

on December 26th. The Private Secretary of the Prince of Wales, to whom a similar request was sent, expresses the Prince's sincere sympathy with Gen. Booth's project, but says that the Prince has instructed him to inform Gen. Booth that he intends to distribute his Christmas alms through the usual channels employed by him.

A MEMORIAL has been presented to the Archbishops of Canterbury and York, and the entire body of bishops, against the permission lately legalized to use the *Agnus Dei* immediately after the consecration of the elements in the Holy Communion. The memorial is temperately worded, and the objection which the memorialists urge to the employment of this hymn in this position is that to many minds it seems to countenance an un-English doctrine of the Eucharistic sacrifice, and will keep many persons, who are by no means disloyal Churchmen, from coming to the Holy Communion.

A NEW CONTROVERSY of some interest is just now going forward among the friends of the latest project of transforming Jerusalem into a Christian city. The controversy is with reference to the supposed site of the Holy Sepulchre lying to the north of the Damascus Gate, the land containing which it is now proposed to buy at a cost of £5,000. Major Conder asserts that the crosses and inscriptions on it prove it to be of far later origin, the use of the cross as a symbol not being known to have been used on any Eastern monuments before the time of Constantine. Other correspondents contend that this argument is not conclusive, as the crosses may have been placed after reinterments at a later date.

#### MISSIONS.

It is natural that at the period of midwinter, the Church Catholic in all its parts should turn her mind to thoughts in regard to her world-wide "mission" of spreading the Gospel "among all nations,"—and how this task has been and is being performed. It is quite as natural, and very proper, as well as practical, that each particular section of the Church should scrutinize most closely the work—that section of the great work—which lies "at its own doors." The way "from Jerusalem to Jericho" is different in every quarter of the globe, but it is the same everywhere in this feature of scenery and experience—it has its burden of those who lie "stripped and half-dead," waiting for such "good Samaritans" as pass by to come forward and lend a helping hand. After all, however, especially in these days of rapid and easy locomotion, no land so distant but it seems only

"THE OTHER SIDE OF THE WAY."

There can be no excuse for neglecting those who lie in our very path, and cannot live without our help; and there can be little more excuse for refusing to "cross the way" (by land or sea), or to turn aside on life's business journey on the roadway, in order to extend a helping hand to our neighbours. All this is true of what the world distinguishes as "practical charity," as well as of those extensions of charity into spiritual things which the same world does not appreciate so highly, if at all. Because charity to the body can be seen, it claims the world's chief attention, especially as it seems to promise a more immediate recompense—"quick returns"! Still, though the claims of this lower side of charity are more obvious to the ordinary eyes of flesh, the claims of the higher sort—concerning mind, soul and spirit—are no less real, and far more important. It is the contrast between time and eternity.

#### THE VERY SEVERITY OF OUR WINTER,

while it lays bare more glaringly to every sympathetic spectator the misery of poverty, and calls in louder tones for help, irresistibly suggests the presence of more acute and difficult species of want than those merely pertaining to food and raiment. The advocates of Social Reform urge strongly—and rightly—the rights of the labouring classes to have provided for them (out of their wages) adequate mental pabulum, a suitable degree of education, and point out the existence of this class of wants, co-ordinate with those grosser ones of the body. Higher still the Church requires us to look, further still to penetrate into the recesses of humanity's nature, revealing the wants of the soul and spirit, the claims of religion, the need of "supply" for this most important of all "demands." From every quarter of the globe, in midnight whispers, if not louder calls,

THE CRY, "COME OVER AND HELP US,"

still resounds across other seas than the Aegean or Mediterranean. To us on this continent the voices from Muskoka, and Labrador and Saskatchewan are audible enough, but there are depths in Africa, and wilds in Asia, as well as Australia and South America, which should not be overlooked. This is all very true, but still we insist that the only proper pathway to foreign missionary enterprise is over the road of liberality which has been well travelled at home. There is a hideous unreality and absurdity and mock sentimentality, a practical hypocrisy about the practice of overlooking "heathens at home," in order to benefit heathens abroad, which discredits our very Christianity itself in the eyes of calm and dispassionate critics. We should look to this: the reputation of our religion—it may be the conversion of thousands at our doors—is in our keeping.

#### THE BISHOP OF CHESTER'S PUBLIC HOUSE PLAN.

Not long since the Bishop of Chester gave a mild shock to some of the unco' guid folk of Britain by declaring that, if his episcopal dignity would permit, he should like to turn up his sleeves and show how a model public house should be conducted. This rather uncommon episcopal ambition has since materialized into a definite and well matured plan which the bishop and others intend to urge upon the next Parliament. On Nov. 28, he explained his scheme before a large and enthusiastic meeting of the most influential people of Oxford. His proposal is based on the four following propositions: (1) Alcoholic intemperance, with all its train of evil consequences, is still far too common, and the drink bill of the country is excessive. (2) The English public house system stands in urgent need of reform, and with shorter hours of labor, the question of the entertainment of the people must grow in significance and importance. (3) The use of alcoholic beverages must be accepted as inevitable, though under an improved system the amount and manner of use might be largely and wholesomely modified. (4) The remedial measures hitherto employed and recommended by temperance reformers are not so satisfactory as to render another experiment on new lines superfluous. The bishop therefore proposes the following plan: The government, after due notice to the keepers of public houses and licensed victuallers, to transfer the business which they have heretofore been licensed to conduct into the hands of stock companies, who should carry them on under governmental or municipal inspection. Neither the shareholders nor the managers engaged by them should derive any profits from

the business beyond a fixed percentage on the amount invested. All the profits accruing beyond this should be turned over to the government and applied by it to the public welfare, often being returned for local objects. The essence of the plan is a change of motive power in the conduct of public houses from greed of gain to philanthropic interest in the people's welfare. Its watchword is "no profit to the seller." The plan is recommended for trial in England upon the ground that it has had a long trial in Norway, Sweden, and Switzerland, in a somewhat modified form, and would (it is claimed) reduce the number of public houses, place those which remain under government control, increase the cost of liquor, and improve the social condition and brighten and elevate the whole life of the people. So long as the main motive for the keeping of public houses was private profit on the sale of alcohol (the bishop maintained) not only temperance, but the whole social life of the community, was compromised. This motive would be entirely removed by the adoption of the simple plan proposed.

#### WHAT THEY SAY OF OUR PREMIUM.

We have only space to give a few of the many favorable opinions of our Premium Book received from the clergy and laity.

A clergyman writes: "Premium Book received, and more than pleased with it; it is a fitting companion for the CANADIAN CHURCHMAN, and should be in every Church family."

Another clergyman writes: "You really deserve all the encouragement which Canadian Churchmen can give for your noble efforts to disseminate sound Church teaching. When the inspiration of the Bible is assailed by hostile criticism, it is refreshing and encouraging to be able to place in the hands of the young such a valuable book as 'The Story of the Bible,' and thus build them up in their most holy faith. I am greatly pleased with the book, and must congratulate you on your enterprise."

A layman writes: "Book received and very much appreciated. It is surprising how you can give such a handsome large book, and I am sure if every subscriber could see it they would not hesitate in taking it."

A lady writes: "I have received your Premium Book, 'The Story of the Bible,' and must say it is a book that ought to be in every family; it is well worth \$3.50. I was surprised to see it so large, so beautifully printed on good paper, and so nicely bound. I am sorry that I am not able to take it round and get subscribers; illness prevents me from doing so."

#### BROTHERHOOD OF ST. ANDREW IN CANADA.

The following letter has been issued to the secretaries of the 104 chapters in the Dominion:

DEAR SIR,—The Third Annual Convention of the Brotherhood in Canada will be held on the 3rd, 4th and 5th February next, preceded by a "Quiet Day" on the 2nd. It is hoped your Chapter will send a good delegation, and that all men interested in Church work will try and make a point of being present. Please do your utmost from this date on to work up interest in this most important gathering, important not only for Brotherhood men, but for all Churchmen. Take the matter personally in hand, and see yourself that all in your parish and neighbourhood, clergy and laity, are interviewed in good time, as it is upon the individual efforts of the Chapter officers that the success or otherwise of the convention greatly depends.

Let the Kingston committee know as soon after January 1st as possible how many men you expect to be present, both members of your Chapter and