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FREEDOM, FAITH, REASON.

The exclusive possession of three divine gifts gives man his supremacy in this world. These endowments are freedom, faith, and reason.

God only has perfect freedom, and, in Him, co-exists with perfect knowledge and perfect love.

With partial knowledge and small love, man could not, with safety be allowed full freedom. Yet, man must have somewhat of freedom, else he would not be "in the image of God." So freedom comes to men supplemented by reason and faith. By the help of reason man is to use his freedom according to knowledge, and, once beyond the boundaries of his knowledge, he must regulate his freedom according to faith.

Thus the profit and pleasure of freedom are to be realised through the exertions of the power of self-control—through being a law to one's self, and acting without external restraint and compulsion. There is nothing in this world which men dislike more than to be controlled, and, would they but control themselves, they might neither need, nor ever be conscious of, any external control, and this would be the highest possible realisation of liberty.

The practical difficulty in all cases is to give reason and faith, as elements of self-control, each its place and priority according to circumstances. The substitution of one of these for the other can only result in a faithless reason or an irrational faith, both of them unspeakably bad. Within the limits of personal experience faith and reason coincide, and neither is the more authoritative and constraining. But, outside of experience, there is a proper primacy of faith. Faith always goes in advance of reason, when we push outward into the ever enlarging area of knowledge. Reason cannot bridge the chasm between the known and the unknown. But faith, waiting for no bridge, confidently steps on the other shore, and keeps a foothold until reason can come over and take possession of the new joint conquest. Thus ever faith leads the way and reason follows.

It may be well to note, also that there is a very common predisposition to indiscriminate faith, which it is the office of reason, appealing to experience, to modify and shape into a well grounded confidence or faith, which can give a reason for itself, a faith which can say at last, "I know in whom I have believed." And this consideration may suffice to show that the priority of faith is only a precedence in order, not a relative superiority, faith being in order to knowledge, and knowledge being required to supply material for reason.

There is, indeed, a common impression otherwise. People suppose they must apprehend the spiritual before they can become spiritual, which is just as sensible as to hold that one must have a knowledge of this physical world before being born in it; or, that a hungry boy must be able to analyse the food his mother has provided for him, applying all the principles of physiology, chemistry and dietetics, before he can eat a mouthful of the dinner. The boy's reason, fresh from its divine Giver, would spurn any such restraint.

God has revealed Himself to us as an object of faith, that we may, in time, come to know Him. "The only true God, and Jesus Christ, whom He hath sent," which "is eternal life." Faith, for the time being, answers the purpose of knowledge, and leads to knowledge, operating in the same way as the boy's faith in his mother. So we trust, and, after awhile, we know. We believe and, in due time, we see.

IN ANOTHER PART of this issue, we present a large advertisement headed "The Giant of Medicines." It goes without saying, that H. H. Warner & Co. have educated the people of this country to the belief, which is rational and well founded, that a vast majority of human diseases originate in improper action of the kidneys and liver, that improper action allowing the blood to become filled with uric and lithic acids, or kidney and liver waste, which inflame and irritate all the organs and thereby produces so many different diseases: Hence a remedy that will correct the

false action of the kidneys and liver and neutralize the acids of the system, very naturally cures all the diseases caused by this excess of acid in the blood. At this holiday season no present would be more acceptable to any suffering friend than a case of a dozen bottles of the wonderfully effective Warner's safe cure. The proprietors do not ask you to believe what they say, but frankly tell you to write to those whose testimonials are published and to ask your friends and neighbors what they think of this great remedy. That shows how great is their confidence in the favor of the public, on which they reckon because of the merits of their preparation.

EPIPHANY.

Very soon after Christmas comes Epiphany. This is a Greek word, and in our own English tongue it means "showing;" and the fact brought before us in Epiphany is the showing of Christ to the Gentiles.

You know that the first Gentiles to whom our Lord was shown were the Wise Men from the East, and they were led to His Cradle by a star.

We ourselves are Gentiles, as we are not of the Jewish race, and we are bound to give thanks to God on the Feast of the Epiphany, for it is the showing of Christ to us.

On the Sundays after Epiphany, it is not our Lord's birth or His death that is shown to us half so much as His life.

Now why is this? Because He lived for us to be our pattern in our every-day life.

In the Gospel for the first Sunday after Epiphany, we get a little sketch of our Lord in His youth, living that simple family life at Nazareth, which He left later on to do His great work as the Saviour of the world.

Oh! dear friends, how much we may all learn from this strange brief story of the boyhood of our Blessed Lord. Jesus in the little despised town of Nazareth, while he so loved Jerusalem; Jesus in the cottage, when He would rather have been in the Temple; may not people of all ranks and ages take a lesson here?

How many of us are apt to think that we could do great things for God if He would call us to a higher place, but we cannot do the little things for Him that He wants us to do now in the place where he has fixed our lot.

Many thoughts spring up in our minds as we gaze on the Son of God living His daily life at Nazareth as the son of Mary; as we picture Him in the work-shop, in the house, or on the green hills that rise above the town.

One thought that strikes us is—what a ray of glory He has shed over cottage life, and what simple grandeur there may be in the life of an earnest working-man who tries day by day to follow even afar off in his Saviour's steps! And if we come down from gazing on the Divine life of Jesus, if we look, as we know He allows us to do, on the human life of one of His Saints, where shall we find, for women of all ranks, a pattern so gentle and so pure as that of our Lord's own mother?

Mary was but a village maid, but under her roof we may be very sure that no sharp rebukes, no vulgar jests, no tales of slander, were ever heard; the woman who was wont to ponder in her heart over the sayings and doings of her sinless Child, could find no room in her life for such unholy tastes and tempers as these.

Dear sisters, do you ever think what changed places you might make your homes if you tried like Mary to copy Jesus a little more in your daily life? Just think how it would be if all those common sins, for which your Saviour died, were as hateful in your sight as they are in His; if all those simple virtues that He loves, had as deep a hold on your heart as they had on the heart of His mother.

Led by your quiet influence, what sober, earnest men, what gentle, modest women we should find under many a Canadian roof; what happy, truthful children, brought up by those who took the Home at Nazareth as the model for their own.

Such a home would be an Epiphany in itself, a showing of Christ and His Power to all the world around.

Christian men, women, and children are bound to show Christ to others by their own holy lives. Jesus honored the home, and the home should honor Him. Then, whether that home be the abode of wealth and comfort or of hardship and poverty, the star of hope will shine upon it and the blessing of God will find there a resting place in the hearts of His faithful children.

—Drink St. Leon Water for dyspepsia or weak digestion after each meal.

OLD CATHOLIC MOVEMENT.

The account received of the progress of the old Catholic movement in Germany, are of a very conflicting nature. On the one hand a correspondent of the *Guardian* makes a distinct statement of what he saw and heard at a meeting of the Austrian Synod held at Vienna last month, and the sum of it is that in spite of difficulties arising from want of means, and the stubborn prejudices of the peasantry, the prospects of the Church, especially in North Bohemia, are very encouraging. Among the leaders there is no lack of enthusiasm, and plenty of youthful vigour among the followers." On the other hand, a writer in the *Spectator* asserts that the same meeting "excited but a faint interest among the liberal orthodox of Europe, serving, indeed, principally to remind them of a great disappointment." We are afraid it is but too true that the larger hopes which many had of the issue of the movement must be abandoned. It has been joined by a few men of conspicuous learning and saintliness, but there has been no popular enthusiasm, and no large secession to it in any country. One proof of its comparative failure may be seen in the fact that it has not provoked that bitter hostility which Rome is accustomed to display against the foes she fears.

CHRISTMAS GIFTS.

The Sunday before last Christmas day I was sitting in the evening, with a little child upon my knee. She had been saying some hymns.—"Do no sinful action," I remember, was one,—and then we had been talking of Christmas, what it meant, and why we keep it holy. She had seen us all busy with Christmas gifts for every one, and had been busy, too, in her way, and now I saw her little brow knit in puzzled thought, and lifting her face to mine, she said with lowered voice very gravely and earnestly, "But then, Miss F—, when it is our Lord's birthday, what presents shall we make for Him?" An instant pang of shame flashed through me, as her words connected themselves with the hymns she had been saying. This little one thought of gifts for her Lord—pure heart and holy life were His meekest offering; but who shall offer heart so pure, and life so holy, as to be truly meet for Him?

Perhaps, now we are looking forward again to the coming of the holy Christmas-tide, the simple words of this one of Christ's little ones may help to remind others beside myself how best to prepare for it, and that, in preparing Christmas gifts for our earthly friends, we forget not what it is fit we should offer to the best and dearest of our friends, even our Lord and Master Jesus Christ.

VERONICA.

—For constipation take St. Leon Water before breakfast.

God lades the wings of private prayer with the sweetest, choicest, and chiefest blessings. Ah! how often has God kissed the poor Christian at the beginning of private prayer, spoken peace to him in the midst of prayer, and filled him with light, joy, and assurance at its close!

We seem to live in great peace and serenity of mind when things are done according to our own will and opinions; but if things happen otherwise, then are we straightway moved and much vexed. Let us, therefore, humble our souls under the hand of God in all temptations and tribulations, for by them is man proved.—*Thomas a Kempis*.