

**PAGES  
MISSING**

# Dominion Churchman.

THURSDAY, MAY 18, 1876.

## THE ASCENSION.

We arrive now at the consideration of the last event in connection with our Saviour's ministry. His ascension not only into Heaven, but His elevation far above all the Heavens where created glory dwells, even to the topmost seat and eminence of uncreated splendor, the throne of Almighty God Himself. The fortieth day after the Resurrection has been observed as one of the great church festivals from the beginning of Christianity, although now so strangely neglected by multitudes of those who would have us think of them as good Christians. We commemorate the birth of Immanuel, the sacrifice of Messiah, and the resurrection of our triumphant Head, with something of an appreciation of their great importance to the principles of our Faith; but as though overpowered with the grandeur of the scene, we are not anxious to follow on to the place of the Redeemer's glory, but lose sight of Him as the disciples did, when a cloud received Him from their sight.

The three Rogation days form a suitable preparation for commemorating so great an event. Proper Psalms and Lessons are appointed for the day. Ps. viii. is a song of praise for creation, and the appointment of man to be Lord of this world. In a prophetic sense, it sets forth the mercy of God in exalting our human nature above all other creatures, which was fulfilled when the Son of God took our nature, and ascended with it far above all heavens. Ps. xv. shows how justly the Saviour, as the perfect pattern man, ascended to the holy hill of God, and thus points out the qualifications which we must endeavor to attain, if we would follow Him there. Ps. xxi. was eminently fulfilled in the Lord's victory over death, and in His ascension, when, having put all his enemies to flight, He was exalted in His own strength. Ps. xxiv. was composed by David on the occasion of bringing the ark into the place he had prepared for it on Mount Zion. It has always been understood to be prophetic of the exaltation of Christ, the King of Glory, who passed through the everlasting doors, when He went back to His own original glory in the Heavens. Ps. xlvii. is also a song of praise for the victories of Israel over the surrounding nations, and is applied to the Christian Church, whose Head and Lord is the great King upon all the earth, and has gone up with a merry noise; and Ps. viii. calls upon us to give thanks to God that He has set Himself above the Heavens, and is the Lord both of Jews and heathens. The first Lessons relate to the giving of the Law to Moses in the mount, regarded as a type of our Saviour's ascension into heaven to send down the new law of faith; and also the assumption of Elijah,

and the consequent communication of a double portion of His spirit to Elisha, which prefigured our Saviour who after His ascension sent down the Holy Ghost upon His apostles.

The New Testament account of the Ascension closes with the interposition of the cloud, which stopped the earnest gaze of the disciples, while they listened to the voices from the skies which exclaimed: "Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven." But the sixty-eighth Psalm, uttering the language of prophecy, furnishes some particulars not found in the Gospel history. We use this Psalm on Whitsunday, because it alludes to the results of the Ascension. The disciples saw what was transacted on this side of the cloud. The Psalmist, imbued with the spirit of prophecy, saw what was transacted beyond it, and he has expressed it in emphatic language: "Thou hast ascended to the lofty seat (of Jehovah); thou hast carried captive the captives." The allusion is to the ancient practice of military triumphs. A province in an empire is in a state of rebellion. A commander is sent to reduce it to subjection. He succeeds and takes the heads of the revolted prisoners. He fastens them to his chariot wheels as he returns to the metropolis of the empire, and receives gifts which he distributes among his followers. Applying this to the Ascension, the world is the province in rebellion against the majesty of heaven. The fallen spirits were the leaders of the rebellion, brought into captivity by Jesus Christ. He went alone without the camp to contest the battle in Gethsemane and on Calvary, and took the most singular as well as the most successful means of making the victory His own. He conquered the might of Satan by seeming weakness; and gained the victory by submitting to apparent defeat, and surrendering His own life. Through death He deposed him that had the power of death. Then when He bowed His head and gave up the ghost, he acquired the power to break the yoke from the neck of those who should join His Church. When He rose from the dead His victory was seen to be complete. All power in heaven and earth was given to Him in His human nature; and His work on earth being finished, He returned to the home He had left. He ascended up on high (to the lofty seat of Jehovah). He carried captive the captives, and received gifts for men, which have been conferred on His church to the present time. Spoiling principalities and powers, He triumphed over them openly, making a show of them.

The results of Christ's ascension and its influence on the Church appear to be but little dwelt upon considering their vast importance. The most direct and immediate consequence of the elevation of

Messiah to the throne of the universe was to change His local presence for the universal presence of the man Christ Jesus. He ascended up far above all heavens that He might fill all things. We know that the body of Jesus Christ, between the resurrection and the ascension, possessed properties widely different from those it had before the crucifixion, being invested with some of the qualities we are accustomed to attribute to pure spirit; and this passage would cause us to believe that after the assumption, the human nature of our blessed Lord is to be viewed as having in some mysterious way, the characteristics of Divinity assigned to it. While He was on earth but few of the inhabitants of our world could see Him, and only a very small number could have intercourse and fellowship with the Saviour of men. But now that He has gone up on high, He is present with His people everywhere; now we hold communion with His glorified humanity in all parts of the world, and through all time.

The gift of the Holy Spirit is also one of the great gifts imparted immediately after the Ascension—that most precious gift—which will be continued to the Church, as a body, and to individual Christians until Messiah shall come again in His glory. With the possession of this ample treasure, the Church may look through the darkest clouds to the consummation of the Church's glory, when "the tabernacle of God shall be with men," and when "the city shall have no need of the sun, neither of the moon to shine in it; for the glory of God shall lighten it, and the Lamb shall be the light thereof. But without the constant presence of the Divine Spirit, the Church would at once languish, fade away and die.

The gift of the Word is also one of the results of the ascension. For the Divine Redeemer promised to bring all things to the remembrance of the apostles, whatsoever He had spoken to them. Nor is the gift of the ministry one of the smallest or least important of those treasures communicated to the Church in consequence of the event we commemorate on Holy Thursday. This treasure is in earthen vessels that the excellency of the power may be of God. But we must remember that it was when He had ascended on high that He gave some apostles, and some prophets, and some evangelists and some pastors and teachers, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ."

Thus important are the results of the ascension of Christ, and the Church has very properly made its commemoration one of her principal festivals.

## THE ROGATION DAYS.

Rogation Sunday is so called because it precedes the three Rogation days, days of supplication and prayer, accompanied with processions. The Greeks

called these Litanies, the Latins Rogations. It is generally believed that these days were observed from very early times in order to propitiate the Almighty God as the author of all goodness, especially at this season of the year, when the seeds of the earth having been deposited, the blessing of God was accustomed to be asked upon the works of man, in order that the growth of the grain might have a favourable beginning in order to secure an abundant harvest. As no other definite time was ever fixed for these litanies but the three days preceding Ascension Day, these came to be particularly specified as the Rogation Days. It is this view of their purpose which is taken by the Homily our Church has given us, and which is divided into four parts. At the time of the Reformation, the religious processions appear to have been pretty much laid aside while the perambulations have been continued to the present time by troops of men and boys marching round the boundaries of the parishes, in order that the limits may be accurately preserved and passed on to succeeding generations.

Mamertus, Bishop of Vienne in Gaul, about A.D. 460, appointed solemn litanies with fasting, to be used on these days, in reference to some calamities which had afflicted his diocese. So that altogether, "in these fasts, the Church had a regard not only to prepare our minds to celebrate the Saviour's ascension after a devout manner; but also by fervent prayer and humiliation to appease God's wrath and depreciate his displeasure, that so he might avert those judgments which the sins of the nation deserved; that He might be pleased to bless the fruits with which the earth is at this time covered, and not pour upon us those scourges of his wrath, pestilence and war, which ordinarily begin at this season."

In the injunctions of Queen Elizabeth, it was ordered that the people should once a year, at the time accustomed, with the clergyman and substantial men of the parish, walk about the parishes as they were accustomed, and at their return to church make their common prayers, provided that the curate in the said common perambulations, used heretofore in the days of Rogations, at certain convenient places shall admonish the people to give thanks to God, in the beholding of God's benefits, for the increase and abundance of his fruits upon the face of the earth, with the saying of the hundred and fourth Psalm, with such order of prayer as shall be appointed.

The first part of the Homily directs to a contemplation of Almighty God, as the author of all good things, that He made the universal world, with every good thing which it contains, that He is the author of the powers of the soul and the capabilities of the body; and that such goodness requires acknowledgment on our part. When we consider His power it should inspire fear; when we contemplate His wisdom, it should furnish a ground of trust; and when we think of His goodness it should lead

us to take Him for our refuge, our hope and comfort, our merciful Father, in all the course of our lives.

The second part meets the opinions of those who vainly imagine they are the authors of such things as come from their industry and diligence, by showing that what we acquire belongs to Him and that the ability to labor was given by Almighty God.

The third part of the Homily dwells particularly upon the fact that all spiritual gifts and graces come specially from God, that faith, itself is God's gift, that it is of his goodness when we falter not in our hope, and the charity whereby we love our brethren is God's work in us. If we repent it is by Him that reaches forth His merciful hand to raise us up. If we have any will to rise it is He that disposeth us thereto. If after contrition we feel our consciences at peace with God, through remission of our sin, and so be reconciled again to His favor; as to these great miracles wrought in us, our worthiness, our deservings, our endeavors, and our virtue, *All is of God, through Jesus Christ our Lord.* In Holy Scripture; we find Christ; in Christ we find God, for He it is that is the express image of the Father. It concludes with an exhortation to know the time, and both from God's favor and judgments, to apply for light and grace.

The fourth part more especially dwells upon the cultivation of peace among neighbours, and so much the more, because our habitation is but short and transitory in this mortal life; and that it is better to suffer wrong than cultivate immortal hatred among each other, and thereby forfeit eternal life. It concludes with a suitable exhortation to honor the Lord with our riches, and with the first fruits of our increase.

The collect for the fifth Sunday after Easter, recognizes distinctly the principle stated in the Homily that all good things come from God. The Gospel fortells the ascension, and particularly dwells upon the subject of rogation or prayer. The three Rogation Days are particularly suitable for preparing the most sublime article of our creed, the Ascension of Jesus Christ into Heaven.

#### CHURCH AT BEATRICE, ALGOMA.

In our anxiety to leave nothing undone which could possibly aid our new missionary diocese, we wish to bring prominently before our readers the endeavours that are being made to build a church at a place called Beatrice, in the diocese of Algoma, where a great impetus will be given to the operations of the Church, if a suitable building for the worship of Almighty God can only be constructed there.

It appears that at the request of a gentleman in Port Sidney, the Bishop was induced to sit for his photograph. It does not appear that his Lordship was aware of the purpose for which it was taken, although he will most likely have no objection to any reasonable

plan for promoting the interests of his diocese. A number of copies of the photograph have been printed by Mr. John Hollingworth, near Beatrice, on the town line of Watt. He is not now engaged in the business, but has kindly presented a number of copies of the photograph to the Building Committee, the proceeds to be applied strictly to the Building.

For the sum of twenty cents, they can be mailed to any address in the Dominion. Application may be made either to Sydney Roper, Esq., Port Sidney, Ontario, or to the Rev. William Crompton, Port Sidney, Ontario. Mr. Crompton being often away from home on his parochial and missionary duties, perhaps the applications to Mr. Roper would be more immediately attended to.

So great is the interest which has been created about our new missionary diocese, and the labours of the Bishop, who has, with so much self-denial and dependence upon nothing but Divine help, undertaken the spiritual oversight of this part of the Dominion, that we are sure there are some thousands of our readers who would rejoice to possess one of these photographs, and to do something to help forward the cause of Christ in the region where so great a spiritual dearth exists. We had hoped too, that by this time the attention of Churchmen would be so powerfully drawn to the duty of making a more ample provision for the Church there, so that the Bishop might be able to reside in his diocese, and pay that attention to his supervision which its increasing needs require. His visits to the different parts of the Dominion are of great service in their several localities; but he ought to be enabled to proceed with the work for which he has been consecrated. But this cannot be done without a deeper sense of the responsibilities of the Church in the older settled parts.

#### THE LATEST SENSATION.

Not much breathing time is allowed in the intervals between the pious sensation stories got up to frighten ignorant people about the Romeward tendencies of the present age. It has been demonstrated almost as clearly as any proposition in mathematics, that the story of the English Clergy petitioning the Pope to make their transit from England to Rome as easy as possible, was got up by a kind of sympathy between the English "Persecution Company" and the Ultramontanes. The account about the two Anglican clergymen celebrating mass in an Italian Cathedral has been shown to be false. And now comes an alarming report of what has been taking place nearer our own doors. Kingston, in Ontario, is said by the papers, to have been convulsed with excitement, by the announcement that "a prominent Alderman and leading member of the Anglican Church had gone over to Rome." It is also added that "the departure had been meditated for some time," and that

"disclosure only increased the surprise, as up to the present time he was an active member of the Evangelical party, and one of the last to be suspected of Romeward tendencies." We quote from an exchange, and are rather amused at the childlike innocence of our contemporary, who evidently does not appear to be aware of the fact, that most of those who have gone over to Romanism from the English Church were originally staunch champions of the so-called "Evangelical party," men fond of extremes, and as opposite extremes are very apt to meet, these men became entranced with the attractions of the system they had so strenuously opposed. In the first instance they turned high-churchmen, having always supposed that thorough Churchmanship was next door to Rome, with a very thin tissue of paper between. Finding, however, less of real Romanism there than among the party they had left, their restless spirits were incapable of repose until they fled to the bosom of the corrupt Church, the tinsel trappings of which had beguiled their unstable minds—minds unstable simply because they had always, whether as Evangelicals or Romanists, misunderstood, misrepresented and opposed the sound Church teaching of the New Testament, and of the Book of Common Prayer.

The case of the worthy alderman has become so much the more instructive from the comments that have been made upon it, in various parts of the Dominion, and from the amusing inferences that have been drawn from it. The latest version of the case, however, is that the Rome to which this respected individual has betaken himself is not the City of that name in Italy, with its seven hills, but *Rome, in the United States*, to which he was desirous of paying a visit.

#### PLAIN LECTURES ON THE PRAYER BOOK.

BY DIAKONOS.

##### LECTURE IV.—Continued.

Again another use of tradition in its proper place, is as the servant, (minister) of Holy Scripture. Let me again quote from Bishop Browne.

"We view matters thus. Those early Christians who had the personal instruction of the apostles and their immediate companions, are more likely to have known the truth of Christian doctrine than those of after ages, when heresies had become prevalent, when men had learned to wrest Holy Scripture to destruction, and sects and parties had warped and biassed men's minds. Truth is one, but error is multiform, and we know that in process of time, new doctrines constantly sprang up in the Church, and by degrees gained footing and took root, as for example the new doctrines that took root during the papal dominion. We therefore believe that if we can learn what was the constant teaching of the first Christians, we shall be most likely to find the true sense of Scripture preserved in that

teaching; and wherever we can trace the first use of a doctrine, and so stamp it with novelty, we have proved its falsity; for that which could find no place among the earliest churches of Christ can scarcely have come from the apostles of Christ or from a right interpretation of the Scriptures which they wrote. The least then that can be said is, that the doctrine of the ancient Church is a useful check on any *new* interpretation of Holy Scriptures. So has the controversy, so gloriously consummated (not begun) at the Reformation, with the Church of Rome, been carried out."

"Many of her peculiar doctrines have been proved to owe their origin to comparatively recent times;" in fact to have been inventions cunningly wrought out of a perversion of certain texts of Holy Writ, without regard to the fact that *all* Scriptures are given by inspiration.

"It is indeed most necessary that we never suffer our respect for antiquity to trench upon our supreme regard for the authority of Holy Scriptures.

"To Holy Scriptures we look, as the only source of divine knowledge."

When we have established this principle that "Holy Scripture containeth all things necessary to salvation," we need not fear to make use of every light, with which God has, in His providence furnished us, for the right understanding of the Bible, whether it be a critical knowledge of ancient languages (especially Hebrew and Greek) or history, or antiquities, or the belief of the primitive Christians in the doctrines, which holy men of old deduced from those sacred writings, which were to them as they are to us, the only fountain of light and truth.

The article ends "The other books, &c., &c." This is a simple statement of fact. That the Church of God in all ages has been used to read the Apocrypha, for example and instruction, *but not for doctrine.*

Seeing the great necessity of a continuous and regular use of the Holy Scriptures in all her services, the Church bases her whole liturgy upon the Bible, and believing in the exact force of this her 6th article, she orders that four chapters, nay six chapters, equally from the Old and New Testament, be read every day in the ears of the people.

Before proceeding to speak of the *Lessons*, let me ask you to read also Article vii., as bearing upon this lecture.

Having, then, briefly considered No. 6 of the XXXIX articles, let us proceed to a few observations on the Church's public reading of the Old and New Testament Scriptures "in the ears of the congregation."

Observe, that although in our rural parishes it is generally impracticable to follow the daily reading of Holy Scripture in the Churches, yet it is the design of the Church of England to lay out a systematic course of reading the Bible, for each and all of her children's daily use.

First, what is the object of the Church in the appointment, with such scrupulous care, of a regular daily course of Scrip-

ture reading? The lessons or portions to be read from the Word of God form the third division of divine service. Two chapters from the Old Testament and two from the New are ordered to be read daily. Thus the Church would ever keep before her children the harmony that exists between the Law, the Psalms, the Prophets, and the New Testament Scriptures, as also the Unity of the Church of God under its two dispensations. Thus are brought into vivid light, the comparative obscurities of the types and shadows of the Old Testament, by the clear teaching of our blessed Lord and His Apostles. The perfect connection of the Old and New Testament inspiration the Church keeps before her members. And we have the Saviour's own statement that "He came not to destroy but to fulfil." He fulfilled the types and shadows of the Mosaic Law. Hence these types and shadows were laid upon one side, left as glorious memorials of the sure workings of all God's revelations, but Jesus Christ, in fulfilling the types, set aside none of that moral law which contains the eternal principles of right and wrong, which involve the unalterable relations between God and His creatures, and between one man and another. As our viith article has it "The old Testament is not contrary to the New; for both in the Old and New Testaments, everlasting life is offered to mankind by Christ, who is the only mediator between God and man. Wherefore they are not to be heard, which feign that the old fathers did look only for transitory promises. Although the law given from God by Moses, as touching ceremonies and rites, do not bind Christian men, nor the civil precepts therefore, ought, of necessity to be received in any commonwealth; yet, notwithstanding, no Christian man whatsoever is free from the obedience of the commandments which are called moral."

The custom of publicly reading portions of Holy Scripture to the congregation is of great antiquity. We know it existed in the Jewish Church, (St. Luke iv. 16-21.) and formed a regular portion of the daily services of the Synagogue. So also it has been the custom of the Christian Church from the beginning. Justin Martyr, A.D. 147, *i.e.* only 47 years after the death of St. John the Divine, says that "The writings of the prophets and apostles were read in the congregation every Sunday. The Old Testament is spoken of by St. Paul as the Law, our schoolmaster; the New Testament is the Gospel. What is the law but the Gospel foreshadowed? what is the Gospel but the law fulfilled? That which lies in the Old Testament as under a shadow, is in the New brought out into the sun—things there prefigured are here performed. For this cause among others, the first lesson is taken out of the Old Testament—the second lesson out of the New—that the minds of the hearers may be gradually led from the darker revelations to the clearer views; and being prepared by the veils of the law may learn to bear the light which beams



CALENDAR.

- May 21st.—5th Sunday after Easter—  
Rogation Sunday.  
Deut. vi; St. John vii. 1-25.  
" ix; 2 Tim. iv.  
" x; 2 Tim. iv.
- " 22nd.—Rogation Day. Fast.  
1 Kings xiv. 1-21; St. John  
vii. 25.  
" xv. 25-xvi. 8; Titus 1.
- " 23rd.—Rogation Day. Fast.  
1 Kings xvi. 8; St. John viii.  
1-31.  
" xvii; Titus ii.
- " 24th.—Rogation Day. Fast.  
" xviii. 1-17; St. John  
viii. 31.  
" xviii. 17; Titus iii.
- " 25th.—Ascension Day.  
Dan. vii. 9-15; St. Luke  
xxiv. 44.  
2 Kings ii. 1-16; Heb. iv.
- " 26th.—Augustine, Abp.  
1 Kings xxii. 1-41; St. John  
ix. 89-x. 22.  
2 Kings i; Heb. i.
- " 27th.—Venerable Bede.  
2 Kings ii; St. John x. 22.  
" iv. 8; Heb. ii. and iii.  
1-7.

CONFIRMATIONS.

THE BISHOP OF TORONTO will D.V., hold Confirmations during the months of May and June next, as follows:—Coboconk, Tuesday, May 16th, 7 p.m.; Moore's Falls, Wednesday, May 17th, 10.30 a.m.; Stanhope, Thursday, May 18th, 10.30 a.m.; Minden, Thursday, May 18th, 7.30 p.m.; Haliburton, Friday, May 19th, 7.30 p.m.; Kinmount, Sunday, May 21st, 10.30 a.m.; Galway, Sunday, May 21st, 8 p.m.; Silver Lake, Sunday, May 21st, 6.30 p.m.; Bobcaygeon, Monday, May 22nd, 7.30 p.m.; Fenelon, Tuesday, May 23rd, 7.30 p.m.; Cameron, Wednesday, May 24th, 10.30 a.m.; Lindsay, Wednesday, May 24th, 7.30 p.m.; Dunsford, Thursday, May 26th, 10.30 a.m.; East Ops, Thursday, May 26th, 3.30 p.m.; Toronto, St. John's, Sunday, May 28th, 7 p.m.

Toronto, All Saint's, Sunday, June 4th, 11 a.m.; Toronto, Ascension, Sunday, June 4th, 7 p.m.; Omemeo, Tuesday, June 6th, 7.30 p.m.; Manvers, Wednesday, June 7th, 11 a.m.; Cavan, St. John's, Wednesday, June 7th, 4 p.m.; Baillieboro', Thursday, June 8th, 11 a.m.; Milbrook, Thursday, June 8th, 7.30 p.m.; Perrytown, Friday, June 9th, 11 a.m.; Toronto, St. Bartholomew's, Sunday, June 11th, 11 a.m.; Toronto, St. Matthew's, Sunday, June 11th, 7 p.m.; Toronto, St. Phillip's, Sunday, June 18th, 7 p.m.

QUEBEC.

AYLWIN.—The adjourned Vestry meeting of the Church of St. John, in the wilderness, in the above mission, assembled on 8th May. The meeting was one of the best this congregation has had. After prayer, reading of the minutes, and some remarks from the incumbent, the election of churchwardens, and lay delegates for the Synod was proceeded with. The result of ballot for the warden resulted in the election of W. Gainford, Esq., mayor of the township, as such. The incumbent at a former meeting had chosen John Cram, Esq., as warden. The latter gentleman has been in this office many years, and has always been one that was willing to do what he could for minister and congregation. The lay delegates elected were, G. Browne, Esq., and J. C. Spence, Esq., artist, of Montreal. A vote of thanks was heartily passed to the latter gentleman for the beautiful window he presented lately to

this church. The other business that occupied the time was the consideration of the ways and means to meet the expenditure required for the painting and seating of the church. After which the meeting was closed with prayer for the unity and progress of the church, as found in the collects of the Prayer Book. W.R.B.

ONTARIO.

CONFIRMATION AT ST. JAMES', KINGSTON.—Pursuant to notice, the ordinance of Confirmation was administered in St. James' on the 30th ult., at morning service. The Church was well filled, and everything indicated that a deep interest was taken in the services by the candidates and their friends. After the 3rd Collect the hymn beginning "Go Forward Christian Soldier," was sung; after which the candidates, 28 in number, were presented, and received "the laying on of hands." Then followed the hymn:

"O Jesu I have promised  
To serve Thee to the end."

The Bishop then addressed the candidates in a forcible manner, explaining to them the nature of the obligation which they had assumed, and urging them to avail themselves of the privileges to which they had been admitted. A Sacramental hymn was then sung:

"Jesu, to Thy table led,  
Now let every heart be fed  
With the true and living Bread."

Then followed the Offertory and Communion service, in which the newly confirmed and a number of the congregation joined. Everything connected with the service went off admirably. The choir sang very well, and rendered their part with devotional feeling. The success which attended the service must have been gratifying to the clergyman of the parish, as well as to the bishop of the diocese. The Ven. the Archdeacon of Kingston and the Rev. Thomas Hudson, of Lanark, were present and took part in the service.

TRINITY CHURCH, WOLFE ISLAND.—The Easter Vestry meeting for 1876, in connection with this church, was delayed till April 24th, in consequence of the severe illness of the incumbent. Mr. J. F. Charles and Mr. Samuel Watts, were appointed churchwardens. Messrs. Morey, Spoor, Shirley Going and J. F. Charles, delegates to the Diocesan Synod.

CHRIST CHURCH BELLEVILLE.—At an adjourned Vestry meeting, May 1st, about 150 members were present. A resolution was passed, deciding that the names of the male members should be appended to the amendments passed at the previous meeting, it having been stated in the public prints that "the majorities consisted of an overwhelming number of women," and such not having been the case. When the names were added, it was found that the majorities consisted of about three to one.

Mr. Hayne read the churchwarden's report, from which it appeared that the total amount of the ordinary collections for the past year were greater than ever, since the church was opened in 1865; and the deficiency of \$266 54 is not so great as at Easter, 1875. The report was adopted.

It was moved by Wm. Ebbs, Esq., and seconded by George Sargent, Esq., that Mr. Dunnet and his coadjutors, either submit to the decision of the Vestry upon the matters in dispute and cease the unreasonable agitations, or withdraw from Christ Church. This being put, the names of all the male voters on the list were called, of whom 60 gave their voice in favor of it, and about as many ladies. The few oppositionists present did not vote.

Mr. Lockwood announced that since the last Vestry meeting \$221 had been subscribed towards paying off the deficiency.

Mr. Lockwood proposed, seconded by Mr. Sargent, that "We hereby tender the Incumbent of this church, the Rev. R. S. Forneri, our most hearty thanks for the able and efficient manner in which (at first almost single-handed) he has defended the liberties of the Church of England in this parish, and our prayer is that he may long be spared to uphold the Church of which we are members; that he may be a successful labourer in his Master's vineyard, and the honored instrument of winning many souls to Christ." Mr. F. Wallbridge having taken the chair, the resolution was put to the meeting and carried by all present, except the few who did not vote.

ST. THOMAS' CHURCH, BELLEVILLE.—The Bishop has written a letter to the parishioners in reference to the disturbances in that parish, in which His Lordship states:—I found while in Belleville that two causes combined to keep the Rector and the congregation (or a portion of it) at variance. The first was that stated by Dr. Hope, that Mr. Burke read portions of the service with his side face to the congregation, and that he insisted upon a communion table of a box or pannelled shape, while the dissentients required an ordinary table with four legs. As regards this ground of complaint I can make no order, nor do I find myself in a position to advise Mr. Burke. Were I to advise him to yield this point, I should place myself in the position of being obliged wherever a few people in any congregation took the same ground as Dr. Hope, to give the same advice and make myself a partisan. Both subjects of complaint are to be found in a great majority of English Churches. I myself approve of the sideward position in reading the prayers, on the old fashioned principle that when the clergyman is addressing the people he should turn to them, but when not addressing them, but God, he should show the difference by a change of position, to say nothing of the great help it is to the minister's own devotion not to face the people while reading the prayers as what he is sometimes compelled to see cannot aid heartfelt worship. As regards the question of a table with or without legs, I can only say that I think it most unreasonable to require of Mr. Burke to make any change in the shape of the table which has existed in St. Thomas's Church for the last eighteen years, especially as the shape is the almost universal usage of the Church, even in churches which claim the exclusive title of Evangelical. But while I so far agree with Mr. Burke, I think it a pity that Mr. Burke did not make an apology when he ascertained that the table sent by him had not been 'stolen.' My candid opinion is that the congregation should tolerate the two points insisted on by Mr. Burke; that Mr. Burke should make an ample apology for any language that seemed to the congregation uncharitable; and pledge himself, (which I have no doubt he will do) that he will make no changes whatever in the mode of performing Divine Service without referring to me. If this course be adopted I see no reason why harmony should not be restored. Mr. Burke, I am persuaded, is sincerely conscientious, and we should remember that he has as good a right to make a point of conscience of a table without legs as others do of a table with legs.

NIAGARA.

[FROM OUR HAMILTON CORRESPONDENT.]

On the afternoon of the 2nd Sunday after Easter, the Rev. J. D. Cayley, M.A., rector

of St. George's, Toronto, preached in the Cathedral to the Oddfellows of this City. There was a very large attendance of the order, and of the citizens generally. At the close of the service, a collection was taken up for the Widows' and Orphans' Fund of the various Lodges.

On Friday evening, 5th inst., Mr. F. W. Broughton delivered a lecture upon Heraldry, in the Cathedral school room, which was well filled for the occasion. The lecturer held the attention of his audience for nearly two hours, and managed to convey to all, some knowledge at least, of that interesting science. The sum of \$65 was realized for the Building Fund of the Cathedral.

At the close of the lecture the following address was read by Mr. Burkitt:—

ADDRESS:

To the Very Reverend, the Dean of Niagara, J. G. Geddes, D.C.L.:

Learning that it was your intention to visit England for the purpose of recruiting your health, and visiting members of your family now resident there, we have availed ourselves of the opportunity thus afforded us of expressing our gratification that you are enabled, after the lapse of so many years of arduous labour, to take your well-earned holiday. We may also offer you our sincere congratulations on the completion of the rebuilding of our church, a work which we well know has for many years engaged your most earnest attention, and doubtless at times, given rise to many very anxious thoughts. It must be a source of great satisfaction to you to see it now happily completed, and invested with the important character of the Cathedral Church of the new diocese of Niagara. We take this opportunity of expressing our great gratification that you have been appointed *Dean of the Diocese*, and that Trinity College, ever mindful of the long and laborious services you have rendered the Church in the old diocese of Toronto, has recognized the value of those services in conferring upon you the honorary degree of *Doctor of Civil Law*. We feel that after a life long ministry amongst us, during which you have discharged your duties, from the time when you were appointed the first Rector of Hamilton to the present day, a period of upwards of forty years, we may view with pardonable pride such recognitions of your labours, and we beg to assure you of our fervent prayers that it may please an all-wise Providence, during your journeyings, so to guide and protect you that you may return to the field of your labors with renewed health and strength, and prosecute them with fresh vigor, under the guidance of God's holy spirit, to His honor and glory, and to our eternal good. We trust that Mrs. Geddes, who accompanies you, may also return to her sphere of usefulness amongst us with renewed health, and that you may both be spared for many years of active and zealous labor in the midst of an attached flock, to which you have so long ministered. With this address we have to ask your acceptance of the accompanying purse, as some slight recognition on our part of the value of the duties you have so faithfully discharged.

The very Rev. the Dean replied and said:

MY DEAR FRIENDS AND PARISHIONERS,—On the eve of my departure to England to visit my children and my children's children, after the lapse of many years, it is more than gratifying to me to receive from my beloved flock the assurance of their continued attachment and affectionate regard, and I am pleased to hear that they do not consider me unreasonable in seeking

a short interval of relaxation from incessant parochial work.

The completion of our church (now the Cathedral of the diocese), to which you feelingly allude, was indeed the consummation of hopes long and dearly cherished, and of years of anxiety and toil. The day which witnessed the auspicious opening of that beautiful edifice was one of the brightest and happiest of my life. I can never be too grateful to those who have contributed to its erection, and especially to the members of the Building Committee, who bore with me the burden and heat of the day. I thank you for your kindly reference to the honors conferred on me by the Bishop of the diocese, and by the University of Trinity College. It was naturally gratifying to me that my humble services to the church were deemed worthy of such a recognition, and this feeling is greatly enhanced by the expression of your own appreciation of it. The promise of your prayers for our safety and protection during our journeyings by land and by sea is very precious to us. I need not assure you that I shall never cease to remember you all at the Throne of Grace. My wife, who has been a true helpmeet for me during my life-long ministry, fully appreciates your kindly remembrance of her. Her heart, as well as my own, is in the work and welfare of this parish. The people among whom we have dwelt so long are endeared to us by innumerable acts of kindness, and by the friendly and affectionate intercourse of a long series of years. The substantial mark of your kind regard which accompanies this address, so thoughtful and considerate on your part, demands my grateful thanks, for it will contribute in no small degree to our personal comfort, and is an additional proof of the warm interest you have taken in our welfare. That God's choicest blessings may rest upon you all—that he may watch over you and protect you during our absence, and of His great mercy enable us to meet again in happiness and health, is the earnest parting prayer of your faithful and affectionate pastor.

The purse accompanying the address contained \$350.

I see it announced that the Synod of Niagara will meet on Tuesday June 6th. The opening service will be held in the Cathedral.

The Rev. E. J. Fessenden, B.A., has, I understand, been appointed to the mission of Clifton. Q. R. T.

In Christ Church school house, Hamilton, at the close of Mr. Broughton's lecture on "Heraldry," the Very Rev. Dean Geddes was presented with a purse and an address from his parishioners on the occasion of his leaving on a visit to England. The chair was occupied by Mr. John Winer, and the address was read by Mr. Birkett. The address contained the following reference to Dean Geddes' labours of forty years from his appointment as the first Rector of Hamilton to the present time:—"It must be a source of great satisfaction to you to see it now happily completed and invested with the important character of the cathedral church of the new diocese of Niagara. We take this opportunity of expressing our gratification that you have been appointed Dean of the Diocese, and that Trinity College, ever mindful of the long and laborious services you have rendered the Church in the old Diocese of Toronto, has recognized the value of those services in conferring upon you the honorary degree of Doctor of Civil Law." The Dean replied in terms appropriate to the occasion.

DRUMMONDVILLE.—At the annual Vestry

meeting held in All Saint's Church on Easter Monday, the following resolutions were carried unanimously. Moved by Mr. Redpath, seconded by Mr. Moss. "That the rector be requested to prepare and present an address to the Rev. T. A. M. Bartlett, M.A., asking him to accept of the accompanying five vols. of 'The Speaker's Commentary,' from the congregation of All Saint's Church, as an evidence of their appreciation of his great kindness in so long, so regularly, and so willingly assisting the rector, and expressing their hope that he may long be able to continue rendering them such acceptable service.—Rev. and dear sir,—In accordance with the above I beg you to accept of the accompanying present as a slight mark of the high appreciation of your gratuitous services. Let me assure you that one and all of the contributors expressed the wish that they had been able to render you a more substantial proof of their gratitude for your valued help in this part of the parish of Stamford. And it is the general desire that nothing may occur to interrupt the connection you now hold with All Saint's Church. On behalf of the Vestry as well as for myself, wishing you and Mrs. Bartlett every blessing that God of His mercy may see fit to pour down upon you both,—I am, my dear Mr. Bartlett, yours fraternally, Charles L. Ingles, Rector." Drummondville, Easter Monday, 1876.

Rev. Mr. Bartlett's reply:—"My dear Mr. Ingles, I have received from you with great pleasure and thankfulness 'The Speaker's Commentary' and a copy of a resolution passed at your Vestry meeting last Monday, concerning it and me. The share which I have been allowed to take in your Church services has been pleasant and profitable to me, and it must necessarily be gratifying to me to find that I have gained the good will of many members of your congregation. My warmest acknowledgements are now due to yourself, to the young ladies who have interested themselves in obtaining this gift for me, and to all those who have contributed towards it. The work which I have now received from you all is of well known value and importance. Let us hope that its usefulness to my hearers as well as to myself may be made evident in my future efforts after 'rightly dividing the Word of Truth,' when speaking from your pulpit. The absence of my brother-in-law from Chippawa after next midsummer, must separate me from your congregation for a few months, but when he returns to his parish I shall gladly take my present place among you again, if I am then required and 'if the Lord will.' With earnest regards, believe me, very truly yours, T. H. M. BARTLETT.—Highlands, Drummondville, April 26th, 1876.

Churchwardens of All Saint's Church: Mr. John Durham and Mr. C. Moss.

Lay delegate to Synod: Mr. C. Moss. St. John's Church, Stamford.—Churchwardens: Mr. Stewart and Mr. F. Menburn. Lay delegate to Synod, Mr. Stewart. [N.B.—'The Speaker's Commentary' presented to Mr. Bartlett was in five vols. handsomely bound in Morocco.]

#### TORONTO.

CHRIST CHURCH, WOODBRIDGE.—The annual Vestry meeting was held on Easter Monday, and the adjourned meeting on that day fortnight. Messrs. W. Duncan, W. A. Gregory, and T. Fielding, were elected delegates to the Diocesan Synod. Messrs N. C. Wallis, and W. A. Gregory were appointed wardens, and a very cordial and hearty vote of thanks was passed to the retiring wardens, Messrs. A. Gooderham, and H. Abel, for their very efficient

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and satisfactory services during two years and a half, which was acknowledged in a very handsome manner, assuring the newly elected wardens that they would have their full sympathy and co-operation. Mr. C. H. Edwards, the Organist and Choir Master, received a very warm expression of appreciation of his very excellent and devoted services. The whole meeting was most agreeable and unanimous.

TULLAMORE.—St. John's. Wardens: George Bland, James Man, Delegate: James Craven.—St. James's, Wardens: Isaac Blain, Thomas Danger. Delegate: Isaac Blain.

CHOIR FESTIVAL.—A most gratifying reunion of the Woodbridge church choir was held on Thursday, May 4th, in the Orange Hall, the use of which had been kindly granted for the occasion. The choir, 20 in number, with the organist, Mr. Edwards, and several guests whom they had invited, sat down to a very substantial and enticingly spread table, furnished by some of their friends in the congregation. Mrs. Hodgkin presided as hostess. Addresses were delivered by Rev. Dr. Hodgkin the chairman, Mr. N. C. Wallace, Mr. Edwards the organist, and Messrs. Hall, Wylie, McNaughten, and others of the choir. The whole affair passed off in the most pleasant manner. We understand that the music of Christ Church, Woodbridge, is of a very superior character—and as is not always the case, parson, wardens, choir and people, work together most harmoniously.

St. MATTHIAS CHURCH.—On Wednesday evening, the 3rd inst., the members of St. Matthias Church presented their incumbent, Rev. O. P. Ford, with a purse and an address. After the evening service, the rev. gentleman feelingly thanked the members for their donation. Mr. Ford will be absent from his congregation for about two months, during which time the services will be conducted on Sunday mornings by Rev. Dr. Bovell, and in the evenings by Venerable Archdeacon Whittaker.

HURON.

CONFIRMATION AND ORDINATION IN CHRIST CHURCH, LONDON.—The Church in her most characteristic services was presented to the congregation on Sunday morning, the 24th ult. After the morning service of confession, prayer and thanksgiving, the Incumbent of the church, the Rev. I. W. Smith, presented to the Right Rev. the Bishop of the diocese a class of thirty candidates for the Apostolic rite of confirmation. His Lordship addressed the candidates, as is his wont, pointing out to them the solemn responsibilities they were now undertaking themselves, and exhorting them to approve themselves good and faithful soldiers of the cross, to take Christ as their strength, and strive earnestly to be useful in whatever Christian work they might be called on to undertake. The members of the church then knelt for a time in silent prayer, and then the candidates were received into full communion of the Church by the laying on of hands.

The following candidates for Holy Orders having been duly presented to His Lordship by his chaplain, were ordained deacons: Messrs. W. E. Scott, C. D. Martin, J. Holmes, and G. W. Reacey, students of Huron College. Very much was this addition to the ministry of the diocese needed to supply in a measure the want of clergymen in this extensive and rapidly growing district.

Rev. Canon Innis, of St. Paul's, was the preacher of the day. Taking for his text the words of the Apostle to the Gentiles,

"But let every man take heed how he buildeth," (1 Cor. iii. 10), his sermon was one of great force, and very appropriate to the services of the day. To those now ordained, and to the newly confirmed he preached Christ as the corner-stone, the basis of our faith, of our hope of eternal life. The clergymen present with the Bishop on the occasion were the Very Rev. the Dean of Huron, Revs. Canon Innis, and Sweetman, Revs. Benj. Bayley, and J. P. W. Smith.

FINANCIAL AFFAIRS OF ST. PAUL'S, LONDON.—We hope to be able at no distant day to announce the release from debt and the consecration of this, the metropolitan church of the diocese. While her people have been building up other churches in the city and its vicinity, and aiding with no churlish hand the mission work of Huron, and other dioceses, the old church was pressed under a burden of debt. At the adjourned Easter Meeting of the Vestry, it was resolved to make an effort to pay off the debt, and, from the spirit manifested, there will be little difficulty in raising the amount. There is a debt of \$3500 that it is desirable at first to get free from, there is no doubt this will be very soon accomplished, and it is the only incubus upon the church. "The entire liabilities of the church amount to less than \$10,000, and the assets are over \$76,000. While the Rector receives no salary from the congregation, the parish being endowed, the receipts for the year have amounted in round numbers to \$4800, exclusive of \$1000 for the Diocesan Synod. There has been a great decrease in the receipts from pew rents since 1862. This is attributed to the number of pew holders that have left to connect themselves with the new churches in their more immediate vicinities. The ordinary and special collections have however been increasing in the amounts given, the former now averaging \$60.

B. C. MEMORIAL CHURCH.—The financial statement of the churchwardens showed the receipts for the year ending Easter, 1876, to have been \$3715, exclusive of \$185 in the bank, and the disbursements \$3551 leaving a balance on hand. The pews are free and unappropriated. Mr. J. J. Dyus, Chairman of the Select Vestry brought forward the subject of providing the church with a bell, the money to be raised without encroaching on the general funds of the church. A committee, as moved for, was appointed.

[The Editor of the DOMINION CHURCHMAN is not responsible for the opinions expressed by Correspondents.]

CORRESPONDENCE.

To the EDITOR OF THE DOMINION CHURCHMAN.

SIR,—In your issue of last week I notice a letter from "A Subscriber," upon Dr. O'Meara's claim to a portion of the Commutation Fund, in which your correspondent makes the following remark: "St. John's, Port Hope, of which Dr. O'Meara is rector, has an endowment of nearly \$600 per annum; and, as the Rector is an applicant for \$160, to raise his stipend to \$1400, as provided by the by-law, it is evident that he only receives from the congregation about \$600."

Now, sir, may I ask what by-law it is which provides that the stipend of the Rector of St. John's, Port Hope, or of any other clergyman, shall be \$1400? Mr. Campbell's canon on the Distribution of the Commutation Fund Surplus, which was passed at the Synod of 1874, provides (clause 8), that a clergyman, when placed upon the Annuitant's list of the Commutation Fund "shall receive, from time to time, such

amount not exceeding \$400 per annum, as will suffice to bring up his income to \$1,200." But at the meeting of the Synod last year, on Friday afternoon—the last afternoon of the session—almost immediately before the Synod was prorogued, there being it is presumed, but few members present, as is usually the case at such a time, a most important alteration was made in the canon, the figures \$1,200 being made to read \$1,400 in city and town parishes, and \$1,200 in country parishes." I was consoling myself with the idea that this alteration could not be acted upon until it should be confirmed by the synod this year, but from what your correspondent has said with reference to Dr. O'Meara, as quoted above, it would appear that the amendment to the original canon is already in force.

Then, sir, if such is the case, I can only hope that the matter will be brought up again, and that what was done at a small session of the house last year, will be undone at a large session this year. For to use the Commutation Fund to make the income of a city or town clergyman more than that of a country clergyman must seem to many, as it does to myself, very unjust. No doubt the expenses of those living in a city or town are greater, in some respects, than the expenses of persons living in the country, but when a man attains to such an age as will make him eligible to be placed upon the annuitant's list of the Commutation Fund, it will be found that he has expenses to bear, if living in the country, that a city clergyman would not incur, prominent amongst which is the education of his children, who must be sent to a boarding school; while it is only fair that a country clergyman who is deprived of the many advantages which his city brethren enjoy, should be recompensed for losses so great with a higher stipend. Why give all the advantages to a favoured few? If a city clergyman cannot live on the same amount as a country clergyman, then let his wealthier congregation increase his stipend. They are well able to do so. But it is surely madness to dwell upon these things, they must be evident to all who take an impartial view of the matter, and the readiness with which men will exchange a country cure for one in the city, even when no pecuniary advantage is to be gained thereby, may suffice to show the opinion that in general prevails as to the desirability of a city over a country parish.

But it seems to me, sir, that any general rule, such as that in Mr. Campbell's original canon, or that in Mr. Broughall's amendment of last year, can never work satisfactorily. Why should the rector of St. John's, Port Hope, or the rector of any similar parish where is found, in addition to a large endowment, a very wealthy congregation, look for any help whatever from the Commutation Fund? The thing is absurd! Then let some new method of distributing the Fund be devised. Would it not be possible, for instance, to assess the members of every parish according to their means, taking the assessment rolls of the country for a guide, and adding the endowments, to learn what is, or ought to be, the revenue of every separate parish in the diocese, and then give help where help is needed, and withhold it where it ought not to be required?

And again, should not the requirements of the various clergy asking aid be taken into consideration? The Methodists, I believe, have a rule under which their ministers are paid according to the number of their children. And surely it is a good plan. For why aid a clergyman who has no family to support, and leave one who has a large family to support and educate without any assistance?



Hoping that the Commutation Fund may be distributed at some future time on a more equitable plan than that which at present prevails, I am yours, &c., T.  
May 8th, 1876.

TO THE EDITOR OF THE DOMINION CHURCHMAN.

MY DEAR SIR,—I wish through your paper, to draw the attention of some of my brethren in the ministry, to a course of preparation for confirmation, which I have found exceedingly useful. There are a number of tracts on confirmation, many of them excellent and furnishing most profitable reading for our candidates. But I have always felt that there was a want of a series of lessons which the confirmation classes might study out. This want is fully met by sixteen confirmation leaflets, which may be obtained from Rowsell's, Toronto. There are from twelve to sixteen questions on each paper without answers, texts being sometimes referred to, to help the candidates in preparing their answers. I may mention that my way of using these papers was, after having divided my candidates into three classes, consisting respectively of married people, young men, and young women, to have each candidate write out at home the answers, leaving a blank space after each answer for necessary corrections, and then read them in class. I then briefly pointed out any mistakes which were made, and enforced the meaning of the questions. The papers are very systematic in their arrangement, and form a complete course of instruction. The first leaflet is on Confirmation; its scriptural authority and double aspect. The next three are on God's side of the Christian Covenant, the adoption of sons, Membership with Christ, and the promised inheritance. The six following take up the three vows. Then come two admirable papers.—Confirmation a time of reckoning; and Confirmation, a time of renewal; the former bidding them review the past, and the latter to resolve, God helping them, to lead a new and better life. The last four papers are on the Lord's Supper—The duty of communicating—The Lord's Supper, a memorial service—The Lord's Supper, a means of grace, and due preparation. No one after going through these papers can say that they were confirmed without understanding what they were doing. My candidates have been so much interested in them, that they have asked me to give them similar papers now that the confirmation is over, and I have promised to prepare questions for them to work out in the weeks before communion Sundays, and thus to meet the candidates at least once a month, until another confirmation takes place. I trust in this way to deepen and strengthen the serious impressions which I believe the prayerful study of the confirmation leaflets has made, and to help those who have been confirmed to be regular earnest and consistent communicants. I may add that these leaflets have been the means under God's blessing of bringing to confirmation some who were prejudiced against the Church, and that eight of the adult baptisms here during the past Lent, may be attributed to the same instrumentality. But perhaps the best way in which I can recommend these leaflets, is by giving specimens of them, I therefore copy nine and twelve.

NO. IX.—CONFIRMATION.—MAN'S SIDE OF THE CHRISTIAN COVENANT.—HIS DUTY TOWARDS GOD.

1. Why must you strive to keep your third vow? Rom. viii. 17. St. Matt. vii. 21.
2. Who has shown you how to keep God's will? St. John vi. 88.
3. What recorded summary of his will has God given to man?

4. In what words did the Saviour teach that the Ten Commandments should continue to be binding on all Christians? St. Matt. v. 17-19.

5. What does the First Commandment enjoin? Prov. xxiii. 26.

6. How are its requirements summed up in "your duty towards God?"

7. In what words did the Saviour declare that he kept this commandment?

8. What does the Second Commandment enjoin? Dan. vi. 10. Acts vii. 60.

9. Prove that the Saviour kept this commandment? St. Luke xxii. 41.

10. Mention examples of holy men who kept it?

11. What does the Third Commandment enjoin? Eph. v. 19.

12. What great gift does it teach us to use aright for God?

13. What does the Fourth Commandment deal with?

14. How are its requirements summed up in "your duty towards God?"

15. Whom must you seek earnestly to copy in order to carry out this, your third vow?

16. What are the four heads of your duty towards God? To worship God, (1) with the heart, (2) with the body, (3) with the tongue, (4) all the days of my life.

NO. XII.—CONFIRMATION.—A TIME OF RENEWAL.

1. What miraculous gifts were conveyed in the Confirmations recorded in the Acts? Acts viii. 16; xix. 6.

2. Of what were these gifts the outward and visible proofs? Acts viii. 17, xix. 6.

3. Why, probably, did the conveyance of miraculous gifts cease after the days of the early Church?

4. What assurance have we from St. Paul, that God will continue to make the ordinance of confirmation a means of grace now as at the first? Rom. xi. 29.

5. By what miracle is this view of confirmation, as a time of renewal, strikingly illustrated? St. Mark iii. 1-5.

6. What did the bodily affliction of the man whose hand was withered represent?

7. How does St. Paul describe the state of him in whose soul the disease of sin has the upper hand? Rom. vii. 19.

8. What did the Saviour call upon the man with a withered hand to do?

9. What shall you be called upon to do, in like manner, at the time of your confirmation?

10. What thought must at first have been uppermost in the mind of this afflicted man, on receiving Christ's command?

11. What must he have believed, which led him to try to obey nevertheless that command?

12. What thought is likely to be uppermost in your mind because you are called upon at your confirmation to renew your Baptismal vows?

13. What must you believe, which should move you to renew them notwithstanding? 2 Cor. xii. 6.

14. What declaration, in the account of the Confirmations recorded in the Acts, should enable you to attain to that belief?

15. What declaration of St. Paul, to the Thessalonian Church ought to convince you of the necessity of renewing your Baptismal vows? 1 Thes. iv. 7.

16. What promise of the Apostle, in writing to the same Church, assures you that you may count on God's help in keeping them? 1 Thes. v. 24.

I will only add that they are very cheap, five cents for the sixteen leaflets. I hope I have not trespassed too much on your space; but the subject seems to me of vital importance to the well-being of the Church, that we may, if possible, secure a thorough preparation on the part of all

who come to receive the Apostolic rite of laying on of hands. I am, yours truly,  
JOHN GRIBBLE.

#### THE LATE MRS. TOWNLEY.

The mortal remains of this deeply respected lady, late wife of the Rev. Adam Townley, D.D., Canon of Huron Cathedral, and Incumbent of St. James' Church in this town, who departed this life on Monday evening 3rd April, surrounded by her husband, her son, and his wife, and several other friends—were deposited (until the Church of England cemetery is secured and prepared) close by the chancel of St. James' Church, on the Thursday following. The coffin, which was covered with purple velvet, had a large floriated oak cross fastened on the lid, and with its beautiful cross and wreath of flowers also, which were all put in the grave, spoke of those bright hopes which were more than comforting to the sorrows of the survivors. The mourners were—the whole parish!—but especially her bereaved husband, her son, the Rev. C. E. Thompson, two of her grandsons; her brother-in-law, Mr. A. B. Townley, and her nephew, Mr. H. C. Thompson; Dean Boomer, Archdeacon Marsh, Canon Nelles, Revs. W. S. Darling, Rural Dean Holland, E. E. Newman, W. H. Clarke, and A. Anthony.

The service was read by the Revs. Dean Boomer, H. Holland, and W. S. Darling—the last of whom also delivered a touching address, as being the oldest clerical friend of the deceased, who was present. The choir also rendered their affectionate aid. Very many old friends sent their deep expressions of regret at being unable to be present, from a mistake regarding the time and place of burial, or from previous engagements. Among these were the Bishops of Huron, Niagara, and Toronto, and a letter from Mrs. Fauquier, the Bishop of Algoma being absent.

In our deceased friend we lose another of those ancient Canadian landmarks that link the present with the past. Mrs. Elizabeth Townley, was the only daughter of the late Wm. Ruttan, Esq., of the Bay of Quinte, an officer in the British army of the United States during the Revolutionary War, who, at its close, came with his young wife, his elder brother, Captain Ruttan, and other United Empire Loyalists, to Canada, settling at once on the Bay of Quinte, where he and his wife died in ripe old age. Their daughter our late deceased friend was born Oct. 27th, 1800. She was married at a very early age, to Hugh C. Thompson Esq., of Kingston, Member of the Provincial Parliament for Frontenac, the father of her remaining son, the Rev. C. E. Thompson M.A., Rector of Elora, diocese of Niagara, and Rural Dean. Mrs. Thompson was left a widow in the prime of life, and was married to her now sorrowing husband, the Rev. Dr. Townley, the 20th of April, 1837. For energy of character, strong conscientiousness and an earnest effort to walk Godly in Christ Jesus, Mrs. Townley was highly distinguished. And, notwithstanding that she was spared to so ripe an age (upwards of 75 years) and departed so calmly and with such bright prospects beyond, yet we cannot withhold our sincere sympathies from her bereaved husband and son, and other deeply attached friends in this their irreparable loss—*Paris Star*.

At Jaffa, which may be styled the port of Jerusalem, a most interesting and useful school has been founded, and carried on with much success, by Miss Arnot, daughter of the late Professor of Botany at Glasgow.

IRELAND.

The Bishop of Ossory has been, during the past week holding confirmations in Dublin on behalf of the Archbishop. The churches selected were St. Anne's and St. George's, and the candidates were very numerous.

THE VERY REV. DANIEL BAGOT is leaving Newry, and retiring from the Irish Church after a ministry of 50 years; and on this occasion there has been the presentation of an address by the parishioners. Of Dean Bagot's productions the most popular has been one of controversy on the Trinitarian side, carried on against Mr. Porter many years since, and this is still used as a handy-book whenever the Arian dispute is revived.

Since the autumn considerable progress has been made in the works at Christ Church Cathedral, which have long been under Mr. Street's supervision. The nave is roofed in, and apparently completed; and the characteristic Irish battlements will be noted, as making a variety of style which can be called by no other name than Early English. The west end of the church is connected with the Synod hall (completed one year ago) by a covered way or Rialto bridge of a graceful though unusual kind, of which a well known bridge of St. John's, Cambridge, will give some notion. The central tower remains as yet untouched; but the southern transept is renewed, in which some Norman windows with fine mouldings may be said to have reappeared, after an interval of several centuries. A tolerably clear idea may now be formed of the future magnificence of the entire group of buildings in its finished state, as it will be seen some two years hence; and it is hardly too much to say that Christ Church Cathedral will assuredly turn the scale in favour of Ireland in the mind of many a summer excursionist of the succeeding years.

At present the Synod hall is the only portion of the noble group that can be used, and this is in readiness for the general synod of the Irish Church, which assembles on the 19th instant. The defenders of the Prayer Book are not publicly active—deeming, perhaps, that any future exhibition of energy would be superfluous. The revisionists, however, have shown some signs of reviving life; for their special society, the *Lay and Clerical Union*, held a meeting last week, and adopted a new form of petition. There is not, however, the smallest probability that any alterations will be made in the baptismal services, which are those chiefly complained of in the last manifesto of the society referred to.

THE IMPERIAL TITLE.

Mr. Gladstone has written the following letter to Dr. Abbott:—19th March, 1876. —SIR,—In reply to your favour of 10th, asking me if, in my opinion, the past history of the reign of our Queen would justify the assumption of the title 'Empress' by her Majesty 'in its true and correct, classical and historical sense,' I have looked into the matter carefully. I have given both sides of this important question the fullest and most complete consideration, and I have come to the conclusion that while in its 'correct, historical, and classical' significance, her Majesty is not justified in assuming it, neither does the solid gold of the time consecrated crown of England's monarchs require the fictitious and tawdry lustre conferred by this modern shallow gilding. India does not want it, England will not have it. In my opinion the project was conceived in error, brought forth in error, and, like all error, only re-

quired open public exposition and investigation to be shown in all its imperfections, shallow, baseless, and absurd. In my opinion the word *Imperator* can only be properly understood when taken in conjunction with *imperium*. According to Roman usage, if not actual law, the title of *Imperator* was conferred upon a conquering general, and *imperium* meant the power he possessed of compelling the fulfilment of his behests by the use of physical force. In its 'correct, historical, and classical sense' the title *Imperator* belongs to Clive; it never could or should be tacked to the crown of the eminently humane and august lady who reigns over this realm. It has been said that Rome was powerful and peaceful during the reign of the Antonines. The answer which springs to my lips in reply to this assertion is—If all the Roman governors were Antonines, Rome would have had no Emperors.—I am, sir, your obedient, faithful servant, W. E. GLADSTONE."

THE MINISTER'S WIFE.

Under the head of "The Minister's Wife," the *London Baptist Magazine* has the following bit of pleasant satire:

"The minister's wife ought to be selected by a committee of the church. She should be warranted never to have headache or neuralgia; she should have nerves of wire and sinews of iron; she should never be tired nor sleepy, and should be everybody's cheerful drudge; she should be cheerful, intellectual, pious, and domesticated; she should be able to keep her husband's house, darn his stockings, make his shirts, cook his dinner, light his fire, and copy his sermons; she should keep up the style of a lady on the wages of a day laborer, and be always at leisure for 'good works,' and ready to receive morning calls; she should be secretary to the Band of Hope, the Dorcas Society, and the Home Mission; she should conduct Bible classes and mothers' meetings; should make clothing for the poor and gruel for the sick; and finally, she should be pleased with everybody and everything, and never desire any reward beyond the satisfaction of having done her own duty and other people's too.

HOW TO TEACH.

The following is an outline of a Normal Class Lecture recently delivered by J. Bennett Tyler, at Camden, New Jersey.

How shall we teach? 1. Intelligently 2. Interestedly. 3. Vividly. 4. Variedly.

GENERAL PRINCIPLES.

- I. Four conditions of good teaching.
  - (1.) Power to arrest the attention of the pupil.
  - (2.) Power thoroughly to interest the pupil.
  - (3.) Power to instruct the pupil.
  - (4.) Power to impress the truth on the heart and conscience of the pupil.
- II. The fulfilment of these involves:
  - (1.) A clear perception of the truth on the part of the teacher.
  - (2.) Ability to make the pupil see and measurably understand it.
  - (3.) Thorough preparation on the part of the teacher.
- III. In order successfully to fulfil these conditions we should aim at:
  - (1.) At simplicity in language.
  - (2.) At clearness of conception and expression.
  - (3.) At accuracy in the use of language.
  - (4.) At putting statements and questions in few words.
  - (5.) At distinctness, vividness, and point.

A very suggestive conversational exercise was held in closing, on "Manner in teaching." The following points were brought out from the class:

- (1.) Our manner should be very patient.
- (2.) Our manner should be always polite, even to the youngest.
- (3.) Our manner should be encouraging.
- (4.) Our manner should be affectionate.

LOOKING LIKE A PRAYER.

A little scholar once said of her teacher: "She looks like a prayer." She must have had great spiritual loveliness to have made an impression like that. To have such an inward irradiation is of much more importance for teachers than what they say or do. What we are is much more effective than what we teach.

LIGHTING UP A LESSON

is the employment of those elements in teaching by which the attention of the pupil is attracted towards a lesson, and its instructions rendered more clear to his understanding.

The four peculiarities of the pupil to which we must appeal in effective teaching:

- 1. To the pupil's delight in seeing;
- 2. To the pupil's delight in imagining;
- 3. To the pupil's delight in comparing;
- 4. To the pupil's delight in knowing;

The four Lesson-Lights.

- 1. SIGHT.—Objects, Diagrams, Maps, Pictures.
- 2. IMAGINATION.—Word-Pictures, Stories.
- 3. COMPARISON.—Smiles, Metaphors, Parables, Incidents used to illustrate Truth.
- 4. KNOWLEDGE.—History, Science, Art, Travels, etc.—*The Normal Class*.

PERSONAL APPEAL TO SCHOLARS.

A teacher says:—I have tried the plan mentioned by your correspondent "Earnestness," and have found it very useful, but it must be used with discretion. It will not do to fix upon any scholar at random, as that will probably frighten some, so that they will avoid speaking to you in future alone. I generally think it over during the week, and decide beforehand whom I will keep behind. Any who have been usually attentive, or whom I believe are seeking after God, to such a word in season may be of the greatest assistance, and there are many who would be glad of a word or two with their teacher who would not think of staying to an enquiry meeting. But I believe the most effectual means of reaching our scholars personally is by letter writing. A letter is thought so much of by children, and is read over and over again, whereas a word may be forgotten an hour after it is spoken. I think a good plan is to write to a scholar during the week, and then watch an opportunity of saying a word on the Sunday following, but a great thing to be aimed at is to do it quietly, so as not to draw the attention of the other scholars.

As we look at it, a deep view of sin is exceedingly important, if not indispensable, to the Christian character. But it seems to us quite as likely to be found resulting from humbler growth in grace, drawing the converted soul nearer to God, and bringing out its littleness in contrast with his infiniteness, its blackness in contrast with his purity; as to grow out of a dire and prolonged experience of the terrors of the law, while yet in trespasses and sins.

## STILL AND DEEP.

BY F. M. F. SKENE, AUTHOR OF "TRIED,"  
"ONE LIFE ONLY," ETC.

## CHAPTER LIII.

Bertrand de L'Isle had listened with ever deepening attention and seriousness, to the simple yet earnest words with which his wife told him the sources and nature of her hopes on Laura Brant's behalf, and when she paused in her momentary agitation; he still sat silent for a few minutes before he spoke.

"Well, Mary, I hope it may be as you expect," he said at last, thoughtfully; "and after the account you have given me of poor Pemberton's ceaseless prayers, one might almost believe that a miracle of grace would indeed be worked on the woman who injured him, because of his noble devotion; but it will be in very truth a miracle I think if Lurline is ever brought to anything like real religion, for I am convinced that she is godless and false to the very heart's core."

"She has never known God, certainly," said Mary, "but I think that has in part, at least, been more her misfortune than her fault; and in other respects I believe there is greater ground for hope even in her natural character than you would be disposed to admit. I imagine the root of the evil in her case lies simply in the fact that she has never at all realised anything beyond this outward visible world and her personal existence in it; this present life, and her own happiness throughout its duration, is all she has ever thought of or aimed at or desired; she has not even recognised a moral law as applying to herself, and therefore has not scrupled to use any means, however full of falsehood and cruelty, to gain her own ends. She has been kept from graver evils mainly by her instincts as a lady, and her position in society; but I think that if once her spiritual sense could be awakened to a knowledge of the truth of God, of the love of Christ, and of the immortality that surely awaits her, there are good and hopeful qualities within her, which will help her at once to respond to such a revelation."

"You have evidently studied her character more than I have, my wise little wife, and you may be right."

"At all events, Bertrand, I have your full sanction, have I not, for trying my best to fulfil John Pemberton's charge, and for my other plans with regard to Laura?"

"Certainly you have, my darling. If he who suffered so much more by her than we have done could thus forgive and serve her to the last, we well may do what in us lies to help her now. We will go together at once, dear, to find rooms for her, and to arrange for her removal, and you may be with her in your efforts to influence her for good, as much as you please till the time comes for our return home."

Two days later Mary de L'Isle was seated by the side of Laura's couch, which had been drawn near the open window of a pleasant room, very different from the attic in which she had found her. The poor suffering Lorelei was already looking much better, though still excessively pale and wasted, the burning feverishness had evidently almost left her, and she seemed tranquil and at ease, though very weak. It had now, however, become strangely evident how completely her beauty had depended on her brilliant colouring and animation, for no one at this time would have called her even a pretty woman; her features had always been defective and irregular, and now that her eyes were sunken, and her cheeks wasted, there were not the slightest remains of the ephemeral

leveliness that had allured so many to their fatal injury. She was much more subdued and simple in her manner, and there was a touch of real feeling in the thanks she was expressing to Mary for all she had done for her.

"I never thought the day would come when I should be a dependent on your charity, and that of Bertrand Lisle," she added, while a flush tinged her wan cheeks; "I think, in a sense, you both have your revenge in that very fact, though I know you do not do it with the intention of heaping coals of fire on my head."

"No, indeed," said Mary, warmly; "we have been giving ourselves pleasure in trying to be of use to you."

"You have saved my life; but was it worth saving, Mary? I must come back to that, though I am glad not to be called upon to face God with all my sins upon my head at this time; but you don't know with what dread I look forward to the dull, monotonous existence that seems to be before me. You are going to leave me here with Mrs. Parry and this poor sickly baby, and I know that your kindness will ensure my having everything I absolutely require, but what shall I have to brighten life, or to give me happiness?"

"That which alone can give happiness to any one on earth, whatever their external existence may be—the love of God, the hope of serving through the eternal ages the Lord who suffered and died to purchase for us endless bliss."

Laura sighed. "I never was religious, you know, Mary; and although I have no doubt what you say is true, these prospects are too far off to have any reality for me; church-going used to be simply a weariness to me, as I daresay you remember."

"Yes, and I suppose even now you do not care to have such matters spoken of, though you have been very near what seems to you so far off, Laura dear."

"I do not dislike your talking of religion, Mary, because you never were either canting or self-righteous. But although it is true, no doubt, that if I had died as I expected I should have been brought into the midst of all that the Bible teaches of the unseen world, I only felt terrified at the thought of God's just anger, and my probable punishment; and I must say all that is happiness in this life seems to me very far removed from anything that religion can offer."

"I think that is just where your mistake has been, Laura. You have imagined that the gifts which this present visible world can bestow are capable of conveying happiness to the immortal beings whom God has created to find bliss only in Himself, and I think even your own experience might show you now what a fallacy it is to suppose the soul can ever be satisfied with earthly pleasures. You used to think that riches and society and amusements were all that was most desirable, did you not?"

"Yes, and I fought hard to win them."

"And you succeeded; for some months after your marriage, you had all these supposed advantages, had you not? You had wealth untold, and you lived in a round of gaieties, and won a great deal of admiration and homage?"

"That is true enough," said Laura.

"Then, tell me, were you happy in the midst of it all?" and Mary fixed her dark earnest eyes on the faded face.

"Never for a single moment," answered Laura, energetically; "but there were a thousand causes to prevent it. I had rivals in society who were more courted than I was, and it worried me beyond endurance not to be able to emulate their success. Then I used to spend heaps of money in giving splendid fetes to numbers of people, not one of whom I ever cared to

see again, and I reaped nothing from them myself but disappointment and weariness. I got tired to death of the theatre when I went to it every night, and soon my state of health incapacitated me from much fatigue, and at home Mr. Brant and I were always quarrelling. Oh, I have been very wretched, but that was the result of my special circumstances, not because a life of pleasure cannot give happiness!"

"You would find that there are always circumstances to mar the enjoyments which belong to this world only; the very satiety they produce would do it, if nothing else did."

"But look at your own case, Mary; you are very happy, as well you may be—Comtesse de L'Isle, with wealth, position, and everything you can desire!"

"I am happy because I have my Bertrand," she answered, simply; "but the very love I bear him would turn to utter anguish if I had no hope beyond this life; for, think how precarious all such happiness is—at any moment death may take him from me or me from him. I do not know how I could bear the thought of all earth's changes and chances, if it were not for the prospects of the steadfast peace into which I trust we both may enter when this incomplete existence is broken off or ending in decay. As to these other so-called advantages of which you speak, they are absolutely nothing in themselves, and altogether valueless, excepting for the power they sometimes convey of being useful to our fellow creatures."

"Then, do you mean that earth has no joys at all for any one, Mary?" asked Laura.

"No, far from it! There are many sources of happiness, pure and sweet, many tranquil pleasures which our Father in heaven gives us to cheer us in our difficult journey to our home; but they are only like the flowers growing by the wayside, which may enliven our path a little way, if we can but be sure that we ever see before us that Bright and Morning Star, the true light of the world, which alone can really fill our hearts with joy, the perfect joy of His eternal love."

Mary seemed almost to have forgotten to whom she was speaking as she uttered these words, while her eloquent eyes were lifted up to the pure blue vault, seen through the open window, with a look which told how intense was in that moment her realisation of the great truth she was expressing.

The worldly woman at her side lay still and silent, gazing at her with mingled wonder and envy, and not daring for a time to disturb the thoughts she could so little understand.

## CHAPTER LIV.

It might have made a striking and suggestive picture if Mary de L'Isle and Laura Brant could have been depicted in that moment of silence, as representatives, the one of the children of light, the other of the children of this world. Mary had turned to the window, and the full glory of an Italian sunset was streaming on her pure spiritual face and large dark eyes all luminous with the light of faith and hope, her snowy garments shining in the vivid radiance with the dazzling whiteness of an angel's robes, while Lurline lay back amid the shadows with her gray faded face and lustreless eyes, and the weary careworn expression of one whose spirit knows no peace. She broke the stillness, and recalled Mary to herself at last by saying, with a heavy sigh, "I wish, oh how I wish, I could feel as you do! but for me it is hopelessly impossible."

In an instant Mary had turned.

"No, dear Lurline, you must not speak of hopelessness; that word has been obliterated in every spiritual sense by the cross of Christ. I came here to-day to give you a message, which I think will help you, from one who already knows the full secret of the love of God. Tell me, Laura, where do you suppose John Pemberton to be at this moment?"

"Oh, poor fellow, I am sure I do not know! living at home perhaps, or reading for orders somewhere, trying to redeem the time he wasted on me. Of all my evil deeds, Mary, my conduct to John Pemberton was that which terrified me the most, when I believed I was going then and there before the judgment-seat of Christ. I know that I did him a deadly injury by drawing him away from all his holy aspirations, and then I deceived and betrayed him after all, and sent him from me in despair. Oh, I was far more cruel to him than to Bertrand, for he loved me truly, and I do not think your husband ever really did. Wherever John is now, I am sure he must be thinking of me with the bitterest hatred and contempt."

"Oh, Laura, how much you are mistaken," said Mary, softly. "Dear John is even now at the feet of his beloved Lord, in His bright immediate presence, and there, I doubt not, if he is permitted to do so, he prays for you as ardently, as incessantly, as he did while still he struggled through the shadows of this twilight world."

"Mary, what do you mean?" exclaimed Laura, starting from her reclining position; "where is John? not dead—oh, say he is not dead!"

"Dead to this mortal state, but alive unto God for evermore," said Mary, reverently.

"Then I shall never see him again, to ask him to forgive me, as I fully meant to do?" said Lurline, falling back sadly on her pillows. "Oh, Mary, I am justly punished for my cruelty towards him! I thought nothing of it at the time, when I was only straining every nerve to escape at any cost from Chiverley and the dull monotony of my unmarried life; but the sense of my unkindness to poor John Pemberton was brought home to me when I found myself the wife of a man who married me to suit his own convenience, and in the midst of persons who called themselves my friends for the sake of promoting their personal interests, and whose pretended attachment to me was as false and hollow as that with which I had mocked the devotion of his true and tender heart. I was stung with remorse concerning him even then, before I had been brought face to face with death and judgment, and I made the most earnest resolution that I would try to be a true friend to him in all the years to come. I looked forward most anxiously to meeting him again, for that very purpose; and now, all in a moment, I hear that it is for ever impossible; it may be a just decree, no doubt I have deserved it; but it is almost unendurable to feel that the one who loved me more than any one else ever did should have parted from me for the last time on earth in such exceeding bitterness."

"There was no bitterness in his feelings towards you at the last, Laura; of that I am quite certain from the manner in which he spoke to me of you a very short time before his death; but I do not believe that he ever at any time cherished an unkind thought of you, even when he was in the midst of his keenest suffering."

"He did suffer much, then, by my conduct, as I feared; tell me all you know of him from the time he left Chiverley. I never heard a word about him after that last letter he wrote to my father. Was he

very unhappy, Mary? I want to know all the truth."

"I will not hide it from you, Laura, though I fear it must pain you to hear it. He was indeed almost broken-hearted then; but it was rather because he had fallen from his pure allegiance to his Saviour than from the utter loss and ruin that had fallen on his earthly love; his remorseful penitence drove him to test himself by serving God in some severe and painful way, before he dared allow himself to enter on the sacred duties of his first vocation as a clergyman; for this reason he came to Paris to work among the sick and wounded of the war, which was, of course, a task full of danger and self-sacrifice."

"To Paris! then was it there he died? and were you near him at the time? how did it happen, Mary? tell me all!" said Laura, clasping her hands tight in feverish agitation.

"I was near him; I had seen him only a few hours before; and I was the first to hear of the sudden termination to his beautiful life. He was shot down in the streets while saving a little child from the fury of some French soldiers, who were trying to kill her as a Prussian spy; she was the daughter of the people with whom I lodged, and she came flying to me at once with the terrible news, and I hurried to the spot, but too late to see him alive; he was lying under the sunset sky in the arms of death, an image of perfect peace."

"And it was thus his life was flung away!" said Laura, bitterly, "in a foreign country, in the midst of an alien struggle which had no claim on him, and a warfare in which he had no part; and he was driven to that city of death by me! It seems to me, Mary, that I am just as much responsible for his untimely fate as if I had shot him through the heart myself."

"No, Laura, I believe that he was taken in merciful response to his own intense longing for the Lord whom he loved. You were, doubtless, the cause of his leaving his native land, but good was brought out of evil, and if you had seen his smile in death you could never have regretted for a moment that his deep desire was granted, in that early passing of his soul to the bosom of the Father."

"You said he gave you a message for me before he died," said Laura, whose tears were now flowing quietly down her pale cheeks.

"Yes, he charged me with a special mission to you, and I think his prayers brought me here to fulfil it."

"What was it that he wished, Mary," said Lurline, in a low awe-stricken voice; and the answer came in tones of deepest reverence.

"Laura, from the moment that John Pemberton left you at Chiverley, all through the siege, on the ramparts, in the night watches, by the side of the sick and dying, there was continually going up from his faithful heart an earnest prayer for you—the prayer that you might be brought into the love and peace of Christ; he knew that he never should see you on this earth again, and therefore he charged me most solemnly to seek you out and implore of you in his name to turn away from shadows and delusions to the true and only Light, to endeavour with all your heart to find that God to whom he has gone in joy unspeakable and full of glory." Mary rose, and knelt down by Laura as she spoke.

"Dear," she said, "will you listen to the voice of this your faithful friend speaking to you through my lips from the very grave? Will you turn even now to the God and Saviour who is so willing to receive you? Will you ask Him to draw you to Himself; to teach you His love; to show you in His own very being the way, the

truth, the life—the fulness of joy for evermore? I know you feel yourself weak and blind and ignorant; but, Laura, He who reads the thoughts of all humanity knows what you require far better than you do yourself. He will be to you wisdom, and sanctification, and redemption; only fly to Him, cling to Him, cast yourself upon Him, wrestle with Him in the very darkness of your unbelief, tell Him you will not let Him go except He bless you, and He will dawn in your heart the Day-Star of a new existence, He will reveal Himself to you as that Deathless Love, which alone can satisfy your soul!"

Mary had clasped her hands in almost an agony of entreaty, while her voice trembled and her eyes shone through tears of deepest feeling. The effect of her earnestness was almost like the miracle of grace Bertrand had anticipated; for the hardened selfish heart of the worldly woman melted like icebound waters beneath the heavenly sunshine, the springs of its purer impulses were broken open, and, flinging her arms round Mary's neck, Laura exclaimed, in utterances half choked with emotion, "I will! I will! Oh, Mary! I will turn to God with all my heart if only you will help me, teach me, guide me; I will ask Him to Give me faith, and a true sorrow for all my evil life, to show me His will, to grant me His love, to wake me out of my dead indifference and apathy; and I feel, I know John's prayers have not been all in vain, for already I have at least the wish to become a follower of Christ, and so if it be true that the very angels in heaven rejoice over the sinner that repents, I think that he too—my poor lost friend—must be very glad in his home of rest this day."

She broke into hysterical weeping as she ceased to speak, and Mary would not allow her to say another word, but soothed her as if she had been a tired child, till she dropped into tranquil slumber.

(To be Continued.)

#### THE AGE OF BESETTING SIN.

Its age is not always the same. Sometimes an evil propensity is born with us and develops with the earliest intelligence. Some bring with them into the world an irascible temper which is their cross from infancy to old age. Some exhibit a constitutional inability in matters of appetite, so that if they but wet the shoe in the puddle of intemperance, there is no arrest until they reach the foulest depths of drunkenness.

But oftentimes the besetting sin is of later date, a parasite not born with us but fastened upon us; something foolishly learned, carelessly contracted, something induced by the atmosphere in which we chance to dwell.

"How long is it ago" since this came upon me? How many years have I dragged this weary chain of besetting sin? Thus may each one well question himself.

"Of a child," must be the answer. Aye, and "ofttimes it hath cast me into the fire and into the water to destroy me! How inveterate then is that disorder, and how must it have engrained itself into the very fibres of our being. Surely, this kind goeth not forth but by prayer and fasting.

Or is it otherwise; something not so much sent as chosen; something learned when you had no need to learn it; that became by reason of indulgence and repetition a habit, which a little while ago was not a habit? How does this consideration enhance the misery and add pungency to the self-condemnation.—*Bishop Lay.*

## THE GOLD NECKLACE.

Johnny was a bright lad of about twelve or thirteen years. He lived among the green hills, where his father had a neat farm, and where the great world was little known.

A peddler who used to travel round selling pretty things to the country folk, took a liking to the little boy, and inspired him with a strong desire to try his hand in trade, which, he told him, was so much more profitable than farming. He wanted a boy to assist in carrying his merchandise; and Johnny thought that it was the beginning of great things when he was invited to travel with the peddler in that capacity.

The farmer made no objection to the arrangement. He had a large family, and could spare his little son; and perhaps, too, he thought it wise to let the lad have a trial of the life which appeared so charming. He therefore gave him permission to go, but added, as he had bade him farewell, "Be a good boy, Johnny; and if you get tired, come back home."

The mother added her cheerful good wishes; and after kissing each one of the family, the little boy started with light spirits by the peddler's side.

Johnny had quite a gay time assisting in the sales of ribbons and laces, rings and broaches; and the peddler's lively companionship shortened the road. At length they approached a large house surrounded by handsome grounds, where they were received by two or three richly-dressed ladies, and presented their gay wares.

Gold necklaces were then very fashionable, and one of pretty design was produced by the peddler, which he offered to the ladies at a great bargain. It was the last of a lot, he said, each of which had fetched him a good price; he could therefore afford to sell this one without calculating profit, and especially as the ladies had bought several articles of him, he would let them have the necklace for two pounds, ten shillings, which he declared to be less than cost price. The ornament was purchased, the money paid, and the dealer gravely withdrew. At a little distance from the house, however, he burst into a loud laugh, and slapping his young companion on the back, exclaimed, "There, boy, that's the way to do business! That necklace cost me about half-a-crown, and there's not a bit of gold in it!"

Johnny stood still, staring in amazement at the announcement. At length he spoke: "Father told me if I got tired to come home, and I believe I am tired now. Good bye." And handing the pack which he carried to its owner, he coldly turned away.

It was now the pedlar's turn to be astonished. The laugh was changed to an expression of concern, and, following the boy, he used every argument to induce him to proceed in his company; but the child of honest parents had been taught to "hate every false way." If trade involved fraud and deception, he would have nothing to do with it; so, resisting every overture, he pushed his way back, and, disappointed and footsore, at close of day he re-entered his green mountain home.

Forty years have passed since then, and the Johnny of our story never turned aside from "the way of the just." During the last half of his life he has been in respectable business in an important city. He is not what the world calls rich, but he enjoys what wealth could not give; he is the esteemed bearer of an unsullied name, the happy father of an upright family, and an honoured and trusted member of the church of Christ.—*Sunshine.*

In good fortune be not too elevated and confident. In misfortune be not too despondent.

## BUFFALOES GUARDING A BOY.

There was a Malay boy near Singapore who was employed by his parents in herding some water-buffaloes. He was driving his charge home by the borders of the jungle, when a tiger made a sudden spring, and, seizing the lad by the thigh, was dragging him off, when two old bull buffaloes, hearing the shriek of distress from the well-known voice of their little attendant, turned round and charged with their usual rapidity. The tiger, thus closely pressed, was obliged to drop his prey to defend himself. While one buffalo fought and successfully drove the tiger away, the other kept guard over the wounded boy. Later in the evening, when the anxious father, alarmed, came out with attendants to seek his child, he found that, although the herd had dispersed themselves to feed, two of them were still there, one standing over the bleeding body of their little friend, while the other kept watch on the edge of the jungle for the return of the tiger.

## CHARACTER GROWS.

From the minute a babe begins to notice surrounding objects, his character is under the process of formation. Day by day, through infancy and childhood, here a little and there a little, character grows with the growth and strengthens with the strength, until, good or bad, it becomes almost a coat of mail. Look at a model man of business—prompt, reliable, cool, and cautious, yet clear-headed and energetic. When do you suppose he developed all the admirable qualities? When he was a boy. Let us see the way in which

boy of ten gets up in the morning, works, plays, and studies, and we will tell you just about what kind of a man he will make. The boy who is late at the breakfast table, late at school, and never does anything at the right time, stands a poor chance to become a prompt man. The boy who neglects his duties be they ever so small, and then excuses himself by saying, "Oh, I forgot, I didn't think!" will never be a reliable man. And the boy who finds a pleasure in the pain of weaker things will never be a noble, generous, kindly man—a gentleman.

## THE SONS OF SUCCESSFUL MEN.

Next to the inquiry, What becomes of the pins? an interesting question would be, What becomes of the sons of successful men? A few men and a few firms are in the hands of the founders; but these are exceptions. The old name and the old trade generally pass into the hands of others. "Do you see that man shoveling in coal? Well, his children, and children like his, will jostle your pampered sons and rule this land," said an old New-Yorker, the other day. The old names have ceased in the pulpit. The famed men of the bar seldom have a successor. The eminent jurists carry their honors with them to the grave. Merchant princes are obliterated.

The reason is clear. The fathers laid the basis of business one way, and the sons build another. Men who earned their fortunes by hard work, by diligence that knew 'sixteen hours' toil, by personal attention; that were their own bookkeepers, salesman, cashiers, and often porters, are followed by sons who do as little as possible; who delegate to others all the work they can, and who know more of the road than of the ledger. Famous hotel men were gentlemen, men of intelligence, men who were the equals of the best in the land, and who never sunk the gentleman in their trade. Young men who fling the example of their sires to the winds find it easier to

squander a valuable name, run through a fortune quicker than it was earned, and find themselves, while young, at the point from which their fathers started. One thing is quite marked in New York. It is the fact that the heavy business is getting into the hands of foreigners. The heavy importers, the great bankers, and much of the trade of value, is slipping out of the hands of Americans, as the trade of England got into the power of the Lombards.—*Boston Journal.*

OUR prayer and God's mercy are like two buckets in a well; while the one ascends, the other descends.

IN Constantinople eighteen evangelical congregations meet on every Sunday. Half of them are composed of natives of the country.

THE Berlin Museum bought, some years ago, in Jerusalem, for about 28,000 thalers, some Moabite antiquities, the age of which was pretended to amount to 2,500 years. It has turned out now that these monuments are not genuine.

THERE are boys who grow up to manhood without learning to smoke. We have seen such. It is even possible to get through a Theological Seminary with lips unstained by tobacco. This latter assertion is a daring one but we bravely make it.

WHEN we hold a hand in the warm clasp of love or friendship, how little do we know as to what a powerful instrument it is, or may have been, for good or evil! We gaze into the eye to meet its glances warm and bright, and think we see a heart reflected in its light; but too often beneath its pleasant beaming lies the hidden tear that is welling up from the depths of an aching heart.

It is always a terrible condemnation of a church member that no one should suspect him of being one. We have heard of a young lady who engaged for many months in a round of frivolities—utterly forgetful of her covenant with Christ. One Sabbath morning, on being asked by a gay companion to accompany him to a certain place, she declined on the ground that it was the communion Sabbath in her own church. "Are you a communicant?" was the cutting reply. The arrow went to her heart. She felt that she had denied the Lord who died for her. That keen rebuke brought her to repentance, and a re-conversion.—*Dr. T. L. Cuyler.*

MISSIONARY work in the city of London is grandly carried on, as the following extract will show:—"It is not only the depraved, in the low beer-shops, but also the refined and educated, in the private hotel and restaurant, who are sought. The missionary to the public houses of the fashionable West End of London, after ten years of labor in one thousand seven hundred of these places, says that he, in his pride and vanity, considers 'Langham Hotel,' a well-known fashionable resort, as his 'cathedral.' Regular Friday evening religious exercises are held therein, by permission, for its inmates and two hundred employees. Not only is their religious conversation and instruction, but suitable tracts and papers are distributed. A collection box for the Mission has sometimes been put up by the publican. Many houses have been closed entirely, others upon the Lord's day; while hundreds and thousands of men and women have been reclaimed from drunkenness and other vices, and have become members of the Christian Church. About two thousand persons are spoken with monthly by each public house missionary. An earnest effort is now being made to extend this work to the remaining gin palaces and beer-houses of the great city."