

## BRIEF MENTION.

Canon Warr, formerly stationed at Oakville, died at his residence near Liverpool.

It is expected that Great Britain's next budget will show a surplus of £5,000,000 over that of the previous year.

Mr. William H. Sanders, a German Lutheran minister, has applied to the Bishop of Indiana for holy orders.

Two hundred trains enter and leave Moorgate street station, London, every hour throughout the day.

The Sunday-school membership of Germany has increased over eighty per cent. in the last twenty years.

Italian statistics show that during the month of October 20,606 Italians emigrated to America.

Victor Emanuel's monument in the Pantheon at Rome has already cost \$2,000,000, and will need another \$3,000,000 before it is completed.

The rivers of the "Gold Coast," in West Africa, are rich in gold. For 1,000 miles east and west from Ashantee every river's banks yield gold in greater or less quantities.

Two miniatures of Joan of Arc by a contemporary artist, now in a private collection at Isenheim, in Alsace, are said by Mr. Gatrio to be probably portraits of the Maid of Orleans from life.

The first glass window in England was one put up in an abbey about 1680. Glass windows, however, did not become general for many years.

The first advertisements known of in England were in the shape of small bills affixed to the doors of St. Paul's Church.

On Sunday, December 15th, died very suddenly the Rev. John S. Cowley, of Ketley, Wellington Galop. The deceased was a son of Archdeacon Cowley, the son of the famous missionary in the North-West, and always took a great interest in Canada and Canadians.

The Marquise de Plaumartin, who recently died in Paris, bequeathed 50,000 francs to the Paris Deaf and Dumb Institution, and 4,000,000 francs to the Brussels municipality for the erection of an asylum for the aged.

The first chime of bells in America was made in Gloucester, England, and placed in Christ Church, Boston, in 1744.

A German authority states that from the mouth to the source of the Rhine, 725 castles, formerly the homes of warlike chiefs, are to be found overlooking its waters.

The committees of the Diocese of Ontario upon proposed special offering to clear off debts of Synod, upon the marriage laws and upon religious instruction, have been called for Tuesday, Jan. 14th.

Victor Hugo's statue in the Place Victor Hugo will stand on a rock hewn in the shape of the isle of Guernsey. The figure will stand on the highest point looking southwest, that is, toward France. It will be finished in 1900.

The fourth Hebrew peer has just been created. He is Baron Henry De Worms. The other three British Hebrew peers now living are Lord Rothschild, Lord Battersea, and Lord Wandsworth.

The curious fact is brought out by a writer in a French newspaper that Augustus von Bismarck, one of the ancestors of the Iron Chancellor, began his career as a soldier in the army of France.

Paderewski's home in Paris is near the house that Victor Hugo occupied. He is a widower, and his only child, a lad of 12, is a complete invalid, but inherits his father's acute and comprehensive mind.

Dean Farrar of Canterbury, thinks it "perfectly erroneous to talk of the failure of missions, when they started with 120 despised Galileans, and when now there are 120,000,000 Protestants, and they have in their power almost all the resources of the world."

The longest Egyptian railroad now extends to Girgeh, 826 miles from Cairo. It is soon to be extended to the first cataract, 710 miles from the coast. This means, of course, an ultimate railroad connection with the British possessions in South Africa.

Bamboo pens have been used in India for over 1,000 years. They are made like the ordinary quill pen, and for a few hours' writing are said to be very serviceable.

His Highness the Rajah-I-Rajgan Jagatjit Singh, of Kapurthala, who visited the World's Fair at Chicago, has just published a story of his travels in Europe and America.

The Bank of England has 1,160 officials on its pay roll, which amounts to about \$1,500,000 a year, and 1,000 clerks. If a clerk is late three times he receives a warning; the fourth time he is discharged at once.

## I Believe

## IN THE HOLY GHOST.

The Holy Ghost is God; in worship lowly  
We offer Him our faith and hope and love,  
As with the Church's "Holy, Holy, Holy,"  
We praise the Three in One who reigns above.

He lives, the bond of that mysterious union,  
Revealed as truth divine, unveiled to none;  
By Him the faithful share, in blest Communion,  
The Father's love, the grace of God the Son.

He brooded o'er the deep; and lo! Creation  
With countless wealth of life and force arose;  
The prophets, speaking by His inspiration,  
Told fallen men of hope in all their woes.

By His overshadowing the lowly maiden  
Was mother to the Christ, Emmanuel,  
Who gives to weary souls and heavy laden,  
The spirit that upon His manhood fell.

We hail the Comforter, with us abiding,  
That Christ the Life and Truth be with us still;  
To all the truth of Jesus surely guiding,  
And quickening souls to do His perfect will.

## THE HOLY CATHOLIC CHURCH, THE COMMUNION OF SAINTS.

The Church is One, 'tis Holy; none can sever  
Christ's living Body, make it aught but pure;  
It fills the world; on High it is for ever;  
Gifts breathed upon Apostles still endure.

As members of One Body we are sharing  
One life divine, with happy saints at rest;  
As branches of One Vine the fruit are bearing  
Of that one grace by which the saints are blest.

Baptized into the Saviour, we inherit  
The kingdom's treasures which are His by right;  
Adopted, pardoned for the Saviour's merit,  
We find in Him our righteousness and might.

Through life's strange wilderness the Saviour leads us  
Where from the Rock the living water flows;  
Himself, the living Bread, He gives to feed us,  
His Blood, the Wine that maketh glad, bestows.

## THE FORGIVENESS OF SINS.

The pardoning grace of God we humbly cherish,  
With deepening faith and love, and holy fear;  
Lest, after all, through unbelief we perish,  
We watch and pray for grace to persevere.

The Spirit helps us as we learn our weakness,  
And know not how to live, or how to pray;  
Bestowing thankful courage, hope and meekness,  
And warning when in heart we turn astray.

In Christ we live, His word of truth believing,  
We do His will, and in His love abide:  
Still ever new supplies of grace receiving,  
Till in His likeness we are satisfied.

## THE RESURRECTION OF THE BODY, AND THE LIFE EVERLASTING.

The body dies, the ransomed spirit never;  
It still is one with Him who dies no more;  
And with the risen body, shall for ever  
Be glorious on the everlasting shore. Amen.

## The Epiphany, or the Manifestation of Christ to the Gentiles.

On the twelfth day after Christmas the Church celebrates the joyous Feast of the Epiphany. It follows the Circumcision, that His glory may be manifested in the flesh as well as His humility. On this day the Church commemorates a threefold manifestation of Him; the first is, that to the wise men of the East, who were the first fruits of the Gentiles, by the guidance of a star (the Gospel); the second, His baptism in Jordan, on the same

day in which He was manifested as the "beloved Son of God" (second morning lesson); and the third, the miracle of Cana in Galilee, when He changed water into wine (second evening lesson). But the adoration of the Magi is the chief subject of this day, in the Western Church.

The 60th chapter of Isaiah should be read on this day in every place, or everywhere, as it always has been throughout Christendom.

## Fitting In.

Some people never fit in anywhere. They are stiff, unyielding, angular; they seem to have about as many quills as a porcupine, and they always stick out; and wherever you put them it is a misfit; they are uneasy, discontented, uncomfortable, and impracticable. They clamor for their rights, they complain of their troubles, they magnify their authority, they stand upon their dignity, and all around must bow, bend, or break before them. Such people always have trouble. Yesterday, to-day, and to-morrow things go wrong with them, or do not go at all; and they seem to have no wisdom or power to correct the wrongs or remedy the evils of which they complain. If the threads are tangled they jerk them. If the machinery creaks or rattles, they run it the faster. If the engine is off the track they put on more steam!

There are others who may have quite as much tenacity, but they have more ductility. They yield, they bend, they give way. They accept the situation. They conform to circumstances; they yield to the logic of facts and events. They do not threaten nor fume nor bluster. They do not strive nor cry, nor cause their voices to be heard in the street. They do not dispute about trifles, nor murmur over what cannot be helped. They are meek, and gentle, and long-suffering, and kind; and yet they have their own way quite as often without a fuss, as these more boisterous and turbulent souls do with all their storming.

Such people know how to fit in. They can take what comes, and be thankful. They can fill the place that is vacant. They can do the thing that needs to be done. They can make the best of things. They have no grudges to gratify, no enemies to punish, no wrongs to avenge, no complaints to make. They step aside when a locomotive is coming, and they do not attempt to quarrel with nature or destiny.

There are always places for such people. They are ever welcome, ever useful, ever faithful over a few things, and ever and anon are called to come up higher, and to be made rulers over many things, and at last to enter into the joy of Him who pleased not Himself, who came not to be ministered unto but to minister, and to give His life a ransom for many. It should be the aspiration and earnest endeavour of all our young people to be in this class, that they may receive the reward of well-doing.

## Why?

Why do we often bestow our gifts to the poor in such a manner that the recipients must sacrifice all self-respect in accepting them, never thinking that the next turn of the wheel of fortune may make us the recipients and them the givers?

Why do we store away outgrown garments, thinking they are most too good to give away, until, as in the writer's experience, the fire fiend comes and burns all else but the chest filled with the "out-grown and too-good," which is found under the debris? Though we may not look upon this as a special providence, still it is an experience lesson with a very pointed moral, the point being made more harrowing by the thought that if that chest had been filled with the next season's wearing apparel, we should have had something wherewithal to clothe ourselves after the fire fiend had done his work.

Why do we send our little ones to Sunday school bedecked in silks and satins, knowing that it will cause many a heartache to less fortunate little ones? Then to crown our unkindness, make a Christmas tree for the scholars, giving each a bag of candy, an orange, or some little toy, but hanging upon the tree for our own more fortunate little ones, all the gifts which should come to them the next morning in their own home.