

Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA

Vol. 15.]

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[No. 5.]

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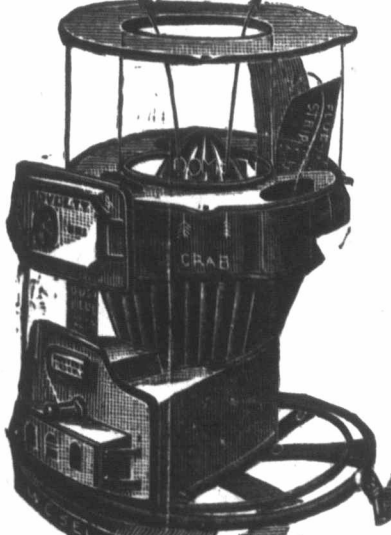
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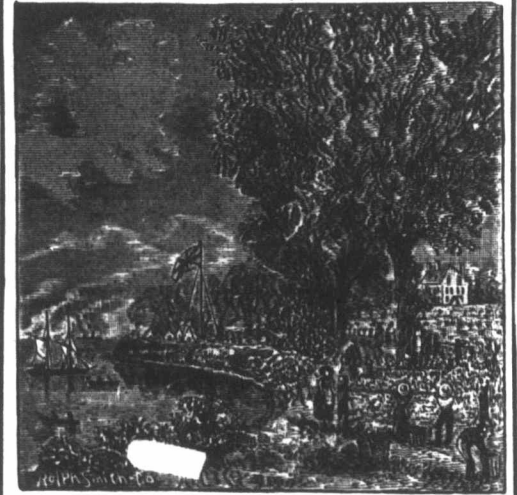
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LESSONS for SUNDAYS and HOLY DAYS.

Feb. 3rd.—FOURTH SUNDAY AFTER EPIPHANY.
Morning.—Job xxvii. Matthew xix. 3 to 27.
Evening.—Job xxviii. or 29. Acts. xx. 17.

THURSDAY, JAN. 31, 1889.

The Rev. W. H. Wadleigh is the only gentleman travelling authorized to collect subscriptions for the "*Dominion Churchman*."

ADVICE TO ADVERTISERS.—The *Toronto Saturday Night* in an article entitled "Advertising as a Fine Art" says, that the **DOMINION CHURCHMAN** is widely circulated and of unquestionable advantage to judicious advertisers.

TO CORRESPONDENTS.

All matter for publication of any number of **DOMINION CHURCHMAN** should be in the office not later than Thursday for the following week's issue.

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

IRELAND'S IMPROVEMENT.—Mr. Wyndham, Mr. Balfour's private secretary, gave, in a speech at Sale, in Cheshire, some interesting figures in reference to Ireland. Separatists, he said, had constantly alleged that the effect of the Land Act of 1887 was to facilitate evictions, but, as a matter of fact, the effect of that Act had been to retard and diminish the number of evictions. In the first three quarters of 1886 there were 1,268 evictions, in the first three quarters of 1887 there were 1,498 evictions, and in the first three quarters of 1888 there were only 522 evictions. During eleven months of 1888 there had only been 854 outrages, as against 548 during the corresponding period of the previous year; and only 48 offences against the person, as against 89 in the previous year. At the present time Ireland was a prosperous country, and its prosperity was increasing. In the thirty years up to 1881 there was an increase of 1,868,000 head of cattle in the island, representing an increase of wealth of ten millions sterling. In 1881 there were 8,760,000 in the savings banks, and in 1887 4,970,000.—that is to say, in 1881 there was

14s a-head, and in 1887 17s a-head. During the same six years the paupers decreased by 100,000. The most important set of figures were those which related to the houses of Ireland. If they divided the houses of Ireland into four classes, according to comfort and accommodation, they discovered that since 1841 there had been an increase in first-class houses of 26,000, and in second-class houses of 158,000; in third or bad houses there had been a decrease of 142,000, and the fourth-class houses, the mud-cabins of which they heard so much, had declined from 490,000 to 40,000. For every twelve mud hovels which existed in 1841 there were but one now.

THE BISHOP OF LINCOLN ON HIS OWN CASE.—Addressing a body of students at Lincoln recently, the bishop said, in reply to an address expressive of sympathy with him in the trial about to take place:—

"He thanked them heartily for the sympathy expressed in their address. It was as yet quite uncertain how the present movement to which that address referred would shape itself. The truest wisdom was to wait and pray. He might, however, be permitted to say just one thing. The present contention was not one merely for outward ritual and form, though that appeared on the face of it. Two great important principles were at stake. The first was the need of the help of external ritual in our acts of worship, and being, as we were by God's creation, made up of body and soul, the outward as well as the inward was necessary to help us as an approach to Him, and it would be a distinct wrong to our people to let all external religion be swept away. The second went much deeper: the attack which was being made was an attack on the supernatural and spiritual. The struggle was for the sacerdotal character of the Christian ministry, whether it came from below or above; whether it was ordained by man or by God. It was a struggle for faith in the presence of God among us, as He had vouchsafed it to His Church for the rescue of humanity. But the battle was one which was not to be fought by single combatants, by individual bishops. It was to be fought by all Churchmen, the laity as well as the clergy, showing by their words and by their lives the value and power of what they were contending for. It was to be fought by them, the old students of the college, each in their separate parishes, and thus they would exercise an influence not on those parishes only, but also on the college in which they were trained. If they were seen to be loyal Englishmen and loyal men of the Church of England they would prove the strength of that college, and men would rejoice to come there to be trained as they had been trained. He asked, and asked earnestly, for the help of their lives and the help of their prayers."

THE RIGHT USE OF ENTHUSIASM.—The *Church Review* remarks there is plenty of scope for enthusiasm, but that its proper home is in the bosom of the Catholic Church. The enthusiasm that tells is the enthusiasm that submits itself to duly appointed leaders. Isolated efforts may do individual good, but united efforts alone produce universal benefit. And of course these remarks apply with equal force not only to the foreign but to the home mission field. Ten thousand times more real work is being done in many a quiet parish by the steady building up of its inhabitants in Christian knowledge than by all the noisy methods which are for a time popular, but which always, sooner or later, come to an untimely end. And for extra parochial work, there are happily always plenty of volunteers, who, full of enthusiasm though they be, are yet ready to work with others within certain defined limits. That the Church is capable of evoking the enthusiasm of her members, the work the work accomplished by the Catholic Revival not, only in our

large towns but also all over England, is ample witness, and that she is anxious to evoke still more is also true, for there is plenty of work still to do; but what has been done proves beyond doubt that only the enthusiasm that is steady and unwavering, yet always burning brightly, is the enthusiasm that tells—only the sustained, quiet, untiring, definite work, is the work that is crowned with ultimate success.

DOES THIS CAP FIT ANY IN CANADA?—Church Bells says: "We should be glad to think that in the coming year our debates, discussions, controversies, and elections, would be conducted with more gentlemanly feelings, good taste, and old English straightforwardness, than has been the case of late. We note with great regret a recent strange development of nervousness and anxiety on the part of partisans, leading them to be guilty of strange inconsistencies and contradictions. Take, for instance, the literature of the 'bye-election.' A vacancy has occurred in some provincial town. Candidates are selected. For a couple of weeks meetings are held for the enlightenment of men who are addressed as if they were already free and enlightened! We, however, take no special interest in the contest, and are surprised to find, according to our evening paper, that it is a matter of national importance—that the eyes of England, if not of the whole civilized world, are on this country town, and that either the Prime Minister or Mr. Gladstone is shaking in his shoes. In addition to this, we are informed that there is a 'growing despair' on the part of the Tories or Liberals, as the case may be, and that on the morrow, when the result of the poll is declared, there will be a general sigh of relief. The result of the poll, however, shows that the party of 'growing despair' has increased its majority, and that the editor of our paper made a sad miscalculation. But then the modern editor is equal to the occasion, and he and his fellows briefly remark that the constituency is a contemptible one, that the influence of such a paltry town is practically nothing, and that the contest may be dismissed from consideration as an absolutely insignificant incident. How this kind of thing strikes most men, who are patriots and not professional politicians, as not only stupid and ridiculous, but quite lamentable and blameworthy. Can anything be more absurd than to exaggerate the importance of a battle when there is hope of winning it, and then to minimize its importance when it is hopelessly lost? Professional politicians appear to us to be wilfully blind. They refuse to see things as they are, distorting facts, and trying to 'explain away' disagreeable truths. How utterly childish this is we can all see!

NINETEENTH CENTURY PROGRESS.—"We entirely agree with Principal Cairns' opinion, supported as it is by irrefragable evidence, that Christianity has moved forward more rapidly and substantially in this nineteenth century than ever since the years of the Apostles. There is no department of Christian thought which has not been enlarged. There is no region of Christian activity which has not been more fully explored. There is no sphere of Christian goodness which has not received an impulse from above. If the remaining eleven years of the century add as solid a contribution to Christian progress as each of the previous decades have done, we shall have right for thankfulness and rejoicing." The *Rock*, in saying this, might have added that to a very great extent this general forward movement was caused by the forward movement of the Church of England, by that revival to which its friends have given either most ungracious assent or bitterly opposed.

We should mark those thoughts which come unbidden and return unsolicited; note well their character, and ascertain their right to the place they seek to occupy.

NONSENSE IN EXCELSIS.

WE are not concerned just now to defend the language used by the Rev. Canon Knox-Little in regard to the Sacraments and Confession. The law and usage of the Church of England as to the latter are clearly contrary to the law and usage of the Papal Church, and Canon Knox-Little is careful to show wherein this contrariety exists. As to his language in regard to the Sacraments, we should be very sorry indeed to accept the judgment thereon of persons who are distressingly incapable of even stating what the views of any person or school are with even an approach to accuracy—an incapacity which has been manifested by every one of his critics. When will men learn that until you can state your opponents case with precision, your attempts to answer him are mere impertinence? The daily paper that has fallen foul of Canon Knox-Little is as much at sea in stating his views, as a man is at sea who having not learnt the violin tries to play the fiddle! Theology is a science into the critical discussion of which men should not enter who have not had a training in that science. There is no sphere in which it is so easy to play the fool while appearing to be very wise, as Theology. Some secular editors are too fond of thus making themselves a ridiculous spectacle in their anxiety to pander to those passions, prejudices, and ignorances which in ninety-nine cases out of every hundred are cherished by those who are outside the visible pale of the Church.

We desire now only to point out what utter nonsense is uttered by those who say that, "a man who has gone so far on the road to Rome had better go all the way." This shows such a dishonorable contempt for principle that it only reflects shame upon the puritan teaching from which it springs. The Unitarian might use the same language to all members of what are called "Evangelical Churches." They looked at from the Unitarian position, have gone such a very long way on the road to Rome, as to have actually got there, for believers in the Incarnation, the God-life of Jesus, the Atonement, the Resurrection, the Ascension, the Mediatorial work of Christ, have left Unitarianism very far behind, and on these points are actually occupying the very same ground as that occupied by the Church of Rome! Mark, the largest portion of the area on which all Evangelical bodies stand is not "on the road to Rome," nor on the road leading away from Rome, it is the very identical ground upon which the Church of Rome is also encamped! Suppose, then, some witless Unitarian were to say—"You Presbyterians, Methodists, Congregationalists, you stand so closely identified with the Church of Rome by belief in the supernatural birth, life, death and rising again of Jesus, that "there is only one logical resting place" for you, which is to go further and become part and parcel of the Papal body! It is only those who are densely ignorant of the very elements of theology, as held by any religious body, who imagine that the Church

of Rome is at the bottom of a theological toboggan slide with what is called Evangelicalism on the platform at the top, and no places for standing or rest between these points. Those who suppose this to be the case are in darkness almost as gross as the heathen. Yet that absurd superstition is the only logical basis for the common remark about certain Churchmen being "half-way to Rome," and therefore on the way thither. Ontario is half-way from the Atlantic to the Pacific, but a man's residing in Ontario does not prove that he is on his way to the coast! Below Rome is a lower depth, as surely the worst puritan will allow, the abyss of atheism. Why do not those who talk so freely about the "road to Rome" say that those on the down slide alluded to are on the road to atheism? How comes it to pass that those who leave the so-called Evangelical bodies far behind in objecting to Rome, are not told that having gone so far towards atheism, they had better go the whole way? Simply because the insult would be resented. The simple truth of this matter is this, the Catholic and Apostolic Church of England is neither on the road to nor from Rome. Her position was fixed long before the Church of Rome existed except as a local Church, by the deposit of faith left by the Apostles. The so-called Evangelical churches have only been in existence at the longest, three centuries, some only two, others not even one century. They have been busy inventing all manner of fantastic creeds, containing elaborate, and metaphysical expositions of the mysteries of the Christian Faith. To them the Church of Rome stands in a totally different position to what it does to the Church of England. They are to a very large extent mere parasites of Rome, they could not live except by their protestations against Rome. The Church of England is in no such miserable position, it lives not because of anything done or not done by Rome, as the sects live, but because it was founded by the Divine Head of the Church Universal to represent Him in its sacramental life to the English nation and race. Churchmen care not one jot about puritanic abuse or nonsensical misrepresentation. They regard as a mere silliness the talk about being "on the road to Rome," they simply say, "Physician heal thyself!"

We make this offer to all the sects, "If you will abandon the overwhelming mass of your doctrines that are identical with those of Rome, if you will give up all those of your beliefs that the Pope himself believes, we of the Church of England will give up those doctrines and practices which you so foolishly affirm show that we are on the road to Rome." If it is guilt to believe and to do what Rome believes and does, then to all Presbyterians, Methodists, and Congregationalists, to the *Globe* newspaper in particular we say, "Let him that is without guilt cast the first stone" at the Church of England. Were this appeal made, a scene described in the New Testament would be re-enacted by every member of every Evangelical body walking out too conscience stricken to commit the assault!

POVERTY A BAR TO EDUCATION IN CANADA.

THE failure of socialistic remedies to cure or alleviate those evils for which they were at one time pronounced a panacea, is being illustrated by the complaints raised against our Public school system. The proverb, "God helps those who help themselves," might be truthfully matched with "The Devil helps those who do not help themselves." You may throw bones to a starving dog, but if there is a well-fed hound of stronger build near, the prize will go to the full, not to the empty stomach. Every provision made to soften the lot of the poor, has been appropriated by those needing no such aid. Parish allotments of land, known as the "common," open to all, have all been grabbed by the rich. Alms houses, even work-houses are occupied by those who are not really paupers. The workshops of Paris established by Louis Blanc were an utter failure, for the idle filled them to draw unearned wages. Those large gifts to the Universities at home for providing poor scholars with free education, are now enjoyed by students who need no such help, while those who do are ignored. When the agitation first arose for State Public Schools the great argument used was that only by this system could the poorest class of children be educated. The Schools were to lift up to a higher level of intelligence and morality the very lowest of the people, that was their main defense, that was to be their apology, that their work which would justify the socialistic policy of taxing one citizen to pay part of the domestic expenses of his neighbour. It is now demonstrated that the system has proved a complete failure. From the letter below we learn that the very reason first given for tax supported Common Schools, the extreme poverty of parents, is now a reason for excluding children from these Schools! Sir Daniel Wilson declares this to be the fact when he says, "Children are refused admission to schools owing to want of proper clothing," which is much as though a child were refused admission to a soup kitchen because its stomach was empty. *The poverty of its clothing should be a reason for admitting a child to a public school,* but we are too proud in Canada to let our children sit on the same benches with a ragged pupil, but not too proud to let our children be educated at the expense of our richer neighbours! The following is from the pen of the President of Toronto University in a letter which appears in the *Mail* of the 15th January. "I have repeatedly referred in past years to the fact that our Public schools fail to overtake the poorest class of children, who ought to have the first claim under any free school system. The following statement on this subject was inserted in the last report of the Newsboys' lodging, and fully states the case. "When the Newsboys' Home originated twenty years ago, one of the subjects that attracted the attention of its originators was the fact that the city Public schools failed to overtake the poorest class of children, including those whose parents are least likely to appreci-

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TH THE M late bec with it b Topics, cle. Or ed publ sented Burial F Church a questi and late Secretar lative re to us to tance, b its diffic With endorsin death n higher l destiny and tha into the its new eyes fix is yet a part of be thro whatev as to th

ate the value of education. Poor but respectable families are to be found whose children are attending no school. In some cases they have been refused admission, owing to want of proper clothing. Cases have been reported to members of the Managing Committee that show the necessity for a truant officer being employed by the School Board, who shall not only ascertain the number of children who attend no school, but who will be prepared to interpose on behalf of poor but willing parents, and insist on their admission to the Public school. It is a reproach to our Public school system if it can be shown that it provides free education for the children of the prosperous tradesman and the skilled artisan, while it fails to overtake those who, alike from poverty and the lack of any healthful moral home training, ought to have the first claim on any system of free education in the Public schools.

Yours, etc.,

DANIEL WILSON.

Toronto University, Jan. 14.

It has then come to this, that it is thought necessary by one so well informed as the President of Toronto University, whose devotion to the welfare of indigent boys is not the least of his titles to public honour, that an officer be appointed to insist on the Public schools doing the very work for which they were especially founded, and the doing of which, that is the educating of the poorest children, is their only ground for support by public taxation! Sir Daniel will; we trust, urge attention to this matter until this grave wrong is fully remedied.

THE DESTINY OF THE BODY.

THE subject of "Burial, Funeral and Mourning Reform" is one which has of late been much discussed. We have dealt with it briefly from time to time in Current Topics, and once in a "Communicated" Article. On three occasions it has recently received public attention. A Memorial was presented to the Lambeth Conference by the Burial Reform Association; at the Manchester Church Congress the Disposal of the Dead was a question which occupied one of its sittings; and lately a deputation waited upon the Home Secretary with a view to obtaining some legislative reforms in respect of burial. It appears to us to be a matter of great practical importance, but one which is certainly not without its difficulties and dangers.

With regard to the Memorial, while heartily endorsing its general purport, that of regarding death not as a goal but as a transition into a higher life, that of estimating the soul and its destiny far above the body and its disposal, and that of lifting up the minds of mourners into the Unseen World to follow the spirit in its new environment, rather than keeping the eyes fixed upon the body and the grave—there is yet a danger of undervaluing the material part of man, as though it were a mere husk to be thrown off. The wording of the Memorial, whatever may be its drift, is rather perplexing as to the destiny of the human body. It runs

—"the doctrine of the resurrection implies a real continuity between the earthly body and the risen body, the nature of which is not revealed, but not a resuscitation of the material particles of which the corruptible body is composed." The italics are ours. The negative clause at the close of this paragraph, it will be thought by some, amounts to a denial of that "real continuity" which is asserted at the beginning of the extract. If there is no "resuscitation of the material particles," how can the body be said to continue? Professor Milligan, in his work on 'The Resurrection of our Lord,' though fully recognising the difference between a "natural" body and a "spiritual" body, does not go so far as to assert that the "particles" of the buried body will not be the same in the risen body. He brings to bear the evidence which is supplied by spectral analysis, that bodies in whatever sphere they are, resemble one another in their constituent elements. He says, it cannot be affirmed of the "spiritual" body, that "the particles themselves must so change their nature as not to deserve the name of bodily particles at all."

Moreover, if the statement which we are traversing is arraigned before the Creeds of the Church, it seems to be but a feeble echo of their original declarations concerning the destiny of the body. The Eleventh Article of the Apostles' Creed, the resurrection of the body, or rather of the flesh, in the Church of Aquileia, as Pearson reminds us, anciently had the addition of the word "this"—"the resurrection of this flesh" and for this reason, that author says, "that there may be ambiguity in the one, in relation to the celestial and spiritual bodies, but there can be no collusion in the other." We cannot think, after reading what Bishop Pearson held the doctrine of the resurrection of the body to mean, viz., "that the bodies of men however corrupted, wheresoever in their parts dispersed, how long soever dead, shall hereafter be re-collected in themselves, and united to their own souls," that he would have felt contented with the wording of this Memorial. In the same way Dean Goulburn, in his "Bampton Lectures," writes against the notion that the "spiritual body" is a spiritual subsistence, and says—"to disengage" man "from matter is to constitute a new creature, instead of producing from the ruins of the fall a creature already formed." St. Augustine, in his Enchiridion, explicitly lays down the identity between the mortal and immortal body. He says "the earthly matter of which the flesh of mortal man is created perishes not unto God; but into whatsoever dust or ashes it may be resolved, into whatsoever breath of air it flee away, into whatsoever substance of other bodies, or even into the very elements it be changed, the food of whatsoever animals, or even of men it become, and be changed into their flesh, in an instant of time it returns to that human soul, which originally animated it, &c." The Athanasian Creed, too, teaches that men will "rise again with their bodies."

That it was not the intention of the Memorialists to disparage the sacredness of the human body, but on the contrary to emphasize

that truth, we of course fully admit; but we think they would have done better to have finished the paragraph at the word "revealed." That the sameness of the body is to be "morally understood" we are prepared to admit, that is, what is permanent and not what is transient remains to be the clothing of the immortal spirit; but this is different from stating that "the material particles" are not resuscitated, for unless "the basis" of the risen body is "material" there "could not be the slightest propriety" in terming it "the Body," as the Dean of Norwich so clearly states in his third Lecture on "the Nature and Dignity of the Body." If there is no "identity of component particles" or "similar configuration," it is difficult to see how it can be the same body, or how recognition will take place.

The differences between the body which is buried and that which is raised at the Last Day, are that there will be no "defect," no "deformity," and no "corruption." According to S. Augustine, it is for these reasons the risen flesh is called a "spiritual" body, as he affirms in the treatise already quoted. He further teaches that, the new body will be so formed from the old, not that every "particle of material" shall stand in the same place and relation to the rest as in the mortal body, but that the new shall consist of the same material of which the old was constructed, "the providence of the Worker taking care that nothing unseemly takes place."

The doctrine of the Resurrection is very closely connected with the question of the "Disposal of the Dead." The religious objection to Cremation is not "that it is an organised attempt to interfere with the resurrection." This is absurd. Lord Shaftesbury's enquiry—if Cremation be a hindrance to the resurrection of the body, what then will become of the martyrs who died at the stake? was sufficient, as Mr. Haweis observed at the late Church Congress, to dispose of that idea, an idea which we cannot imagine any sensible person ever to have entertained. We have heard it said that great massive tombs and superincumbent gravestones, lead coffins, and closed vaults look like human attempts to hinder the body from coming forth from its prison-house, and in no more serious spirit could the objection to Cremation have been urged, that it would prevent or render more difficult a restoration which only Omnipotency can be conceived of as effecting. But putting aside this imaginary doctrinal difficulty, there are religious objections to the practice of Cremation which certainly should have weight, until it can be conclusively shown that the burial of the dead cannot be continued without detriment to the health of the living, and this certainly has not yet been done.

The burial of the dead has always been from the first the custom of Christians. It seems to connect itself naturally with a belief in a personal immortality. Biblical history acquaints us with this way of disposing of the dead from the cave of Machpelah to the tomb of Joseph. The passages in the Old Testament which have been supposed to refer to the occasional

resort by the Jews to Cremation are but three or four, and these anything but conclusive. The bodies of Saul and his sons were burnt because they were in a state of putrefaction, and it was only some partial process to which they were subjected, for we are told that afterwards they "buried them under a tree at Jabesh." In other instances where burning is associated with funerals, it is the burning of spices and incense, not of the bodies, which appears to be alluded to. The object those who grasped the doctrine of a future state seems to have been rather to arrest than to hasten corruption. The pyramids and the embalming of the dead are witnesses to a belief in the immortality of those who slept, with whatever admixture of grotesque practices and ideas, Egyptians treasured up the remains of their forefathers. The custom of the Jews passed into the Catholic Church. Christians chose burial as the most fitting mode of disposing of their dead. It was open to them to adopt the practice of Cremation, which was in general the Pagan way of dealing with the dead body, and from the Day of Pentecost to the present time Christians bury their dead. It should be then nothing short of an imperious necessity which should cause us after nineteen centuries of Christian burial to take the retrograde step of adopting the process of Cremation and ceasing to use burial in the grave, which our Lord sanctified by His Burial, and which the Church has sanctioned by immemorial custom. We are glad to find that "the Church of England Burial Reform Association" has not included Cremation in its programme; and further, that the statement which Sir Spencer Wells was supposed to have made to that effect, was really hatched in the procreative brain of the *Times* reporter, whose mistake Sir Spencer Wells has corrected.

It would seem to be out of an expression of instinctive reverence for the human body, that those who believe in its resurrection prefer to consign it with sacred rites to the earth rather than commit it to the flames. It is useless to say that it is all the same whether the body turn gradually to dust, or be rapidly disposed of in the crematory. It is not the same. If a man has an illness under which he must ultimately succumb, it is not the same thing to let the disease gradually wear out his life, and to deprive him of life at once. Cremation is an act of violence committed upon a corpse; gradual corruption is the natural course which the body of itself takes as it passes into dust. The two are very different. Those who believe the body to be "fearfully and wonderfully made," those who believe in the Incarnation, and that "the body is for the Lord," and that it is the temple of the Holy Spirit, those who believe that the Blessed Sacrament imparts to the body a sort of second title to the resurrection—"He that eateth My Flesh, and drinketh My Blood, hath eternal life, and I will raise him up at the last day,"—those who believe that the same body which is consigned to the tomb, though transformed, shall be the completing part of their being hereafter—without which their life is maimed—those in whom

these convictions are strong and active, will certainly cling to the Christian practice of burial and as more consistent with the sacredness and dignity of the human body.—*The Literary Churchman.*

CANON KNOX LITTLE.

THE first visit paid by this distinguished preacher to Toronto, established for him such a reputation that without any attempt being made to draw public attention, there were crowded congregations whenever he preached. A feature of his mission has given great satisfaction to all but a handful of fossils, who harp away on old party tunes like the Orkney men who prayed for George the Third in the reign of William the Fourth. The Church of St. James was permitted for a mid-day service. The experiment was a marvellous success. That vast building was filled day after day by business men and others who at other times could not attend. The congregation was made up of men of almost every variety of station and religious belief. So also on Sunday at this church, it was packed. We noticed present, Baptists, Presbyterians, Wesleyans, Congregationalists, and several men who never attend divine service, men of too notorious evil lives. One result has been some lengthy criticisms of the Canon in the religious and secular press. The *Presbyterian Review* has a most generous notice, a little the worse for bigotry of the antique Puritan style, but necessary, we suppose to save it from the attack of subscribers, who revel in snarls at "High Churchmen," so-called, little knowing how very, very, slight is the difference between the teachings of Presbyterian theologians and those of Knox-Little, that is of the Church of England. The *Globe*, and *Evangelical Churchman* have "gone for" the Canon, like a bull at a fence, but as they seem neither of them to have ascertained what the Canon really said, and neither seem to know either what the Church of England says, their remarks are not of much value, save as illustrations of the folly of men writing about what they do not understand, and do not try to understand.

A good reply to such flippant and illiterate cavillers was made by a lady who is an out and out Low Churchwoman. She said; "Canon Knox-Little has done me good, his sermons are for the most part thoroughly evangelical, and I don't care one pin about people, who, because of a little in them they dislike, refusing to recognise his splendid powers as a preacher." The Canon preached four times daily in Toronto, usually for from 50 to 60 minutes. On the day he left he addressed 487 communicants at half past seven in the morning. We would, however, implore him to put a restraint on his zeal, he is shortening his days by excessive work. As the N.Y. Churchman justly says, "He is a fresh demonstration that the mother Church is terribly in earnest in her work of evangelization, and that such workers have a sure and living hold upon the thought and consciences of the people." The Canon has published a number of works, most of which the local book stores can furnish. The N.Y. Churchman concludes a highly appreciative notice thus:—

"There are neither notes nor manuscript. At the first sound of his sympathetic, beautifully modulated voice, which is in register a high tenor, supported by resonant lower tones, it is instantly recognized that a master spirit is before us. The voice is the man and a complete disclosure to the intelligent hearer of his interior life. It would be

impossible to reproduce the discourse, even with the deffest art of the stenographer.

He might catch the broad and masterly survey of the majestic theme, the swift glances of wide and recondite learning, the iridescence of refined and scholarly allusion, unconscious and spontaneous; the perfect and symmetric growth of sentences almost overlaid with subtle refinements of literary art; he might catch the modelling of all into a perfect, overwhelming unity of thought, purpose and spiritual determination. But who can preserve that mellifluous and perfectly-voiced English, that ceaseless play and eloquence of gesture and attitude, body and soul keeping pace in the ardor of his high discourse; the ringing genuineness, reality, spiritual integrity of the man; his splendid devotion, his heroic courage of conviction and duty? The people were a study—like plastic wax under the hand of the sculptor, modelled and shaped after his swiftly succeeding moods and purposes. They were under the spell of that eloquence that no art or artifice can teach or simulate, but that flows like inspiration from the ardent devotion of a high and gifted nature. Here is the secret of Canon Knox-Little's power among the people. He stands between the living and the dying, pleading for souls, and pleading in the strength of the Holy Ghost. Careless and unconscious of the "drill" posturing and posings of our tip-top ritualists, he stands forth as an ideal embodiment of the Christian warrior, drawn by St. Paul, epistle to the Ephesians vi., vs. 13-18.

Men who pick at such a powerful preacher of righteousness and judgment to come, would have criticised the cut of the cloak St. Paul left at Troas, and gabbled forth their infinitesimal trivialities of gossip over the way Savonarola dressed his hair.

Home & Foreign Church News.

From our own Correspondents.

DOMINION.

QUEBEC

BOURG LOUIS.—On Monday evening, 14th January, a number of the St. Raymond friends of the Rev. H. C. Stuart, M.A., Rector of Bourg Louis, visited the Rectory, and presented him with a magnificent ice-pitcher, together with the following address:

REV. AND DEAR SIR,—We, your friends of St. Raymond, cannot allow the present opportunity to pass without tendering to you some slight token of our regard and esteem. We beg you to accept the accompanying gift, and trust that you and your family may long be spared to enjoy a prosperous and happy life. M. Wakefield, J. Bain, A. McCorkell, W. S. Parke, P. Allen, J. G. Scott, J. Carpenter, A. Rushie, F. Braun, W. Mulroney, Thos. L. Jackson, E. A. Panet, M. Carpenter.

QUEBEC.—*St. Peter's.*—The Annual Tea given to the children of the Sunday School, in this parish, was held on Friday evening the 18th inst. The Rev. A. J. Balfour, M.A., Rector, and the teachers did everything in their power to make the entertainment agreeable for the young folks, who all seemed to enjoy themselves thoroughly. After the Rector had congratulated teachers and children upon the success of the school, and on the amount they had contributed during the past year to Indian missions, he treated them to a number of comic magic lantern views, concluding the entertainment by showing the portraits of the Lord Bishop of Quebec, and of the Lord Bishop of Niagara, and Rev. M. M. Fothergill, both former rectors of the Church, whose life-like pictures were received with the utmost enthusiasm, showing how they were loved by those among whom they had labored in years past.

LENNOXVILLE.—We greatly regret to announce the

death of the college. The very short i bergh. We made during this most un more especi over whom gence, earn of purpose s a very disti been placed ond class in was afterwa lege, which to a college parochial dt was asked t work he did fortunately to become ti Theological of the positi came to this Montreal, d as examiner principal o many years mar school s this positior some time a ed him to th will be reme were so high red last year ed to becom the offer, al ties of friend by the high thus shown. England he being occup duties of an University (

MONTREAL presented o handsome I George's Ch rector of the

COTE ST. In charge of sary of this Sunday after Sunday mor Ellegood, th Sunday Sol joining the attractive l S. P. C. K., sent, the a Communion Messrs. We former bein text was, selves toge that Thom peared to t blessing, u there shoul should negl and the peo lxxviii, was and the can offertory in besides th varied colo choice out Holy Table of devout a and people, and work.

COTE ST. with the An creasing in doing owing lies which engaged in t of accomod church in c do away wi that financi forthcoming the scholars of thereby books. In a most int

death of the Rev. Dr. Lobley, late principal of Bishop's college. The sad event occurred suddenly, after a very short illness in England, at the vicarage, Sedbergh. We are sure that the many friends whom he made during his long stay in this country will hear of this most unexpected event with the greatest pain; more especially the students whom he instructed, and over whom he won such influence by his clear intelligence, earnestness in the discharge of duty, honesty of purpose and frank, open manner. Dr. Lobley was a very distinguished graduate of Cambridge, having been placed eighth wrangler in mathematics and second class in classics at his degree examination. He was afterwards elected to a fellowship in Trinity college, which he subsequently resigned on appointment to a college living. His earnestness in discharge of his parochial duties was so highly appreciated that he was asked to accept a missionary bishopric. This work he did not deem it right to take upon himself, fortunately for Canada, for when afterwards invited to become the first principal of the Montreal Diocesan Theological college, he undertook the important duties of the position offered, and, resigning his rectory, came to this country. After some years of labor in Montreal, during which, among other work, he acted as examiner for McGill university, he was appointed principal of Bishop's college, Lennoxville. After many years of noble service in the college, the grammar school and in the church generally, he resigned this position and returned to England, residing for some time at Cambridge. In 1887 his college appointed him to the vicarage of Sedbergh, in Yorkshire. It will be remembered that his services in this country were so highly esteemed that when a vacancy occurred last year in the Cathedral of Quebec he was invited to become rector, but deemed it his duty to decline the offer, although greatly influenced by the many ties of friendship which he had formed in Canada and by the high appreciation of his services to the church thus shown. While engaged in parochial work in England he did not resign his interest in education, being occupied at the time of his death with the duties of an examiner in the local examinations of the University of Cambridge.

MONTREAL.

MONTREAL.—The Lord Bishop of the Diocese, was presented on Christmas Day with a full set of very handsome Episcopal Robes, by some ladies of St. George's Church, formerly members of his flock, when rector of the parish.

COTE ST. PAUL.—*Mission Church of the Redeemer.*—In charge of Dr. Davidson, Q.C. The 11th Anniversary of this Church was well celebrated on the first Sunday after Epiphany. It was as fine and bright a Sunday morning as could be: the Bishop, and Canon Ellegood, the Rector, arrived early enough to visit the Sunday School, which is held in a suitable hall adjoining the Church, and on the walls are a series of attractive historical Church pictures, (published by S. P. C. K.,) we noticed there were five classes present, the attendance being about 80. At the Holy Communion, 40 partook of the sacred feast, the Rev. Messrs. Walter and Everett were also present, the former being preacher in the evening. The Bishop's text was, "Not forsaking the assembling of yourselves together," one point referred to, was the fact, that Thomas, who had been absent when Christ appeared to the assembled disciples, did not receive his blessing, until he also assembled in their company, there should be preparation for this duty, which none should neglect, the pastor should pray for his people, and the people for their pastor. The morning Psalm lxviii, was fairly well chanted by the congregation, and the canticles were rendered antiphonally. The offertory in the morning was \$9 for Foreign Missions, besides the pretty Christmas adornment, and the varied colouring of memorial windows, there were choice cut flowers, and a lovely floral cross on the Holy Table, and best of all, there was a church full of devout and earnest worshippers. Wishing pastor and people, many prosperous years of Church life and work.

COTE ST. LOUIS.—The Sunday School in connection with the Anglican mission in this place, is rapidly increasing in numbers, and will probably continue so doing owing to the number of English-speaking families which have lately come to the Mile End. Those engaged in the work labor under disadvantages—lack of accommodation, funds and teachers; but the new church in course of erection on St. Denis' street will do away with the first of these, and it is to be hoped that financial and individual help will also soon be forthcoming. There is much need of a library, and the scholars are practising a service of song in the hope of thereby raising some money for the purchase of books. In December Mr. E. H. Parnell kindly gave a most interesting lecture on Christmas Carols, the

proceeds to be devoted to the Sunday School. On Friday, December 28th, a very successful Christmas tree was held, all the children partaking of tea, and afterward receiving a present and bag of candy. On this occasion Mr. Jerrom, teacher of the Bible class and organist at the evening service, was presented with a purse of twenty dollars as a small recognition of his invaluable aid. In connection with the Sunday School is a well-attended and energetic Band of Hope.

Office for Church of England servants.—Mesdames Henshaw and Skelton, have recently laid before the Bishop and city clergy, the need of such an agency, which, it is hoped, will prove helpful to members of the "Girls' Friendly Society," as well as to any young persons desiring to benefit themselves and others in domestic service. The person who has been appointed for this work, resides in Montreal, at 152 St. Antoine street. Mrs. Kennedy, for many years a communicant of St. George's, will gladly reply to any young women seeking situations, providing stamped envelopes are enclosed, in all cases, certificates for character and capacity will be expected.

The Girls' Friendly.—The Rev. Dr. Norton presided Tuesday evening, 15 inst., at the Annual Festival of the Girls' Friendly Society in the Synod Hall. An interesting programme was gone through, interspersed by the serving of refreshments, and an encouraging report was presented of the Society's operations.

GRENVILLE.—This old established Mission, forming one of the ten which compose the present Deanery of St. Andrew's, is bounded on the South by the Ottawa, on the East by the parish of St. Andrew's, and on the West by the Mission of Papineauville. The Rev. Mr. Abbott—the father of the Hon. J. J. O. Abbott—was the first Incumbent of Grenville so far as we know, and the parsonage still stands which was built during his incumbency. In 1858, the Rev. Mr. Forest reports—"Under pressure of necessity, all our resources, as well as the generous contributions received from brother Churchmen elsewhere, have been expended at home. Our Church is restored, and so far as our feeble means would allow, refurnished in a manner more worthy of the sacred services to which it is consecrated. Our ability to aid others is but small,—so small indeed as to be closely associated with self-sacrifice. Still we would not be excluded from taking a part, however humble, in the great Diocesan work now in progress in your good city. I allude to the building of the Cathedral. We may be wrong, but we have looked upon this work as one which should be identified with the interests and feelings of every Churchman in the diocese,—one which is destined, in the providence of God, to exercise a kindly and harmonizing influence over our scattered parishes, and to make us in sympathy as well as in name, "one body" in Christ. "Let every family have at least one stone in the building," has been the sentiment of this parish. The assessment paid was one hundred and twenty dollars, (\$120). Mr. Forest concludes—I cannot close this report without acknowledging the kindness received from Mr. Crawford's family, in the augmentation. During the Incumbency of the Rev. Mr. Neve, the Missions of Papineauville and Grenville were united, involving laborious journeys which finally tended to impair the health of that energetic Missionary. In 1868 it is mentioned that a cabinet organ had been substituted for a hand organ, at St. Matthew's Church. Mileage covered during one year by this Missionary, was somewhat over two thousand miles. Twenty years ago it is said of this mission, "The tide of emigration to the Western States increasing; and the properties, have been bought by Roman Catholics." The subsequent Incumbents have been the Rev. Messrs. Dixon, Pollitt, and A. J. Greer:—the former two clergymen lived long enough among the people to be much beloved, and Mr. Greer, during his brief incumbency succeeded in building a neat, new church at Calumet. Your correspondent, after an absence of more than 18 years was privileged to minister in the two churches of this parish on the second Sunday after Epiphany; one of the hymns beginning—"Brief life is here our portion" was very touching, after such a long absence. Miss Reeve, the organist, was well supported by a numerous choir, and the congregation can still boast of a few staunch supporters of the cause.

Owing to a snow storm, the Archdeacon was prevented from attending the preliminary business meeting, which was convened in order to secure the services of a clergyman for this truly missionary sphere. Rev. Messrs. Dixon, Rural Dean Sanders, and Everett, together with the organist, choir, and churchwardens, enjoyed the happiness of taking part in a well attended missionary meeting, in the Town Hall; after which Mr. Douglas Wade observed, "you have a good collection Mr. Fridham!"

ONTARIO.

FRANKFORD.—On December 20th, nearly all the adult members of the small congregation at Frankford, gathered together at the parsonage, bringing with them a beautiful supply of good things for the evening entertainments, and for many days after. Before parting Mr. E. Sills came forward on behalf of the congregation, and in a very appropriate *impromptu* address, presented the missionary in charge, Rev. S. F. Codd, with an envelope containing \$38.50, as a Christmas gift. On New Year's evening a Concert and Christmas entertainment was held by the young people, connected with the Sunday School, assisted by some friends. It was a great success, both as to pleasure and profit, and among other presents on the tree, was an envelope containing \$9 for Miss M. Codd, in acknowledgment of her services as organist, &c.

SHANNONVILLE.—The Rev. H. O. Tremayne, M.A., since his appointment to this, his first parish, has been attending most acceptably to the spiritual wants of his people. On Friday evening, 18th inst., the annual missionary meeting was held in Trinity Church, prayers having been said by Rev. A. Geen, appropriate addresses were given by Rev's Coleman, Tighe and Geen.

PRESCOTT.—On Tuesday evening, the 15th inst., Mrs. W. J. Jones, wife of Dr. Jones of this town, entered into rest. The deceased lady was born and brought up in the town of Wardsville, county of Middlesex, Ontario, and came to Prescott with her husband in the year 1862, where she has ever since resided. She leaves two children, Miss Ella Jones and Mr. Dunham Jones, both of whom are grown up. She was more or less an invalid for the last twelve years, which prevented her from taking any active part in the charities of the town, but this did not prevent the flow of her private charity, which was constant, discerning and liberal. She was a zealous churchwoman, and took the deepest interest in the affairs of the church in this parish, and throughout the world, and was always ready to support its claims and wants both by her countenance and her purse. She bore her sufferings, which were sometimes very acute, with Christian fortitude and patience. It was a very remarkable trait of her beautiful character, that amid all these sufferings, and the consequent retirement from social circles for so long a period, she manifested the keenest sympathy with every movement for the welfare of the town, of her friends, and of the church. It was this outreaching sympathy which made her so esteemed and loved by the friends who knew her and were able to appreciate her many noble qualities of heart and mind. *Requiescat in pace.*

TORONTO.

BRADFORD.—The Bishop has appointed the Rev. A. J. Greer, B.A., formerly Rector of Grenville, Diocese of Montreal, to the charge of this important parish.

CARTWRIGHT.—On Wednesday night, 9th inst., one of those pleasing incidents, which make life pleasanter, and tend to strengthen the cords of brotherly love between pastor and people, took place at St. John's rectory here. The members of the Church thought fit at the beginning of the New Year, to make their appreciation of the Rev. Mr. Creighton's services in some tangible way. An address was read by Mr. Albert Spinks, and the following articles presented with the best wishes of the congregation. A Persian Lamb Coat, Sealskin Cap, Robe and set of harness. After an agreeable evening, the visitors departed, wishing Mr. Creighton and his family, A Very Happy New Year, and many of them.

APSLEY.—*Parish Room.*—An event which it is hoped will prove to be of benefit to Apsley and its neighborhood, took place the week before Christmas in the opening of the Parish Room. It is a fine lofty building. The main room is 45 feet long, with a portico and balcony 10x20. Many visitors expressed surprise and pleasure at such a Room, well lighted by 8 high narrow windows, beautifully decorated and supplied with tables and seats along the two sides. It will easily accommodate 150. The proceedings began with the inevitable tea, an abundance of really good food, well cooked, which is more than can always be said. Grace was sung before the meal and a dedicatory prayer was offered up by Rev. P. Harding, who then gave an account of the origin of the Room. When he was appointed to this cure 14 years ago there was much drunkenness, it was not uncommon to see men lying in that state in the public roads, and several men, who from their antecedents ought to have been highly respectable, have died through excessive drink

ing. There was no place where any one could go to rest or to meet an acquaintance but the taverns and shops. It was hoped that in consequence of the burning of one tavern and the introduction of the Scott Act, a better state of things would exist, but it is not so, drunkenness is encouraged, and it is so much worse than before as being in defiance of all law. Mr. Harding thought such a place as this Room was necessary to counteract these evils. He made an appeal, which by the interest of an old lady in Toronto, a clergyman's widow, now 92 years old, and of a gentleman leaving Toronto for England, and through the great kindness of the editor of "The Net," a missionary magazine connected with the S. P. G., in which the appeal was inserted, he received a gift of £500 in one sum, which was sent to the Bishop of Toronto. Other sums were sent to Mr. Harding; and the result of all is, this property, three churches with their grave yards and a public cemetery, all free from debt, a good parsonage and large glebe, and other property aggregating a value of \$5,000, added to the Real Estate of the Church in this Diocese. Much difficulty and great delay occurred in securing a suitable property, "but we have it, and earnestly hope that it will benefit all as it is intended to do." Mr. Harding then said the Room is to be a reading room supplied with newspapers and magazines and a library, free to the public at certain hours; the books may be read in the Room without charge, but if taken away a small sum per volume per week will be charged. It is intended also for lectures and entertainments, some free, some to be paid for. Also to form a company of youths for drill; a penny Savings Bank in connection with the post-office Savings Bank, a Church of England Temperance Society; and to be furnished with conveniences for writing, chess, draughts, &c. All funds raised by any means will be for the benefit of the Room, not for any individual or other purpose, unless specially notified. There are two large rooms upstairs which can be made available for Masonic, Orange or other lodges. A very interesting programme was carried out very successfully and was well received by the audience. The names of the singers are too numerous for our space, but all were very effective, having been under good training with Mrs. Gallon and Dr. Grant. The second day of the festival was given to the children of the Sunday Schools, their parents and friends. A large handsome Christmas tree with a great crop was the attraction. All were asked to repeat the Lord's Prayer, and the Apostle's Creed, and a few questions were asked thereon. The children enjoyed themselves with frolic and gambols in the portico and in the centre of the room, their friends seated around, who seemed equally hilarious. A plentiful supply of children's luxuries, great fun in getting prizes, songs, readings and instrumental music brought this most enjoyable festival to a close. "Omnes gentes plaudite." Rev. P. Harding begs to acknowledge the receipt of a valuable box of very appropriate Christmas gifts and Sunday School prizes, and to thank very earnestly Mrs. W. T. O'Reilly and the other ladies of the C.W.M.A., for so timely and welcome a present. Christmas Day was observed in the old fashioned way,—Church in the morning, friendly reunions later. There was an early celebration at St. George's Church, the service semi-choral. More than an average number of communicants, and a good congregation, all of whom stayed till after the ablutions. There was also a mid-day celebration at St. Stephen's Church.

SCARBORO.—During last week a series of missionary meetings was held in Scarboro parish, as usual at this season; yet not as usual, for the weather, attendance and pleasure were far in advance of several winters past. The deputation consisted of Rev. J. F. Sweeny, D.D., who was a host in and by himself; for that gentleman kept up unflagging interest in each assembly for about one hour, describing and pleading Foreign Missions, their progress and needs; as well as touching upon Domestic and Diocesan fields. At Christ Church the weather was splendid, the audience some five times the common attendance. Collection good. At St. Jude's the weather good, the church full to overflowing, and the collection very good. At St. Paul's the weather most trying, a down pour of rain; but a fair number braved the rain, and listened with attention. Also late in the evening a contingent from a Methodist place of worship came in, being disappointed by the non-arrival of their own expected speakers on missionary topics.

ALGOMA.

ALLENSVILLE.—The Churchwardens of St. Michael's, beg to express through your paper their sincere thanks for a box of books and Christmas presents for the Sabbath School, sent by Mr. and Mrs. John Ripper, of Caledonia.

FOREIGN.

Dr. Jayne, the Bishop-designate of Chester, completed his forty-fourth year on New Year's Day.

The Bishop of Rochester has left London for a voyage round Australia. He expects to be at home again before Easter.

The Bishop of Southwell has left England, in obedience to his medical advisers, and will be abroad till next Easter. He has appointed Canon Were to act as his commissary for ordinary business during his absence.

It is proposed to found a new diocese for Mid-Wales to relieve the diocese of St. David's, Bangor, and St. Asaph, and to provide incomes for a suffragan bishop of each of the dioceses of St. Asaph and St. David's.

The consecration of Dr. Jayne, vicar of Leeds, as Bishop of Chester, will not take place, as has been announced, on Friday, January 25. No date is yet fixed, but it is hoped that the necessary legal preliminaries may be completed by February 2 (the Purification). The consecration will be in York Minster.

The Bishop of Manchester and Mrs. Moorehouse have presented to the parish of St. Chad, Rochdale, a handsome brass cross, to be placed in the Trinity chapel. The cross is presented as a memorial of the late Church Congress, of which Canon Maclure, vicar of Rochdale, was one of the honorary secretaries.

From Advent 1887 to Advent 1888, the conversion of twenty-seven ministers to the Church were noted as follows: Methodist, 8; Baptists, 5; Roman Catholic, 4; Presbyterian, 3; Congregationalist, 2; German Reformed, 1; Reformed Episcopal, 1; Lutheran, 1; and two, denomination not ascertained. It is stated by an observer during the past eleven years, that the average of such accessions for that time is fully twenty-six each year; but it is probable that many cases of conversion are overlooked.

In obedience, says the Church Review, to the Constitutions and Canons Ecclesiastical (No. xxiv.), and in conformity with the judgment of the Judicial Committee of the Privy Council, delivered February 23, 1871, the Dean of Rochester wore, at the celebration of the Holy Communion on Christmas Day in his cathedral, a beautiful and costly cope, presented to him by friends in Liverpool, in remembrance of "Addresses to Business Men," given for several successive years by the dean to crowded congregations in the parish church of St. Nicholas.

The death is announced of another daughter of the late Archbishop Tait, Agnes, the youngest of the family, aged only 28. She was married not long ago to the Rev. J. H. Ellison, vicar of St. Gabriel's, Pimlico, and the son of Canon Ellison, of the Church of England Temperance Society. The death of Mrs. Ellison leaves but two members of the Tait family still surviving—Miss Tait and Mrs. Davidson, wife of the Dean of Windsor.

The Committee of the Clerical and Lay Union have drawn up a counter declaration as against that which Ardeacon Denison has issued. Two main points are set forth and emphasized, viz., that the re-introduction of mediæval doctrines and practices into the Church has caused a scandal to our national religion, and that lawlessness must be fatal to the English constitution. Churchmen—High, Broad, and Low—are invited to sign it, and are reminded that by so doing they in no way commit themselves to any expression of opinion regarding the advisability of any prosecutions at law for alleged illegal actions. They confine themselves to the one admission that lawlessness in the Church must be fatal to the welfare, unity, and success of the Church. The document has received many signatures.

Here is the way the vicar of Woolwich, England, advertises for a curate: "Wanted—a fellow-helper to work in a poor parish near London, full of tramps, lodging houses, immoral dens, but also a real aristocracy of artisans. Evangelical High Churchman of liberal opinions. A priest that is a man, not a man that is a priest. A brother, not an underling. One who will be on fire himself without wanting to set the Thames on fire at once. £180. Another one who could work without stipend would find plenty of wages."

Among the deacons ordained by the Bishop of Rochester at his last ordination was one about whom, says the *Church Review*, there is a somewhat romantic story. He is the Rev. Paulus Ashkenazie, and is a Roumanian Jew by birth. On his conversion to Christianity he was subjected to cruel persecutions, his wife being among the bitterest of his opponents, and declining to live any longer with him. With much difficulty he made his escape, and eventually studied at the London College of Divinity.

The Record understands that the Archbishop of Canterbury has approved the scheme for the consecration under the Jerusalem Act of a bishop to work in the interior of the Yoruba country beyond the queen's dominions, as suffragan to the Bishop of Sierra Leone. "He may reside at Lagos, and offer the bishop such aid in the colony as can be arranged for. We believe that Dr. Ingham, who himself favors the scheme, will retain in all respects the control of his own diocese. A European will, in the first instance, be consecrated."

AUSTRALIA.—The consecration of St. George's cathedral, Perth, Western Australia, took place on Thursday, November 15. The services began with Holy Communion at 8 a.m., special prayers suitable to the occasion being used. At eleven the church was crowded. As the bell ceased the bishop (Dr. Parry), accompanied by the primate, and several members of the clergy, was received at the western entrance by the dean and chapter, and officers of the church, the choir and clergy standing in a double line along the nave. The petition for the consecration having been read and the bishop's assent signified, the services opened with Ps. xxiv., intoned in the nave by the primate and the choir and the clergy. The procession then marched up the aisle singing "Lift the strain of high thanksgiving." The deeds of the church were then presented to the bishop, which, together with the petition, were laid on the holy table, after which the sentences were recited by the primate and congregation, and were followed by a short exhortation and several prayers by the primate from the special service for the occasion. The choir and clergy then sang Ps. cxxii. Special intercessions were offered by the bishop, who was accompanied by the clergy, at the font, at the pulpit, at the chancel step, and at the altar. The sentence of consecration was then read by the registrar, and signed by the bishop. Bishop Parry then pronounced the following words: "I declare this cathedral church of St. George to be now consecrated and set apart to God for ever, in the name of the Father, and of the Son, and of the Holy Ghost. Amen." Morning Prayer was then said by the dean. During the service a prayer was said by the bishop for the benefactors of the church. The sermon was preached by the primate from Haggai ii. 3, 4, 7 and 8. In the evening there was full choral service, and the primate again preached.

MELANESIA.—Bishop Selwyn, writing on June 21 from Norfolk Island, relates the following incident as occurring at Opa (Leper's Island) in the district of the Rev. C. Bice:—"Charles Tariquat, the native teacher, had been doing splendid work in the midst of difficulty and danger. Quite a young fellow, he had brought together the people of his place in the most wonderful way. He went to a feast in the village four miles off, and while there standing among the elders and looking at the dancing, a young friend came up with his father's gun. This, of course, was loaded and at full cock. The lad let it down with a bang, the lock snapped, and poor Charles was shot through the lungs. He lived for fourteen days, and during that time he constantly exhorted his people to remain steadfast to the new teaching. 'Never mind me,' he said, 'I am only one, but do you all hold fast the truth.' On the morning of his death he was lying very weak and faint when the bell rang for prayers. 'Go, all of you,' he said, 'I will go to sleep.' When they came back, he was 'asleep'—in Christ. The Bishop says such an incident as this may remind us that it is not our teaching, but the life of Him Who lived and died for us that we have been enabled by God to plant in these men's hearts."

Correspondence.

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

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

CHURCH MISSIONARY SOCIETY MISSION.

SIR,—Will you kindly allow me space in your paper to state a few reasons why it is necessary that a Home for Indian Girls should be established at an

early date, in this Diocese. The cost of about This Institut of England children take to be taught trine of Rom frustrate the saved now u Are you awa astray, while their parent on in the wa will not put Christian which the p undertake th sum require not many w it? My des we want to to shelter 10 week day, b the Home. Indians livi To complet \$1500 is nee of our India of Canada l loved Chur Christian S us? plead v Secretari that noble for us. Le be in vain. save the y of Rome, ev We are anz of Maroh. service this Marginal r spond like For the lo vain, but k given them with your Brothers for us, and may be pot rest upon t the Bisho Cowdry B self. Lay commence in Jesus, Macle

SIR,—In peared in about the Christ. T the whole advents, t in Scriptu second Ad Advent, i point to th Apostolic writings o English, s them for l verse in e Testamen ancient C have crys fourth art The secon "the very ground of lievers, as was to O understan can be no ture has c man at d comes to to us in t came in t in the c Christ's c you, ther taste of d His kingd the Chris and Chris He is to c poreally,

early date, under the Church of England in this Diocese. The Romanists, as many are aware, have already an Institution for Indian Children built at a cost of about \$80,000, and supported by Government. This Institution is for Blackfeet Indians. The Church of England has nothing. Are we content to see children taken from us and placed in this Institution to be taught the pernicious and Anti-Christian Doctrine of Rome? without putting forth any efforts to frustrate their design. Are you aware that every girl saved now means a family in the next generation? Are you aware that many of our young girls are led astray, whilst young, by unprincipled people, sold by their parents to sin? Are you willing to let them go on in the ways of sin, because for a few dollars you will not put forth efforts to rescue them?

Christian Brothers and Sisters, you have the means which the poor Missionary has not, we are willing to undertake the work—will you not give us the small sum required to complete the buildings. Are there not many who could give \$10, \$25 or \$50 and not miss it? My dear wife has a class of about 18 girls, but we want to get sufficient accommodation to enable us to shelter 10 or 12. Others will come during the week day, but we want to have about 12 to reside in the Home. These will chiefly be gathered from those Indians living some distance from the Mission House. To complete the necessary alterations from \$1200 to \$1500 is needed. Who then will come to the rescue of our Indian Sisters? Cannot the Sunday Schools of Canada help us? Christian Teachers of our beloved Church speak to the children on our behalf. Christian Shepherds of Christ's flock cannot you help us? plead with your congregations on our behalf.

Secretaries of the W. A. M. lay our needs before that noble Institution, and get the ladies to collect for us. Let not our beloved Bishop's second appeal be in vain. But show us that you are resolved to save the young girls from Heathenism and the errors of Rome, even though it be at a little self-sacrifice. We are anxious to commence the building by the first of March. "Who then is willing to consecrate his service this day unto the Lord?" 1 Chron. xxix. 5. Marginal reading, "Fill his hand." Will you not respond like Israel of old, for this is the Lord's work. For the love of Christ, I pray you let us not plead in vain, but let each one give of the substance God has given them, and having done this follow the work with your prayers.

Brothers and Sisters in Christ, pray with us, and for us, and for our poor Indians that the Holy Spirit may be poured upon us, and God's choicest blessings rest upon this people. Subscriptions can be sent to the Bishop, Calgary, Alberta, N. W. T., to Messrs. Cowdry Bros., Bankers, Macleod, Alberta, or to myself. Lay not this aside, but help us that we may commence the work as early as possible. Your ser- in Jesus, SAMUEL TRIVETT. Macleod, Alberta, N.W.T.

SECOND COMING OF CHRIST

Sir,—In answer to Mr. Grant's letter which appeared in your paper Dec. 20th, asking my views about the three advents and the second coming of Christ. To enter fully into the subject would occupy the whole of your paper. With regard to the three advents, there is no such doctrine. It is neither taught in Scripture nor by the Church. Only the first and second Advents are spoken of. The four Sundays in Advent, in the Prayer Book of the Church of England, point to the first and second coming of Christ. The Apostolic and Ante-Nicene Fathers refer to it. The writings of these Fathers have been translated into English, so that now every English reader may read them for himself. It has been calculated that, one verse in every twenty-five, or 300 verses of the New Testament, speak of the "Coming of the Lord." The ancient Creeds called the Nicene and St. Athanasias, have crystalized it in their confessions. And the fourth article of the Church of England refers to it. The second coming of Christ has been denominated "the very pole star of the Church." It is as much the ground of comfort and hope to New Testament believers, as His "first coming in the fulness of time" was to Old Testament believers. What are we to understand by the coming of the Son of Man? There can be no question but that Christ's coming in Scripture has different significations. He comes to every man at death, and to believers in particular. He comes to us in the revelation of the Gospel. He comes to us in the operative influence of His Spirit. He came in the calamities of the Jews which culminated in the destruction of Jerusalem. This is called Christ's coming in His kingdom. "Verily I say unto you, there be some standing here which shall not taste of death till they see the Son of Man coming in His kingdom." He came when Constantine embraced the Christian religion, when Paganism was overthrown and Christianity ascended the throne of the Cæsars. He is to come again at the last day, visibly and corporeally, "in His own glory and of His Father's with

the holy angels, with a shout, with the voice of the Archangel, and with the trump of God, to judge the world in righteousness." "Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus which is taken up from you into heaven, shall come in like manner as ye have seen Him go into heaven." His ascension was visible, so will His second coming be. They saw Him go, and they shall see Him come. When shall these things be? The time of the second advent of Christ no one can tell. It is unknown to all created beings. Yet men have speculated about the time, and have broached various theories about the second coming of Christ.

Millenarianism or Chiliasm, is the doctrine of two resurrections. (Rev. xx.) the first, that of the righteous dead at the time of the second advent of Christ, and the second, that of the righteous and the wicked at the end of the world, and a personal corporeal reign of Christ between them, for a thousand years upon the renovated earth. Four or five years ago a Conference of Bishops, professors, and ministers of various denominations met in one of the Episcopal Churches in the city of New York to discuss the doctrine of the Second coming of Christ. Each ventilated his own opinion. There were as many different theories as there were papers read in the Conference. According to one the thousand years will be occupied in judging the righteous; according to another, Christ and His risen and glorified Saints are to dwell visibly on the earth and reign for a thousand years: according to another, the risen and glorified Saints are to be in Heaven, and not on earth, any more than the angels now are; and yet they are to govern the world; according to another, the Bible divides men into three classes: the Gentiles, the Jews, and the Church of God, and the prophecies relating to the Millennium are understood to refer to the relative condition of the Jews and Gentiles in the world, and not to the risen and glorified believers in heaven; according to another, this earth, changed no more by the fires of the last day than it was by the deluge, is to be the bright, blessed, and everlasting home of men made glorious and immortal in soul and body; and according to another still, there are two heavens, one here and one above; two Jerusalems, both to continue for ever, the one on earth, the other in heaven, the one made with hands, the other without hands, both endless; and men will continue for ever on earth, living and dying, happy but not perfect, and when they die, will be translated to the kingdom which is above. Such conflicting conclusions show us how little the most learned and wise men know of the future.

In the Apocalypse the twentieth chapter, the fourth, fifth, sixth and seventh verses, we read about the Saints reigning with Christ a thousand years. The Rev. G. A. Cleveland says: "Strictly speaking, this is the only millenarian passage in the whole Bible. Other passages, however, are supposed to relate to the same subject, and are, therefore, made to do duty in the interpretation of this one. Remembering, that no other passage in the Bible makes any mention of the thousand years' reign of the Saints, let us note carefully a few facts with reference to the one.

(1.) Not a hint is given in it that the Christians who are living on the earth when the millennium begins, or while it is in progress, will have any share in it. (2.) Those who are spoken of as thus reigning with Christ, are not even the whole number of the pious dead; but only those who had suffered for the truth in this life—those who had been put to death for the testimony of Jesus and the word of God. (3.) Not a word is said of their living on the earth while this reign is in progress; and (4.) our Lord's second coming is not mentioned once in the whole passage. We find not a vestige of authority in the Word of God for connecting the doctrine of the millennium with that of our Lord's second coming to the earth: and not a shadow of proof that its scene will be the earth. But what, then, and where perhaps, also, when—will it be? Turning to the only portion of Scripture which describes it, we find it represented as a special blessing given by the Lord to those who, in this life, had been brought into persecution, suffering, and death, through their zeal for His cause. It is given to those who have laid down their lives here rather than prove recreant to their trust as followers of Christ. Instead of remaining in the 'intermediate state' until the final resurrection, they are associated with their Lord in His government of the world and the extension of His kingdom among men. This is the special reward of those who have been faithful even unto death; and this is the millennium. Is it on this fact that the Romish heresy of invoking the intercession of the Saints is founded, as their heresy of purgatory is based on the truth concerning the intermediate state of the departed? Believing that this special blessing is given to the martyrs, we shall be better able to understand how it has been that, taught and upheld by the Spirit of Christ, men have rejoiced in being accounted worthy to suffer shame for His name. It will help to explain the songs of rejoicing which have risen above the creaking of racks and the crack-

ling of death-fires. Does it not put a deeper meaning into the words of our Lord: 'He that loveth his life loseth it; but he that hateth his life in this world shall keep it unto life eternal.' There is a difficulty in explaining on any other ground the saying of St. Paul: 'I have a desire to depart and be with Christ,' so that it shall harmonize with the doctrine of the intermediate state of the dead. But with this view of the millennial reign of the Saints the difficulty disappears." PHILIP TOCQUER.

WHY ARE THE CHURCHES CLOSED.

Sir,—Being in the neighbourhood of St. Simon's church the other day, I went with the intention of entering it, but was astonished to find every door locked. Then having occasion to go down town I determined on going into St. James', but failed to gain entrance. I was pained to find a large central church such as this shut to the public, and I earnestly hope that these two churches which I tried to enter are not a sample of our Toronto churches. Why are people thus compelled to be content with only a Sunday use of the churches? It is painful in the extreme to a Catholic Churchman to be thus debarred from that which is not only a privilege, but a right of the people. A "VISITOR" IN TORONTO.

THE AMERICAN CHURCH AND ANNEXATION.

Sir,—The question as to the annexation or non-annexation of Canada to the United States is one which the Church in America has nothing to do. It is purely one of politics. If the Canadian people desire to become members of the United States Confederation, then the bishops and clergy would be lovingly greeted by their brethren across the line, and accorded a most hearty and a most brotherly welcome. But the Church in this country would be the last to countenance any agitation in favor of such a measure, or to oppose it if it were likely to be carried.

At present, however, I fancy the American nation is not in the least concerned in the question, which is in no respect so burning as that of the future of the Confederation under the administration of General Harrison. The agitation troubles men's minds over here much less than the facts that Canadians seem more likely to annex Michigan, Maine, and other adjacent States by their persistent immigration, and their driving American-born workmen out of their situations through their willingness to accept much lower rates of wages than the native population can live on. It may, however, be remarked that, so far as the Canadian Church is concerned, it would not be to her disadvantage if she were broadened out, and her miserable sectionalism eliminated by becoming an integral portion of the Sister Communion in the United States.

At the same time, please do not imagine that these words of mine presume to voice the sentiments of the American Church. But they do represent the private sentiments of any bishop or priest I have interrogated on the subject. The official sentiment of the Church as a whole can be declared only by the General Convention. I do not, however, imagine that that assembly will deem the matter worthy of any serious thought, till it has reached the stage of an accomplished fact, and the Canadian Dioceses are merged in the jurisdiction of the presiding Bishop and his Episcopal brethren. Till that takes place, which will hardly be in our time, the DOMINION CHURCHMAN may possess its soul in patience as to any interference one way or the other on the part of the American Church.

AN ENGLISH PRIEST IN AMERICA. New York, Jan. 19th, 1889.

NEPIGON MISSION.

Sir,—Kindly permit me through the medium of the DOMINION CHURCHMAN to thank our many kind friends for gifts both of money, and clothing, books, papers, medicines, kind and sympathetic letters, sent between September and January, but which, (owing to the mildness of the winter and the impossibility of not being able to open a winter road)—we have been unable to acknowledge. Will the friends of this mission be kind enough to pardon the missionary if he cannot be punctual in responding to letters and communications, received at times, when to send out a mail is an utter impossibility? I arrived here at the post office 2 days ago with a number of letters which I had written more than a month before, and which were tied in the mail-bag waiting for the first cold spell to freeze up the Lakes and River. Not one Indian in the Mission would accompany me. They said the journey would be dangerous, and that they would surely fall thorough the ice and be drowned. So myself and our white carpenter who built our mission house and also hopes to build our new church if

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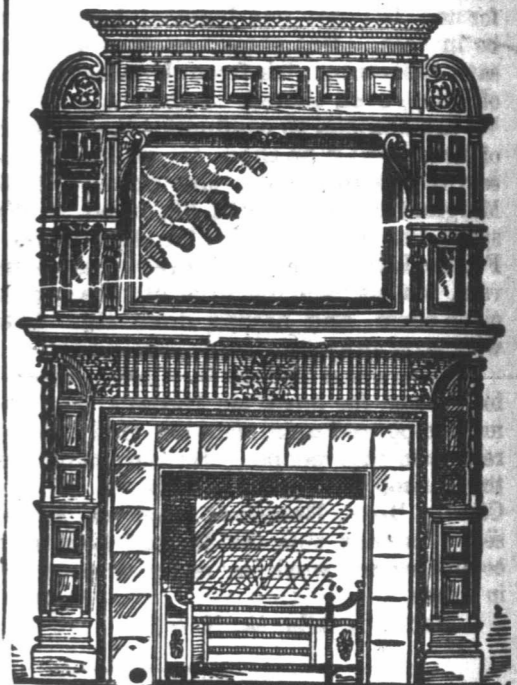
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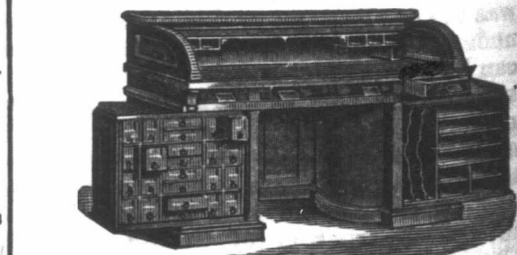
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means allow, ha anxiety of mind, have to keep our acknowledgments brought us safe the toboggan, drawing drawn into was very thin and was from 30 to be also pleased to sixty miles of between the mi and in the fall t we cannot ventu And in the win the ice is so we dians won't tru ary must travel alone, except Thompson, who the lake which inches of ice. Mickelson & So come up to the lumber for our alone will cost the last week i The old building utilized for she So far I have meet the balanc hope our good send me \$300 March. I hel night, the cong pected. I hop Mr. F's, Manag I baptized three are able to run babe in its mot I now beg to loving receipt Rev. Mr. Chur ber of his cong Roper, Caledon Missionary and W.A. per Miss box of fruits— family—the fr branch of W.A. for Indians a White, Toronto Renison: Mr. A Friend, in F Frank Gibbs, I mas tree, also house; and th from the child and a bundle "Mary Anne. I cannot con our good friend so liberally res our mission ho great comforte ly enjoying. us to complet

Lake Nep SKE 3RD SUNDAY

Passage You rememb Blessed Lord which is rema of His boyhod To-day we began His pul 23) Thirty w who served in We have seen, preparing the baptism of rep Matt. i. 4), ho much superior 12). To-day I. At the Jo tizing many p his wondrous time earnestly fore Him One carpenter, loo John had kno seen Him but one in the "h the other at N he had not kn John i. 29). had been a lo

means allow, had to start alone. It was a worry and anxiety of mind to both Mrs. Renison and myself to have to keep our good friends waiting so long for an acknowledgment of their letters and gifts. Well, God brought us safely through, although more than once the toboggan, dogs, missionary and all were near being drawn into the rapid current where the ice was very thin and gave way—the water in these spots was from 30 to 40 feet deep. Will our kind friends be also pleased to remember that in summer there is sixty miles of water, and in winter sixty miles of ice between the mission and Post office. In the summer and in the fall the wind is sometimes very strong, and we cannot venture out in the frail birch-bark canoe. And in the winter—especially the early part of it—the ice is so weak and treacherous that even the Indians won't trust it, and, if at such times the missionary must travel he will have to perform the journey alone, except he has a close sticking friend like Thompson, who declares he is not afraid to walk over the lake which is 300 feet deep if there be only two inches of ice. I am about to make arrangements with Mickelson & Sons who express their willingness to come up to the mission to saw 8000 square feet of lumber for our new church. This part of the work alone will cost about \$250, which sum I shall require the last week in February or the first week in March. The old building is now pulled down and the lumber utilized for sheeting for the roof of the new church. So far I have expended \$100, \$50 of this I can now meet the balance will be due to, the Indians, and I hope our good friends will enable the treasurer to send me \$300 to meet all expenses to the 1st of March. I held service in the Waiting Room last night, the congregation was as large as could be expected. I hope to hold a prayer meeting to-night at Mr. F's, Manager of the Hudson Bay Co's. store, here. I baptized three children yesterday. Two of them are able to run about and tell their names. One is a babe in its mother's arms.

I now beg to acknowledge most thankfully the following receipts:—

Rev. Mr. Chance, Tyroconnell Rectory, from a member of his congregation, \$10, for new church; Mrs. Roper, Caledonia, a box of medicines and teas for Missionary and Indians. From the Aylmer branch of W.A. per Miss McKnight, two bales of clothing and a box of fruits—the clothes for Indians and Missionary's family—the fruits for Mrs. Renison, Ailsa Craig branch of W.A., per Mrs. Show, one bale of clothing for Indians and Missionary's family. From Mrs. White, Toronto, a parcel of useful articles for Mrs. Renison: Mr. S., Toronto, 50 cents for new Church. A Friend, in Fredericton, \$1 for Church stove. Mrs. Frank Gibbs, Port Arthur, a box of gifts for Christmas tree, also some framed paintings for new mission house; and the following from Miss Isabella Roe, from the children of her Guild at Lennoxville, \$5; and a bundle of clothing for their little protegee, "Mary Anne."

I cannot conclude without once more thanking all our good friends both in England and in Canada, who so liberally responded to my appeal for funds to build our mission house, which is now complete—and the great comforts, of which we are this winter thoroughly enjoying. Will another host of friends now help us to complete the church which we have begun.

Your obedient servant,
ROBT. RENISON.
Lake Nepigon, Diocese of Algoma.

SKETCH OF LESSON.

3RD SUNDAY AFTER EPIPHANY, FEB. 3RD, 1889.

Our Lord's Baptism.

Passage to be read.—St. Matt. iii. 11-17.

You remember that event in the boyhood of our Blessed Lord which we studied last Sunday, and which is remarkable as being the only event recorded of His boyhood.

To-day we arrive at the time when Jesus probably began His public ministry. (Compare S. Luke iii. 23) Thirty was the legally appointed age for those who served in the Tabernacle. (See Num. iv. 8.) We have seen, too, how S. John the Baptist had been preparing the way of the Lord, by "preaching the baptism of repentance for the remission of sins," (S. Matt. i. 4), how he told of the coming King, and how much superior He should be to him. (S. Matt. iii. 11-12). To-day see how S. John received Him.

I. *At the Jordan.*—S. John Baptist had been baptizing many people in the river Jordan. For months his wondrous work had been going on. At last the time earnestly looked for comes. There stands before Him One whom he at once recognizes; a Galilean carpenter, looking like other men, but Who was He? John had known Him as a relative, though he had seen Him but little, their homes being far apart, the one in the "hill country" of Judea (S. Matt. i. 59), the other at Nazareth in Galilee. But till that day he had not known Him as "the Lamb of God," (S. John i. 29). He, for whose coming S. John's work had been a loyal preparation, stands there and asks

to be baptized. John is surprised; why? His baptism the sign of repentance and forgiveness. Did Jesus need these? (See 2 Cor. v. 21; Heb. vii. 26; 1 S. John iii. 5). Jesus explains, (v. 15) "It is becoming to fulfil all righteousness." (Compare Heb. ii. 17-18). For example's sake He will conform in every way. S. John, thus bidden, obeys; Jesus steps down the bank into the river, is baptized. He ascends it again praying, (S. Luke iii. 21). And now lo! a sign from Heaven proclaims Him to be God's beloved Son; the heavens are cleft asunder and a wondrous Form descends upon Him. God the Father sends God the Holy Ghost in the form of a dove to God the Son. Different Persons, all divine, but "not three Gods, but one God," the Trinity, the Three in One, send the Saviour as the great Teacher of *true religion* to men, (S. John xiv. 6). See, too, what the voice said! (v. 17). Our Church teaches us that God "by the baptism of His well-beloved Son in the River Jordan, did sanctify water to the mystical washing away of sin;" and surely we may suppose that our blessed Lord in submitting to be baptized, [not only would fulfil all those legal observances which are in sinful men acts of submission to God, but would also hallow and ennoble the special rite of Baptism which he afterwards exalted to be one of the two Sacraments of His Church. (S. Matt. xxviii. 19).

CURABILITY OF CONSUMPTION.

This has been a vexed question among physicians, opinions, even in the same school, being strangely divergent. Of this, however, the public are convinced; it is a terribly prevalent disease, and the average doctor meets with but scant success in treating it. Consumption is in reality scrofula of the lungs, and is liable to attack any whose blood is tainted. For driving out the scrofulous humors, and thus removing the predisposing cause, Dr. Pierce's Golden Medical Discovery is a sovereign remedy. It purifies bad blood, heals scrofulous ulcers, and, whatever difference of opinion exists as to curing advanced cases of consumption, it remains that many pronounced "incurable" have been by it brought back from the brink of the grave to restored health and vigor.

A GREAT WANT.

The great want of the times is the recognition of the nobility of service, and if we would learn what true nobility is we must study the Man of Nazareth. Christ ministered to all classes. This universalism of Christ was notable because we to-day are apt to be elective—to select and choose those to whom we should minister, and too for our inconvenience and pleasure. A clergyman, for example, singles out the rich for his church, with a view of making an aristocratic congregation. There are those, on the other hand, who minister exclusively to the poor. As a matter of fact, the neglected classes generally live on our fine avenues, for it is an act requiring but little courage to go in the hovels of the poor, where hunger and want dwell; but when it comes to climbing up marble steps and entering richly caparisoned houses, and talking of Christ to fine ladies, that requires true bravery. There are people again who turn away from a dive or the debauched and polluted tramps who hang around lodging houses, and minister to those not debauched and polluted. The sympathies of others go entirely to the intellectual, to whom metaphysical and scholastic discourses are preached which put the intellectual hearers in a heaven higher up than that to which most people aspired. There are those, also, who believe themselves to be especially called by God to minister to newsboys and fallen woman and, like John Howard, to prison reform, and like Wilberforce, to principles which broke the fetters of the slave. All these are specially ministrations.

YOU MUST GIVE ACCOUNT.

It is not by depreciating others that we increase in value, except perhaps in our own eyes. Nor is it by holding up the sins of others that we escape the judgment of God against our own. Every man will have to give an account of himself—not of his neighbor—to God. Are you, reader, prepared for this? Are you conscious of what it will be to be summoned before that Judge who will bring before you every detail of your life, even the most secret? No need of witness, no place to hide from that Light that will manifest every work of darkness, and then execute upon it speedy judgment. Would that men ceased to be fools and considered their latter end!

But if one indeed ceases to be a fool—if indeed he does, with an honest heart, consider his latter end, what is the inevitable conclusion he comes to? At first, perhaps, feeling uncomfortable, he begins to "try and do better." Does this settle his trouble? It only increases it, because God is with him, and shines on him, and is letting him prove by experience what it is to be a guilty, lost sinner in His sight. The sense of sin becomes intolerable, the heart cries out, "Lord have mercy on me!"

Here deliverance comes, for God laid our iniquities on Christ, and visited them with judgment on Him at the cross that all who repent and believe on Him might be saved. The soul receives this blessed news, and the burden rolls off. I have taken my place as a lost sinner, given Christ His place as my Saviour, and in God my Judge I have found my Father. No wonder that mighty preacher of the Gospel exclaimed, "I am not ashamed of the Gospel of Christ; for it is the power of God unto salvation to every one that believeth," Romans i. 16.

MY REDEEMER.

There is one word full of meaning, from which we gather the truth of sympathy. It is that little word of appropriation, "my" Redeemer. Power is shown by God's attention to the vast, sympathy by his condescension to the small. It is not the thought of heaven's sympathy by which we are impressed when we gaze through the telescope on the mighty world of space, and gain an idea of what is meant by infinite. Majesty and power are there, but the very vastness excludes the thought of sympathy. It is when we look into the world of insignificance which the microscope reveals, and find that God has gorgeously painted the atoms of creation and exquisitely furnished forth all that belongs to minutest life, that we feel that God sympathizes and individualizes.

When we are told that God is the Redeemer of the world, we know that love dwells in the bosom of the most High; but if we want to know that God feels for us individually and separately, we must learn by heart this syllable of endearment, "My Redeemer." Child of God, if you would have your thought of God something beyond a cold feeling of His presence, let faith appropriate Christ. You are as much the object of God's solicitude as if none lived but yourself. He has counted the hairs of your head. In old Testament language, "He has put your tears into His bottle." He numbered your sighs and your smiles. He has interpreted the desires for which you have not found a name nor an utterance yourself. If you have not learned to say, "My Redeemer," then just so far as there any thing tender or affectionate in your disposition you will tread the path of your pilgrimage with a darkened and a lonely heart; and when the day of trouble comes there will be none of that triumphant elasticity which enabled Job to look down, as from a rock, upon the surges which were curling their crests of fury at his feet, but could only reach his bosom with their spent spray.

THE CHEERFUL FACE.

Next to the sunlight of heaven is the cheerful face. There is no mistaking it—the bright eye, the unclouded brow, the sunny smile, all tell of that which dwells within. Who has not felt its electrifying influence? One glance at this face lifts us out of the mists into the beautiful realm of hope. One cheerful face in the household will keep everything warm and light within.

It may be a very plain face, but there is something in it we feel, yet cannot express; and its cheery smile sends the blood dancing through the veins for very joy. Ah, there is a world of magic in the plain, cheerful face, and we would not exchange it for all the soulless beauty that ever graced the fairest form on earth.

It may be a wrinkled face, but it is all the dearer for that, and none the less cheerful. We linger near it, and gaze tenderly upon it, and say, "God bless this dear, happy face! We must keep it with us as long as we can, for home will lose much of its brightness when this sweet face is gone." And even after it is gone, how the remembrance of the cheerful face softens our way!

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IN THE CHURCH PORCH.

Numbers of richly dressed, warmly clad people were thronging up the steps into church. It was a cold day, and the people were glad to get out of the cold, sloppy streets. Among the crowd was a poor woman, with worn face and sad eyes; her little boy, who held her hand fast, looked half-starved, and his bare feet shivered on the cold stones.

"Shall we go in, mother?" he whispered.

"No, dear, no; there will be no room for us. 'To the poor the Gospel is preached,' so the Word said that we read this morning; but there's no room for such as us in here. We'll sit in the porch a bit."

By and by the service commenced, and the vergor came to shut the door. He seemed almost inclined to order the poor woman and her child to go outside; but something in her face must have touched him, for he only passed on and shut the outer door, leaving them free to listen.

A young girl with her father sat in a cushioned pew where they could just see the porch; they looked as if they had everything the world could give, and the contrast between them and the poor woman was striking. The girl seemed to feel it, for she was so absorbed in watching them that she missed the first part of the service. Then her attention was recalled by hearing the words the clergyman was reading: "If there be among you a poor man of one of thy brethren within any of the gates, thou shalt not harden thine heart, nor shalt thou shut thine hand from thy poor brother, but thou shalt open thine hand wide unto him. For the poor shall never cease out of the land."

"Dear me," thought the girl, I never knew that was a command before: we must help that poor woman." And all through the service she watched the pale face and the well behaved little boy, who watched the minister so eagerly with his large dark eyes.

Before the service was quite over she whispered to her father, and the moment the last "amen" sounded, she slipped out of her pew, and went up to the poor woman and put her card into her hand, saying, "Come to that address in half an hour and you shall have some dinner."

Poor Mrs. Foster looked up gratefully, and the little boy whispered, "Isn't she beautiful?"

They went to the address given, and when Miss Leigh found out that the woman had a sick husband who had not left his bed for some weeks, she filled a basket with good things, and gave Mrs. Foster a jug of hot soup for dinner, telling her to call next day and they would try what could be done to find her some work. The poor woman went away with deep thankfulness, and Miss Leigh was very happy all day, for she felt she had tried in some measure to carry out one of God's commands; and she resolved to search God's Word more to find out what He would really have her to do in all things, for she realized fully that "in keeping of them there is great reward."

THOUGHTS ON THE NEW YEAR.

The New Year may be compared to a caravanary at which weary pilgrims can pause a while on their journey through this world. Amid the quiet and peace that it induces, what more opportune time can be found for reflection? Rising up before us in bold relief are the retrospective, introspective, and prospective attributes of human life.

Retrospection sheds over the past a mellow light that softens the asperities of the present and enhances the delights of the days long gone. Who has not sought quietude, where he might shut out the busy world and invoke memory, an old and tried friend, "to make us a child again"? What a vision rises before us! There are the faces of our companions, so familiar and so endeared to us, just as they used to be—wreathed in smiles or bathed in tears. We walk with them hand in hand, as we can over our lessons together. The games we played, with all their concomitant joys, spring up in full view with the vigor and elasticity of youthful emotion. Even our estrangements, followed by their reconciliations, are dear to us. There is a thrill of quiet happiness attuned by

these reveries. The unbidden tear that fills our eye is not the tear of grief, but of affection, dropped as a tribute to the memory of the loved and lost. Not lost—we live with them again; we hear their voices; almost perceive their touch; and weep to think of our many thoughtless actions and careless words that grieved them.

Introspection presents another and equally interesting discipline of mind and heart. It is a duty we owe to our Maker and to ourselves. The mandates of fashion, the excitements of pleasure, the cares of business, whirl us along so rapidly, that at times we are quite bewildered. How necessary then, and how salutary, that we "seek the ground of our heart, examine our thoughts, and look well if there be any way of wickedness" within us. As the prudent merchant, at the close of the year, takes account of stock and arranges his business, so let us apply the crucial test and learn how we stand in regard to our Creator and Ruler. Again and again are we called to sorrowful experiences caused by derelictions of duty, until much of life is made up in efforts to retrieve our errors. By prayerful self-examination we may discover wherein we have been deficient, and gain wisdom and strength to employ our abilities with greater excellence and to better advantage.

Prospectively, we may cheerfully and confidently trust the One who has brought us relief so far. Boundless variety and perpetual change are exhibited in everything around us. Yet not a step can we take in any direction without seeing indications of Providence displayed in the most minute as well as the mightiest of His works. Time is speeding on. While it is ours we take but little note of it. Not until it is far back in the distance do we begin to estimate it. The young paint the future in roseate hues. The aged view it in a doubtful light. Cast both these moods to the winds. They are injurious to yourself and ungrateful to your Preserver and Benefactor. At the beginning of a New Year it is well to look back with gratitude, to improve the present with alacrity, and to leave the future with submission to God.

FEMALE BEAUTY.

It is a fortunate thing that all men do not have the same taste in female beauty, for otherwise they would all fall in love with the same woman, which would be awkward. Although the preferences of men for different style of form and feature vary greatly it is, undoubtedly, a fact that an appearance indicative of health is pleasing to all alike. A woman may be without regular features yet, if healthy, she will be beautiful to some one and pleasing to all. A sallow complexion, a dull eye, a system debilitated by unnatural discharges, in short, all the ills attendant upon the irregularities and "weaknesses" peculiar to the sex, can be banished by the use of Dr. Pierce's Favorite Prescription. Ask your druggist.

INTERRUPTED.

The habit which many people have of contradicting, and checking, and "setting right" others who are talking, is very trying even to good-natured men and women. Wives and husbands, and even young folks who should be "seen and not heard," are frequently afflicted with this unfortunate habit, which so often results in family unpleasantness. Mr. B. begins to tell a trifling incident to his guests. He says:

"My wife and I were in town Monday afternoon, and—"

"You are mistaken, my dear; it was Tuesday," interrupts Mrs. B., mildly.

"O, so it was," says Mr. B. "Well, we were going down Main Street, and—"

"No, dear; it was High Street," interrupts Mrs. B. again.

"Well, perhaps it was; anyhow, I had a large bag in my hand, and—"

"Why, James, how ridiculous to call that a large bag!" puts in Mrs. B., with calm insistence.

"Well, well, big or small, just as you like," says Mr. B., with signs of irritation. "It don't make any difference about the size, so—"

"Of course not, but it is just as well to tell things right as wrong."

"Well, I suppose so. However, we had just

gone out of Brown's shop into Smith's shop when—"

"Why, James, what are you talking about? We didn't go into Brown's and Smith's shops at all that day."

"We certainly did, Mary. I got a kerchief there, and—"

"Oh, so you did, I had forgotten. I beg your pardon for interrupting you," she added, as though it had been a first offence.

"Well, it was about three o'clock," proceeded the husband, "when—"

"No, dear, it was exactly half-past two, I remember looking at my watch at the time."

"Well, well, Mary, I said it was 'about three,' and—" Here he stopped, as if he had forgotten what he was about to tell, or did not care to proceed; then he went on, and ran pleasantly against another impediment. "Well, as I was saying, we came out of the shop, and I hadn't gone a stone's throw—"

"Oh yes we had, James; we had gone nearly down the street."

"All right; down the street; I was quite a little distance ahead of my wife, and—"

"Why, James, you're mistaken."

And so it goes on to the end, which is not reached for about an hour, when the whole story might have been told in ten minutes, and Mr. B. been saved an outburst of ill-humour after the departure of the guests, if Mrs. B. had not been so morbidly resolute that the most trivial circumstances should be reported exactly.

CONSUMPTION CURED.—An old physician, retired from practice, having had placed in his hands by a East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma and all throat and Lung Affections, also a positive and radical cure for Nervous Debility and all Nervous Complaints, after having tested its wonderful curative powers in thousands of cases, has felt it his duty to make it known to his suffering fellows. Actuated by this motive and a desire to relieve human suffering, I will send free of charge, to all who desire it, this recipe, in German, French or English, with full directions for preparing and using. Sent by mail by addressing with stamp, naming this paper. W. A. Noyes, 149 Power's Block, Rochester, N. Y.

THE SCHOOL KITCHENS OF PARIS.

These *cantines scolaires*, or kitchen annexes to the communal schools of Paris, were created in 1881 with the purpose of providing warm breakfast and lunch for the children of working parents whose occupations prevent them from preparing a nourishing morning meal for their boys and girls. They are managed on different plans in the various arrondissements. The kitchen is usually under the charge of the janitress of the school, who in some cases simply receives from the municipal authorities a fixed quantity of provisions daily, to be prepared and dealt out to the children; in others she receives an amount of money proportionate to the number of children fed, does her own marketing, and makes what profit she can. Children who are able pay from one cent to six cents per portion for their food; but the poor ones are fed gratuitously, upon the application of their parents. Thus the *cantines*, in addition to their charitable objects, likewise serve as a convenience to many children whose parents are comparatively well to do. The City of Paris disburses some 467,500 francs annually for the maintenance of these kitchens, and one of the not least gratifying results is that many children are prevented from begging in the streets and running wild during the period of absence of parental control.

What's the sense in saying that Catarrh cannot be cured, when Dr. Sage's Catarrh Remedy is so sure and positively certain, that the proprietors offer \$500 reward for a case of Catarrh which they cannot cure. A full pint of the medicine is made by dissolving one fifty-cent package of the powder in water. Sold by druggists; 50 cents.

A TEASPOONFUL of sugar added to turnips when being mashed is a great improvement.

Children's

WHAT'S WORTH

Prince Albert's maiden speech to his own age worth doing is whether you show your boots, do it

Now, a young at Rugby school, penmanship. V monstrated, he of genius have than I do. It is

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NO MAN CAN DO which the Co the thousands up been made happy t listig, itching, sea skin, scalp, and b

GUARANTEED, the g soap, an exquisite i externally, and (Blood Purifier, inte every form of sk

pimples to scroful Sold every where see: RESOLVENT & DRUG AND CHEMIS Send for "How t

for Pimples, bla skin prev

Rheumat ness speedi PAIN PLAST

A BOON AND a blessing to Yellow Oil, the healing remedy ternal use. Y and pains, rhet throat, croup, tracted cords a of your druggis

Children's Department.

WHAT'S WORTH DOING IS WORTH DOING WELL.

Prince Albert Victor, the son of the Prince of Wales, when making his maiden speech to an assembly of lads of his own age, said: "Whatever is worth doing is worth doing accurately; whether you sharpen a pencil or black your boots, do it thoroughly and well."

Now, a young lad who was a pupil at Rugby school, was noted for his bad penmanship. When his teacher remonstrated, he replied, "Many men of genius have written worse scrawls than I do. It is not worth while to worry about so trifling a fault." But, ten years later this lad was an officer in the English army, in the Crimea. An order he copied for transmission was so illegible that it was given incorrectly to the troops, and the result was the loss of a great many brave men.

A few years ago, the keeper of a life saving station on the Atlantic coast found that his supply of powder had given out. The nearest village was two or three miles distant, and the weather was inclement. He concluded that it "was not worth while to go so far for such a trifle." That night a vessel was wrecked in sight of the station. A line could have been given to the crew if he had been able to use the mortar, but he had no powder. He saw the drowning men perish one by one in his sight, knowing that he was alone to blame. Of course, he was dismissed from the service.

The experience of every man will suggest similar instances that confirm the truth of the young Prince's advice to the lads of his own age. Whatever is right to be done should be done with our best care, strength and faithfulness of purpose. We have no scales by which we can weigh our duties, or determine their relative importance in God's eyes. That which seems a trifle to us may be the secret spring which shall move the issues of life and death.



MANLY PURITY AND BEAUTY

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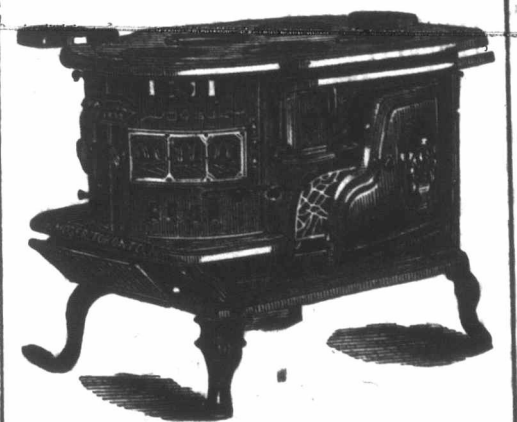
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This is a watch that ordinarily sells for \$15.00. For 60 days we will sell them at \$4.98 and give every one an opportunity to get one sample for nothing. Cut this out and send to us with 50 cts. in postage stamps, as a guarantee that watch is ordered in good faith, which will cover us from any loss from express charges, and we will send the watch to you C. O. D., subject to examination. If found perfectly satisfactory and exactly as represented, you can pay the balance of \$4.98 and take the watch, otherwise you do not pay one cent. If you sell or cause the sale of six (6) of these watches within the next 60 days we will send you one free. This is an imported, jeweled, expansion balance, quick train movement, complete with 4-ounce genuine Silverus open face case, and guaranteed in every respect. We make no money on this watch, it simply helps us to sell good and gold-filled watches from our mammoth catalogue which is sent free. Send your order immediately. This ad. may never appear again. THE R. W. GRAY WATCH CO., 57 & 59 Adelaide St., East, TORONTO, CANADA. We recommend this watch to every reader of this advertisement. Mention this paper when ordering.

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MOSES' Combination Stove.

Those who relish a well-cooked roast, or a palatable, appetizing bun or cake, should not fail to secure this

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THE MOST EXPENSIVE RAILROAD IN AMERICA is the four-track entrance of the New York Central and Hudson River Railroad to the Grand Central Station, through the heart of New-York City. The estimated cost of the improvement for a distance of four miles was \$8,000,000, or \$2,000,000 per mile, exclusive of the cost of the Grand Central Station.

Apply to ticket agents of the Grand Trunk, Michigan Central, Canadian Pacific or Niagara Navigation Co., for tickets, and see that they read by the New York Central and Hudson River Railroad.

In New York, apply to Agents at 413, 785 or 942 Broadway, or at Grand Central Station. For information address Edson J. Weeks, General Agent, 1 Exchange St, Buffalo, or Henry Monett, Grand Central Station, New York, General Passenger Agent.

Campbell's Cathartic Compound

(Liquid.) Note.—This favorite medicine is put up in oval bottles holding three ounces each, with the name blown in the glass, and the name of the inventor, S. R. Campbell, in red ink across the face of the label. Beware of imitations, refuse all substitutes, and you will not be disappointed.

Campbell's Cathartic Compound Cures Chronic Constipation, Costiveness, and all Complaints

arising from a disordered state of the Liver, Stomach and Bowels, such as Dyspepsia or Indigestion, Bilious Affections, Headache, Heartburn, Acidity of the Stomach, Rheumatism, Loss of Appetite, Gravel, Nervous Debility, Nausea, or Vomiting, &c., &c.

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last summer for Muscular Rheumatism, and found immediate and permanent benefit from its use.

J. F. HOLDEN, Druggist. Also diabetes and Bright's disease, indigestion, dyspepsia, &c.; these poisoned fires are put out by St. Leon, as water quenches fire. Doctors say "impossible to say too much in its praise."

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is the most reliable substitute known for mother's milk. Its superiority to other preparations rests on the crucial test of 30 years' experience throughout Great Britain and the United States. It is also a sustaining, strengthening diet for Invalids. Nutritious, easily digested, and acceptable to the most irritable or delicate stomach. Four sizes, 35c. up. Send stamp for "Healthful Hints," a valuable pamphlet, to WOOLRICH & CO., Palmer, Mass.

THE WIND

BY GRACE ALDEN.

Did you ever hear the wind blow? No, you never did, I will answer for you. Most likely you will say you have; but then you never were an old bell, hanging way up in a light-house, on a bleak sea shore.

That is what I am, and the wind and I are great friends, in fact he is the greatest friend I have. There are the snow, and rain, morn and eve, who are pretty old acquaintances, but they are not as friendly as the wind; they cannot talk to me, they cannot linger round me, and play with me, until I ring out for mirth. That is when I ring out clear, and loud, and people say, "How the wind is blowing, hear the bell ring!"

They do not know what a jolly good companion he is, or else they would never shut and bar their windows to keep him out.

Sometimes the wind tells me the saddest things, the very gloomiest, and most mournful things. Then I ring slowly and loudly, because I am sorry for what I hear, and people say, "How strong and fierce the wind is to-night." They do not know that he is sobbing and mourning for their grief and woe. Of course any one that travels as much as my friend, sees many things, and if he is sympathetic as my friend is, they affect him strongly, and I know as soon as I hear him coming what things he has seen. Here he comes roaring, tearing, howling, dashing the billows high on the sea-beach, carrying the clouds before him, like race-horses; sending clouds of sand before him, catching them up, whirling them around, driving them hither and thither, tearing at doors and shutters, yelling down chimneys, shrieking around sharp corners, screaming in my ears as he flies past, "Oh the wickedness, the vile-ness, the meanness of the world! the strong oppressing the weak, the rich robbing the poor; the good made to suffer for the bad! the cunning, the craftiness, the utter worthlessness of the wicked world! Oh! I will tear it! Oh! I will destroy it! Oh! I will do it all the harm I can!"

Here he comes again, softly laughing, as he passes over the deep blue sea, gently fanning the cheeks of the children at their play, kissing their ruby lips, playing among their floating curls, dancing amidst the green waves, whispering softly to the little wavelets, murmuring in my ears, "Oh the beauty, the gentleness, the goodness, the kindness of the beautiful, wonderful world. Poor widows and orphans comforted and helped; little children made happy, the hungry fed, the naked clothed, the weary rested, the grieving comforted and cheered. All is love and sunshine, warmth and pleasure. Oh the beautiful and wonderful world!" and he goes gently away, singing his song of sweet content.

Here he comes again, sighing, sobbing, mourning over the sea. The waves rise and fall in long undulating swells, and break upon the shore with a dull thud of despair. The rain is dropping and the wind sobs on in heart-broken murmurs, and fitful sighs. Then louder grows his voice, into a weary, hopeless wail. The trees toss their arms wildly, despairingly, under his influence, and so, swelling, dying, sobbing, crying, rising, sighing, onward he goes.

People draw nearer their bright fires and say, "How doleful the wind sounds to-night, draw the curtain, close the shutter, keep it out," and my faithful friend comes to me to say: "Ah, the miserable world! the sorrowful heart-breaking world! the cold and hungry, the dead and dying, the sick and weary, the poor broken hearted souls. Mothers crying for their children, husbands crying for their wives, widows, in their desolate homes, for those that are no more; the cruelty, the bitterness, the anguish, the despair!" and away he goes mourning, crying on his road.

So now, when you wake up at night and hear the wind, do not put your fingers in your ears and try to sleep, think about what I have told you, and try to discover what mood he is in.

If he is sorrowful, make up your mind to help the afflicted, and give him less cause to grieve. If he is angry, resolve to redress all the wrong you can, to help the weak and the oppressed.

If he is happy, try ever to keep him so, and learn from the wind, to help the world to better things.—*The Churchman.*

LOOK OUT FOR IT.—If you are troubled with a cold or cough, however light the attack, look out for it, do not allow it to settle on the lungs: break up the cough by loosening the tough phlegm with Hagyard's Pectoral Balsam.

FOUR CHILDREN.

May and Bertie, Rose and Lee,
Little children four—
Played a game of "Follow Me,"
Singing o'er and o'er.

Down the garden walk, in glee,
Marching in a row,
Singing—"Follow, follow me"—
Those four children go.

Neither butterfly nor bee,
Nor any little bird,
Though it hears that "Follow Me,"
Every single word,

Ever flies away in fear,
When these children play;
No: not one will disappear
From the garden way!

Why is this?—I'll tell you true,
These dear children here,
Never, all the seasons through,
Cause those creatures fear!

They love all that God has made,—
Ant or bird or bee;
Never harm, in sun or shade—
Anything they see!

So they go, in merry glee,
Happy girls and boys;
Singing "Follow, follow me!"
Making harmless noise.

HATTIE AND KITTY.

Hattie was our baby-girl; but she was old enough to know that she must obey mamma. Hattie liked to have her kitty come in to play with her, in the morning. But mamma said—"Kitty must not go in, till you are dressed and ready for breakfast." One morning, mamma had company, and Hattie did not hurry to dress, and when kitty put her white nose in through the crack of the door, the little girl called her softly, "Puss—Puss." Of course, she ran in. Cats do not know the difference between right and wrong, as boys and girls do. Then, the play began; and Hattie forgot all about dressing.

Mamma had told her to call Nurse; but she did not; and by and by, when Nurse came in, Hattie was cross, and did not want to be dressed. Don't you know, my children, that it is always so? if you do one wrong thing, it is easy to do another? So, Hattie played with kitty, and Nurse scolded; and by and by, brother Harry went up to see why his little sister did not come down. When he came back, he whispered to me—"Oh aunty! she's naughty and cross, and won't be dressed." And so, when all the children went for a ride, little Hattie had to be left behind.—*Shepherd's Arms.*

HIS FIRST EARNINGS.

"Father, may I have a piece of ground for my very own?" asked a bright boy ten years of age.

His father looked surprised.

"Why do you wish to have a piece of ground, my son?"

"I would like to raise some potatoes, father."

"Potatoes! What will you do with them, Willie?"

"Sell them, father, and send the money to the school in Cornwall, where heathen boys are educated."

The gentleman smiled at the boy's eager face.

"Hoeing potatoes is not easy work, Willie," he said doubtfully.

"I know that, sir, but I am not afraid of work. It will make me strong to know that I am helping some poor heathen poor to become a Christian."

Willie's face was full of earnestness, and his father laid his hand gently on his head as he said:

"You shall have the ground, my son, and do with it as you choose."

Willie went to school that morning with a very light heart. He soon told his plan to a little playmate, and the two lads entered into a partnership for the cultivation of the promised plot of land.

It was a dry, hot summer, and the ground which Willie's father gave him was very difficult to hoe. It was full of upturned pieces of sod. The boys were not to be discouraged in their good work, however. Throwing aside their coats they toiled with a will, and the sod which gave them so much trouble, proved their best friend in the end. It served to protect the growing potatoes from the fierce heat of the sun. The little plot devoted to charity yielded a fine crop, while many broad fields produced almost nothing.

It was a proud moment in Willie's life when he drove his waggon load of potatoes to market and gave his first hard earnings to the Cornwall school.

He afterwards became very wealthy, but he never forgot his boyish ambition to do good. Willie E. Dodge, for he was the noble boy, will long be remembered for the many deeds of mercy with which his long and useful life is filled.

THE RAW, CUTTING WINDS—Bring to the surface every latent pain. A change of even a few degrees marks the difference between comfort and pain to many persons. Happily disease holds less sway. Science is continually bringing forward new remedies which successfully combat disease. Polson's Nervine—nerve pain cure—has proved the most successful pain relieving remedy known. Its application is wide, for it is equally efficient in all forms of pain, whether internal or external. Ten and 25 cents a bottle, at druggists.

GOD LOVES YOU.

Edward Irving went to see a dying boy once; and when he entered the room he just put his hand on the sufferer's head and said: "My boy, God loves you;" and went away. And the boy started from his bed, and he called out to the people of the house: "God loves me! God loves me!" One word, one word! It changed that boy. The sense that God loved him had overpowered him, melted him down, and began the making of a new heart.

Best cure for colds, cough, consumption, is the old Vegetable Pulmonary Balsam. Cutler Bros. & Co., Boston. For \$1 a large bottle sent prepaid.

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112 Wood St., Pittsburgh, Pa.

15 Pounds gained in Three Weeks, and CURED OF CONSUMPTION.

Messrs. Craddock and Co., GASTLEYBURN, Please send me twelve bottles of DR. H. JAMES' CANNABIS INDICA, one each of Pills and Ointment, for a friend of mine who is not expected to live; and as your medicine cured me of Consumption some three years ago, I want him to try them. I gained fifteen pounds while taking the first three bottles, and I know it is just the thing for him.

Respectfully, J. V. HULL,
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And every species of diseases arising from
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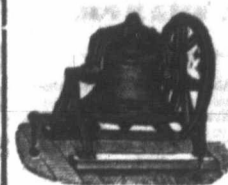
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