out. These were soon followed by four or five young men, who all started for the scene of the wedding. They might have possessed their soul in patience, however, and remained to hear the whole of the Rev. Convener's address, as we learned the next day, that the wedding did not take place till 8 o'clock in the morning, and then not to the intended bridegroom but a totally different man. But such is life. However, our meeting was none the worse for the absence of those who went, but proved a success in more ways than one. The collection was \$9.56. There is one circumstance occurred here which we think worthy of relating, that others may be encouraged to go and do likewise. A young lady, a school teacher, residing in this mission, has been ill for some time past, and during a visit of her clergyman (Mr. Elliott), requested him to open a drawer, and hand her a parcel he would find there. He did so, and she opening it handed him \$29.80, saying, \$7 is towards your stipend, \$7 is toward the repairs of the Church, \$7 is for the missionary collection, \$4.50 is for the poor of the parish, \$1 for the parsonage fund, and \$3 for the organ fund. As the clergyman expressed involuntarily his surprise, that she should be able to make such a large offering, seeing that others who held a much higher position and possessed much more of this world's goods than she, had been satisfied with giving very much less, she told him that in starting out in life, she had determined, God helping her, to devote one-tenth to His service, and that this year on account of many mercies, she had been enabled to devote one-eighth to God and His Church. That is all. But is it not a sermon in itself, who will go and do likewise? The great difficulty the deputation had to contend against, was the very bad state of the roads. In many places they were in such a state, that the regular mail stage could not make its usual trips, and had it not been for the indefatigable exertions and untiring assiduity of Rev. A.

Elliott, we would have been snow bound, and compelled to omit some of our appointments. But not content with meeting the deputation, and providing for their hospitable entertainment during their stay in his mission, but provided teams and sleighs, and never left them till he saw them in the next mission (Tamworth) although the roads were in places simply dreadful. The Tamworth Mission seems to have started into fresh life and energy under the energetic direction of Rev. Mr. Serson, and will no doubt do as he is doing a good work here. As we cannot hope to trespass further upon your space this week, we will (D. V.) send you a further report for next issue.

HASTINGS AND PRINCE EDWARD Rural Deanery.—Deputation No. 2. Rev. A. Elliott, B.A., convener; Rev. A. F. Echlin, coadjutor. Missionary meetings will be held as follows:—Milford, Sunday, March 4th, 11 a.m.; North Mary-burgh, Sunday, 4th, 3.30 p.m.; Picton Monday, 5th, 7.30; Germ Gore, Tuesday, 6th, 7 p.m.; Wellington, Wednesday, 7th, 7 p.m.; Hillier, Thursday, 8th, 7 p.m.

TORONTO.

SYNOD OFFICE.—Collections, &c., received during the week ending February 22nd, 1883.

MISSION FUND—January Collection.—St. George's, Toronto, \$33.90; Albion, St. James', \$1.69; St. George's, 30 cents; St. Alban's, 30 cents; Chatham, 50 cents; Campbell's Cross, \$1.00; All Saints', Toronto, \$92.00; Christ Church, York Township \$18.50; Trinity East, Toronto, \$16.00; Mulmur, Rosemont, St. Luke's, \$2.65; Trinity Church, \$1.04; Brampton, \$12.00; Wyebridge and Waverly, \$3.63; Dysart, Moon's School-house, 42 cents; Guilford, 55 cents. **Missionary Meetings.**—Albion and Caledon St. James', \$4.67; Palgrave, \$2.76; Apsley, St. George's, \$5.62; St. Stephen's, 43 cents; St. George's, Toronto, \$36.40; Trinity East, Toronto, \$9.65. **Missionary Services.**—Tecumseth, St. John's \$2.58; Christ Church, \$1.69; St. Paul's, \$1.71; Trinity Church, \$2.57. **Thanksgiving Collections.**—Apsley, St. George's, \$1.08; St. Stephen's, \$1.20; W. Wilsons, \$1.52; Brown's School-house, 45 cents. **Special Collection.**—Church of the Ascension, Toronto, \$13.00.

PAROCHIAL MISSIONARY ASSOCIATION.—**Mission Fund.**—St. John's, Port Hope, \$58.54; St. Mark's, Otonabee, \$3.00; St. John's, York Mills, \$6.30; St. Stephen's, Toronto, \$19.10; Wyebridge and Waverly, \$9.44; Albion and Caledon, \$5.45; St. George's, Toronto, \$3.50; Cavan, \$3.60; Credit, \$7.10; St. Luke's, Toronto, \$22.60; Perrytown, \$3.50.

WIDOW AND ORPHAN FUND.—**October Collection.**—St. James', Cathedral, Toronto, \$571.25; Apsley, St. George's, \$2.09; St. Stephen's, \$1.39. **Second annual payments under New Canon.**—Rev. O. G. Dobbs, \$3.05; Rev. W. F. Swallow, \$9.42.

Church of the Ascension.—The annual Mission Meeting was held on the 23rd inst., in the school house of this parish. The Bishop of the Diocese presided and pressed home the duty of more mission liberality by contrasting our contributions and those of the Wesleyans and others. Canon DuMouline also spoke, and was followed by the Bishop of Algoma, who exhibited a colossal map of his diocese and dwelt long upon its claims. The attendance was good, but as usual well-nigh wholly ladies, the laymen being hardly represented. It is worth while bringing about a change in this respect, even at the risk of jarring some very respectable prejudices which are in the way,—prejudices of no value, but very costly to keep up.

NEWMARKET.—On Tuesday evening, Feb. 3rd, one of the most successful missionary meetings that has for years been held took place in this parish. The congregation was large, notwithstanding the inclemency of the weather, and the attention given to the speakers was deep and earnest. The addresses were made by the Rev. Messrs. Mussen, Clarke, and Lewis, who dwelt upon the duty and privileges of giving Christian work in England, in foreign lands, and especially that to be done on this continent by the American and Canadian branches of the Anglican Church. This parish is doing well. It is applying itself bravely and vigorously to Church work, and next spring commences the erection of a \$9,000 church, and a \$3,000 parsonage. All honour to the Rev. A. N. Spragge and his people.

WEST MONO.—The contract for the erection of a new brick church in this mission has been let to Mr. Robert Hewitt, Orangeville. The building will cost about \$1,400. It is to be completed by the 23rd June next and ready to be opened on the day the Bishop will visit this mission on his confirmation tour, which is the 28th June. The building committee consists of the Rev. G. B. Morley, Wm. Jackson, Henry Robinson, W. S. Pigott, Wm. Little.

NIAGARA.

HAMILTON.—**Church Congress Proposed to be held about 1st June next.**—At the meeting of the Synod of Niagara in May, 1882, a general feeling was expressed in favor of holding a Church Congress at the close of the next session. In the month of September following the Lord Bishop of the diocese called a meeting of clergy to consider the prospect of succeeding in such an effort, at which the subject was very fully discussed. The movement was decided upon and a committee appointed to make arrangements, and if possible secure a successful result. A list of subjects has been proposed by the committee, with his Lordship's sanction, and submitted to several Bishops and other leading Churchmen of Ontario, from nearly all of whom the most encouraging replies have been received, expressing their hearty appreciation of the value and desirability of such a Congress, and their readiness to assist in its work. We cannot look for even a near approach to perfection in the first stages of any important movement, but all such must have a beginning, and it is hoped that the proposed Congress will have the effect of awakening thought on the subject and so lead to future progress and wider action in the Canadian Churches. In England of late years such congresses have been found most interesting and beneficial as affording opportunity for the expression and dissemination of thought and argument on subjects of vital importance to the Church, not alone as regards its internal life, but also in its connection with movements of national and scientific character. The Church in Canada must indeed, for some time at least, walk at a humble distance from her venerable mother, yet the rapid strides the Dominion is making in every other department would seem at this time to justify the effort to enliven the interest and quicken the life of the Church by the public discussion of subjects which will present themselves as momentous and sometimes perplexing to the individual mind. Looking to the examples of England, it would not appear that much organization is required in order to perpetuate such assemblies. The commencement made by one may be followed up by any other town or diocese inclined to do so. The close of the proposed meeting in June might offer a suitable occasion for suggestions concerning the future. In the present instance, while the arrangements have been made in the diocese of Niagara, a cordial and hearty invitation is accorded to all Churchmen who will extend the sanction and support of their presence. The invited leaders and speakers have purposely been selected almost entirely from other dioceses, and the committee are thankful to have on the list of contributors the Bishops of Ontario, Algoma, Western New York, and the Bishop of Huron, it is hoped, with other gentlemen whose names will carry weight, are among those who have expressed themselves very kindly in terms of deep interest and approval. An opportunity will be afforded, under necessary regulations, to all who may wish to speak on any of the subjects brought forward. This article is published from a desire to make this proposed conference as early and as widely known as possible, and to enlist at once the interest and co-operation of all who may be led to regard it as a hopeful instrumentality in the Canadian Church.—Rev. T. B. Read, D.D., Chairman of Congress Committee. P.S.—The names of the other members of the committee are Ven. Archdeacon Dixon, Rev. Rural Deans Holland and Bull, Rev. Canon Curran, Rev. R. G. Sutherland and Rev. Dr. Mockridge, Secretary.

PORT DALHOUSIE.—A very successful mission has been held by the Rev. V. W. Smith, of Dunnville, beginning on the first Sunday in Lent, and ending on Monday, Feb. 19th. On both Sunday mornings there was an administration of the Holy Communion at the regular services, and the sermons were on that Blessed Sacrament. The Holy Communion was also celebrated every morning during the mission at 7 o'clock. The attendance at that early hour was very good, being nearly the average number of communicants on the Lord's day; and several new communicants came out daily to partake of the hallowed pledge of redeeming love. On Sunday afternoons services were held for the Sunday-school children. There were also services every evening—Sunday at 7, week-day at 8. A large congregation attended these services, and all listened with the greatest attention to the missionary's most earnest and eloquent addresses. The subjects of those addresses were—The transitoriness of Life—Preparation for death—The Judgment Day—Salvation through Christ crucified—Work out your own salvation—The promise of the Holy Ghost—Progress—Decision. Many remained to the after meetings, at which the missionary in a few earnest words sought to deepen the impression which had been made, closing with the last part of the Communion service beginning at the 51st Psalm. On Monday, Wednesday, and Friday at 4 p.m., Litany service was held followed by meditation on the 23rd Psalm—Christ the Good Shepherd; and the Good Samaritan.

S. S. Teacher's Assistant. TO THE INSTITUTE LEAFLETS.

THE CATECHISM.

Q. What is the next Article of the Creed? A. I believe in the Holy Ghost. Q. What is the meaning of the word "Ghost"? A. Spirit. Q. Who is the Holy Ghost? A. The Third Person of the Holy Trinity. Q. What do you believe respecting Him? A. That He is "the Lord;" that He is "the Giver of life;" that "He proceedeth from the Father and the Son;" and that with the Father and the Son together He is worshipped and glorified; and that "He spake by the prophets." (Nicene Creed) Q. Can you show that the Holy Ghost is to be believed in as God? A. Yes: they who lied to the Holy Ghost are said to have lied to God, (Acts v. 3, 4). They who are born of the Spirit, are born of God, (1 S. John iii. 6, cpd. with 1 S. John v. 4). They who are taught by the Holy Ghost are "taught of God," (1 S. John vi. 45, cpd. with 1 Cor. ii. 13). The temples of the Holy Ghost are the temples of God, (1 Cor. iii. 16, cpd. with vi. 19). The prophets, when inspired by the Holy Ghost, were inspired by God, (2 S. Tim. iii. 16, cpd. with 2 S. Peter i. 21). Q. What further proof is there? A. We are baptized into His Name equally with that of the Father and the Son; and since Baptism is a most solemn dedication to God, we could not be thus dedicated to Him if He were not God. Q. Is the Nicene Creed to be understood to mean "Lord of life" only? A. No: It means He is "the Lord God," (2 Cor. iii. 18); and also the Giver of life, for it is His office to make the Church partaker of the Divine life. Q. What word do we use to denote the way in which the Holy Ghost exists in the Godhead? A. We say, "He proceedeth from the Father and the Son." Q. Do we know what this procession is? A. No: it is a deep mystery; but the word is so used by our Lord Himself, (S. John xv. 26) Q. But does not our Lord say "proceedeth from the Father," without adding "and the Son?" A. Yes: But elsewhere the Spirit is called the Spirit of the Son; as Gal. iv. 6. Rom. viii. 9. Phil. i. 19. 1 S. Peter i. 11; and our Lord breathed on His disciples when He said, "Receive ye the Holy Ghost"—as if the Spirit were as much His, as our breath is ours. Q. Why is He called the "Holy" Spirit, since the other two Persons are of the same sanctity? A. Because it is His office to make us holy. Q. Are we sure that He is a separate Person in the Godhead, seeing He is called "the Spirit of the Father," and the spirit of a man is not distinct in being from the man? A. We have the same reason for believing that the Holy Ghost is a Person, that we have for believing that the Father and the Son are Persons—e. g., S. John xiv. 16; S. Matt. xxviii. 19; 2 Cor. xiii. 14. Q. What other proofs? A. All that can be said of a distinct living person is said of Him. He is said to hear, (S. John xvi. 13); to speak, (S. John xvi. 13); to receive, (S. John xvi. 14); to testify, (S. John xv. 26); to intercede, (Rom. viii. 26); to be grieved, (Ephes. iv. 30); to have despite done Him, (Heb. x. 29); and to be sinned against.

Correspondence.

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

FREE SEATS IN CHURCHES.

SIR,—In reply to your correspondent of 15th inst. allow me through the medium of the CHURCHMAN to state that the experiment has been tried in my church with entire satisfaction to all concerned. On coming to the parish sixteen years since I found the pews rented. The members of the church, well knowing my desire for a free church, kindly took the subject into serious consideration, and in a year or two the free seat system was adopted, and now I do not think a voice would be heard in favour of returning to rented pews.

Although the improvement in our parochial funds is principally to be attributed to other causes, still I am satisfied the change as regards the seats had its influence in producing this result, and many have been brought to the services who otherwise would not have

been there. Under the pew system those who do not rent pews seldom inclined to contribute, as they do not feel that they have any acknowledged part in the Church, consequently the seats being free an equality of interest in Church matters will be promoted and the number of contributors increased. A little apprehension certainly was felt with regard to the disturbing of families in their accustomed seats, but experience has entirely dissipated this feeling, families are as snug and comfortable as they were before, but the seats of absentees are not now empty as they used to be while many in the neighbourhood would have been glad to fill them. None are now kept from church from the fear of intruding, or fancying they were regarded as intruders, and indeed there are few congregations that would be altogether free from dark looks in such a case.

I may state that our parish fund for income and contingencies is derived entirely from the envelope system and the offertory. Your correspondent alluded particularly to unendowed churches with small Church population; to my mind these are the places where the pew renting system must especially fail either to fill the church or its treasury, as it never can create that general interest which is necessary to both. The first object in building churches surely is to bring as many souls as possible under the influence of the Gospel and the administration of divine ordinances, but in city or country the rented pew is a bar to this result. The change in many cases will take time, and must be judiciously brought about, but it is devoutly to be hoped that the time is approaching when such a thing as a rented pew will be unknown.

J. BOLTON READ.

The Rectory, Grimsby, 20th Feb., 1883.

HURON SYNOD JOURNAL.

SIR,—To such of the laity of Huron as study the Synod Journal, and to those who do not, but who take a heartfelt and therefore a healthy interest in matters of vital importance to the Church, it will cause both surprise and regret to know that their offerings are largely consumed in expenses.

In the S. J. of 1882, p. 63, under the head of "Missionary Fund," the following is found—Receipts from missionary meetings, 1881-82, \$1,922.90. Payments, from the same fund: agent's salary, \$1,350; expenses, \$442.78; leaving a balance of \$130.12. If, as I am informed, the expenses of management are 5 per cent., a further reduction has to be made of \$6.00, leaving a balance \$34.12. Immediately after this follows a riddle which we fail to solve. "Paid Domestic Missions account half of collections at meetings, after deducting expenses, \$800." How is a balance of \$34.12 stretched to pay \$800? Will the sec. treas. kindly explain this difficulty. It is also painful to observe a large falling of capital transferred to the Widow and Orphans' Fund. The appendix of 1880 shows \$1,225.28 capitalized; but in 1882 only \$641.30. This is too solid a diminution to be mistaken for a "ghost." The laity may well be excused if they feel but a cold-hearted sympathy for a body of clergy who call down shame on themselves for their faithlessness in their sacred profession, by tacitly consenting to the passage of laws which are contrary to those of God and of man. But the cause of the widow and orphan is too sacred not to raise a voice for their defence and protection. And here I may say that Mr. Reed's reply to my last enquiry was much needed, because a member of the Standing Committee told me our contributions went into the General Purposes Fund. Will the sec. treas. Mr. Reed, also state whether it is a fact, that the contributions made for missionary work in the diocese, and solicited annually by the laity or other collectors, go to the credit of the General Purposes Fund, which fund is used for other than missionary purposes? Matters are becoming so serious that, unless satisfactorily explained, confidence will be lost in the administration of our Church funds. I hope the sec. treas. will clear away the present difficulty as he did the last.

JOHN C. DYKES.

Gault, Feb. 10th, 1883.

CHURCH TEACHING.

SIR,—The Church of England Sunday-school Institute is now introduced into Canada. We have then what was needed indeed—one systematic method for the training of our little ones "according to the teaching of the Church of England" as is expressly declared.

When we reflect that the teaching inbibed by our youth now will in a few years produce its fruit, and stamp the character of our future clergy as well as laity for weal or for woe, for loving union or for miserable disunion, it becomes us to see that the Institute's books taught to our youth be, as is professed, according to the teaching of the Church of England.

The Institute's catechisms for the young, in five parts, are well adapted for leading the lambs of Christ's Fold from their first prayer to their first Communion. Extremists may think light of them, when not finding therein their own peculiar views, finding nothing in them but simple Christian teaching.

I wish I could say the same of "Lessons on Early Church History." On page 2, the question is asked: What does that branch of the Church to which we belong tell us of herself? Read Article 19.

Now, that Article speaks of the whole Church of Christ on earth, "the visible Church of Christ," not merely of part of it. The questions and answers that follow assert that "visible churches are temporal," "may perish," and it is "inconvenient" to do without them; thus furnishing us with the key to this Jesuitical question.

On page 3, it is asserted that "the true or invisible Church of Christ can never perish. It is the Body of Christ. Part is militant. Part is triumphant.

All true Churchmen know that the "invisibility" of the Church of Christ on earth is just as contrary to the teaching of the Church of England, just as contrary to Holy Scripture, as the "infallibility" of the Bishop of Rome; and is doing unspeakable hurt to thousands of our youth—the tender branches of the Vine—in retarding their growth in Christ. For who could grow in Christ who did not believe that he was united to Christ in Baptism, but, through false teaching, imagined that he was united only to a TEMPORAL PERISHABLE CONVENIENCE.

This fable of "invisibility," invented to prop another fable, the limited salvation theory, is clung to by the sects around us, as their very existence depends on it; and is the grand source of our unholy divisions and want of progress.

I trust that this Upas tree of "invisibility" will be removed from the books taught to the young, and our Institute purged from this anti-Christian error.

ANDREW SLEMMONT,

Lay reader at Baysville, Muskoka.

February 15th, 1883.

DEVOTION TO DUTY.

SIR,—My son having lately forwarded me from England a long letter from his friend and late fellow worker in the same parish—the Rev. Mr. Grisley, "whose praise is now in all the churches"—I am prompted to send you a short extract for publication in your paper, feeling that such a noble example of devotion to duty ought thus to be made known to many in Canada who may not have had an opportunity to read in the London Guardian of his heroic conduct, especially as their is so little probability that his feelings of self-sacrifice for his Master's sake will be pained by reading it.

I am, yours faithfully,

JACOB J. S. MOUNTAIN, D.C.L.

Morrisburg Rectory.

"My lot here is one great whirl of work. My last holiday was that pleasant four days with you, excepting, of course, the voyage and those exquisite Madeira days. Lately the pressure has been very great, but I have been borne up in a wonderful way. It would fill a volume to tell you of the scenes of interest and most wonderful incident in connection with the small-pox epidemic. It has, of course, been the one absorbing topic and swamped everything else; even the war in Egypt and Dr. Pusey's death seemed to me as nothing, and no wonder, when I tell you that I have had 260 cases of small-pox, and have lost 100 of my people since September. My dear Kaffir class is one, 23 having died. Two of them, whom I baptised, I could not recognize as I baptised them, so distorted, swollen and blinded were they by the awful disease. How I shall ever thank Miss Lonsdale for sister Pora's life! It has, under God's grace, carried me through everything. I don't mind telling you how I have had to lift the dead into their coffins at night, to be nurse, undertaker, almost everything. It all came upon us so suddenly, there was no one to bury the dead or go near the sick, or feed them, for a day or two. So I felt that I must do it, and God has spared me through it all—so far at least, for the end is not yet. Yesterday I buried 5; to-day 4 have died. "October 29th, 1882, near Capetown."

REMINISCENCES OF THE LATE DEAN CLOSE.

SIR,—I read with much interest your late leader on the life and work of this remarkable man who has recently passed away. Being a Cumbrian and closely connected with Carlisle in my younger days the name of Dean Close will always be a household word with me, as it will be for many long years to come with hundreds in the "merrie" and ancient City of Carlisle.

Dean Close was in every respect a remarkable man. Physically he was almost a giant, and mentally, endowed with an overpowering individuality, he was a born Pope. Yet withal he was as full of fun, as ready witted and as humorous, as the traditional Irishman. Hundreds of good stories still linger in Carlisle Church circles in which the old Dean is the central figure. He was said to be incapable of resisting the making of a pun. He thus drew down upon himself the censure of some of the sterner Puritans of the north, who nevertheless revered him as the Colossus of Protestantism, and one of the great buttresses of Evangelical truth.

One of his puns I may mention, which I believe took place at my father's house, (these were my nursery days). The Dean had inserted his ponderous person into an armchair, and when attempting to rise lifted the chair off the floor. Most men under the circumstances would have been somewhat taken aback at cutting such an absurd and undignified figure, not to say a venerable Church dignitary. But he was equal to the occasion, and remarking that it was a *close* fit turned the laugh the other way.

When he preached the Cathedral was literally packed. Those "Dean's days" formed occasions not easily forgotten by those fortunate enough to be present. An immense (at least to us Canadians) congregation of over seven thousand citizens of every rank and creed would surge into the fine old Cathedral, filling up chancel, side aisles, stalls and pews. Then, as the great organ struck up, following the choir and Chapter, would come trudging in the old Dean, Bible in hand, with that peculiar and well known, sturdy, emphatic gait—a very Saul among his brethren. After prayer, some popular hymn, such as the Old Hundredth, would be sung, which, with the organ and choir leading and the vast congregation joining in, had a sublime effect. Then followed the sermon, generally occupying an hour, delivered without notes and listened to with rapt attention. His towering form, great leonine Cromwellian visage, trumpet-like voice, and commanding delivery, stamped him as a natural born king amongst men. With all his dogmatism, he had such a genial, parental way with him, that few could resist the magnetism of his attractiveness.

In no part of England do there linger among the country folks more relics of the old Romish days in their customs and expressions. For instance, the parish clergyman is invariably called "the priest." Midnight wakes are still kept up, palms carried on Palm Sunday, new cloths worn on Easter Sunday, Easter eggs (or Paschi eggs) on Monday and Tuesday following, are all the rage among the young folks. Witsuntide is also observed, and not unfrequently white clothes are worn by children at church on Whitsunday. Still Puritanical simplicity (and too often slovenliness) vastly predominates among the people and the clergy.

Once, however, Dean Close fell from the pinnacle of his popularity, viz., during the Irish Church disestablishment agitation, in 1868. Like all Low Churchmen he was a fierce Erastian, and with his characteristic impetuosity he threw himself heart and soul into the breach, and took sides with the Conservatives. The election in Carlisle was one of the hottest remembered in the last half century, and the Dean was soon at loggerheads with his old temperance allies—Sir Wilfred Lawson and the dissenting ministers. He was attacked in press and platform, and lampooned in election squibs, but he was in his native element where hard knocks were going, and did valiant battle for the doomed Church, appearing on election platforms and preaching thundering political sermons. He was bitterly taunted with having sacrificed his Temperance principles by allying himself with the Conservatives and the liquor interest, but he fought it out to the bitter end, and lived to see this great "bulwark of Protestantism," as he used to call the Irish Church, disestablished and rene its youth and strength.

It is to be regretted that Nature, in liberally endowing him in every other respect, had denied him—as is not unfrequently the case with remarkable men—the faculty of seeing both sides. He was utterly blind to any good points in his adversary, and thus his name has become associated with narrow partizanship and rancorous sectarianism. It is melancholy to reflect upon this tremendous waste of power, which might have been turned to such good account in promoting the general welfare of the Church, which in his own way he loved so well, instead of being engaged in stirring up strife and in intensifying animosities which should have long since been dead and buried. But let us do him the justice to remember that he was always actuated by the best motives, and that his were eminently faults of the head rather than the heart.

His successor, Dean Oakley, is a High Churchman of the Benson type, an able and enlightened man, and promises to be a worthy dean and parish priest. The two are fair representatives of the past and present

types of Churchmanship. The first rigid, irreconcilable, unbending, one of the last of the old Puritan guard, "who die, but never surrender"; the second, liberal, broad and progressive, willing for the sake of peace to conpromise anything but truth.

Yours truly,

R. F. DIXON.

The Parsonage, Bothwell, Ont.

Family Reading.

SAINTS MAY DOUBT ABOUT MANY THINGS, BUT NOT THAT GOD ANSWERS PRAYER.

A man of enfeebled mind once became possessed, it is said, with a strange idea of the whole postal system of his country was such an unreal thing that, however many the letters sent, no replies to them could ever be received.

His neighbours, of course, merely smiled at his fancies, and went on as before, acting on the facts.

In our time some gifted but prayerless men seem to cherish a similar idea regarding prayer. They hold it to be a mere delusion, and assert that from the fixity of nature's laws they can scientifically prove that prayer never has been answered, and never can be. No Christian man, however, who knows his God and trusts him, prays the less on this account, or is in the least degree influenced by utterances like these. They go for nothing with him, because, while he believes in *laws*, he believes as firmly in a supreme, living, personal, and almighty *Lawgiver*; and that all the laws, which are just the expression of his will, must from the very perfection of his nature, be ever entirely under his control, and consistent at the same time with his own express teaching, that "men ought always to pray and not to faint."

It would be strange, indeed, were this world so made, and its laws so framed, that God, all wise and all powerful as he is, would in all after-time be so painfully fettered by them as to be unable to render the help his love might prompt or his lips had promised, and be actually less free to aid others than the very creatures of his hand. Surely if, in spite of the alleged fixity of nature's laws, the mother can hear the cry of her babe, and supply in need and protect in danger, how much more must the great God over all be free to hear and bless the children of his love, the adopted heirs of the purchased inheritance!

You may puzzle me with your reasonings," said a plain man to a learned objector, "but I can baffle you with my facts." Indeed, that God answers prayer, in temporal and spiritual things alike, is to countless thousands, from long and varied experience, the very surest of all sure things.

"The law of gravitation," says Mr. Spurgeon, "I might doubt, but the law that God hears my prayers I cannot doubt. I can say honestly that hundreds of times about all sorts of things, I have taken my case to God, and have obtained the desires of my heart, or something far better, and that not by mere coincidence, as objectors assert, but in a manner palpably in reply to my pleadings."

But in the answering of prayer, it is often with the Lord as it is with ourselves. When a skilful harper comes to our door, giving sweet voice to his harp, and waking to the full its richest harmonies, if we have no ear to appreciate, we at once give him the mite he requests and send him away; but if we are pleased, we let him play on, and bid him play more, just because his strains delight us, and then in the end we double our gift. So is it with the Lord.

If he delays answering the prayers of his children, it is because *he takes such pleasure in hearing them*, for "the prayer of the upright is his delight," and because, too, delays test sincerity, exercise patience, invigorate faith, and deepen the gratitude felt when the blessing prayed for finally comes.

THE SINNER MUST DIE, OR THE SINNER'S FRIEND.

In no part of the word do we find a clearer revelation of the great truth, that Christ for us is as all-essential as Christ in us, than in the fifty-third chapter of Isaiah.

It was this chapter that the eunuch of Ethiopia was reading when Philip met him on the desert way, and in which these precious words occur: "He was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed." Yet though he read them carefully and anxiously, he could not understand them. "How can I," he said, "except some man should guide me?" Then Philip preached to him Jesus, the divine Saviour and loving Substitute, suffering, the just for the unjust, to bring us unto God; and did so with such enlightening and saving power, that the eunuch did not merely heartily believe, but went on his way rejoicing.

Happily, what in the beginning was so dark to the eunuch has since been clearly revealed to many a babe. A poor African put the matter with touching simplicity, yet blessed truthfulness, when he said, "He die; me no die."

This fact embodies the very essence of the gospel; and no gospel that leaves it out can ever meet the anxieties or satisfy the longings of perishing men. Those words alone which reveal the substitutionary work of Christ can calm the troubled soul when guilt presses, and fears arise that there can be no escape from the threatened doom: "The soul that sinneth, it shall die." They show what nothing else can, that forgiveness is not inconsistent with truth or righteousness, and that the pardon which in mercy God bestows upon the sinner is bestowed in justice to the well-beloved Son who accepted and discharged the sinner's obligation.

This is an infinitely precious truth, and the hearts of thousands in every age have been sustained and gladdened by it. A good old Christian woman in humble life, so fully realized this, that when a revered servant of God asked her, as she lay on her dying pillow, the ground of her hope for eternity, she replied, with great composure, "I rely on the justice of God;" adding, however, when the reply excited surprise, "justice, not to me, but to my Substitute, *in whom I trust*." In this way mercy and justice alike befriend the sinner who believes. "If you wish to know," says Mr. Moody, "the secret of our success, it lies in this, that we have stood fair and square on the Bible doctrine of substitution. Ah! that is what is needed by a dying world."

The remark was recently heard that "the Gospel should be run on business principles." How would it do to reverse it and say that business should be transacted on Gospel principles?

RARE GEMS.—The rarest and most precious of Nature's productions have been chosen by the world for the adornment of women. Many of our fair friends, whose beauty would be enhanced by such adornment, are probably not aware that all kinds of jewellery set with diamonds, rubies, sapphires, emeralds, etc., can be had at Woltz Bros. & Co's—the leading diamond and jewellery house, Toronto. Everything will be found as represented. 29 King St. E.

Children's

HOW TO LEARN

An easy lesson is
Too hard at first
Although to others
And simple as

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Hard it will be

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Children's Department.

HOW TO LEARN A LESSON.

An easy lesson may appear
Too hard at first for me,
Although to others very clear
And simple as can be.

If with good will I try to learn,
Soon I may find it plain;
But if from it in haste I turn,
Hard it will still remain.

It will not do to think or say—
'Tis of no use to try;
To give it up is not the way,
Nor yet to fret or cry.

The way to make that lesson plain,
Which now too hard I find,
Is but to try, and try again,
With all my heart and mind.

I know not what I may get through
In time, with proper care;
What others have done I may do,
And their reward may share.

THE BUILDERS.

(Continued.)

He ceased speaking and was gone. A sudden sound made me look round. The sky had become dark with clouds; an oppressive stillness was in the air. Then came one bright flash, and a crash of thunder which seemed to shake the very earth. Peal after peal, flash after flash; a lurid blue light showing for a moment every stone in its brightness—then a crash which was not thunder—and a very bitter cry. The rain descended in torrents, and the storm passed away; a gentle breeze sprang up and rustled the leaves of the trees; but I looked not at this. The affrighted birds burst forth once more into their joyous song, the blue sky appeared, but I cared not for it. For the scattered ruins of the building were before me,—bright jewels broken and displaced,—and where Francis's building had stood crouched the boy in a wild agony of grief.

"It is gone—all gone—and there is no time to rebuild it. It was so fair and beautiful, I had spent all my time on it, and now it is destroyed."

For a long time he lay there, too miserable to move, too dejected for fresh efforts.

"Be thankful you were not crushed in its fall, my child," said a kind voice, and I saw once more the old man appear.

"Thankful!" cried the boy bitterly. "Ah! you do not know." Perhaps he was right; perhaps no one could know all the hopes and fears, the long days and nights, the plans and trouble which had seemed as part of the building. No one could know how beautiful it had seemed to him in spite of his faults.

"Look," said the old man gently. And the boy saw for one moment his building not as it had seemed to him, but as it had really been, with no sure foundation, and utterly unlike the model before him.

"Can it be?" he said sadly. And I heard no more; but I saw him turn away quietly and begin once more to build, ever fixing his eyes on the great Pattern, till slowly a building true and beautiful arose and grew each day.

"It never can never be worthy," said the boy. But still he built; while often the other children would look up in awe and admiration at his work, which seemed in his own sight so poor. And the day was approaching when the Great Master would come to see the buildings and reward the good workmen. And ever brighter and grander seemed the model, though the rough winds whistled around it, and blew down many stones of the lesser buildings.

"It must be nearly time," said said Theodora one day. "See how low the sun is in the sky. Look at that distant silver light. The King must be coming."

"Where is Ralph?" said Earnest anxiously, "his building is scarce begun." But Ralph was nowhere to be seen; his stones lay around in disorder.

"If I might build his for him," said his little sister.

"But no, we cannot do that," answered Earnest, "we may only help. But listen." And a strange quietness spread along that little band of workers. The sun had sunk to rest; the flood of golden light was still in the west. Then the narrow silver streak became broader, and the light was glorious. At the same moment the vast crowd of children sank upon their knees, stretching forth their hands as if to ask something. But no words came; and with bowed heads they waited till the light had spread over all the sky. How it changed the appearance of the buildings; many which before had glistened now seemed quite dull, while the plain ones caught a reflection of the light and shone forth gloriously. The children, did not see this, for their eyes were closed. They only heard the sound as of a thousand trumpets, and the rustling of ten thousand beings around them. Not till the valley was filled with these bright creatures, not till the King in all His beauty stood by the model did they look up. The King placed His hand on Ernest's building, and more beautiful than ever did it appear. "Well done, my child," said He, with a smile of approbation; and Ernest was lifted by one of these bright messengers and borne away to the Palace of the King. Then I saw Theodora look up; and her patient, weary face grew bright and radiant, and she too followed her brother. Afterwards the King laid His hand on the scattered ruins of Ralph's building. "These stones were beautiful, they might have been a fair building, but now it is too late." And of him I saw no more, he was hastily borne from the King's presence. And Francis? He was still kneeling with bent head and tightly clasped hands.

The King uttered his name. "Oh, sir," he sobbed, "forgive me, I fear I was too late." "Look up, my child," and the King touched his building, and Francis saw it more bright and glorious than any of the others. The weary, anxious look vanished from his face, and the thousand trumpets burst out into music far more lovely than mortal ear can hear. . . . And I woke, wondering still at my dream, and I looked forth into the world around me and saw the different lives of men. And I saw how some like Ralph wasted theirs in selfish enjoyment; while others, like Ernest and Theodora, were living entirely for God. And lastly I noticed some like Francis, who began their lives according to their own fancy till in mercy their plans were stopped, and then happy indeed are they if their lives are given to the Great King. And some few ever-striving, ever-longing, are daily coming nearer the Pattern of that Great Life before them.

CHARLIE.

"Charlie" was an intelligent and affectionate little terrier dog. He was very small, yet sharp as a needle and brave as a lion. He would have laid down his life for his master, and was always ready to serve his master's friends. He invariably knew the latter after seeing them once; and any one who paid a second friendly visit to the house was sure to receive a demonstrative and joyful welcome from the little dog.

Charlie had his favourites, however, among his master's friend; and to these, like any other gentleman, he would pay frequent visits. He did not take his card-case with him. But, dispensing with ceremony, he would run up to the house at which he wished to make, say, a morning call, and jumping up at the windows, would bark until he had attracted the attention of some one within, when of course he was at once admitted. He would not stay long; but having received the greetings of the family, and been regaled with a sweet biscuit, piece of cake, or some other trifling dainty, would ask, in his way, to be let out, and then trot off to make another call or return home, according to his plans.

Another pleasing proof of the interest Charlie took in his master's friends was given by the regularity with which he would, of his own accord, escort them home when they were leaving the house after dark.

One of Charlie's greatest delights was to go out in attendance on his master, and particularly when the horse and cart were to be taken. Whenever there was the slightest sign of preparation for such a journey, Charlie was almost beside himself with joy; and once upon the road, he would run backwards and forwards, going over three times the distance of the journey; and jump

and bound with the wildest delight in front of the horse, who seemed to relish the fun quite as much as the little dog himself.

But Charlie never attempted to leave the house on Sunday. The shrewd little fellow knew by experience that on that day his place was at home. Frequently, on a Sunday evening, all the members of the family except Charlie's mistress, who was an invalid, would go to a place of worship, leaving the faithful dog to keep his mistress company and protect the house. On such occasions, as soon as the two were left alone, Charlie would jump upon the lap of his mistress, and wagging his tail, would look up into her face, as much as to say, "Don't be afraid; I'll take care of you," and then jump down, and lie quietly on the rug before the fire, ready for any emergency and attentive to the slightest sound.

Though not by any means partial to cats in general, Charlie was strongly attached to the particular pussey belonging to the house. And, to do her justice, Miss Pussey fully reciprocated the affection of the little dog; and the queerly assorted pair would lie side by side for hours on the rug in front of the fire. But there ended Charlie's fondness for the members of the feline race. If any strange cat showed itself upon the premises he would chase it away with the utmost fury.

Just another instance of Charlie's intelligence and goodness of nature, and then we shall have done. His master, who was a human man, used, on winter mornings, to throw out crumbs for the poor little hungry birds, great numbers which would come regularly to the door for this welcome meal. One these occasions Charlie always made it his business to be present, not for the purpose of driving the birds away, but to see that they were not robbed of any portion of their breakfast. So long as only the little wild birds, such as sparrows and robins, came to eat the crumbs, Charlie would remain quiet and pleased spectator of the scene; but if one of the tame pigeons belonging to a neighbour dared to approach the spot, the little dog would fly at the intruder with the utmost rage and drive it away.

J. W. KEYWORTH.

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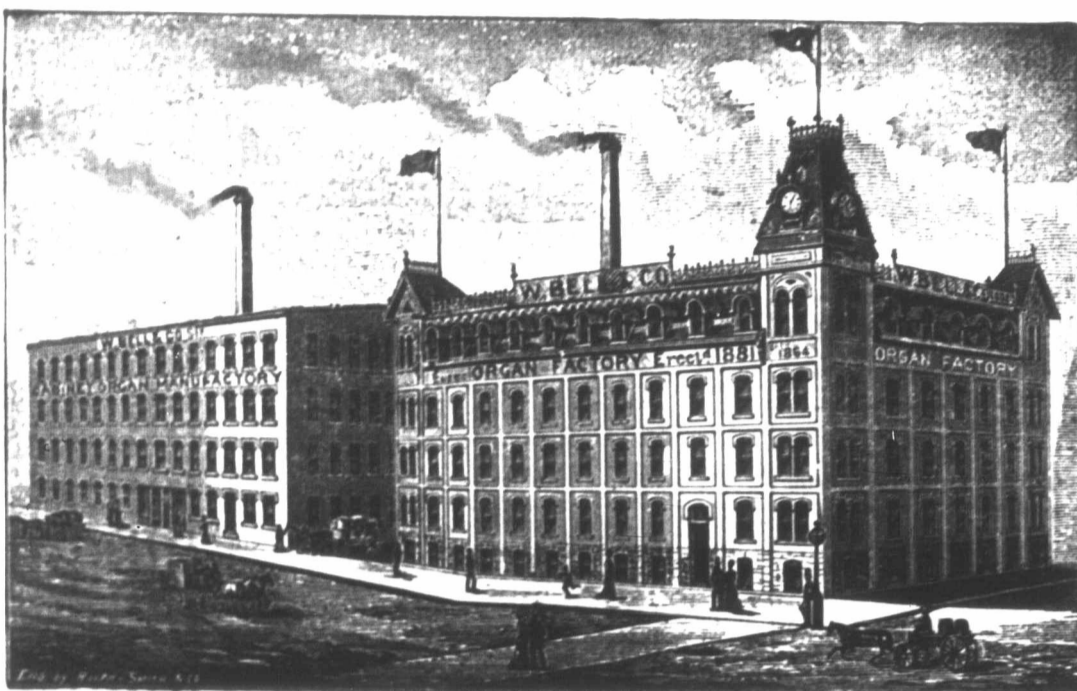
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