

Dominion Churchman.

Vol. 7.]

TORONTO, THURSDAY, JANUARY 27, 1881.

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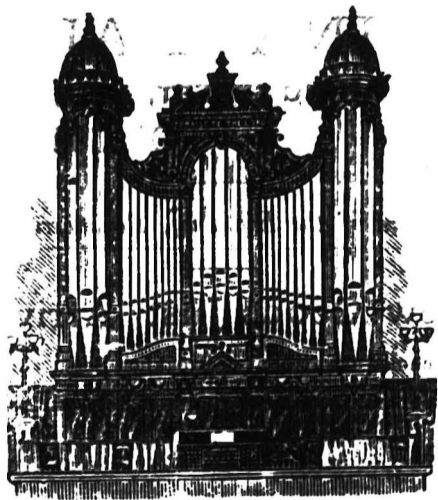
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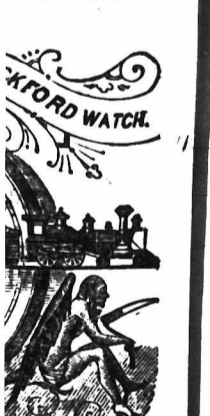
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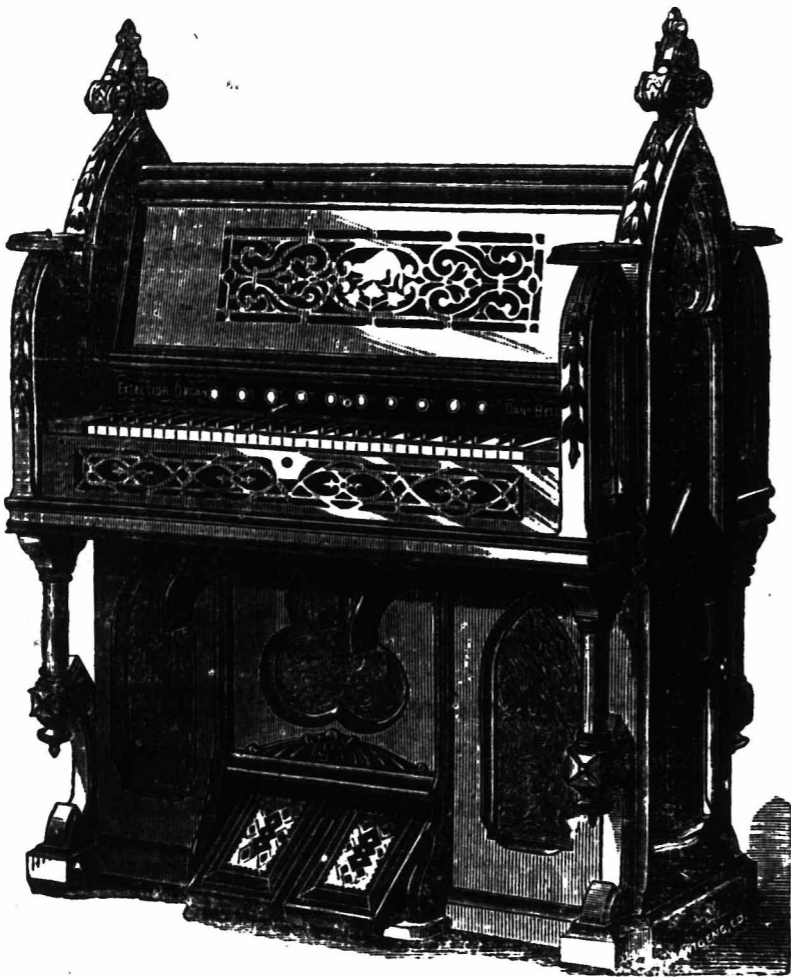
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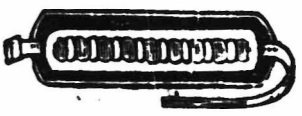
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TO SUBSCRIBERS.

On account of an unusual press of matter we have been unable to acknowledge the receipt of Subscriptions by a change of the date on the Address Label of the papers—which is the only receipt we give. The change of dates will be made the 1st of next month.

We beg to remind the large number of Subscribers who have not forwarded their subscriptions to do so immediately.

THURSDAY, JANUARY 27, 1881.

THE Church Congress, to be held in Newcastle in 1881, has been fixed by the Lord Bishop of Durham for October 4—7.

The Queen and Mr. Gladstone now never meet, if the latter can avoid it. Her Majesty makes no secret of her preference for Lord Beaconsfield.

The death is announced of the Rev. Mackenzie C. E. Walcott, who has been so well known in the antiquarian world. He was author of a large number of antiquarian and ecclesiastical works.

The Church of St. Edmund the King and Martyr, situate in the centre of Lombard street, was reopened on Christmas eve, after having been closed for four months for restoration. The church has long been known for its short mid-day services.

The Rev. W. J. Knox-Little who has just returned from a visit to this continent, met his congregation on Sunday the 2nd inst. at St. Alban's, Manchester. He occupied the pulpit in the evening, when the building was crowded.

On the 2nd instant, the Offertories at Croydon Parish Church were given to the Assistant Clergy. They realized £178. The Archbishop of Canterbury was present in the morning, when the sermon was preached by the Rev. C. H. Grunday, Secretary to the Bishop of Rochester's Fund.

The first Cathedral service at Liverpool was held in the Pro-Cathedral on Sunday the 2nd instant. The congregation was good, but not crowded. The new choir consisting of twelve boys and six men, entered the church from the western vestry, followed by the Honorary Canons, the Bishop last, attended by the Archdeacon of Warrington as his chaplain. Matins were sung by the Curate, and the Lessons read by two Canons. The Bishop preached on 1 Cor. xv. 57, 58. Arrangements are in progress for daily service.

On Christmas day, at Lesnewth, Cornwall, the choir of nine boys were cassoaked and surpliced for the first time. The services were bright and hearty.

His Grace the Archbishop of Canterbury has recently consecrated a handsome new chancel, chancel aisle, vestry, and organ chamber, added to the district parish church of St. James's, Croydon.

The fine old church of St. Clement Danes, in the Strand, where Dr. Johnson worshipped so often, had its Christmas services conducted in a very superior manner. At the early celebration there was a large attendance.

The Venerable Robert Wickham, Archdeacon of St. Asaph, has recently died at Gresford Vicarage, at the age of 78. He was brother-in-law to the late Dr. T. Vowler Short, Bishop of St. Asaph, who gave him the Vicarage of Gresford in 1847. He was the author of some sermons and other works.

The celebrated Mr. Mechi, to whom Agriculturalists are laid under so many obligations for his annual reports as to the results of high farming at Tiptree Hall Farm, Essex, has recently died at the age of seventy-eight years. He had become insolvent. High farming, however, did not ruin him, but the failure of a bank in which he had invested large sums of money.

The following clause occurs in a conveyance of a site to private trustees for the use of a parish in the diocese of Lichfield:—Upon trust to permit the same for ever hereafter to be used and appropriated as a burial-ground or place of interment for the dead having been at the time of the death parishioners and inhabitants of the said parish. Provided, nevertheless, that no interment therein shall be conducted otherwise than in accordance with the rites and ceremonies of the Church of England, and by the vicar of said parish or other clerks in the Holy Orders of the said Church with the sanction of such vicar.

The Rev. James H. Du Boulay, of Southgate-hill, Winchester, Commissary in the England of Bishop Kestell Cornish, says:—"The arrival of the Bishop of Madagascar with his party at Tamatave will be welcome news to many who have been remembering him during the long and troublesome voyage. He writes happily of the new workers who have accompanied him; but he needs, alas! four priests instead of one merely, to maintain the mission at its former efficiency. The departure of Archdeacon Chiswell, on furlough, at the moment of the Bishop's arrival, leaves but four English-ordained missionaries (besides the Bishop) in Madagascar; of which number one is in charge of the college, two will be at the capital, and one on the coast. The time is come to pray earnestly—as the need is urgent, and indeed vital—that two or three priests, who are ready to risk and sacrifice something for the sake of the Gospel, may choose this mission as involving more of sacrifice perhaps than others. The work will be done in God's time; but are there not two or three who feel even now that they are free to undertake some great work, and to whom this urgent need may seem to be a call?"

In St. James's, Hatcham, the number of communicants was 123 on Christmas day. The previous Christmas could only number 90.

At St. Stephen's, Lewisham, there were 577 communicants on Christmas day. The church is so overcrowded that an additional building is much needed.

Snow storms have occurred over Great Britain and Europe generally to an almost unprecedented extent. Nothing like the snow drifts has been seen in England since 1814.

The Empress of Austria has taken Combermere Abbey, Cheshire. Her Majesty will be accompanied by a large retinue of servants, and between twenty and thirty horses.

In Lichfield Cathedral, a day of devotion for clergy will be conducted by the Rev. G. Body, on Thursday, February 17th. There will be an opening address on Wednesday evening and early celebration on Friday.

The house and grounds within the Minster precinct at Southwell, formerly the palace of the Archbishops of York, have been purchased by the Bishop of Nottingham from the Ecclesiastical Commissioners, for presentation as an additional endowment to the See of Southwell.

The Bishops of Salisbury, Ely, and St. Albans, have spoken out very strongly as to the increasing dangers arising to the Church in consequence of the policy which the Archbishop of Canterbury has pursued with regard to the Public Worship Regulation Act.

The Editor of the "Tithe Commutation Tables" states that each £100 of tithe rent charge for the year 1881, will amount to £107. 2s. 10½d., which is about 2½ per cent. less than last year. The average value of £100 tithe rent charge for the forty years elapsed since the passing of the Tithe Commutation Act, is £108. 8s. 10½d.

Lord Penzance has given judgment in the case of the Rev. Richard Askew, rector of Little Stonham, in the diocese of Norwich, England, who had admitted a charge of drunkenness, but pleaded extenuating circumstances. For a previous offence of the same kind the defendant had been suspended by his bishop, and Lord Penzance now suspends him for one year.—Had the clergyman been a Ritualist, Lord Penzance would have sent him to jail.

We learn from our Correspondent in California that the missionaries in that diocese, up to the middle of December last, had not received a cent from the Mission Fund since July, though the grants are supposed to be paid monthly. People in Canada and the Eastern States think California is a land of gold, but this state of things shows that everyone does not come in for his share of the wealth. The Church notwithstanding is holding on, and at several points in Southern California—Los Angeles, Santa Barbara, Anaheim, and San Gabriel—increased life is being stirred up.

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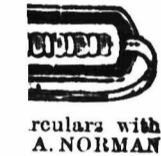
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THE FOURTH SUNDAY AFTER EPIPHANY.

THE spiritual enemies of men, in the conquest of which Christ manifested His glory, are many and mighty, and they may well receive an early consideration in the Church's year. "We wrestle not against flesh and blood"—these are not our principal enemies. If these were our only opponents we might win the battle the more easily. We wrestle against enemies mightier in power, greater in intelligence, more crafty in subtlety, and of a more determined will. This truth, however, is not realized by most men till after a long period of contest with invisible and unknown enemies. From time to time, in the world we inhabit, events overcloud, and oftentimes appear to contradict, this great truth. But in the end it will assert itself infallibly. Philosophically speaking, it is a somewhat violent assumption that man is the highest being in the created universe, that between man and his Maker there may be no gradations with different moral colourings of intermediate life. Surely it would rather be reasonable to suppose that the graduated series of living beings, which we trace from the lowest of the zoophytes up to man, does not stop abruptly with man, but that it continues beyond him, although we may not be able to trace the invisible steps of the ascent. And when we come to Scripture teaching, we find that revelation does but confirm these anticipations, when it discovers to faith, on the one hand the hierarchies of the blessed angels, and on the other hand the corresponding gradations of evil spirits, principalities, and powers, who have abused their freedom and their abilities, and who are ceaselessly laboring to impair and destroy the moral order of the universe. These spiritual beings, good and evil, act upon humanity as clearly, as certainly, and as constantly, as man himself acts upon the lower creatures around; and thus it is that we have, in the power of Divine strength, to wrestle against our spiritual enemies. This power of Divine strength was exercised by the Saviour of men in the days of His flesh. He successfully combated our spiritual enemies, and in His might we may go forth also from conquering unto a final conquest.

LAY HELP, ITS USE AND ABUSE.

UNTIL recent years the Canadian Church seems to have known little about any systematic employment of lay readers as a substitute for the official presence of a clergyman in conducting divine services; whereas now there is a strong inclination to adopt some system which will give laymen thus employed a recognized position in the machinery of the Church. As churchwardens, sidesmen, visitors, synodmen, Sunday School teachers, &c., the utility of lay help has long been known. Are we on the eve of a "new departure," which will open to laymen a semi-official function of still greater importance? One thing is certain, that whereas in past years clergymen, acting as missionaries, burdened themselves with the mental and physical fatigue of so many as five services on a Sunday, beginning their week at 7 or 8 a.m., and keeping it up till 9 or 10 p.m., and travelling 30 or 40 miles to do it, it is now found possible for this burden to be divided so that ten services may be held over the same area with no fatigue whatever to any one concerned, several laymen officiating in lieu of the clergyman at less important points, while he is himself sufficiently occupied at places of greater importance. In the phraseology of our United States cousins, who, in the far west, are

fully alive to the necessity of keeping pace with the advancing population—this use of lay help by a clergyman is called "spreading oneself;" because in reality the clergyman keeps himself, by periodical exchange of services, in thorough acquaintance with all stations in his Mission, while the gaps of his absence are filled by his lay "lieutenants."

While the Church at large gains immensely by this new arrangement, and competes with superior material against the hitherto greater odds of Dissenters, there is just a little danger of our people falling into a habit of measuring clerical and lay "service" from a secular point of view. Because the services of a layman can be secured at little or no expense as compared with that of a clergyman. The question of "cheap labour" becomes a real one, and there is some danger of the importance of the clerical office being forgotten or ignored. It is very necessary that the clergyman should make his office felt through every corner of his Mission, so that the distinction may not be forgotten. This, however, can be easily effected by confining to the priesthood the duties strictly peculiar to it, such as the administration of the sacraments, the use of absolution, &c.

On the other hand the Lay Reader thought a temporary officer should not be considered a mere "make-shift." There ought to be some sense of solemnity and sanctity, and official dignity and importance, attached to the exercise of his office. It is, in point of fact, a modern substitute for the Holy Order of Deacon—now almost lost as an integral part of the Apostolic Ministry; and the sanctity of that Order should be reflected upon its temporary substitute in Church machinery. The Lay Reader, in fact the Lay Helper in general, is a "quasi-deacon," scarcely even a sub-deacon. There can be no doubt that a staff of Deacons proper could discharge much more efficiently and satisfactorily, most, if not all, of the functions now dependent upon lay officials. The men originally chosen for the diaconal functions of "serving tables," &c., were not so much to be expressly men of "business capacity" as men of a special sanctity of life and character, not only of "honest report," but "full of the Holy Ghost and of wisdom." The best method still of supplying the Church's want would probably be, after all, to raise laymen possessing desired qualifications for "Church business" to the Holy Order of Deacons, giving them the title, the authority, and *grace*, as well as the functions of the Deaconate.

THE BISHOP OF TASMANIA AND THE DEAN OF ST. PAUL'S ON THE PRESENT CRISIS.

THE Bishop of Tasmania has addressed an important letter to the Archbishop of Canterbury on the gravity of the present crisis in the Church in the Mother country. The Bishop has little sympathy with the doctrinal teaching of the ritualistic school, but says he is startled by the calmness with which the secular press contemplate the spectacle of zealous men, however mistaken, imprisoned for conscience sake. The motive, however, he says, is very transparent. The ultra-Liberal section can welcome no weightier argument in favour of disestablishment, while the more conservative section hope to resist those arguments by the use of physical coercion and the vindication of human law.

He goes on to say: "While these two sections differ in their ultimate purpose, they are unhappily agreed in the same task of educating the nation in the belief that the Church has no independent *status*, no divine origin, no historic continuity, but is, as Mr. Bright has called it, a "creation of the

State." I fear that the Public Worship Regulation Act has, perhaps unconsciously, lent its support to this disastrous view of transferring to a secular judge a responsibility hitherto supposed to be inherent in the spirituality, and a right to inflict penalties upon those who believe, however erroneously, that obedience to his authority is disobedience to Christ. Meanwhile, a very large body of moderate Churchmen are taking serious alarm, and bear in mind the sad but noble behaviour of the Free Church in Scotland—*sad*, as all schism is sad; *noble*, in its witness for the independence of the Church of Christ. . . . One of two results must sooner or later follow, either an exodus disastrous to the cause of that tolerance and happy balance which is now secured by the action of one school of free thought upon another, or a very considerable leakage on the part of the laity in the direction of Rome or unbelief. This silent leakage is already doing its work, if I may trust the witness of well-informed and moderate Churchmen. One such, in consequence of my letters to the *Times* and *Guardian*, writes to me that so far from my fear being groundless, three laymen within his own observation, two of them possessing large properties, have lately gone over to the Untramontane schism, and seven others are virtual sceptics, *all of whom were under what is called Evangelical teaching.*"

In reply to this and more of the same kind, His Grace tells the Bishop that he is under some misapprehension; and requests him to call and see him in order to talk the matter over!

The following is the letter of the Dean of St. Paul's, referred to in our last issue:—

"SIR,—The short and easy method of dealing with the Ritualists—I mean in argument—is, that English clergymen are ministers of an established Church, and are therefore as much bound to submit to all that Parliament orders as any other public functionaries—to submit or to resign; and by an Established Church, as used in this argument, is sometimes expressly signified in words, but always implied, whether people see what they mean or not, a State Church, deriving all its rights, duties, and powers from Parliament, for unless this were so, the inference would not hold. If the Church be supposed to have an existence and powers of its own, besides what the State gives it, and, however closely joined with the State, to be something which the State, though it may claim to regulate, can neither create nor destroy, then the debate is open whether the conditions and co-operation have been observed on either side. Whether the ritualist contention in particular is right or wrong is another matter.

If this proposition is true, that an Established Church is what Parliament makes it, or allows it to be, and nothing more, then everything easily follows. People may well express surprise at clergymen's conscience for disobeying Courts of Justice. "Mutinous ecclesiastes" and "bad citizens," are too light terms of condemnation for those who defy the law of England, and throw all the social order into confusion, which they are especially sworn and paid to maintain.

But if this is a true account of the Church of England, and the old constitutional theory of a union of Church and State, recognized as well as violated in a thousand transactions of our history, be a figment, then other consequences, too, will follow.

It will follow that all that is found in the books of our greatest masters of religious teaching, in all Churches and sects, about the nature of the Christian Church, is ranting nonsense.

It will follow that the Ritualists are, indeed, rebels, perhaps more inexcusable than any who are troubling the Queen's peace in Ireland. But it will also follow that the English Church is not what religious men of all schools, Churchmen and Non-conformists, believe a Church to be.

It will follow that such a claim as Mr. Voysey—for whose honesty and courage I have a high respect—expressed in the subjoined advertisement, is

a legitimate one: 'The Rev. Charles Voysey, speaking for himself, and in no way pledging other members of the Theistic Church, desires to make it known that he retains his holy orders in the Church of England, and personally upholds the present relations between Church and State as by law established. He opposes only some of the doctrines of the Church, which, having been ratified by Parliament, can by Parliament be annulled, and he looks forward to a second reformation life when the Church of England be made truly national.' I think it will follow that three-fourths of the English clergy, if they are the men I take them to be, will say that such a State Church was not the Church which they believed themselves to be serving and defending, or a Church which it would be possible for them to accept. Your obedient servant, R. W. C. W. CHURCH, Dean of St. Paul's.

BOOK NOTICES.

WHAT IS OF FAITH AS TO EVERLASTING PUNISHMENT. In reply to Dr. Farrar's Challenge in his "Eternal Hope," 1879. By Rev. E. B. PUSEY, D.D., Regius Professor of Hebrew, Canon of Christ Church. Third edition, fourth thousand. London, &c.: Jas. Parker & Co., and Rivingtons, 1880. Toronto: Rowsell & Hutchison. Cr. 8vo, cloth, pp. xvi, 290.

The operation of the Law of Compensation has been notably shown in the theological literature of the last twenty years or so. The poison has been speedily followed by its antidote, "Essays and Reviews" brought out numerous "Aids of Faith," which otherwise might probably never have been written. The Zulu-puzzled Dr. Colenso raised up a host of defenders of the assailed Pentateuch, whilst to mention even a few of the works issued by the Christian Evidence Society and others, as rejoinders to Secularism, Scepticism, and Infidelity, would exceed the space at our disposal. So when Dr. Farrar published his unhappy book it was not allowed to pass uncriticised, or the reading public left long in doubt as to what is and has been held of faith as to everlasting punishment.

We have always been of opinion that the logical outcome of Dr. Farrar's expressions—if at the time they correctly represented clearly formulated views—were not perceived by him.

With every allowance for the recoil from the repellent doctrines of "the rigid Calvinistic school in which he was educated," with a due allowance also for the difficulties in which such an extraordinary *copiarborum* may land him, yet we fail to understand how so trained a mind could not grasp the fact, that the only possible gain resulting from the enunciation of his views would be to Universalism, although he admits "it is impossible for us to estimate the hardening effect of obstinate persistence in evil, and the power of the human will to resist the law and reject the love of God."

We must accept his statement when Dr. Farrar says "I am not an Universalist." I cannot preach the certainty of Universalism," and we are thankful that he is not an Universalist, yet, with Dr. Pusey, we "fear his book will teach Universalism, since therein he denounces so energetically the only faith which can resist it."

Doubtless, as Dr. Pusey says, amid all which is so sad, Dr. Farrar may, unintentionally, render good service to the Church, and to souls by forcing attention to the intermediate state, and the condition of the dead. For much of the ignorance which exists, the pulpit is responsible for the want of that definite teaching on these points which would, if it had been given, have rendered the assumptions of Dr. Farrar harmless and nugatory. Such teaching is a duty, and can be given without our being also told that "the waiting time of the departed is

shortened through the prayers of survivors, and the sacrifice of the altar;" about which we know but little.

From page 129 to 290 we have an account of the views and condemnation of Origenism, with the testimony of martyrs and writers of the early centuries to the belief in eternal punishment; thus presented in a manner not otherwise obtainable by the great majority of readers.

CERTAIN ASPECTS OF THE CHURCH.—By J. COTTON SMITH, D.D. New York: T. Whittaker, 1181. Toronto: Rowsell & Hutchison. 8 vo., cloth pp. 150. Price 90 cents.

This volume contains "Four sermons on the subjects of "Charity and Truth;" "The Liturgy as the "Basis of Christian Union;" "The Church's Law of Development;" and "The Church's Mission of Reconciliation."

Dr. Smith defines the position of the Church as regards those differing from her, and shows how "our own Church can meet, as no other Christian body can, the longing for union," and that the Church possesses in her liturgy the great, indispensable characteristics which a form for common worship must possess—the adherence with fidelity to the one liturgical type, a liturgy ever in harmony with the universal elements, experiences, and wants of our nature.

He does not believe that the best way of contending valiantly for the faith is by putting our opponents under ecclesiastical axes and harrows, which have in all ages been attended with loss to the Church, a fact which is beginning to dawn upon the minds of our brethren in England.

Dr. Smith's tone and opinions may be described in his own words. "Although holding 'views' of the sacraments which very few of the Evangelical party would accept, and of the historic character of the institution of the Ministry, which some, at least of them, would probably hesitate to avow, I cannot but say that my sympathies are chiefly with them. I know that the Evangelical system, in the hands of fallible men, is attended with many and great dangers. Its indifference to the external and formal leads, sometimes, to the undervaluing of historic institutions, and of the body, so to speak, of Christianity."

CONCIONES AD CLERUM 1879-1880.—By the Right Rev. A. N. LITTLEJOHN, D.D., Bishop of Long Island. New York: T. Whittaker, 1881. Toronto: Rowsell & Hutchison. 8 vo., cloth pp. 338. Price \$1.50.

In persuing this book, which might suitably have been entitled "Difficulties of the Day and How to Meet Them," we are reminded very much of Bishop Jebb in his remarks as to the tone of character and conversation which should mark the Ministers of Christ.

Knowing how much has been written on the present subjects, and the difficulty of making any fresh contribution, yet the Bishop has succeeded in giving much useful help upon some of the many duties and difficulties which every clergyman has to encounter.

Starting with the consideration of the relations of the clergy and people, we are led to the more important relations of the pastorate to individual souls, explaining the mind and theory of the Church as to the nature and intimacy of those relations, and then treating of the grace of Ordination, and how to quicken and develop it.

A paragraph from this portion of the book might appropriately have been used as a motto for the title page. "In the long run, the ministry will

rise no higher as a practical power than our conception of it. It will take the colour, breathe the spirit, wear the garments of those who exercise it. Though of God, or for God, it becomes in our keeping what we are ourselves. None of us can help but remember how St. Paul magnified his office. There is nothing more characteristic of his Apostolate than his unspeakable sense of the glory and greatness, as well as of the matchless responsibility of the Ministry.

In the "drift of living thought," with its various theories, when criticism, philosophy, and infidelity are assailing the very foundations of the faith, Bishop Littlejohn endeavors to give such guidance as may be useful to the clergy, and through them to their people, in this age of sad but unquestionable remoteness—and that habitual with many—of the flock from the shepherd, by the existence of walls of separation reared by modern negligence and isolation.

We fully believe that in what he has written, the Bishop, to use his own words, "has tried to avoid all dogmatism of thoughts and language, striving above all for such candour and moderation of statement as would commend what he has deemed it his duty to say to all who desire to think fully and fairly on these and kindred subjects."

Diocesan Intelligence.

FREDERICKTON.

(From Our Own Correspondent.)

MEETING OF SYNOD.—St. John *Globe* states that the Diocesan Synod met at Trinity Church School Room on the 12th inst., at 7. The Metropolitan took the chair. The Rev. Mr. Partridge said the prayers. Forty-nine Clergymen and nearly the same number of Lay-Representatives. His Lordship, in a brief address, expressed his feelings of regret at his own inability thoroughly to do the work of his diocese, because of his falling strength; in submitting the name of a nominee for his Coadjutor, he referred to the uncertainty and doubt that must surround the name of any man who was not personally known either to himself or to the Synod. He referred to the confidence they had shown him in leaving the nomination in his hands, and to the responsibility that this had placed upon him. He felt deeply the difficulty that surrounded him. After prayerful consideration and anxious enquiry, he had selected, from several names submitted to him from various quarters, that of Rev. Henry Tully Kingdon, Vicar of Good Easter, Essex, England. His Lordship stated in answer to questions put by members that the gentleman named was about 46 years of age, and that he had not a family. He submitted a number of testimonials as to Mr. Kingdon's capacity as a worker, as to his literary powers, social qualities, and personal piety and powers of mind.

After some discussion a vote was taken which resulted as follows: Clergy present, 49; Yea, 44; Nay, 5. Lay present, 45; Yea, 42; Nay, 3. The Rev. Mr. Kingdon will, therefore, should he accept the position, be Coadjutor Bishop.

MONTREAL.

(From Our Own Correspondent)

MONTREAL.—Some of the missionary meetings are being held in this city, and are having a good representation of three orders of the ministry, no less than three Bishops and some of the greater luminaries among the priesthood, and one or more of the deacons. That there is good speaking at these meetings we may suppose as a matter of course, unless we are as deficient in oratory and public speaking, as one of the speakers boldly said we are in missionary zeal and Christian charity. I allude to the Rev. Mr. Rainsford. In his address, if the audience did not get much information, they at least got something sensational, something, if it only be true, that ought indeed to awake us up. But is it true? It is so openly contradictory to every thing, that one hears and reads that one stands amazed. His remarks, as reported, I append below. One would imagine, and I suspect that it would not be all imagination after all, that Mr. Rainsford gathers all his information from English Non-conformist papers, or some source that is anti-Church. A more anti-Church address, I venture to say, has never been heard at any missionary meeting

in Montreal, perhaps not in all Canada. We read often to the effect that the Church is increasing, that she never was stronger in the hearts of the people than she is now. Now, if she is so rapidly decreasing, we ask how is it that never since the Reformation was there more personal piety, never more Churches built from voluntary offerings, never more money offered for religious purposes, home and foreign? Can these things co-exist with rapidly-decreasing numbers?—Can those things co-exist with want of progress?

The following is the reported speech referred to:—

"The Rev. W. S. Rainsford thought it unwise to force the prayer-book, catechism, and liturgy upon the heathen. Why was it that other Churches were occupying fields which the Anglican Churches had not the courage to enter? If ever a Church received talents it was the Episcopal Church. If not for love sake, it ought for shame sake to awake to the work that the Master was calling it to. "The Episcopal Church," said the speaker, "is losing ground rapidly in the home field. All over England the Church is steadily decreasing, and in Canada it has already lost fifteen per cent." In the Episcopal Church there was too much of the spirit of the man who, in asking a blessing, said, "Lord bless me and my wife; my son John and his wife; us four and no more. Amen."

Mr. Rainsford at the meeting in St. George's School room said that "when young men could not get along at other professions they were urged or thrust into the Church." Does any one know of many such instances? Are the men, we ask, who enter our ministry in Canada men who have tried other things and failed? What in the world is he talking about? But wait! Is he not an instance himself of one who tried something else? I believe he is. I don't say he failed, we can leave that for those who know him best to answer. But in the meantime what he says on this point is not true, as regards candidates for the ministry in Canada. I cannot refrain from saying, in closing, that as rats desert a sinking ship, if the Church of England is so rapidly sinking, why does he stay in her? Why, if other bodies have more freedom and more scripturality, as he calls freedom and scripturality, why if the Church is a place where one is "cribbed, cabined, and confined," why does he stay within her? This is a question uppermost in my mind when I find a man acknowledging no distinctive Church principles, and yet turning round and, to use the common expression, "fouling his own nest."

TORONTO.

ACKNOWLEDGMENT.—*St. Matthias Parish.*—Rev. R. Harrison wishes to acknowledge the receipt of \$4.00 from "G. H.," towards the purchase of *Sacramental Wine* for "Week-day or Early Celebrations;" also \$4.00 from the same source for the relief of a poor woman in the Parish. It is fitting that piety and charity should go hand in hand. And this commendation have we from him, "That he who loveth God, love his brother also." 1 John iv. 21.

The next meeting of the Ruri-Decanal Chapter of Durham and Victoria, will be held at the residence of Rev. I. S. Baker, M.A., Incumbent of St. Mark's Church, Port Hope, on Thursday, February 3rd, at 12 o'clock. Scripture subject for discussion Gal. iv. There will be service on the evening of the same day (Feb. 3rd) at St. Mark's Church, at 7 o'clock. Rev. Mr. Smithett, D. D., will be the preacher on the occasion.

LINDSAY.—The entertainment in aid of the library fund of St. Paul's Church Sunday School came off in Bell's Music Hall, as announced, last Tuesday evening. Everything passed off in the most harmonious manner, and the efforts of the chief promoters of the affair were crowned with success. The hall was filled to its utmost capacity. The programme, although lengthy, was faithfully carried out. The "tableaux vivants" were exceedingly good and afforded the younger portion of the audience much amusement. Over and above all expenses a handsome sum was realized.

CARLTON.—The Sunday School of St. Mark's had their annual Christmas treat with their teachers and friends to the number of over 100, at the residence of Major Foster, on Thursday, 13th inst., where they were provided with tea and a Christmas tree by Major Foster, which contained presents for every child belonging to the School—53 in number. Other prizes were also given, the Rev. Dean Thompson making appropriate remarks on presenting them.

Mrs. Foster, the Superintendent of the School, was also presented by the teachers and scholars with a beautiful copy of a *Variorum Teacher's Bible*, by Spottiswoode, and an engrossed address, as a small token of the esteem in which she is held by the school.

The children were treated by Major Foster with a sleigh ride to their respective homes, which they heartily enjoyed.

NORTH VERULAM.—This new edifice built on lot 21, con. 3, Verulam, about five miles north-west of Bobcaygeon, was consecrated on Tuesday afternoon last by the Lord Bishop, in the presence of a very large gathering. Rev. Mr. Avant read the instrument of donation in the name of the building committee. Messrs. Thompson, Mulligan, Kettle and Britton. Rev. Mr. Thompson, formerly of Bobcaygeon, read the sentence of consecration; and Rev. Dr. Smithett the lesson. The ceremony observed was that usual upon such occasions. The church is a simple gothic building, with lancet windows, and will seat about a hundred and fifty persons. The Church is out of debt. It was handsomely decorated for the occasion. This movement is the outgrowth of a Sunday school established there during the past year. A public tea was given in Mr. Thompson's residence, of which some two hundred present partook. A public meeting was held in the evening when addresses were made by Bishop Sweatman, Dr. Smithett, Rev. Messrs. Paterson, Avant and Logan. The Bobcaygeon choir rendered effective service in chorals and anthems. This is another addition to the Bobcaygeon mission in charge of Rev. Mr. Avant.

MARKHAM: Grace Church.—The Annual Missionary Meeting was held in this Church on Wednesday evening, the 12th inst. It was one of the most largely attended and enthusiastic ever held in this place. The Church was filled. The Incumbent read a report of Missionary efforts of the congregation during the past year, which showed an increase of about 18 per cent. over the previous year. Stirring, earnest addresses were made by the Revs. Rural Dean Fletcher, E. H. Mussen, the Hon. V. C. Blake and W. H. Howland. The collection of \$15.82 included the \$5.64, the offerings of nine of the S. S. Scholars. On Thursday afternoon, the teachers and scholars of the Sunday Schools were addressed by Messrs. Blake and Howland. The offertory \$1.73, was in behalf of the Indian Homes at Sault Ste. Marie. In the evening the church was again completely filled to hear Temperance addresses by the Hon. V. C. Blake, and Mr. Howland. Their earnest, powerful pleading for self-denial for the good of others, produced a very deep impression. The hands of the Incumbent have been so strengthened by the visit of these gentlemen, that he has now succeeded in doing, what he had for some time been striving to do, viz., to organize a branch of the Church of England Temperance Society in the Parish. The collection \$5.09 was for the Mission Fund.

STOUFFVILLE, (the outlying station of this parish). The Second Annual Missionary Meeting was held on Friday evening, 14th inst., at Daley's Hall; the attendance being very large. The speakers, Messrs. Blake and Howland, very eloquently and forcibly presented the claims of the Mission cause. A very good offertory, for this infant congregation, was taken up—nearly \$12. The choir of Grace Church kindly went to assist their brethren at Stouffville, and both their singing and kindness were highly appreciated.

St. Bartholomew's Church.—The Sunday School was crowded to its utmost capacity on Tuesday evening, on the occasion of the annual Sunday School Christmas entertainment. On the platform were His Lordship the Bishop of Algoma, the Revs. Messrs. Taylor, Baldwin, and McCollum. The Sunday School was tastefully decorated, and what formed the centre of attraction was a pretty little cottage, which was built on the platform, covered with snow and with a chimney for Santa Claus, through which he appeared much to the delight of the children. After singing a song with his head sticking out of the chimney, he descended and dispersed gifts to all the children from the bountiful store contained in his snug dwelling, nor was his stock exhausted until he found something for every one, and last of all, he called up the teachers and gravely presented them each with a penny toy, telling them to be good children. Too much credit cannot be given to Mr. Collins, the Superintendent, for his untiring zeal in working up as he has done this school to its present flourishing condition, and it is owing no doubt to the harmony and good will which exists between Superintendent and teachers. Mr. Alex. Hallowell kindly took the part of Santa Claus, and much praise is due him for the creditable way in which he acted his part.

PARKDALE.—*St. Mark's.*—The formation of this parish was begun by the organization of a few laymen residing there who were desirous of having the services of the Church on the spot. With the consent of the late Bishop, they obtained the assistance of the Rev. E. R. Stimson, who officiated there for about a year—his first service being on November 14th, 1875. The Sunday School was started at the same time by Mr. Brain, who continued it with a great deal of energy and success after Mr. Stimson had given up the service. In the fall of 1877, Mr. Thos. Rawlinson having come to reside there, received a licence from the late Bishop

to officiate as lay-reader, and after the appointment of the Rev. J. M. Ballard to St. Anne's, Mr. Rawlinson continued to act as an assistant lay-reader under him. About the beginning of 1879, Mr. Ingles assisted Mr. Ballard, also as lay reader. After his ordination as Deacon, he was appointed Incumbent of the parish in October, 1879. The Rev. Mr. Ingles has been indefatigable in his exertions, and has shown himself to be an active and efficient Parish Priest—"truly conscientious and hard working." Mr. Rawlinson has also been very active in assisting Mr. Ingles obtaining subscriptions for a new church, which has been recently built. It will contain four hundred persons, and is Early English in style, the material, red brick, lined internally with white and relieved by courses of red. The windows are filled with stained and figured glass done in lead work. The internal length of the church is 64 ft. 4 in. x 38 ft. 8 in. The whole cost will be \$4,000. The architects are Messrs. Paull & Son, of Toronto. The elegant stone font was presented by the ladies of the congregation.

The church was formally opened on the 20th inst. At eight o'clock the choir struck up the processional hymn, "The Church's One Foundation," during which the Bishop entered, attended by the following clergy in surplices:—The Venerable the Archdeacon of York (Provost Whitaker); the Revs. C. L. Ingles, Junior, B.A., Incumbent of the Church; C. L. Ingles, Senior, M.A., rector of Drummondville, Diocese of Niagara, father of the Incumbent; F. J. S. Groves, (Brockton); A. Williams, M.A., (St. John's); G. J. Taylor, M.A., (St. Bartholomew's); J. M. Ballard, B.A., (St. Anne's); Prof. Jones, M.A., (Trinity College); and Ed. Rainsford, LL.B., (St. Matthew's). The introductory sentences, prayers, and versicles, were said by the Rev. G. J. Taylor, and the proper Psalms (21, 84, 150), by the Rev. A. Williams. The first lesson, proper (II Chron. vi. 1-21), was read by the Rev. C. L. Ingles, of Drummondville, and the second, proper (Epistle of St. James, 2nd chap.) by the Rev. J. M. Ballard. The Rev. Prof. Jones said the prayers to the end of the third collect, and the Rev. F. J. S. Groves the remainder. The *Glorias* to the psalms and the *Magnificat* were taken to Anglican chants, *Deus Misereatur* being the composition of E. Mammatt. The anthem was Chapple's arrangement of "The Lord is King," (Psalm 93), the other hymns being "Pleasant are Thy Courts above," and "Blessed City, Heavenly Salem," with the "Old Hundredth" sung as a recessional. The music was well rendered by the choir of the Church, under the able guidance of W. P. Atkinson, Secretary to the Toronto Synod, who presided at the organ. The Bishop preached an appropriate sermon from Haggai, ii. 9. "The glory of the latter house shall be greater than of the former, saith the Lord of Hosts."

The opening services were continued on Sunday, on which day there were two celebrations of the Holy Communion, with a sermon at the midday service by the Provost of Trinity College, a children's service at 3 o'clock, with an address by the Rev. J. D. Cayley, of St. George's, and in the evening with a sermon by the Rev. J. P. Lewis, of Grace Church, at 7 o'clock.

St. JOHN THE EVANGELIST.—The annual Xmas Festival of the Sunday School in connection with this Church, was held in the Sunday School room on Wednesday, 19th January. The entertainment commenced with the rendering of Nursery Rhymes, and other pieces by the scholars, under the direction of Miss Spragge and Miss Williams, and the untiring interest which they have shown was manifested by the efficient way in which the scholars performed their part in the rhymes and pieces. Then followed the distribution of the "Jesse Ketchum prizes." Four scholars receiving best prizes for regular attendance, one of whom had obtained the highest possible marks for the year. Last, but not least, came the exhibition of magic lantern by Mr. Golding, which proved exceedingly interesting to the children and to all who were present. After a little music and singing, the entertainment was brought to a close, and the children all went to their homes with their young hearts gladdened by the successful result of their festival. Subsequently a small bag of candies was presented to each of the Sunday School children. Such occasions as this must be very pleasing and encouraging to all concerned.

NIAGARA.

(From Our Own Correspondent.)

PORT COLBORNE.—"People will not attend Missionary meetings here," being a common saying at Port Colborne, proved an incentive to the missionary, the Rev. C. R. Lee, to do all in his power to make the saying an erroneous one for the time to come. The attendance on Monday evening, Jan 10th, proved that with diligent preparations beforehand to ensure

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the 20th inst. e processional during which lowing clergy eacon of York nges, Junior, nges, Senior, e of Niagara, s. (Brockton); Taylor, M.A., (St. Anne's); d Ed. Rans- ductory sen- by the Rev. t, 84, 150), by t, proper (II L. Ingles, of Epistle of St. kullard. The e end of the s the remain- e *Magnificat* *creatur* being anthem was d is King," sant are Thy enly Salem," ssional. The the Church, n, Secretary t the organ. sermon from house shall the Lord of

Sunday, on of the Holy y service by . D. Cayley, i sermon by 7 o'clock.

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the probability of the meeting being really interesting, large numbers are willing and glad to attend. The church was well filled, and no sign of weariness was manifested, although the meeting was not over until nearly 11 p.m. The speakers were the Rev. Dean Getz, of Warren, Pennsylvania (Diocese of Pittsburgh); the Rev. Rural Dean Holland, and the Rev. Messrs. Lee and Caswall, of the Deanery of Lincoln and Welland; also Mr. A. K. Scholfield, of Port Colborne.

The Rev. Mr. Getz had come to the neighbourhood by invitation of the Rev. R. C. Caswall, of Welland, who was for some time a missionary in his deanery. He gave an interesting account of the great progress made in the last ten years by the Episcopal Church in the United States, her membership having increased 64 per cent. during that period, whereas the increase of population has been only about 32 per cent. The great progress made in his own diocese (Pittsburgh) since its formation out of part of the Diocese of Pennsylvania about twelve years since, was specially dwelt upon; and also some characteristic features of missionary work in his own immediate neighbourhood, and among the Allagheny mountains.

The Rev. Rural Dean Holland contrasted the present meeting and its circumstances with some he had attended many a long year since at Port Colborne, when they formerly worshipped in the old frame Union meeting house, when a handful of people used to gather around the stove and form the annual missionary meeting. Everything seemed now to give promise of great success to the work of the Church there, under the wise and diligent supervision of the present Missionary.

The Rev. Mr. Lee gave a short address, in which he stated that Port Colborne had, during the past year, made up its apportionment to the full amount, for the first time, for Diocesan Missions, Algoma, and Widows' and Orphans' Fund.

Mr. A. K. Scholfield having been invited to speak, made a most earnest appeal on behalf of the Missions in Manitoba and the North West, in which portions of the Dominion he had been on a visit to his son and daughter. That emigrants to those districts, a large portion of whom are Churchmen, should have to depend for religious ministrations almost entirely upon Presbyterians, Methodists, and other missionaries, he considered a burning disgrace to the Church, which we should wipe out by supplying missionaries of the Church, and supporting them liberally.

The Rev. R. C. Caswall limited himself to five minutes, as the hour was very late, and gave briefly some of his missionary experiences when in Mr. Getz's Deanery in Pennsylvania.

The offerings at the close of the meeting amounted to \$10.

HAMILTON.—Church of the Ascension.—On Thursday evening the 20th, there was a special meeting in the large Sunday School room attached to this church, of the Total Abstinence Society, to hear Mr. Robert Graham, Secretary of the Church of England Temperance Association, who had come to the Dominion with the consent of all the Episcopal bench, and at their request to report upon the progress of the temperance cause in this country and the United States. The proceedings were marked with much to gratify and encourage us in the great work of Temperance. There is great progress in England as well as here. Mr. Graham is the bearer of special letters from the Archbishop of York, the Bishops of Carlisle, and Ripon, Canons Ellison, Farrar, Wilberforce, and a host of Church of England temperance workers.

He entered into very full particulars as to the temperance movement in England, and described the leaders of the movement and their success in the work. Mr. Graham was the guest of the Rev. Canon Carmichael during his stay in Hamilton.

Christ Church Cathedral.—The proceedings in this Church on Sunday, Jan. 16, were of an unusually interesting nature, owing to the fact that the Bishop of the Diocese administered the rite of Confirmation in the morning. A large number of candidates, about forty, presented themselves, and knelt two by two before the Bishop, who was seated in the Episcopal chair administering to them the solemn rite of laying-on-of-hands. The whole service was conducted in perfect order, and the candidates, most of whom were in middle life and even older, seemed impressed with the solemnity of the service. Appropriate hymns were sung, and the choir throughout rendered valuable assistance in giving the necessary responses. The Bishop addressed the candidates on the importance of the step they had just taken, and urged them to be instant in prayer, and to be unwearied in their exertions to carry out the vow they had that day made—a vow already registered in Heaven. His Lordship's address was very impressive, and was listened to, not only by the candidates, but by the whole congregation with great attention. The Holy Communion was then administered to a large number of communicants, the newly confirmed all remaining to receive their first Communion.

ANCASTER.—The Church in this parish has to mourn the death of Mrs. Farmer, in her 81st year. Her life during 40 years, spent either on the Gattineau, near Ottawa, or in Ancaster, was truly a missionary life in the Church. She was a mother in England, full of love and faith, prayer and godly zeal. She was an esteemed correspondent of the late Bishop Fulford, aiding him in exercising his office in the region north of Ottawa, now traversed by several missionaries. During her residence she was always mindful of the Church's welfare in her parish, as well in many lone places of other districts. *She being dead, yet speaketh.*

Mrs. Farmer's illness was brief, but full of most peaceful faith in her Saviour's merits and mediation. She entered into rest, conscious and joyful at the thought of the blessed hope given unto her through Jesus Christ. Her interment took place at St. John's Church, Ancaster, on Friday last, the 21st inst., attended by numerous relatives and friends, and Revs. Canon Belt, W. A. Clarke, and C. E. Whitecombe.

STONY CREEK.—A third station in connection with this mission, has been successfully established on the Beach, by the Rev. C. E. Whitecombe, the missionary in charge. A fund to procure a cabinet organ for the Beach station has been vigorously commenced, aided by the choir and literary association of St. Thomas' Church, Hamilton.

HURON.

(From Our Own Correspondent.)

HAYSVILLE.—A successful vestry meeting was held in St. James' Church, Wilmot on Friday the 14th inst. The Rev. Freeman Harding occupied the chair. After deciding to build a new Parsonage in Haysville a subscription list was drawn up and \$1390 were subscribed by the seventeen persons present. \$160 more had been promised during the day by a few who could not attend, and it is expected that before this is in print the full amount will be subscribed and part of the material placed on the ground.

GODERICH.—Our rejoicing at Christmas tide was not confined in this Diocese to the city. From the many churches in the peninsula we have the tidings of the same sacred observance of the great Christian Festival. Where the waters of the great lake lave the northern shore of Huron there arose the voice of holy rejoicing, as the members of the old Church assembled in the Church of St. George to worship Him whose birth in Bethlehem we commemorated that morning as ushering in glad tidings to men. There was a very large attendance of worshippers, and the services for the Nativity were heartily enjoyed by all, especially by those in whose memory the Christmas of the Old Church in the Homeland was still a present joy. The Rector, Rev. Canon Elwood is one of the few remaining of that godly band, scions of T. C. D. who came as missionaries to this country. The collection at St. George's was the largest that had been taken up there for some time.

SARNIA.—Indian Reserve.—The Christmas tree entertainment in connection with the Sunday School of St. Peter's Church was a most successful and enjoyable affair. The Council House was filled with children and parents. The tree laden with gifts was greatly admired. Two representatives of Santa Claus appeared in comical costume, one representing a native Indian of olden times, and the other wearing an ancient English costume. Rev. J. Jacobs, Incumbent of the Churches of the Reserve, and the wardens, chief and Santa Claus delivered brief and interesting addresses.

SIMCOE.—Trinity Church.—This old and important parish is now reviving under the untiring devotion and attention of the Rector, the Rev. J. Gemley, and the large and earnest congregation which attend the now frequent services held, shew that the Church here is responding to that deep religious awakening which is now taking place in the Church in other places. In addition to the regular Sunday and Festival services, services are held on every Wednesday evening. On Christmas day one would have been struck by the improved decorations of the Churches, and the music, and the increased number of communicants. The decorations were composed principally of the evergreens and white, the proper colour for that Festival, and testified to the more than usual interest taken in it this year by the members of the congregation at the midnight services on New Year's Eve, which however is not ordered by the Church, and on the Feast of the Circumcision a much larger number than was anticipated were present, and many were the expression of pleasure. The offertory on Christmas was in accordance with a very good custom of the Diocese presented to the Rector, and amounted to over sixty dollars. There is every reason to hope with the bright prospects before them the

large and wealthy Congregation of Trinity will make an endeavour to meet their increasing want of room by enlarging or rebuilding the church.

ALVINTON.—The Sunday School of St. John's Church held a Christmas tree Festival in the Music Hall on Christmas Eve. Tea was served at nine o'clock after which the distribution of prizes, and music and address to the children and parents made the evening altogether one of the most pleasant that this parish has witnessed.

LONDON.—The feast of the Epiphany was duly observed in St. Paul's Church. The congregation was not large, though we now have generally good congregations on Holy days. On the Festival of the Circumcision there were nearly one hundred at divine service; but St. Paul's was, we believe the only Church, that as such, observed the Holy day. Arrangements have been made for the due observance of Lent in all the Churches.

ALGOMA.

(From Our Own Correspondent.)

The Rev. Alfred W. H. Chowne begs to acknowledge with hearty thanks, the gift of £5, (five pounds worth) of Bibles from the British and Foreign Bible Society for distribution in his Mission at Rosseau.

BRIGHTON.—A Soiree in connection with St. Paul's Church was held on Dec. 29th. The evening proving very stormy many people were prevented from attending at a distance, the proceeds amounted to \$40.00 clear of all expenses. On New Year's night the Annual Xmas tree was held in connection with the Sunday School. The Hall was crowded and the children presented an excellent programme which was well rendered under the direction of Miss Flagler.

In my report of the opening of our new Church of St. George the Martyr in the village of Magnetawan. I mentioned the fact of a man who had come seventeen miles as one of a deputation to endeavour to obtain my promise that I would go their way and give them the services of their Church, which request I felt with sorrow, I was compelled to deny. I had consented to ride back with some friends about ten miles the same night so that I might have a quiet day's rest on the Monday, January 3rd, and as I got into the cutter a friend said "then we shall see you on Tuesday, Sir?" The man who had come so far heard the question, and he inquired its meaning. He was told that I was due on Tuesday at Pearceley in the Chapman Valley. On Monday he went home, saw many of his friends, and when I arrived at Pearceley on Tuesday at 2 p.m. I found him there, with his friends. They had come that morning and had to return the same evening, a journey of twenty miles, *all for the purpose of trying to get the services of their Church.*

Need I say, that I could not stand against such earnestness as this? They showed by their very respectful pressure that they did not mean to be denied. One man went so far as to say, they would willingly excuse a sermon, if I would only go and give them the service and Sacraments, I felt they were in the right. As soon as our service was ended I found those assembled into a meeting. I wish all those who read these words could have seen the looks and heard the language of these men. Men of intelligence and some of them not unlettered ignorant men. The men of Pearceley met the others in the most proper spirit when I had fairly put before them the immense district I travelled over and the work I had to do. It was agreed that a church should be built in a central place so that no one would have to go *more than nine miles to service*—one and all pledging themselves to provide all that unskillfull labour required—(they could do no more, poor fellows, for money they have none) and to attend service regularly. I expressed the pleasure I felt at the spirit which evidently animated them and promised to do, that which I am now doing, write to the DOMINION CHURCHMAN and appeal for help. We have \$88 and want \$200. The expenses will be great owing to the out-of-the-way place where these people live. This work will add at least 40 miles more travel for me. But I know before I start, that will not be the end, for I have already heard of others *who are waiting to see me*, and I have now a pretty fair experience as to the meaning of that term. On my way I promised too to appeal for help towards the erection of another church at Burk's Falls, which will be a very important centre. A site has been offered me on condition that I begin at once to take steps towards erecting this church. The call is for \$400 at least and I have not, and will not officiate in a place what has the word "debt" connected withit—for I want to call all these places "God's Houses."

Waiting the help I feel certain will come to keep me going.

NEW WESTMINSTER.

On the morning of Christmas day there was placed for the first time in Holy Trinity Church a handsome brass altar cross, the gift of Dean Stanley of Westminster Abbey, to the Bishop of New Westminster. The cross, which stands about three feet high, is very handsome. It is mounted on a pedestal of oak, made of a portion of a rafter of Henry V.'s chapel in Westminster Abbey, making a friendly link, as it were, between the Abbey of Westminster in the old country, and the cathedral church of New Westminster in this Pacific Province. The cross is handsomely set with agates, and is the result of the joint contributions of the congregations in England over which the Bishop and the Archdeacon presided before coming here,—thus imparting additional interest to this beautiful piece of ecclesiastical furniture. Round the pedestal is the following inscription:—"Presented to the first Bishop of New Westminster by Arthur Penrhyn Stanley, Dean of Westminster, being a portion of a rafter of Westminster Abbey of the date of King Henry V."

Correspondence.

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

THE HURON CONSTITUTION.

DEAR SIR,—The object which I had in view when I began this correspondence was simply to correct an error. In that correction I met assertions which might have given rise to erroneous notions of our constitution, and of the composition and working of our Standing Committee. Nor have I yielded a single point advanced in my first letter. I have not receded from the position that the Standing Committee is not composed chiefly of dignitaries and rural deans. Nor have I receded from my denial of the assertion that the business of the Committee is all managed by a few of its members there in London, or within easy reach of it, nor admitted undue Episcopal influence. I have continued writing for the sole purpose of meeting uncalled for attacks made upon the diocese of Huron and its administration. If the constitution has been violated, I do not excuse that violation, nor have I in the past attempted to excuse it. Mr. Smith has failed to see that when I said, "if to men of 15 years standing why not to men of one." I simply shewed how his own argument was as strong for the action of the Synod as against it. Not seeing this, he concludes that I am an advocate for that system of levelling, which makes no recognition of long and faithful service. I think length of service ought to be recognized, and that in every diocese after a fair minimum stipend has been fixed, attention ought to be given to this. Think not that my "sympathies for my poorer brethren are petrified." I do not know that I have any poorer brethren in this diocese, so far as clerical income goes, and so if nothing else should lead me to sympathize, "a fellow feeling makes one wondrous kind." I supported the scheme brought forward by Archdeacon Marsh, though I cannot say that the Archdeacon made it very clear that the scheme without modification could be carried out. I am still in favor of such a scheme, or such a modification of it as could be carried out. I favour such a scheme rather than making the surplus commutation a permanent fund for the benefit of the older clergy, because it has in it the promise of fairness both to young and old which the other scheme has not. If you make the Commutation Fund a permanent fund for the benefit of the older clergy and divide it, say at the rate of \$400 a year, to clergy of 15 years standing, there will surely be times when there will be more men of that standing than the fund will pay. Then you have the manifest unfairness that perhaps one out of six ordained and licensed the same day, will be put on the Fund this year, while the remaining five must wait until death carves out a place for them. How much better to have some such progressive scale as that brought forward by Archdeacon Marsh; a scale that will put all who begin their ministry in the Diocese at the same time on an equal footing, whether their names begin with A or Z.

Mr. Smith characterizes my views of the sacred nature of a trust as unsound and unjust. Now if to hold that every trust should be strictly carried out, be an unsound and unjust view, I will grant that my view is both unsound and unjust. But I think that Mr. Smith will agree with me that it is the duty of the Synod and the duty of the Standing Committee to discharge the trusts committed to them. I cannot believe even after all that he and Mr. Tibbs have written that he would seriously urge the Synod to violate the trust laid upon it by the terms of the Macaulay Award, which plainly state that a certain sum should be set apart from the Commutation Fund, and stand forever as a fund from which the Bishop of Huron, for

the time being, should receive a salary of \$1,600, and an Archdeacon of Huron \$400 a year. Talk of the sacredness of a trust after asking the Synod to violate this! Moreover, if your correspondent can shew me in the commutation trust, deed, or bond, a clause asserting that after the life interest of the original commutants expires, the income of the Commutation Fund must be appropriated to the senior clergy, then I will admit that we have been unfaithful to our trust.

Not being able to deny that the report of the voluntary income for the last five years proves that there is no truth in the assertion that the voluntary spirit is being destroyed, or the insinuation, that the confidence of the laity has been shaken, our friend gravely tells us that there has been a marked increase in the income of the Episcopal Fund. If he had the welfare of the Church at heart, he would rejoice at this, but we must not take to ourselves very much credit on account of this great increase, when we remember that in the time of the late Bishop there was a See House, the use of which he enjoyed while the present Bishop lives in his own house.

As for comparing the prosperity of the Diocese under the present Bishop, with its prosperity under the late Bishop, I had no thought of making comparisons either favorable or unfavorable to the former. It was on the whole prosperous under the late Bishop, it is on the whole prosperous now. The Church Society, with Archdeacon Marsh as Secretary, enjoyed the confidence of the laity then; the Synod, with Mr. Reed as Secretary, enjoys the confidence of the laity now. I must, however, take exception to the assertion that there has been a practical decrease as the clergy now have only \$700 a year. We must remember that the minimum income now is \$700 a year and a house, or \$800, nor must we forget that the clergy are not merely led to expect this amount, but actually receive it. Further, we should remember that last year the Committee was able to supplement this amount so as to bring the income up to nearly \$800 and a house. Nearly 15 years ago my ministry began in this diocese, and for the first four years my income never exceeded \$550 a year without a house, and that for two years more after paying house rent it did not reach \$700. Now I know that my experience was not very much worse than that of many clergymen even of longer standing. In this connection it should also be remembered that a large part of the Commutation Fund from the very first was practically a part of the Mission Fund, several of the commutants having charge of parishes which otherwise would have depended on the Mission Fund, and are depended upon it now. Further, it must be remembered that the grants from the English Societies are much smaller now than then. Bearing these facts in mind, there is no foundation for the assertion that there has been practically a decrease. The expenses too will bear comparison with former years. Your correspondents, I doubt not, are well aware that the amount paid from the Commutation Fund and the General Purposes' Fund for the work done now by Mr. Reed, was formerly considerably in excess of the salary now received by Mr. Reed. I am sure your correspondents will acknowledge that the work has not decreased. Here then is a decrease of expense instead of an increase. An honest comparison will shew that the only increase that can be set against this is the difference between the annual expenses of deputations in former years, and the salary and expenses of the missionary agent. This, it is well known, is only an experiment but, I rejoice to say, an experiment which bids fair to be successful, and which, I know very well, is popular with those very clergy who, according to Mr. Smith, are poorer by the amount paid to the Missionary agent. I also justify the Standing Committee and the Synod in faithfully discharging the trust imposed upon them by the award known as the Macaulay Award.

After my expressed willingness to allow Mr. Tibbs' explanation of his mistake about the term "last year," it is quite unnecessary for him to try to shew that the Report for the year ending March 31, 1879, is the report of last year. By his own shewing, he is wrong, for in that report of 1879, which he quoted, are included nine months of 1878, and I might ask how does he call 1878 last year?

What Mr. Tibbs says about the relations subsisting between the state, the Bishop, the Synod, &c., may be very true, but it certainly is not very clear. What I suppose he wishes to convey is the idea that the Synod of Huron and the Standing Committee have handed over trusts to the Bishop which they had no right to delegate. This I deny. The Bishop is a part of the Synod, and has his recognized place and power. We would neither rob him of the one nor curtail the other. The clergy and the laity are parts of the Synod each with their recognized place and power set forth in the constitution. I have seen no evidence that the Bishop is using his influence to encroach upon that place or sap the foundations of that power.

After all that Mr. Tibbs has said in disparagement of the Bishop, it is quite refreshing to find that he looks upon the Bishop's absence in England as a mis-

fortune to the Diocese. Now, I claim that he has a cause for complaint. The Bishop has left in the Diocese a substitute who is both able and willing to meet the demands which the "spiritual interests of the Diocese make upon a Bishop's time and "qui facit per se." The consent of the Synod was freely given. The Bishop in his Charge, delivered a very full Synod, entered very fully into the subject of his intended visit to England, and no part of the charge was more heartily applauded than that in which he declared his determination to go to England and to leave no stone unturned to secure the success of the Western University.

Why the popular vote for Bishop should "naturally make supporters and opponents," I am quite at a loss to know. At the election of a Bishop, we pray for the guidance of the Holy Spirit, not upon individual preferences, but upon the Synod as a whole; and a man who votes has any right to do so with the determination that if the man of his preference be elected, he will support, and if the other man be elected he will oppose him. Rather should every man vote with the determination to give a loyal and hearty support to the man of the Synod's choice.

Yours truly,
FREEMAN HARDING.

Haysville, Ont., Jan. 15, 1881.

THE MARRIAGE QUESTION.

SIR,—The statement mentioned in a late issue of your paper as contained in the *Globe*, to the effect that the word "wife," in the 18th chapter of Leviticus, does not mean "widow," is the same as has been made use of in other papers published both here and elsewhere. The absurdity of such a statement as also make it appear that the prohibitions there mentioned were directed against adultery, is apparent, when we consider how inconsistent it would be that the penalty for that crime, if committed with a neighbour's wife, should be death, whereas, if committed with a brother's or uncle's wife, would only be that they should be "childless." In keeping with this way of interpreting Scripture, we have had a variety of "views" floated in the newspapers of late, and many have exercised their ingenuity in tracing out arguments in favour of marriage with a deceased wife's sister and brother's widow, who seem to fancy they have discovered more correct interpretations in advance of, and far wiser, than those of their forefathers, and that this age of new fangled doctrines, sectarianism, and infidelity, has developed "a decided majority of sober, truth-seeking and learned men," according to the Rev. W. S. Rainsford's opinion, whose judgments are entitled to more respect than a host of others as learned and holy, who had for so many centuries existed in the Christian Church from the earliest times, and were opposed to them. No doubt the arguments of these modern interpreters have had their influence upon some of the members of the Church, who from indifference to the question as one of no immediate interest to themselves, or from want of the due consideration of it, have failed to comprehend the depth and breadth of that important declaration of our Lord that "they twain shall be one flesh," as a mysterious physiological truth not to be determined by scientific theories, but to be accepted in faith, and by which we recognize a principle of affinity that through the marriage of each pair, according to Divine will, new relations are formed, the circle of human affections was to be extended, and the frame work of society united together by family ties, a principle which, if interfered with, and the significance of that declaration of our Saviour but lightly received, this social order would be broken, and confusion, incest, and divorce would ensue, as too many proofs of it exist in other countries.

I quite agree with a writer in your paper, in believing that the pulpits of our Churches have been too silent in respect to these marriages, and think that every member should be properly informed as to the mind of the Church concerning them, and her attitude towards those who act contrary to her laws, at the same time urging upon them as citizens to protest and petition against the Bill now to be raised again in Parliament, which requires every effort to prevent the passage of. A majority, as has been in other Parliaments, may be ready to inoculate the country with a virus of immorality, and an Archbishop, Bishops, and Priests may be found to condone crime, proving themselves recreant to the laws of the Church and their God, of which they are the ostensible guardians; and men have not been wanting in Synod to make her subservient by an attempt to silence her voice in protest to a corrupt, popular will, which the State has already shewn too much willingness to pander to. But notwithstanding these efforts to subvert the teaching of the Catholic Church both from within and without, our branch of it in Canada as a whole will stand firm to her ancient record, and use her influence upon those around her, and in the use of her powers on the revival of her dormant discipline, as it is so be hoped, will correct and place in their

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proper position the rebellious and disobedient in regard to these unlawful marriages and other transgressions, who within her pale have brought, or may bring, scandal upon her.
Yours, &c.,
W. SAWYER.
Kingston, Jan. 14, 1881.

Family Reading.

THREESCORE AND TEN.

THREESCORE and ten! How the tide rolls on,
Nearing the limitless sea;
Bearing the voyager over life's flood
To boundless eternity.
On, through the childhood's sunny hours,
On, through youth with its golden flowers,
On, through manhood's ripened powers,
Till age appears,
With its crown of years,
And the time-worn mariner, sighing for rest,
Anchors at last in the port of the blest.

Threescore and ten! How the rolling years
Are checkered with sunshine and shade!
The calm chased away by the pitiless storm,
Earth's joy into sorrow must fade,
Spring with its bloom and perfume sped,
Fruit-laden summer quickly fled,
Autumn came with weary tread,
Bent with the load
Of treasured food,
And then stern Winter, with frosty breath,
Throws over the fields the pall of death.

Threescore and ten! And if we shall reach
The bound to life that here is set,
How few of the comrades of early years
Around us will linger yet!
Father and mother, their journey is o'er;
Brothers and sisters, we greet them no more;
Our loved ones stand thronging the farther shore.
They beckon us on,
They point to the crown,
And with longing hearts they wait
To lead us through the pearly gate.

Threescore and ten! And the snows of years
Are resting upon that brow
But, as backward we glance o'er the way we have trod,
Before God our Father we bow,
And joyous we bring Him our song of praise,
His mercies have cheered us through all our days,
And we fervently pray that our life's setting rays
Through love divine
May cloudless shine—
Melting away in purer light
That illumines the land which knows no night.

Threescore and ten! Stand firm in thy lot,
Faithful and true to the end;
Bending thine ear to catch every word
Of the message the Master doth send;
Wakeful thine eye, for far spent is the night;
Burnished thine armour, thou soldier of light;
Ready to march, for the day star is bright;
Bold in the fight
For truth and right!
Thou a conqueror shalt stand
With the exulting blood-bought band.

Threescore and ten! And what shall we add
To measure the earthly strife?
How many sands are left in the glass,
Counting the years of life?
One by one they silently fall,
One by one till have fallen all,
One by one till thy God shall call:
"Thy race is run,
Servant, well done!
Faithful in the Lord's employ,
Enter now into His joy!"

A VALUABLE SECRET.

It is related of Franklin that from the window of his office in Philadelphia he noticed a mechanic, among a number of others, at work on a house which was being erected close by, who always appeared to be in a merry humor, and who had a kind and cheerful smile for every one he met. Let the day be ever so cold, gloomy and sunless, the happy smile danced like a sunbeam on his cheerful countenance. Meeting him one day Franklin requested to know the secret of his constant flow of spirits. "It's no secret, doctor," the man replied. "I've got one of the best wives, and when I go to work she always gives me a kind word of encouragement and a blessing with her parting kiss; and when I go home she is sure to meet me with a smile and a kiss of welcome; and tea is

sure to be ready; and as we chat in the evening, I find she has been doing so many little things through the day to please me, that I cannot find it in my heart to speak an unkind word or give an unkind look to anybody." And Franklin adds: "What an influence, then, hath woman over the heart of man, to soften it, and make it the foundation of cheerful and pure emotions. Speak gently, then; a happy smile and a kind word of greeting after the toils of the day are over cost nothing, and go far toward making home happy and peaceful."

A FEW HINTS TO CLERGYMEN.

WE hope no one will take offence at what we may say. Should we happen to hit any one, it will not be because we aimed at him in particular, but only because we fired into a crowd without taking aim. The fault will be in being found in that particular crowd. But to the hints:—

1. Be punctual. A good many Clergymen have the fault of being late. They either have bad habits or bad watches. Perhaps both. Why be ten minutes, or five minutes, or one minute, or half a minute behind time? The service is for a given hour, say half-past ten in the morning. Why should the minister dilly-dally in the vestry room till five minutes after the time; and than take five minutes more in turning over the books to find the places, and finally get ready to begin about quarter to eleven? We ask why? The pews ask why? The people ask why?

2. Begin the service as though it meant something, and that something, the worship of Almighty God. There is something in the tone and manner of repeating the opening sentences which gives character and meaning to the whole service. Let there be that something.

3. Continue the service with a full understanding of its meaning and purpose. Some Clergymen go through all parts of the service on a monotone, thus making the whole lifeless. Others go on in a measured way, with a rising and inflection, which becomes a regular sing-song performance, both meaningless and tedious. Others again read as though there were no meaning in anything they read. Some make so much of the pauses that the hearers are thinking of nothing but periods, colons, semicolons, commas, interrogation and exclamation points. The service fairly bristles with these points. Some make so little of the pauses that they destroy all the meaning, and make the service a perfect jumble. Some read in a dead and alive sort of way, more dead than alive. They are fearfully tiresome. Some again read through the service so fast as to make it a farce, while others go so slowly, as to make it very wearisome.

But all readers are not such as we have been describing. There are those who throws their minds and souls into what they are reading to such a degree that the people forget all about their reader, and become completely absorbed in the service itself. When they read the Bible, the people are made to feel that God is speaking. When they lead in the prayers, the people pour out their own hearts and make the prayers their own. And so to the end. From the opening sentence to the benediction there are no wandering thoughts; no counting the minutes; no wishing it was over; no, nothing of this. But all feel that they have been engaged in a true and profitable service.

THE YOUNG SPANIARD AND HIS BAG OF GOLD.

ABOUT seventy years ago there lived in the city of B—, a merchant, who had a certain friend. This was an old Spaniard and a Roman Catholic, who never attended confession.

One day the merchant asked him why he never went to confession.

"Because I think it useless," replied the old Spaniard, "I have no faith in auricular confession, or in priestly intercession for the dead."

"Indeed!" cried the astonished merchant. "Then you are not a strict Romanist. Do you not believe in Purgatory?"

"I will relate to you a circumstance on that subject which occurred in Spain some years ago. During my residence in Madrid," continued he, "a wicked old Spaniard died. The son anxious for the peace of his father's soul, went to a priest for consolation. The priest told him if he would bring him a bag of gold that he would pray his father out of Purgatory."

"Accordingly the young Spaniard took his bag of gold and went to see the priest.

"The priest commanded him to count out the gold on the table.

"The young Spaniard did as he was dictated to, and the following dialogue took place between them.

"Is my father out yet?" inquired the young Spaniard, as he deposited a large amount of gold on the table.

"No! not yet!" replied the priest.

"The young Spaniard laid down more gold, and said, 'Is he out yet?'"

"No, not yet," returned the priest.

"At last the whole amount of gold contained in the bag was counted out on the table, and the young Spaniard eagerly inquired, 'Is he not out yet?'"

"Yes, he is out now," responded the priest.

"The young Spaniard deliberately gathered up the gold and returned it to the bag.

"What are you doing?" demanded the surprised priest.

"I am putting the gold back into the bag," quoth the young Spaniard. "When my father was on earth he was very cute. If he got into a scrape and got out of it, he took pretty good care never to get into it again. You say he is now out of Purgatory. I am very sure he will remain out."

"Then you do not believe in Purgatory?" cried the merchant.

"No, I do not!" returned the old Spaniard.

THE HIGHER ART.

SOCRATES, like his father, in early life was a sculptor. At the age of thirty-five, however, we are told that he threw down his tools, and resolved henceforth, instead of the earthly art of turning marble into the similitude of men, to engage in the more heavenly calling of turning men into the similitude of God.

And who can fail to see that, in thus abandoning his mallet and pick for his teacher's chair, this ancient worthy was, indeed, becoming an artist in no less, but in fact far higher, sense than before? The essential difference between his former and his present vocation is that, whereas he was then dealing with insensate materials, he is now dealing with living men. Formerly his aim was to fashion into some form of beauty the perishable stone. Now, passing from perishable matter to the imperishable spirit, his passion is to fashion into some form of truth or duty the immortal mind. Judged by whatever standard, it must be admitted that the highest art is that which consisteth, not so much in giving coloring, however brilliant, or form, however graceful or exquisite, to animate any perishable form, as in quickening dead souls, in adorning human character, in shaping human beings after the pattern or into the likeness of Jesus Christ. And what, indeed, can well be nobler than this art which has for its object the building, not of cathedrals, but of manhood; the restoration of the defaced and fallen architecture of the human soul; the twining yet again of something beautiful to see, and grateful to the soul, around the crumbling altars and broken arches of the desolate temple of the human heart? It may be noble as the poet sings,

"To send the Doric column to the skies:
Pile towers on towers, and build up mausoleums
To human vanity.
To make the marble speak, the canvas glow,
The heart leap into eloquence, or trip
To the light numbers of the Poet's creed."

This may be noble, in its way, and grand; but is nobler far, is it not grander, to incite men to live for high action, aims and purposes, comporting with and dignified by truth: to awaken hope where there was no hope; to pour blissful feelings into hearts burdened with woe; to inspire all day long in redeemed hearts and households such spontaneous songs of joy as no statue of Memnon ever uttered, or prima donna ever sung; and to send dreams of paradise, by night, to visit the once thorny pillow of wife and children, in comparison with which the glories of Milton and Dante utterly pale and die? Is this not nobler, indeed, than to shape the semblance of divinest contour or feature on the cold, dead marble, or to sing the longest Iliad ever dreamed of?

What so imperishable as the monuments of this higher art? The colors of Murillo and Titian, it needs hardly to be said, shall fade. The marbles of Powers, Storey, Pereda and Bazzanti shall crumble; after the lapse of a few generations, or centuries at most, the places that now know them will know them no more. But the soul of that boy, which some humble teacher has rescued from sin and polished for the kingdom of God, will be a gem fresh and fadeless forever in the crown of the King of kings.

Parents, Sunday School teachers, Clergymen, ye are artists, sculptors all! Into your hand hath been committed material more precious by far than all the marbles of Carrara or Pentelicus. Yours is the rare privilege of tracing on the imperishable cope of memory forms of beauty that shall outlast, by eternal ages, all the frescoes of a Raphael. Be faithful to your high trust. Grow not weary in well-doing. The day is at hand when according to your own patience fidelity and faith, galleries of sculpture shall be revealed, not only, indeed for the admiration of men but withal of the angels and God.

THE self-emptied soul drinks in God's message of free grace as eagerly and as sweetly as the thirsty traveller drinks in water.

THE surest method of arriving at a knowledge of God's eternal purposes about us is to be found in the right use of the present moment.—F. W. Faber.

JUDGE NOT IN HASTE.

NEVER be hasty in your judgment,—
Never foremost to extend
Evil mention of a neighbour,
Or of one you've called a friend!
Of two reasons for an action
Choose the better, not the worst;
Oft—with some—the meener motive
Ever strikes the fancy first!
Then be gentle with misfortune;—
Never foremost to extend
Evil mention of a neighbour,
Or of one you've called a friend!

Judge not with detracting spirit,
Speak not with disdainful tongue;
Nor, with hard and hasty feeling,
Do one human creature wrong!
Words there are that, sharp as Winter,
Strip the little left to cheer:—
Oh, be yours the kinder mission,
Prono to soothe, not cause, a tear!
Then be gentle with misfortune;
Never foremost to extend
Evil mention of a neighbour,
Or of one you've called a friend!

A SERMON FOR CHILDREN.

WHATSOEVER you find to do,
Do it, boys, with all your might!
Never be a little true,
Or a little in the right.
Trifles even
Lead to heaven,
Trifles make the life of man;
So in all things,
Great and small things,
Be as thorough as you can.

Let no speck their surface dim—
Spotless truth and honour bright!
I'd not give a fig for him
Who says any lie is white!
He who falters,
Twists or alters
Little atoms when we speak,
May deceive me;
But believe me,
To himself he is a sneak!

Help the weak if you are strong
Love the old if you are young.
Own a fault if you are wrong,
If you're angry hold your tongue.
In each duty
Lies a beauty,
If your eye does not shut,
Just as surely
And securely
As a kernel in a nut!

Love with all your heart and soul,
Love with eye, and ear and touch:
That's the moral of the whole,
You can never love too much!

OUR NELL.

CHAPTER XVI.

At first, sitting by Walter's side, his protecting arm around her, whirled further and further away from the scene of her misery, Carry was in no condition to realise the consequences of the step she had taken. The sudden relief from paralysing fear, from the tension of nerve with which she had dwelt on the idea of her return home, the unlooked-for escape from the anger and scorn which made that home appear a terrible place, caused her present condition to be one of mere unthinking content. As far as her feelings were concerned, this journey would never end, the two would glide on for ever, and life would be but a blissful resting at Walter's side.

To Walter, on the other hand, every moment added keenness to his consciousness of the folly, the madness of his rash act. Consequences to Carry, to her friends, to himself, revolved themselves over and over again in his brain. Look at it how he would, he could see nothing but misery now and to come. The only way out of it would be, he felt, for Carry to go home again, immediately, as soon as their train arrived at the London terminus. Yet how could it be done? He looked down at her, as she rested on his shoulder. Her eyes

were shut, her face was pale and wan, but there was on it an expression of repose and content, and the tender curves were like those of a tired child.

Remorse stabbed him to the quick. Poor little Carry? The most unselfish feeling he had yet had for her filled his heart and dimmed his eyes with moisture as he gazed. No, he could not send her back. Exhausted as she already was, it would kill her to go through more miserable excitement. And yet, if she were to go back, it must be at once. Yet, how could he risk the shock it would be to her when she discovered that he wished her to leave him? No, having taken the fatal step, he must abide by it; there was no shirking the outcome. But what was that outcome to be? Instincts of duty, wisdom, and prudence, warring with his instincts of affection, love of ease, and shirking from pain, caused a chaos within from which he strove in vain to bring forth some definite plan. At last, after what appeared to him the longest journey he had ever taken, through the darkness outside he perceived the first signs of approach to London. The next quarter of an hour was a very purgatory; and when he jumped out of the carriage into the great terminus, he had no more idea of what was to happen next than if he had never given the matter a single thought.

With a sense of rude awakening from a blissful dream, Carry stood on the platform. The hustling crowds, the glare, the noisy shouts, so unfamiliar, so strange, brought her suddenly to her senses.

How came she here? What did it all mean? Had she left behind her for ever the peace, the sacredness, the familiarity of life? Why had she this confused sense of something wrong, something degrading? Dishonour, shame—she had thought to escape these horrible things; she had thought to cast them behind her for ever, by this leap into a new world with Derwent. And now they dogged her still. It came upon her with a flash that Derwent had not meant to marry her. It had been forced upon him; she, in her weakness, had forced it on him. A gleam of self-respecting pride struggled up through the chaos of feeling. Should her father's daughter be were she was now? Was it so she should be wooed wedded? No, no! all had been wrong, all misery from first to last. Bitter, incomprehensible as it seemed that she should have to suffer thus, yet for the first time in her life she entered into the full realisation of that abiding law of the universe—safety, happiness, lie in the right, and wherever else they may appear to lie, will be found mere mocking "Will-o'-the-Wisps."

Outside the warm shelter of Derwent's presence the world appeared dark and cold, and full of fearful chances; yet in spite of herself, she was urged towards it, urged to rush away into it, away from the love which made a heaven for her. She must flee, at once, that instant, before her resolution failed. He would be angry, he would entreat her to stay, but she would not falter. Whither should she flee? Not home—no, anywhere but there, where there would be cold words and looks, or a torrent of upbraiding. Her mind was made up in a moment. Walter must believe she was going home, or he would not leave her, but in reality she would go far away to some big town, and bury herself there, and be forgotten.

All this took place within her as she stood by Walter's side, while he waited to claim his luggage. When at last he turned towards her, she said—

"Mr. Derwent, I'm going back."
"God bless you for saying that, darling!" he exclaimed, pressing close the little hand that trembled on his arm. "I was never more thankful to hear anything in my life. Painful as the alternative is—it is the only one possible—the poor reparation I can make for my folly. You must go home by the mail train; it leaves in ten minutes, and no one but your own people need never know that you ever left it. I wish I

could take you back myself, darling; but it is better not; it is much better you should go by yourself."

When Carry was safe in a first-class carriage, under the care of the guard, when he had torn himself away from her with a last tender kiss, when he recollected how composed she was, how perfectly resigned, as it seemed, to parting with him, Derwent drew a great breath of relief.

"She will be at home the first thing in the morning," he said to himself, and then the poor child will get rested and comforted. They'll not be angry with her, not they; they'll be only too glad to get her safe. I can fancy the tears of joy and the petting, when the pretty bird flies back to her nest. Lucky girl! There's no one to care what becomes of me."

It was a necessity of Derwent's nature to be on pleasant terms with himself, as well as with the rest of the world, and it was not long before he began to feel a returning sense of self-complacency. It is, however, to be observed, to his credit, that shame remained sufficiently strong in him to cause an abiding shrinking from the recollection of his life at Hazlewood, and a sense of fitness which forbade him to communicate with Miss Lettice for many a long day to come. Derwent was not of the stuff out of which saints and heroes are made, but it is probable that he was never again entirely the same man that he had been before these events. They had at least revealed to him the possible fruits of idleness, for, ere long, he procured himself a commission in the army, in a regiment which was ordered out for active service.

(To be continued)

DO YOUR CHILDREN GO TO CHURCH?

It is one of the weaknesses of our modern religion, that so few children are seen with their parents at the public service of God's House. Church members are quite too prone to think it enough to send their children to the Sunday-school, whilst they leave them at home with servants, or suffer them to run loose upon the streets or about the neighbourhood, when they themselves attend public worship. The children do not care to go to church, and parents allow them to have their way, if only they go to Sunday-school.

Now, Sunday-school is well enough in its way, but it will never do as a substitute for the regular public services of the great congregation. It is too lax, and gay, and free a place, for children to be impressed with the high reverence and solemnity of public worship which needs to be taught them and rooted in their souls from the very beginning.

Not to take children to Church is a great mistake, and a great mischief. What if they can't understand all the sermon? What if there is some trouble and annoyance connected with bringing them, and the keeping of them in proper order? The value to them of the habit of being present at public worship is ample compensation for all the trouble. It will teach order, reverence, and good behaviour, which, alas, is not generally the case with Sunday-schools. And if nothing more is accomplished, this surely is a great deal. But it will do infinitely more. It will early plant the habit of church-going which will follow them in after years. It will serve to make them familiar and at home with sacred services and holy worship, so that they will not feel like strangers and outsiders as they must if they only begin to come later in life. Children are also capable of deep and solemn impressions, even when they have not the understanding to comprehend it. They, however, understand much more than most people suppose. The child-mind is not so blank a thing as may be thought. Children observe more than grown people; and they also reason and think. What they see does not fail of its impression on their young natures, even though they do not comprehend it at

the time. It excites them to inquiries which open the way for the clearest and most lasting instructions. And even when they do not like, as the natural heart does not, there still will be good influence exerted that is likely to change the heart, taste and appreciation, which they certainly cannot have if they are allowed to stay away at their own pleasure.

There is much also in public worship and the regular Church services which children can understand. Words in the texts, in the sermons, in the hymns, in the prayers, and even in the appointments, will necessarily arrest their attention, awaken thought, excite remark, and lead to instruction, helping often to much beyond all that we can trace or know. Many of the Scripture Lessons are so vivid, clear and plain, and the young child brought to listen to them must get some important impressions from them. And if no definite knowledge of sacred truth is taken in, still a good discipline has been in exercise, and a good thing has been accomplished, in that they were present, and under the restraints and solemnities which pertain to sacred services. Certainly no ill is done, and nothing bad is learned; which cannot be said in case they be left to romp and carouse at home, with free opportunity to put their attention where it had better not be, whilst their parents are away at Church.

When the child Samuel was young, his good mother took him with her to Shiloh, and a better man than he became, was not in all Israel. We cannot begin too young with children to teach and train them for God and good: neither can we be too strict in insisting on their early and constant attendance with us upon the divine services of God's holy house.

IT NEVER DRIES UP.

"I was once stopping," says a lady, "at a village on the Welsh coast, where the people had to bring all their water from a well."

"Is this well ever dry?" I inquired of a young girl who came to draw water.

"Dry? Yes ma'am; very often in hot weather!"

"And where do you go for water, then?"

"To the spring, a little way out of town."

"And if the spring dries up?"

"Why, then, we go to the stream higher up, the best water of all."

"But if the stream higher up fail?"

"Why, ma'am, that stream never dries up—never. It is always the same, winter and summer."

I went to see this precious brook which "never dries up." It was a clear sparkling rivulet, coming down the high hill—not with torrent leap and roar, but soft murmur of fulness and freedom. It flowed down to the highway side. It was within reach of every child's pitcher. It was enough for every empty vessel. The small birds came down thither to drink. The sheep and lambs had trodden down a little path to its brink. The thirsty beast of burden, along the dusty road, knew the way to the stream that "never dries up."

It reminded me of the waters of life and salvation flowing from the Rock of Ages, and brought within the reach of all men by the Gospel of Jesus Christ. Every other brook may grow dry in the days of drought and adversity, but this heavenly spring never ceases to flow.

Thirsting soul, you may come and drink. Wearied and fainting, lingering around the broken cisterns of hopes and consolation, Jesus calls you to himself. "If any man thirst, let him come unto Me and drink." The water from Jacob's well was refreshing, but it was hard to obtain; but to the sinful woman there Christ offered living water. Jesus said to her, "Whosoever drinketh of this water shall thirst again, but whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life."

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CHRISTIANS SHOULD BE LIKE A LIGHT.—Oh that Christians were more like the light, which abides pure, though the air be corrupted in which it dwells! Men may defile themselves in the light, but they cannot defile the light itself. The sun shines throughout an impure world, yet knows no impurity.—*Secker.*

In these days of hurry and bustle, we find ourselves face to face with a terrible danger; and it is this—no time to be alone with God. The world, in these last days is running fast; we live in what is called "the age of progress," and "you know we must keep pace with the times." So the world says. But this spirit of the world has not confined itself to the world. It is, alas, to be found among the saints of God. And what is the result? The result is—no time to be alone with God. And this is immediately followed by no inclination to be alone with God. And what next? Surely the question does not need an answer. Can there be any condition more deplorable than the condition of a child of God who has no inclination to be alone with his Father?

Children's Department.

A BIRD'S GRIEF.

Dogs have been known to die of grief at the grave of their master; and it was supposed that such affection was possible only to this faithful companion of man. It would seem, however, that birds are capable of a similar attachment. A little child in Jacksonville, Fla., formed a friendship with a mocking-bird. The bird had built a nest in an orange-grove near the piazza where the child was accustomed to play. The child had discovered the nest, and began to throw crumbs on the piazza for the bird, which would come to her feet to pick up the crumbs.

At length the child died. The bird missed his benefactor, and soon after he was found dead on the piazza, whether from grief, or from loss of his accustomed food, no one could say.

PROVIDENCE OF GOD.

"Do you see this lock of hair?" said an old man to me.

"Yes; but what of it? It is, I suppose, the curl from the head of a dear child long since gone to God."

"It is not. It is a lock of my own hair; and it is now nearly seventy years since it was cut from this head."

"But why do you prize a lock of your own hair so much?"

"It has a story belonging to it, and a strange one. I keep it thus with care because it speaks to me more of God, and of His special care, than anything else I possess."

"I was a little child of four years old, with long curly locks which, in sun, or rain, or wind, hung down my cheeks uncovered. One day my father went into the wood to cut up a log, and I went with him. I was standing a little way behind him, or rather at his side, watching with interest the strokes of the heavy axe as it went up and came down upon the wood, sending off splinters with every stroke, in all directions. Some of the splinters fell at my feet, and I eagerly stooped to pick them up. In doing so I stumbled forward, and in a moment my curly head lay upon the log. I had fallen just at the moment when the axe was coming down with all its force. It was too late to stop the blow. Down came the axe. I screamed, and my father fell to the ground in terror. He could not stay the stroke, and in the blindness which the sudden horror caused, he thought he

had killed his boy. We soon recovered—I from my fright and he from his terror. He caught me in his arms, and looked at me from head to foot, to find out the deadly wound which he was sure he had inflicted. Not a drop of blood nor a scar was to be seen. He knelt upon the grass, and gave thanks to a gracious God. Having done so, he took up his ax and found a few hairs upon its edge. He turned to the log he had been splitting, and there was a single curl of his boy's hair, sharply cut through and laid upon the wood. How great the escape! It was as if an angel had turned aside the edge at the moment it was descending on my head. With renewed thanks upon his lips he took up the curl, and went home with me in his arms.

"The lock he kept all his days, as a memorial of God's care and love. That lock he left to me on his death-bed. I kept it with care. It tells me of my father's God and mine. It rebukes unbelief and alarm. It bids me trust Him forever. I have had many tokens of fatherly love in my threescore years and ten, but somehow this speaks most of my heart. It is the oldest and perhaps the most striking. It used to speak to my father's heart; it now speaks to mine."

THE WONDERFUL MOTHER.

The winter of the year 1709 was one of extreme cold. Never was a colder winter known in Europe. In France many people froze to death in their beds, not only among the mountains, but even in the villages and cities. The hottest fire was not sufficient to keep a room warm.

Sparrows, and crows, and jackdaws sometimes fell down dead while flying in the air. Large flocks of sheep and cattle froze in the barnyards.

During this winter a poor little Savoyard boy was wandering the streets of Luneville, in Lothringin. He was an orphan. His older brother, who had taken care of him, was frozen to death.

The little Savoyard boy wandered about from house to house, to get a little employment or a piece of bread. He was glad to blacken boots or shoes, dust clothes, clean dishes in the kitchen, or do anything that would give him a sou. But when night came on, his suffering became intense. He had slept with his brother in a carpenter's shop. The wife or a hostler took compassion on him. She shewed him a little sleeping place in one of the stalls, in the stable where the horses of a certain prince were kept. In this stall there stood an iron cage, in which a large brown bear was confined, for the beast was very wild and angry. The boy lay down upon some straw, and stretched out his hand to pull more. As he stretched out his hand, he put it in between the wires of the cage in which the bear was, and found that a large pile was there. Thinking it was better to get in where the straw was, he crawled up to the bars. The boy offered a prayer which his mother taught him, and then committed himself to the keeping of his heavenly Father.

The bear took the little stranger between her paws and pressed him near her warm breast, and against her thick skin, so softly and so comfortably, that he who had not slept for many nights with any comfort, now forgot all fear, and soon fell into a sweet, deep sleep.

In the morning the boy waked up with renewed strength, and crept out of the cage. At night he returned to his strange mother. Beside the bear there lay a great many pieces of bread which had been brought from the table of the prince, but the bear had eaten all she wanted and these were left. So the little Savoyard helped himself to all he needed. He then lay quietly down between the paws of his thick-clad mother, who pressed him to her as she had done before, and he slept there as in the warmest feather-bed.

In this way he slept five nights without anybody knowing it. On the morning of the sixth night he overslept himself, so that when the hostlers went around with lanterns in early morning to attend the many horses in the stable, they saw the boy lying between the paws of the great bear. The old bear grunted a little, as if she was very much offended at any one seeing her taking care of her little favourite. The boy sprang up and squeezed through the cage, to the great astonishment of the bystanders.

This strange affair became widely known, and created much wonder throughout the city. Although the modest Savoyard was very much ashamed that anybody should know that he had slept in the arms of a

bear, he was ordered to appear in the presence of the prince, to whom he told his recent experience. The prince appointed a day for him to come again. The boy came, and in the presence of the prince and princess, and many people of rank, he was requested to enter the cage where the great bear was. She received him as kindly as ever, and pressed him to her breast.

The good prince now understood that the bear, or rather God, working providentially through the bear, had been the means of saving the poor little orphan boy from death. No person had taken care of him, none had shewn any sympathy for him, and yet, in the very coldest night of that remarkable winter, this rough bear was the means of saving his life, the providence of God preserving him.

This circumstance led the prince, and it should lead us, to remember that God sometimes uses the most unexpected means as the instruments for the consummation of his purpose. The little Savoyard, afterward led an honourable life, nor did he ever forget how God had spared him in his great need.

"The Lord that delivered me out of the paw of the lion, and out of the paw of the bear."—1 Sam. xvii. 37.

"I laid me down and slept; I awaked, for the Lord sustained me."

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HURD—At Burritt's Rapids, on the 2nd of January, 1881, LUCRETIA BURRITT, wife of Col. S. HURD, aged 73 years.

1881.

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