

Dominion Churchman.

Vol. 7.]

TORONTO, THURSDAY, FEBRUARY 8, 1881.

[No. 5

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THURSDAY, FEBRUARY 3, 1881.

AS the next session of Convocation is expected to be of unusual importance, it is suggested that special prayers should be offered for Divine guidance.

A second series of Lectures is being delivered in the nave of Salisbury Cathedral. The subjects selected are on the Early Church, the Papacy, Reform in Western Christendom, and Reform in the Church of England.

The Archbishop of Canterbury has recently opened a new Infant school in connection with St. Mary's, Lambeth. The Bishop of Rochester, Archdeacon Cheetham, Canon Gregory, the Lord Mayor, and others took part in the proceedings. The buildings cost £2,500.

Much sympathy is felt for Bishop Crowther on account of the loss of his wife, who died at Lagos, October 19th. Adjai, afterwards Samuel Crowther, and Asano, afterwards Susanna Crowther, were children of the same tribe, kidnapped, rescued, and landed at Sierra Leone, about the same time, and scholars at the same Church Missionary Society's school. They were married in 1829, fifty-one years ago. The Bishop had been absent from home nearly six months, visiting the Upper Niger. On October 17th he returned to Lagos in the "Henry Venn," and found his wife at the point death.

Moderate men in the Church in England are at length becoming thoroughly impressed with the mischievous character of the "Church Association" there. Bishop Piers Claughton has written to *The Times* on the action of that organization. He says it is not necessary to do more than point to the state of things which that action has produced for itself—the position at this moment is that of a deadlock; the prosecutors can neither advance nor recede, if indeed to advance is not to play the game of the adversaries. The Public Worship Regulation Act especially required wise and forbearing use to make it successful for the promoters had in view—viz., to simplify the proceedings of the ecclesiastical courts and to give more weight to their decisions. But he sees that the intervention of an irresponsible body like the Church Association has destroyed all hope of forbearance and caution being exercised; their object has been to multiply prosecutions, and as their friends have openly declared to stimulate the Bishops to take legal action against their clergy, if so much as suspected of ritualistic excesses. He adds, that if we can only rid ourselves of our present distrust of each other, and show that we are honestly bent on carrying out the true spirit and character of our Prayer Book, the present distress will quickly pass away, and we shall still remain a Branch, strong for Him, who alone is our Hope and our Head.

About £250 has been subscribed for the memorial stained glass window, proposed to be placed in the Church of St. Margaret, Westminster, in commemoration of William Caxton. A number of leading printers and publishers of the metropolis have been invited to join the general committee.

Among the recent memorials erected at St. George's Chapel, Windsor, is a brass tablet, with the following inscription:—Near this spot lies buried Alamaya, the son of Theodore, King of Abyssinia; born 23rd April, 1861; died 14th November, 1879. This tablet is placed here to his memory by Queen Victoria. "I was a stranger and ye took me in."

The late Metropolitan of Canada, the Most Reverend Ashton Oxenden, now Vicar of St. Stephen's, Canterbury, has written to *The Times*, expressing sentiments very little in common with the Ritualistic section of the Church. He thinks, however, that it is sad the Church should be dislodged from her vantage ground by these petty squabbles. He says;—"Never, I believe, was there so much life and activity in our Church, and never had she a fairer field for her energies. . . . Now is the time for our rulers to come forward and endeavour to stop the present course of events which are hurrying to a crisis."

The Rev. W. H. Penny, organising secretary of the Universities Mission to Central Africa, in a letter to the *Times*, states that in the past year eight new missionaries have joined Bishop Steere, including a senior student of Christ Church, and six other graduates of Oxford or Cambridge. A sum of £20 a year is granted towards clothes, and they have their passage out and home provided for them, but no stipend. "The experiment has been made of founding a Christian village in the heart of the slave district, near Lake Nyassa, within fifty miles of the highest point on the Rovuma River, reached by Dr. Livingstone and Bishop Mackenzie, when sailing together. This settlement at Masasi has been in operation for several years, and is eminently successful. The Rev. Chancy Maples, who has lately returned there, after a year's recruiting at home, finds the Mission not only prosperous, but promising to act as a centre of Christianity and civilization in all the districts around it. But all Mission work in a new country, and especially in Central Africa, must be costly until that native ministry is trained and in action, which it is the dearest wish of Bishop Steere's heart to see flourishing. One ordained clergyman—the first fruits of many—is happily and actively at work in a village near Masasi. "John Swedi," was one of the six little slave boys presented to Bishop Tozer and Bishop (then Mr.) Steere, by the Seyyid of Zanzibar, in 1865, and at his baptism took the name of John from the present Bishop of London. Others are in training, but Bishop Steere most wisely refuses to 'lay hands suddenly' on any, and there are many disappointments. The conclusion to which I venture to think these facts point is, that a Mission of this character deserves generous support. Surely it is not too much to ask that the £6000 of last year may be doubled in 1881. To keep all the varied agencies in active operation, we ought to have an assured income of £10,000 a year at least."

The nave of Canterbury Cathedral has not been used for Divine Service for many years, until a few weeks ago, when a general mission was held in the city, during which the churches were filled with crowded congregations. In order to accommodate large numbers of people, Evening Services were held in the nave. Owing to the tremendous echo, it was found necessary to fit up a sounding board over the preacher's head.

The Bishop of Chester at his recent Visitation expressed his regret at the necessity for parting from the clergy and laity of the new diocese of Liverpool. He stated that there had been a diminution of the number of baptisms, though he rejoiced to be able to point to the fact that 459 adults had been baptized. He desired to see Baptisms celebrated during Divine Service, and the illegal custom of exacting fees under the plea of registration entirely abolished. He rejoiced to note that the Holy Communion was celebrated in forty-five churches weekly, in sixty-six fortnightly, and in thirty-two monthly. He dwelt on the importance of saying the words of administration to each communicant singly, and moreover, advocated public catechising and a better use of Sunday Schools as nurseries of the Church. He made no suggestions in reference to the Burial Act; and in reference to the ritual crisis, he expressed a hope that the Church would not be rent asunder by the efforts of associations.

The following address to the Bishop of Lichfield is in course of signature in the diocese:—"We, the undersigned priests and deacons in the diocese of Lichfield, desire to approach your lordship under a deep sense of the present grave crisis in the Church of England. We express at this time no opinion as to those questions of doctrine or ritual, which have unhappily been brought into the law courts during the last few years; but we desire to put on record, for your lordship's information, our conviction as to what are the immediate causes which have at least hastened the crisis which is now upon us. Our convictions are these: 1. That the passing of the Public Worship Regulation Act without the previous and formal consent of the representatives of the clergy in their Convocations, was in itself both unconstitutional and unwise; 2. That one result of that Act, in doing away with the ancient diocesan court of each Bishop, is an infringement of the prerogatives of the Bishop, and contrary to the true principles of diocesan Episcopacy; and that the other result of that Act has been the creation of a new court in the place of the Provincial Court of Arches, in which the Judge sits by authority of Act of Parliament only, and therefore without any spiritual authority commanding our obedience; That the Court of Final Appeal as it at present exists, is inconsistent with the terms of the alliance between Church and State, as embodied in Magna Charta, and reaffirmed at the Reformation. We do, therefore, most earnestly ask your lordship to use your influence to bring about a restoration to the Church of her diocesan courts, and the old Provincial Court of Arches, and also such an alteration in the Court of Final Appeal, that its judgments may command loyal obedience, by affecting the consciences as well as the persons of the clergy."

THE FIFTH SUNDAY AFTER EPIPHANY.

AS the manifestation of the Glory of Christ proceeds from one development to another, we arrive at the consideration of that Glory in the mighty increase of His Church, and the development of that kingdom on earth which is to form so large a portion of the dominion of the King of Kings. The ultimate triumph of the Word, the seed of the Gospel, is fully secured against all opposition. Men may sleep at their post instead of guarding the field, and the enemy may seem to gain an advantage by which the glory of the Word is dimmed; but the apathy of the one and the success of the other are but temporary. In God's own time an entire change comes to pass. God sends forth His servants to undo the work of the evil one; so that the glory of the Redeemer shall be ultimately manifested by the gathering in of a large harvest of the redeemed unto the Heavenly garner. But it is only as the ages pass onward that the victory is slowly developed into its vast results. We already see some of them in the world-wide establishment of the Church, in the ruin of the great empire of heathenism, in His conquest of human thought, of human power, of human hearts, of new races, and of new lands. He has already shown Himself to be Master of the present; He is equally Master of the future. It is one of the most certain facts, whether of history or of prophecy, that Jesus Christ our Lord is in reality the King of Glory, whose throne is based to the end of time upon the prostrate weakness of His ancient enemy.

We cannot dwell too strongly upon the fact that the good seed of the gospel is the Person of Christ. He gave His Person more than His maxims upon the thought and heart of the world. In His own deliberate estimate, His Person was of more importance to mankind than His teaching, or His philanthropic activity. Apart from His Person, neither His actions nor His words would be of the slightest value in meeting the wants of human nature. Nor would the Person of Christ have the least influence upon the human soul, unless He were Divine as well as human. But all we need, all we can hope for or imagine, is met in the glorious truth that Jesus Christ is over all, God blessed for evermore. If Christ Himself were not God, to make Him the foundation of the soul's life would be to interpose a creature between its deepest sanctities and its Maker. A purely human Christ might be the Architect of the spiritual temple; He might be even the scaffolding of it; but He could not be its One Foundation. It is the Divine Christ of St. Paul. Who is that One Foundation. Whose words have absolute authority, Whose example is perfect, Whose redeeming work saves us to the uttermost from sin and death, Whose grace and power are a perpetually living fact in the sacraments of His beloved Church, and Who is the solid foundation of our life and of our hope.

THE BISHOP OF ELY AND THE PROSECUTIONS.

THE Bishop of Ely, replying to an address sent to him by some of the clergy of his diocese on the subject of the Ritualist prosecutions, says he is in entire agreement with the signers of the address as to the disastrous consequences to be anticipated from these proceedings. The Church of England, the Bishop says, cannot without violence to her character as a national and historical church refuse to find place for that section of her members which, although embracing many shades of feeling and practice, is comprehended under the term

"Ritualists." Nor can he sufficiently condemn the cry of mingled ignorance, dislike, and fear which calls upon the Ritualist clergy to abandon, of their own accord, the English Church. His lordship adds:—

A radical mistake appears to me to be committed in dealing with Ritualism as a simple question of law. Here is no case of a few ignorant fanatics breaking the peace of a great community by individual eccentricities. Ritualism is part of a vast religious movement which has made itself felt through the whole Anglican Communion at home and abroad. During the last forty-five years the English Church has been in the various throes of that movement. It has quickened the whole life of the Church; but in so doing it has probed sharply her doctrine and usages, her judicial system, and her constitutional relations to the State. At such an epoch, to confront any strong development of feeling and action with the mere rigidity of law, produces in States, revolution; in churches, schism. It must be remembered also that the ceremonial law of the church has not been uniformly interpreted either in text books or in courts. Nor again has it ever been the practice of the Church of England to exact a rigid obedience to her Ritual Law. Important Rubrics are continually ignored. The omission of the Athanasian Creed is customary in many congregations. The use of the cope in cathedrals is prescribed by the advertisements which were exhorted to form the basis of the Ridsdale judgment—but few comply; no one enforces compliance. I myself believe that it would be most unwise to deal with any of these points by appeals to the law, that it is a truer and more Christian statesmanship to allow scope for individual feeling and prejudice even at the cost of complete uniformity. But I believe also that the forbearance which is extended on the one side cannot be justly or safely withheld on the other.

Referring to the Public Worship Regulation Act, the Bishop says he cannot but feel that the spiritual character of the Provincial Court is no longer what it once was, and it appears to him that this legislative change, with other recent events, calls for a thorough investigation, by competent authority, of our whole system of Ecclesiastical Judicature. He believes the consequences of disestablishment would be most damaging to the Christianity of the kingdom; but "the advantages of an Establishment would be purchased at too high a price if that price included an abandonment by the Church of her inalienable right 'as a Body Spiritual to declare and determine when any cause of the Law Divine may come into question.'" The Bishop concludes his reply as follows:—"We may be prepared in vindicating the spiritual authority of the Church to face the dangers of disestablishment, but it is of momentous importance that disestablishment, if it come, should not find us incapable of united action."

CHURCH THOUGHTS BY A LAYMAN.

No. 29.

A WARNING TO SUNDAY SCHOOLS.

AN effort is being made to substitute for the teaching of the Church the notions of certain persons in the Diocese of Toronto, who find a position inside the citadel of the Church the most effective for undermining her strength. We do not affirm that those to whom we refer are Jesuits, actual emissaries of Rome, but we do say that they are pursuing precisely the tactics which such plot-

ters would approve, and such a policy as was followed in the reign of Charles and James by priests of Rome who worked in disguise as clergymen of our Church.

If our readers will turn to the Sunday School Lesson paper No. IV. for Jan. 23rd, 1881, which is issued by the party of which the Principal of a certain Divinity School is the theological light and guide, they will find the following passage: "When the Catechism says that a child is made in baptism the child of God, it is not meant that by some sort of magical incantation he is created a child of God. It does not create the fact, it declares the fact. Just as coronation makes a king; it is the outward authoritative symbol of the fact *he is King!*" Now, after carefully reading this wonderful declaration, let our readers turn to the sermon of the late F. W. Robertson on Baptism, and they will find these words: The Catechism says: 'In baptism I was made a child of God.' Yes, coronation makes a sovereign, but paradoxical as it may seem, it can only make him a sovereign who is a sovereign already. Coronation will not create the king. Coronation is the authoritative act declaring a fact which was a fact before. Similarly with Baptism. Baptism makes a child of God in the sense in which coronation makes a King."

The identity of meaning is seen even more clearly by other words in Robertson's sermon. The sermon we quote from says, "It does not make the fact it only reveals it," the lesson paper says, "It does not create the fact, it declares the fact," a phrase which amounts absolutely to a quotation from Robertson, as others are in the same lesson paper.

The Brighton divine was, however, consistent, he adds, "Faith does not create a child of God any more than Baptism. You ask a man to believe and thereby be created a child of God. Believe what—that God is his Father? But he is not a child of God till he believes. Then you ask him to believe a lie," which is as severe a bit of logical demonstration as mathematics could furnish. Now turn to the lesson paper and you will find this question and answer: "How are we united to Christ? By faith. Does outward Baptism make us members of Christ? No!" That we conceive to exhibit a befogged theologian, who wanting Church principles to keep his brain clear and steady, has incontinently found himself in bed with one of the bitterest opponents of his "party," and whose logic is most destructive of their "party" views. Robertson, indeed, says in the same sermon the error that men are made members of Christ and therefore "united to Christ" by faith and not by Baptism, makes this notion of the Calvinist identical with the error of the Romanist! This turns the tables upon the Editor of the "party" paper in a very amusing way. But, as we said, Robertson is consistent, he was a man of high breeding as well as culture, and loathed and scorned any approach to dishonesty or double-facedness in theology. What figure in this sense the author of the Lesson paper No. IV. occupies, we leave to the judgment of our readers. Let them note first, that he is a Clergyman of the Church which puts into his mouth the solemn words to be used by him instantly a child is baptised: "Seeing now, beloved brethren, that this child is regenerate and grafted into the body of Christ's Church," also in a direct address to God he says: "We yield Thee most hearty thanks, most merciful Father, that it hath pleased Thee to regenerate this infant with Thy Holy Spirit, to receive him for Thine own child by adoption, &c." Note secondly, that as a Clergyman he is also under

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obligations of duty and honour to "diligently instruct the children of his parish every Sunday and Holy-day in the Catechism," wherein the child is instructed to say, "In baptism I was made a member of Christ, the child of God, and an inheritor of the Kingdom of Heaven." Note also that he, as a Clergyman, has declared his belief in the IXth Article of Religion, which states that each one of the offspring of Adam, is by nature corrupt and subject as a child of Adam to the wrath of God. Yet he declares in this Sunday School Lesson paper No. IV., that Baptism does not create the fact of a child being "therein made a member of Christ," but only "declares the fact" of his being already (naturally) a member of Christ!

Consider also that the Church puts into the mouth of adults the words, "in my Baptism wherein I was made a member of Christ;" and to adults just baptised, says: "You who have now by Baptism put on Christ," and ordains that the clergy who find that a child has been baptised privately, shall declare, "I certify that * * this child—who being born in original sin and in the wrath of God is now by the laver of Regeneration in Baptism received into the number of the children of God and heirs of everlasting life." Yet this Clergyman who has taken upon himself the task of concocting lesson papers for our Sunday Schools teaches that Baptism does nothing more than declare the pre-existing fact of the child being by nature "regenerate," by nature "a member of Christ," one who has by nature "put on Christ," and while in a state of nature and unbaptised, is free from the wrath of God, free from original sin, is by nature among "the number of the children of God," by nature is a born heir of everlasting life!

If the "Evangelical Churchmen" of Canada consider this utter heretical trash as orthodox, if what is downright Socinianism is to them Evangelical Gospel truth, then indeed "Ichabod" may be written on their walls, the glory has indeed gone from their Israel, and the candlestick has been removed—the light of which was so sacredly kept bright by the saintly founders and leaders of the Evangelical school. Such teaching in the name of the "Evangelical party," is enough to make Venn and Simeon turn in their graves. There is even yet a more painful thought. We pray in our schools that our dear scholars may love the truth and evidence their love by ever speaking the truth. But what must any intelligent child think of its Sunday School teacher who first hears it recite that touching and beautiful gospel truth, "in my Baptism wherein I was made a member of Christ and a child of God," and then taking up the Lesson paper No. IV., asks the pupil, "Does Baptism make us members of Christ?" and instructs him to answer "No." Is not that answer put into a child's mouth a direct falsehood? The Church teaches the child to answer such a question by a reverent and thankful "Yes," the Lesson paper No. IV. bids it answer by a bold, impious, mendacious "No." Verily the divorce of religion from morality, which infidels prophecy, has already taken place in that school where children are trained to say one thing and mean the exact contrary. The Lesson paper asks another question and gives an answer. It asks: "How are we united to Christ?" and replies, "By faith." How, we ask, can infants exercise faith? Yet this revolting Lesson paper teaches that by Faith alone "We are united to Christ." So that children too young to exercise faith cannot be so united to their Redeemer and consequently it follows that those who in Baptism are made His members are not united to Him! Well may such men

object to the Church Catechism being taught in our schools, and no wonder they stand in mortal terror of Churchmen being trained in Church principles. Having drunk so deeply of the heresy of Robertson, the compiler of Lesson paper No. IV., would do well to take another draught as an antidote to the poison of that teaching which would be gladly endorsed by Baptists and Socinians. All indeed who make Baptism a vain, empty ceremony, may ponder with profit: "Children taught that they are not God's children till certain feelings have developed in them become bewildered or lose their footing on reality. Taught that they are of the world, they carry out their education which has dealt with them as children of the devil to be converted, and children of the devil they become." Yes! terrible words but true. The only true and rational basis for training children for Christ is the sound Gospel doctrine, the doctrine of the Church, that in Baptism they are brought out of the world of nature into the realm of grace, they are no longer sons of Adam alone, but children of God, no longer under wrath but regenerated by His Spirit and engrafted into, made members of and united, body, soul, and spirit to their Saviour.

PLAIN REASONS AGAINST JOINING THE CHURCH OF ROME.

THE MASS CONVERTED INTO WORSHIP OF THE BLESSED VIRGIN.

XX. It might seem, too, as if the Mass, whatever criticisms may be made on other aspects of it in the Church of Rome, is at any rate so peculiarly a pleading the Passion of the Son to the Father, that no possibility exists of converting it into an instrument of Mariolatry. Yet Ultramontane ingenuity has been adequate to the task. The "Raccolta," already mentioned, has its indulgenced prayers classified according to the object or intention of each group; and that the first group in the volume consists of devotions to the Most Holy Trinity, followed in order by these to the Almighty Father, to the Holy Spirit, to our Lord, and then to St. Mary. Naturally, an inexperienced reader does not look for Marian devotions till this fifth part is reached; but, in fact, the indulgenced Votive Mass of the Holy Trinity is entirely taken up with the acts of praise and thanksgiving for the graces, gifts and privileges bestowed on the Blessed Virgin, and almost every prayer in this section is of the same kind, while the most fervent petition of all by far is addressed to the Blessed Virgin herself, beginning thus:

"I acknowledge thee, and I venerate thee, most Holy Virgin, Queen of Heaven, Lady and Mistress of the Universe, as Daughter of the Eternal Father, Mother of his well-beloved Son, and most loving Spouse of the Holy Spirit. Kneeling at the feet of thy great Majesty, with all humility I pray thee, through that divine charity wherewith thou wast so bounteously enriched on thine Assumption into heaven, to vouchsafe me favour and pity, placing me under thy most safe and faithful protection, and receiving me into the number of those happy and highly-favoured servants of thine whose names thou dost carry graven upon thy virgin breast."

As this Mass of the Holy Trinity is quite separate from the Votive Masses of the Blessed Virgin, which are of very frequent occurrence, it is easy to see how St. Mary is constantly made the principal idea and subject of thought and devotion brought before the minds of the people even at Mass itself, especially as it is a tolerated doctrine that she is bodily co-present with Christ in the Eucharist and is there fed upon by communicants. And, accordingly this kind of devotion opens up another great Roman difficulty, which is this:—Whereas it is constantly alleged by modern Roman controversialists that the difference between the honour paid to Almighty God and to the Blessed Virgin, or to any other saint or image of a saint, is so great and manifest that no one can possibly go wrong on this head; contrawise, the greatest of all Roman polemical divines, Cardinal Bellarmine, says: "As to

external acts of adoration, it is not easy to make distinction, for, generally speaking, the external acts are common to every species of worship, and the only exception, the only peculiar rite, to be reserved for the worship of God Himself, is sacrifice, and what is connected with sacrifice, temples, altars, and priests." ("Disput. Controv. De Sanct. Beat.," i. 12.) But when special altars of Mary are erected, when hundreds of priests belong to orders, such as the Marist Fathers, peculiarly vowed to her service, when votive gifts and offerings, such as were of the nature of sacrifice in pagan times, as lights, incense, and flowers, are incessantly made to her, and when finally the Mass itself is celebrated again and again in her honour, and her Litany is usually sung before the Sacrament in the rite of benediction, what becomes of Bellarmine's safeguard, and how can an ordinary ignorant lay person distinguish that which is nearly invisible even to the eyes of a trained scientific theologian?

WHAT THIS INNOVATION AMOUNTS TO.

XXI. Now, all this amounts to nothing less than a revolution in the Christian faith. It is not a gloss, a development, a modification, but a radical change. Taken from the extreme point of view, and as actually carried into practice in the most ultramontane quarters, it is the dethronement of Almighty God and the Lord Jesus Christ, and the substitution of another sovereign ruler, another object of worship. Judged more gently, and according to its less extravagant forms, it is at least equivalent to that change in the political constitution of a kingdom or empire, when the personal government of an absolute monarch is suddenly limited, and altered into a system like that of Great Britain, where the Sovereign retains indeed the prerogative of highest social rank, but where every actual exercise of substantial authority and bestowal of honours are lodged in the hands of those who are nominally subjects accountable to the Sovereign, as the Prime Minister, the Judges, and so forth, but who are in real fact not only independent of the Crown, but dictate its policy in great and small things alike, from making war and peace down to nominating a tide-waiter. And just as it is to the Prime Minister of the day that politicians with us look for place, title, and measures, practically leaving the Queen out of account, so it is with the modern clients of the Blessed Virgin in the Roman Church, who go to her, and not to God.

BOOK NOTICES.

HONOLULU: Sketches of the Hawaiian Islands, from 1828 to 1861. By LAURA FISH JUDD. New York: Anson D. F. Randolph and Company, 900 Broadway, Cor. 20th Street. Price \$1.25.

This work is not designed to be a history of the Hawaiian Islands, but what its title indicates, sketches and recollections of an interesting character. It is a tribute to the memory of the father of the authoress, who had been instrumental in building the ship of State of this little Kingdom.

JOHN WICKLIFFE, and the first English Bible. An Oration, by RICHARD S. STORRS, D. D., LL.D. New York: Anson D. F. Randolph & Company, 900 Broadway, cor. 20th street. 1880.

A first class Oration of unusual eloquence. It has nothing turgid or declamatory; but contains a large amount of historical information of great interest in connection with the subject. There are about a couple of paragraphs in which the opposition to Rome develops itself, as might have been expected, into a repugnance to some sound Church principles. There is however but little of this to complain of.

SILVERDALE RECTORY; or, The Golden Links. By GRACE STEBBING. New York: Thomas Whittaker, 2 & 3 Bible House. 1880. Price \$1.

This is an admirable little book, and one of the most interesting of the kind we have seen. In a very pleasing manner it conveys a large amount of instruction on the Prayer Book and its application to every day life, interwoven with the usual amount of fiction, which is of a superior character. No family should be without it.

Diocesan Intelligence.

MONTREAL.

From Our Own Correspondent

The annual festival of St. Jude's Church Sunday School was held last evening in the lecture room of the church.

The Rev. F. English is forming a philharmonic society in connection with the Church of St. John the Evangelist.

The Chancel Aid Society of St. John the Evangelist Church held its annual meeting yesterday, when its affairs were found to be in a very satisfactory position. It was decided to make an effort to complete the chancel early in the spring. Mr. Darling, of Toronto, is drawing the design for the work.

FRELIGHTSBURG.—On Thursday, the 13th January, the parochial school house was filled with a large number of parishioners for the ostensible purpose of furthering the object of the Ladies' Aid Association of the parish. Unusual indications of interest could not long conceal the symptoms of other designs—and the outpouring of benevolent and Christian feeling which pressed their way within the precincts of the parsonage, intimated at an early hour the nature of the plot. After a beautiful repast spread and enjoyed, and an evening profitably and pleasantly spent, Mr. Churchwarden Austin requested the particular attention of the Rector for a few minutes, when, on behalf of the assembled friends representing between thirty and forty households, he read the following address:—
"To Rev. J. B. Davidson, M.A., Rector of St. Armand East;

BELOVED RECTOR.—The company assembled deem this a fitting opportunity to convey their thanks to you for your long and faithful services among them, and to assure you of their hearty appreciation of those services past, and pray that you may be spared to continue your labours among them for long years to come, and that although your duties at times have been and are still arduous, yet like "Bread cast upon the waters," they may be found, in their results, after many days. We hope in future that the fruits of your labours will show themselves in a flourishing parish and a church full of hearty co-operating people, who as members of Christ's fold will deem it a privilege as well as a duty to stand by their pastor at all times, and cheerfully assist in all church work. We beg you to accept the gifts brought here to-night, not for their value alone, but as a mark of the high esteem in which you are held by your parishioners. We take this opportunity to welcome among us your Rev. Father, who from his kind and genial manner, has won the respect of all. We also tender our hearty thanks to Mrs. Davidson, Miss Reid and Major David Westover, for long and faithful services in the interests of the church in various ways."

The Rector responded, striving under the unexpected emergency, to give utterance to the deep sense of appreciation which such an expression from his parishioners in general deservedly called forth. Being unprovided and extempore, we have them not to place upon record, but the Rector very warmly reciprocated the kind feelings enunciated, and particularly rejoiced in what seemed to him the happy and deserved reference to the earnest co-labourers with himself in the work. The proceeds of the evening in gifts of money and useful articles approached closely to the liberal contribution of \$120. About 10 o'clock the company parted, assured that bonds of labour and of love had been mutually strengthened and enlarged.

A Clerical Association, similar to that of Brome, has been formed for the County of Shefford. The first meeting was held in Waterloo under the presidency of the Ven. Archdeacon. The Association meets quarterly. An association of a like character has been, for some time back, in existence in the city.

The mission meeting of the Church of England last night, 18th, was held in the Church of St. Matthias, Cote St. Antoine. The Bishop occupied the chair, and addressed the meeting, saying that a greater liberality than usual would be necessary in order to keep the mission fund equal to the claims of the year. The amount available for mission work, compared with last year, would be \$2,000 less, if not increased by larger and more contributions. He appealed to the meeting to give to the fund, asserting that mission work contributed to the prosperity of the commonwealth. Other addresses were delivered.

He who is false to the present duty breaks a thread in the loom, and will see the effect when the weaving of a lifetime is unravelled.

TORONTO.

THE QUARTERLY MEETINGS of the Standing Committees of the Synod of the Diocese of Toronto, will be held at the Synod Office, Toronto, on Thursday and Friday, the 10th and 11th February, 1881:—Thursday, 10th February—Clergy Trust, 11 a.m.; Land and Investment, 1 p.m.; Widows & Orphans' Fund, &c., 1 p.m.; Executive, 3 p.m.; Sunday School, &c., 4 p.m.; Church Music, 7 p.m. Friday, 11th February—Mission Board, 10 a.m.; Audit, 1 p.m.; General Purposes Fund, 2 p.m.; Printing, 2.30 p.m.

WM. P. ATKINSON, Secretary-Treasurer.
Synod Office, Toronto, 1881.

St. Anne's.—On Sunday, Jan. 23, the Lord Bishop of Toronto held a Confirmation in this parish, when 22 persons were admitted to the full privileges of Church membership, nearly all of whom remained to the Holy Communion, which was administered immediately after. There was a good congregation, and the service was earnest and hearty. There was a children's service in the afternoon at the School House, when the large Sunday School, which is under the efficient lay superintendence of G. B. Kirkpatrick, Esq., was addressed by the Bishop, who kept the close attention of the children for fully half an hour, while he explained to them in his happiest way the importance of observing the divine command contained in the words, "Let thy garments be always white." Eccle. v. 8. A pleasing incident occurred during the day, which shows the kindly feeling of the Bishop for the humblest of his people. A poor little suffering lad had been prepared for Confirmation, but was so seriously ill that neither he nor his mother could attend the Confirmation service, when the Bishop went to their own home and confirmed them there, winning the hearts of his kind and gentle manner. The candidates, several of whom were adults, were presented for Confirmation by their pastor, the Rev. J. M. Ballard, the Rev. F. J. S. Groves acting as Chaplain to His Lordship the Bishop.

St. James's.—On a recent occasion reference was made to the use of electricity in illuminating the World's Prize Clock, which is now in the tower of this Church. The accomplishment of such an undertaking would be a noble enterprise, and we trust the cathedral authorities will assist generously as they ought to do with their immense wealth and resources. It is astonishing they should have allowed the balance due to Benson & Co., London, to stand in the way of our City Council taking hold of this enterprise by enlarging the dials to the extent of 60 feet in circumference, making it the largest clock on the continent.

St. Thomas' Church.—The annual Christmas festival to the children of this Sunday School came off on Wednesday, Jan. 26, in the School House. The room and all were bright, warm, happy, and cheerful. At the east end the banner of the Sunday School hung, and at the west end the Union Jacks were suspended, while suitable texts and mottoes graced the walls. Tea was served at six o'clock to the children, who, after singing, "Be present at our table, Lord," sat down, and paid the proper attention to what was placed before them. This being done, the teachers and friends regaled themselves. From seven till time for the Concert games of various kinds were engaged in. At eight the Concert commenced. The carols, songs, recitations so well given, showed how carefully the children had been trained by the unwearied care of Mr. Chandler, the kind teacher and warm friend. A most happy evening was spent. The end came, by all singing the national anthem and the doxology. The Incumbent then pronounced the benediction, and the large gathering separated in peace and harmony.

Great credit is due to Mrs. McCollum, Mrs. Chandler, Mrs. Bird, Mr. Westmacott, the zealous superintendent; Mr. Moore, of Bloor street, and the rest of the teaching staff for the prosperous and happy condition, under God, of this School.

At the close, baskets full of things not needed were put up for the poor ones of the flock who could not attend. How blessed when brethren dwell together in unity.

HASTINGS.—We had a very successful entertainment, with a well-furnished Christmas tree for the Sunday School of St. George's Church, at which there was a presentation of a beautiful set of China tea things made to Mrs. McCleary.

DEANERY OF EAST YORK.—The quarterly meeting of the Chapter of this Deanery will be held at the parsonage, Uxbridge, on Tuesday, Feb. 8th, at 10 a.m.: Subjects for consideration—Greek Testament, 2 Timothy, i. 10; Prayer Book—Rubric after Prayer of Consecration; Subject for review, Greg's "Creeds of Christendom," chap. III. The clergy of the deanery who intend to be present will please notify Rev. Mr. Davidson. E. HORACE MUSSEN, Secretary.
The Parsonage, Scarborough, Jan. 24th, 1881.

SUTTON.—The annual missionary meeting was held in St. James' Church on Thursday evening, the 13th inst., Rev. Canon Nasbitt, the Incumbent in the chair. The attendance was good, and the service hearty. Canon Ritchie was present. The Rev. Canon Osler and the Rev. Canon Lewis, of Toronto, and Mr. Lewis, took part in the proceedings. The collection was \$15. The Sunday School offertory presented by Miss Smalley was \$1.82. A contribution box was also presented by Miss Amy Bouchier to the amount of \$3.68.

BRIGHTON.—Since the Rev. R. W. Harris was appointed to this parish last November, the Church people have been all alive. The congregation has been steadily increasing, and a short time ago it was found necessary to add to the number of the pews in St. Paul's Church. On the Wednesday after Christmas a very successful Concert was held in Proctor's Hall, when, notwithstanding the severity of the weather, the sum of \$40 was cleared. The annual Christmas Tree and Sunday School Festival took place on New Year's evening, when the hall was crowded; that the singing of carols, &c., by the teachers and children of St. Paul's Sunday School gave great satisfaction, was evident from the loud applause, and many *encores* they received. Much praise is due to Mr. Harris and Miss Flagler for their skill and success in training the children. The proceeds exceeded \$30. Mr. Harris held a solemn and interesting service in St. Paul's Church on New Year's Eve, when the last hours of the old and beginning of the New Year were spent in a service of prayer and praise. These are only a few of many indications of a bright, prosperous future for the Church of this parish.

NIAGARA.

(From Our Own Correspondent.)

ARTHUR.—The Rev. Thomas Rixon desires to acknowledge, with hearty thanks, the following contributions of the congregation, and of residents in the vicinity:—Geo. Elliott, Esq., Guelph, \$25; T. Chisholm, Esq., Hornby, \$1. Mrs. Neveu, Windsor, Ont., Offertory Plates. Also the following from friends in England towards a bell for the new Church: Mrs. R. Rixon, Woolwich, one guinea; Mrs. Mitchel, Bexley Heath, one guinea; Miss E. S. Rixon, Woolwich, 8s. In all £2. 10s. sterling; also Mrs. Wm. White, Arthur, \$5.

HURON.

(From Our Own Correspondent.)

MORPETH.—The Right Rev. C. A. Alford, late Bishop of Hong Kong, now Commissary for the Bishop of Huron, administered the Apostolic rite of Confirmation to forty-six candidates, and preached the anniversary sermons in St. John's Church at morning and evening services.

NEWBURY.—The Sunday School of Christ Church gave their annual entertainment in the town hall on Friday of last week, which was heartily enjoyed by old and young. Prominence was especially given to the efforts of the children of the Sunday School. The Incumbent, Rev. J. Taylor, had taken great care in preparing the little ones, and the manner in which they acquitted themselves showed that his labour had not been in vain. The pieces, with catechism exercises, were very well rendered. There was some very pleasing singing by the choir. A tree and some ladders brilliantly illuminated with New Year's and Sunday School presents, was of course the great object of attraction for the little ones. After the distribution of the presents there was a magic lantern exhibition, many of the pictures being representations of scenes from the beloved Old Country. We learn with pleasure that Christ Church Sunday School is prospering under the care of Him to whom is committed the care of the lambs as well as the adult members of the flock.

KETTLE POINT.—A very well attended and highly interesting Missionary Meeting in connection with the Church of England, was held at the Reserve, on the 24th of Jan. The pastor, Rev. J. Jacobs, occupied the chair, and gave a brief report of what the congregation had done last year. He then introduced Dr. Scott, (medical attendant at the Reserve) who gave a humorous and pointed address, and putting his hand into his pocket, drew out a liberal contribution and placed it in the collection plate and sat down, causing considerable merriment. The Dr. evidently believes in the theory "practice what you preach." The choir then sang beautifully a well-known Missionary hymn in their native tongue.

Rev. S. L. Smith, of Forest, was introduced, who at once entered upon his subject, the Missionary cause, in right earnest. His remarks were very interesting and encouraging, interspersed with humorous and brilliant illustrations.

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A piece entitled "Gather Ye my Sheep" was rendered in a very effective and creditable manner.

Rev. I. Barefoot, of Point Edward, (a member of the Six Nation Reserve), delivered the concluding address. He held the deep attention of the audience for three-quarters of an hour, while he related the Missionary operations of the Church of England, among the Indians on the Grand River, and throughout the Diocese of Huron. He was glad to be able to congratulate the Diocese upon its extensive Mission fields, and the number of its labourers. Still he could not but feel with the Bishop, that there is still a great lack of Missionaries, and many hundreds of souls without the means of grace, and who are to-day pleading the Macedonian, cry "Come over and help us." He then forcibly urged upon the people to make still greater efforts to support the Missionary Funds of the Church.

The collection and subscriptions were taken up, which amounted to \$17.25, and when all the subscriptions are received, the amount will probably be increased to \$20. The choir then sang in conclusion the hymn, "Jesus Shall Reign," etc., in the native tongue, very sweetly and heartily. Mr. Adam Kiyoshek, teacher, led the choir, and interpreted the address in an able manner. The deputation were very kindly and hospitably entertained at the house of Mr. Jeffry Bressette.

ALGOMA.

(From Our Own Correspondent.)

DEAR SIR,—Allow me space gratefully to acknowledge a "stole" from the Rev. J. D. Cayley, M.A., Toronto, for the Church of St. George the Martyr, in the village of Magnetawan; also a bank bill for £55. 10s. sterling, from "A Lady" and "C. S." per S. P. G., England, for one of the churches I propose building. Yours, &c., WILLIAM CROMPTON, Travelling Clergyman, Diocese of Algoma. Aspdin P. O., Jan. 25, 1881.

MAGNETAWAN.—Mr. Hugh Irwin acknowledges with thanks the sum of \$5 from W. E. O. Brien, Esq., of Shanty Bay, towards the new Church here, at the same time begs to warmly thank those friends outside who have so liberally aided us, through our clergyman, the Rev. W. Crompton.

Correspondence.

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

MR. RAINSFORD'S MISSIONARY ADDRESS.

SIR,—In your issue of January 27th, I see a reference to my missionary address at Montreal. As I am inaccurately reported by your correspondent there, will you kindly allow me to explain? He says that if what I said was true, "it ought indeed to wake us up." If he will take the trouble to refer to the Canadian Census Blue Book, vol. v, page 10 to 15—a reference by the way I gave at the meeting—he will find the figures; and I candidly say I hope they will wake him, and all of us, up, for it is time that a wiser policy than that of the ostrich was in vogue. At the meeting he refers to, I read the same paper that I had written for our clerical reference in Toronto, and though listened to by the Bishop and some forty of our clergy, I had not heard that any of them thought its tone "anti-Church."

That our Church in Canada has comparatively ignored the missionary obligations, is too sadly true. It is idle to deny it, and foolish to forget. While the Presbyterians of the Dominion are spending from \$28,000 to \$30,000 annually in the Foreign Missionary field, supporting seventeen missionaries; two in Formosa, where, within the last ten years there are more than twenty churches served by native pastors; four in New Hebrides, four in the West Indies, and 37 in Indore,—what are we doing? At this same Montreal meeting I made another statement, that, if true, ought to wake us up, viz., that the Methodists and Presbyterians have 50 travelling missionaries, supported by contributions from the older provinces, ministering to the incoming population in Manitoba—While we have how many? How many express the missionary zeal of our Church in the whole Dominion? Not one. And the Lord Bishop of Rupert's Land sitting beside me on the platform was my authority for that statement.

Here are other Churches with just the same difficulties to contend with as we complain of, occupying fields that we have not the courage to enter. I agree with your correspondent, it is time he waked up—for who can doubt that we forget our claim to God's reviving power, when we wrap ourselves comfortably in our religious privileges, or busy ourselves only in the success of our heroic work.

What about that home work? Your correspondent has (no doubt inadvertently) misreported me here. I made no reference to the advance or recession of the Church in England. My subject only led me to speak of her progress in Canada, (a glance at the Blue Book will make the truth of my statement all too apparent. While in Ontario, 1851, there were 234.4 per thousand entered as the numbers of our Church, the numbers had fallen in 1861 to 223.2, and in 1871 to 204.5, as I said about 15 per cent. In all other provinces, the decrease is less than this, but in every case there is a decrease. Is it not high time then, Mr. Editor, to awake out of sleep. Believing, as we most fervently do in the divine mission of our Church, is it not time for us to ask how comes it that we are in this hindmost place? Surely there is a deep truth in the epiphany Sir Henry Wotton ordered to be traced on his tomb, *Disputandi pravitus, ecclesiarum scabius*.

Yours, W. S. RAINSFORD.

P.S.—To the last paragraph of your correspondent's report, I need not refer; he evidently was not himself present at the second meeting.

PARADISE.

SIR,—I have seen the last article on this much discussed and very interesting topic. In which article the writer introduces some good scriptural opinions; yet to my mind there is one thing connected with this subject, to which as yet no allusion has been made, and which is founded on the descent of our Lord into Hades. There are very few Christians who do not believe that the Lord went either to Paradise or to Purgatory. Some say he went to both: though himself foretold he would be three days and three nights in the heart of the earth. To which prophecy agree the words of St. Paul, who says, that he descended into the lower parts of the earth. Eph. iv. 9. Therefore a person may naturally and logically conclude that both Paradise, and if there is such a place as Purgatory, are on the earth, and consist of higher places and lower. Some may say that Jonah was, during the specified time, alive in the fish in full possession of all his mental, moral, and physical faculties, and that such was not the case with the Lord. I, in such a dilemma, may ask the simple, though probably unanswerable question: "At what time did our Lord re-take his Spirit; the ghost which he yielded up on the cross. St. John xix, 23, &c. My opinion is that he took his life, St. John x, 18, shortly after his burial, and therefore, was as long alive in the tomb as Jonah was in the belly of the fish. Farewell, *limbus patrum*.

Yours, WM. MONSON.

Wallacetown, Jan. 24, 1881.

Family Reading.

"ENTERED INTO REST."

"So He bringeth them unto the Haven where they would be."—PSALM cvii. 30.

SAFE at the Feet of Jesus,
Telling life's long, sad tale;—
Safe at the feet of Jesus,
Where love can never fail.

Safe at the Feet of Jesus,
Wondering o'er perils past;—
Safe at the Feet of Jesus,
Where all her care was cast.

Safe at the Feet of Jesus,
Kissing the wound-scars there,—
Learning at last the meaning
Of an unanswered prayer.

Why all the rending trials?
Why all the cruel strife?
Why all the flowers withered
That graced her path in life?

Why the drear separations
Of friends once loved, once true?
Why scenes are ever changing
Looking so coldly new?

Why all the misunderstandings
Embittered life's short day?
Why stones, and thorns, and briars,
Marked out "the narrow way?"

So, resting in His sunshine,
Who loved her through the shade;—
We lay her in the shadow
Of the Cross, the sunshine made.

THE following is an inscription on an English tombstone: "What I squandered on self, I wasted. What I saved, I lost. What I gave away, I have.

EDITORSHIP.

A good editor, a competent newspaper conductor, is like a general or a poet, born, not made. On the London daily papers all the great historians, novelists, poets, essayists, and writers of travels have tried, and nearly all have failed. We might say all, for after a display of brilliancy, brief but grand, they died out internally. Their resources were exhausted. "I can," said a late editor of the London *Times* to Moore, "find any number of men of genius to write for me, but very seldom one of common sense." The "thunders" in the *Times*, therefore, have, so far as we know, been men of common sense. Nearly all successful editors have been men of this description. Campbell, Carlyle, Bulwer, and Disraeli failed. A good editor seldom writes for his paper; he reads, judges, selects, dictates, alters, and combines; and, to do this well, he has but little time for composition. To write for a paper is one thing, to edit a paper is another."

BIND UP THE BROKEN-HEARTED.

It is a beautiful figure, this binding up—as though the Crucified One took the liniment and the strapping, and put it around the broken heart, and with His own dear, gentle hand proceeded to close up the wound and make it cease to bleed. Luke does not tell us that He came to bind up the broken-hearted; if you examine his version of the text, you will read that He came to heal them. That is going still further, because you may bind up and yet fail to cure it, but Jesus never fails in His surgery. He whose own heart was broken knows how to cure broken hearts. If you have that broken heart within you, beloved, Christ came to cure you; and He will do it, for He never came in vain: "He shall not fail or be discouraged." With sovereign power anointed from on high He watches for the worst cases. Heart disease, incurable by man, is Christ's specialty. His Gospel touches the root of the soul's ill, the mischief which dwells in that place whence are the issues of life. With pity, wisdom, power, and condescension, He bends over our broken bones, and ere He has done with them He makes them all rejoice and sing glory to His name.

COMMON PRAYER.

HAVE you ever taken up your Prayer Book, and read it carefully? You go to Church and use it there. And of course you follow the Service, as it goes on, with your book in your hand. But have you ever taken up the book at other times, and tried to understand the meaning of its various parts? If you do this, you will see how much is contained in the Book of Common Prayer, and how much there is in it for our instruction.

Take the title page, for instance. It begins by calling the volume the "Book of Common Prayer." Those words refer to part of the book in a special way, but they may be used to describe it all.

For this is the great leading feature of the Worship of God in the Church of England. If there was no book for you to use, and the minister prayed out of his own head or heart, then in a sense you would not join in "Common Prayer." The prayer in that case would be the minister's own work. If you had full confidence in him you would, perhaps, let your heart go along with his words without reserve. But this would be difficult; and you would be so busy in trying to understand what he said, from one sentence to another, that you could not give your whole heart to the work. And even if you could do this, I do not think it would be wise for you to do it. And I will tell you why.

For this reason. You know how often and how justly we are warned, as Christians, to stick fast by Christ our Lord, and to cease from man whose breath is in his nostrils. Now, if you go to a place of worship, and are ready to join in any prayer that a minister uses, you are giving yourself into his power, and are letting him be lord over your conscience. You have not liberty to choose whether or no you will pray in his words. He speaks; and you must either use his words, or go without any words to speak to God. This method may be edifying to some persons. And on some occasions it certainly is not without great profit. But the solemn Worship of God in the Church seems to call for more careful preparation beforehand. More than this, if we feel our position as Christians, we shall not be so ready to give up our privileges and rights. We are all priests in a sense, as the Bible tells us. And we ought to know what offering we are going to make before God; and then, not till then, to offer it.

Now, in this respect, as you see, the Book of Common Prayer takes care that all shall be able to exercise their ministry aright. You can go to Church and offer a reasonable service. No man has dominion over your conscience; by faith ye stand. The minister has no liberty to impose forms of his own devising on you, and require you to follow his devotions. He and you stand in this matter on an equal footing.

NARROW-MINDEDNESS.

God helps many souls without the common means of grace. Often the lives of those who are not in the Church put to shame the lives of the most privileged. The unbaptised, the unconfirmed, and noncommunicants often shew most plain signs of the work of God's spirit in them. This everyone will grant: But people are apt to judge that it is so proved to be small matter whether they belong to the Church, and use the sacraments and other means of grace. There is much well meant and well sounding talk about this, which misleads many souls.

When our Lord was teaching among the Jews, there was the same state of things among God's people. God had a Church then as He has now. There was a fixed way of entering it. There were clear rules for those who wished to keep up their union with it. There were special blessings promised through the right use of the privileges which God had provided through joining in its fellowship and its common worship. Yet some of Christ's sternest words were those in which he held up the Samaritans, and even those who were not of Israel in any sense, as better than the Jews. It might have been said that Christ made little of God's Church in those days, and of the good things God had promised his people as the fruit of faithful obedience to God's rules in His Church. But this would have been as wrong and misleading as the error of the same sort common in our own day.

Our Lord's words to the Samaritan woman, as told us in the 4th chapter of S. John's Gospel at the 22nd verse, shew what His judgment was.— "Ye worship ye know not what: we know what we worship; for salvation is of the Jews." The meaning plainly is this. The Jews lived and worshipped in the Church which God had founded, according to the laws and rules which God had given. The Samaritans had separated from that Church, had founded a separate body according to their own notions, and worshipped, devoutly indeed, but still, wilfully. God's covenant was with the Jews, and in the Jewish Church He had provided the means for man's salvation, to which special promises were given. Christ did not say that no one could be saved who did not seek salvation through the wells of salvation provided in the Jewish Church; He did imply that men ran risk of loss by hewing out cisterns for themselves.

There are some remarkable words of Christ in S. Matt. xv. 26. He said to the woman of Canaan, "It is not meet to take the children's bread and cast it to the dogs." These words sound hard and almost cruel. But we are sure that Christ always spoke from a knowledge of what was needed in each case. Does it not seem as if He knew that this woman ought not to have remained outside the Church, that she knew her duty and had been kept back, perhaps by worldly motives, from taking her place among "the children" and receiving her portion of spiritual meat regularly at her Father's table.

Christ himself lived as a faithful member of the Jewish Church, and His disciples did the same, till the ruin of the Temple shewed that the Kingdom of God, now set in order according to Christ's direction, by the Spirit's guiding, was wholly to displace it.

Now, the special presence of God is not confined to one place, in the Holy of Holies at Jerusalem. The sacrifices in which Christ's death was foreshewn are no longer offered in one central home of worship. In every place God's presence can be found, and the pure offering of the one Sacrifice, once offered, can be pleaded before the Mercy Seat. The Lord's death is shewn, and the Holy Spirit, Who joins men in one body, guides them to worship in spirit and in truth.

As in old days, so now the streams of God's grace overflow. God's mercy goes after even the wayward and the wandering. He does not bind Himself by the rules He has given men: He will not loose His sheep, if He can find them by following them outside Jerusalem in the wilderness where they have strayed. He can make the "high hills a refuge for the wild goats and the stony rocks for the conies." But this in no way sets men free to make light of the green pastures and still waters which He has prepared. Though men "in every nation," as S. Peter tells us, may "fear God and work righteousness," and so be "accepted," and though souls misled or untaught may yet be miracles of God's hallowing grace and patient love, yet we are not to be less thankful for the rich blessings stored for us in the Church, or less careful to use them faithfully. If much has been given to us, God will ask the more. If those less privileged than we are can use their smaller, fewer helps to such good purpose, what courage we may have in turning to profit the ten talents that are ours!

The Gospel is love and mercy from God to man, but it is also right and justice from man to man.

The noblest spirits are those that turn to heaven, not in the hour of sorrow but in that of joy. Like the lark, they wait for the cloud to disperse, that they may soar into their native element.

THE CHURCH OF CHRIST.

THE Church of Christ is not a club, or association of people who happen to agree on certain matters of opinion, and meet together, when and how they please, for purposes that suit their taste and fancy." God forms the Church by His own will and His own power. It has the laws of its being and its movement from Him. Each one who is in it has a place and a duty given to him for which he receives strength. The Church is not like a bundle of sticks, tied together, with some outward bond. It is like a living, growing tree, planted by God, all the branches of which draw nourishment from the same root, and share one life. It is the Body of Christ, from Whom the life goes forth that makes men His living active members.

BELIEVING AND DOING.

HERE are four things. All of them are needful. Christian people must believe and do, ask and receive. Look at the Church Catechism, and you will see that this is the right order. First comes a short preface, telling us that we are Christians; then follow instructions on the Creed and the Commandments, on Prayer and Sacraments.

It am not going to say much to you about the preface—four questions and their answers—at the beginning of the Catechism. For it will be needful to join a word or two about it to what is said about each of the four things that follow. Only mark the way you are dealt with. The Church, you see, does not treat baptized people as infidels. Your mother tells you that, by Baptism, you are a child of God; and she bids you live as God's "obedient child." Four things are set before you: the Catechism says you must believe and do, ask and receive.

1. You must believe. The Articles of the Christian Faith are in the Apostles' Creed. "Articles" mean "little joints." The Faith is joined together as one living whole: it is not a set of man's opinions. God made us and not we ourselves; and God made our Creed, not we ourselves.

1. The Creed teaches us first to believe in God the Father, Who made us, Who loved the world even when it was a world of sinners, Who prepared a way of salvation through Jesus Christ.

2. We believe in Jesus Christ, Who is both God and Man, Who came to save sinners, Who lived, and taught, and worked, and died, and rose again, Who by all this work of His provided abundant salvation for all mankind, and went up into heaven, there to remain till that salvation has been applied by the work of the Holy Spirit in His Church.

3. The Holy Spirit came. From that day the Body of Jesus, Which is in Heaven, became present also upon earth "in another form," the Church. Salvation came to men, when the Spirit came from the Father in the Son's Name. "The power" came first to the Apostles; they baptised many; and the Lord thus "added to the Church daily such as should be saved." This great salvation is applied, one by one, to sinners now. The Holy Spirit is in the Holy Church and in her saints or holy members. There is, as the Nicene Creed in the Communion Service says, "one Baptism for the remission of sins," the being "born of water and of the Spirit;" and we have a pledge of the "Resurrection of the Body," when we partake of the Body and Blood of Christ in the Holy Communion. Thus are the children of God trained up from infancy for the enjoyment of "the life everlasting."

II. You must do what God commands.

1. "Have" God, and God alone. "Have" Him, as you "have" your parent or child. But give Him "the honour due:" set Him above all.

2. Worship no image or fancy of man's device, and choose not your own religion: come and worship God openly before men, in His House, bowing heart and knee.

4. Take not the Name of God in vain: honour His Name, His Word, His Sacraments, all holy things. Honour the Name of Christ which you bear, your Christian Name; and "depart from iniquity."

4. Keep the "Lord's Day" and give to His Service "all the days of your life." On the Lord's Day especially go to the Lord's Service of Holy Communion, use the Lord's Prayer for the Daily Bread of soul and body, and feed on the Lord's Body.

5. "Honour all men," parents and children, masters and servants, kings and subjects, priests and people, for the sake of Him who is Lord of all.

6. Hurt no body by thought, or word, or deed: "let not the sun go down upon your wrath."

7. Soil nobody's purity, and guard your own. Be modest in dress, and moderate in food.

8. Take nothing that belongs to your neighbour, and be strictly honest in all your dealings, as to another's time, and money, and goods.

9. Speak no evil, except duty compels you. Tell "the truth" about common things; and do all you can to spread the knowledge of Him Who is "the Truth."

10. Keep as far from sin and as near to God as you can. Set your heart against the desire of evil: give your heart to God and seek His face overmore.

OUR DEBT: HOW SHALL WE PAY IT

WE are all in heavy debt to God. We have nothing with which to pay the duty that we owe. No man has the power to give us what we need. How are we to come before God and meet His claim? He will not mark off the debt, as if it were no matter whether paid or not. He tells us plainly that we must give Him faith and love and obedience and worship. Are we to say, in despair, that there is no use in trying, and that God cannot mean to demand what He asks?

Our hope is in the fact that God is unlike other creditors. When we owe Him a debt and have nothing to pay, He bids us come to Him and get it. He offers grace and righteousness, even all we ought to have and to bring. We can meet God's claims out of the treasures of God, which He is always waiting to give to us, and which in His mercy He accepts when we offer it before Him.

ABIDE WITH ME.

THIS beautiful hymn was written by Henry Francis Lyte, an English clergyman, who died at Nice some years ago. The manner in which it was composed is thus told in the *Christian Weekly*; It was the autumn of 1847, the gloom of the winter was already settling upon the coast, and the pomps of decay tinged the leaves. The pastor who was now preparing to leave the parish, and who seemed like one already hovering over the grave, determined to speak to his people once more, perhaps for the last time. He dragged his attenuated form into the pulpit, and delivered his parting discourse, while great tears rolled down the hardy faces of the worshippers. He then administered the Lord's Supper to his spiritual children. Tired and exhausted, but with his heart still swelling with emotion, he went home. The old poetic inspiration came over him, and he wrote the words and music of his last song. He had prayed that his last breath might be spent, "swan like,"

In song that may not die
and his effort was to prove a literal answer to his prayer. The poem composed under these interesting circumstances was the well known hymn chant beginning—

"Abide with me, fast falls the eventide
The darkness deepens; Lord, with me abide:
When other helpers fail, and comforts flee,
Help of the helpless, oh, abide with me."

SISTER DORA.

A WOMAN died in England, a few weeks ago, with a strange history.

Dorothy Patterson was the daughter of a clergyman, a delicate and even sickly girl in childhood and a member of a family of high social position, in a class where women are carefully sheltered from the world as are Easter Lilies from the winter wind.

When Dorothy reached womanhood, however, she became remarkably beautiful, and developed the strength and energy of a man. She followed the hounds, dressed, danced, and tried to find a field for her enormous vitality in ordinary ways, but in vain.

At last she resolved to devote her life to others. She gave up fashionable life, and took a village school to teach, to discipline herself.

Afterwards, she joined a religious charitable society, nursed the sick, scrubbed the floors, cleaned the grates, etc., but even this menial work did not satisfy her restless energies.

At last she became the manager of a small pox hospital, in the Black Country of England, and there she found her proper work and place.

Sister Dora's masculine strength, wonderful beauty, keen delight in a laugh, and sound common sense, gained her a commanding influence over the rough miners. Her life was given wholly to their service. Her medical and surgical skill was great.

On one occasion, when the doctors had decided that a patient's arm must come off, Sister Dora declared that she could save it. She was warned that the man would die, but she persisted, and for weeks never left his bedside. She succeeded.

Years afterward, when she lay ill, this man would walk ten miles on a Sunday to ask for her. "Tell her it was 'her arm' that rang the bell," he would say, and go back again.

She knew no fear when nursing her patients, and often when a man was sinking into the collapse which precedes death from small pox she would place her lips to his, and inflate his lungs with her healthy breath, in hopes of restoring vitality.

Her strength was so great that she lifted men and carried them from one ward to another, as other women would babies.

Yet she never lost her womanliness; and it was through this and her tender sympathy that she maintained her absolute control over men of this character. She influenced them to give up drinking and immorality.

When "Sister Dora" died thousands of the miners came to follow their faithful friend to the grave.

Such a life is not possible to many women, nor is it desirable that it should be. Yet it is stirring to hear of, as a trumpet note in its noble purpose. We are glad, too, to know that on her death-bed she said: "If I had my life to live again, I should marry. It is better for a woman to love some one to whom she can be in subjection."

Dora Patterson's life shows the power of great energies absorbed in good works, under a sense of religious duty, and contrasts strongly with the lives of many of the fashionable friends of her youth. We cannot doubt that her life in the sick room was happier than theirs in circles of more selfish amusement and display.

NOAH'S CARPENTERS.

"Henry," asked the elder of the younger brother, "do you know what became of Noah's carpenters?"

"Noah's carpenters!" exclaimed Henry. "I didn't know that Noah had any carpenters."

"Certainly there must have been many ship carpenters at work a long time to have constructed such a vessel. What became of them, think you, when all the fountains of the great deep were broken up, and the windows of Heaven were opened?"

Though Noah's carpenters were all drowned, there are a great many of the same stock now alive—those who contribute to the spiritual good of others, and aid in the upbuilding of the Redeemer's kingdom, but personally neglect the great salvation.

Sunday-school children, who gather in the poor, or contribute their money to send tracts and books to the destitute, or to aid in the work of missions, and remain unrenewed, are like Noah's carpenters.

Teachers, who point their pupils to the Lamb of God, but do not lead the way, are like Noah's carpenters, who built an ark, and were overwhelmed in the waters that bore it aloft in safety.

Careless parents, who instruct their children and servants, as every parent should, in the great doctrines of the Gospel, yet fail to illustrate these doctrines in their lives, and seek not a personal interest in the blood of Christ, are Noah's carpenters and must expect their doom.

Wealthy and liberal but unrenewed men, who help to build churches and sustain the institutions of the Gospel, but who "will not come unto Christ, that they may have life," are hewing the timbers and driving the nails of the ark which they are too proud or too careless to enter.

Moralists, who attend church and support the ministry, but who do not receive into their hearts the Gospel they thus sustain, are like Noah's carpenters.

JEANIE'S PRAYER.

LITTLE Jeanie had started out very bravely that morning with her basket of matches. She had tried her best to sell them all, for a kind lady had invited her to take a ride the next day. Her mother said her shoes were not fit to wear, but if she sold all her matches, the money, added to the scanty store at home, would buy new shoes, and she could enjoy the offered treat. Usually her bright face and neat, lady-like appearance won her many customers, but to-day no one seemed to want her matches. It was nearly night, and she had not earned near enough yet.

Mrs. Carter, her mother, had taught her both by precept and example to ask God to help her in all her needs, believing that He who considereth the fall of a sparrow would regard her cry. So in this sore disappointment she looked about for a quiet place where she could kneel down and tell God all about it. She had wandered into a strange street and close by her was a church. The gate was open and, going in, she found the side door slightly ajar. So she set down her basket and kneeling down told her trouble to her Father in Heaven. She got up and turned to take up her basket; but to her amazement the matches were gone, and in their place lay a crisp new two dollar bill! She looked at it, then up at the building. No one was to be seen. It must have come from Heaven.

She ran home and told her story saying, "Now, mother, is it really mine?"

"Certainly, my child," was the answer, "you asked God to help you and He did. We will go and buy the shoes."

That night Jeanie kept her new shoes close to her, for fear they would disappear as mysteriously as the money had come. The young minister, who felt drawn towards his quiet church that evening, did not know why he went, until he heard that simple prayer. Then he thanked God who had given him the power to be His instrument in its answer.

Bishop Butler said, "The form of religion may be where there is little of the thing itself; yet the thing itself cannot be preserved without the form."

QUAINT old Richard Fuller very beautifully said that "he who spends all his life in sport is like one who wears nothing but fringes and eats nothing but sauces."

A LEGAL ANECDOTE.

In the Court of King's Bench, while Lord Mansfield was presiding, an action was brought on privileges concerning the boundaries of two parishes; and as it was very often the case in such matters, much money was being spent to elucidate a question which was not of consequence to the value of sixpence either way. Among the witnesses was an old farmer of one of the contending parishes—a plain, practical man—who, in the course of his answers, had let fall remarks not complimentary to the legal profession. Lord Mansfield took a fancy that he would question this man more particularly, and calling him to the witness-box, he said he would like to ask him a few questions concerning the customs of those who had had charge of the parish money. The farmer bowed cheerfully, and said he should be happy to answer. His Lordship proceeded:

"In the course of your evidence I think you mentioned that the parish money was often very imprudently applied?"

The farmer nodded assent.

"I think you furthermore stated that you yourself had at one time been churchwarden?"

The farmer nodded affirmatively.

"Of course," pursued his Lordship, "I cannot think that any misapplication of money occurred while you were warden; but, if you have no objection, I would like you to state what was done with the money at that time."

"Well, my lord," answered the farmer, with a lurking smile, "I tell you the truth, the money was worse applied while I was churchwarden than I ever knew before or since."

"Indeed!" said Mansfield, with interest; "how was that?"

"I'll tell you my lord. A gentleman who had lived several years with us went away into Yorkshire, where he died; and in his will he bequeathed one hundred and fifty pounds to the poor of our parish. We applied for it again and again, but did not get it. The executors and lawyers seemed to have it all their own way, and they liked not to let go the money. In this strait, feeling that to me, as churchwarden, the people were looking for relief, I came to your lordship for advice. You were then Counsellor Murray. You advised me to file a bill in Chancery; and, under your direction we did so. After throwing away a vast amount of money in hand in pursuit of money in the bush, we got, I think, what they call a Decree; and such a decree it was, that when all expenses had been paid, including the settling of your lordship's fees, we were about one hundred and seventy-five pounds out of pocket. That, my lord, is what I call a misapplication of parish money."

The fact that his lordship had no more questions to ask, would seem to indicate that he was of the old farmer's opinion.

THE LITTLE PRAYER.

THE truth of the above words cannot and will not be doubted if we look at our own practice in this regard, or that of our children, or the members of our household, including our domestics, or our fellow-men, in high or low stations, Christians or Christian ministers. The most cursory examination of our own conduct as to the time spent in devotion, and the character of our prayers, in comparison with the period given to other employments, will show how brief is our communion with God, and how hasty our entreaties for His guidance and blessing. A few moments, perhaps, in the morning, before hastening off to our business, and a few more at night, when we are wearied by the labors of the day, ordinarily satisfy our consciences, but do not give that fitness for the discharge of our duties, which a contrary practice would ensure. With what reluctance, also, do our children use merely the form, or hasten to bed almost without any prayer, and go forth in the morning with the same thoughtlessness, or even with the positive neglect of their devotions. Men of business, as a general rule, wholly neglect this duty, and waste the most precious hours of the days of the week, or the Lord's Day, in sleep, or frivolous amusements, or more culpable employments, but few of them call upon God, "who giveth songs in the night." Many of these, spoiled by "vain philosophy," even scoff at prayer, boldly deny its efficiency, and thus misled by Satan and unbelieving men, lose all its advantages. Even Christians and Christian ministers, though not justly chargeable with the total neglect of it, are yet influenced by the objective character of the present age, not so faithful in the discharge of this duty as they ought to be, as representatives of our holy religion.

A MAN once complained to his minister that he had prayed a whole year that he might enjoy the comforts of religion, but found no answer to his prayer. "Go home now," said the minister, "and pray, 'Father, glorify Thyself.'"

ST. PAUL'S CATHEDRAL.

THE Archbishop of Canterbury spoke on a recent occasion as follows, of the vastly improved condition of things, within the last few years of St. Paul's Cathedral: "Let us look, therefore, if we can find any other cathedral which, under very difficult circumstances, is endeavoring to fulfil this great duty of being the centre of light and worship where God has placed it. Of all the cathedrals which have a difficult position in this respect I should say St. Paul's has the most difficult. In the very centre of modern civilization, surrounded by four millions of people, a vast number of whom have no connection with the Church which St. Paul's typifies, yet I am bound to say that during the late years a great work has been done in that cathedral. No one can enter it on a week day or on Sunday without seeing that it has laid hold of the hearts of the people of the great metropolis. No one can doubt that there is life and energy within it, and that it is becoming, as much as the altered circumstances of the times allow, very much the centre of religious life in that great, overwhelming metropolis. Now this is the sort of ideal which ought to be present to the minds of all who would improve every one of our cathedrals."

TRUE HAPPINESS.

MEM will sacrifice everything to gain a crown; and when it is won they perceive how little true gratification they can find in it. It is well known that a conspiracy exists in Russia to take the life of the Emperor; and that some of his most honoured nobles, nearest to his person, are engaged in a plot to murder him. Already repeated attempts have been made to assassinate him; and he is realizing the truth of the saying of the poet—

"Uneasy rests the head that wears a crown."

The wisdom of the time which we regard as much more enlightened than any which has preceded it, with ambitious persons, is sufficient to enable them to see where true happiness is to be found. They do not all strive for regal power; but the feeling which induces them to resort to unworthy means to secure wealth, and the power which it brings, is the same as that which leads the more courageous

"To wade through slaughter to a throne,
And shut the gates of mercy on mankind."

To secure "that peace which passeth understanding," is within the reach of every one, who, "with humble, lowly, penitent, and obedient heart," seek for it; and he need have no fear that the treachery of dishonest men can deprive him of it; nor the accidents of life destroy his hopes. "Wisdom crieth out in the street, and no man regardeth it."

HOPE is like the wing of an angel, soaring up to heaven and bearing our prayers to the throne of God.—Jeremy Taylor.

WE can find no "corners" in the Sermon on the Mount, no forced levy in the Golden Rule, no "speculation" in the "Single Eye," no monopoly except that of Joseph in Egypt,

WE can do nothing now to build the streets and gates [of Heaven], but by God's grace we can do much, very much, now to begin to become the men and women to whom one day Heaven shall be possible.—Rev. Philips Brooks.

God knows what keys in the human soul to touch, in order to draw out its sweetness and most perfect harmonies. They may be the minor strains of sadness and sorrows; they may be the lofty notes of joy and gladness. God knows where the melodies of our nature are, and what discipline will bring forth. Some with plaintive tongue must walk in lowly vales of weary way; others in loftier hymns sing nothing but joy; but they all unite without discord or jar as the ascending anthem of loving and believing hearts finds its way into the chorus of the redeemed, to heaven.

AND if Jesus Christ were to require you to exchange the general good opinion which you enjoy for the humiliations of His life and the opprobrium of His death, the riches which abound in your houses for the abasement and destitution of His poverty; that comfortable life, that delicate bringing up, all those desires gratified as soon as formed, for the privations, the disquietudes, the sufferings of the body; the intense solicitude, or the sweet society of those dearly-loved ones who are the delight of your eyes and the joy of your hearts, for separation, bereavement, and bitter solicitude, do you think within yourselves that you would be ready to bear the loss of all things so that you may win Christ? If you inwardly answer, "This is a hard saying; who can bear it?" all is said. I do not here decide whether your soul can be saved such as you are; but it is very certain, such as you are, you will not be a follower of St. Paul.—Monod.

OUR NELL.

CHAPTER XVII.

Dreary days followed at the farm. To each of the elder members of the family had the catastrophe brought its individual burden. With Mr. Masters' pride was a passion and honour an idol. That the breath of scandal should ever dim the bright reputation of his name, that the imputation of blame should cause to shine less clear the uprightness of his own character, were calamities that had never taken shape in his consciousness as possibilities, and they held within them capacities of torture to a man of his spirit. In the village the tidings spread from neighbour to neighbour like wild-fire. There was, as is usual in such cases, a spice of maliciousness in the comments that were made upon the affair. Some blamed Mr. Masters for not looking after his daughter's behaviour. Others, of a more cynical turn, expressed their opinion that he had been in the right of it, and that it was a fine thing to get your daughter married to a rich gentleman. These even hinted that the father's anger was a mere blind to conceal his rejoicing at the success of his plans. Others, again, confined their remarks to Carry. She, it appeared, had always been considered a sly girl, putting herself too much above her station to come to a good end. Some, indeed, whispered, with a shake of the head, that, in their opinion, this prediction had been already fulfilled.

It need scarcely be said that no such constructions were put upon the matter at the Vicarage. Amazed consternation were there, and bitter disappointment that Walter should have so deceived them. There was about it a mystery also, which Miss Lettice in vain endeavoured to solve. Walter's conduct was inexplicable. If he honestly loved this girl, and wished to make her his wife, where was the reason for this utter and dishonourable secrecy? It did, indeed, occur to Miss Lettice to doubt for a moment, with a keen pang, whether poor Carry's pencil scrawl stood only for the dream of a deluded girl; but she repelled the doubt with force.

"I would stake my life that Walter is incapable of that," she cried, with energy. No, there was a mystery; nothing remained but to wait; tidings must surely come. But the matter weighed heavily upon Miss Lettice's spirit, hopeful and courageous as it was. The Masters family was plunged in deepest gloom, and for the two foolish young and exiled creatures what could be foretold but disappointment and vain repentance?

While the attitude at the Vicarage was thus sympathetic towards Mr. Masters, his towards them was one of angry suspicion, at times expressing itself in bitter invective. The main cause for this lay, doubtless, in the fact that here, if anywhere, he might expect to be blamed, and his pride was eager to forestall this by assuming an offensive instead of defensive position. He was, moreover, a man of strong though not tender affections, and his love for his children was rooted deep down in his nature. In profession, he had cast Carry off forever, and her deceit rendered her vile in his eyes; but in reality anxiety for her future entered largely into his feelings. Derwent had been, it will be remembered, a favourite with him, and this fact served to embitter the contempt and abhorrence with which he now regarded him. No act in his estimation could be too bad for him to perform. And with the injustice of unreasoning anger he vented his indignation on Derwent's friends at the Vicarage.

To poor Mrs. Masters, the affair would have had at first its bright side, had it not been for the attitude her husband had taken in it. Simple, loving, innocently vain, it appeared to her only natural that no one should think himself too good for her darling Carry. True, the de-

ception, the secrecy, had been strange and startling, and many bitter tears did she shed over her child's want of confidence in her; but she was sure it would all be explained. Carry would write in day or two and make everything plain, and then, if Mr. Derwent would but bring her now and again to see her mother, things would be right and happy once more. But when post after post and day after day passed by, and no tidings came, Mrs. Masters, from a state of feverish expectancy, sank into one of fearful depression, from which nothing could rouse her.

In Nell's share of the family trouble there was an added and a sharper sting, which rankled in her breast with keen smart. She had lost her sister, but she was bereft of love as well. She knew now how that love had been inwoven into the warp and woof of her daily life, now that every thought of Derwent was to her heart a stab of pain. She knew now that his earnestness, and the hope of seeing him, had given a zest to her days, and a joy in the mere sense of living, now that she knew also that he had brought great darkness into her days to come.

Soon after the news reached the Vicarage, a note was brought to Nell. It was from Miss Lettice, and ran thus—

MY DEAR.—I know how terrible has been the shock of this to you, by the shock it has been to me. The suddenness, the mystery, make it hard to bear and wait with patience. God help them both, and bring them back to us! I have loved Walter as a son, and she is your only sister. They are in God's hands; let us trust in Him for them both.

May I come to you? I have not sought to see you, nor I will not unless you give me permission.

Nell was touched. Tears, which had come to her seldom in those days, and then with painful violence, came now in healing flow. She wrote a few words, and sent them back by the messenger. They were these—

Thank you, Miss Lettice, very much. I will some day call and see you; but, please, I cannot yet.

The same evening the Vicar called at the farm. His visit was disastrously ill-timed. The comments and reports floating about in the village had just come to Mr. Masters's ears, and, sore and angry as he already was, had all but maddened him. That he should be suspected capable of plotting to get his laughter married above her station, had the effect of increasing his unreasoning resentment tenfold. To advance a single step towards forgiveness would be to give colour to the rumour. Towards the Vicarage, especially, he nursed his wrath.

Nell opened the front door to Mr. Oliver. He looked at her gravely, but beyond a formal greeting, took no further notice of her. His errand was to her father. When he stood in the low doorway of the parlour, Mrs. Masters hurried forward to meet him.

"Eh, sir! this is good of you," she exclaimed. "Come in, sir, come in."

The Vicar shook hands with her silently, then turned to Mr. Masters. He was standing on the other side the table, training his eyes towards the visitor.

"Why have we the honour of this visit, sir?" he asked.

The Vicar's sensitive spirit quivered under Mr. Masters' tone.

"My friend," he began, "if you will allow me to call you so—"

"Nay, sir," interposed Mr. Masters, "I hardly see how that can be. When the lamb is robbed from the fold, the shepherd does not feel like calling the thief his friend."

"Oh, John, John! what art thou thinking of, to speak like that to Mr. Oliver?—Nay, sir, don't take any heed of him. He's not himself just now, poor man."

"Hold thy tongue, mother," said Mr. Masters, but he put his hand on his wife's shoulder, not unkindly.

The Vicar had straightened his bent shoulders, and stood at his full height.

"Masters," he said, "this injustice is not worthy of a man like you. God knows I feel acutely enough that he who

has been as one of my own family has acted in a manner unworthy of my name, and deeply do I deplore it. But it were indeed a terrible thing if the shepherd of God's sheep were himself to become a robber of the fold. Have I, or my sister, ever acted towards you and yours during the many years you have known us, in a way which could justify your bitter words?"

"No, no, indeed, sir," murmured Mrs. Masters, with her handkerchief to her eyes.

"May-be I am unjust, sir," answered Mr. Masters. "There's little inside of me just how but feelings, and one of them is that your family has brought on mine that which words, nor deeds either, can't amend. He's one of your belongings, sir, the villain that's stolen my daughter."

"If that be your attitude towards me," said the Vicar, "there remains nothing more for me to say, except to express—and that was my purpose in coming here—my fellow-felling with your grief, and my trust that you know where to look for sustaining grace. You will not refuse to shake hands with me?"

"No, sir; but there's a word I should like to say before you go, which I'd rather you heard from my own mouth than from the gossips. It is this, sir, that, be my days long or short, never shall I darken your church doors again."

The Vicar started slightly, the bodily sign of an inward shock. As he was about to speak, Mr. Masters interrupted him.

"Nay, sir, excuse me; I know all you'd say, and I'm not in the mood for arguments."

"So be it, Masters," and the two men shook hands silently, and parted.

An hour later, Miss Lettice tapped at the door of her brother's study. Receiving no answer, she entered. The Vicar sat at the table, his head buried in his hands. His sister touched him gently on the shoulder.

"James," she said, "what is it?"

He raised his head, and said, with a faint smile—

"The old thing, Lettice, the old thing; any life is now, as it ever was, a failure."

"What has happened, brother?"

"I have been to see Masters, and he has repulsed me. He declares, moreover, that he will never enter the church doors again."

"Oh, you don't say so, James! I am sorry, I am sorry!" and Miss Lettice's eyes filled with tears.

"You see, Lettice, how clear a proof is this, if I had needed any, of the absolute powerlessness of my influence among my parishioners. When trouble comes upon them, they fling me and my teaching aside. 'Yea, I have spent my strength for naught, and my labour is in vain.'"

"James, you are wrong—as you always are—on this subject. Oh, that you would not let this despondency eat away your courage and your common sense. Look at the facts of the case, and see here a man of fierce pride, and unsubdued will, blindly striking at all which seems connected with his grief. I, too, have had a repulse to-day, though couched in gentler terms than yours. See here;" and Miss Lettice showed him the note she had received from Nell.

"Brother," she said, in a solemn voice, "we are both cut off from this. Let us stand on one side, and see what God will do. He means to work alone, and His work is sure, and will never err. Let us take off our shoes from our feet, for this is holy ground."

(To be continued)

—o—

ETERNAL VERITIES.—Nothing more ancient than God, for He never was created; nothing more beautiful than the world, for it is the work of that same God; nothing more active than thought, for it flies over the whole universe; nothing stronger than necessity, for all must submit to it.—*Thales.*

Children's Department.

IN THE CHILDREN'S HOSPITAL.

BY ALFRED TENNYSON.

AND she lay with a flower in one hand, and her thin hands crost on her breast—

Wan, but as pretty as heart can desire, and we thought her at rest.

Quietly sleeping—so quiet, our doctor said, "Poor little dear."

Nurse, I must do it to-morrow; she'll never live thro' it, I fear."

I walk'd with our kindly old doctor as far as the head of the stair,

Then I return'd to the ward; the child didn't see I was there.

Never since I was nurse had I been so grieved and so vex't!

Emmie had heard him. Softly she call'd from her cot to the next:

"He says I shall never live thro' it; Oh, Annie, what shall I do?"

Annie consider'd. "If I," said the wise little Annie, "was you,

I should cry to the dear Lord Jesus to help me, for Emmie, you see,

It's all in the picture there: 'Little children should come to me.'"

(Meaning the print that you gave us, I find that it always can please

Our children, the dear Lord Jesus with children about His knees.)

"Yes, and I will," said Emmie, "but then if I call to the Lord,

How should he know that it's me? such a lot of beds in the ward!"

That was a puzzle for Annie. Again she consider'd and said:

"Emmie, you put out your arms, and leave'em outside on the bed—

The Lord has so much to see to! but Emmie, you tell it him plain.

It's the little girl with her arms lying out on the counterpane."

I sat three nights by the child—I could not watch her for four—

My brain had begun to reel—I felt I could do it no more.

That was my sleeping-night, but I thought that it never would pass.

There was a thunder-clap once, and a clatter of hail on the glass,

There was a phantom cry that I heard as I tost about,

The motherless bleat of a lamb in the storm and the darkness without;

My sleep was broken besides with dreams of the dreadful knife

And fears for our delicate Emmie, who scarce would escape with her life;

Then in the grey of the morning it seem'd she stood by me and smiled.

And the doctor cur'd at his hour and we went to see the child.

He had brought his ghastly tools; we believed her asleep again—

Her dear, long, lean, little arms lying out on the counterpane;

Say that His day is done! Ah! why should we care what they say?

The Lord of the children had heard her, and Emmie had passed away.

ROBERT WATSON'S WATCH.

WHEN Robert Watson was about twelve years old, a kind relative made him the present of a watch. It had a beautiful appearance, and kept time to a minute. Indeed, Robert was very proud of his new watch, and was ready to tell the hour to any person. One day, however, he came to his papa and said, "Papa, my watch isn't going right. The hands haven't moved for such a long time." His papa took the watch and looked at it a little, and said, "I'm afraid, Robert, your watch requires cleaning. You had better take it to the watchmaker."

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Off Robert started to the watchmaker's, and when he entered the shop he pulled his watch out of his pocket, and said, "Please, sir, can you mend my watch? It doesn't go well? The watchmaker took the watch, and putting a curious glass before one of his eyes, he turned to a small gas jet, and, screwing up his face in such a way as to make Robert smile, he examined the works of the watch.

In a short while he said to Robert, "I'll set it all right for you, my boy. It needs cleaning. Call for it in a week."

Robert missed his watch greatly during that week.

Y^ou see its ticking in his vest pocket had made him almost feel that it was like a living friend; and he had got attached to it, and even used to take it out, when no one was near, to have a quiet look at it, and to admire its beautiful cases and pretty hands.

What a long week that seemed to Robert! And when the day appointed did arrive, how eagerly he set out for the watchmaker's! "There's your watch, nicely cleaned," said the watchmaker to him; "it will keep time now like the town clock."

So Robert got his watch again, and thought more of it than ever, because it was so reliable and exact. Every now and then he would test it by the great clock in the tower of the town hall; and it went so well that Robert declared it was quite as good as new.

Now let us see whether we can learn anything from this story of Robert's watch. I have known children who resembled it in some things; perhaps you may know them too. They are pleasant to look at, they have beautiful faces, and are nicely dressed; but just as Robert's watch would not go rightly, they do not act rightly. There is something wrong with them. They need to use that prayer which David used, "Create in me a clean heart, O God."

You know that God is the great Maker, for the Bible tells us that "He hath made us, and not we ourselves." And as the watchmaker made Robert's watch, and knew all about its works, and could say at once what it needed, so God knows about us children, and when a wrong word is spoken, or a wicked deed is done, it shows that the heart requires cleansing, because sin is there.

Now, we read in the Bible, too, that "the blood of Jesus Christ, God's Son, cleanseth us from all sin." And it was because God saw how sinful our hearts were that He sent His Son to shed His blood. And I wish you all to know that by coming to Him you will be cleansed from sin. Only, God does not require to take us to pieces, as the watchmaker did with the watch. He sends His Spirit, so that we are renewed in the inner man. He puts new thoughts, new feelings, new hopes, in us, and thus makes us clean every wit.

After Robert had seen his watch go wrong, and when his papa had told him what was the matter with it, and where to take it to get it put right, if he had still carried it in his pocket, and not troubled to take it to the watchmaker, we should have thought him foolish. We should have said to him, if we had known him, "What's the use of carrying a watch that won't go, that doesn't keep right time?"

So may we not say to all boys and girls, "What's the use of having a heart that is not right with God, and that is not keeping in the way of His commandments?" And here, I think, you will admit that Robert teaches us a lesson. For instead of not caring to go to the watchmaker, he went off at once, and had his watch cleaned and put in order. So, children, let my last words to you at this time be, Go at once to God when you feel you have done wrong or are doing wrong. Tell your wants to Him, Do not hide your faults, but ask that He may give you a clean heart and renew within you a right spirit.

NEAR TO THE LORD.

Mr. B. had a son whose life was not in tune with his words. He talked very piously, and seemed very devout; but he did things which startled his friends, and made the ungodly scoff. Some one spoke to Mr. B. about his son's ways; but the old man seemed to have no misgiving. He said, "Ah! Willie lives so near the Lord that he can safely do those things."

No wonder that Willie's life was no honour to himself or to religion, if he had been brought up to think that he could live in sin, "near the Lord." He that names the Name of Christ must depart from iniquity. He that would live near Christ must let Christ guide his life. How near to the Lord a man lives is not proved by what he can say to Him. Christ will be Lord over the whole man always, not only over his tongue sometimes. He leads those who are near Him, each step of their way. By faith they know Him near, and feel His Presence giving them hope and power. The truth that He sees and hears and watches over them, that He is with and in them, influences all they do and all they are. Those who are indeed near to the Lord are most careful lest sin part them from Him. They are most jealous not to grieve Him, or to bring dishonour on His Name.

MEANS OF GRACE.

God gives His grace in many ways. We need not seek it in all the ways He offers it. No way is without its own end. God does nothing that He has not good cause for. We may not see the use of means of grace, or know how they help us, and what part each has in working out God's plan. It is enough that they are all provided for our use by Him who knows all things, and does all wisely.

There are some ways in which we can seek and have God's grace at home, in quiet prayer, and thought, and reading, alone or with our families. There are other ways, over and above these, which are offered in the services of the Church, through Sacraments and other means of grace. We cannot do without either. If we think we can do as well with one kind of help as with both, we set our judgment against God's, and treat what He has provided as of no value. If we neglect the public means of grace, we say to God that we will not take the trouble of going for His bounties, where and how He tells us, but that He must bring us His grace in our way, and let us have it without trouble. We act as the Israelites would have acted, had they claimed that the manna should fall daily round their houses, after they reached the corn-fields of Canaan.

GOD, INCOMPREHENSIBLE.—I know by myself how incomprehensible God is, seeing I cannot comprehend the parts of my own being.—*St. Bernard.*

GRACE AND GLORY are one and the same thing, in a different point, in a smaller and greater letter; glory lies couched and compacted in grace, as the beauty of a flower lies couched and eclipsed in the seed.—*Hopkins.*

LAW AND GOSPEL.—The law begins with commands, and ends with blessings; but the blessings are like inviting fruit hanging upon lofty branches, which human nature in its fallen state can never reach. The Gospel, on the contrary, begins with promises, and ends with precepts.

GRACE A MOTIVE POWER.—Grace infuseth a spirit of activity into a person; grace doth not lie dormant in the soul; it is not a sleepy habit, but it makes a Christian like a seraph, soft-winged in its heavenly motions; grace is like fire, it makes one burn in love to God,

THE HEATHEN BOY.

Not many years ago, as a lady was sitting in the verandah of her house in Burmah, a jungle boy came through the opening in the hedge which served as a gateway, and, approaching her, inquired with eagerness, "Does Jesus Christ live here?"

He was a boy about twelve years of age, his hair matted with filth, and bristling in every direction like the quills of a porcupine; and a dirty cloth of cotton was wrapped in a most slovenly manner about his person. "Does Jesus Christ live here?" he asked, as he hastened up the steps of the verandah.

"What do you want with Jesus Christ?" asked the lady.

"I want to see him and confess to him."

"Why, what have you been doing that you want to confess?"

"Does he live here?" he continued with great emphasis; "I want to know that. Doing! Why, I tell lies, I steal, I do everything bad. I am afraid of going to hell, and I want to see Jesus Christ, for I heard one of the Loogees say that he can save us from hell. Does he live here? Tell me where I can find him."

"But he does not save people from hell if they continue to do wickedly."

"I want to stop doing wickedly," said the boy; "but I can't; I don't know how to stop. The evil thoughts are in me, and the bad deeds come of evil thoughts. What can I do?"

"Nothing but come to Christ, poor boy, like all the rest of us," the lady softly replied; but she spoke this last in English; so the boy only raised his head with a vacant look.

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"You cannot see Jesus Christ now," she added, and was answered by a sharp, quick cry of disappointment. "But I am his friend and follower," said the lady, at which the face of the little listener brightened, and she continued. "He has told me in his word to teach all those who wish to escape from hell how to do so."

The joyful eagerness depicted in the boy's countenance was beyond description. "Tell me, O tell me! Only ask your Master to save me, and I will be your servant for life. Do not be angry. I want to be saved. Save me from hell!"

The next day the little boy was introduced to the little bamboo school-house in the character of "the wild Kareen boy;" and such a greedy seeker after truth and holiness had been seldom seen. Every day he came to the white teachers to learn something more concerning the Lord Jesus and the way of salvation; and every day his eagerness increased, and his face gradually lost its indescribable look of stupidity. He was at length baptised, and commemorated the love of that Saviour he had so earnestly sought. He lived a while to testify his sincerity, and then died in joyful hope. He had "confessed," and had found a Deliverer from those sins from which he could not free himself. The lady also has since died, and she and the wild Kareen boy have met in the presence of their common Redeemer.

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2 Years ^{FOR} THE price of One

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All orders to be sent to the publication office. To secure premiums apply promptly.

The Leonard Scott Publishing Co.,

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 For Young Ladies and Children, 119 O'Connor St., Ottawa. Conducted by Mrs. S. Sinclair, (widow of the late Samuel Sinclair, Montreal), and Miss Sinclair, (formerly of the Church of England Ladies' School, Ottawa.)
 To sisters and clergymen's daughters a liberal reduction is made. Superior accommodation for a strictly limited number of boarders.
REFERENCES
 Kindly permitted to the Clergy of the Church of England in Ottawa and elsewhere; and to other friends and patrons of the School.
Term Begins Thursday, Feb. 10th, 1881.
 SEE CIRCULARS ON APPLICATION.

HELLMUTH LADIES' COLLEGE.
 PATRONESS.—H. E. H. PRINCESS LOUISE.
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 French is the language spoken in the College. Music a Speciality.
 Board, Laundry, and Tuition Fees, including the Whole Course of English, the Ancient and Modern Languages, Calligraphy, Drawing and Painting, use of Piano and Library, Medical Attendance and Medicine, \$300 per annum.
 A Reduction of one-half for the daughters of Clergymen.
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THE BISHOP STRACHAN SCHOOL FOR YOUNG LADIES.
 President,—The Lord Bishop of Toronto.
 This School offers a liberal Education at a rate sufficient only to cover the necessary expenditure, the best teaching being secured in every department. The only extras are Music, Painting, and Dancing, while open to all are the Languages, (English, Latin, French and German,) the Mathematics, Natural Sciences, Drawing, Needlework, Calligraphy and Vocal Music in Class. Special attention is given to the English Language and Literature, and to English Composition.
 The Building possesses great advantages in size and situation, the arrangement for the health and comfort of the inmates are perfect, and the grounds spacious and well-kept.
 The Lady Principal and her Assistants earnestly desire the happiness and well being of their pupils, and strive to keep constantly before them the highest motives for exertion and self-discipline, being anxious to make them not only educated and refined, but conscientious and Christian women.
 The School re-opens after vacation on JANUARY 14, when pupils may be admitted for the remainder of the Term. LENT TERM begins FEBRUARY 11.
 Fees, per Term, \$6 to \$18. Additional for boarders, \$45.
 Apply for admission and information to MISS GRIER, LADY PRINCIPAL, Wykeham Hall, Toronto.

BOARDING & DAY SCHOOL FOR YOUNG LADIES, Fenelon Falls,
 —UNDER THE MANAGEMENT OF—
Mrs. and the Misses Logan,
 (LATE OF HAMILTON.)
 This School will re-open after the Christmas Holidays,
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 Circulars on Application.

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 UNDER THE DIRECTION OF
THE SISTERS OF ST. MARGARET
 The number of boarding pupils is limited to twelve.
 Terms, inclusive, \$500 per annum.
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REV. A. AND MRS. BOULTBEE
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 237 SIMCOE STREET.
 Under the patronage of His Honor Lt. Governor and Miss McDonald, Sir W. and Lady Howland, Lady Parker, the Lord Bishop of Toronto, Col. & Mrs. Gzowski, is NOW OPEN to receive pupils.
 DIRECTOR.—J. DAVENPORT KERRISON, Esq. (late of Grand Conservatory of Music, New York,) assisted by efficient teachers.
 A limited number of pupils desiring to study the Languages or English Branches of Education, under the supervision of a clergyman of the Church of England, in connection with the study of Music, will be received, and accommodated with board, if desired.
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 This School, hitherto conducted at 99 Gerrard Street West, by Mrs. ROLPH, widow of the late Hon. John Rolph, has been transferred to Mrs. HAYWARD, her daughter, and removed to 255 Jarvis Street, a few doors South of Gerrard St. Mrs. Rolph will continue to assist in the general management of the School. In addition to a staff of competent governesses, the services of the best masters have been secured. The
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 For prospectus apply to MRS. HAYWARD, 255 Jarvis St., Toronto.

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 —WILL BEGIN ON—
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