

# Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA

Vol. 12.]

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No. 8

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## LESSONS for SUNDAYS and HOLY-DAYS.

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Morning—Genesis 14. Mark iv 1355.  
Evening—Genesis vi. or viii. Romans x

THURSDAY, FEB 25, 1885.

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

## TO CORRESPONDENTS.

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

LAY CO-OPERATION.—Lord Nelson in a recent letter on re-union writes: "Lay co-operation is a thing that should be eagerly sought after; but here again, if you want to get the laity you must have the meetings at hours suitable to their mode of life. They are pleased at the management of their Temperance meeting and club, they should be pressed to join parochial associations. The school, and the clothing, and fuel, and medicinal clubs, should have working men of all religious views on their committees. The choir, the missions, the election to the Synod, and curial meeting of churchwardens and synodsmen, should be regulated by a voluntary committee of Churchmen; and in all these things the rector or vicar would gain much more real power by winning his way by sound argument than by dictatorially making alterations without previous consultation with his parishioners. By the want of lay organization the parson is compelled to be an autocrat. He would have much more real power and win more sympathy as a limited monarch, with a voluntary body of lay workers, male and female, with whom he could take counsel. I know many parishes near London where many Nonconformists of the middle classes are coming over to the Church, but the universal testimony of the clergy is that these men always ask for work to do; this has been taught them by the zeal of the Dissenter, and it is a true lesson, for there can be no real living interest in a Society unless each member has some practical self-denying task to fulfil for the good of the whole body. Besides this combined effort of the various classes in a parish has a wonderfully healing influ-

ence, and would give the parson himself much greater knowledge of and sympathy with the male members of his congregation than he could ever gain in any other way, except in the rare cases of sickness, or once in a life when preparing the young men for Confirmation. I will allow it will give more trouble, but it will give more influence and many a blessing.

But the great desire is to extend these improvements to all classes, which can only be done by forming voluntary parochial councils from all sections of our people—church-goers, communicants, male and female, by election, and Church-workers duly appointed *ex officio*. To this body the approaching work of the Synod would be communicated, and all intended Church legislation, if any. But such a reform could easily be brought about by voluntary effort, and would only be a reality without State assistance.

THE BOOK OF REVELATION.—The Bishop of Gloucester and Bristol, preaching recently at Bristol, took for his text the opening of the Book of Revelation, "The revelation of Jesus Christ," and said he believed that blessed book was not read, and was especially not used for devotional purposes, as it certainly ought to be. To many it was a sealed book; and yet it was especially commended to them by their Church, and at that solemn season, under present arrangements, read almost entirely through—this holy, blessed and consolatory book—at the concluding part of the year. As they knew, the Book of Revelation was not read in their Church until very lately, he remembered well the solemn joy that filled his heart and the hearts of those who thought with him when they succeeded in persuading all who formed part of the Revision Committee, of which he was one, to suggest for the reading publicly in their Church the Revelation of St. John. As they knew, there had been doubts and difficulties arising from the mysterious book from the first, but it was read publicly in the ancient church; and one of their councils decreed that it should be read during the time between Easter and Pentecost, that being the time deemed by the ancient Church, as it were, one continued Lord's day. No book had suffered more at the hands of the interpreters, from the days of Augustine down to their own times, than this Holy Book. It would seem as if every interpreter, however competent he might be in other portions of Holy Scripture to set forth God's truth, was here apt to be led away. The details of the book, rather than its broad and general scope, seemed from the first to have occupied and exercised the ingenuity of interpreters. And so, scarcely one interpretation of this book could be said, to agree with another. There was, as it were, a whole literature wholly concerned with the history and interpretation of St. John's Revelation. No doubt this very seriously impeded the devotional reading of the book. Now, thank God, a change had come over them, and the general aspect, the purpose and the broad outlines of the Book of Revelation were now more clearly recognised by their best interpreters. Now that pitiful ingenuity—for so he might speak of it—that was devoted to the details of the book, to setting forth its mysterious numbers, was, he trusted, gone for ever. Now they could take the blessed book in their hands with deeper reverence, and regard it as the text that was declared to be, the revelation of Jesus Christ that was disclosed by, and made by, their Lord and Master. This book they had the almost unanimous voice of the early Church commending as the writing of St. John the Apostle. Most of them knew that upon that point there had been, and still remained, some difference of opinion; but he ventured to say that if they consented to be guided by the unanimous voice of antiquity, they must put their doubt as to the authorship on one side. He therefore would speak of the book throughout unhesitatingly as that of St. John, for the more he read it the more he was persuaded that it came

from that beloved apostle. There could be no doubt as to its divine purpose—to reveal to them the things that should be hereafter, and more particularly the closing scenes in the history of the Church and the world; and in all, and through all, to bring nearer and more home to them the deepening struggles between the anti-Christian powers of the world and the Church, and the coming of Christ. If they read it in that spirit, it would bear a blessing to their souls which no words could overstate.

LIGHT DAWNING.—The speeches at the Islington Evangelical Clerical meeting this year are a striking illustration of the educational effect of the late crisis. The popular view of the Church of England used to be that she was created by the State at the Reformation, and endowed with the plunder of the old Catholic Church of England; that the visible Church of Christ was as purely a human institution as the Wesleyan Conference; that the Church in the New Testament sense of the word, meant no more than those whose names will at the last be found written in the Book of Life, that its constituents were therefore unknown to man, and that it was beyond the reach of human patronage or malice. On this theory, nothing effectual could be said in favour of the Church of England, and she must soon have gone down, had it not been for the appearance of the School, the leading tenet of which was that the Church of Christ spoken of in the New Testament always meant a visible Society built by the Master upon His Apostles, with one rite for initiation, another rite for maintaining membership, and with officers charged with authority to govern it, to censure offenders, and to expel the impenitent. This theory involved the admission that the Church's holiness would be blurred by unworthy members, it was pointed out that Christ had always said that tares would be mingled with the wheat till the day of harvest. Hence the Oxford School found no difficulty in maintaining that even if the faults of the mediæval Church were as great as some writers with much exaggeration insisted, there would be no reason for denying that it was a living portion of the Church which the Lord had founded. And now we find Sir Emilus Bayley reading at the Islington meeting what the *Record* calls "the paper of the day," and boldly saying "For thirteen centuries"—that is for the whole period since the coming of St. Augustine—our Church has held aloft, often in troublous times, the banner of the Cross, and helped to make England what she is!" Thus the Liberation Society has done us the inestimable service of welding High and Low together, or rather, we should say, of completing the slowly perfected work of the last half century.

HIGHER EDUCATION FATAL TO SECTISM.—Dr. Fairbairn, of Manchester, who is trying to write up a scheme for establishing a dissenting college at Oxford, has made a painful, but we should have thought not an unexpected, discovery. It is that "the education which they had so long struggled for"—that is to say by abolishing tests at the Universities—is proving a serious disaster. And he certainly proves his case; for out of twelve men who went up to the University from Tottenham only one has become a minister; and of the forty who have gone up from Mill Hill only two. Fifty-five Churchmen who went up from Manchester Grammar School yielded twenty-nine clergymen, whereas seventeen Dissenters only one minister. From Bradford Grammar School out of thirty-four who graduated ten have taken Holy Orders, and only one became a Dissenting preacher. "What," asks Dr. Fairbairn, "do these figures mean? It is that Nonconformity in all its branches is losing its choicest and its best sons;" But what could he expect? He surely did not suppose that men of education and culture would find any attraction in the Independent pulpit?

## LITTLE CHILDREN.

**A** CHILDLIKE character does not necessarily belong to those who are children in years, although it is quite consistent with what is most manly in mature life. A child may be anything but childlike, for it may be childish and worse than childish, it may be so badly trained as to be full of selfishness, vanity, and self-consciousness, self-willed and unspeakably disagreeable. It is one of the saddest sights when a child has been literally spoiled, and its childlike beauty destroyed by foolish and unprincipled training; and yet it is this type of childish weakness and petulance instead of true child-likeness, which is sometimes adopted as a model by persons who wish to be considered pious. The simpering tones of voice; the puling sentimentalism; the over-weening vanity, and self-willed dogmatism, combined with bitterness which are frequently discovered among certain religionists, arises from a blunder of imitating what is *childish* in the *spoilt child*, instead of what is *childlike* in the *true child*; for the charm of childhood is its self-forgetfulness, its teachableness, its loving confidence, and its thorough candour.

It was indeed a sweet model which Christ put before us when he placed that child in the midst and told us all to be childlike. Who does not, in recalling the years of his own childhood, feel them like the memory of an other world where all was bright and pure? Amid the cares and disappointments of life, it does one good even to think of that past when the fresh breezes and the clear streams and innumerable simple delights filled every hour with joy. Then we had no lost confidences or perplexing doubts, the dear names of Father and Mother were our continual shelter. What a guileless faith and pure love were then ours. It is no wonder that Christ took a child to represent His kingdom, for who ever looked on the stainless purity of his own child without feeling himself drawn nearer a better and purer world, and nearer to God? Every child is a revelation to us of things ineffably good and holy. What poets and idealists they are; see them in the nursery, where, like born dramatists, they invest each common object with human interest and play their little parts as emperors, while any stick or chair serves in their eyes as subject or rebel. You see them, too, in the most wretched city courts in rags begrimed with filth, yet clothing that sunless alley with an ideal glory where they mimic the pagentry of state; are kings or warriors, and drive in their brilliant equipage or navigate the stormiest sea, and behold visions of splendour and romance that exalt them far above their surroundings.

"There's a proper masher!" said a little scare-crow in the hearing of a friend of mine, as the child watched his companion tricked out in a castaway hat that almost extinguished his head, and strutted about, his thin bare legs and chapped heels appearing under a thin drapery of rags. For the moment these children were in the great world of fashion. Or look at such children, with their rickety and

bent limbs as you may sometimes see them in a public park in summer, and watch them wander among the daisies and other flowers, their hunger and suffering forgotten, rejoicing like true poets in God's own lovely earth. There is surely a Gospel in such lives. The word of Christ is infinitely beautiful: "Except ye be converted and become as that child," except you give up your pride and self-seeking, and come back to the grand simplicities of character and be a child before your Father in heaven, and amid the grandeur and beauty of His universe, ye cannot enter that kingdom where all is simple, because all there forget themselves and dwell in confidence and holy love. It is well to remember that it was to His disciples Christ said: "Except ye be converted and become as little children, ye cannot enter the kingdom of heaven." His disciples in modern times sometimes forgot this by reversing the Master's saying, and telling the little children that, except they be converted and become imitators of them in their experiences and feelings as pietists and revivalists, they cannot enter the kingdom of heaven. I never like to utter a disparaging word regarding the efforts made by sincere people to make others better and to bring them to God, even when the methods they employ may be in many respects uncongenial to my own tastes and convictions; but there is one kind of religious meeting, not uncommon in recent years, for which I acknowledge that I have no patience. I allude to revival meetings for children, at which the attempt is made to "convert" God's own little children by making them pass through certain convictions of sin and attain certain feelings of peace. This is all the worse when we recollect how easily their feelings are excited in early life, and how imitative children are. Fancy it—destroying their beautiful self-unconsciousness and producing an unnatural effort at introspection. Fancy it—addressing a dear sweet infant as if it were a child of the devil, unless it becomes "converted" according to a prescribed process of experience. Fancy it—asking a little child if it has "found Christ," as if Christ had not found it, and was rejoicing over its childlike and holy beauty. Christ did not put questions like these to that child whom he placed in the midst of His disciples; it was a child, God's own child, and that was enough for Him. It was His disciples He questioned. He did not tell the child that he must become like the disciples; but he commanded the disciples to be delivered from their ambition and vanity, and to become like the child. There is undoubtedly much that a wise parent can do in the way of fostering religious life even in his youngest child. But it ought always to be on the lines of what is childlike. The earthly father or mother in their love should be witnesses for the heavenly Father. The little hand that is given to them should be raised and directed so that in a similar confidence it may be given to God. Parents should not crave too much for results. Their natural anxiety to have words from the lips of those they love, or to perceive fruits which indicate the quicken-

ing of higher life, ought to be restrained by many obvious considerations. The husbandman who has sown good seed in his field does not see any change at first. He has to wait many days, during which his field appears as barren as if no seed had been ever scattered on the surface. He would do more harm than good, if by his fussy interference he disturbed the grain in order to see whether it was likely to sprout. It is the wiser part to leave it alone, and to wait patiently for the time of the blade appearing. Its growth might indeed be hastened by exposing it to the heats of the forcing-house, but it would not be a healthy growth. What is premature seldom ripens. It is better to let every stage have its full development; and there is a stage in life where the best result is the sweet beauty of the blossoms, useless for the practical ends of the farmer, but infinitely valuable as a gospel of grace and promise.

What if all the light, and purity, and cloudless loveliness we behold in the countenance of our little children are but the reflection of a radiance to us unseen, and that there is a sense in which Wordsworth's famous lines are literally true:—

"Trailing clouds of glory do they come,  
From God—Who is their home!"

## TAKING UP THE CROSS.

**I**T cannot be too often repeated, in days when the profession of Christianity is fashionable, and the path which multitudes regard as the way to heaven, is made so wide, and smooth, and easy, by the skill of theological engineers, that it resembles the "Broad Road" in everything but the name; It cannot be too often repeated that now, as of old, strait is the gate and narrow is the way [that leadeth unto life, and few there be that find it. Strange as it may seem, it is not surprising, that the Master should tell His disciples that if they mean in deed and in truth to follow Him, they must not shrink from partaking of the shame and humiliation to which He stooped for their sakes. "The disciple is not," must not expect to be, "above his Master, nor the servant above his Lord." "If they have persecuted Me, they will also persecute you." The persecutors of Jesus of Nazareth were the religious world of His day. The chief priests of the living and true God, and the scribes, versed in His holy law, were the men who reviled the crucified. So, when taking up the cross, the followers of the Lamb generally find that those who possess the form of godliness without the power are more embittered against them than the openly wicked. Satan adopted this plan early in the world's history. Abel suffered at the hand of Cain, who worshipped the same God as he did. Joseph suffered at the hands of his brethren. The prophets of old were persecuted by those who were God's chosen people, and nominally worshipped the true God. Christ's murderers were His fellow-countrymen, who professed to be actuated by religious motives. The tortures of the Inquisition, the rack, and the cruelties inflicted on Protestant martyrs, which all the malignity

of Hell itself could not have exceeded, were all disguised, however thinly, under the cloak and name of religion. Christ's words have always been fulfilled: "Whosoever killeth you will think that he doeth God service." That pretext is never wanting. Even when the sting is inflicted by members of the same family, the blame is generally cast on the sufferer, as if a "sense of duty" justified it. Persecutors will never allow that their victim is suffering for Christ. Satan knows that he is, and sometimes his object has been accomplished (without the sword, or the rack, or the stake), when the poisoned dart has lacerated the sensitive feelings, and soothed the inflicter with an idea of his own righteousness in the matter. Taking up the cross is a test of the truth of our Christianity. Let us ask ourselves, can we stand the test? Are we taking it up, willing to be hated, reproached, misrepresented, and laughed to scorn, because we refuse to swim with the stream, whether in the professing Church or in the world? It is a hard test. But if we are not willing to sacrifice all, Christ will not own us as Christians. If we have Christ, we must have Him with His cross. Can we welcome Him with His cross? It may be a bitter cup we have to drink, and not one only. It will not do to take up one part only of Christ's cross, leaving the other part, even for the sake of peace. Christ will be ashamed of those who are ashamed to bear witness of His truth. When His truth is denied or kept back He is denied. Disobedience to Him is to deny Him. "In works they deny Him." Christ will disown the man who would disobey Him rather than suffer for Him. "For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ, whose end is destruction." Either Christ or self must be denied. When self is denied for the sake of Christ, the soul will be melted into tender, earnest pleading with the Saviour, for strength to bear the cross after Him, and to give a whole-hearted witness for Him. It is difficult for a man to be in vigorous health of soul when everything is outwardly prosperous. Prosperity helps natural corruption, so that the heart gets overgrown with weeds. Then God suffers His enemies to attack and wound His children, that the weeds may be ploughed up. The man who bears his cross cannot love the world. The world will be embittered to him by its hard usage of him, its enmity, hatred, scorn, and contempt. This cannot fail to destroy the love of its pleasures and customs. It is like being amongst thorns and briars. A hedge of thorns is no pleasant resting-place. "Therefore, behold, I will hedge up thy way with thorns, and make a wall that she shall not find her paths." Without this we should be apt to forget that we are strangers and pilgrims; forget to long for Christ's appearing; and our desires for Him would grow colder and fainter. Christians ought to be prepared to bear the cross, because of their constant liability to be called upon to bear it. The Word of truth says, "All that will give godly in Christ Jesus shall suffer persecution;" so

that if they continue faithful to Christ they are certain to have to bear it, but they are not certain when. Those who are on the highest form in the school of Christ, are generally those who have suffered the most. As He was willing to be reviled, abused, scourged, scorned, and spit upon, and to suffer a cruel death for us, shall not we love Him so far as to suffer scorn, neglect, and contempt for Him? If we have real, strong, deep love for Him, we shall be ready to follow Him to Calvary under the weight of the cross, "for love is strong as death." But such love is not a mere spark; it must be a flame, if we are to take up the cross heartily. One hindrance to this in the present day, is the excessive amount of thought given to work, work good in itself, work which we fear does not always spring from the love of Christ, and by which love to Christ is sometimes rather obscured. The love of Christ should be the one constraining motive. The Church of Ephesus fell from her first love, and was warned to repent. Christ acknowledges the works and labour and patience of that Church, but His message to her shews that He thought much of her having fallen from her first love; nothing seemed to compensate for that: He warned her to repent, or else, notwithstanding all her works, the case was so grave,—to expect Him to visit her in judgment. He would remove her candlestick out of his place. We shall do well to take this warning to heart, as a nation, as a Church, and as individual believers. Our privileges have been many; our responsibilities are correspondingly great.—*Churchman.*

#### BOOK NOTICES.

**THE OXFORD MOVEMENT.** By Rev. Dr. Dix, *Young Churchman* office, Milwaukee, U. S. The author of this tract has succeeded in giving an admirable sketch of the great revival called "The Oxford Movement," in its origin, motives, achievements, and promises in the future. The condition of the Church is well summed up in a few phrases, "the dogmatic side of religion was under eclipse, the Sacramental doctrine was feebly held, the liturgical glory was lost in the barrenness of worship." As Palmer writes:

"England was fast settling upon its lees. The world was forgetting God. Men began to imagine that human power had created all things; that there was no Creator, no Controller of events. Allusions to God's Being and Providence became distasteful to the English Parliament. They were voted illbred and superstitious; they were the subjects of ridicule, as overmuch righteousness. Men were ashamed any longer to say family prayers, or to invoke the blessing of God upon their partaking of His gifts; the food which He alone had provided. The mention of His name was tabooed in polite circles. In proportion as religion openly declined in society, a humanizing element progressed in religion under the name of philosophy and science, which knew of nothing except what is of human origin, and caused the Supernatural to disappear. The consequence of course was, that society began to demand the exclusion of the Supernatural from the Christian system, on the pretence of wishing to make it more widely acceptable. They did not consider that to exclude the Supernatural is at one blow to destroy Christianity to convict it of being an imposture and a lie—a system which assumes the appearance of that which is utterly denied."

Dr. Dix says:

"Now mark this well. The Oxford Movement was a spiritual revival. It was such a one as no

politician or worldly wise man dreams of. It was a movement to save the Church; and, strangely enough, the idea was to save her, not by compromise, nor by giving in, nor by pleading for pity; not by alliances with dissent, dalliance with skepticism, or truckling to the World Power and the Time Spirit; no, God forbid! but by asserting the spiritual character of the Church, announcing her Catholic claims, exalting her apostolic hierarchy, and rallying men to her defence as God's own creation. Men saw, with admirable prescience, that it was impossible to stem the political tide, and preserve the institutions of the State. They saw, that to save the Church they must clear her from the wreck of political institutions, set her on her own base, and fight for her under the banner of the Cross, as a Divine institution, independent of the State, and independent of the will and caprice of man. And that, substantially, was the Oxford Movement; to save the Faith of God, as taught to men and realized to them in the Church, by the simple process of declaring the Church's true lineage and nature, asserting her spiritual claims and powers, and bringing men back to loyal and devout communion with her, as the Body of Christ."

There are a large number of parishes where the circulation of this Tract would do good service in removing prejudices as to the real meaning and drift of this great Church revival.

**THE LIBRARY MAGAZINE,** January 1886. John B. Alden, New York, \$1.50 per year. This number contains Mr. Gladstone's paper on "The dawn of creation and worship," which alone is worth the whole year's magazine. The other selections from the leading reviews are chosen with excellent judgment.

**THE PULPIT OF TO-DAY,** a monthly magazine of sermons, published by Alfred E. Rose, Westfield, N. Y. The matter used in this periodical consists of sermons by the leading preachers of the Old Land and the States, with selected literary matter bearing upon pulpit work. The number before us, December, 1885, contains Dr. Liddon's noble discourse on the Resurrection, with a selection from another sermon of this great preacher on "The promise of His coming." There are sermons also by Dr. Whyte, of Edinbro'; by the late Rev. Enoch Meller, D. D., E. Paxton Hood, H. Bower, and a children's sermon by Dr. Maclaren. Having known the late Dr. Miller as a student, we turned to his sermon with some interest, and were pleased to read this passage,—it must be borne in mind that Dr. Meller was a Congregationalist. "We term the Lord's Supper a *Church ordinance*. But this is a mistaken appellation, and has helped to lower its dignity and authority in the eyes of many. It is not a Church ordinance, the Church had no voice in the institution of the Lord's Supper. The Church no more appointed the Sacrament than it originated the ten commandments. We must not look for the source of this ordinance to the affection of the early disciples, but to the distinct and solemn injunction of the Saviour 'Do this in remembrance of Me.'" Nothing can be more authoritative, nothing can be more tender or gracious than these words, nothing more enduring than the duty commanded, for the limit is "Ye do show forth the Lord's death until He come." At the Lord's table all are welcome who with trembling heart can say, "Lord I believe, help Thou my unbelief." Here is a striking passage: "But I would say, let not the man who inwardly despises the Sacrament come near to it—nor the man whose altar fires have gone out leaving behind not even a regret that they are dead. It is well meanwhile such places should be empty. But I would say to such persons, what then? Your places are empty in the church, at the Supper. But where are you? What places do you fill? Are you satisfied where you are? What do you now mean to do with your sins and with your heart? And what do you mean to do with death? And what do you mean to do with Christ, whom you cannot disenthroned from His supreme royalty? And what do you mean to do with the eternal future? I will not believe that you have yet come to regard sin and death and the Saviour and eternity as unreal shadows. Is it not

well that you should read your way back to what was once your position, and a happier one than the present? Had you not better set up a manly inquiry into the causes of your present declension? do not spare yourselves! Probe well, probe deep; send the point of conscience down until it touches the bottom of the secret, and I did not fear that with the grace of God you will again return like the prodigal son, and the place now vacant will be filled by you again."

**CIVIL SERVICE Versus SPOILS SYSTEM.** by J. S. Bernard. John B. Alden, New York. This is a trenchant exposure of the evils of a system peculiar in its worst features to the United States.

**AUTHORSHIP OF THE FOUR GOSPELS,** by W. Marvin, *Ex-Judge of Southern Florida.* Thomas Whittaker, New York; Rowsell & Hutchison, Toronto. We leave this over for critical examination and notice to a later date.

**THE GLASS OF TIME IN THE FIRST AGE.** Divinely handled by Thomas Peyton, &c. Published by John B. Alden, New York. This is a reprint of a book put forth in 1620. The interest of this poem arises chiefly from its being supposed to have suggested *Paradise Lost*. As a literary curiosity it should be welcome to all book lovers, whose name is fast becoming legion owing to the marvelously low prices of Mr. Alden's publications.

#### THE CLOSE OF THE FIRST CENTURY.

BY THE REV. PROVOST BODDY, M. A., TRINITY UNIVERSITY.

*Concluded.*

It is clear that the knowledge of a dissension existing between the apostles thus lovingly coupled together, would have destroyed the whole force of his exhortation. A little later on, we have an incidental reference to the subject of human justification. Clement is clearly familiar with the writings both of St. Paul and St. James in regard to this subject as well as with the later teaching of St. John. Here, if it existed anywhere, a division between the teaching of St. Paul and that of the other apostles, especially St. James must have made itself manifest; yet with not the slightest consciousness that his Corinthian hearers might possibly find a contradiction between them, the writer introduces into a practical exhortation to humility, first, the doctrine of St. James as to justification "by works, not by words," and a few lines below, a singularly beautiful statement of the Pauline teaching on justification by faith. "So we having been called through His will in Christ Jesus are not justified through ourselves or through our own wisdom, understanding, piety or works, which we wrought in holiness of heart, but through faith whereby the Almighty God justified all men that have been from the beginning." Nothing can be more certain than that the Roman Church at the end of the first century knew nothing but the fullest harmony between the work and teaching of St. Paul and that St. James himself, or as Bishop Lightfoot said when the MSS was discovered:—"It drove the last nail into the coffin of the Tubingen hypothesis." On the question of organization with which the main object of the letter was so closely connected, Clement is equally clear. The organization which existed at that time in the Church could be traced back without any break to its institution by the Apostles. "The Apostles," he says, "received the Gospel for us from the Lord Jesus Christ. Jesus Christ was sent forth from God. They then preaching everywhere in country and town appointed their first fruits when they had proved them by the spirit to be bishops and deacons to them that should believe. And afterward they provided a continuance that if these should fall asleep, other approved men should succeed to their ministrations." The presbyters who had been so unjustly deprived of their office, Clement tells us, were some appointed by the Apostles, the rest appointed by "other notable men with the consent of the whole Church"; language entirely inconsistent with an election by co-optation into an existing council of presbyters, and witnessing to a succession of men authorized subsequently to the Apostles to select and appoint presbyters to their office. It may, therefore, safely be affirmed on the witness of this letter that the existence of a struggle between Pauline and Petrine Christianity in the first century is absolutely disproved, and that the Apostolic work of selecting and appointing presbyters did not on their decease pass over into a system of presbyterian election, but was carried on uninterruptedly by others commissioned for this purpose.

The following extract will be sufficient to show the reverent loving spirit in which St. Clement writes. "Who can declare the bond of the love of God? Who is sufficient to tell the majesty of its beauty? The height where unto love exalteth is unspeakable, love joineth us unto God; love covereth a multitude of sins; love endureth all things, is long suffering in all things. There is nothing coarse, nothing arrogant in love. Love hath no divisions, love maketh no seditions; love doeth all things in concord. In love were all the elect of God made perfect; without love nothing is wellpleasing to God; in love the Master took us unto Himself; for the love which He had toward us, Jesus Christ our Lord hath given His blood for us by the will of God, and His flesh for our flesh, and His life for our lives."

Who, therefore, is noble among you? Who is compassionate? Who is fulfilled with love? Let him say: if by reason of me there be faction and strife and divisions, I retire, I depart, whither ye will, and I do that which is ordered by the people; only let the flock of Christ be at peace with its duly appointed presbyters."

The next witness comes from the far East, and deals directly with the authority of our present Gospels. It has long been known from the statements of the ecclesiastical historian Eusebius and other writers, that the Assyrian philosopher and apologist for Christianity, Tatian, who flourished about 170, drew up a connected account of the life of our Lord, pieced together out of the four Gospels, a kind of Harmony of the gospels in fact, and that this work was subsequently known by a Greek name, *Diatessaron*, implying the fourfold origin of its contents. As Tatian was known to be a disciple of the still greater apologist Justin Martyr, who was born at the commencement of the century, and wrote his great apologies about 150, this would seem to place beyond all doubt the existence and reception of a *fourfold* gospel in the Church during the earlier half of the second century. This fact would practically carry the fourth gospel back to the time of St. John. However, in that cheeseparing style with which the testimonies in favour of the Christian records, were universally treated by the author of "Supernatural Religion," it was urged that we had really no proof that Tatian's book was a harmony of the four gospels at all, and that the whole statement was a foregone conclusion of some Christians in the third or fourth centuries. In 1876, however, was published at Venice, a Latin translation of a commentary on the gospels by St. Ephraim the Syrian. Upon further examination, this turned out to be a commentary upon the long lost *Diatessaron* of Tatian. From the quotation therein contained, we have been enabled to recover in great measure, the text of Tatian's work, and to compare it with the canonical gospels as we now have them. The importance of such a discovery is manifest. Dr. Adolf Harnack one of the greatest living German theologians asserts that "Beyond doubt this publication contains the most important acquisition which our knowledge of pre-Catholic Christianity has received of late years." Examination of its contents proves that Tatian's work was a welding together of extracts from our canonical gospels. He becomes thus, a decisive witness to the acceptance of our gospels in the time of Justin Martyr, and to their undisputed authority in the Church. The separate origin of each of these gospels is carried back early in the second century at least, in order that this undisputed authority could be possible. Such a fact destroys the very foundations of the Tubingen hypothesis in its most modified form.

I can only make the barest reference to the third discovery made by an exploring party under M. Ramsay, in 1883, in Hierapolis, an obscure city in Asia Minor. Asia Minor, besides being the principal scene of St. Paul's missionary labours was also the chief focus of Christian life and action in the second century. Bishop Lightfoot said in his paper at the Church Congress of 1884, to which I would refer you for detailed information, "we may expect to find there not a few records of the earliest Christian times buried under the accumulated rubbish of ages." One of them has just been brought to light, in an inscription on the tomb of a certain Abercius, Bishop of Hierapolis, towards the end of the second century. In the short space of twenty-two lines, we have a concise account of the visits paid by Abercius to the far East and the far West, whilst everywhere he finds the same Church and the sacraments; the same or substantially the same theology. His faith in the incarnation; the omniscient; omnipresent energy of Christ (the good shepherd, he says, has great eyes, which look on every side); the Scriptural writings; the two sacraments, the extension and Catholicity of the Church; these stand out in definite expression and vivid colours, only the more striking because this is no systematic exposition of the theologian, but the chance expression of a devout Christian soul. As the writer describes himself in his 72nd year when the epitaph was composed, the testimony is carried up to

120, only twenty years after the death of St. John in Ephesus, the capital of the same province. These three testimonies will suffice to clear the ground as far as any revolution in the faith or the Scriptures of the Church at the beginning of the second century is concerned.

Dismissing this hypothesis, then, we turn next to one of the most important contributions ever made to the history of the early Church, I refer to the monograph on the writings of St. John, contributed by Dr. Westcott, Regius Professor of Divinity at Cambridge, in the year 1883, to the Speaker's commentary. The monograph is the result of thirty years patient study of the writings of St. John, conducted with that delicate scholarship, and profound spiritual insight, which no theologian trained in the Cambridge School of Theology can recall without a feeling of admiration akin to reverence. Dr. Westcott has in this monograph (which alone would be a sufficiently abiding monument of a life's work), conclusively demonstrated, from internal evidence mainly, that the fourth gospel is really the work of the apostle St. John, and has thus enabled us to use this gospel and the accompanying epistles to illustrate the period under review. The settlement of a controversy so vital, and which has lasted on for fifty years, is really one of the greatest achievements of our times.

Within the last few months another signal triumph of Cambridge scholarship has been won by the issue of Bishop Lightfoot's edition of the Ignatian epistles. A controversy has been raging since the period of the Reformation as to the genuineness of the reverse of certain letters, purporting to be addressed by Ignatius, Bishop of Antioch, to various Churches of Asia Minor, as he was passing by them on his way to martyrdom at Rome, about 110 or 115. These epistles, as is well known, contain abundance of detail as to the names and circumstances of the Bishops in these several churches; and the writer speaks of the Episcopate in the strongest way as the centre of order, the guarantee of unity in the Church. One or two short quotations will show the position which the threefold ministry occupied in the mind of Ignatius, and which he assumes also will be sufficiently accepted by his leaders. Thus the Church of Smyrna he exhorts to shun divisions as the beginning of evils. "Dove all follow your Bishop as Jesus Christ followed the Father. Let no man do aught of things pertaining to the church apart from the Bishop. Let that be held a valid eucharist which is under the Bishop or one whom he shall have committed it; or again, "He that honoureth the Bishop is honoured of God. He that doeth aught without the Bishop doeth service to the devil. Similarly to the Church of Ephesus he writes "that the Bishops established in the farthest parts are under counsels of Jesus Christ. His pathetic reference in writing to the Roman church in regard to his own Church of Antioch, is too touching to be omitted. "Remember," he says, "in your prayers the Church which is in Syria, which has God for its shepherd in my stead, Jesus Christ alone shall be its bishop. He and your love." Such statements as these, if the genuine words of St. Ignatius indicate a settled and authoritative episcopal constitution recognised through the Church, within some fifteen years of the death of St. John, which can only be explained by attributing its extension to Apostolic authority. However, fierce controversy has for centuries gathered round these epistles, and to Bishop Lightfoot belongs the credit of having in what the German Presbyterian scholar Harnack generously acknowledges to be "the most learned and careful Patristic monograph which has appeared in the nineteenth century," demonstrated the genuineness of the Ignatian letters in the middle Greek Recension beyond all question. Professor Harnack acknowledges himself as convinced of their genuineness by the arguments which Bishop Lightfoot so carefully and forcibly elaborates. The treatise occupies three large volumes of some 600 pages each, while the text of the epistles occupies but 30 pages in all; this comparison may give some idea of the extreme care with which the work has been done. I think I may therefore assume, that in the acknowledged genuineness of these epistles the witness of the Church in the last half of the second century, attributing the final establishment of the episcopate to the work of St. John, has received the strongest possible corroboration.

One point alone remains to be noticed. It is clear that between the settled episcopate as we find it permanently established in Asia Minor in the time of Ignatius, and the episcopate of Timothy and Titus acting as apostolic delegates for St. Paul some fifty years before, is involved the whole difference between a temporary and a permanent order. The functions of the office are practically identical; but in the one case it supplies on necessity the unavoidable absence of an apostle, in the other, it is the permanent embodiment and custodian of the unity and order of the Church. Could we obtain any intermediate link connecting these two periods, and show in what manner under apostolic oversight, that which was in 65 temporary and local, had become in 115 permanent and fixed,

the whole problem would then be solved. An important contribution to this end has been made in a second treatise of venerable antiquity given to the world by Bryennius, Metropolitan of Serrae, in 1883. When publishing his complete text of St. Clement's epistle in 1875, Bryennius discovered that his MSS contained also the text of a document often described by early Christian writers, but which, like so many other monuments of early literature, had not come down to us. As, however, some eight or nine years passed by and nothing further was heard of the matter, the curiosity which the announcement first excited died down, and the matter almost forgotten when in 1883 appeared Bryennius's edition of the "Teaching of the Apostles," or "Didache," as it is often called for brevity's sake, a work which has occasioned no little stir since, and has appeared in numberless forms and editions. The "Didache" was a surprise to every one, for although it bore no name, or date, or clue to the part of the Christian world from which it sprang, it soon became clear from internal evidence that it was the earliest Christian writing outside the New Testament we possess, almost certainly ten or twenty years at least earlier than the epistle of St. Clement. Bishop Lightfoot places it between 80 and 100, and my own conviction is strongly that the earlier date is as late as it can be placed. At any rate we possess here a graphic picture both of the faith and organization of some part of the Church, as it existed subsequent to the death of the rest of the Apostles, and while still uninflected by the later writings and work of St. John. The writer quotes large portions of St. Matthew's gospel; echoes characteristic phrases of St. Luke; makes free use of some four epistles of St. Paul; but, as we should expect, shows no evidence of his acquaintance with St. John. As regards organization in the particular part of the Church (whatever it may have been) from which the document emanates, we have in chapters xi, xiii, xv., a picture of a transitional stage in which the orders of ministry were partly resident and localised, whilst the higher orders as in apostolic times, were of an itinerant and travelling character. The localised ministry consisted of the two orders of priests and deacons, which have existed in every age of the Church from the outset. Occupying a position of general pre-eminence over these were two orders of "prophets" and of "apostles." The "prophets" who were compared to the "chief priests" among the Jews, were chief teachers and ministers amongst the faithful, in this respect corresponding accurately enough to the Bishops of the second century, but distinguished from them like the original apostles, by their wandering about amongst the faithful from one place to another, so that there might be several staying at one time in any particular Christian centre. The "apostles," on the other hand, carried the message of the gospel to the heathen, just like our own missionary bishops. They were probably so called because they succeeded to the evangelistic work which was so prominent a part of the apostolic commission, as Bryennius says, "their mission was to pass quickly through the cities, the villages and the open country, and to preach Christ, but never to abide long amongst the faithful without some urgent cause." There is clearly much of beauty and practical wisdom in this organization, as well as of adaptation to a comparatively undeveloped stage of Christian society. The analogies with St. Paul's account of the ministry in his first epistle to the Corinthians and to the Ephesians are sufficiently obvious, but it is clear at the same time, that the organization was too unsystematic to stand the strain of the times which were fast coming on the Church, and this may explain why it disappears, leaving hardly a trace behind in the second century. In fact we have long had in our possession another document, "The seventh book of the apostolic Constitutions," which now turns out to be a re-editing of the "Didache," adapted to the settled episcopal constitution which the Church had received under the direction of St. John. Of course it must be borne in mind that the manifold uncertainties which still surround this writing, render the account I have given open to criticism or modification in some of its details, but it seems unlikely that the main view here given can be seriously altered.

As a result, then, of the whole investigation, we, here in this far off western world, and after the lapse of eighteen centuries, can look back once more with the same affection and confidence as did the early Church to the great work accomplished for all time by the last apostle St. John. We can almost see him from his Metropolitan seat at Ephesus, where for nearly thirty years he ruled the Asiatic churches, as the last survivor of the apostolic band, finally equipping the Church of God for its universal mission. Standing as he did at his advanced age, as the last connecting link between the generation which had themselves seen and heard the Lord, and that to which Christ and His message was alike received upon testimony, it was his aim as Robert Browning describes with such rare spiritual insight, in his poem on the last days of St. John, "A Death in the Desert," to supply the new needs of coming ages

by the fresh light which long years of meditation had given him as to the deeper meaning of our Lord's life and work. St. John's aim in his gospel was, in the main, not so much to add to the historical account of the Lord already given, as to show that the person and work of Christ was of eternal significance and power, that it stretched back into an eternal order, and that the circumstances of its manifestation in no way affected its essence or its force. Hence each subsequent generation in the most real sense could behold the Christ, could hear His voice, nay, was nearer to him on account of the deeper insight which the experience of the past had given, than were the apostles themselves during his earthly manifestation. The same eternal significance of our Lord's work and person from its practical side as a present power, working in individual Christian lives trained in the loving fellowship of the Christian society, forms the main subject of his epistles. All around the Christian Church was the silent but potent influence of the Roman Empire; here the conception of force was deified in the person of the Cesar, to whom altars were erected and Divine honours commonly paid. Such deification of force the apostle saw to be of more than temporary significance; it constituted an eternal anti-Christ re-appearing from age to age in divers forms. To it St. John opposes the superior power of love as the highest form of energy in the world, penetrating where brute force could only crush, coming out victorious notwithstanding apparent defeats, and exhibiting to humanity embodied for all time in the person of Jesus Christ the true divine character, the highest form of spiritual energy, the representation upon earth of the true and only God.

With this rapid sketch of the work of St. John my task is done. Regard for this place and auditory as well as the thorny and controverted character of the subject in hand have compelled me to enter into more detail than I should wish to have done, or than I intended in originally selecting the subject of my lecture. If I have excited in any minds a fresh interest in the work of the last great Apostle, or have deepened the conviction that Theology as a progressive Science is keeping in the fore-front of modern discovery, and using each fresh increase of knowledge to confirm and establish the Faith, I shall be more than amply rewarded. One word of explanation may not be out of place. This lecture has not been written from any mere polemical or controversial standpoint. To my own mind the evidence for the apostolic origin of the organization of the Church, as we find it early in the second century, is so closely bound up with the evidence for the apostolic authority of the gospels, that it must become more and more clear that the two stand or fall together; as Bishop Lightfoot so well says in his latest work on the Ignatian epistles: "If the evidence on which its extension (i.e., of the diocesan episcopate) in the regions east of the Aegean at this epoch (the beginning of the second century) be resisted, I am at a loss to understand what fact relating to the history of the Church during the first half of the second century can be regarded as established, for the testimony in favour of this spread of the episcopate, is more abundant and more varied than for any other institution or event, so far as I recollect." Such extension in view of the known fact of St. John's paramount influence in the regions specified, up to the beginning of the century, renders its apostolic origin beyond dispute, as the Bishop had already pointed out in the passage I have cited above from the Essay on "the Christian Ministry." May I not say that no stronger witness to the authority and authenticity of the Christian faith could ever be given to the world, or the hindrances which now exist to its practical defence more completely removed, than by the spectacle, if in the mercy of God men shall be permitted to behold it, of the re-gathering of Christians of every name in the common fellowship of the Apostolic Faith, and in the unity of Apostolic organization.

A resolution was passed confirming the sale of the Craig street property to Mr. Lavinge for \$3,750.

A resolution was adopted, in view of the reduction in the rate of interest which can now be obtained on first class mortgages, that the rate of interest to be paid by the Synod on all local endowment funds be reduced to 5 per cent. per annum on and from the first day of July next.

The Rev. Rural Dean Naylor then addressed the committee on the growth and requirements of the Church in the Deanery of Clarendon. He said that up to 1856 there had been but two missions of the Church of England in the whole district of country lying between the Ottawa and the Gatineau Rivers, embracing, roughly estimated, about \$5,000 square miles. Since then these two missions have grown into twelve. From the mother parish of Clarendon have been taken the missions of Portage du Fort, Ouslow, Thorne and Bristol. Aylmer and Hull were divided into two parishes in 1864, and Eardley was taken from Aylmer in 1865, and made a separate mission. The first mission on the Gatineau, that of Wakefield organized in 1863, has grown into four, Chelsea, North Wakefield, Aylmer and River Desert, extending for about 150 miles up the Gatineau. There are 21 churches, all of them built or rebuilt within the last thirty years. Six years ago Thorne had 80 families, now it has 170; 19 years ago it reported 12 communicants, last year 120. The whole number of communicants in 1863, was 223; in 1885, 1054. In order to maintain the present growth of the church it is imperatively necessary that Leslie and Upper Lichfield be taken from the present mission of Thorne, and that Alleyne and Cawood be taken from the mission of Aylmer and erected into new missions, and it is probable that in a short time it will be necessary to place a missionary on the east side of the Gatineau, opposite to the present mission of Wakefield.

The Bishop then pronounced the benediction, and the meeting was brought to a close.

*St. Stephen's Church.*—The annual meeting of the Church Association was held last evening, the Ven. Archdeacon Evans presiding. The annual report read by Mr. J. H. Parkes, the secretary, showed that the society's operations during the past year were considered very satisfactory.

During the evening a programme of music and recitations were gone through. Allan, Burn, Tough, and Miss Jubb taking part. The Very Rev. Dean Carmichael delivered an address, in which he congratulated the society on its past work.

*THE COLLECTION PLATE.—An Interesting Case.*—A first-class action has been instituted by several of the parishioners of St. Isidore. The action is the outcome of the following circumstances:

Mr. Primeau occupies one of the front pews in the parish church (Roman Catholic.) Mr. Demers is one of the wardens. Mr. Demers noticed that Mr. Primeau didn't give anything to the usual weekly collection when the plate was passed him. Mr. Demers, therefore, considered it his duty to administer a rebuke to Mr. Primeau. So one Sunday he passed Mr. Primeau's pew without handing in the plate. At the time this conduct seems to have gratified both parties. But the action of Mr. Demers was noticed and commented upon generally throughout the parish. Next Sunday Mr. Demers repeated his rebuke, but this time the whole congregation rose from their seats and eagerly watched the operation of passing Mr. Primeau by. Mr. Primeau was stirred to indignation by the publicity of the rebuke. He accounted it an insult, and applied to the court for a pecuniary salve to his lacerated feelings. He succeeded, being awarded \$20 damages and his opponent condemned to pay costs, which were heavy.

ONTARIO.

*KARS.*—The members of St. John's Church met at Kars on the evening of February 11th inst, and then proceeded to the parsonage at North Gower to give the incumbent, the Rev. S. Daw, an agreeable surprise. The sleighs were well filled with good things for the rector, as an appreciation of the untiring energy and zeal with which he labors among his people. After arriving at the parsonage, the party assembled in the drawing-room, where a very pleasant evening was spent. Short but pithy addresses were delivered by several of the gentlemen present. A very enlivening part of the entertainment was the vocal and instrumental music, Mr. W. F. Ritchie, of Osgoode station, giving several well rendered airs on the violin, accompanied by Mrs. Daw on the piano. After partaking of a sumptuous repast, furnished by the ladies of the congregation, the party re-assembled in the drawing-room, when a very eloquent address was delivered by the rector in which he showed the rapid strides the Church had taken in this part of the diocese, and particularly in this parish, during the last twenty five

Home & Foreign Church News.

From our own Correspondents.

DOMINION.  
MONTREAL.

At the regular quarterly meeting of the diocese of Montreal, held on Tuesday, the 9th February, the treasurer presented statements of the several funds in his charge, to the 1st inst. The Widows' and Orphans' fund showed a balance on hand, \$14,804 64; the Sustentation fund, a balance of \$3,660 18; the Clergy Trust fund, a balance of \$2,200; the Superannuation fund, a balance of \$2,650 18; the Episcopal Endowment fund, a balance of \$8,224 71; the Mission fund, a balance of \$6,980 88 overdrawn.

years. The entertainment was then brought to a close by all singing "Nearer My God to Thee," after which the members of the party repaired to their several homes, feeling well satisfied with the warm hearted, kindly feeling which exists between them and their pastor.

**CARLETON PLACE.**—The annual missionary meeting in aid of diocesan missions, was held in this parish on Thursday, 5th inst. Deputation, Rev. C. P. Emery, Rev. R. N. Jones. There was also on the same day an afternoon meeting at the school house, 9th line Beckwith. Notwithstanding the shortness of the notice given (the convener's letter having miscarried) and that there was a popular lecture announced for the same evening, to say nothing of the intense cold, good congregations were present to welcome the deputation. The collection amounted to \$57.18, including the sum of \$28 which was presented by a deputation from the Sunday School, and devoted to mission in work Algoma.

The following evening a meeting of the St. James's Missionary Union was held, when a deputation of ladies, Mrs. Tilton, president General Committee W. A., and Miss Yielding, secretary. Ottawa branch W. A., was present. After routine, Ven. Archdeacon Lauder and Rev. Mr. Emery made short addresses, after which Mrs. Tilton spoke to the women present upon the nature and extent of the work of the Women's Auxiliary. It was unfortunate that these two meetings should have come so close together, each interfering to some extent with the success of the other.

**CHICKENS COMING HOME TO ROOST.**—*Charge of Libel.*—We copy from a local paper. The following circular has been distributed among the members of Christ Church congregation, Belleville, and we are informed that Mr. Dunnet intends to take criminal proceedings against the clergyman and those members of the vestry that took part in the meeting:

*To the members of Christ Church, Belleville.*—On behalf of the vestry of Christ Church, assembled Monday evening, February 1st, 1886, I would respectfully draw your attention to the following resolutions, submitted and unanimously carried:

Moved by W. R. Carmichael, seconded by W. A. Hungerford, people's warden, and

*Resolved.*—That this vestry desire to place on record their feelings relative to the present condition of Christ Church:

1. That in the worship of God and the support of His cause in Christ Church, no individual or minority should unduly interfere with the interests and welfare of Christ Church congregation, either temporal or spiritual, or with the wardens in the discharge of their duty, or with the rector, so long as his principles and teachings are that of the Church of England and thoroughly evangelical.

2. That this vestry consider such conduct as unbecomingly selfish, tyrannical and unchristian, and cannot fail to weaken the efforts of our rector in his pastoral work, creating unrest and anxiety amongst the peaceably disposed, and saddest of all, rendering some indifferent as to their spiritual condition.

3. That in connection with the above, this vestry would name Mr. J. W. Dunnet, as a man not acting consistently with the cause he professes or the best interests of Christ Church, and would in all charity recommend him to retire quietly, and abstain from attendance at the services of the Church until such time as he may come to a better frame of mind.

4. That this vestry hereby express their unbounded confidence in their rector, the Rev. Mr. Sibbald, who has displayed such good sense, excellent judgment and discrimination, and by his kindness, humility, and consecration to his office, we are assured he will be, as in the past, the loving instrument in the hands of a kind Father for winning souls to Christ.

Signed,

CHAS. W. POLE,  
Vestry Clerk.

Mr. J. W. Dunnet has had the distinction of having twice been called upon by the vestry of Christ Church to leave it. In May 1876 the following resolution was passed by a large majority, the Rev. R. S. Forneri being the incumbent:

That this vestry having heard the report of the churchwardens, just adopted, wherein they speak of the disturbance in the parish as detrimental to the church, feel called upon earnestly to request Mr. Dunnet and his coadjutors, either to submit to the decision of this vestry upon the matters in dispute, cease their unreasonable agitations, or withdraw from Christ Church.

This is a clear case of "chickens coming home to roost." The offender in this case was one of the active agents of the Church Association, which urged and encouraged him to unduly interfere with the welfare of Christ Church!

The Rev. A. W. Cooke has been addressing missionary meetings throughout the deanery of Lennox and

Addington. When the weather was not unfavourable they have been well attended, and the collections larger than those of last year. The Rev. Mr. Cooke's addresses are practical and forcible, and none could fail to derive profit and instruction from them. The illness of the Rev. Rural Dean Nesbitt, which prevented his attendance at the meetings, was very much regretted, and many wishes were expressed for his speedy recovery.

#### TORONTO.

*Algoma Mission Meeting.*—A meeting of ladies was held on the 12th February, in St. James's schoolhouse, to hear from the Bishop of Algoma a statement of the manner in which a sum of \$2,000, collected for the benefit of the diocese, had been expended.

Bishop Sullivan stated that he had set apart grants for the following objects from the sum placed in his hands:—Erection of an Indian Church at Sheguindah, Manitoulin Island, \$800; erection of memorial chapel at the Shingwauk Home, \$100; erection of church at Burke's Falls, \$400; erection of driving shed at Rosseau, \$50; for parsonage at Uffingham, \$150; and for mission service books \$50. These were books for use in unorganized missions where the people were not familiar with the prayer book. It consisted of the prayer book service arranged consecutively. The difficulty in regard to the Psalms was got over by the substitution of selections for those regularly appointed. The effect wrought by means of this book was wonderful. Then he had set apart \$300 to cover the cost of running the "Evangeline" during the summer, the "royal yacht," the "palatial yacht," as it had been called. This yacht had assisted him a great deal in his visitations. He dwelt upon the necessity for more method in Church of England work for missions. One fault was that Church of England people were not a unit among themselves. A Methodist was a Methodist and nothing more; a Presbyterian and nothing more; but in the Church of England that was not enough. They wanted to belong to some section, or school, or party. What was wanted was more loyalty to Christ, the great Head of the Church, and then to the Church for His dear sake. He then made an appeal for the raising of money enough to pay for the education for one year of the son of one of his clergy, and for the formation of a committee to raise money for the Widows' and Orphans Fund of the diocese. The Rev. John Langtry said he believed that in a recent matter of dispute, Dr. Sullivan had not been swayed by partisan feelings, he commended Algoma missions to their sympathy and support.

Canon Dumoulin was sure the Bishop would not injure any man for his opinions.

The Bishop closed the meeting by benediction.

**CHEAP BOOKS.**—The enterprise of Mr. Alden, the celebrated book publisher of New York, has developed a new phase which will cause his marvels of cheapness to be more readily accessible to Canadian buyers. Mr. Eldershaw has been appointed local agent of Mr. John B. Alden, and he has opened a branch office at 30 Adelaide St., East, where samples of books may be inspected and orders sent for any of Mr. Alden's works.

**C. E. T. S.**—At the last meeting of the Executive Committee, it was arranged that the first Sunday in Lent be observed as Temperance Sunday. A Convention was also decided to be held in May next.

#### NIAGARA.

**DUNDAS.**—On the evening of the 11th inst., an excellent concert was held at the town hall of this place, which had been got up through the exertions of the Rev. Mr. Harvey, at present in charge of the parish, and several of the members of St. James' Church, for the benefit of the Sunday school. The attendance was very large, the hall being completely filled; the programme was an exceedingly good one, in which several ladies and gentlemen from Hamilton figured very prominently, such as Mrs. Wylie, Miss Donock, Mrs. Zimmerman, Mr. Domville, and Miss Edith Birkett, also Miss Bessie Clark, who favoured us with an excellent recitation. Miss Ethel Osler, Mr. Toole and Mr. Buge, figured in the local talent. Mr. Newman, organist of St. Thomas Church, Hamilton, also kindly assisted. The concert was a complete success, and though the returns are not yet made, it is supposed the profits will amount to \$30.00 to \$35.00, which will be expended principally in making improvements in the Sunday school library.

**FLAMBORO.**—On the evening of Monday, 16th inst., a largely attended and exceedingly interesting missionary meeting was held at Christ Church, the Rev. T.

Geoghegan, incumbent. Among the clergy present were the Right Rev. the Bishop of Niagara, the Rev. Rural Dean Belt, Burlington, Mackenzie, Brantford, Ballard, London, Huron Diocese, F. E. Howitt, Stoney Creek, who acted as Bishop's Chaplain, Whitcombe, Toronto, Anthony; Geo. A. Harvey, Dundas, J. C. Mussen, Waterdown. Several very practical addresses were made, the well trained church choir singing a hymn between each one, addresses were also made by Mr. Adam Brown, of Hamilton, and Dr. Abbott, of Dundas, the former containing many useful and practical suggestions, the latter being excellent from a theoretical stand-point. On the day before, (Sunday), his lordship confirmed a large class, which has for a long time past been undergoing a very thorough system of preparation, twenty-one in all, ten male and eleven female. Altogether the services were very enjoyable, and speak well for the church prospects in that district, under the able superintendance of their present devoted pastor.

**THOROLD.**—The congregation of St. John's Church has recently sustained a very great and seemingly irreparable loss in the death of Mr. Frederick Lampman, B.A., Barrister. Apparently always healthy and vigorous, and one of the most familiar business men upon our streets, the fatal termination of his brief illness, on Tuesday, 9th inst., took the whole town by surprise. And never, perhaps, has a death evoked more wide spread local sympathy. A man of the strictest integrity of character, gentle, forbearing, considerate, a wise and temperate counsellor and a faithful and sympathizing friend, he had endeared himself to the whole community, and his departure has casted a gloom over all. As a member of the church in this parish he was, as already intimated, no less valuable, always taking a deep and active interest in parochial affairs, and in his quiet and unostentatious way ever trying to do good work for the Master. And not only within this parish, but also as a lay delegate to the Diocesan Synod for many years, and a useful member of the executive committee. His funeral service on Thursday, 11th inst., at St. John's Church, was well attended by a very large and sympathetic gathering of all classes and creeds in Thorold. The Psalms were read by Rev. Canon Houston, and the lesson by Rev. John Gribble, rector of Port Dalhousie, fellow members of the executive committee, the former of whom, after the touching hymn, "Now the labourer's task is o'er," delivered an impressive address at the rector's request, he having been an old college friend of the deceased. Rev. W. E. Grahame preached a funeral sermon on Sunday evening following to a large congregation. Thus has passed away from amongst us one whose memory will be long cherished here. "Blessed are the dead which die in the Lord from henceforth; Yea, saith the Spirit that they rest from their labours; and their works do follow them."

#### HURON.

**INGERSOLL.**—The Mission work proceeds apace. At no time has the harvest of the Western world been riper for the sickle of the Mission-reaper than now. Throughout the mother-land, the Macedonian cry, "come over and help us," is nobly responded to throughout the States; the missionary from England and other strongholds of the Gospel is gathering the hosts to do battle against "the Prince of the World." The great mission meetings lately held in the Detroit churches have never been excelled in depth of feeling, while their spiritual character and the absence of mere emotional display, distinguished them from others as bearing the impress of the thoroughly sound and heartfelt worship of the old, old Church of England. We are rejoiced to hear from week to week, of the great success attending the labors of our Huron missionary, Rev. B. P. DeLom. For three weeks there have been meetings in St. James' Church, Ingersoll. They were very largely attended. He had purposed to hold there only two weeks, but he could not break away. The mission closed with the week. The offertory to be given to the missionary amounted to \$127. The success of the meeting shows that the fallow ground had been thoroughly broken up.

**LONDON, SOUTH.**—The English Revivalist, Rev. Mr. Haslam, has been holding revival services in St. James' Church. He has had large meetings—such, indeed, have always attended the ministry of the Rector, Rev. E. Davis. In reading Mr. Haslam's work—"From Life unto Death," we were given to find that a priest of the Old Church of England so ignored the sacred commandment, to obey those who are in authority over us, and sorry to have to convict him of self-righteousness, so as to believe him to think himself to be above learning. That insubordinate self-will we rejoice to say he has been able to overcome; and we are ready to forgive a brother in the faith even if he err a little from the old path. A very little, even a broken twig, may betimes cause a wayfarer

to stray from the old path. We are not now without hope that the English Evangelist may escape from the toils of Plymouth and the harsh soul-repelling teachings and sophistries of the Reformer, of Geneva. May we not hope yet to greet him without restraint, or caution the hand of paternal greeting! Why should the narrow spirit of Calvin limit to an elect few, without a possibility of accepting thousands to whom our Redeemer proclaimed his gracious invitation?

*The Dean of Huron.*—There is not the slightest change in the physical condition of our dear old friend, the Ven. Dean Boomer.

*EUPHRASIA.*—*Deanery of Grey.*—We learn with pleasure that the Rev. Mr. Eddlestein, Incumbent of St. James, Euphrasia, has been doing very well in his mission. It seems but yesterday when he was a Hebrew, a Rabbi, ministering to a Jewish congregation, in a synagogue in the county of Elgin. He was a diligent student, and confined not his studies to the Old Testament. After much patient research, he arrived at the conclusion that the despised Nazarene was the King of whom the Law and the Prophet had spoken. To his Hebrew congregation he told the result to which his studies had led him. The result was a very happy one. The Right Rev. Bishop Hellmuth ordained him to the Anglican Priesthood. The Rev. Mr. Eddlestein, and the congregation, one time Jewish, was presented by him to the Bishop for the Apostolic rite of the laying on of hands. It was a strange and certainly very joyful occasion. The Bishop of the old, old Church, the priest of the Anglican Church of St. Peter's, Church of Aldborough, Elgin Deanery and the members of it, are all lately Jews, Hebrews of the Hebrews. Mr. Eddlestein, when he was first convinced of the truth of Christianity, became a Lutheran—he was a German—and on prosecuting his studies still he was convinced that the Church of England was "true, holy, and apostolic," and he acted according to his convictions. Very few Lutherans here join the Catholic Church, though it is nigher to it in doctrine than many now Episcopal churches; this is owing, we are informed, by a well-informed Lutheran to the Anglican doctrine on the Holy Sacrament, their doctrine being consubstantiation.

#### ALGOMA.

On Sunday morning, Feb. 14th, immediately after "celebration," the church-wardens of St. Mary's Church, Aspdin, presented in the name of the communicants to the Rev. W. Crompton, a beautiful set of "Casters," as a mark of their esteem, respect, and appreciation of his untiring exertions. The work of this Mission is prospering greatly. Mr. Crompton gratefully acknowledges £1 sterling from Miss Clark, Brighton, England, and \$5 from a "few Friends," Ottawa, both sent for personal expenses.

#### FOREIGN.

There are 6,877,602 Jews in the world, of whom 5,407,601 are in Europe, and 800,000 in America.

Rev. John Howard has bequeathed \$20,000 to the Diocese of Vermont, and \$12,000 to St. Paul's, Burlington, Vt., for a rectory.

Fifteen years ago the Parochial Mission in London, England, commenced with a contingent of seventy churches on its roll. Now over four hundred are working with the society.

There are six million sittings in the churches of the Anglican Communion in England and Wales.

During the last year the City Mission society of New York expended in its mission work \$30,404.51. At St. Barnabas Home, No. 301 Mulberry Street, 2,117 persons were received, and 14,482 lodgings were furnished. The society needs increased contributions.

The new archdeacon of the Niger, the Rev. Henry Johnson, is a colored person, and a good English classical, Hebrew and Arabic scholar. He is also well versed in French and German, and has translated the New Testament into several of the languages of Western Africa.

For over three centuries a quaint ceremony has been performed at St. Margaret's, London, over which church Canon Farrar presides. After the sermon recently preached by the Canon a basket containing nineteen loaves of bread was brought forward, and

nineteen aged persons presented themselves at the chancel rail, and received a loaf and sixpence. Each loaf was wrapped in a new handkerchief.

In the Diocese of Manchester, during the past year, nine churches have been built and opened, the aggregate cost being £55,000. A similar report is presented from the Diocese of Liverpool, and in a few days Bishop Ryle will open the new Church of St. Philip, Southport.

Ten of the bishops of the Protestant Episcopate Church have passed their three score years and ten. They are Bishops Lee, Green, Kip, Horatio Potter, Clark, Stevens, Vail, Bissell, Howe, (C. P.) and Lyman.

A statue of the Pharaoh who ruled Egypt during the ten plagues has been found in the desert, where it had been buried over 3,000 years. By its side was that of a baby, supposed to be the Pharaoh who perished in the Red Sea.

In England it is proposed to erect a marble statue in Westminster Abby, a bronze statue in some public thoroughfare, and to found convalescent homes for the poor children, as a national memorial for the late Earl of Shaftesbury.

The amount of voluntary contributions, to Parochial and Voluntary schools, as opposed to board schools in England, for the year 1884, was £732,524.

The *London Spectator* in an editorial on "The Latest Ritualist Case," condemns the proceedings against the Rev. Bell Cox, of Liverpool. It calls the prosecutor a "commonplace one idea fanatic," and blames Bishop Ryle for refusing to interpose his veto. The present state of the Established Church, it thinks "will not stand the scandal of clergymen being sent to prison because churchmen have not the unanimity needed to get proper courts or intelligible rubrics."

Lady Rolle who died lately at Bicton, Devon, made a good use of the talents committed to her charge. She built Bicton Church at a cost of £10,000. She also rebuilt Otterton Church at a further outlay of £7,000, and was a generous contributor to the restoration of Exmouth Church, Exeter Cathedral, and the Abbey at Bath. Her great work however, was the part she took in founding the Bishopric of Truro. She provided £1,200 a year for the new Bishop by transferring from her own name to that of the Truro Endowment Fund, £40,000 of stock.

The strength of the Roman Catholic Church in the United States at the beginning of the present year was: Archbishops 12, bishops 62, and priests 7,296; there are 1,621 ecclesiastical students; there are 6,755 churches, 1,081 chapels, 1,733 stations, 86 diocesan seminaries or houses of study for regulars, 85 colleges, 618 academies, and 2,621 parish schools, attended by 492,949 pupils. There are, 449 charitable institutions.

There are, in the Church of England, at least twenty five sisterhoods and about eight Diocesan Orders of Deaconesses. In the American Protestant Episcopal Church there are fourteen sisterhoods and two well established Orders of Deaconesses in the Dioceses of Long Island and Alabama.

A TRIBUTE TO THE CHURCH.—A late number of the *Andover Review* has the following: "Episcopacy is gaining upon Presbyterianism in New York City, not because of the social drift, but because it is better organized, uses more men, occupies more points, and avails itself of more methods. The mission now in operation throughout the city under the auspices of the Episcopal Church shows the reach and the versatility of its power. Where a Congregational Church of large membership, and of commanding position, employs one man, the Episcopal Church, by its side, is employing two or three: and not altogether, as is sometimes supposed, for the performance of its services, but for the parish work." There is truth in this. We rejoice in it. The Church in this shows her adaptability and power. She will thereby gain strength. A glorious future is unfolding to the Church.

The Rev. C. Green has resigned the pastorate of the eighth Presbyterian Church of Chicago, and intends to enter the Episcopal Church. In explaining his position to his congregation he said:

"There are four reasons that have led me especially to this decision. There is in the first place a historical

reason. Time and again I have talked to you of that which is uppermost in my heart—the thought of bringing together again all the scattered fragments of the Church that Jesus Christ established, in the Church. My thought and my tendency have always been away from what we know as denominationalism. In the light that we now have I can see no hope for a unity of Christendom save in a return to that which in a historical light is Apostolic thought and Apostolic custom—the creed and the practice of that which during three centuries and over of blessed and united life, undiminished by the self-hood of human thought, was the Catholic Church of Christ. May God bring this together again in His own way to the hearts of men!

"My second reason is a sacramental one. Conviction of duty and conviction of truth have always led me to that which I may call the sacramental idea of the Church. I have never been able to rid myself of the conviction that Jesus Christ our Saviour in the two supreme hours of His life would not have established a sacramental Feast and commissioned His disciples to administer holy Baptism, unless they were a very vital and real part of Christian life and of Christian character.

"My third reason is a ritualistic one. I believe in a service in which all the people shall join in both prayer and praise. My final reason is the practical one and perhaps the lowest of all. And that is, that I find myself unable to abide by and conform to those rules of Christian casuistry that are recognized as part of the practice and the faith of the church of which I have been a minister."

The *Living Church* says: "Mr. Green's present pastorate of more than three years, has been eminently popular and successful. His sermons have attracted much attention and have been published nearly every week in one of the city papers. He leaves with regret a people warmly attached to him and to his family, and relinquishes a large salary, without pledge or promise of anything in our ministry. The change announced has resulted from deep conviction wrought by long study and consideration. He is still a young man, but widely known and admired for his brilliant talents and engaging social qualities. We believed that there is open to him in our ministry a career of great influence and abounding success. We extend to him a hearty welcome and wish him God-speed."

### Notes on the Bible Lessons

#### FOR SUNDAY SCHOOL TEACHERS, ON THE INSTITUTE LEAFLETS.

Published under authority of the Sunday School Committee of the Toronto Diocese.

Compiled from Rev. J. Watson's "Lessons on the Miracles and Parables of our Lord" and other writers.

FEBRUARY 28th, 1886.

VOL. V.

Seagesima Sunday.

No. 14

#### BIBLE LESSON.

"The Raising of Jairus' Daughter."  
St. Luke viii. 41, 42, 49—56.

Some of the "mighty works" done in Capernaum by our blessed Lord have formed the subjects of several of our late lessons; refer to them. Again to-day we have the scene of our lesson there. Death is no respecter of persons. Trouble and sorrow enter all houses alike. In a large house in Capernaum a father and mother are anxiously watching by the bedside of their one little girl about twelve years of age who was dying.

1. *The Ruler's Daughter Dying.* Her father, who was much respected in Capernaum, was a ruler of the synagogue, as such he probably formed one of the deputation who waited on our Lord when the centurion's servant was sick. No doubt he had had the best medical advice for his child, but now no hope for her. Jairus remembers what Jesus had done for others in sickness, he will go himself and plead with Him for his child. Where is Jesus to be found? see St. Matt. ix. 10, sitting in Matthew's house speaking to the proud Pharisees and the despised publicans. Hastening in before them all, careless of what they think, the anxious father falls prostrate at Jesus feet, verse 41, all his pent up agony finds vent in his agitated words, compare St. Matt. ix. 18, evidently meaning, my daughter, who was just at the point of death as I set out, must be dead by this time, but, (I know Thou hast the power), come and lay Thy hand on her and she shall live. Notice the strong faith shown here, it can stand the test even of delay, (Isaiah xxx. 15.) Jesus rises at once to accompany him, and a great crowd follows Him. An incident occurs to delay Him which we shall read of in next lesson.

2. *The Ruler's Daughter Sleeping.* Ere Jesus reached Jairus' house, a message from the sick room comes;



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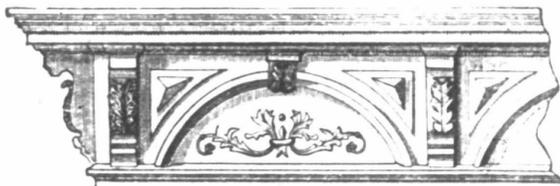
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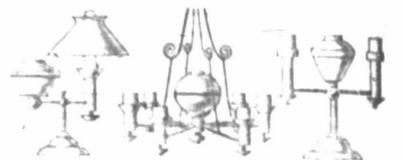
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all is over, verse 40. Worry not the Master to take an unnecessary journey. Before there is time for the father to realize the sad news, Jesus, (St. Mark v. 36) overhearing the words, comforts him, verse 50. 'Fear not, only believe,' etc. Let not unbelief gain the mastery. It matters not to "the Lord and Giver of life" if she is what you call dead. And now they enter the house, what a scene! St. Matt. ix. 23. It was usual to make preparations for the funeral almost immediately, so that probably the hired mourners and the flute players, who played mournful music, had commenced their noisy lamentations, compare 2 Chron. xxxv. 25; Jer. ix. 17, 20; Amos v. 16, but suddenly it turned into mocking laughter, verses 52-53. Jesus saw how speedy was to be the awakening, so He says, "She is not dead but sleepeth." He can wake the dead as easily as we can a sleeper, St. John v. 28; 1 Thos. iv. 15, 16; but "they laugh him to scorn, knowing that she was dead," verse 53.

3. *The Ruler's Daughter Living.* At this exhibition of heartless unbelief, Jesus has the house cleared of all except the bereaved parents and His own chosen three, Peter, James and John, who afterwards were His witnesses at His transfiguration, St. Matt. xvii. 1, and of the agony in the garden, St. Matt. xxvi. 37. With these He enters the chamber of death; He stands by the bed. He gazes at the ruin of His work, wrought by sin, Rom. v. 12, then, St. Mark v. 41, taking the hand of the dead child, He says tenderly, in the very words that her mother may have often roused her in the morning with, "Talitha cumi," which means, "My child get up." Her spirit returns, she rises up off the bed and walks. No wonder they were all "astonished." Jesus bids them give the child some food, and thus is shown the reality and completeness of the miracle. How thankful the parents would be! and naturally be likely to tell all their friends how the Lord had showed mercy on them, but He charges them to keep it quiet. No doubt for a good reason. Now let us see what this miracle reminds us of. (1) *The sleep of death.* Souls that are drifting on in sin, neither hearing God's voice nor seeing His hand are, as it were, asleep. Happy are they if they hear the call "awake," see 1 Cor. xv. 34; Ephes. v. 14. Again, when the life work of each is done, but sooner or later, we shall be sleeping in our narrow bed. Death is called a sleep, see 1 Thes. iv. 14; Dan. xii. 2. Blessed are those who die in the Lord for they are at rest, see Heb. iv. 9; Rev. xiv. 13, in the paradise of God, but this sleep shall not last forever, there shall be (2) *a great awakening*, when this shall be no one knows, St. Matt. xxiv. 36. Be it ours to watch and be ready, St. Matt. 42-44. On that Resurrection morn all that are in their graves shall hear His voice and the dead shall be raised.

Then O my Lord prepare,  
My soul for that great day,  
O wash me, cleanse me, in Thy blood  
That flowed on Calvary.

## Family Reading.

LENT! WHAT IS IT? SHALL WE KEEP IT?

The season of Lent is one which is very precious to Christians. The *great struggle* of our Master for us is then so evidently set before us.

The Church of Christ on earth has a commission to proclaim the whole counsel of God. She may not teach *one* or *two* truths, however important they may be, and leave others out.

It is for this reason that in the Christian year, the Church has set before her children, in order, the whole work of Christ for man's salvation.

We have been led to the cradle of Bethlehem to rejoice in a Saviour's birth; we have been taught in the guiding star that he came for all people, for the Gentile as well as the Jew; and now the thought of sin is pressed upon us: He came because we are sinners, and the Church asks us to go apart with Him into the wilderness, and see Him wrestling there against sin for us. Surely it is good for us to be there!

But do you say, *Why should we keep Lent?* we ought to think of our sins all the year round. True! no doubt we ought, and the more you do, the more you will feel the value of Lent.

The merchant keeps his accounts all the year round, but he balances up at the end of the year; and, if we follow the example in spiritual things which they set us in worldly things, we shall have a better knowledge of our sins, and go more earnestly to the Cross, and it is through the Cross alone that we can have true Easter joy.

*Shall we keep it?* Our own sinful hearts say no.

The world laughs at the idea and says no! and many a half-hearted would-be Christian holds back and gives an uncertain answer. They have no doubt about keeping *Christmas*; no doubt about keeping *Easter*; but *Lent* is a different thing. They would share in the joy but not in the Cross. Surely the true Christian would answer yes! we will follow Jesus in His Temptation and in His Passion, that we may follow Him in His victory and in His Glory.

But *How shall we keep it?* Look to our Blessed Lord in the wilderness, and try by His help to bear some of the toil of that conflict with Him. Give some time for special *Self-Examination*. Find out whether you are making any real Christian progress and pray more than you have ever done before, for His grace to keep and strengthen you.

*Learn to practice Self-Denial.* The Church has left her children free to make their own special rules; because, what is Self-Denial to one may be luxury to another. Only bear in mind that the object of all Self-Denial is "To keep under the body and bring it into subjection," lest the flesh should get the mastery over the spirit.

This should be the great struggle of the Christian life, and in that struggle *Lent* will be a welcome help. The Christian who thinks of his own pleasure and his own comfort before his Master, can never follow Him of whom St. Paul says—"Though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich."

## WEE JEEMSIE.

A SCOTTISH STORY, FOUNDED ON FACT.

Wee Jeemsie was one of the little boys that ran about the railway station in Greenock, selling the *Evening Telegraph*. He had a peculiar way—quite his own—of crying, "Eve-nan Telegraph, a ha'penny!" It was familiar to everybody near the station, and to all the regular passengers arriving by the afternoon trains. Many knew the cry who had never observed Wee Jeemsie himself.

He was not much to see. His companions called him "Wee Jeemsie" because he was so very small. He looked the more minute from his tattered habiliments having all belonged to bigger people. His wee, pinched face was almost hidden under an old greasy cap, that might have been thrown away by a railway stoker. From the trousers he wore, the original legs had vanished; but what was left was enough to come down to Wee Jeemsie's knees, where they terminated in a ragged fringe, from under which appeared his spare limbs and little, hacked feet, bespattered with the mud of the dirty causeway. An old jacket—probably his father's once—hung loosely about him, like a ragged coat. Had you tried to button it, the buttonhole would have gone round his shoulder to his back. But probably there was no button anywhere upon it. Here and there it was fastened with bits of string. When the weather was wet, Wee Jeemsie had plenty of room under his ragged jacket to keep the papers dry. And there he always was, running about the entrance to the station on the arrival of the afternoon trains, crying, with his peculiar cry, "Eve-nan Telegraph, a ha'penny!"

There was a little shop near the station, where Wee Jeemsie ran when he wanted change. The girl behind the counter—Betsey Barr by name—a young damsel, about head and shoulders taller than Wee Jeemsie, was very kind to him, as she saw that he was sometimes cruelly treated by the bigger boys. As Betsey went on Sundays to a mission school, that had been opened in the Vennel, she got Wee Jeemsie to go with her; but he was so restless and mischievous, and made the other boys laugh so much, that after being warned again and again by the superintendent, he was at last dismissed as incorrigible, greatly to Betsey's distress. But, poor boy, he had no one to encourage or train him at home. His mother was dead, and his father was given to drink. Betsey, however, behind the counter of the little shop, was as kind to him as ever.

That was the time when the Greenock 'bus used to run, before the days of the tramway. The guard of the 'bus seemed to have a general aversion to news boys, and a special aversion to Wee Jeemsie. But

when the 'bus was waiting for the train, and the guard was not looking, Jeemsie would dart up, mount the back steps, and cry eagerly in: "Eve-nan Telegraph, a ha'penny!" He seemed to have one eye for business and another eye for the guard; for the moment the guard looked round, Wee Jeemsie was down and off like a shot, flinging up his heels and crying, as he looked back triumphantly, "Eve-nan Telegraph, a ha'penny!" Sometimes, when the guard went into the neighboring public-house, and there was no immediate danger, Jeemsie, when he failed to find any purchaser for his papers used to sing. His favorite performance in this line was a song called "My Cuddie and me," the chorus of which involved the imitation of a donkey's bray, which Jeemsie achieved in so amusing a fashion that the people in the 'bus used to laugh, and sometimes one or two threw out a halfpenny for him.

Jeemsie, however, began to be afflicted with a cough, caught through exposure. His father, when drinking, used to take poor Jeemsie's coppers from him to buy drink. Jeemsie, when he had failed to sell his papers, was afraid to face his father without any money, and would lie out in some close all night. This exposure brought on a severe cold and cough, which became so bad that he became unable to sing his favorite song, the imitation of the donkey provoking the cough and compelling him to stop. Still, however, he plied his trade with the evening papers, though his voice began to lose the cheeriness of its old tone when he cried: "Eve-nan Telegraph a ha'penny!" There was an effort now, and something even of sadness in it.

About this time his friend, Betsey Barr, was taken to Glasgow by her employer for several months. Betsey was more attached to the friendless little boy than she knew till she was away from the daily sight of him and the daily sound of his familiar cry.

When she got back to Greenock, arriving in the afternoon, her first thought on reaching the station was about Wee Jeemsie. Descending the broad steps toward the street, she expected every moment to catch sight of him, or at least to hear his "Eve-nan Telegraph, a ha'penny!" She had a penny ready in her hand, intending, when she saw him, to buy a paper and give him the other half-penny to himself, "for auld lang syne," as she said. But, though she heard the other boys shouting, she watched in vain for the familiar cry of Wee Jeemsie.

Turning up the street with eye and ear on the alert, she at last accosted another boy, whom she had often seen racing with Jeemsie from the news paper offices with fresh editions of the paper to see who would reach the station first. This boy, in answer to her inquiry, said he heard that Wee Jeemsie was ill; "lyin' wi' the cough," he said.

Betsey was concerned at this news, and was about to put some further questions, when the boy, catching sight of a likely customer, darted away.

Betsey felt so anxious about the friendless boy, that she went straight to the place where he lived.

Reaching the dark and miserable close, she saw his father sitting smoking in a back court; and though his face was turned from her, she could see that he had been drinking. Ascending the narrow and dirty stair to the attic, she met Jeemsie's little sister at the top, crying bitterly, and apparently hesitating whether to go up or down.

"What ails you?" said Betsey, in a tone of sympathy. "What's wrong, Gracie? Is Wee Jeemsie here?"

"Ay; he's in there," sobbed the child, pointing, "but, oh! he's far through. Betsey, Betsey," she cried, "what'll I dae! I'm feart to go doon to father; he's awfu' cross; and I'm feart to bide."

All the time she was speaking, Betsey heard a painful coughing in the garret behind. She took the child's hand, and went in.

There in the wretched garret, lying on some straw, lay Wee Jeemsie, wasted away to a skeleton, and evidently dying. His coughing had ceased, and he lay back, utterly exhausted, looking as if he were dead.

Betsey bent over him and said, "Jeemsie!" and again "Jeemsie!"

He raised his head with difficulty, as if to listen, and then sank back again. Betsey knelt down

beside him, and called him again and again by name.

At length he opened his eyes, and looked vaguely toward her.

"Dae ye no ken me, Jeemsie?" she said, bending close. "Dae ye no mind Betsey Barr, at the station, when ye was sellin' the papers and cryin' 'Eve-nan Telegraph'?"

The dying boy recognized her now, and, looking up into her kindly face, smiled.

"Ay, Betsey!" he said faintly. "'Eve-nan Telegraph, a ha'penny.' I'll never be there again, Betsey."

"Dinna say that, Jeemsie! Maybe ye'll get better."

He turned up his weary eyes, as though he said: "No, no, Betsey, I'll no' get better noo."

Betsey waited; but as he did not attempt to speak, and was evidently very weak, she began softly to sing one of the hymns they used to sing in the Sunday-school. When she had finished he said:

"O Betsey! That's nice, very nice."

He looked at her silently for a time, and then said:

"The wee book. Will ye read a bit out o' the wee book, Betsey?"

Not knowing what he referred to, Betsey turned to the child.

"Ay," said the little girl, "the wee book ye gied him in the Sunday-school. He's rale fond o't."

The child had searched in the straw and brought out a little book of Scripture passages and stories that Betsey had used in the Sunday school. It brought tears into her eyes to see it again, and to find that Wee Jeemsie had kept it so carefully.

She opened it, and said: "What would you like me to read, Jeemsie?"

"Read," he said, "about the bonnie land, and the folks in the white claes."

She knew the portion he was talking of, and turning to it, began to read about the land where there is no sorrow, nor pain; and about the shining gates, and the streets of gold. When she looked at him he was listening earnestly.

"Ah," said he, "that's nice, Betsey," he added, looking eagerly into her face, "will there be any *Telegraph* boys there?"

Not knowing what she ought to say, Betsey, with tears in her eyes, turned to the little book again, and read about the great multitude all in white robes and palms in their hands. And how the man said, "Who are these?" And the other answered: "These are they that came out of great tribulation, and washed their robes and make them white in the blood of the Lamb."

When she paused, the dying boy said: "Isn't that Jesus, Betsey?"

"Ay, Jeemsie," she said, "and ye ken how kind He was, and how He took the weans in His arms, and never turned naebody awa'."

Suddenly a fit of coughing seized the dying boy, and when it passed he sank back, utterly exhausted.

Betsey took his hand, and put her other arm tenderly round his neck to bear him up.

"O Jeemsie!" she said, "I'm feared ye're far thro'."

He looked at her, and she saw a change coming rapidly over him.

"O, Jeemsie!" she said, "pray to Jesus."

He tried to speak, but could only gasp, "I canna—I canna pray."

"Haud up yer hand, then, Jeemsie!" she said. "Maybe He'll see you."

The dying boy lifted up his wee, thin hand, all trembling. Suddenly, as he looked over it, his face brightened with a strange and wondrous light.

"Oh," he cried, joyfully, "I see Him! I see Him!"

His hand fell, the light faded from his face, his head sank back, and Wee Jeemsie had passed away.

#### HASTEN SLOWLY.

In the days of scramble and rush, we often wish that the boys would learn how much wisdom there is in the old motto—hasten slowly. Scores of young men are betrayed into imprudence by their impetuosity.—They are always in haste and always distanced.

A distinguished traveller relates that while in Europe he started early one morning to climb a mountain. Stimulated by the bracing air and inspiring scenery he pushed on briskly, instead of husbanding his strength for the uphill work before him. Soon after setting out he overtook a peasant on his way to the summit. The man was walking slowly, yet with a steady pace.

Our traveller wondered, as he left the countryman behind, that the inspiration of the atmosphere and the surrounding scenery had not produced upon him the effect which he himself experienced. But before long the enthusiastic tourist began to lag, and by noon he was glad to throw himself down in the shade of a wayside tree.

As he realized how severely he had taxed his strength, and that his fatigue made him loath to leave his shady resting place, he happened to cast his eyes down the valley. What was his surprise to behold the peasant of the morning swinging up the road with the same steady stride, as fresh as he was earlier in the day.—The countryman in his turn, passed the discomfited tourist, and disappearing in the distance, left him to his reflections on this new version of the fabled hare and tortoise.

Two boys were employed in a large machine shop, famous for its size and its good work. Five years ago they began work together. One entered the shop as an apprentice.—During his minority he was to receive thorough instruction in the various departments of the trade, and his wages were to be three dollars a week. His friend, however, would make no bargain. "What did three dollars a week amount to?" He entered the shop as a journeyman, or day laborer, at six dollars a week.

Now the contrast is reversed. The apprentice has just completed his time of service; he understands the operation and construction of every machine in the shop, and now earns eighteen dollars a week, besides looking forward to the time when he shall own a shop of his own. The other is a journeyman still; he understands but one branch of work, and, therefore, is often idle; and he never earns more than twelve dollars a week. Which is ahead? Whose is the brighter prospect?

Boys, it pays to plan! Don't make quantity more important than quality. The best work is the work that takes time, and nowadays the best work is the work that is wanted.

#### A GENIUS FOR HELPING.

There goes a man," said his neighbor, speaking to a village carpenter, "who has done more good, I really believe, in this community, than any other person who ever lived in it. He cannot talk very well in prayer meeting, and he doesn't often try. He isn't worth two thousand dollars, and it's very little that he can put down on subscription papers for any other object; but a new family never moves into the village that he does not find them out, give them a neighborly welcome, and offer any little service he can render. He is usually on the lookout to give strangers a seat in his pew at church. He is always ready to watch with a sick neighbor, and look after his affairs for him; and I have sometimes thought he and his wife keep house plants in winter just for the sake of being able to send little bouquets to invalids. He finds time for a pleasant word for every child he meets; and you'll always see them climbing into his one-horse wagon when he has no other load. He really seems to have a genius for helping folks in all sorts of common ways, and it does me good every day just to meet him on the streets."

—It is delightful to read such instances as the following of a healthful Christian sympathy and co-operation between masters and men: In the Leven (Scotland) shipyard, some time ago, a ship was put down on speculation, merely to keep the men together. The riveters and caulkers, sensible of the employers' kindness, have recently held a meeting, and resolved to ask the firm to reduce their wages ten per cent., and to intimate that they were willing to do a fortnight's work on the steamer without any wages at all.

#### QUIETNESS AND ASSURANCE.

God works in silence, and His vast designs  
Are brought to work in quietness and peace;  
Unheralded the sun comes forth at morn,  
And without tumult on the nations shines:  
Unawed again his ministrations cease,  
And twilight worlds are born.

The years swept onward, but their chariot wheels  
Vouchsafe no echo to our yearning call;  
The swift attendant seasons as they pass  
Are shod with silence, and no sound reveals  
The rapid hours, whose steps are as the fall  
Of snowflakes on the grass.

In quietness through dreary winter days  
The buds of next year's summer take their rest,  
Assured of happy waking by and by;  
Though long the sweetness of the spring delays,  
Though tempests move in wrath from east to west,  
They neither strive nor cry.

Patient in long reserve of hidden power,  
God's judgments tarry their appointed time,  
But from his love wherein all fulness dwells,  
Mute tokens come about us hour by hour,  
In silence sweeter than the voiceless chime  
Of fragrant lily bells.

The perfect bliss for which his people crave—  
The final victory—He sees across  
The cloud and sunshine of a thousand years;  
While the frail garland on a baby's grave  
May circumscribe life's utmost gain and loss  
To eyes grown dim with tears.

Oh, troubled heart, no storms of adverse fate,  
No wave of circumstance may overleap  
The Jasper borders of eternity;  
Acquaint thyself with Him, and soon or late  
He shall appoint a resting place for sleep  
Wherein no dreams shall be.

He giveth quietness and peace serene  
Here and hereafter unto those who rest  
Soul-centred on his own eternal calm;  
While sweet assurance entering realms unseen  
Leads onward to the triumph of the blest,  
The white robe and the palm!

Mary Koules, in *Leisure Hour*.

#### INDIVIDUAL RESPONSIBILITY.

One of the very greatest difficulties in carrying on the work of the Church, is to free our minds from all personal and selfish aims. A person that engages in any work connected with the Church, must sink all other thoughts, and do it for Christ's sake. The young lady that carries flowers to deck the altar, must place them reverently thereon, without a thought of the congregation that soon after will view them, if she wishes her gift to be an acceptable one to the Saviour. Whether two or three gather in His name, or an immense congregation, the flowers are alike acceptable to Him.

We have heard young ladies say, after having heard a request from the Rector for more workers in the Sunday School: "I'll go if you will!" It is very proper and right to enlist others in good work, but absolutely wicked to make our going conditional upon a similar work being done by others. Christ calls us, individually, to follow Him. He cannot wait for questions, or for us to look up some friend to share the labor, that our position may be pleasanter. He demands earnestness, faithfulness, and no half-hearted zeal in His cause.

There is not a parish in the land where more church work could not be accomplished, many fold over, if the fact of individual responsibility was fully appreciated.

The singer who fails to raise her voice in holy praise, because no companionable person sits in the choir, sins in God's holy sight. He who fails to join in the responses in the Litany, because a companion does not, can never expect any portion of the blessing that comes from humble supplication.

God deals with us as individuals, and the sooner each one recognizes the responsibility resting upon him in consequence, so soon will we enter upon a more faithful discharge of our duty. Children should be early taught this, and so trained that in all their Church associations this principle will be uppermost.—*Young Churchman*.

A LULLABY

Sleep, baby, sleep  
Thy father watches the sheep,  
Thy mother is shaking the dreamland  
tree,  
And down falls a little dream on thee.  
Sleep, baby, sleep!

Sleep, baby, sleep!  
The large stars are the sheep,  
The little stars are the lambs I guess,  
The fair moon is the shepherdess.  
Sleep, baby, sleep!

Sleep, baby, sleep  
Our Saviour loves His sheep;  
He is the Lamb of God on high,  
Who for our sakes came down to die.  
Sleep, baby, sleep!

Sleep, baby, sleep  
I'll buy for thee a sheep  
With a golden bell so fine to see,  
And it shall frisk and play with thee.  
Sleep, baby, sleep!

Sleep, baby, sleep!  
And cry not like a sheep;  
Else will the sheep dog bark and whine  
And bite this naughty child of mine.  
Sleep, baby, sleep!

Sleep, baby, sleep!  
Away and tend the sheep;  
Away, then, black dog, fierce and wild,  
And do not wake my little child.  
Sleep, baby, sleep!  
*Old Song: From the German*

OUR BRAVE VOLUNTEERS endured the severe marching of the North-west campaign with admirable fortitude. The Government should have supplied them with a quantity of the celebrated Putnam's Painless Corn Extractor. It never fails to remove corns painlessly, and the volunteers and everybody else should have it. Beware of substitutes. Get Putnam's Extractor and take no other.

JOHNNY'S DRUM.

Johnny had a drum, a big one, which made so much noise that everyone in the neighborhood could hear it, and when he would begin beating upon it early in the morning, more than one sleepy head spent bad wishes upon it. *Drum-a-drum, drum—drum-a-drum, drum,* and all the boys on the street went marching to its music, one bearing a flag, another a gun, another a broomstick—each believing himself to be a real soldier, the bravest of the brave.

This regiment was on the march one morning, the drummer performing his duty in the most approved style, when, as they approached the humble dwelling on the street corner, a woman came out, and calling Johnny to her, kindly asked him to stop drumming for that day and until her poor boy was better. He was very sick, and every noise made him moan with pain. Johnny cheerfully promised to grant her request, and the woman was shedding tears of gratitude when she returned to her house.

The boys were deeply disappointed and all excepting Johnny walked away with downcast faces. That day had been appointed for a grand parade. They were going to encamp on a common, close to the sick boy's house, storm a fortress, and go through a variety of military exercises, which must now be postponed. They thought him altogether too good-natured about it.

"I'd be ashamed to annoy a sick boy," said Johnny. "I remember when I was sick, how every noise hurt my head."

"But this is only Pat O'Leary," said the captain.

"He does it to break up our parade," said the ensign. "He is vexed because he cannot play with us."

"Just as if a little drumming would hurt *his* head," remarked a private. "Give me the drum, Johnny—I dare."

Johnny's eye flashed indignantly. "No. I shall carry my drum home, and put it away until Pat is well again. What if we do lose our sport for a few days? I'd stop drumming for Pat's sake as soon as I would for any of yours."

It was a long, dull Saturday to all of them. During the forenoon Pat's physician came and charged them to make as little noise as possible, for the poor boy's life depended on his being kept quiet. Not one of them wished to hear the drum after that, and they were glad that Johnny had not given it a single beat after he was requested to desist.

That afternoon Johnny went up to see how Pat was. He found him lying quietly upon his bed, his large blue eyes wandering vacantly about the room. He kept asking for his mother, and did not know her, although she was by his pillow all the while. She said the doctor thought him somewhat better, and gave some hopes of his recovery. "But he would not have been better," she said, "if there had been as much noise in the street to-day as there was yesterday. If you had heard him shriek when he heard your drum this morning, you would not have been sorry to put it away I know. If Pat ever gets well again, he will do you many a good deed."

For more than a week Johnny's drum was silent. Pat was getting better; and every day some of the "regiment" called to see how he was, and to leave something nice and suitable for him to eat. They waited very patiently, for such noisy boys, for the time to come again when they might shout to their hearts' content, and march to the beat of Johnny's drum.

One afternoon, when Johnny was coming home from school, he saw Pat sitting before the open window. His head was supported by pillows, and his thin white face and sunken eyes made him look very unlike the ruddy Irish boy he was a few weeks before. At Pat's request, Mrs O'Leary called Johnny to come and speak with them. Pat wanted to see the boys march up and down the street again to the music of Johnny's drum.

It did not take many loud taps upon the drum to bring the regiment together again, and then, with the colors flying, they marched up the street, and gave three cheers before Pat O'Leary's window.

When Pat was well enough to handle his jack-knife skilfully, he made several wooden guns and swords for the company, and Johnny never had a firmer friend than that same poor Irish boy.

A FATHER'S SURPRISE.

A boy was once made the happy owner of a jack-knife. When a boy has a knife it must whittle; and this knife kept up its share of chips. But the boy had a head as well as a knife. With the strong steel blade he was ever fashioning something for a purpose. He never made the shavings fly merely to make the stick smaller or time less. While he was carving the wood he was carrying out an idea. And when you see a boy do this, look out for a big man in a few years. One day this boy presented his father with a model of a machine, which had come from under his jack-knife. The father glanced at it a moment. He was not able to take in the design, and he waited for no explanation. He saw at once that the whittling had been immense, and time had been given to the toy. This enraged him, as he was a severely practical man, and could see no use in such trifling employment. He snatched the pretty machine out of the boy's hand and threw it upon the ground, stamping it in pieces.

Soon after this the father sent his son to learn the trade of a blacksmith. His employer quickly discovered more than ordinary talent in him. Again the jack-knife was at work. Again the same model was made. With pride he explained it to the blacksmith. At once it was recognized as a useful invention. It was a power loom, the first ever made. A loom was then constructed out of substantial material. It worked with satisfaction. A loom factory was next established. A trade was built up. The boy had half the profits. One year after the invention was tested the blacksmith wrote to the father that he would make him a visit, and bring with him a wealthy gentleman, who was the inventor of the celebrated power loom. What was the astonishment of the old gentleman when his son was introduced as the inventor, and when he told the father that the invention was but the model he had kicked to pieces last year.

Let the boys whittle as long as they whittle out ideas.—*Selected.*

NO "IF."

There was a knock at the door of Aunt Fanny's kitchen one morning, and on the steps stood a little girl with a basket on her arm.

"Don't you want to buy something?" she asked as she came in. "Here are some nice home-knit stockings."

"Surely you did not knit these yourself, little girl?" said Aunt Fanny.

"No, ma'am; but grandma did; she is lame, and so she sits still and knits the things, and I run about and sell them; that's the way we get along. She says we are partners, and so I wrote out a sign and put it over the fireplace: 'Grandma and Maggie.'"

Aunt Fanny laughed and bought the stockings; and as she counted out the money to pay for them, Maggie said: "This will buy the bread and butter for supper."

"What if you had not sold anything?" asked Aunt Fanny.

But Maggie shook her head.

"You see we prayed, 'Give us this day our daily bread,' and God has promised to hear when folks pray; so I guess there wasn't any 'if' about it. When He says things, they're sure and certain."—*Selected.*

—A blind beggar had a brother who went to sea, and was drowned. Now the man who was drowned had no brother. What relation was the man drowned to the blind beggar? The blind beggar was the drowned man's Sister.

—An old sailor said, a few days ago, "I began the world with nothing, and I have held my own ever since."

—We must ever remember that there are three things from which we cannot escape—the eye of God, the voice of our conscience, and finally, the stroke of death.

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**German Corn Remover** kills Corns, Bunions, 25c.  
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**Pike's Toothache Drops** cure in 1 Minute, 25c.



Welland Canal Enlargement.

NOTICE TO CONTRACTORS.

Sealed Tenders addressed to the undersigned, and endorsed "Tender for Welland Canal," will be received at this office, from mechanical, skilled, practical contractors, until the arrival of the Eastern and Western mails on TUESDAY, the NINTH day of MARCH next, for raising the walls of the locks, weirs, &c., and increasing the height of the banks of that part of the Welland Canal between Port Dalhousie and Thorold.

The works throughout will be let in sections. A map showing the different places, together with plans and descriptive specifications, can be seen at this office on and after Tuesday, the 3rd February instant, where printed forms of tender can be obtained. A like class of information relative to the works will be supplied at the Resident Engineer's office, Thorold.

Parties tendering are requested to examine the locality and bear in mind that the season and circumstances under which the works have to be done render some of them of an exceptional nature.

Tenders will not be considered unless made strictly in accordance with the printed forms, and, in the case of firms, except there are attached the actual signatures, the nature of the occupation, and place of residence of each member of the same; and further, a bank deposit receipt for the sum of Two Thousand Dollars or more—according to the extent of the work on the section—must accompany the respective tenders, which sum shall be forfeited if the party tendering declines entering into contract for the works at the rates or prices stated in the offer submitted. The amount required in each case will be stated on the form of tender.

The deposit receipts thus sent in will be returned to the respective parties whose tenders are not accepted.

This Department does not, however, bind itself to accept the lowest or any tender.

By order, A. P. BRADLEY, Secretary.

Department of Railways and Canals,  
Ottawa, 17th February, 1886.

LIVE FOR SOMETHING.

Live for something : be not idle,  
Look about thee for employ,  
Sit not down to useless dreaming :  
Labor is the sweetest joy.

Folded hands are ever weary ;  
Selfish hearts are never gay.  
Life for thee has many duties.  
Active be, then, while you may.

Scatter blessings in thy pathway :  
Gentle words and cheering smiles  
Better are than gold and silver,  
With their grief dispelling wiles.

As the pleasant sunshine falleth  
Ever on the grateful earth,  
So let sympathy and gladness  
Gladden well the darkened hearth.

O'er sad hearts oppressed and weary  
Drop the tear of sympathy ;  
Whisper words of hope and comfort,  
Give, and thy reward shall be

Joy unto thy soul returning  
From this perfect fountainhead ;  
Freely, as thou freely givest,  
Shall the grateful light be shed.

BARE FEET BUT CLEAN HANDS.

There was once a poor shepherd who kept a flock of sheep on the banks of the beautiful river Rhine. So poor was he that he often had not enough money to keep him in shoes. Once when it was cold and icy, and his feet were stiff and almost frozen, a robber came out of the woods to the poor shepherd, and said :

"Why do you not leave your vocation and follow mine, which pays so much better? If you will enter into my service you will have to work less, and you will have no longer to go barefooted in the cold and mud."

"God forbid it!" said the shepherd. "I would rather go barefooted and be an honest man, than procure shoes by dishonest means. Better have the feet covered with mud than the hands soiled by crime!"

VALUE OF MONEY EARNED

The way to keep money is to earn it fairly and honestly. Money so obtained is pretty certain to abide with its possessor; but money that is inherited, or that in any way comes in without a just and fair equivalent, is almost certain to go as it came. The young man who begins by saving a few shillings a month and thriftily increases his store—every coin being a representative of solid work honestly done—stands a better chance to spend the rest of his life in affluence than he who, in his haste to become rich, obtains money by dashing speculations, or the devious means which abound in the foggy regions between fair dealing and fraud.

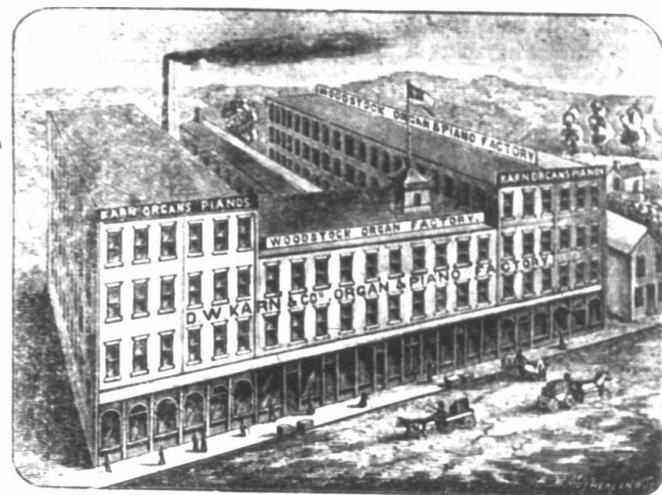
THOUSANDS are born with a tendency to consumption. Such persons, if they value life, must not permit a Cough or Cold to become a fixture in the lungs and chest. The best known remedy for either is Hale's Honey of Horehound and Tar. 25c., 50c. and \$1.

LEARN TO OBEY.

Is it wise for young men to grow impatient of the counsel and control of a good father? He is much more likely to be right than they are, since he has already been over a bit of the way which is still to them untried. Even when young people cannot help thinking their parents unreasonable in their commands or restrictions, they should not rebel. We are bound to obey our parents "In the Lord;" that is, whenever their law does not lead us to the transgression of some higher law given by God the Father to all His children; and it is generally the case that the parental laws which excite most discontent are laws which only restrain from more than doubtful good. Young people should realize that no insult, but rather honor, is shown them by any such restrictions. It is young, thoroughbred horses, and not donkeys or mules who need restraint, and who are considered worthy to receive it! By obedience alone is the will disciplined into self-command, and only he who has learned to obey can ever know how to rule.—Edward Garrett.

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THE UNFINISHED PRAYER.

Now I lay—repeat it, darling,  
'Lay me,' hisped the tiny lips  
Of my daughter, kneeling, bending  
O'er her folded finger tips.

'Down to sleep.' 'To sleep,' she murmured.  
And the curly head bent low ;  
'I Pray the Lord,' I gently added—  
'You can say it all, I know.'

'Pray the Lord,—the sound came faintly  
Fainter still, 'my soul to keep ;'  
Then the tired head faintly nodded,  
And the child was fast asleep.

But the dewy eyes half opened  
When I clasped her to my breast,  
And the dear voice softly whispered—  
'Mother, God knows all the rest.'

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