

Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA.

Vol. 9.]

TORONTO, CANADA, THURSDAY, FEBRUARY, 22, 1888.

[No. 8.

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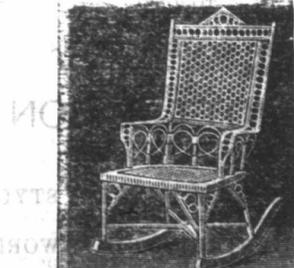
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LESSONS for SUNDAYS and HOLY-DAYS.

Feb. 24. ST. MATTHIAS, APOSTLE AND MARTYR.
Morning. 1 Samuel ii. 27 to 36; Mark i. 21.
Evening. Isaiah xxii. 15; Romans viii. 10 to 18.

Feb 25. THIRD SUNDAY IN LENT
Morning. Genesis xxxvii. 1; Mark ii. 1 to 23.
Evening. Genesis xxxix. or xl.; Romans viii. 18.

THURSDAY, FEBRUARY 22, 1883.

WHAT A BISHOP MAY DEMAND.—The Bishop of London writes: "I am not aware that the Bishop has the power to require from a duly qualified clergyman, the sufficiency of whose learning he has no reason to doubt, any conditions of admission to a benefice, when presented by the rightful patron, other than the production of testimonials signed by three beneficed clergymen, and the oaths and declarations prescribed by law." The Bishop of Manchester holds a contrary view. The decision of the Courts will be asked to settle the point. But if this writer were a Bishop, he would want something more than the above, before, willingly, opening his diocese to a stranger.

RELIGION AND POLITICS.—If we could rely upon the sincerity of the writers it would be pleasant to see the organs of the two political parties who are just now at a white heat over the Ontario election, each engaged in showing the electors that the other is an Agnostic, and therefore unworthy of public confidence. The *Mail* began it with a great flourish of orthodoxy. It somewhat discounts this zeal to know that one of the Editors, who is so "down" on Agnosticism at election times encouraged the publisher of the *Monthly* in his systematic diffusion of infidel articles, and helped him to abuse this journal in the most libellous language for pointing out the character of those articles!

PROFESSION AND PRACTICE.—It is only too much to be feared that in spite of all this orthodox zeal that it is still, as in Dean Swift's day, that "although a man be the votary of pleasure and a free thinker, profligate in his morals and a despiser of religion, yet in point of party he is to be confided in." And, to finish the quotation, it atones for any degree of evil living, "it is enough, if one rattles it out against priestcraft and High Church." As a matter of public notoriety the daily paper in Ontario which is Agnostic to the core is the semi-official organ of the anti-Church party in the Church. Birds of a feather, a fellow feeling, &c., &c. The proverbs are musty.

A WORD TO ONTARIO CHRISTIANS.—We respectfully ask the Christian electors of Ontario whether it is not their plain duty as Christians to send men to power, men who will have control of our entire educational system, who will, as St. Alban said he must do, "Act as Christian" in bringing our schools more under the influences of religion, of making the Gospel of Christ at least as prominent as, say algebra or drawing?

PRIVATE SALE OF LIVINGS IN DISSIDENT.—A Church paper gives cuttings from a number of papers of

advertisements offering chapels and all their belongings, congregations and all for sale. This is a clever offset to the charges made by Dissent on the Church for permitting the sale of livings. Those who know Dissent inside as well as out, know full well that money is all but omnipotent in that quarter. There is hardly a Nonconformist congregation existing which is not under the control, more or less, of some ambitious Dives, who appoints and dismisses the poor ministers, and, if his taste is theological, directs what shall or shall not be taught, and how. We have heard the bitter groans of these oppressed ministers and seen how they are oppressed by lay tyrants.

A LIVELY LAY MISSIONER.—To laymen who are twirling their thumbs and wondering what is practically meant by lay work, we suggest a study of the following example. If it were generally followed there would very soon be no energy or money left to waste over party fighting, for Christ's work would absorb it all. Probably the most successful example of what may be done by a capable and energetic lay-reader, working in full harmony with his vicar, is that of S. Saviour's Mission, South Hampstead. Mr. Charles Mackeson, who holds the Bishop's commission as honorary lay-reader, has succeeded, with the help of sympathizing friends, in originating a number of useful organizations in connection with the mission-room, of which he has charge, which is situated in Fleet Road, a populous district, bordering on Kentish Town. Here Mr. Mackeson conducts numerous services, in addition to which there are Bible-classes for men, women, and elder girls, Sunday-schools, a drum-and-fife band, library, penny bank, Band of Hope, Temperance Union, mothers' meeting, and (under separate and distinct management) a flourishing Working Men's Club.

EXTREMES MEET.—The conductor of "Our Bible Class" was interviewed recently to obtain his views in regard to the St. James' Rectory Funds. He said, with a sweetness which no doubt comes from a close study of the Bible, that he would not allow these "Anglican Papists," the Toronto clergy, to have any of it. Thus do extremes meet. This avowal is the Protestant way of saying "Keep no faith with heretics," and the worst immorality of Liguorian casuistry assumes a Protestant phase in this blunt avowal, that because these clergy are "Anglican Papists" in this gentleman's opinion therefore they ought to be robbed of their legal rights!

THE BISHOP OF MANCHESTER.—Whatever we may think of Dr. Fraser's action in the Cowgill matter, we must admit that he can put his points clearly. For example, in his letter to the Dean of Manchester he writes: "1. The only practical suggestion that it offers is that the solution of present difficulties might be made possible by a wise and charitable policy of 'live and let live.' May I be forgiven for saying that I do not fully understand what this 'policy' means? Does it mean that pending the possible reconstitution of the Ecclesiastical Courts—a result by no means certain; which it will probably require ten years to reach; which cannot be reached except with the sanction of Parliament, and when reached will not of itself either reverse or modify a single decision of the existing Court of Final Appeal—does it mean, I ask, that pending such possible reconstitution everybody is to do exactly as he likes, and that neither law nor judge in matters ecclesiastical is to be recognized in the land?"

A SQUARE ISSUE.—Dr. Fraser's query puts what in Canada, he knows, is called "a square" issue. The friends of Mr. Cowgill answer the Bishop to this effect, "the law is unrighteous, the law is against the Church's law, therefore we shall do as we like by obeying as we judge, God rather than man." "It is a very pretty quarrel as it stands." and we are inclined to think Dr. Fraser would

have been wiser had he quietly let Miles Platting have Mr. Cowgill in peace, and used his personal influence to bring him within, as he says, "the lines of the Prayer Book." O! these English, how they do dislike bits and bridles!

THE SPANISH REFORMATION.—We give elsewhere by request the views of the Bishop of Meath on the Spanish movement. We give below another view, as it is wise to hear both sides. We may just remark that when we remember how England was parcelled out into dioceses by the Pope, we remember the time well, it does seem a somewhat over-refined view to object to consecrating a Bishop to minister to those in Spain who have cut loose from Popery. It is a poor rule which only works one way, we would serve the Pope in Spain as he served our country. The English Church is as Catholic as Rome any way, and Apostolic, which Rome has largely ceased to be. An Irish Incumbent thus writes: "I know not what exact meaning the Bishop of Meath may attach to the term 'Episcopal principles,' but if he means Anglican principles, I regret to say that I must give his statement an unqualified contradiction. This Spanish community has published a liturgy which is downrightly heretical on the Sacraments. The said manual of devotion logically denies Baptismal Regeneration; makes the Holy Communion little better than a mere commemoration; and even casts a doubt as to the benefit to be derived from worthy reception. Irish Churchmen who are sound Anglicans (not "extreme" men as Lord Plunket insinuates) are deeply grieved at the attempt to compromise this branch of the Church, by the proposed consecration of Senor Cabrera through the Irish Episcopate.

A DISTINGUISHED VISITOR.—The Rev. W. R. Clark, M.A., (Oxon.) who is an old, dearly loved and revered friend of the editor of this journal, is at present fulfilling a temporary engagement at St. George's, Toronto. The crowded congregations, largely made up of professional men, students and young men, are a striking evidence of the quickness with which an educated community discovers that a master mind is in its midst, as Mr. Clark's name even has not been in the local papers. Our visitor stands in the front rank as a deeply read theologian, a brilliant logician, and a most accomplished *littérateur*, being well versed in the works of the leading European authors in all departments of thought. Mr. Clark is one of the very living men who can deliver extempore sermons full of richest thought, sparkling with happy allusions to the stores of classic and modern literature. It would be an inestimable boon to the Church in Canada to secure Mr. Clark, at least for a year or two. We commend him to the honour and the sympathy of the clergy and laity, and pray that his visit here may be richly blessed to himself, as it must be to the Church.

THE SUNDAY QUESTION IN GERMANY.—The damage which the Protestant Church in Germany has suffered through Sabbath desecration is certainly very great. Even the Government of the kingdom of Saxony, the territory in which Lutherianism has always had its greatest influence, can testify that matters are in a lamentable condition. The Saxon Minister of the Interior has lately not only ordered that, in future, workmen employed by the Government shall rest on Sunday from their labour, but has also forbidden the magistrates of the towns and villages in Saxony to execute on Sunday such labours as can be done on any other day of the week. In the same order, the Minister requires his officers to see that the people keep Sunday more conscientiously, and avoid all unnecessary work. The Saxon police are further instructed not to allow the peasants to work on Sunday in the fields, carpenters to ply their trade, carters to bring wood or coals into the cities, sailors to load and unload their ships.

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

CHURCH THOUGHTS BY A LAYMAN.

NO. 49.

WHO WAS ST. ALBAN.

THE attention of Churchmen was recently called to a letter published in the organ of the Agnostics, an organ, we may say, that is a very favourite one with Church agitators, in which the writer sneeringly asks "Who was this St. ALBAN?" That letter came from the hand of one of the most prominent Churchmen in Canada. It was written by the layman who was, and yet is, the prime mover in that agitation in the west, over which one hundred thousand dollars have been spent in the effort to curtail the liberties of CHRIST's freemen, to destroy the peace of CHRIST's flock, and to paralyse the mission work of CHRIST's Church, in order to establish the autocratic rule of this party Tyrant. The letter has, therefore, a very deep and most painful significance. It discovers to us that in our high places, in the ranks of Churchmen who do not hesitate to speak with authority as to Church doctrine, order and ritual, there exists a state of blank ignorance in regard to Church history. For a Church writer to ask "Who was St. ALBAN?" is equal to a confession that he has not acquainted himself with the early history of the English Church, he is consequently utterly in the dark as to her position and claims relating to the Church of Rome. To discuss such a position and claims, as has been done in our Synods in Canada, solely from what is called "the Reformation stand-point," is as intelligent a proceeding as to discuss the constitution of Canada, beginning with the last general election. For men to be listened to quietly in a Church assembly, who are so illiterate as never to have heard of St. ALBAN, argues an almost superhuman degree of patience in the listeners, or shows that over their own minds a darkness rests that may be felt, or that they are in a state of indifference that amounts to the heartless apathy of a torpid soul. We give below a few quotations from works recently published, books accessible to almost any person, to show that the story of the first martyr of the English Church is accepted by historians of the highest authority, working and writing in the full blaze of the scientific methods of modern historical criticism and research. We quote these in preference to earlier ones, out of deference to those weak brethren who imagine that there was no reliable history written prior to their own days.

We will take our first extract from Bishop SHORT's well known and very "judicious" sketch of the history of the Church of England. We say judicious because of its temper and style. On page 3, we read: "We may assume as an undoubted fact that Christianity was established in Britain before the end of the second century, for TERTULLIAN says that the Kingdom of CHRIST was advanced in Gaul and Britain, (Tertull. c. Ind. ch. 7.) From this time we learn that England was not free from the trials to which Christianity was subjected during the third century, and the fate of St. ALBAN, who has transferred his name to Verulamium where he suffered, proves that the Diocletian persecution ex-

tended thus far into the provinces subject to the Roman power." A note to this states that St. ALBAN was the first British martyr. A work one would have thought every educated man would be familiar with, a work, indeed, we may affirm, absolutely necessary to be read, in order to understand English history, "The Making of England," by JOHN R. GREEN, M.A., LL.D., etc., etc., has this allusion in the third chapter: "Since Christianity had become the religion of the Empire, Verulamium, now St. Albans, had won celebrity as the scene of the martyrdom of a Christian soldier ALBAN." Won celebrity in those dark days, and Churchmen in this wonderful nineteenth century, are not ashamed to proclaim in a public newspaper that they never heard of their sainted brother, the glorious leader in the noble army of British martyrs, whose blood was the seed of their own Church, and whose fame is the brightest in that brilliant band.

The two works above named are published in a cheap and popular form. We will now quote from a book of a somewhat different class, being essentially a work for scholars and students, to whose notice we beg to commend it, if not already known. This work is entitled "Chapters on Early English Church History," by WILLIAM BRIGHT, D.D., Regius Professor of Ecclesiastical History, Oxford. It is published by MACMILLAN & Co. On pages 5-6, we read, "We pass on to the grand and touching scene which meets us at the opening of the fourth century, in which the heroism of selfdevotedness is so beautifully blended with ripened faith, which transfigured a neophyte into a martyr,

"Self-offered victim, for his friend he died,
And for the Faith!

"The story of St. ALBAN, as given by BEDE, is briefly this. During the persecution of DIOCLETIAN, ALBAN, being then a Pagan, gave shelter to a Christian cleric, flying from persecution, whom he assisted to escape. Being arrested, ALBAN proclaimed himself a Christian, and, being dragged to the images of the gods, the choice was given him of sacrificing or suffering the doom which the fugitive would have incurred. ALBAN refused to sacrifice. Being asked of what family he was, he said, 'What does that matter? I am now a Christian, and bound to act as a Christian.' He was at once beheaded." Dr. BRIGHT asks, "Is the history of St. ALBAN to be accepted?" He then discusses the records and traditions of it in the severe spirit of modern historians, and concludes: "On the whole we may say with MILMAN that, THERE SEEMS NO REASON TO DOUBT THE HISTORIC REALITY OF THE BRITISH PROTO-MARTYR ST. ALBAN, NOT OF OTHERS WHO SUFFERED WITH HIM." We have given briefly the testimony of four eminent historians. The latter three indeed are the highest authorities known. These learned experts all place the history of the martyr St. ALBAN amongst the verified facts of Church history. We have pointed out, also, that two of the works in which this most touching story is treated as an historical verity, are issued in a popular cheap form, so that they are accessible to all. Dr. BRIGHT'S "Early English Church History," and Dean MILMAN'S "Latin Christianity," are more costly, they appeal to a higher order and narrower circle of readers, so also do other works of an earlier date dealing with this branch of history. We wrote and published, more than eleven years ago, a public appeal to the Diocese we have alluded to, urging the great importance of forming a Church Library, in which these popular works could be placed for the general use of the people, as well as authoritative books of a

more learned character for the clergy. Should not the incident of that unfortunate letter and its unhappy query, "Who was St. ALBAN?" incite the richer laity to move in the direction of founding such a library in every populous place? In England there is a library in the vestries of most old churches, some are very valuable collections. Here we need Church parish libraries, containing not goody-goody books, but sound literature.

We need also, need most grievously, systematic instruction, not in young peoples' classes only, but from the pulpit, upon the historic life of the Church. It is a mere vulgar superstition that the history of the Church in the Bible is sacred, and its history outside the Scripture is secular. The Church of CHRIST had no break in its sacred continuity. The story of the conversion of the British peoples, of the English, is as sacred as the narrative of the conversion of the people of Asia Minor or Greece. The English Church is as worthy of pulpit treatment as the Church of Corinth or Philippi. The theme of both is equally sacred, for there is only One Body. The Church is not like a heathen god, made up of a dozen bodies mixed up in a horrible tangle-mangle, as the sectaries teach, for CHRIST and His Church are together ONE! The answer of St. ALBAN: "I am a Christian and bound to act as a Christian," might well be used as a text for countless sermons, it is a very well of spiritual life. That poor, illiterate pagan, baptized in his own blood, was inspired by the HOLY GHOST to utter words having in them more of Gospel beauty, Gospel light, Gospel power, Gospel truth, Gospel spirit, Gospel grandeur, than all the tons of party tracts, and all the miles of party polemics, upon which misguided partisans have spent the treasures of talent and money given by God to be consecrated to His service; but which SATAN has inspired the owners to use in breaking the bond of peace which indicates to the world that the Church is indeed the Shekinah, wherein ever shines the Divine Presence—a Presence which as surely has lighted the English Church for over fifteen centuries, as it did the Mercy Seat within the veil in the days of old.

TRINITY COLLEGE.

THE TRUE POSITION AND AIMS OF THE UNIVERSITY OF TRINITY COLLEGE, TORONTO.

IN connection with the efforts now being made to increase the efficiency of Trinity College, it may not be amiss to set forth the real aims of the institution. The sooner the public are given to understand that it is not merely a Divinity School, and that of a certain theological stripe, the better. The existence of a school for the training of students in preparation for the ministry, in connection with the University, was originally an accident, rather than an integral part of the University itself. It was removed from Cobourg to Toronto by the late Bishop STRACHAN, in order that the candidates for Holy Orders might be trained and instructed under his own immediate supervision. Were Trinity College nothing more than a theological school for the Diocese of Toronto, the authorities might well hesitate before appealing to the country at large, and Churchmen throughout the several dioceses might decline to contribute to a purely diocesan undertaking. The appeal comes from the corporation of a University, the aim of whose founder was that it should be the instrumentality of imparting to the youth of this country a rich and varied knowledge in all the departments

of higher condition of able object.

Further, by religious were to go pulling assu lation, who together. University. are aware of Bishop STRACHAN needs of the system of ec school up t on at the pr struction in that which ago. The the "King" of all its du was public Bishop, as country, s were to hav Canadian; the highest bined. Bu secularizati blotted out ruins was Toronto,"— devoid of characteriz Christian!

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of higher education. Nothing but the cramped condition of the finances has prevented this laudable object from being fully attained.

Further, this mental culture was to be leavened by religious instruction. Knowledge and religion were to go hand in hand. There was to be no pulling asunder of the books of nature and Revelation, which God had from all eternity joined together. Trinity College is a distinctly religious University. Few persons, comparatively speaking, are aware of the sagacity displayed by the late Bishop STRACHAN, with regard to the educational needs of this country. He mapped out a complete system of education, from the common or public school up to the University. The agitation going on at the present time for increased religious instruction in the State schools, is but a loud cry for that which he aimed at giving us nearly sixty years ago. The present University of Toronto is but the "King's College" of from 1843 to 1850, bereft of all its distinctively religious features. When it was publicly opened, the fond dream of the good Bishop, as to the religious education of his adopted country, seemed on the eve of realization. We were to have a great Christian University, where Canadian young men might enjoy the benefits of the highest secular and religious education combined. But in 1850, in deference to the cry for secularization, it was suppressed. Its name was blotted out. Its charter was destroyed. On its ruins was erected the present University of Toronto,—a purely secular institution, and wholly devoid of that religious teaching which should characterize the highest seats of learning in a Christian land.

But the Bishop was not to be thwarted in his efforts. That his position was the correct one was clearly demonstrated some years afterward, and is still being demonstrated to-day in the strenuous and successful efforts, put forth by the several religious bodies, for the complete equipment of the universities under their own immediate supervision. He at once announced his intention of founding a Church of England University, in which there should be no separation of science and religion. Both in Canada and the mother country his proposition met with a liberal response. In 1851 the corner-stone of Trinity College was duly laid. The building was rapidly completed, and publicly opened in January of the following year, when the aged but indefatigable prelate expressed the hope that in the future "Trinity College might be recognized by every lay and clerical member of our communion, as a legitimate child of the Church and entitled to the benefit of their protection and daily prayers."

How poorly this anticipation has been realized is but too well known. For years the College struggled manfully on, against its many foes and amid its many trials. Its five departments of theology, classical literature, the mathematical sciences, and the faculties of law and medicine, were, it is true, all maintained in a state of general efficiency. But such was the financial position of the institution that it was impossible to supply a staff of professors at all commensurate with the requirements of a growing country and a progressive age. The University was not doing the broad and comprehensive work justly anticipated by its founder as the legitimate result of the increasing numbers and wealth of its *alumni*. There was not "the very general and hearty co-operation from the members of the Church," bespoken for it by Chief Justice ROBINSON at the inauguration. Men forgot or ignored the lofty claims of the College, in its noble mission of higher religious education. Their conception of its character and aims were dwarfed. In their hands it was largely shorn of its strength.

But, happily for the country, happily for the Church, happily for the University itself, a better day has dawned. Better principles prevail. The first Provost, after years of struggle and misconception and misrepresentation, has but passed to his rest to witness the object of so much solicitude and so many prayers, rising Phoenix-like from the ashes of controversy and party strife, to take its true place as a great religious educating power in the land. An additional professor in theology has already entered upon his duties. The College chapel will be erected in the Spring. The Supplemental Endowment Fund has reached \$45,000, and strenuous efforts are being made to increase it to the required \$200,000.

The present Provost has manifested a power of adapting himself to the wants of a new country that even the fondest anticipations of the friends of the College could hardly have expected. He is possessed

of a warmth and magnetism of character that attract men to him and give him a power over young and old. And he has grasped the whole meaning of the constitution of the University, and is putting it into force with all the energy of his active nature. His aim is to lay the foundation of religious instruction both deep and broad. The men are to be well grounded in the old faith of the ancient creeds, irradiated by all the light that modern criticism and scientific research have thrown upon the Word of God. But in matters of opinion they will be taught the value of that liberty which the Church, in her standards and formularies, has always recognized. "The aim of the corporation," he said recently, "is to make Trinity College the great Church of England College, but on such a broad and liberal basis as to include among its friends and supporters all honest and faithful members of the Church, no matter what difference of opinion may exist among them on some subjects in which good men have differed and will continue to differ, and in respect of which the Church has always allowed a certain latitude of opinion."

In doing this they are but carrying out the intentions and wishes of the lamented and honoured founder of the University. His aim was to establish a University which should enjoy the confidence and support of all classes of Churchmen in Upper Canada, and to which their sons might resort as a place of sound learning and religious education in accordance with the principles and usages of the United Church of England and Ireland. His far-seeing eye foresaw the broad-based and well equipped institution, where secular and sacred knowledge go hand in hand, and where a personal and loving God of nature and Revelation is believed in and worshipped, which we hope soon to see moulding the thought, and nourishing the religious life, of the Canadian Church, and through her, of the Canadian people.

The *alumni* have already responded nobly in behalf of their *Alma Mater*, both in cordial co-operation and liberal contributions to the Endowment Fund. The Church is evidently awakening to a sense of her danger in these dangerous days. Let her but be true to the trust reposed in her, and make this great religious University a real power in the land; let her sons—clerical and lay—come forth from its walls fully equipped for the conflict with modern unbelief, and she will make her own position impregnable.

The influence exerted by the great English Universities in stemming the tide of Deistic thought, and saving the mother country from the rationalistic principles which have tainted Germany and France, and coloured the religious teaching of the Continent of Europe, is well known. We should have a similar University here. The daring doubt of the day calls for it. The country needs it. The Church has in reality furnished it. Then let us by our benefactions equip it fully to do the grand and Christian work entrusted to its care.

LENTEN THOUGHTS.

ALL OTHER DEVOTION SHOULD BE SUBORDINATE TO THAT WHICH WE OWE TO GOD.

THAT all other duties, even the most legitimate, cannot enter into comparison with this, is obvious. Moreover, every affection which may be opposed to it, which may give it the slightest injury, which will not be entirely subordinated to it, is an evil which God must necessarily condemn and punish. The homage, the respect, the love, the obedience, which we render to any creature whatsoever, are just, and approved of God, only as He commands and authorizes them; only as they are held within the limits He has prescribed; only as they are related to Him, and are the expression of the supreme homage, the infinite respect, the unbounded love, the implicit obedience, which are due to Him alone. The true Christian should know only one single devotion, of which all others are but the extension and the application; namely, that which belongs to God. He should consecrate to Him his mind, his heart, his body; he should breathe, he should think, and he should act, only for Him. God is the principle, the motive, and the end of all the duties he fulfils to all his fellow-beings.

THE FIRST OBJECT OF OUR DEVOTION SHOULD BE THE GLORY OF GOD, AND THE ACCOMPLISHMENT OF HIS WILL.

The first and great object of devotion or piety is

the glory of God, and the accomplishment of His will. God has not proposed to Himself any other end in all His works, and He does not permit the Christian to do so; rather, He positively forbids him to substitute any other. We exist only to glorify God, and we glorify Him only by loving Him and obeying Him. This glory of God should hold the first place in our thoughts and in our desires; it should be the great motive of all our actions. Every other intention, however good, however holy, should only occupy the second place in our hearts. It is this which JESUS CHRIST teaches us in the prayer He has given us. The first petitions which compose it relate only to God and the interests of His glory. *Our Father who art in heaven, hallowed be thy name*: let all reasonable beings praise Thee, adore Thee, and strive to imitate Thy holiness; let them follow Thee, endeavoring to be holy because Thou art holy, and perfect as Thou art perfect; and thus may Thy name be hallowed in them and by them. *Thy kingdom come*: let all acknowledge Thee their only Sovereign; let them establish Thee the absolute Master of their hearts, and implore Thee to exercise supreme dominion over them. *Thy will be done on earth as it is in heaven*. Saints and angels know no other law than Thy will; it is the principle of the order, the peace, and the love which reign among them; and it is all their happiness to fulfil it. Let it be the same here below among men; let them use their liberty, not only in submitting to Thy laws, but also in yielding to Thy good pleasure, and to the dispensations of Thy divine providence. Such would be the most sincere and the most earnest vows of true devotion. Are they ours? Are our lips and our heart united in offering them daily? Do our motives and our actions correspond to the fervor of our prayer?

WEAK PARISHES.

A RECTOR of a small parish came to his Bishop in distress, and said: "We are a little band, and constantly under the fire of an intense opposition. The wealth of the community is in hands unfriendly to us. The village newspaper opposes and misrepresents us. Sectarians misinterpret our teachings, revile our motives, and tempt away our Sunday-school children with bribes. How can we hold on?"

The Bishop asked him about the religious life in the parish. He replied to the effect that in that direction they have nothing to dishearten them. They are at peace among themselves. The people are constant and reverent at worship and Holy Communion. Nobody charges them with bad morals or low living; the wardens are earnest and watchful; the vestrymen are above reproach; the women are busy in charitable works; the weekly offering is well sustained; "when I preach a higher standard of living, they seem to respond and thank me for it. I think I can see that they grow in Christian graces."

The Bishop replied that he did not sympathize with his anxieties, he could not call that a feeble parish, but on the contrary it seemed to be strong in the most essential requisites. God was on their side and they need not fear what man should do or say.

Not far away from this little village is a parish, large in numbers, with much property, a well-dressed congregation, and an expensive choir. But somehow they do not prosper; are always in trouble; frequently changing ministers; are internally divided; their offerings are stinted and irregular;

and while they have had faithful ministers, there seems to be about them an air of indifference and secularity, most disheartening. For many years they have had a fitful life, and have hardly held their own.

Now, in reality, is not this the feeble parish? We cannot be too deeply impressed with the fact that it is the character within, not the members or the conditions surrounding, that makes a parish strong.

It is common to hear from small congregations, "If we had a talented minister, an eloquent, popular man, who would draw in from outside, we might prosper!" How little such seem to consider wherein lies their strength! How they overrate what a minister is to do, and underrate what, by the blessing of God, they must do themselves! They send off a good, faithful minister, because, in addition to his own work, he does not do theirs! They watch and wait for a "smart man," of a type that they will never find; and because they do not find him, they live a weak, sickly life, that does infinite discredit to the cause of the Church. We have visible proofs, that where there are a few faithful ones, it is possible to have a vigorous Church life, and in the cultivation of that spiritual vigor, is the real growth. Other conditions are incidental.

Let us hear no more, "If we had a better minister—if we had a smart man—if we had a new Church—if we had better singing—if we had more wealth, we might prosper!" If, with small numbers and moderate surroundings, a body of Christ's people cannot sustain worship and enjoy profit by the same to their spiritual growth and strength, do they deserve to prosper?—*The Living Church.*

LAY ORGANIZATIONS.

BY EARL NELSON.

IF the Nonconformist bodies are drawing nearer to us in the outward appearance of their chapels, and in the more ornate and systematic ordering of their services, we also have taken many leaves from their book. During the last fifty years our zeal in the Master's work, though the most richly endowed Church in Christendom, has made us the first of all voluntary organizations; besides which we are slowly but surely availing ourselves more of lay organizations, both male and female. And while we are thus drawing nearer together in forms of worship, and in our special means of working, we are each becoming more like to the character of the undivided Churches before the division of East and West. For the Bible and history alike show us that, though endowments were very early given in this country, the system of voluntary offerings was an essential part of worship from the first, and that a Christianity without a distinct work for every member of the Body of Christ to do was an unknown thing.

Now although these systems of lay organization have made great strides, and been signally blessed in the work of sisterhoods, lay preachings and the like, it is very very far from being of universal adaptation. And yet I believe lay work is essential for the effectual management of every parish. A well-known and experienced missionary at the Home Reunion gathering at Derby, stated not only the importance of having special missions—periodically in towns and groups of parishes—but urged the necessity of keeping up the spiritual life thus revived by continuous evangelistic work, and

this could not be done by our already overworked clergy, but can only be carried out by systematic lay organizations.

It is allowed on all sides that there are large masses of the people untouched by the ministrations of church or chapel. It is for these that the Church of Christ is specially called upon to minister, and until they are won the Home Mission work of this land cannot be said to be accomplished. It is much to be feared that our party squabbles, and the apparent divisions between the different forms of Dissent and the Church, all professing to be working for Christ, have a very deterring influence upon the hearts of sensible thinking men outside our present religious organizations.

The remedy is to show our zeal for the extension of our Master's kingdom by more general witness to the principles of brotherly love and unity which He emphatically taught. This work among the masses is one into which Churchman and Dissenter may throw themselves in a generous rivalry if they believe in the regenerating power of Christianity.

Such work must be high above all political considerations; and believing that a common desire to this end would tend more to draw us together than anything else, I shall endeavour from time to time to stimulate lay organization among us, by giving accounts of its successful working where it has been tried, and should be willing, if communicated to me, to detail the successful Home Missionary endeavours of our Nonconformist friends, as incentives to further exertion. These men are worth striving for, though they may be hard to win; they are of the stuff from which many of the early converts were made; and it is recorded that when they once embrace the Gospel message there is a strength and reality and self-denial about them that puts to shame the shilly-shally religion of many of the so-called more respectable classes, whose religion is too often a combination of respectability or a desire only for self-improvement, and misses the realization of the great Christian brotherhood, and of united action for the universal good.

Church Bells this week records the gathering of Mr. Mackeson's Mission at St. Saviour's, South Hampstead, which, acting very much on John Wesley's old lines, has brought many to receive Holy Communion at the parish church, and has introduced a spirit of true Christian love among those won by this lay mission in so practical a manner as, by their own confession, to have brought peace and happiness to the district where they dwell. I would specially commend to those interested in lay work *Mission Room Addresses*, by C. Mackeson (George Bell & Sons, York Street, Covent Garden, W.C.).

I also wish to append a letter from Bishop Wilberforce's Life which bears very forcibly upon the subject.

BISHOP SAMUEL WILBERFORCE ON LAY WORK.

August, 1862.

"If you find laymen who will work under you, I would by all means use them—without their giving up their pursuits—in the service of the Sanctuary. But I would not call them deacons, or ordain them with the laying of hands. I am persuaded: 1. That having a double order under the same name, *i. e.*, deacons who have renounced all for the ministry, and those who have not, is (a) contrary to primitive use; (b) full of inconvenience in practice; (c) would lead to confusion. 2. That the true method is to have what, under like circumstances, the Church has already developed—a minor order. Such an order, therefore, I should institute. I would avoid as long as I could giving it a name, because names offend when the reality is unknown; when the thing has shown its own usefulness, it will find a name. Then either Sub-deacon or Reader might, without alarm to any, designate the familiar and useful fact. As to the mode of appointment of such, I should best like the communicants to elect or approve; but

till they are organized, would select them *carefully*, and *after trial* of their soundness. Then I would set them, not apart from secular pursuits, but *in* their office, by prayer in the congregation; *e. g.*, some of the ordination prayers. Their work should be very much the *Catechists'*. I should let them *preach* in schoolhouses, &c., reading portions of the Prayer Book appointed by me, *not* the absolution; no *extempore* prayer. I would place them with the clergy in the chancel in surplices, get them to lead the choir, and read the first lesson at times. I should employ them especially at outposts, ministering to distant congregations in schools, and bringing periodically their flocks to the mother church for Communion, &c."

PROFESSOR STOKES, F.R.S., OF MODERN SCIENTIFIC THOUGHT.

We are indebted to the secretary of the Victoria Institute, London, for the following report of a paper read before the members on 15th January, by Dr. Stokes, F.R.S., Secretary and Fellow of the Royal Society, and Professor of Mathematics at Cambridge University. As a scientific man, Dr. Stokes repudiated the idea, sometimes given expression to, that the progress of science would disprove the truth of Revelation, adding that the progress of science constantly showed the reverse to be the case. Professor Stokes then proceeded to review the hypothesis of Darwin, remarking "there may, I will not say must, be nothing atheistic in the belief that great numbers of species were evolved under the operation of laws known or conceivable in some preceding condition of a simpler character; in case," he added, with marked emphasis, "we should find reasonable scientific evidence in favour of an affirmative answer"; but the entire tenor of his paper went to demonstrate that such evidence was not at present forthcoming. He went on to argue—

We should expect *a priori* that, as the wisdom of the designing mind must be immeasurably above our own, so contrivance should as a rule extend far beyond what we can trace. As for Mr. Darwin's theory of "ancestral derivation and survival of the fittest," Dr. Stokes said it was one which "from its nature can hardly, if at all, be made a subject of experimental investigation, or even of observation in the records of the past," and, therefore must "rest mainly on the estimate which may be formed of its own probability," "though doubtless," Professor Stokes added, "an underlying feeling that the phenomenon was in some way explicable by natural causes has contributed not a little towards its propagation." Still the most he could say on behalf of Darwinism was that it was "highly ingenious as an hypothesis." "I think," he added, "a large number of scientific men would admit that it is very far indeed from being admissible to the rank of a well-established theory," and though "true possibly, as accounting for permanent or sub-permanent differences between allied forms, yet not conceivably bridging over the great gulf which separates remote forms of life."

Professor Stokes, referring to the question of the creation of man, said,—"In the account of the creation it is distinctly stated that man was separately created, 'in the image of God,' whatever that may imply. Nor is this a point in which, by a wide licence of interpretation, we might say the language was merely figurative; that we can afford to understand it so, for that Scripture was not given us to teach us science. Our whole idea of respecting the nature of sin and the character of God are, as it seems to me, profoundly affected according as we take the statement of Scripture straightforwardly, which implies that man was created with special powers and privileges, and in a state of innocence from which he fell, or if we suppose that man came to be what he is by degrees, by a vast number of infinitesimal variations from some lower animal accompanied by a correspondingly continuous variation in his mental and moral condition. On this latter supposition, God was made to be responsible for his present moral condition, which is but the natural outgrowth of the mode of his creation. As regards the lower animals, little change would apparently be made from a theological point of view, if we were to interpret as figurative the language which seems to assert a succession of creative acts. But the creation of man and his condition at creation are not confined to the account given in Genesis. They are dwelt on at length, in connection with the scheme of redemption by St. Paul, and are more briefly referred to by our Lord Himself in connection with the institution of marriage."

As against these statements "so express, so closely bound up with man's highest aspirations," we have nothing more to adduce on the side of science, says Professor Stokes, "than a hypothesis of continuous transmutation, incapable of experimental investigation,

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A modified theory of Darwinism, as applied to the creation of man, was thus dealt with:—

"Some have endeavoured to combine the statements of Scripture with a modified hypothesis of continuous transmutation, by supposing that at a certain epoch in the world's history mental and moral powers were conferred by divine interposition on some animal that had been gradually modified in its bodily structure by natural causes till it took the form of man. As special interposition and special creation are here recognised, I do not see that religion as anything to loose by the adoption of this hypothesis, but neither do I see that science has anything to gain. Once admit special divine interposition, and science has to come to the end of her tether. Those who find the idea helpful can adopt it; but for my own part this combination of the natural and the supernatural seems something grotesque, and I prefer resting in the statement of a special creation."

A discussion ensued in which many Fellows of the Royal Society took part.

The institute is doing a noble work, and deserves every encouragement.

CONNEMARA ORPHANS NURSERIES.

To many the name of Connemara will be almost an unknown sound; to others it will call the honored names of those with whom it must be forever connected, and will bring back hallowed memories of the faith, the love, and prayer with which the Homes were founded, and carried on, by those whose work on earth is ended, who have fought the fight and won the victory, and are forever with the Lord. Truly the remembrance of the just is blessed, and the righteous shall be had in the everlasting remembrance, and long will it be ere the loved names of Mr. and Mrs. Dallas, and Mr. D'Arcy and their helpers will be forgotten in wild Connemara, or by the orphans now scattered over the Old World and the New.

Dark and ignorant indeed was the state of Western Ireland when they brought the blessed light of God's truth into it; and now many a church and school filled with converts and converts' children testify that their labour was not in vain in the Lord. But though He has called them home their work is left behind—left to us; to us now the Master says, "Feed my lambs."

Clouds of persecution and sorrow have darkened those happy scenes; old friends have passed away, and amid the troubles of the times English Christians may be in danger forgetting that the only cure for Ireland's woes is the knowledge of the pure Gospel of our Lord Jesus Christ; and her best hope for a bright future is to train her children in the nurture and admonition of the Lord. No Fenian, no abettor in bloody murders, has been found among the converts of the Irish Church Missions; and the children in our schools are taught from their earliest years to "fear God and honor the Queen." Since the Nurseries were founded in 1847, amid the terrible scenes of the Irish famine (founded to rescue the desolate orphans from being brought up in the Poor House as Roman Catholics), 800 children have passed through them, and thankfully we can testify that the blessing of our God has abundantly rested on our work.

In all parts of the world our orphans are now earning their bread, living respectable, useful lives. We hear of them and from them constantly. They are soldiers, sailors, tradesmen, teachers, servants, mistresses in parish schools, Scripture readers, etc.: and often do they send from their earnings some little gift towards the funds of the Home which sheltered their earliest years. How our hearts rejoice to be able to say of many of them, "They are soldiers and servants of Christ;" and oh, among the multitude who now surround thy Throne, are many who were once ignorant, destitute orphans, but who learnt in our schools of our Saviour's love and the Saviour's atoning Sacrifice; and who calmly and fearlessly passed through death's dark valley, simply trusting in the blood which cleanseth from all sin.

Seeing, then, that the Lord has worked with us in the past, will not Christian sisters resolve to help us in the future, if only by small sums? Will they not help us to train up our orphans for Eternity; to point them, not to saint or angel, but to the one great Mediator; to tell them of the one High Priest, and His perfect Sacrifice; to bid them in life's dangerous ways take as their guide, the Father of the fatherless? Will not they stretch out a helping hand from peaceful England, to those who are bearing the burden and heat of the day in troubled Ireland, and whose means are crippled by circumstances over which they have no control?

We have no thought of giving them up. No; our trust is in the God of the orphan. He has supplied their need for thirty-four years' He will do so still. The means and the ways we know not; we can leave

it all to Him, whose are the silver and the gold. We simply lay the case before His servants.

Besides the ordinary yearly expenses, necessary repairs are greatly needed in the Nurseries. Things will not last forever, as we all know to our cost. The lady who has recently taken charge of the Girl's Orphanage (in the place of the Orphan's long loved and honoured friend, Miss Gore), says, in a recent letter:—

The walls are in a very poor condition, the plaster being broken down, the stones of the inside walls appearing, the floors of some of the rooms are broken in, the desks falling to pieces, some of the forms and tables having collapsed altogether, the windows of the school-room and the dormitories are completely broken in, and the large patches of brown paper are not proof against the storms. We shall be obliged, at all risks, to have these windows replaced before winter. I should like to get some orders for knitted stockings at 1s. a pair. Our great wish is to train the girls to work, not as eye-servants; and great care is taken to impress upon them the fact, that all their daily work should be done as unto the Lord, carrying out into practice the doctrines taught in school.

May we not say to those whose eyes may fall upon these words, "Will you not help us, for the sake of Him who was rich and for us became poor, who has said, 'Whosoever shall receive a little child in My Name receiveth Me?'" Do not say, "We have little power to help;" by small sums (often collected by children), the Nurseries have been mostly supported in times past. For years £1 was sent us by a servant, who spent little on herself, and who often remarked that she "had known what it was to be poor." She lived in one place for more than forty years, and when she died, left as her parting gift to the Nurseries the sum of £148.

And, oh, still more than your help, we ask your prayers—prayers for those who guide these homes (they were begun in prayer, they are being carried on in prayer), prayer for the children, prayer for the teachers, the collectors, prayer for Ireland, prayer that a still more than formerly our God may bless us, and give us his blessing.

M. A. F. LIGHTON,

Hon. Sec. of the Connemara Orphan Nurseries.

Home & Foreign Church News.

From our own Correspondents.

DOMINION.

MONTREAL.

MONTREAL.—Obituary.—Entered into the rest of paradise on Saturday, the 10th inst., Laura Ellen, wife of Mr. Alexander Robertson, of this city, and youngest child of his Lordship Bishop Bond. To say that the deceased young lady—for she was only in her twenty-seventh year—was beloved by all who knew her, is only to repeat what is well known to all our people in this city. In works of mercy, in kindness, in gentleness, in unflagging energy she was an example and pattern to all Church workers whether in town or country. God Almighty help our heart-broken Bishop! Married somewhat over a year ago the deceased lady still continued to reside with her father (left a widower some three years since) and the arrangement was one of great happiness and comfort to him. May the God of all comfort console him in this trying time. The funeral on Monday was one of the largest seen in Montreal for years, all classes and denominations turning out to testify their respect and love for the memory of the departed, and their sympathy with her sorrowing husband and father. The coffin was met at the door of Christ Church Cathedral by the Dean, Archdeacons Evans and Leach, Canon Carmichael, and Revs. John Empson, J. D. Borthwick, J. H. Dixon, J. F. Baylis, B.D., J. S. Stone, B.D., J. Sweeney, B.A., and W. L. Mills. The Cathedral, including the pulpit, reading desk and Holy Table were heavily draped in black. The building was crowded to its utmost capacity, and many hundreds were forced to stand in the deep snow around the various doors, unable to gain admission. In many of the churches on the day previous to the funeral special prayers were offered for the mourning relatives, particularly for our beloved Bishop. The deceased lady reposes in Mount Royal Cemetery.

Lord, all pitying Jesu blest,
Grant her Thine eternal rest.

GOOD FRIDAY.—We believe it is intended to direct that the offertory in all our churches on Good Friday shall be given to the Society for promoting Christianity amongst the Jews. This is an excellent idea, and one that is sure to commend itself to the liberality of Christians.

DUNHAM.—Work in this parish goes on smoothly, and, it is hoped, profitably. A mission church is greatly needed in that portion of the parish known as "the Dunboro' neighbourhood," and it is not improbable that Mr. Kerr, the rector, may soon take steps looking to the erection of a suitable little chapel. Services are held on Wednesday evenings all the year round, and during Advent and Lent on Wednesdays and Fridays, also on holidays and festivals. Exclusive of the services at the church on Sunday mornings and evenings, two mission services are held every Sunday afternoon at points outside the village of Dunham. These points contributed some thirty candidates to last year's confirmation class, and will probably contribute as many more next year. The Rev. Rural Dean Mussen preaches at the Wednesday evening service on the 21st inst., and Canon Davidson on the 28th inst. Archdeacon Lindsay, M.A., spent a Sunday in the parish a short time ago, and preached four times, and did much good; he is expected again shortly.

DIOCESAN THEOLOGICAL COLLEGE.—This institution is in full operation, and is doing very well; there are about a dozen students in residence. Canon Henderson, the Principal, is recovering rapidly from his recent sickness and takes his classes at the College as usual. It is the earnest wish of all who know him that he may long be spared to work for the Church of God in his present position as head of the school. I do not know whether I mentioned before, that the names of Canon Carmichael and the Rev. Mr. Stone have been added to the list of those who lecture at the college. They are exceedingly valuable additions.

ONTARIO.

NAPANEE.—The annual meeting on behalf of missions in the Diocese of Ontario was held on Jan. 29th in the school room of St. Mary Magdalene's Church. Still, Judge Wilkison reminded the meeting that in this county alone there were twelve poor congregations to a large extent depending for the ministrations of the Church on the mission fund. The Archdeacon gave some interesting figures with regard to the mission fund. Both in the collections at the meetings and the subsequential parochial collections there had been an increase in the contributions over those of the previous year. There were still 44 missions requiring aid in the diocese. There was absolute need of \$9,550 being raised to meet the engagements without the expense of management, or the possibility of opening new mission stations. The grant of \$400 to Algoma was not to be taken from our mission fund, so that all contributions were devoted exclusively to maintain the missionaries of their own diocese. The Archdeacon gave some interesting statistics. In 1862 there were but 69 churches; in 1882 there were 223. Of these, 172 were altogether new, and some of them very handsome churches, and 18 had been rebuilt. In 1862 there were but 16 parsonages, while at present there were 61 in the diocese. Taking a low average, about \$780,000 had been expended on churches and parsonages during the last twenty years. And besides this, the Church members have been meeting all the expenses of their services, while the number of the clergy had been doubled. With regard to their own parish, to home missions they had given \$163, as against \$166 of the previous year; to the missions abroad they had given \$18.17, as against \$10.39 in 1881. This was not much to boast of, and he hoped that this year they would show a better record. The Rev. J. D. Cayley, M.A., Rector of St. George's, Toronto, especially invited to assist the Rector at this meeting, was the next speaker. The reverend gentleman concluded an interesting speech with a very earnest appeal, and was warmly applauded. After a hymn was sung, the Rev. W. B. Carey, M.A., Rector of St. Paul's, Kingston, addressed the meeting. Mr. Carey delivered an eloquent address, speaking of the spiritual destitution in the diocese, which could only be met by the liberality of the people enabling the Bishop to send out more missionaries. The meeting was then concluded with a hymn and the Benediction.

SHANNONVILLE.—The annual meetings in aid of the diocesan mission fund were held in this parish on Saturday the 3rd, and Monday, the 5th inst. On the former day the Rev. Mr. Hannington, of New Edinburgh, Ottawa, convener of the deputation, accompanied by the incumbent, the organist, and six members of the choir of the parish church, and driven by R. G. Martin, Esq., a leading Churchman of the parish, visited the two outstations of Lonsdale and Kingsford, and held a meeting at each. The day was a terrible one, so that congregations were conspicuous by their absence, and the collections amounted only to \$1.35 at Lonsdale, and 85 cents at Kingsford, but the writer thinks the young ladies of the choir who accompanied the deputation deserve a good deal of credit for undertaking a drive of 24 miles in such weather that they might make (as they did) the even-

of the church, and it is to be hoped a large sum was realized.

SARNIA RESERVE.—We have frequently had the pleasure of presenting through the Dominion Churchman to its readers the glad tidings from our Indian Missions. The Red-men, in some respects, are like children, docile, believing, and, if well treated, not full of self-importance, as too many Churchmen are. We hear of no Indian congregations rebelling against their spiritual advisers. We hear continuous good reports from the Indians of the Grand River, Muncy-town and Sarnia Reserve. The Red Churchmen of St. Peter's Church enjoyed much the festival of Christmas. At the Christmas festival the C. W. M. A., Toronto, the ladies of Hellmuth College, and Christ Church Sunday-school, London, and Christ Church Sunday-school, Chatham, were thanked for their gifts. Every Sunday-school scholar and those who were not old enough to attend school received gifts. There were also presents from the tree for the women of the mission, sent by the C. W. M. A. and the ladies of Hellmuth College.

WOODSTOCK.—None of the many successful entertainments given by the members of St. Paul's Church, East Woodstock, so thoroughly evidenced the resources of the congregation as that of Friday, the 2nd inst. The selection of music, from the best authors, was enough to make the evening enjoyable. Mrs. Hasper and Miss Swan were more than usually successful, and the Glee Club gave proof of cultured tastes. Miss B. Carlyle, in reading, and the Misses L. and E. Carlyle, and Miss Scott, in the tableaux "Protection" and "Pygmalion," were deservedly admired. The selections on the piano and violin, by Mr. Hall, brought this delightful winter evening to a close. We must not omit Mr. Gauch, with the bells who received the hearty applause of the audience.

WYOMING.—The annual meeting of the Church Missionary Society was held on Tuesday night, in St. John's Church. Mr. J. B. Dale presided, and there were interesting addresses, from Rev. Mr. Campbell and Rev. H. D. Steele.

SARNIA.—The annual missionary meeting was held on Ash Wednesday in St. George's Church, where addresses were delivered by the Rev. W. F. Campbell and Mr. E. B. Reid, sec.-treasurer of the diocese. The Rector, Rev. T. R. Davis, presided. A collection was taken up on behalf of the Algoma and North-west Missions.

WINDSOR.—The Rev. W. F. Campbell, missionary agent, delivered the annual missionary sermon at All Saints, on the first Sunday in Lent. There is evidently a revival of the genuine Church stamp in All Saints.

WINDSOR.—It is most painful to learn from time to time of the wretched disturbances in parishes arising for the most part out of very trivial matters. "A number of the oldest and most attached members are aggrieved by the introduction of a surpliced choir." Were the paper we quote from to seek for and give the facts of these disturbances that haunt its dreaming hours, they would not be disturbed. The brief history of this "disturbance" is as follows: The Rector of All Saints, Windsor, having succeeded in organizing a good choir, partly boys, an influential member of the church said to him, "I suppose we will soon have the boys of the church surpliced." The Rector's reply was, "As soon as the congregation wish that the boys be surpliced it shall be done, not sooner." A number of the congregation objected to this and other proposed improvements. A meeting of the vestry was called, there was a large attendance, the obstructionist was heard; out of a congregation, five only opposed the improvements. Had the writer willed to do so, he might have written correctly of these divisions and contentions. Such evils are due in great measure to his own disturbing language, in speeches and writing. There is nothing in these disturbances. One obstructionist must, it appears, have absolute power to over-ride the wishes of the many. We would advise our mischief-breeding contemporary no longer to intermeddle in the affairs of the Church in Huron. The days of his evil power have departed; better counsels now prevail.

CHAPTER HOUSE, LONDON.—A successful parlour social in connection with the Ladies' Association, in aid of the charity fund, was recently given by Mrs. Hyman, at her residence. The choir sang: "All among the barley," "Where art thou, beam of light," and "Sweet and low." Messrs. Jones and Cox, and Misses Tinnemore, Duggan and Fenwick, sang trios, duets and solos, and Mr. McNabb and Mr. Floy's little daughters pleased all with their simple songs. Misses Raymond and Roche gave each a solo, besides assistance as accompanists.

ALGOMA.

Diocese of Algoma. The treasurer begs to acknowledge the following contributions: Steam Yacht "T," per Rev. J. D. H. Browne, Guy-dora, \$5; R. S. Guile, E. q., Sarnia, \$25. Memorial Chapel, "In Memoriam," per Rev. J. D. H. Browne, Guy-dora, \$5. Widows and Orphans' Fund.—Anon., Truro, per Rev. W. Crompton, \$5. General Diocesan Fund.—"C. F." \$50; Collection, Sault St. Marie and Tarentorus, per Rev. G. B. Cooke, \$5; Collections, Aspin, per C. W. Johnston, E. q., \$4. Offerings.—St. Michael's, Allansville, \$5.84; St. Anne's, Perry, \$1.65; St. Margaret's, Cyprus, \$2.41; St. Mark's, Emsdale, \$2.57; All Saints, Barks Falls, \$3.12; St. George's, Magnetawan, \$1.72; St. Peter's, Midlothian, \$2.87; St. Paul's Seguin Falls, \$2.50; St. Mary's, Aspin, \$4.17; St. George's, Lac Seul, 97 cts; St. John's, Stated, \$3.30; per Rev. W. Crompton.

MISSIONS.

SPAIN.—The Bishop of Meath, Ireland, in a letter of January 4th, 1888, to the London Daily News, has written the following very interesting view of the Spanish Reformed Episcopal Church, and its bright prospects:

The statistics of this special movement are approximately as follows:—There are connected with it at present eight organized congregations, which, together with some smaller groups of scattered adherents elsewhere, represent in all, children included, nearly 2,000 souls, of whom about 700 are communicants. There are six native ordained ministers (of whom five were formerly priests of the Church of Rome), two lay evangelists, and thirteen school teachers. A Bishop-elect has been chosen, for whose consecration application has been made to the Bishops of the Irish Church, and a liturgy, based to a great extent on the lines of the old Mozarabic use, has been printed, and is now observed in all the congregations. When we remember that only fourteen years have passed since the proclamation of religious liberty made it possible for a native Protestant congregation to be gathered together in Spain, even so small a beginning as I have described has, I believe, a significance which thoughtful men will not despise. It is true that some of those who now belong to this communion were originally members of the Reformed congregations gathered together under the auspices of unepiscopal denominations. But the very fact that—so far, at least, as these accessions are concerned—a tendency should have been shown by the Spanish Reformers to gravitate, of their own accord, to this little Episcopal Church would go, I think, to prove that this Church is not doomed to failure. To my mind this little band of Episcopal Reformers has just now a special claim on the sympathy of all generous men, of whatever denomination, were it simply for the reason that its members are meeting day by day with many a cruel rebuff, not only from their avowed enemy, the Church of Rome, but also from some who ought to be their friends. There are, I fear, some—I hope only a few—extreme opponents of Episcopacy, on the one hand, who regard this little struggling Church with a disfavour bordering on hostility, simply because it has not taken the outward shape that they think best, or, it may be, too, because it has received into its ranks some members from other Protestant denominations. The result is that these Reformers have not only to face obloquy, social ostracism, and persecution at home in their conflict at Rome; but, because of their loyalty to what they believe to be 'Apostolic order' on the one hand, and to what they regard as 'evangelic truth' on the other, they are at the same time exposed to a cross-fire of rebuke (and sometimes I am sorry to say, of misrepresentation) from professing members of Reformed communions in other lands. This must surprise and dishearten them not a little; and they will, in the end, I feel sure, secure for themselves and their work the respect and goodwill of that large body of their fellow Protestants (whether Churchmen or not) who are to be found between the two above extremes and to the sympathy and support of such friends I now confidently commend their cause.—I remain, yours faithfully, "PLUNKET MEATH."

PRESENTATIONS.—Our stock of articles in silver and gold, suitable for birthday, wedding and complimentary presents, is so large and varied, that we do not hesitate to say, we can please the most fastidious tastes. We consider it no trouble to show our goods, and invite all to come and inspect them. Woltz Bros. & Co., importers of the celebrated "Association Ouvriere" Watch, 29 King-street East, Toronto.

S. S. Teacher's Assistant.

TO THE INSTITUTE LEAFLETS.

THE CATECHISM.

- Q. Did our Lord or His Apostles speak of any signs by which the Church may know that Christ's coming is at hand?
A. Yes; many; as in S. Luke xxi. 25, 26, 27; S. Matt. xxiv. 12, and the revelation of the Antichrist, 2 Thess. ii. 8, 13.
Q. Who will the Antichrist be?
A. A person to whom Satan will be allowed to give such power as man never possessed, to tempt and draw men from the faith.
Q. What does S. John say the spirit of Antichrist consists in?
A. The denial of the incarnation, 1 S. John iv. 3; so the Antichrist will probably be some infidel power.
Q. What will our Saviour come again to do?
A. To judge the quick and dead—that is, all men.
Q. Will he judge His true people?
A. Yes; 1 Cor. iv. 4; 2 Cor. v. 10; 1 S. Pet. iv. 17.
Q. How shall we be judged?
A. According to our works, S. Matt. xvi. 27; see also S. John v. 29.
Q. But is not this against S. Paul's teaching?
A. No; he says, "God will render to every man according to his deeds," Rom. ii. 7.
Q. In what parable does our Lord teach this truth?
A. The parable of the talents, S. Matt. xxv. and of the pounds, S. Luke xix. See also Matt. xxv. 34.
Q. But will the Judge take account of outward actions only?
A. No: "He will bring every secret thing into judgment," Rev. ii. 23; 1 Cor. iv. 5.
Q. What besides our works and thoughts will come into judgment?
A. All our words, S. Matt. xii. 36.
Q. In judging us according to our deeds, will He only take into account what we have actually done?
A. No: He will take into account all our opportunities—what we might have done and have neglected to do, See talents and pounds, and S. Matt. xxv. 42. "Ye gave me no meat."
Q. What else will be taken into account?
A. Our knowledge of God and our duty, S. Luke xii. 47.
Q. But shall we not be judged according to our faith?
A. No: our faith itself must be judged, as to whether it was a dead or living faith.
Q. But if we are to be judged according to all we have done or left undone, what place is there for the grace of God?
A. God's grace is given for this express purpose, that "denying ungodliness and worldly lusts, we should live soberly, righteously and godly in this present world," Tit. ii. 12.
Q. But are we not saved by faith?
A. Yes; but faith is given us, to save us from sin, and to be the seed of all good works, well-pleasing to God. St. Matt. xiii. 18-24.

Correspondence.

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

DAILY SERVICE.

SIR,—I have often thought that, by means of a little organization in our parishes, a fairly good attendance at daily prayer might in most cases be secured.

An association or guild might be formed in each congregation, of persons willing to comply with the directions of the Church in this respect, each member of which could undertake to be present at one or more services during the week, specifying which service or services he or she would engage to attend (unless prevented by some urgent cause). A list might be prepared, showing the names of the several persons making themselves responsible (so to speak) to form the congregation for each day or each service.

There are, doubtless, many Churchmen and Churchwomen who, while they approve of daily service, are, by distance, business engagements, domestic duties, or other causes, unavoidably prevented from frequent or more than occasional attendance at matins and evensong, and consequently never make the attempt. Many of them, if their attention were called to the subject by a stirring sermon or pastoral, would probably be willing, in conjunction with others, to make special arrangements or even efforts to be present at least once or twice in the week. A meeting of those interested might be called in each parish for the purpose of or-

ganizing and arranging each member's times for attending service, so that on no day there would fail to be an attendance of at least the "two or three" required to form a congregation, and, it is to be hoped, many more than that minimum number. In city parishes it might in some cases be found convenient for two or three adjacent congregations to combine in order to form a "Daily Prayer Guild," to meet at one of the churches—the clergy taking the services in rotation.

Many years ago, in Quebec, daily service was held in All Saints' Chapel, all the city clergy taking the service, each in his turn. It appears to me that some such practical means as these must be adopted in order to obtain regular satisfactory attendance at daily prayer, and the accomplishment of the concluding wish expressed in your article of last week on this subject.

S. G. WOOD.

Toronto, Feb. 9th, 1888.

THE BISHOP FAQUIER MEMORIAL CHAPEL.

SIR,—I am glad to say that I feel it scarcely necessary to make any further appeal on behalf of the above object. Out of the \$3,000 required, we have already about \$2,250 secured, and I think I can see my way to two or three hundred dollars more. So that the most we want to complete the building is \$500, and I doubt not that that will come in God's good time in the same way as has the rest of the money. My object in writing to you on the subject, and through you to your numerous readers, is rather to give those an opportunity of contributing something who have not already done so, before the account is finally closed. It ought surely to be counted a privilege to do so, and perhaps some who held our late dear Bishop in honour and esteem may now find it in their hearts to make some special gift towards the beautiful little chapel which is being erected to his memory. Among other things not yet donated, are—a font, a Communion set, an organ, chandeliers or lamp-stands, stoves, carpet, etc. Stained glass windows have already been presented by members of the Bishop's family. We have also books for the Communion table, and a set of handsome book marks, and a lectern has been promised; so that these things we do not need. Our Indian boys, besides providing the stone for the building, have denied themselves twice now during the season of Lent, some going without syrup, others without meat, and in this way have contributed very largely towards the erection of the chapel. The sum total of contributions from teachers and pupils at the two Homes amounts to \$213.89. For this I feel very thankful. It is also a cause of the greatest satisfaction to me that none of the money has been raised by concerts, bazaars or amateur theatricals. I resolved from the first that no money raised by such means as these should be applied to our little chapel, and I am thankful to think that not a cent has been contributed, so far as I am aware, in a manner dishonouring to Almighty God or at variance with the teaching of Scripture. Indeed, we have endeavoured to raise the money on the principle of not letting the left hand know what the right hand doeth—the initials only of the donors being published—and I think we have been successful. We hope (D.V.) to open the chapel the end of August.

Yours faithfully,

S. T. WILSON.

THE NEW ARCHBISHOP AND THE CHURCH.

SIR,—I cannot sufficiently express my joy and thankfulness in observing the broad and conciliatory platform you have of late adopted in the DOMINION CHURCHMAN, so truly in accord with the principles and spirit of the Church of England. I have read from time to time with much pleasure and profit the articles in your last few issues treating of the swiftly growing tendency among Churchmen of all shades of thought to agree to differ and to do their own work in their own way without harassing and hampering each other with "various disputations" about questions which the Church has tenderly and wisely left matters of individual taste. It will indeed be a happy, a thrice happy day when all Churchmen will thoroughly realize this, and relinquish for ever the suicidal endeavors to narrow down the broad and comprehensive limits of the Church to the petty groove of a cramping and dwarfing sectarianism, be it "High" or "Low."

What a happy augury for better days in store for the Church is the late most timely and opportune appointment of Dr. Benson to the primacy. If ever the Church of England required such a primate, it is now. On all sides we see indications of a more tolerant spirit and a growing desire to suspend party strife. Nothing proved this more conclusively than the won-

derful unanimity, comparatively speaking, with which nearly all schools of thought in the Church combined to do honour to the memory of the late Dr. Pusey. Of course, as might be expected, the irreconcilables took a kick at the dead lion, but how many moderate though pronounced Evangelicals gladly did justice to the real worth, the splendid talents and the unswerving honesty of this truly good and great man, thus evidencing the rapid decay of party rancour of late years, and the almost universal yearning among Churchmen to drop their barren controversies and draw closer to each other. At such a juncture all true Churchmen will see in the selection of Dr. Benson the finger of God. Endowed with broad sympathies, masculine catholicity, a thoroughly judicial appreciation of worth even amongst opponents, and untiring and well balanced energy and an enlightened utilitarianism, he is emphatically the right man in the right place. Conservative, yet progressive firm, yet conciliatory; reverent, yet enlightened; strong, yet flexible, he is exactly the man for the times. The time has come, and the man; and we may confidently anticipate that the Church will ere long enter upon the golden era of her history, and will rise to her true position as the home and fold of every type of Christian excellence.

And as regards our beloved Canadian Church, may we not hope better things. May we not anticipate that she will cease to be the battle field of parties, and the arena of party strivings. I think there are few but who would rejoice at the prospect. Are we not weary of our unholy bickerings, our exasperating squabbles, our tea-cup tempests, our pointless straw splittings, our trumpety shibboleths, our venomous jealousies, our slogans and slanders, and all the miserable features of internecine strife. I for one think that thoughtful and enlightened Churchmen are heartily sick of this "much ado about nothing," and will thankfully hail the advent of peace and brotherly love. And as the new Archbishop is not above paying his respects to the Methodists, may we not learn a lesson from them at present in their endeavours for unity and their willingness to sink minor differences for the common good. On all sides we see this desire for unity, which is the one great sign of the times. May we learn this lesson from the sects, who are often wiser in their generation than we are, and thus once and for ever solve the great world problem of the reunion of Christendom; for once let the various parties in the Church agree to differ and to co-operate against the common enemy, and this most heavenly object will be achieved.

Wishing you God speed, and trusting that the DOMINION CHURCHMAN may become more and more the focus and exponent of true Catholicity.

Believe me to remain, very truly yours,

R. F. DIXON.

The Parsonage, Bothwell, Ont.

Family Reading.

LEARNING TO PRAY.

Kneeling fair in the twilight gray,
A beautiful child was trying to pray;
His cheek on his mother's knee,
His little feet half hidden,
His smile still coming unbidden,
And his heart brim full of glee.

"I want to laugh. Is it naughty? Say,
O, mamma! I've had such fun to-day,
I hardly can say my prayers.
I don't feel just like praying;
I want to be out doors playing,
And run, all undressed, down stairs."

"I can see the flowers in the garden-bed,
Shining so pretty, and sweet, and red;
And Sammy is swinging, I guess.
Oh! everywhere is so fine out there,
I want to put all in my prayer.
(Do you mean I can do it by 'Yes?'—)"

"When I say 'Now I lay me'—word for word—
It seems to me as if nobody heard.
Would 'Thank you, dear God,' be right?
He gave me my mammy,
And papa and Sammy—
O, mamma, you nodded I might."

Clasping his hands and hiding his face,
Unconsciously yearning for help and grace,
The little one now began,
His mother's no! and sanction sweet
Has led him close to his dear Lord's feet,
And his words like music ran:

"Thank you for making this home so nice,
The flowers, and folks, and my two white mice,
(I wish I could keep right on.)
I thank you, too, for every day—
Only I'm most too glad to pray.
Dear God, I think I am done."

"Now, mamma, rock me—just a minute—
And sing the hymn with 'darling' in it.
I wish I could say my prayers!
When I get big I know I can,
O! won't it be nice to be a man,
And stay all night down stairs!"

The mother, singing, clasped him tight,
Kissing and cooing her fond "Good night."
And treasured his every word,
For well she knew the artless joy
And love of her precious, innocent boy,
Were a prayer her Lord had heard.

—Mary E. Dodge.

IT IS GRACE THAT DOES ALL, NOT NATURE.

Never was any man more marvellously changed than Saul of Tarsus. In thought and desire, in aim and effort, and in every action and habit of his life, he became so entirely a new creature, that in the end the once chief of sinners became, as it were, the chief of saints.

What wrought the change? Was it any mere effort of his own, or the loving energy of any of his fellows? No, verily, but divine grace alone. He himself again and again emphatically said: "Not I but the grace of God which was with me." "By the grace of God I am what I am."

When reading these words, which were so strikingly applicable to his own case, John Newton once remarked: "I am not what I ought to be, I am not what I wish to be, and I am not what I hope to be, but by the grace of God I am not what I once was." So is it more or less with all the redeemed. Conscious of their unworthiness and deeply feeling their manifold shortcomings, it is one of the readiest and most heartfelt of their utterances, "Oh to grace how great a debtor!"

Scripture says, "A threefold cord is not easily broken;" and nowhere is this seen in diviner form than in the threefold grace and love of the Holy Trinity as revealed in redemption: and verily a salvation in which Father, Son, and Holy Spirit are concerned, cannot possibly miscarry.

Some years ago, an English seaman, who had escaped from a wreck, appeared in the Coroner's Court with his right arm in splints. That broken arm was to his honour. It was a memorial of his generous eagerness to save. As the vessel was sinking, he had grasped the hand of one of the sufferers and held it firmly, till a falling beam fractured his arm, when he was heard to cry, "My God, I must let go for I have no more strength!" Here was willingness to save, intense willingness, but ability was wanting; but never is it so with our great Redeemer. He has an arm that is full of power, that cannot be broken, and will never let go, for His promise is express: "I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand."

No gospel save that of the grace of God in Jesus Christ can avail for highest ends. After preaching morality in vain to his people for many years, Henry Venn was so discouraged that he was about to give up his ministry in despair. When subsequently, however, led to preach, not mere morality as before, but Christ, he found, to his joy, that his people grew holy, not so much as when told to be holy, as when they were gazing on the wounds of Him who died to redeem them from all iniquity, and to purify to himself a peculiar people, zealous of good works.

Children's

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Children's Department.

PATIENCE AND PERSEVERANCE.

Up! up! in truth and fervour;
Whate'er our task may be,
We always should endeavour
To gain the victory.
No idle vain impatience,
Should mar our enterprise;
Patience and perseverance
Make men both great and wise.

Up! up! this is the watchword
Of each aspiring heart:
In duty ne'er be backward,
But always take your part.
Patience and perseverance
Should always lead us on;
To these a strict adherence
Will nothing leave undone.

Up! up! let not a little
Our courage overthrow;
With hardships should we wrestle,
The wiser men we grow.
The more we keep before us
The maxim of my lay,
We'll find success attend us
Throughout a live-long day.

OUR FATHER.

A good woman searching out the children of want, one cold day last winter, tried to open a door in the third story of a wretched house, when she heard a little voice say, "Pull the string up high! Pull the string up high." She looked and saw a string, which, on being pulled, lifted a latch; and she opened the door upon two little half-naked children, all alone. Very cold and pitiful they looked. "Do you take care of yourselves, little ones?" asked the good woman.

"God takes care of us," said the oldest.

"Are you not very cold? No fire on a day like this?"

"Oh, when we are very cold, we creep under the quilt, and I put my arms around Tommy and Tommy puts his arms around me, and then we say, 'Now I lay me,' then we get warm," said the little girl.

"What have you to eat, pray?"
"When granny comes home she fetches us something. Granny says God has got enough; -Granny calls us God's sparrows; and we say 'Our Father' and 'daily bread' every day. God is our father."

Tears came into the good woman's eyes. She had a trusting spirit herself; but these two little "sparrows" perched in that cold upper chamber, taught her a lesson of faith and trust she will never forget.

"GOOD-BYE, TILL MORNING.

A FEW evenings ago I heard two little girls, who had been playing together during the early part of the evening, bidding good-bye for the night. But how different from the way in which some little boys and girls take their leave of each other after playing together during the evening! As they separated, I heard one of the girls say, "Good-bye, till morning."

How nice it would be if all little boys and girls who play together could enjoy themselves as these two little girls did; and, when the proper time comes, part in the same cheerful and friendly manner.

My thoughts did not stop here. I kept on thinking of the words, "Good-bye, till morning;" and the more I thought of them the more beautiful they seemed. When the evening of life comes to our friends and loved ones, thought I, and we are called upon to bid them good-bye for the last time, might we not, like the little girl, say, "Good-bye, till morning?" For is not the death of the body simply a short sleep, from which at the Resurrection morn it will be awaked and raised a glorified body? And as to the little child, the ten or twelve hours of a long sleep seem in the morning to have been only a few short minutes, so free from all care and pain has the body been, while the mind in fancy has been enjoying all the mirth and pleasure of childhood; so in like manner will it be with those who "sleep in Jesus." The body for a short time at rest in the grave, the spirit in paradise with God, how soon will dawn the glorious Resurrection morn, when soul and body will be reunited in one glorified and immortal being, to dwell "forever with the Lord!" May we so live that when the hour of parting comes we may cheerfully and hopefully say, "Good-bye, till morning."

A FAIRY STORY

If there be one among you, boy or girl, I don't care which, who likes to read a fairy tale better than I do, I should be glad to make his acquaintance. The first question he would have to answer would be, "Do you believe in the fairies?" If I did not believe in the fairies, I should not care half so much about reading of their doings; and some of the things that are said about them I am sure are not true. Long, long ago, folks used to call them "the good people," not because they thought them good, for they didn't, but as a kind of compliment which would perhaps incline them to be well disposed. Now the fairies that I believe in, and like to read about and think about, are really good. They dart here and there, wherever a helping hand or or a cheery word is wanted, and are always just exactly in the right place, at the right time. You may read something about them in the Bible, though they are not called "fairies" there, but "angels."

Still it doesn't matter what they are called, so long as the name is true and worthy. Good fairies or God's angels, are always busy, helping in every good way they can. Men used to see them now and then in all their shining beauty, but I am sure they are as busy as ever, though they keep out of our sight.

There was a little friend of mine named Rolf, and he believed in the fairies, as all good boys should.

He told me that once he saw one, he was quite sure he did, and had a long talk with the angel fairy. About what, do you think?

It was about the way the wings grew; and as nearly as I can remember from what Rolf told me, it happened somehow thus:

Rolf slept in a room which caught the first sunbeams every morning, and he used to wake rather early. He lay and amused himself in watching the shining places on the wall move and grow.

One morning he opened his eyes very early, and there were no great shining places, but only long thin lines of light here and there, and one of these struck the brass knob at the foot of his bed, so that it glowed like a little sun. And there, flying along that line of light, and settling down presently on his bed, right in the middle of the golden gleam, Rolf says he saw an angel-fairy. It had just the beautiful, kind, bright eyes, and pretty wings, and flowing hair which he fancied must belong to heaven. Rolf clapped his hands with joy, and said with his first breath, "How do angels grow their wings?"

The sweet voice answered, "As soon as we begin to want to use them they begin to grow."

Then Rolf said, "But suppose you didn't want to use them?"

And the angel smiled as he replied, "If that could be, perhaps wings wouldn't come; only you would have to hang such a thick veil between heaven and earth that neither angels' eyes nor God's eyes could see through it."

"Why?"

"Because we could not see you in need of help, as you are, without wanting to fly to help you. And what we cannot see, the King sees and tells us, and then it is all the same. So the wings must grow."

"Are you always wanting to fly to help boys and people?"

"Yes; that's what our name means, pretty much; messengers, sent forth to minister."

"But suppose there were an angel-fairy who didn't care, and wanted to fly his own way, and have a game all to himself?"

Then the angel laughed, like silver bells, and said, "Rolph, my boy, you might as well say, 'Suppose a sun all dark.' But if it could be, I think one wing would fall away, and the silly, selfish fairy would just turn round and round in a little circle, and that would be no game, I'm sure."

"Why do you think it would be so?"

"Oh, because I see that the new angels, who haven't learnt yet to see far off, and to want to fly far down into the chill sad shadow, have not such long splendid wings as some others have; so it seems as if the power to do kind things came very much with the desire to

do them, and would vanish if that vanished."

Then Rolf put the question he wanted to put, "Why haven't I got wings?"

"Because you are here where your loving kindly work is to be done. You are close to it, and meet it at every step. It was one of the things I had to learn, that angel's wings are sent that we may be able to fly down and far. We don't need them to lift us up."

And Rolf could not tell me another word. Are you not sorry he forgot the rest? Perhaps some time he will remember.

A LESSON IN POLITENESS

In a certain place of worship in the county of Bedford there may be witnessed almost any Sunday morning a scene which is full alike of interest and instruction. A few moments before the commencement of the service an old man enters the building and makes his way to the free seats. He walks with a stick; and you can see at a glance, from the manner in which he drags his right leg along the ground, and from the fact that he holds his stick with his left hand, while his right lies in a sling at his breast, that he is paralyzed on one side of his body. Soon after he is seated another and much older man enters, and moves slowly up the aisle, leaning heavily upon two sticks. He comes on until he stops beside the seat of the other old man, who, having heard the sound of the approaching sticks, and knowing by experience the very moment when they will have reached him, rises in his place, and turning round, puts out his left hand—the only one he can use—and gently lifting the hat from the head of his more aged and helpless friend, who waits to receive this polite attention, he lays it on the seat in front. He then sits down with much satisfaction, while his friend enters his pew on the other side of the aisle.

How many young people might with advantage take a leaf from the book of this poor old paralyzed Christian man!

"THE ONLY ONE IN AMERICA.—The International Throat and Lung Institute, Toronto and Montreal, is positively the only one in America where diseases of the air passages alone are treated. Cold inhalations are used through the Spirometer, an instrument or inhaler invented by Dr. M. Souville, of Paris, ex-aide surgeon of the French army, with proper dietetic, hygienic and constitutional treatment suitable to each case. Thousands of cases of Catarrh, Laryngitis, Bronchitis, Asthma, Catarrhal Deafness and Consumption have been cured at this institute during the last few years. Write, enclosing stamp, for pamphlet, giving full particulars and reliable references to 178 Church street, Toronto, Ont.; 18 Phillip's Square, Montreal, P. Q.

An Oasis in the desert is no brighter light to the wandering Arab than a bottle of Dr. Van Buren's Kidney Cure is to the unfortunate sufferer from Kidney Diseases. It is a perfect, positive and permanent cure.

MAKE SOMEBODY GLAD.

On life's rugged road,
As we journey each day,
Far, far more sunshine
Would brighten the way,
If, forgetful of self
And our troubles, we had
The will, and would try
To make other hearts glad.

Though of the world's wealth
We've little in store,
And labour to keep
Grim want from the door,
With a hand that is kind
And a heart that is true,
To make others glad
There is much we may do.

And a word kindly spoken,
A smile or a tear,
Though seeming as nothing,
Full often may cheer.
Each day of our lives
Some treasure would add
To be conscious that we
Have made somebody glad.

Those who sit in the darkness
Of sorrow, or drear,
Have need of a trifle
Of solace and cheer.
There are homes that are desolate,
Hearts that are sad:
Do something for some one,—
Make somebody glad.

A SINGLE UNTRUTH.

I shall never forget an untruth I once told, although it happened when I was a very little child. My younger sister had a farthing with which she wished to buy a fig, but being too ill to go down to the shop herself, she engaged me to go. Accordingly I went. As I returned with a fig nicely folded up in a small piece of paper, suddenly it occurred to me that I should like to take a peep at the fig. So I very carefully opened the paper, when the fig looked so very tempting I thought I could not help tasting it a little at one end. I had scarcely eaten it before I wanted all; and without much more thought I ate up the whole fig! Then when it was all gone, and I had nothing to do but to think, I began to feel very uncomfortable. I stood disgraced before myself. I thought of running away somewhere, I did not exactly know where, but from whence I should never come back. It was not long before I reached home; I went as quickly as I could. I told my sister that I had lost the farthing. I remember she cried sadly; but I went directly out into the garden, and tried to think of something else, but in vain. My own guilt stared me steadily in the face, and I was wretched. Although it wanted a few minutes to dinner-hour, yet it seemed very long to me. I was anxious some event might intervene between me and the lie I had told. I wandered about with a very heavy spirit. I thought I would give worlds if it had not happened.

When the dinner-hour came I was seated in my high chair at my father's side, when my sister made her appearance, crying and looking very much grieved. My father immediately asked what the matter was. Then my mother stated

the story, the conclusion of which was that I had "lost the farthing." I can never forget the look of kind, perfectly unsuspecting confidence with which my father turned on me, and with his large blue eyes full in my face, said, "where did you lose the farthing? Perhaps we can find it again." Not for a single instant could I brave that tone and that look, but bursting into tears I screamed out, "Oh, I did not lose the farthing—I ate up the fig." A silence, as of the grave, ensued. No one spoke. In an instant I seemed to be separated at an immense distance from all the rest of the family. A great gulf yawned between us. A sense of loneliness and desolation came over me, the impression of which will go with me forever. I left the table, and all the afternoon, the next day, and during the week, my feelings were melancholy in the extreme. But my father and mother, brothers and sisters, received me back to their love and favour as time wore away, and my spirits recovered their wonted tone. The whole event left an indelible impression on my mind and heart.

THE BUILDERS.

I dreamed—and in my dream I saw a building very high and beautiful, with polished marble, and many precious stones in it. It was so firmly made that nowhere could a crack be seen, and the colours were so well blended that to look at, it was like the brightness of the rainbow. And I noticed that some stones, which in themselves would have been dull and plain, seemed quite beautiful as a contrast to the more sparkling stones. Now while I was gazing at this fair building, I heard a proclamation that on the model of this building other buildings were to be raised, that the work was to be begun at once, so as to be finished when the Great Master should come. I looked to see who were the workmen, and to my surprise they were children.

"Do you wonder at this," asked an old man, whom I had not noticed before.

"If they did not begin now they would not have time, and besides the work is easier to children."

"It seems strange," I murmured; and I watched to see what would follow. Among all the children in the field there were four who interested me most. The first was a boy with a bright eager face; he had listened, attentively to the proclamation; he had started at once in search of stones, rejecting the common dull ones, and choosing those which sparkled brightly. Did the thought occur to him which came into my mind, that though the building he raised was beautiful, it was not at all like the model given him? watched him for a long time as he carefully collected the bright jewels to ornament his building.

Presently another boy came up,

and looked at his building. "Why, Francis," he said, "your work is not at all like the model."

"Not like the model," cried Francis, "surely you are mistaken. See how these stones shine. I look at these jewels. It is dazzling."

"But you have no stones like this," said the other, pointing to the model.

"Who wants such dull plain stones," said Francis hastily, "my building is perfect. Why should you find fault?"

So the other boy went on his way saddened; and I turned to a little group near me. A boy was idly balancing a few bright stones—one on the other, and laughing as they fell again.

"This is stupid work," he said; "I shall not trouble myself about it."

"Oh, Ralph, do not talk so," said a little girl earnestly; "it is not for yourself. Can anything be too good for our Master?" But the boy heeded her not, and turned away. She sighed.

"He may think differently some day, Theodora," said a boy by her side. "How beautiful your building is!"

"Oh no, indeed," she said, "yours is far more lovely, Earnest."

And I looked and saw that the buildings of these two children rose step by step, very much alike, and careful imitations of the model.

"What can it mean?" I thought. "It means many things," said the old man who had spoken before.

I started, for I had not uttered my words aloud. He spoke again.

"This large building may represent the Church in Heaven, of which the Church on Earth is the imitation."

"True," said I, "the same idea had occurred to me."

Or it may show the House not made with hands, eternal in the Heavens, and the little buildings are the Temples for the Holy One, even the hearts of men. Or, again, it may be that the Model is the One Perfect Life which was lived on earth, and the copies are the different lives of men which should imitate that Life.

To be concluded next week

AN ONLY DAUGHTER CURED OF CONSUMPTION.

When death was hourly expected, all remedies having failed, and Dr. H. JAMES was experimenting with the many herbs of Calcutta, he accidentally made a preparation which cured his only child of Consumption. His child is now in this country enjoying the best of health. He has proved to the world that Consumption can be positively and permanently cured. The Doctor now gives this recipe free, only asking two three-cent stamps to pay expenses. This herb also cures night-sweats, nausea at the stomach, and will break up a fresh cold in twenty-four hours. Address CRADDOCK & CO., 1082 Race Street, Philadelphia, naming this paper.

EUROPEAN TRAVEL.—Persons contemplating a trip to Euro, or any other part of the globe, either alone or with excursion parties, will find it to their advantage to investigate the numerous facilities offered by THOS. COOL & SON, the renowned Excursion Managers, of 201 Broadway, New York.

Full particulars of their arrangements will be mailed free, on application to any one interested.

A Pleasant and Effective Cough Remedy. If you will go to your nearest druggist and ask for a 25 cent bottle of Hayward's Pectorial Balsam, you will possess the best known cure for Coughs, Bronchitis, Asthma, Hoarseness and all throat and lung troubles that terminate in Consumption.

Consumption cured by Inhalation.

The following interesting letter is one among the many received by Dr. Malcolm, and needs no comment:—

MOSSLEY, Sept. 1, 1880

DEAR SIR, I feel it to be a duty I owe to you to let you know the benefits I have received from your treatment, by the inhaling system, for the relief and cure of consumption.

In the month of April, 1878, I contracted a severe cold, which settled on my lungs, and in the following August I was completely prostrated, and was then informed by my family physician that my lung was very much diseased and quite useless. My breathing was very short, and I could scarcely lie down. I had a very bad cough, and expectorated large quantities. I continued in this low condition for upwards of two months, and was under the care of three of the most skilled physicians in the vicinity, who all informed me that my case was hopeless, and that I had only a short time to live.

About this time I first heard of your method of treatment, and grasping, yet without hope, applied to you for it. To my joyful surprise I received great benefit from the very first; and now, after a lapse of two years, I have no cough; my breathing is free and easy, and my health completely restored. No one would suppose from my present appearance that I ever had consumption. I am satisfied that my lungs are as well as ever, which great blessing I ascribe to your valuable treatment.

I can only add that you are at liberty to use this in any way that you see fit.

I am yours very truly

MRS. REUBEN LANE.

To Dr. J. Rolph Malcolm.

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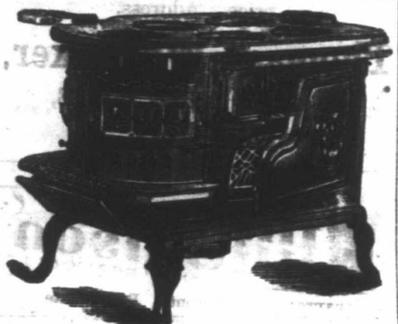
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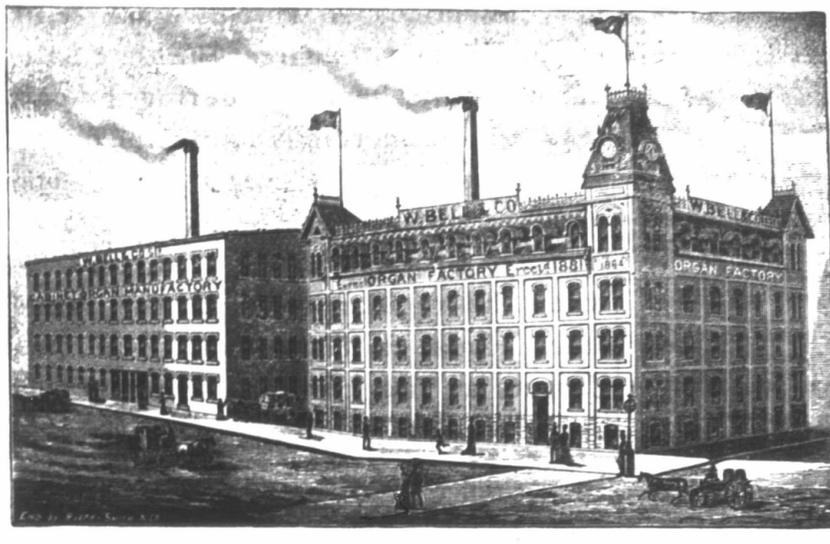
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