

**PAGES  
MISSING**

# Dominion Churchman.

THURSDAY, JANUARY 13, 1876

A MEETING of persons favorable to the formation of a society for promoting Foreign Missions, with a view especially to Algoma and other destitute portions of the north-west, and of British North America in general, will be held in the Synod rooms, Toronto, on Monday the 17th of January at 8.30 p.m. All who are interested in the object of the meeting are earnestly requested to attend.

THE TORONTO WEEKLY GLOBE comes out at the beginning of this year in a new form and style, and we must say there is a striking improvement in its appearance. The direction of the change has been the same as our own, namely, smaller pages and more of them. We note with pleasure this evidence of progress in our big contemporary, although we are unable to agree with its radical ideas of church or state politics.

ST MARY'S CHURCH, Denbigh, has at last been consecrated by the Bishop of St. Asaph. Our readers will remember that for the last two years there has been considerable dispute about the reredos—the Bishop having objected to its ornamentation, which included something approaching a crucifix. Such alterations having been made as have met the Bishop's wishes, he finally consented to consecrate. The new church supersedes a venerable and ancient structure on the Castle Hill; and its cost has been £11,000 sterling.

OUR readers have probably admired "Jane Eyre," written by the justly celebrated Charlotte Brontë. Her talented sisters, Ellis and Acton Bell, have contributed their share in the polite literature of the day. It is with much regret we learn the destitution of Mrs. Collins, the only surviving sister of their father, the late Rev. Patrick Brontë, of Haworth, Yorkshire. She is a widow, nearly blind, over eighty years old, bed-ridden for many months, and in great destitution, without any means of support but the wages of a grandson earning five shillings a week, and the contributions of a few benevolent persons.

THE British Admiralty has thought fit to issue new orders relative to fugitive slaves. They state that "Any slave received on board a British man-

of-war on the high seas will be retained until he can be landed in a country or transferred to a vessel where his liberty will be secured. Fugitive slaves, asking admission to a British war vessel when in territorial waters of a foreign state will only be admitted if their lives are endangered, and only till danger is past, but no demand for the surrender of a slave is to be entertained by British officers." These orders are decidedly an improvement upon the former, which bid fair to overthrow a ministry already declining in public estimation. These which are substituted for the former do not, however give entire satisfaction.

THE LATEST accounts from England represent the irritation as considerably on the increase in reference to the *Mistletoe* case, and the charge of Mr. Baron Bramwell at Winchester assizes. "Profound astonishment and regret" are expressed at the very extraordinary suggestion of the learned judge that "a verdict against Captain Welch would give great pain to the Queen." The British public say they cannot see that that was a matter which concerned either judge or jury; and the very fact that such an observation was made in a place where justice and truth, pure and simple, were supposed to have furnished the sole motives in all the proceedings, has had the very natural effect of increasing the unpleasant feeling caused by what official accounts call an accident, but which common honesty terms a reckless sacrifice of human life, and an ungrateful return for expressions of loyalty.

THE MOBILIZATION of the British army has sounded another note of alarm over Europe by showing that England is certainly not to be caught napping, whatever other mistakes may be made. Lord Cardwell had dealt with the subject in a way which might avail for getting up regiments, but it does not pretend to make regiments into an army. Its principle is localization—assigning to every regiment a depot centre, in which to gather recruits, to train and exercise the Reserves, Military, and Volunteers of its district. But Mr. Hardy has gone further, and has presented a scheme of army organization which has distinct reference to the conversion of the military material of the country into an army at any moment when it may be required for action. And this is what modern military science, in France

especially, has been accustomed to call mobilization. In this arrangement there must be troops ready for foreign service, others for defensive operations in the field, and some for garrison duty. Eight army corps are to be formed, as centres, for the purpose of organization, with a view to immediate readiness for action whenever the service of the corps may be required, the facility of assemblage being the main consideration. The army corps when complete will consist of 36,000 men, 10,000 horses, 1400 carriages, and 90 guns. By competent authorities, it is considered something to have a view of a system presenting an approach to order and symmetry, and such a system as looks forward to army organization, and not merely getting together soldiers and regiments.

A SERIES of services has just been held in London, in order to give the friends of the Bloemfontein mission in South Africa, an opportunity of bidding farewell in a Christian manner to the Bishop and his newly gathered band of workers before they leave England for the South. Considerable interest is felt in this mission, in part because it is one of the largest and poorest in the world, and is at present the most inland mission in South Africa. It comprises the Orange River Free State, itself as large as England and Wales together—Basuto-land with its hundred thousand natives, the Crown colony of Grigua-land West, with the Diamond fields, and other independent and native territory of vast extent. The Rev. Allan Beecher Webb was consecrated Bishop of the See in 1870; and feeling that a colonial bishop should immediately repair to his diocese, he at once departed to his distant home, spent two or three years there, made himself acquainted with the needs of the place, sketched out his plans for the future, and then returned to England to plead his cause, and gather up funds and workers. In this country, we have been warned that England is not the place to which we have the same right as formerly to look for aid in the support of our missionary dioceses, for the simple reason that we are ourselves very well able to attend to the exceedingly moderate attempts of a really missionary character, that we have had the magnanimity and the fortitude as well as the Christian courage to sketch out. When shall we wake up to a sense of our responsibility in this respect?

## PRIVATE JUDGMENT.

When men talk about the right of private judgment, it should be clearly understood what is meant by that right, otherwise they may be discoursing about matters which differ very considerably from each other. It must also be definitely settled as to the right and the source of it, which any other power or influence may possess to interfere with man's exercise of the right of private judgment. Is there any natural, legal, or moral right so to interfere? And in applying this question, it must also be distinctly understood what are the subjects on which it is to be exercised. In what is called a free country, one man has no legal right to compel another to think as he does. A parent may have a natural right to impose his systems of thought, if he has any, upon his offspring; but as the powers of the offspring expand, in proportion as his ability to think and to judge of principles brought before him increases, just in that proportion does this natural right of the parent diminish with regard to all matters which do not interfere with the duties of filial affection and obedience.

Every human right is limited by some other right. In any organized body, every member of it may have a right to think as he pleases, but he has no right to allow his private judgment to disturb the essential principles of the organization. In the body politic, the right of every man to act in accordance with his freedom of thought must yield to such limitations as the state from time to time may find it necessary to make. And so with regard to the Church as an ecclesiastical institution, the liberty of action consequent upon the liberty of thought claimed by the individual, must necessarily be limited by such regulations as the authorities of the general body may find necessary or desirable; there being this difference between the authorities of the Church and those of the state, that the former can claim a divine origin, while every existing specimen of the latter can only find a basis for its origin in the will or acquiescence of the nation.

The right of private judgment, as generally spoken of, has particular reference to the right of an individual to believe or not to believe the general teaching or articles of faith enunciated by the Church. Now the Church being a purely voluntary organization, not only as regards any compulsion exercised by the state, but also as to her

original constitution by Christ Himself, it is plain that there must be more senses than one in which such a right exists. The fact that in the authorized standards of our religion, the intelligence and the reason of men are constantly appealed to, shows that the exercise of a man's judgment, more or less, on the subjects of revelation is an unfailling duty. But the fullest admission of this principle however, must not be allowed to interfere with the right of competent authority to lay down the principles of truth positively and dogmatically. The Head of the Church may have seen fit to announce the fundamental principles of His system, from which there should be no appeal, and may also have left His servants the authority and the guidance necessary to complete that system and to apply those principles, as we believe He has; while He invites, and authorizes His ministers to invite the acquiescence of men's reasoning faculties on subjects which the human mind may be able to grasp. And so it may be, and it doubtless is the duty of every man before whom these things are brought, and who thus has the opportunity, not to forego his judgment, but with the aids and appliances the Christian religion furnishes, to bring his judgment into harmony with the teaching that has been declared on so competent an authority.

It must be borne in mind that any right of private judgment which can exist in the Christian Church does not give to any man a moral right to make his own religion, and thus become his own God. It does not suppose that there is no truth anywhere except what a man may choose to believe; nor consequently does it suppose that the truth can in any way be altered by the opinions of the whole human race put together. Some people however talk about the right of private judgment just as though the Christian religion gave a man the privilege of making up any system of theology his fancy might incline to. In this infidel age, we cannot too carefully guard against a principle so adverse to the whole spirit and character of Christianity—a religion which with all its liberality, is not so thoroughly suicidal as to propose its advantages to those who ignore its teaching, and repudiate its authority.

No man so possesses the right of private judgment that he is not responsible for the exercise of it—responsible to the living Church, and responsible to the Founder of the Church. In fact, this

right is partly the result of his responsibility, and partly involves it. If all exercise of private judgment is denied to a man, from that moment his responsibility must cease; just as much so indeed as if he were acting under compulsion.

And we cannot be too deeply impressed with the principle that the right, reverently to exercise the judgment in matters of religious teaching, does not diminish one iota from the duty implicitly to submit in all its decisions, when the Divine authority vested in the Church has given no uncertain sound. The position taken in this respect by the Church of England is aptly expressed in the following passage:—"Though we say that every private Christian hath a liberty left him of examining and judging for himself, and which cannot, which ought not, to be taken from him; yet every member of a church ought to submit to the church's decisions and declarations, so as not to oppose them, not to break the communion or the peace of the church on account of them, unless in such cases where obedience and compliance is apparently sinful and against God's laws." Archbishop Sharp, *Works*, Vol. v., p. 68., Oxf. 1829.

## RELIGIOUS EDUCATION.

The subject of religious education is one which is of paramount importance. We would not say it is second only to the existence of the church herself, but rather that it is an essential means for her continuance and expansion. In Canada, where no provision whatever is made for religious training by the state, and where the national school system recognizes no religion at all, religious training must be the result of purely voluntary efforts in connection with such organizations as may exist among us. Whether the state should so entirely neglect the religious training of the rising generation or not is one of the questions belonging to the great problem of a state church, and included in the same class as that which would ask whether a nation can expect the blessing of a Being, when in its national capacity, it ignores the worship, the teaching, and even the existence of such a Being altogether? The subject is one of those which are agitating the mind in England at this moment. The Archbishop of Canterbury, on laying the memorial stone of a church school at Ramsgate, on a recent occasion, said he was one of those who could not quite see his way out of the difficulties which

surround the question. He thought he saw on every side symptoms that no one had quite made up his mind as to what was the best mode of educating the children of England at the present time. A new system has been introduced; and those who introduced it, said it was to be a religious education, and that yet there was to be no definite teaching. Now what in the world that could possibly mean, he did not know. If he was to be taught a subject and not taught it definitely, he would rather not be taught it at all; as in that case, he feared he should be taught it inaccurately. If religion were to be sublimated into that indefinite sort of thing that it did not offend anybody's prejudices, it would cease to be religion altogether. His grace remarked that an idea seemed to prevail that education could easily be divided into two parts—that which has to do with the general training of a man, and that which has not to do with such training. But he thought discipline had to do with general training, and when they talked of confining religious instruction to a specific portion of time, he was reminded of the schools of which we read in past times, in which "morals and manners" were "extras." His Grace is probably not aware that in the dominion of Canada, religious teaching is hardly admitted, even as an "extra." He said the teaching of morals and manners as well as religion must be good for some reason, and that reason expressed in words became a definite religious and moral principle. He thought there was something foolish and unreal in saying that a teacher might give the whole essence of a thing, but must not express it in the words which good and sensible men had for many years past thought the best to express it. The Archbishop thereby enunciated a principle at once sound, and in singular harmony with the requirements of the present day, when broad Churchmanship is seeking to get broad enough to scatter to the winds all the old formularies of faith. In the midst of all the discussions and the discord that had arisen, he said there was one point upon which they were determined—"they were not going to give in to any kind of notion that they could educate the children of this Christian country on any other than Christian principles." It is a certain fact, he remarked, that those who profess to desire a non-religious education are but a small minority in England; and he did not think the people would ever be satisfied with anything short of a religious education.

#### THE PALESTINE SOCIETY.

A society has lately been formed in London for the purpose of gathering men of all parties occupying a neutral ground, in order to promote the colonization of the Holy Land, and to initiate works of benevolence and humanity in that country and in neighbouring lands. It must not be confounded with the Palestine Exploration Society, which has another object in view altogether; the relations of the two societies however are very friendly. A meeting was held Dec. 15, 1875, in Pall-Mall, London, at which the colonization movement was warmly eulogised after a searching and very interesting discussion. The chairman stated that colonization by the Jews would, if practicable, furnish a solution of the social, financial, and political features of the Turkish problem: and if the Euphrates Valley Railway were made, and Syria put in order, there would be an alternative route to India. He referred to a colony of German settlers from Wurtemberg, numbering 1000 persons, who are distributed in six settlements. At Jerusalem, they have a great variety of their tradesmen, some of whom have also settled at Rephaim, about twenty minutes distance from Jerusalem, and once celebrated for David's victories over the Philistines. At Jaffa, they have contributed to the commercial prosperity of the town. At Tiberias they have constructed a floating house for the navigation of the Jordan, in which they transport corn. At Saaron some difficulties have had to be encountered on account of a swampy soil; a great improvement has however taken place. Vines and mulberry trees are flourishing wonderfully. Haifa claims to have fifty houses inhabited by 300 persons. The peak of Carmel rises behind their village, where the pines, brambles, and brushwood have given place to a garden of vines, elevated in terraces one over another for at least fifty acres. One of the members of the society has constructed a flour mill. The German Society which has been established for seven years owns property which represents a capital of about £52,000 stg. They think the surest way to encourage English colonists would be to purchase land in fertile and healthy situations, such as the mouth of the rivers Kison and Andjeh, the environs of Caesarea and Tyre; industrial establishments, flour, olive, and soap mills would be highly remunerative; and the cultivation of the olive, mulberry, and especially the vine would yield large returns. A banking company that could

make advances to the *fellahs*, or Arab peasants, would be very profitable to the company, and a great boon to the people, because they can now only obtain advances from usurers at a ruinous rate. These and other points in reference to the German Society were laid before the meeting in London; and both Christian and Jewish speakers urged the importance of the present occasion in furthering the projected colonization scheme. Resolutions were passed congratulating the German colony on their success; and stating that, "looking at the now well proved fertility of the soil of Syria, its geographical situation, as being within such easy reach of England, and in regular and constant communication with it, as well as with other parts of the world," the meeting was of opinion that Syria offers a specially advantageous field for emigration from England, in common with other countries, under some organization resembling that of the German "Society of the Temple." They also thought that looking at the present financial condition of Turkey, such colonization of her waste and neglected lands could not fail to prove highly beneficial to her. The Imperial Hatti issued by the Turkish Government in 1867, inviting foreigners to settle in their Asiatic and European provinces, they thought, might now be responded to with advantage. The "Palestine Committee" was also requested to communicate with his Excellency the Turkish Ambassador, in order to ascertain full particulars relative to the facilities likely to be afforded by the Government of His Majesty the Sultan, for efforts made in the direction of colonization.

#### TURKISH REFORM.

The London *Times* has a vigorous editorial on the Imperial Firman just promulgated at Constantinople, decreeing great reforms in the public administration, establishing something like equality between Christians and Mussulmans, and declaring that the grievances complained of shall no longer exist. Free permission is given to a profession of religious belief. Every official rank and also public functions are to be accessible to non-Mussulman subjects. The writer dwells on the articles individually, because they show how elementary are the rights to which the Christians, by the Porte's own showing, have not attained. They involve a full admission of the reality of the charges brought against Turkey's terrible misrule. Every Firman declaring that a right shall be

conceded is a confession that it has not hitherto been accorded. The new reforms may be sincere if the Turkish Government can carry them out; but they establish the fact that the former condition of the Rayahs has been intolerable. It may be true that Great Britain has no interest in the dismemberment of any state, that a sense of insecurity is always the result of such a thing, and that any new edifice rising on the ruins of the Ottoman State would be unstable for more than one age; but any change would be a benefit to the Christians there. "When men are defrauded and plundered, shot down and stabbed; when the tax gatherer seizes their increase, and the judge aids the local tyrant to rob them of land and dwelling, any amelioration of their lot must be welcomed, whenever or whatever way it may come, and however it may fall short of the ideal of freedom." Doubtless but little sincerity could be expected from a devout follower of the Koran; but the Turks know that a tremendous crisis is imminent. Their own position in the world has been suddenly upset. Their credit is exhausted, they have broken faith with their creditors, and it is no one's interest to help them any longer. The alliance of the Western powers does not exist; France is paralyzed, public opinion in England has been utterly alienated, the Government of Victor Emmanuel will never stir again in the quarrel, so that the Sultan's Government finds itself face to face with the three Empires which are essentially unfriendly. Austria is an old enemy, with no one knows what new schemes; all Germans have a most unaccountable antipathy to the Turks; and of Russia we know enough. These three powers have been deliberating for some time, and it is said that the result of their agreement will soon be given to the world. As the essence of their scheme is most probably intervention, we can easily understand the Porte to be thoroughly alarmed, and anxious to appease the rising indignation.

THE BURIAL BILL is still one of the great questions that agitate the Church and nation in the Father Land. The rural deaneries as they meet from time to time invariably discuss the subject and generally with the one result, which is that the only way, satisfactory to all parties, whereby the requirements of Nonconformists can be met, is to increase the number of unconsecrated burial grounds where necessary. At Stepney however an amendment was

carried by fifteen votes to three, recommending that at the option of the relatives and friends who have the management of the funeral, it may take place with or without a service; and also that such service may consist of hymns, prayers, or extracts from Holy Scripture, and may be conducted by any Christian minister who has a registered place of public worship, or by a representative appointed by him. These recommendations are entirely exceptional; the great mass of Churchmen being of the opinion that such arrangements would be altogether unsatisfactory. The less difficulty of the two would appear to be that generally recommended, viz., increasing the number of unconsecrated burial grounds.

A GREAT naturalist has lately, after a prolonged illness, died—Dr. Rudolf von Willemoes-Suhm, who was connected with the scientific expedition on board H. M. S. *Challenger*, the object of which has been to explore the great oceans of the world, in which he took a great interest. He was a native of Schleswig-Holstein. He studied in the Universities of Göttingen and Bonn. Having great taste and ability in natural science, he was appointed Privat-Docent in Zoology in the University of Munich, which appointment he held until his death. Obtaining leave of absence from the duties of his office for a time, he joined the *Challenger* expedition, and devoted himself with great zeal and earnestness to the objects of the expedition. He has been in the habit of making some very important communications to various scientific societies, and leaves behind him a fine series of drawings and a great amount of material to be given to other hands to work up and complete. He was a man of high attainments, not only in his own branch of science, but in general science and literature, though only twenty-eight years of age. He is described as having been very amiable and very estimable, and is said to have been able to converse freely in English, French, German, Danish, and Italian.

LIEUTENANT Cameron is expected to arrive in England some time in the present month. He is said to be the only native of Britain except Livingstone who has crossed Africa from one ocean to the other. The problem he had to solve was connected with that magnificent system of lakes, among the still undiscovered fountains of which the ever-

mystic Nile takes its rise. His special purpose was to pass from Lake Tanyanyika to the broad waters of the River Lualaba, where Livingstone saw it, at Nyangwe, and which he says was at least 8000 yards wide, and very deep. From that point Cameron intended to pass down the stream and determine whether it fed the Nile or the Congo. He appears however to have been diverted from his course, but from what cause is unknown at present. When the telegram we announced in a former issue reached England, it was supposed that his arrival at Loando would indicate that he had solved the interesting question for which his journey was taken. Further consideration however leads to the conclusion that such could not be the case. The information he will have to communicate is anxiously looked forward to. His enterprise and courage are unimpeachable. Whatever may have retarded his progress, we are quite sure it must have been from circumstances over which he had no control.

THE EARTH VIEWED FROM THE MOON.—A writer in the *British Quarterly* indulges in a glowing description of the appearance of our earth to an inhabitant of the moon. He says: At last night set in. Gradually it comes, after the sun has gathered up its smiting beams and gone down to rest. All at once we are plunged into comparative obscurity, for again there is no twilight to stay the steps of the departing day. But looking up into the sky, we behold a vast orb which pours down a milder and more beneficent splendor than the great lord of the system. It is such a moon as we terrestrials cannot boast of, for it is not less than thirteen times as large and luminous as our own. There it hangs in the firmament without apparent change of place, as if "fixed in its everlasting seat." But not without change of surface. For this great globe is a painted panorama, and, turning round majestically on its axis, presents oceans and continents in grand succession. As Europe and Africa, locking the Mediterranean in their embrace, roll away to the right, the stormy Atlantic offers its waters to view, then the two Americas, with their huge forests and vast prairies, pass under inspection. Then the grand basin of the Pacific, lit up with island fires, meets the gazer's eyes, and as this glides over the scene, the eastern rim of Asia and the upper portion of Australia sail into sight. The Indian Ocean and afterwards the Arabian Sea, spread themselves out in their subdued splendor, and thus in four and twenty hours the great roundity we tread turns its pictured countenance to the moon and grandly repays the listening lunarians by repeating, to the best of its ability, the story of its birth. Nor is the sky less marvellous in another respect. For the absence of any atmospheric diffusion of light permits the constellations to shine out with a distinctness which is never paralleled on earth. They glitter like diamond points set in a firmament of ebony. Stars and clusters which we never see with the naked eye flock into view and crowd the lunar heavens.

CALENDAR.

- Jan. 16th.—2nd Sunday after the Epiphany.  
 Isa. lv; St. Matt. ix. 18.  
 " lvii; Acts ix. 23.  
 " lxiv; Acts ix. 23.  
 " 17th.—Gen. xxiv. 52; St. Matt. x. to v. 24.  
 " xxv. 5-19; Acts x. to v. 24.  
 " 18th.—Prisca, V. and M.  
 Gen. xxv. 19; St. Matt. x. 24.  
 " xxvi. to v. 18; Acts x. 24.  
 " 19th.—" xxvi. 18; St. Matt. xi.  
 " xxvii. to v. 30; Acts xi.  
 " 20th.—Fabian Bishop and M.  
 Gen. xxvii. 30; St. Matt. xii. to v. 22.  
 " xxviii; Acts xii.  
 " 21st.—Agnes, Virg.  
 Gen. xxix to v. 21; St. Matt. xii. 22.  
 " xxxi to v. 25; Acts xiii. to v. 26.  
 " 22nd.—Vincent, D. and M.  
 Gen. xxxi. 36; St. Matt. xiii. to v. 24.  
 " xxxii. to v. 24; Acts xiii, 26.

In our issue of the 23rd ult., there occurs in an extract, the following passage: "Presbytery not Prelacy, was the form of Church Polity in the Apostolic age;" which was not intended to have been inserted, as being contrary to all history. We think the previous part of the extract well worth preserving, as being very remarkable—especially regarding the source whence it comes.

BOOK REVIEWS.

THE NEW VOLUME OF THE LIVING AGE.—The number of *Littell's Living Age*, for the week ending Jan. 1, which begins its One hundred and twenty-eighth volume, contains among other good things a story translated for its pages from the *Platt-Deutsch* of Fritz Reuter; and in succeeding numbers a new story by the author of "John Halifax, Gentleman;" and other choice fiction, by Wm. Black, author of the "Princess of Thule," Miss Thackeray etc., are to appear. In science, politics, theology, and general literature, important articles are already announced for speedy publication,—by Prof. Max Muller (on National Education); Cardinal Manning (on the Pope and Magna Charta); Francis Galton, F.R.S. (on the Theory of Heredity); Peter Bayne (on Walt Whitman's Poems); Edward A. Freeman (on the True Turkish Questions); Dr. W. B. Carpenter, the eminent scientist; Rt. Hon. W. E. Gladstone; W. Gifford Palgrave, and others; and it is safe to say that the important contributions to current literature of the ablest writers of Europe, and especially of Great Britain, will continue to be presented in *The Living Age* with a completeness and cheapness—considering its amount of reading—elsewhere unattempted. In fact, they are otherwise hardly accessible, in their entirety, to the great number of American readers.

The present number—being the first of the new year—is a good one with which to begin a subscription; and to every one who would keep abreast of the best thought of the time the periodical is an almost indispensable one. For fifty two numbers of sixty-four large pages each (or more than 3,000 pages a year) the subscription price (\$8) is low, while for \$10.50 the publishers offer to send any one of the American \$4 monthlies or weeklies with *The Living Age* for a year, both postpaid. LITTELL & GAY, Boston, are the publishers.

ALGOMA, AS ALCOBA, THE FOSTER CHILD.

[We reprint this little story, illustrative of the diocese of Algoma, from a former issue; where it was placed in the juvenile column, and consequently did not receive the attention it merits.]

Torunda, in her maiden days had been fair and beautiful, and full of good works, trusting in God, and looking for and receiving his blessing. But age crept over her, and with it came cares and troubles, and fidgetty thoughts about herself. How should she continue to provide for her numerous offspring, how should she clothe and feed them as they increased in size stature and appetite? Now Torunda had one little daughter who was not so fair to look upon as her other children. This child was plain of face and uncouth in manner and language;—while large of limb and rapidly developing in size, she was at the same time weak from her tender age, and unable in any way to support herself. The child's name was Alcoba. Torunda meditated,—and the result of her meditations was action as follows:—Torunda had four sisters, all living at a distance at their various homes. Occasionally these sisters met and talked over the family affairs and the general good. At these conferences there was always much talk and confab as might well be expected, and many were the schemes that were made for the future. They were good creatures these sisters, and bent on benefiting their fellow-beings. "How seems it to you dear sisters?" quoth one; "Methinks we should not be content with caring each of us only for our own children. Does there not seem a taint of selfishness about it? Could we not find some helpless little orphan somewhere whom we would care for and provide for, and thus fulfil the principles set down in Scripture?"

"True!" cried all, "true! We will do it! Let us search out a little orphan and take it under our guardianship. It is a grand scheme, a beautiful scheme, a heavenly scheme!"

Torunda then spoke,—“Dear sisters, you know that age is creeping over me, that my children are more numerous than yours, and that I cannot provide for them as I once could. Now I know the love and usefulness that heaves your bosoms,—that my children are in your eyes as your own children; and it is good that we should feel it so, for are we not indeed all of the same mother? Now you know my darling child Alcoba, my favorite little one, so sweet, so lovely, so dear. And yet growing as she is, so fast, and so precocious and quick in every way, I would not hinder her advancement by keeping her tied to my own apron strings; I feel that I cannot of myself alone provide for so bright a child as she promises to be. Sisters dear, will you aid me? Why seek a little orphan from the distant shores of India, or the burning sands of Africa, while there lies a little one at your own door craving your help?”

To Torunda the sisters listened attentively, and with her they agreed; and they asked her what her benevolent plans were for the advancement of the little Alcoba.

"Indeed, dear sisters," replied Torunda, "I have made no definite plans. My only idea is that little Alcoba—dear little creature—should be placed under the guardianship of a teacher who would have the sole and entire charge of her, and I had thought of suggesting that you, dear sisters, should each assist in meeting the salary of this guardian, and so we should all be united in a good and holy work."

"Dear sister, Torunda, we thank you," cried all the sisters together; "indeed this

is a good work to help the little Alcoba; gladly, gladly, do we join you in this—your work of benevolence. Let us appoint the guardian at once, and bear the good tidings to little Alcoba. By-the-way you have of course consulted your little one?"

"Dear sisters," replied Torunda, calmly, but firmly, "I did not think it needful. She is young and foolish, and would not perhaps understand the unspeakable benefit it is to be to her."

The sisters were silenced by that sage remark. That very night the guardian was elected, appointed, and sent off by a night train to enter upon his duties.

Alcoba was naturally a little surprised at the arrival of the guardian, but a kind letter from her mother set her innocent heart at rest.

"Desiring your welfare and advancement, dear Alcoba," wrote her mother, "I have solicited the help of your kind aunts in providing for your future. I will still do a little for you, but you must look chiefly now to them;—they will supply you liberally with food and clothing, and all you require; you have a glorious future before you."

Days passed on, the guardian's salary was paid regularly; but strange to say nothing was sent to Alcoba. Her clothes were wearing out and her supply of food running short. Alcoba's guardian wrote to the mother for an explanation. The mother was almost indignant at the presumption, and replied hastily: "Have not my sisters undertaken the support of Alcoba? Is she not now their foster child? Apply to them in future for all that Alcoba requires." The guardian then wrote to the four sisters, each in turn. Their tempers also were a little ruffled.

"What!" they exclaimed, "Torunda refuse to send bread to her own child! we only promised to help to pay the cost of her guardian."

In despair the guardian returned to Alcoba.

"My child," he said mournfully, "I must leave you for a space. If I trust any longer to your unnatural relatives assuredly you will die. Live as best you can during my absence; there are some nuts and berries in the wood. I will not be longer than I can help. I will cross the blue waters of the Atlantic and urge your case before the benevolent and good in the Old Country."

In due time the guardian returned from his journey. A pale wan child met him on his return.

"O guardian," she cried, "have you brought me food—have you brought me clothes?"

"No, child, none," sadly replied the guardian, "I told your tale, but the good people questioned me closely; they asked me whether your mother were yet living, and whether you had any relatives, also who it was that appointed you to your present state of life. I of course told the truth, and the result was that they would do nothing. They said that your mother and your aunts were bound to support you, and indeed I think so too."

"And so do I," archly replied Alcoba. The good aunts though displeased with Torunda, would not let Alcoba altogether starve. So they occasionally put up a basket of provisions for her and sometimes a few clothes, but only on condition that the guardian should come round and call for them. This shamed Torunda into doing a little also, and so Alcoba managed to live from day to day on the charity of her relatives; but she never knew when the last basket of food might arrive, and she be driven to the woods to live on berries. And besides, as the relatives never

troubled, to visit her, or make her wants known to themselves, they quite miscalculated her size, and made no allowance for her increase in bulk and stature, so the clothes that were sent fitted her very awkwardly, her skirts were barely to her knees, and the sleeves of her jacket only reached to her elbows. This made her an object of derision to other children whose parents cared properly for them. Poor little Alcoba was becoming gradually used to her life, though she couldn't really see what use her guardian was to her when he had to be away nearly all the time, going round to the aunts to collect food and clothing for her. However she would not repine, she trusted in God, and believed that he who cared for the little birds in the woods, would not let her starve. At length, one day came a letter from Torunda, and a very strange letter Alcoba thought it.

"Dear Alcoba," she said, "I am delighted to hear you are getting on so well. What a happy child you must be. The basket of provisions I promised you, I find I cannot send. God bless you. Goodbye."

Now Alcoba had been waiting for that promised basket of provisions. She had gone to bed without her supper the night before, and had had no breakfast that morning. The poor child read the letter, and then casting it on the floor, she burst into a paroxysm of tears, and cried herself to sleep. When she awoke she found another letter by her bedside. Hastily she opened it. "Had her mother relented?" was her thought. She turned pale as she read it.

"Dear Alcoba,—It has always been my custom to make my children pay me back 5 per cent of all that I bestow upon them. I think it a good plan, as it teaches them to be careful. I have been considering whether in your present position you can properly be called my child, or not, and whether I can legally claim this assessment. I have come to the conclusion that I can, and necessity obliges; so do not think it hard. Send me back the last two baskets of provisions I sent you, or,—if they are consumed—drain five ounces of your life's blood and send it."

Such is the sad story of Alcoba. If Alcoba dies (which God avert) surely her blood will cry from the ground against her unnatural mother and her too indifferent relatives.

#### NOVA SCOTIA.

The St. Mary's Church, Prince Edward Island, is being very tastefully trimmed this year, and when finished will reflect great credit on the young ladies and gentlemen who have been decorating it. The trimming is principally of spruce. All along under the cornices and around over the top and bottom part of the arch at the head of the church are green trimmings. Below this trimming on the left hand side are the words, "Mine eyes have seen thy Salvation;" on the right, "Behold, I bring you good tidings" in prettily formed red and green letters. Over the arch at the entrance of the chancel is a curved line ornamented with stars is "Let all the angels of God worship him," and inside of the chancel over the communion table will be seen "I am the bread of life." The windows, stove-pipe, supporters, reading desk and pulpit will all be trimmed, while across the gallery will be festoons of evergreens.—*Summerside Journal*.

#### ONTARIO.

The following circular has been sent by the Lord Bishop, to the members of

Deputations on behalf of Missions in the Diocese of Ontario.—My dear brethren: Let me remind you of the grave responsibility which attaches to your office as pleaders on behalf of the Missionary work of the Diocese. Hitherto our receipts have been more than equal to our annual expenditure, and consequently there is danger lest zeal should flag, and our congregations, having become accustomed to this fair state of things, should suppose that nothing more was demanded of them than the customary offering. Our position, however, for the ensuing year becomes a critical one, as our Treasury will require at least \$10,000 to meet our engagements to our Missionary Clergy. This demand on the resources of the Churchmen of the Diocese should be a cause of great thankfulness, because it arises from the increase in the number of labourers in the Mission field. There are now no vacant Missions, and several of the old ones have been subdivided. The drain on the fund thus created for salaries and outfits, besides the moral obligation that lies on the Church to furnish the Board with means of adding to the present small stipend of our Missionaries, will surely furnish you with materials for a strong appeal at every meeting this winter. You can set forth in forcible, because practical, language, that the increased self-denial required of us will test our sincerity, because it has been the result of our own prayers. On days of Intercession, we and the whole Church have humbled ourselves before God, and begged that He would send more labourers into His vineyard, and now that our prayers have been graciously answered, "it is meet, right and our bounden duty" to show forth our thanks for the same by impressing on the minds of all committed to our charge that "the Lord hath ordained that they who preach the Gospel should live of the Gospel." I am, your faithful Bishop, J. T. ONTARIO. Ottawa, Dec. 9, 1875.

CHURCH OPENING.—The *Picton Gazette* says:—St. Andrew's Church, Wellington, (under the charge of the Rev. C. H. Mockridge, M.A.) was opened for divine service on Sunday, Dec. 26, after having been enlarged and otherwise greatly improved. The Rev. J. J. Bogert, M.A., Rector of Napanee, preached in the morning and afternoon. His sermons were earnest and appropriate. The Rev. E. Louka, Rector of Picton, preached a practical and useful sermon in the evening. The singing throughout was good—and the congregations (excepting the morning—owing no doubt to the very cold weather) were very large. The Church, as now enlarged and improved, presents a very fine appearance, and affords every convenience for quite a large gathering of people. It is cruciform in shape, the old part crossing the new at the back, and forming a transept. The new part fronts the road. This is the second Church which has been enlarged and restored in this mission under the guidance of Rev. Mr. Mockridge—Christ Church, Hillier, having been opened in its improved form just a year ago.—*Chronicle*.

#### TORONTO.

A NUMBER of ladies and gentlemen met at the Parsonage, Aurora, on New Year's Eve, and presented the clergyman, Rev. A. J. Fidler, B.A., with a very handsome carriage and harness of the value of \$175, and an address of congratulation and confidence, signed on behalf of the several congregations by Dr. Strange, Hon. C. J. Douglas, Dr. Langstaff, and Mr. H. A. Bernard.

DEANERY OF TORONTO.—The appointments for missionary sermons and meet-

ings in this Deanery during the present month of January, which appeared in the DOMINION CHURCHMAN of the 6th inst., were printed from an incorrect list. The following arrangements have been agreed to by the clergy:—St. James' Cathedral, the Very Rev. the Dean; Trinity Church, the Rev. A. Sanson; St. Thomas, Jan. 16th, 11 a.m., Rev. Mr. Trow; Christ Church, Jan. 16th, 11 a.m., Rev. J. H. McCollum; St. Peter's, Jan. 23rd, 11 a.m., Rev. W. Checkly; Ch. Redeemer, Jan. 23rd, 11 a.m., Rev. Dr. Smithett; St. Paul's, Jan. 23rd, 11 a.m., Rev. S. Jones; St. Anne's, Jan. 23rd, 11 a.m., Rev. S. Givins; St. John's, Jan. 23rd, 7 p.m., Rev. A. Baldwin; St. Stephen's, Jan. 23rd, 7 p.m., Rev. Dr. Smithett; Carlton Church, Jan. 23rd, 11.30, Rev. Mr. Maddock; St. Bartholomew's, Jan. 25th, 7.30 p.m. meeting; Grace Church, Jan. 26th, 7.30 p.m. meeting; St. Matthew's, Jan. 28th, 7.30 p.m., meeting; Holy Trinity, Jan. 30th, 11 a.m., Rev. R. D. Allen; St. George's, Jan. 30th, 7 p.m., Rev. R. D. Allen; St. Luke's, Jan. 30th, 11 a.m., Rev. Dr. Smithett; St. Matthias, Jan. 30th, 11 a.m., Rev. J. Langtry; All Saints, Jan. 30th, 7 p.m., Rev. Dr. Smithett. Deputation appointed by the Synod: The Rev. Rural Dean Allen, the Rev. Rural Dean Smithett.—SALTERN GIVINS, Rural Dean, Toronto, 7th Jan., 1876.

CHRIST CHURCH, YORKVILLE.—In our Christmas notice of this Church, last week, we omitted to mention that a very handsome pair of chandeliers had been presented to the Church, and were hung up in position for the first time on Christmas eve, so as to take their place with the Christmas decorations. They greatly improve the appearance of the Church, even by day; and of course add especially to its brightness and attractiveness in the evening. They were the gift of Mrs. Trow, the Rector's wife, aided by contributions received by her from some kind friends in Belleville.

CHURCH OF THE ASCENSION, TORONTO.—The first annual festival of the children attending the Sunday school in connection with this Church, was held last Thursday evening in the rooms on King-street, at present used for the purposes of the Church. Over two hundred people were present, as well as the teachers and a large number of friends. The chair was occupied by Vice-Chancellor Blake. The proceedings opened with the singing of hymns and carols by the children, which were followed by solos by Miss Maddison, a duet by Miss Maddison and Miss Cameron, and readings by Vice-Chancellor Blake and Mr. G. M. Adam. The programme throughout was very complete and interesting. Vice-Chancellor Blake, as chairman, added much to the pleasure of the occasion. At the conclusion of the singing a large number of prizes were distributed, and a Christmas tree which had been well hung with toys of every description, was lighted with tapers, and the toys were distributed by Santa Claus, represented by Mr. Fahey, among the juveniles present. The festival was brought to a close about ten o'clock.

TRINITY COLLEGE SCHOOL, PORT HOPE.—The annual Christmas examination was brought to a close on Thursday, December 15th. At this examination the boys are thoroughly tested in all the work of the past Michaelmas Term, and one prize is offered to each form for general proficiency in all the subjects of examination. A minimum of sixty per cent. of all the marks is required to entitle a candidate to this prize, while all others obtaining such proportion of marks receive honourable mention. The school is divided into six forms, the Sixth being the highest; while the First Form is subdivided into

two removes, the Upper and Lower First. There is also a Modern Form, which ranks between the Second and Third. As soon as practicable the Third and Fourth will also be subdivided into two removes, and the work so arranged that a clever boy may take two removes in one year, while all others will have the advantage of longer time for the same work and thorough revision. In the mathematical and English subjects a redistribution of the school to a certain extent is carried out, so that special attention may be devoted to any particular study at the request of the parent or guardian. The subjects of the different forms are so adjusted that the work for the medical and army entrance examinations is read in the Third Form; while the matriculation subjects of the University and law examinations, begun in the Third, are gone over most carefully and thoroughly in the Fourth. In the Fifth and Sixth Forms the honour work in classics, mathematics, modern languages, history, and English is taken up and the pass work revised. The whole institution is now in a thorough working order. The grounds comprise twenty acres, situated just outside the north-eastern limits of the town of Port Hope, in a picturesque and healthy position. The extensive buildings are now completed, the admirable new class rooms having been in use during the past term. The friends of the institution will be glad to hear of its continued prosperity. At the recent examination highly satisfactory results were elicited, and the marks show a large amount of thorough and faithful work on the part of both masters and pupils. The results of the examination were announced to the school by the Head Master at the usual "breaking-up supper" before the dispersion of the boys to their several homes for the Christmas holidays. The following is the list of prizes and honourable mentions:—PRIZES FOR GENERAL PROFICIENCY.—Sixth Form—Allen; Fourth Form—Hoskins, max., and Stravbenzee, max.; Third Form—Bridges; Second Form—Baldwin, major; Modern Form—Not awarded; Upper First—Hinds; Lower First—Stravbenzee, major. HONOURABLE MENTION FOR GENERAL PROFICIENCY.—Sixth Form—Freer, max.; Fourth Form—Macrae, Barnum, Belt; Third Form—Coldwell, Moore, max., Fortye, Cooper, max.; Upper First—Clarke, minor, Jones, Miles; Lower First—Cooper, major. In addition to the above, the following boys obtained honourable mention in various special subjects. To entitle them to this distinction at least 75 per cent. of the marks is necessary in all cases:—Divinity—Allen, Wise, Belt, Hoskins, max., Cooper, max., Coldwell, Gribble, Farncomb, Fairbanks, Miles, Hague, Boyd, Cayley, Clarke, minor, Stravbenzee, major. Greek Testament—Allen, Barnum. Herodotus—Freer, max. Xenophon—Belt, Maere, Barnum, Stravbenzee, max. Greek Grammar—Allen, Freer, max., Wise, Barnum, Stravbenzee, max., Cooper, max., Coldwell, Moore, max., Lewin, Roberts, Baldwin, ma. Greek Composition—Baldwin, ma. Hudson. Livy—Allen, Freer, max. Virgil—Macrae, Stravbenzee, max., Barnum, Belt, Hoskins, max., Cooper, max. Latin Composition—Coldwell, Hewitt, Hinds, Clarke, mi. Latin Grammar—Allen, Freer, max., Hinds, Bethune, Hague, Cooper, ma. Euclid—Hoskins, max., Fortye, Bridges, Howard, ma, Farncomb, Strathy. Algebra—Bridges. Arithmetic—Maclem, max., Barnum, Baldwin, ma, Bethune, Hugel, Stravbenzee, ma. French—Freer, max., Macrae, Bridges, Baldwin, ma, Jones, Clarke, mi, Hewitt, Hime, Strathy. Ancient Geography—Allen, Freer, max.

Ancient History—Allen, Freer, max., Stravbenzee, max., Belt, Wool, Campbell, max. History and Geography—Hoskins, max., Coldwell, Moore, max., Bridges, Fortye, Boyd, Cameron, Gibb, mi., Hime, Hinds, Miles, Cayley, Jones, Stravbenzee, ma. English Literature—Hoskins, max., Bridges, Coldwell, Stewart. Bookkeeping—Howland, max. Dictation—Cameron, Clarke, mi., Gibb, ma., Gibb, mi., Hime, Hinds, Jones, Stennett, Jarvis, max. Spelling, etc.—Bayley, Boyd, Clarke, mi., Cayley, Gibb, ma., Gibb, mi., Hime, Hinds, Jones. English Repetition—Jarvis, ma., Moore, mi., Stravbenzee, ma., Spratt, Irving, Clark, ma., Cooper, ma., Douglas, Jarvis, max., LaBatt, Jarvis, min.—Mail.

NIAGARA.

His Lordship, the Bishop, requests us to state that having finished his Diocesan tour, all mail matter for him should be addressed to him at Hamilton.

ST. MARK'S CHURCH, ORANGEVILLE.—The offerings in this church on Christmas Day, at morning service, amounted to the handsome sum of \$73.

QUEENSTON AND BROCK'S MONUMENT.

To the Editor of the DOMINION CHURCHMAN.

DEAR SIR,—As you invite correspondence from the friends of the Church in the several dioceses, I thought it would not be amiss to send you a short sketch of what has been done in my mission. If you think it of sufficient importance to be worthy of a place in the CHURCHMAN you will not only confer a favour on me, but also on the friends of the Church throughout my mission.

I came to the mission of Grantham, and parts adjacent, in July 1873; and my mission consists of three stations, situated as follows:—Christ Church, Grantham, near the Lake shore, in the township of Grantham, and about midway between Niagara and St. Catharines. It is a nice brick edifice, erected in 1853. There is a burying ground attached to it. Although the church membership is not large, it is never wanting in carrying out any object which has for its ultimatum the good of the Church. Comfortable sheds were erected shortly after I came, at an expense of over two hundred dollars, and this year, means have been taken to add to its durability, by providing for new roofing, both on the church and spire. Although the work is not yet executed, the principal part of the funds are in hand. Nature has done a great deal towards the beauty of the church. It is within a quarter of a mile of the lake, and the eight mile creek as it is called, runs behind it, entering into the lake, and the church itself is surrounded with a beautiful grove of oak and pine. A little attention to the grounds would make it one of the spots that men love to behold. It is to be presumed, in the course of time, not long perhaps, that the characteristic energy of the people will display itself by erecting a parsonage for the happy incumbent. It was the writer's pleasing duty on Christmas Day to present to the Organist, Miss E. Whitmore, a small purse, as a token on behalf of the congregation, of their appreciation of her services. The same pleasing duty was also performed last year at this time.

The Christmas offering to the clergyman was also an evidence of the members' appreciation of his services. Notwithstanding the unfavourable state of the roads, and the difficulty of attending a place of worship in the country during such weather, yet the offering in no way came short.

May we not look forward to the time when the whole surrounding community will speedily be more alive to their spiritual interests, and come forward more nobly and boldly to appreciate the benefits derived from having a church in their midst?

Virgil is situated on the stone road leading from Niagara to St. Catharines, about three miles from the former place, and eight miles from the latter. It formerly went by the name of "the four," meaning the four mile creek, but of late years the inhabitants have become more alive to the importance of having a name associated with scholarly attainments. I have yet failed to see the significance of the name as applied to the place.

When I came to Virgil the Church service was rather a novelty. The Methodists and Baptists had hitherto occupied the ground. The year before I came the Rev. Mr. Shaw, now in Japan, had service here for some months, but it had been discontinued for some time. The service here was rather considered as an experiment, than otherwise. There is no church, and we are depending upon others for the use of a place, but it is confidently hoped that ere long steps will be taken towards having a building of our own. Since we came here we have bought an organ which has been paid for, and the church service is now very nicely rendered by Miss Anderson. Although there are not many Church people here yet, the strictest attention is paid to the whole of the service, and a remarkably good spirit prevails. The Lord's presence is felt, and it is a pleasure to be there. The first year it was not deemed worth while to make any parochial collections from house to house. Last year Miss Crouch made a beginning, and this year from what has already been done, it is expected that it will not come short of raising as much for that very important fund as either of the other two places. Indeed we believe it will exceed. So that we are inclined to take courage and go on.

My last place of service, Queenston, once was first. Formerly Queenston was renowned as being one of the first places in the Dominion. It was, and is, at the head of navigation on the Niagara river, below the falls and within five or six miles of them. Before the railroad and the suspension bridge were built, a horse bridge was in use joining it with Lewiston, but some years since a severe wind destroyed the bridge here, and it has never been thought worth while to repair it. The consequence is, that poor old Queenston, once renowned as the place where the first steam boats were built which floated on the beautiful waters of Lake Ontario and the St. Lawrence river, is now among the places that were. Once it had an Episcopal church and a Governor-General to honor it with his presence; but alas for Queenston! now there is neither Governor nor church. Brock's Monument alone stands out in bold relief and points to the dignity of her former years. It alone tells the story of Queenston's past history, and points to the brave deeds performed by our fathers in rescuing our country from the hands of the enemy. And although she should never rise again to take her position among the places of renown, the deeds she has already done in defending our country will ever make her name dear to every loyal Canadian, to every son of Britain who prizes the legacy bequeathed to him by a noble ancestry. And it is not the intention of the few Church people here to allow the Church of England to go unrepresented. A few have already put their hands to the plough, and although the number is not great, they are invincible, they have commenced to raise funds to

erect a church, and they wish to build one that in some degree, will be worthy of her past history—her past glory. Can you not help us? Can none of your numerous readers understand and interpret our feelings on this point, and aid us by subscriptions? I believe there are some who will be prompted to do so. Let me say to such, that any aid thus offered will be thankfully received by the few members of the Church in and around Queenston. I had intended telling you what has been done towards our building fund, and what is now being done by the ladies here, but think I have trespassed sufficiently on your space for once. I shall be pleased to give you further particulars another time.—Yours truly.

JAS. FENNELL.

Queenston, Dec. 30th, 1875.

#### ADMINISTRATION OF CONFIRMATION.

To the EDITOR OF THE DOMINION CHURCHMAN.

DEAR SIR,—The administration of this apostolic and sacramental rite to candidates singly, as is now done by many Bishops, although only a carrying out of the rubric, is a great improvement on the past practice of confirming four at a time. But do the Bishops of Canada know that their Metropolitan has improved on the service itself? He has used a form of introducing the candidates similar to that of our Ordination services. It is an innovation it is true, but one that is, I conceive, in the right direction, and to which no one can object. The Metropolitan having set the example, his suffragans may surely copy. After the candidates have given the response, "I do;" the Bishop requests the people to keep silence for a space, and to engage in silent prayer for the candidates. Upon rising from their knees the "Veni Create" has been sung in some places. All this makes the service one of the most solemnizing that people can take a part in, and it makes it more like our Ordination services, to the character of which Confirmation is reckoned analogous. B.

#### UNITED STATES.

At St. Bartholomew's Church, N.Y., the Rt. Rev. W. B. Stevens, D.D., Bp. of Pennsylvania, preached on Sunday, Dec. 19th. There were present in the chancel Bishops Potter and Stephens, Drs. Cook and Twing, and the Rev. Mr. Seabury.

The Bishop took his text from St. John xxi. 5, 6: "Then Jesus saith unto them 'Children have ye any meat?' They answered Him, 'No.' And He said unto them 'Cast the net on the right side of the ship and ye shall find.' They cast therefore, and now they were not able to draw it for the multitude of fishes." The Bishop after giving a brief review of the circumstances attending the miracle, proceeded to draw several preliminary lessons from the incident itself. These were—1. Much of our labour is followed by failure, because we don't work with the Lord Jesus Christ. 2. All true labour, with and under Him, is sure of an ample reward. 3. Our success in casting the Gospel net when we fish for men, depends upon our casting it upon the right side. There are in connection with this work certain problems demanding careful study for their solution; they are 1. How shall the Church best discharge her duty to the various nationalities that are so rapidly finding a home in this country? 2. How shall we adjust our services so as to make them suitable to their peculiar needs? 3. How, or by what means and instrumentalities may we attract these people towards the Church?

The German element in our naturalized population is one of great importance.

The Germans at this time occupy a commanding position among the nations of the world. They are distinguished beyond most people, not only for their warlike genius, but as poets, scientists, philosophers, and men of letters. For these reasons, the work of the Church among the Germans, is one of great importance, and needing careful study. The Germans at home may be classified into three great divisions: the Roman Catholic, the Rationalist, and the Lutheran. Of the first class little need be said, as Romanism in Germany is being rapidly divorced from popular sympathy. Rationalism has, in due course, found its issue in open infidelity. but in its appeal to reason and science, even Rationalism is strong, and may result eventually in good. Lutheranism may be considered as including German orthodox Protestantism generally.

The Lutherans originally looked upon Episcopacy as expedient, but not necessary. They possess to-day a liturgy arranged for the Christian year, and a Hymnology which is unusually rich and full, while their office for the Holy Communion represents very largely the best features of the most ancient offices; and the Nuremberg liturgy is reflected to a great extent in all those liturgies which are in use among other Protestants. Perhaps the greater portion of German emigrants to this country drift eventually into the Church of Rome; but some belong to and continue in, one or other of the different forms of Lutheranism; but a very great number after all remain to constitute, by their infidelity and communistic idea, an element of fearful danger to this country; and unless some steps are taken to restrain and educate this element, it may yet burst forth in volcanic eruptions to overturn our social fabric, and leave behind, like blackened scoræ, the evidences of its devastating power. Let us look at one of these threatened evils, in the attempted overthrow of the Christian Sunday, and the substitution for it of a holiday. Are we ready for such a change? I am convinced that on the due and sacred observance of the Lord's day depends our social as well as moral well-being.

Of the Lutherans in this country, the larger number have become absorbed in the Evangelical Church. The Lutheran liturgy is very rich, while the confessions of Augsburg and Heidelberg, are full of magnificent truth, but encumbered, like Cologne cathedral, with scaffolding. Our best plan will be to recognize liturgies, which if not quite parallel, are certainly not at right angles with our own. There is now a great opportunity presented to us. There are many German Roman Catholics dissatisfied with recent additions to their faith who might be reached by us. And there are some Evangelicals who are drawn to a service and system more Catholic and primitive than their own. The publication of the Syllabus, and the dogmas of the Immaculate Conception and Papal Infallibility, have called out a protest in Germany, and started a movement destined to accomplish great results. We can present to all these Germans, a Church, Catholic in its system and form, Apostolic in its doctrine, and yet Protestant against errors or addition to the faith. Luther desired such a Church, but circumstances defeated his efforts to secure it. The King of Prussia, 175 years ago, sent two Preachers to England to receive ordination as bishops, but political events prevented the consummation of the scheme; the preachers died, and with them the Prussian Episcopate.

The Germans are an eminently Liturgical people. They love their own Liturgies, and admirable as our Prayer Book is,

it would be unwise to force it upon them. Use as much of ours as would mark the unity of the service, but give full scope to theirs; use fully the service of song; relax iron bands, and allow them that which does not conflict with what we ourselves hold.

An indispensable requisite of success is the securing of men who themselves speak the vernacular German, for education as ministers. This will require time, forethought, and wise planning. There is also room for the lay element, for men and sisters to teach schools, distribute books; and so prepare the way for the ministry.

We must be willing in this work to take time and prove our ground as we advance. When Napoleon found himself on a certain occasion—during the Egyptian campaign—surrounded by a treacherous swamp, he caused his men to form a circle with their faces turned outward, then all advanced slowly, and when one found footing the rest formed in line and followed him. Let something like this be our policy. We must do this work, then, for God's glory, and it will succeed. If we do it in a faint-hearted way, it will fail.

It must be done in faith; and we shall cast our nets into this German sea for a draught, and our net will be full; but it must be cast on the right side. When Nehemiah was engaged in rebuilding the Temple, he said to the rulers "The work is large; on what side ye hear the sound of the trumpet, come there and God will fight for you." So let it be with us. There is a Moorish legend of an Enchanted Hall, with horses standing about already caparisoned; suddenly a trumpet is sounded, and each knight springs upon his steed, but as the last echoes of the trumpet die away, every arm drops down nerveless and lifeless. Be ye not like this. Be true, and triumph will crown your efforts.

At the conclusion of the sermon the Rev. Dr. Twing remarked that the offerings of the congregation would be received in aid of the work of the Church German Society, an organization scarcely a year old, with the bishop of the diocese at its head, and composed of prominent clergymen and laymen of the city and neighbourhood. This society was very fortunate in having for its Secretary, and acting as a missionary, a gentleman of German birth and education, with a thorough knowledge of the English language, of elegant and broad culture, and of earnest and untiring zeal. The Society did not propose to build churches or chapels, as it had the offer of several church edifices, situated in the midst of the German population, which could be used at home, not interfering with the English speaking congregations. The Secretary of the Society was already in communication with educated young Germans, in this country, and in the Fatherland, who expressed willingness to join him in this work. The Society hoped at no distant day to be able to rent a commodious house—not on any one of our great avenues—but in the midst of a densely populated district, a first class tenement house perhaps, which shall be the headquarters of a vigorous associate mission, where missionaries may live economically, and from which they may go out to minister lovingly to their countrymen.

The Society had thus far, of necessity, been sparing in expenditure, and yet was in urgent need of aid.

The offerings of the congregation were then received, after which the services were concluded with prayer and benediction by Bishop Potter.—Church Journal.

The most secret acts of godness are seen and approved by the Almighty.

## LOST IN THE BUSH.

A story comes to us by the Australian mail which will fill many a mother's eyes with tears, and touch the sterner hearts of those true men who love little children and are tender to them. The colony was ringing with it when the steamer came away, to the temporal forgetfulness of gold fields and railways, general elections, and the fight between Victoria and New South Wales about the River Murray. Years hence, probably, it will get into ballad, and be "sung or said" to the tiny Australian generations to come, like the "Children in the Wood" to their small cousins at home.

Its heroes are three little people—two brothers and one sister—of whom the eldest one was nine, and the youngest five, the girl being seven years of age. They were the children of a carpenter named Duff, who worked at a sheep station near a place called Horsham. In Australia small hands can help; so these three babes used to be sent after brush-wood for brooms and fires. They had gone dozens of times and come back safely; but this once, when their mother sent them, they wandered into the bush, and missed their way, and at night there were their little cots empty, and their little plates of supper getting cold, but no children. "Lost in the bush!" Think what that means for an Australian mother—when vigorous men have sometimes wandered but a hundred yards from the track in those labyrinths of gumtrees and wattles, and gone hopelessly forward and backward, and backward and forward, till they have laid themselves down to die. Of course there was a search for them, all night, all day, many nights and many days, and every hour of the weary time stealing the hope slowly out of the hearts of the father and mother.

At last they did what ought to have been done before—they called the instinct of the savage to help them to find at least the corpses of the wanderers. Nobody can explain that instinct; everybody who has hunted or traveled with wild tribes has witnessed it. The face of the ground to them, is like the leaf of a book to us—they read it. One of the Australian blacks will tell you if a kangaroo has crossed a creek, by the displacement of a pebble; blindfold him, and bring him into the thicket of the eucalyptuses, he will point to his "gunya" miles away; it is the sixth sense of races brought up in a life that could not exist on five. The blacks soon found the trail of the poor little three; and to find one end, for them was to be sure of the other. "They would be dead, alas!" but it was something to have their pretty bodies away from the crows, the buzzards and the dingoes. So father and mother and friends, on the eighth day after the loss, followed the native trackers step by step. "Here littlest one tired—look sit down!" says one black bloodhound; and presently another grunts—"Big one carry—see, travel in dark—tumble into the brush." Farther on still, the keenest of the pack finds the mark where "little one put down too tired"—and thus they search every nook, corner, bush, and thicket, until at last they are rewarded. The little ones are found lying asleep in each others arms, not with the robins covering them with leaves, but in the hut of a bushman who had kindly cared for them.—*Canadian Illustrated News.*

WITH many readers brilliancy of style passes for affluence of thought; they mistake buttercups in the grass for immeasurable gold and mines underground.

## SCIENTIFIC AND USEFUL.

Verily music hath charms for many a dull ear, and is even profitable too where least expected. In Switzerland a milkmaid who is a good singer gets more salary than others, because under the influence of music the cows "give down" better and give more milk.

## PALATABLE GRAHAM FLOUR.

I never have yet found a way to cook it that I really found palatable, except in griddle cakes, to be eaten with maple syrup while hot. It is nice this way, provided the griddle is not too greasy. I wipe it over with brown paper and use just as little lard as possible, not to have the cakes stick to the frier.

## THE CHILDREN'S TREACLE CAKE.

Stir a small teaspoonful of carbonate of soda into three good teacupfuls of flour, and add a little spice, and rub well into two ounces of butter. Stir three table-spoonfuls of treacle into a teacupful and a-half of hot water, and then mix it in with the rest. Put in a buttered tin, and bake in a brisk oven.

## CHICKEN CHEESE.

Did you, reader, ever eat any? We like it. Boil two chickens till tender; take out all the bones, and chop the meat fine; season to taste with salt, pepper, and butter; pour in enough of the liquor they are boiled in to make moist. Mould it in any shape you choose, and when cold, turn out, and cut into slices. It is an excellent travelling lunch.

## TO PRESERVE LEMONS FRESH.

Slice them as thin as possible, and put into a nice sweet jar with alternate layers of sugar and lemons, remove all the seeds, have each layer of lemon entirely covered with sugar; tie a thick cloth over the jar before putting the cover on, so as to exclude all the air. I have kept them perfectly fresh for a year in this way.

## EYES OF INSECTS.

The compound eyes of insects are among the most wonderful objects in nature. In the common house-fly, the two compound eyes appear as large convexities on either side of the head. These convexities, examined with a microscope, are seen to be an immense number of hexagonal facets, or six-sided eyes, each being a distinct eye in itself, furnished with an iris, pupil and perfect nervous apparatus. As the eyes of insects are immovable, their want of mobility is made up for by their immense number, some or other of them being turned to every point, so that the insect can see all around as readily as with a movable eye. The house-fly has 4,000 of these lenses; the dragon-fly, 12,000; the butter-fly, 17,000; and beetles, 25,000.

## TEA DRUNKARDS.

Dr. Arlidge, one of the Pottery Inspectors of Staffordshire, has put forth a very sensible protest against a very pernicious custom, which rarely receives sufficient attention either from the medical profession or the general public. He says the women of the working classes make tea a principal diet instead of an occasional beverage. They drink it several times a day, and the result is a lamentable amount of sickness. Tea in anything beyond moderate quantities is as distinctly a narcotic poison as is opium or alcohol. It is capable of ruining the digestion, of enfeebling and disordering the heart's actions, and of generally shattering the nerves. And it must be remembered that not merely is it a question of narcotic excess, but the enormous amount of hot water

which tea-bibbers necessarily drink is exceedingly prejudicial both to digestion and nutrition. In short, pretending to place this evil on a par as to general effect with those caused by alcoholic drinks, one may well insist that our teetotal reformers have overlooked, and even to a small extent encouraged, a form of animal indulgence which is as distinctly sexual, extravagant and pernicious as any beer-drinking or gin-swilling in the world.

## DEALING WITH HOUSEHOLD PESTS.

Mr. Charles Thompson says in the *Scientific American*: "I have not seen a bedbug or a flea in my house this many years. If an army of them were to be brought in, mercury would speedily exterminate them; but I think cleanliness is the best and perhaps the only preventive. The common house-fly I do not molest, believing that it more than compensates for its trouble by clearing the atmosphere of effluvia and the animalcules which always arise from putrefaction of decaying substances during the warm weather. So, also, with the birds, which are quite numerous in the summer; instead of shooting them or setting up scare-crows to frighten them away, I throw out every possible inducement for them to build their nests in my fruit trees. The birds capture a large share of the insects in the larval state, and thus the millers are prevented from depositing eggs for a future crop of worms. As to the loss of fruit by the birds, the latter are always sure to be on hand in force in the season of ripe fruit, whether they come early to take the worms or not. For the residue of insects which infest my vegetable garden, I find that the laboratory of the chemist furnishes materials fatal to them all, among which white hellebore and cayenne pepper are of the most utility; the bug or worm which cannot find vegetation unflavoured with these articles will seek its breakfast elsewhere, and leave my garden unmolested. A few drops of carbolic acid in a pint of water will clean house plants from lice in a short time. If mosquitoes or bloodsuckers infest our sleeping rooms at night, we uncork a bottle of the oil of pennyroyal, and these insects leave in great haste, nor will they return while the air in the room is loaded with the fumes of that aromatic herb. If rats enter the cellar, a little powdered potash thrown into their holes or mixed with meal or scattered in their runways, never fails to drive them away. Cayenne pepper will keep the buttery and storeroom free from ants and cockroaches."

IN character, in manner, in style, in all things, the supreme excellence is simplicity.

MEN of genius are often dull in society; as the blazing meteor when it descends to earth is only a stone.

How small a portion of our lives is that we truly enjoy. In youth we are looking forward for things that are to come. In old age we look backward to things that are past.

WE look for the homes of our childhood, they are gone; for the friends of our childhood, they are gone. The loves and animosities of youth, where are they? Swept away like the camps that had been pitched in the sandy bed of the river.

THE motives and purposes of authors are not always so pure and high as in the enthusiasm of youth we sometimes imagine. To many the trumpet of fame is nothing but a tin horn to call them home, like labourers from the field at dinner time, and they think themselves lucky to get the dinner.

## STILL AND DEEP.

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

## CHAPTER XXI.

Bertrand Lisle had only obtained leave from his post for six weeks, and the close of a full month after his arrival at Chiverley found him well-nigh as much perplexed as he had been the first night he had slept under the same roof with Laura Wyndham. He was irresistibly attracted by her, and had he been altogether free he would certainly have asked her to be his wife at once; but he held himself in honour-bound to Mary, by his own words as well as by his promise to his father, unless it should indeed prove to be the case that she no longer loved him, even if she had ever done so. He had begun to doubt very much that there was any truth in the idea of her attachment to Charlie Davenant, though it would have been a great relief to himself to have believed it. But Lurline had almost succeeded in persuading him that Mary's stillness did really indicate a cold temperament, and that she was as incapable of feeling deep affection as if she had been a block of white marble. He determined at last to put the matter to some definite test, and if he found that Mary was indeed indifferent to him, he would at once make some provision for her out of his own fortune, and then give himself up to the delight of securing the fascinating Lorelei to be the light and life of his home. It was not without pain and misgiving that he came to this resolution however, for the true affection he felt for Mary still lay deep in his heart, beneath all the passionate excitement of feeling which Lurline caused him, and there were times when the pathetic sadness of her dark eyes, and the quivering of her sweet lips when she spoke to him, moved him strangely. One other subject of disquietude poor Bertrand had in his perplexing position, which was the fact that he could not at all understand what John Pemberton's relations with Laura really were. She called him her brother; but it was quite clear that his almost worshipping adoration for her went far beyond any fraternal attachment, and at times there seemed to be a tacit understanding between them, which did not precisely harmonize with the unmistakable love and admiration for Bertrand himself, which Lurline had taken good care to make sufficiently plain to him.

"I will end the suspense at all events," said Bertrand to himself one morning, as the family were finishing breakfast, "no later than to-day. My leave will expire in less than ten days," he said aloud, addressing Mrs. Wyndham, "so I have only a short time longer to spend with you."

Mrs. Wyndham made some sleepy sort of reponse, feeling secretly very glad that she would have one less to house and feed, while her husband who had always the manners of a true gentleman, said, courteously, that he hoped Mr. Lisle would visit them again. John Pemberton was seated just opposite, and Bertrand saw him suddenly raise his honest wistful eyes with a look of intense thankfulness, which showed how welcome his departure would be to this member of the family at least.

Laura and Mary had both risen from the table before he spoke, and were standing together in the window; and as he turned to glance towards them he was struck by the great contrast between them, and the wonderful advantages which the Lorelei possessed over her companion, at least in looks. She was standing in an attitude of perfect grace, exquisitely dressed in the most becoming costume, with the full

blaze of the morning sunshine falling down upon her lovely head, and turning all her fair disordered hair to what seemed like a nimbus of gold. A little behind her, in the shade stood Mary, with drooping head and down-cast eyes, while her slight figure looked almost too slender in the shabby black dress, which she continued to wear long after she would have wished to discard it, in order that the money which would have bought a new one might be given to her suffering poor.

"It is easy to see which would look best at the ambassador's balls," thought Bertrand, as he turned away with a feeling of vexation against Mary, for the very plain guise in which she appeared; but when he looked back, after having stated his intention of leaving Chiverley in so short a time, he saw that she had passed out by the open window, and disappeared. It was the opportunity he wanted; he resolved that he would follow her, and make her take a walk with him in the wood which lay at the foot of the rectory grounds, so that he might speak to her alone, and ascertain, once for all, what was the real state of her feelings towards himself.

Bertrand rose at once, and left the room. He took his hat from the hall table, and went out by the front door, just in time to see the dark slender figure passing swiftly over the green lawn in the very direction he wished her to take. Mary was going toward the wood, which was a retired lonely spot, to seek the solitude which her heart, almost bursting with its load, so sorely needed. She went on quickly, till she reached its innermost recesses, where the tall trees, already in leaf, stood thickly together, and shut her out from all human sight or sound. Then, when she found herself as she thought, completely alone, she laid her head against one of the friendly trees, and flinging her arms round it, murmured, "I shall never see him more! how can I endure it! my Bertrand! my Bertrand! mine never again!"

It was thus that he saw her as he turned the mossy track that led to the spot where she stood, and came suddenly upon her. Her whole attitude was indicative of the utmost despondency: her hat had fallen to the ground, and her long dark hair hung down over her face like a veil; her breast was heaving with tearless sobs; and the little hands which clasped the trunk of the tree were pressed against its rough bark convulsively. It was no statute of snow, assuredly, which was passing through that silent storm of grief, and Bertrand came forward with a strange revulsion of feeling in his mind: if it were indeed for his departure that she was grieving thus, she was his own true Mary most assuredly, unchanged and unchangeable.

She did not hear his approach till he touched her very gently on the shoulder, and then she looked up and met his eyes fixed scrutinisingly upon her; the idea that he might have divined the cause of her anguish caused a flush of scarlet to flame for an instant over her fair face, and then it passed, leaving her more deadly white than usual, while all her maidenly pride came to her aid, and in an instant her habitual stillness had returned to her, and he stood before the calm white Mary whom Lurline affirmed was moulded out of marble hard and cold.

For once in his life, Bertrand, diplomatist and man of the world as he was, felt very much embarrassed; he did not know exactly how to begin a conversation with her, as it was plain she would allow of no remark on her secret agitation, and presently he found himself, after some incoherent observation on the beauty of the wood, quietly walking by her side among the trees; they had simply strolled

out together without any definite purpose. He was not going to lose his opportunity, however, which Lurline's constant companionship made a matter of rare occurrence, so at last he said, trying to see her face, "Well, dear Mary, I must soon be leaving Chiverley, and I have enjoyed my visit very much, though it grieves me to think I have seen so much less of you than I hoped."

"It is enough if you have been happy," said her low voice calmly.

"But we have been so little together," he replied, impatiently. "You disappointed me the very first day by not meeting me at the station."

"That was not my fault," she said, avoiding his eyes.

"Was it not? Whose then?"

She did not answer, for she believed he loved Laura, and she would not accuse her to him; her silence made Bertrand suppose that Charlie Davenant had been the real hindrance; he was too much infatuated with the Lorelei to suspect her of any evil. They went on in silence till they came to a spot where a little rustic bridge spanned a swiftly-rushing stream that made its way through the wood to the valley below. Bertrand paused here looking down into the deep water, with his arms folded on the railing, while Mary stood silent beside him.

"Have you been happy at Chiverley, Mary?" he said at last.

"They have been very kind to me," she answered.

"You have only two or three months longer to stay here," he said looking earnestly into her face.

"I know that," she replied.

"And have you any idea where you are to go when you leave this place?"

She was compelled to answer "None," but she added hastily, "I have no doubt some way will open for me."

"To Charles Davenant's home perhaps!" said Bertrand, half bitterly, half playfully.

"Charles Davenant!" Mary uttered the name with an accent of the most genuine surprise, and, turning round, she fixed her dark eyes unflinchingly on Bertrand's face. "What can you mean?" she said.

"My dear Mary, it is no secret that Davenant loves you."

"I think you are mistaken," she said calmly.

"I'm sure I am not," he answered; "but that is not a matter which would be of importance to me at least, unless you, Mary, are disposed to return his affection."

"Bertrand," she said slowly, "I am sure you would not wish to hurt or annoy me; but you do both when you even hazard such a supposition; Mr. Davenant is absolutely nothing to me, and never can be anything."

"That is enough, Mary, forgive me," and involuntarily he thought how incapable Lurline, with all her fascination, would have been of the quiet truthfulness and gentle dignity which Mary had shown in her answer; the strong attraction she had had for him in former times was beginning to revive, away from the syren who had lured him from her. Presently he said, in a low earnest tone, "Mary I know you always tell the truth, but sometimes you are silent when others would wish to hear you speak; will you give me a distinct answer to one question?"

She merely bowed her head.

"Tell me what you have done with the white rose I bade you keep for me; have you thrown it away?"

"Thrown it away! Oh, Bertrand!" instinctively she pressed her clasped hands against her breast where the rose lay hid.

and all her loving constant soul was in her eyes as she turned them reproachfully upon him—"how could you suppose it!"

"You have kept it then for my sake, sweet Mary?" he said tenderly.

"Yes," she whispered; "and there lies by it now one of the violets that told me you were coming."

It was the most she had ever said as an admission of affection for him, and involuntarily he caught her hand in his; but the movement had been seen by eyes that were watching his every look and gesture in a perfect anguish of terror and dismay; and at the same instant there arose, as it seemed from the very depths of the water beneath them the low sad wail of a most lovely voice, that thrilled through the air with unutterable pathetic sweetness, which no one could have heard unmoved. And Bertrand was the last who could have done so; for the one special charm above all others which the Lorelei had always had for him, was the wonderful beauty of her strange and exquisite singing. She had always let him hear it when they were quite alone, and she would then pour her whole passionate soul into the melody, till every tone of her perfect voice seemed to vibrate in the chords of his heart; and now that same voice, inexpressibly touching in its mournful despair, was filling all the space around him with a cry of utter anguish, and it was as though a spell had been flung over him again. Letting Mary's hand fall, he exclaimed, "It is Lurline; she must be in danger or distress!" and with one bound he had sprung from the bridge, dashing along the bank of the stream, was soon lost to view, and Mary was alone.

(To be continued.)

GRETA.

CHAPTER III.—DAWNING. (Continued.)

"She's rare nice aint she, not to bounce in on us without giving us a minute," whispered Greta.

"Real ladies are always polite to poor folks," replied Kitty with a sage nod.

"I'll open the door; do you call your aunt."

Miss Danesfort was seated at the fire, saying how pleasant it felt this cold day, and how nice it was to have such a fine large hearth-stone.

"We seldom see such flags now," she remarked.

Miss Jemima caught her last sentences, and they pleased her. She used to be very proud of her hearth-stone—but latterly it was rarely to be seen, the ashes and cinders so covered it.

"Good morning, Miss Dulse, I'm just enjoying your good fire; it quite cheers one such a day as this; and my little friend Greta, how are you?"

"Oh ma'am, I'm so glad you've come, we were getting ready for you all the morning."

Miss Jemima looked somewhat disconcerted; but her visitor's considerate manner soon set her at ease. Subjects of conversation likely to interest her were kindly chosen; and discussed in such a friendly manner that the old woman's stiffness soon wore off, and she felt herself gradually enjoying the visit; although in truth she had quite dreaded it, and only consented to suffer it on Greta's account.

"Isn't aunty grand? we got that gown out of the big box to-day because you was coming," remarked Greta.

"But children had better not interrupt grown people's conversation," replied Miss Danesfort, "and I really never like any remark to be made about dress—nor do I think many people do—so my dear, I dare say your aunt will allow you to go

out and play with Kitty Giles while we enjoy ourselves here together."

Kitty blushed crimson, and tugged at Greta's long sleeve to draw her away, but the girl was so intently examining the lady's face after her old fashion, and trying to fathom her words, that she allowed the tugging to go on till the whole length of the striped sleeve came down.

"Augh? aint it like a snake" she said, looking down in disgust.

"It seems excellent print, and would bear to be altered into a nice fresh looking dress for you. You must be quick in learning to sew, and then you can help your aunt, and grow to be a tidy little girl. You remember your little rhyme on neatness."

"Oh yes ma'am."

To be tidy and and trim  
Should be more than a whim;  
'Tis right to be neat  
From your head to your feet;  
Dirt is a ways a shame,  
And gives a bad name."

"Yes, yes, I see you remember it," interrupted Miss Danesfort rather quickly. "Now run away, I want to have a little time alone with your aunt."

"Get her to show you the things in the big box, and ask her to let us have the dark room to fix up," requested Greta over her shoulder, as Kitty pulled her out.

The young lady smiled as the door closed.

"She will soon improve I'm sure," she said, "and prove a comfort to you by and by."

"She's that already" snapped Miss Jemima rather impatiently.

"Ah, I'm very glad to hear you say so. The child herself seems afraid she gives you more trouble than help."

"She needn't then. It's the other way. 'Twas she and Kitty did all the cleaning. It's long since I had any heart for it."

"Useful employment is a great help to us in trouble," said Miss Danesfort, softly.

"Father and mother put away every whit of their tenderness by hard work," answered Jemima, shortly.

"Extremes are not good. 'Tis never meant that we should try them," was the reply.

"Well, maybe I went to one end and they went to the other; I'm beginning to think we both missed the right. The child's teaching me better."

"The Father in Heaven teaches us that to love one another is safest and happiest for us, unless we do this 'tis impossible that we can love God."

"I believe you," said the old woman, in an absent sort of way, but it's not easy the way the world goes; our natures are so corrupt that nothing really good is easy to them, nevertheless we are commanded to strive after holiness, and are promised the guidance and help of the Spirit of God to lead us on to it."

Miss Jemima was long silent, nor did her visitor say one word to disturb her thoughts till she asked suddenly, "Think ye Miss it's too late to take up a new course when a body is old?"

"No, no; our Father in Heaven is so gracious and merciful that He invites all of every age to come to Him, and promises them His own strength to do so. If we really believe His word, and desire to be saved in the way He has appointed, 'tis certain that He will never reject us, and He delights to be gracious. He never desires the death or ruin of any soul."

"My little Greta might come to Him then. Oh, Miss, I wish she would—wont you help her? She helps me."

A very glad look spread itself over the young lady's face.

"Let us all come to God—He calls all, and will never send any away without a blessing. He gave His Son to die for us that we might live in everlasting happiness with Him; and now if we fully believe this, and pray to Him for the benefits of it, we shall surely be saved."

"Oh but 'tis hard to think such a good for nothing as myself has a chance. The child might; Jesus came to save even the chief of sinners. It was the lost ones He came to seek and find—the sick to heal."

"Dear me, can all this be true? I can think of my little one getting to heaven. She's as innocent as a saint; her little bit of mischief is only light-heartedness. Her father before her had it, but me—I don't know—I've a load of sin on my head."

"Come unto me all ye that are weary and heavy laden, and I will give you rest," is the Lord's merciful invitation; you seem weary and heavy laden; won't you come?"

"Ah, but it's sin more than sorrow that's weighing me down."

"'Tis for sinners Jesus died. Sin is the sorest burden, He will relieve you of it, He bore our sins on the cross."

"The child can read a little bit—may be if you'd give her a Testament, she'd tell me more out of it."

"Oh, certainly, I thought you had Bibles, or I should have given her one long since."

"I want to pay for it."

"It does not matter."

"Yes it does, to me."

"Well, do as you please in that, but hear all you can of God's word. Wont you come to His Holy House of Prayer and learn there?"

"No, I'm too long out of the way of it; I'd feel strange there, and they'd talk."

"What matter; you'd be obeying God, and should not let anything hinder you."

"Well, I'll think about it, I believe it would be good for her."

Yes, though a child she is a sinner needing a Saviour. She was born in sin, and under the curse of God's law, but Jesus died to remove the curse from us by bearing it Himself, and He says: "Suffer little children to come unto me and forbid them not."

"There seems to be a word for all; young and old."

"Yes, and all are commanded to hearken to it and delight themselves in it. It is the bread of life we must eat if we would live."

CHAPTER IV.—PROGRESS.

Tell me "The Story" simply.

As to a little child;

For I am weak and weary,

And helpless and defiled.

Greta felt full of importance the Sunday after "the visit," as she marched in, carrying two books, one a small Bible, the other a Testament in large clear type.

"Look at them aunty, aint they great beauties? This is for you, the one you wanted to pay for, and here's my own. Miss Danesfort gave it to me as a class prize, she said she thought I was trying to improve, and that's the way she gives rewards. She dosen't want us to beat one another answering, and wont have us try. Here, she wrote my name in it, 'Margaret Dulse, aged thirteen; from her Sunday-school teacher, with love and prayer, Edith Danesfort.' Isn't it all out lovely? and she sent her love to you—yes, her love to you, aunty!"

This the child asserted firmly, as she saw a look of doubt in Miss Jemima's face.

"And I'm down-right sure she does love you, and me too—for she loves God greatly, everybody knows; and look at this, she marked it with her pencil, and told me to read it to you. 'This is His (God's) commandment that we should believe on the name of His Son, Jesus Christ, and love one another—I'll say it to you and you'll say it to me until we know it off; won't we, auntie? and isn't it great that God likes us to love one another, and we want it too, don't we auntie.'"

"Yes, dearie, I believe we do. I'm beginning to feel hungry for love, though I thought all that had died out."

Oh, you know the least little thing that ever God said can't die out, and He says a deal about love in His Bible, and the best of it is He says "He so loved us that He gave His only Son to die for us;" isn't that wonderful? and auntie, doesn't it feel snug like for you and I to be loving together? It's not like long ago when everything was going crooked with us. But Miss Danesfort says its not enough to begin to walk in the way, but we must keep on, and look for a light to shine on our steps, and that's the holy word, and God's Spirit that He'll give if we ask it right earnest."

"Sit down, child, and read a bit."

There were frequent short readings, and generally in connection with them fresh efforts after order and neatness, as if the readers felt the seemliness of uniting cleanliness with godliness, and it was evident that both aunt and niece began really to enjoy order and encourage each other in it. The house and nice piece of ground attached which had for years looked neglected and dismal, now assumed a cheerfulness which was very pleasing; white washing was not spared on the walls and fences. The garden was attended to as far as the young and old owners could manage. A few flowers blossomed close to the windows, and morning-glories and scarlet-runners climbed up over the porch. The hearth-stone was invariably clean and bright with little white spots rubbed on in imitation of Kitty Giles; then the bed was removed to the back room, which was made so tidy that there was no shame in handing a visitor in there, but the kitchen too was orderly and snug, no longer the resort of the pigs, or the hiding place for stores which were better in the loft, or in the pantry. Altogether all looked "new," as Greta said, even including her aunt and herself, and though the wild spirit as of old broke out occasionally in a rather eccentric manner they were more under control, and seldom displayed selfishness, or needlessness of the feelings of others, so that we may conclude as Miss Danesfort and Kitty's mother did, that "love had worked wonders for the Dulces," whose places in church were rarely vacant, nor home unsuited to those who in all things desired to honor God.

THE END.

MISS DE ROTHSCHILD is contributing a very learned and interesting paper on "Hebrew women," in the *New Quarterly Magazine*.

GIBRALTER has had a great storm. Many houses were burst open by the force of water, which in some places was eight feet deep. Two vessels were wrecked, with a loss of fifteen lives.

MR. CARLYLE on completing his eightieth year received an address, accompanied by a gold medal, in honor of the day. A telegram from Germany acknowledged him as "the valiant champion of German freedom of thought and morality."

THE Pope is to be an exhibitor at the Centennial.

TORONTO Bay was again frozen over on the night of the 3rd inst.

FRANCE has sent a special mission to Egypt, the purpose of which is not known.

MEAT has been shipped from New York to London, to the extent of forty-two tons.

SIR ANTHONY ROTHSCHILD died in London, Jan. 4th. He was the son of the late Baron Rothschild.

THE wheat export trade in Russia is in a state of stagnation, apparently from the competition of America.

M. TITIENS was offered £7000 to sing five songs at a concert recently; but she declined.

THE Vicar of Stratford-on-Avon proposes to restore Shakespere's church as Shakespere saw it.

THE third International Congress of Orientalists is to commence its sittings next September 13th, at St. Petersburg.

THE Egyptian Commander-in-chief has gone to Abyssinia to assume command of the expeditionary forces there.

BISHOP WILMER, of Louisiana, has confirmed more than 300 converts from Romanism.

THE Turkish bondholders propose to relieve Turkey of 78 millions sterling, and to save £5,300,000 per annum on her revenue.

A FLUTE, dating back to the age of polished stone, has been found imbedded in charcoal and cinders in the bone cave at Gourdan, France.

THE French government has expressed a desire to act in accord with England's feelings in the question of the Turkish reforms.

A NEW Viceroy of India, has been appointed in the person of Lord Lytton, son of the writer and statesman. Lord Northbrook, who desires to return, was sent out in 1872.

A CORONER's jury at Providence, R.I., decided in the case of a drunken father who killed his child with a kick, that the person who sold the liquor was guilty of murder.

THE late Bishop of Bombay, the Right Rev. Henry Alexander Douglass, D.D., died Dec. 13th, aged 53. He was a moderate High Churchman, and was the author of a celebrated "Letter to the Archbishop of Canterbury on the subject of Indian missions."

DEATH.

John Spencer of Brooklin, Township of Whitby, Farmer, entered into rest on the evening of the last day of the year 1875, in the 90th year of his age. He was a staunch and consistent member of the Church all his life, being an earnest supporter of the same and a regular communicant.

Dr. R. V. Pierce, of the World's Dispensary, Buffalo, New York, whose Family Medicines have won golden opinions and achieved world-wide reputation, after patient study and much experimenting, succeeded in perfecting a Compound Extract of Smart Weed, or Water Pepper, that is destined to become as celebrated as his other medicines. It owes its efficacy not entirely to the Smart Weed, which, however, is a sovereign remedial agent, but largely to a happy combination of that herb with Jamaica Ginger and other vegetable agents. The combination is such as to make it a very pleasant remedy to take. Taken internally, it cures Diarrhoea, Dysentery, (or Bloody-Flux), Summer Complaints, Cholera Morbus, Colic, Cramps and Pain in the Stomach, breaks up Colds, Febrile and Inflammatory Attacks. It is sold by all druggists and dealers in medicines.

GIANNABIS INDICA.—THE GREAT EAST INDIA remedy, imported by CRADDOCK & CO., No. 1,032 Race st., Philadelphia, is warranted to cure Consumption, Bronchitis, and Asthma. One bottle will satisfy the most skeptical. Price \$2.50. Ask your druggist to get it. They do not commission these remedies, but will make cash agents everywhere.

EPPE'S COCOA.—GRATEFUL AND COMFORTING.—By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected cocoa, Mr. Eppe has provided our breakfast tables with a delicately flavoured beverage which may save us many heavy doctor's bills. It is by the judicious use of such articles of diet that a constitution may be gradually built up until strong enough to resist every tendency to disease. Hundreds of subtle maladies are floating around us ready to attack wherever there is a weak point. We may escape many a fatal shaft by keeping ourselves well fortified with pure blood and a properly nourished frame.—*Civil Service Gazette*.—Sold only in Packets labelled—"JAMES EPPE & Co., Homoeopathic Chemists, 48, Threadneedle Street, and 170, Piccadilly, London."

THE PRODUCE MARKETS.

TORONTO, Jan. 12th, 1876.

The Liverpool wheat market shows a slight decline. New York is unchanged. Chicago is slightly declined. Other Western markets are rather firmer.

TORONTO.

Wheat, fall, per bushel.....	\$0 93	@	\$1 01
Wheat, spring, do.....	0 93	"	0 90
Barley, do.....	0 68	"	0 80
Oats, do.....	0 35	"	0 37
Peas, do.....	0 73	"	0 75
Rye, do.....	0 00	"	0 60
Dressed Hogs per 100 lbs.....	6 75	"	7 00
Beef, hind quarters.....	6 00	"	6 50
Beef, fore quarters.....	3 50	"	4 00
Mutton, by carcass.....	6 00	"	0 00
Chickens, per pair.....	0 50	"	0 60
Ducks, per brace.....	0 50	"	0 60
Geese, each.....	0 55	"	0 75
Turkeys.....	0 70	"	1 00
Butter, lb rolls.....	0 22	"	0 25
Butter, large rolls.....	0 20	"	0 21
Butter, tub dairy.....	0 17	"	0 20
Eggs, fresh, per doz.....	0 21	"	0 22
Eggs, packed.....	0 17	"	0 18
Apples, per bri.....	1 50	"	2 25
Potatoes, per bushel.....	0 45	"	0 55
Hay, new.....	12 50	"	15 00
Straw.....	9 00	"	11 50

LONDON.

White Wheat Dethl 100 lbs.....	\$1 60	@	\$1 65
" Treadwell.....	1 55	"	1 63
Red Winter.....	1 45	"	1 50
Spring Wheat.....	1 45	"	1 54
Flour.....	3 00	"	3 35
Oats.....	0 38	"	0 30
Peas.....	1 18	"	1 21
Corn.....	1 10	"	1 20
Barley.....	1 10	"	1 00
Rye.....	1 05	"	1 10
Buckwheat.....	1 00	"	1 20
Beans.....	0 90	"	1 25
Eggs, Store lots, 1/2 doz.....	0 20	"	0 20
" Farmers'.....	0 22	"	0 25
Butter, crock.....	0 18	"	0 20
" roll.....	0 20	"	0 25
" fir.....	0 18	"	0 20
Cheese, dairy 1/2 lb.....	0 09	"	0 10
" factory.....	0 09	"	0 11
Lard, 1/2 lb.....	0 12	"	0 13
Sheep Skins, each.....	0 50	"	1 00
Calf Skins, green, 1/2 lb.....	0 09	"	0 11
" dry.....	0 12	"	0 13
Hides, green, 1/2 lb.....	0 04	"	0 05
" dry.....	0 00	"	0 00
Wool.....	0 30	"	0 31
Mutton, 1/2 lb.....	0 07	"	0 08
Beef, 1/2 lb.....	0 04	"	0 05
Live Hogs, 1/2 cwt.....	6 00	"	6 00
Dressed Hogs.....	6 75	"	7 15
Chickens, 1/2 pair.....	0 40	"	0 50
Ducks, 1/2 pair.....	0 50	"	0 60
Geese, each.....	0 45	"	0 55
Turkeys, each.....	0 50	"	1 50
Apples, green, 1/2 bush.....	0 50	"	1 00
Hay, 1/2 ton.....	12 00	"	15 00
Straw, 1/2 load.....	3 00	"	4 00
Potatoes, 1/2 bush.....	0 40	"	0 45
Cordwood, No. 1 dry, 1/2 cord.....	4 00	"	4 50

OTTAWA.

Wheat, fall.....	\$1 05	@	\$1 15
Wheat, spring.....	1 05	"	1 10
Peas.....	0 00	"	0 60
Oats.....	0 27	"	0 30
Corn.....	0 55	"	0 60
Buckwheat.....	0 45	"	0 50
Potatoes.....	0 00	"	0 25
Turnips.....	0 00	"	0 30
Fowls, per pair.....	0 35	"	0 50
Turkeys, each.....	0 75	"	1 00
Apples, per barrel.....	3 00	"	4 00
Butter, tub, per lb.....	0 00	"	0 25
Butter, in lb rolls.....	0 24	"	0 25
Eggs, per doz.....	0 60	"	0 00
Hay.....	14 00	"	15 00
Straw.....	8 00	"	10 00

MONTREAL.

WHEAT.—Fife at \$1 15.	
OATMEAL.—Per bri. of 200lbs., \$5.00.	
CORN.—Last sale at 59c.	
OATS.—40c to 45c.	
PEAS.—\$50 per 60 lbs.	
BARLEY.—55c to 60c.	
CHEESE.—At 10c to 11.	
BUTTER.—17c to 40c.	
BEEF.—Nominal; Prime Mess per barrel \$15.00 to \$16.00.	
LARD.—Per lb. 14c; pails, 15c.	