

Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA

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[No. 8.

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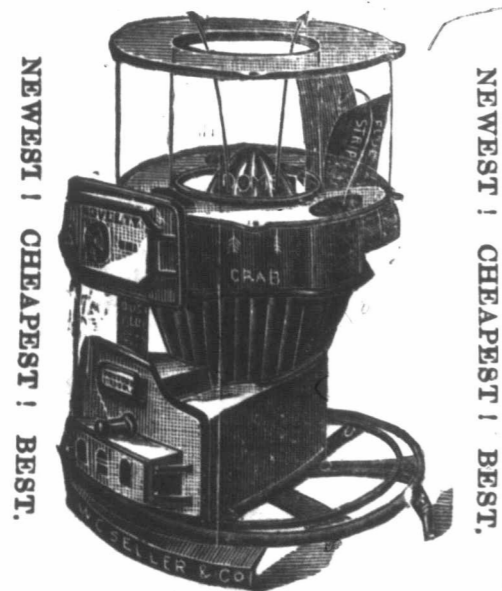
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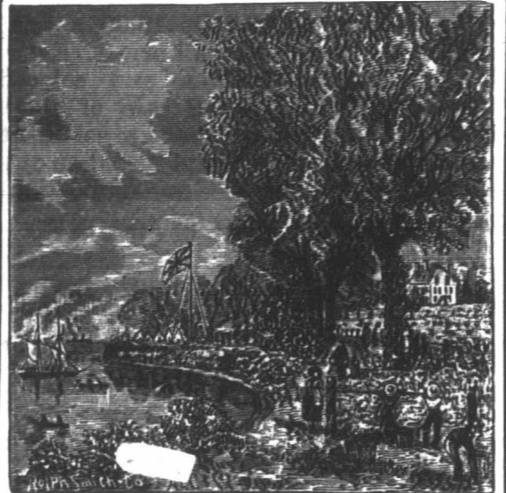
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Edition

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Jan. 30th.—SECOND SUNDAY AFTER EPIPHANY.
Morning.—Isaiah lv. Matthew xii. to v. 22.
Evening.—Isaiah lvii. or 61. Acts. xii.

THURSDAY, JAN. 17, 1889.

The Rev. W. H. Wadleigh is the only gentleman travelling authorized to collect subscriptions for the "*Dominion Churchman*."

ADVICE TO ADVERTISERS.—The *Toronto Saturday Night* in an article entitled "Advertising as a Fine Art" says, that the *DOMINION CHURCHMAN* is widely circulated and of unquestionable advantage to judicious advertisers.

TO CORRESPONDENTS.

All matter for publication of any number of *DOMINION CHURCHMAN* should be in the office not later than Thursday for the following week's issue.

A quantity of Correspondence and Diocesan News unavoidably left over for want of space.

A PRESBYTERIAN ON CHRISTMAS.—That a revolution is quietly going on amongst the puritan bodies has been evident for some years. The Presbyterians quite recently regarded Christmas observances as Popish, they, in one city in Canada, refused angrily to hold service on that day. In the last Presbyterian Magazine for December, issued at Montreal from the college of that body, there appeared in the editorial department a most pleasant Christmas greeting headed "A Merry Christmas to all our Readers," which is as sweet and palatable as a Christmas plum pudding!

"Old Father Christmas is once again about to make his annual visit. His approach is welcomed by all. In the memory of the old it revives many pleasant associations of happy meetings and fireside gatherings of past years. To the poor it is a certain harbinger of at least a brief season of plenty and happiness. The cheerful faces of the children might make 'a rosy aureola round the whole earth that day,' and the joyousness of their voices in the merriment of their sports makes music sweet to higher ears than ours. The day is duly honored and revered by those of all religious persuasions.

The Episcopalian and Roman Catholic churches have enrolled it on their calendar of sacred days. Even Unitarian churches, where the divinity of Christ is denied, are often on Christmas dressed in His honour. We now recognize the day by special services in many of our churches, and as a time of honor in all our families celebrated with gifts and good cheer. All are glad thus to observe the day—the Christian as the birthday of his Saviour, and others as honoring one whose precepts are at the foundation of all the happiness of their homes. But the tendency is to allow the day to degenerate into a mere holiday and to allow the merry-making to wholly usurp our attention. Surely the Christian who sees in this day a remembrance of God's greatest love for mankind will aim to make it a blessing."

Truly welcome words! So crumble away one by one the old prejudices that have wrought the existing disunion between members of the one Catholic Church of Christ.

A HEBREW ON ISAIAH.—The cheap literature of the day spreads so widely the works and articles of sceptical writers, that questions once thought of interest only to scholars, are discussed with much flippancy by those whose reading is confined to their own language. It is well then to give general publicity to the verdict of those whose judgment is worthy of reliance on even critical questions. The book of Isaiah has been assailed on the ground of its being a compilation. Mr. Rosenthal, a distinguished Hebrew scholar, who has recently published two lectures delivered in the famous pulpit of St. Mary's, Oxford. The great object of Mr. Rosenthal's publication is to vindicate the unity of Isaiah authorship. This is a point on which the author evidently feels very keenly. He says:—

"The incontestible evidence to identify of authorship can only be apprehended by a Hebrew scholar. The faculty necessary for discerning the vast number of minute Isaian peculiarities in chaps. xl-lxvi. cannot be acquired merely by an acquaintance with the Hebrew grammar and lexicon. Only those who have known Hebrew from childhood, who have been in the habit of writing and speaking and thinking in Hebrew, those who are acquainted not merely with the Old Testament, but with the whole literature, Biblical and post-Biblical, can be accounted qualified judges of the unity of authorship; and the Hebrew writers, both ancient and modern, testify that each chapter of the sixty-six is stamped with the unmistakable tokens of Isaian authorship.

"And shall one born a Jew, who has studied Hebrew from his childhood, to whom the language is familiar as a mother-tongue, refrain from demonstrating, when the unity of authorship of one of the greatest of Hebrew prophets is impugned—in this 19th century—on the ground of some verbal criticisms, notwithstanding the unvarying testimony of all Hebrew writers, and as the Church of God for more than 3,000 years, that Isaiah the Son of Amoz is the author of the whole book which bears the name?"

MODERN CRITICS SHARPLY REBUKED.—In another passage Mr. Rosenthal says:—"It requires some courage to give plain Scriptural lectures on Isaiah to a mixed congregation that should combine positive religious teaching with some use of modern criticism and discovery. For the view which upholds Christology of Isaiah, commonly associated with the name of Hengstenberg, our modern critics have little more than derision and contempt. They will sometimes hardly condescend to mention the devout writers and admirable scholars who have followed on the side of orthodox criticism. They seem to believe that they have the monopoly of the Hebrew grammar and lexicon, and that those are hardly to be considered as honest men who adhere to the old method of interpretation. They speak compassionately of commentators who deliberately

follow the old paths as 'not in the centre of the exegetical movement.' There is a great want of a fair intellectual temper in all this. In the modern criticism which is uppermost at the present time—though it has itself shifted and changed from point to point—there is a lack of finality, and the minds of Christian men need not be submissive to the conclusions even of Biblical criticism which from time to time are modified, and may yet be reversed. Biblical criticism, after all, is only one province of Christian life and thought, and those who rest in the salvation of Christ may possess their souls in patience, knowing that one set of truths cannot be contradictory to another, and that light must emerge from conflict."

When such criticism as is exposed in the above two excerpts is read so widely, the pulpit should give the antidote to such insidious poison. Controversy cannot be escaped from in these days.

THOUGHTLESSNESS.—In general I have no patience with people who talk about the thoughtlessness of youth indulgently. I had infinitely rather hear of thoughtless old age, and the indulgence due to that. When a man has done his work, and nothing can any way be materially altered in his fate, let him forget his toil, and jest with his fate if he will; but what excuse can you find for wilfulness of thought, at the very time when every crisis of future fortune hangs on your decisions. A youth thoughtless! when all the happiness of his home for ever depends on the chances of the passions of an hour! A youth thoughtless! when the career of all his days depends on the opportunity of a moment. A youth thoughtless! when his every act is a foundation stone of future conduct, and every imagination a fountain of life or death! Be thoughtless in any after years, rather than now—though, indeed, there is only one place where a man may be nobly thoughtless—his deathbed. No thinking should ever be left to be done there.—Ruskin.

VALUABLE TESTIMONY.—The chaplain of the Stafford prison, writing to the organizing secretary of the Church of England Temperance Society, says: "Had I been present (at the anniversary) I should have asked leave as a non-abstainer to bear witness of the necessity for, and of the good work done by, the abstaining section of the Church of England Temperance Society. It has left and is leaving nobly and decisively its mark on the prison population of England and Wales. I believe that among the varied agencies by which our fifty seven local prisons are being emptied, your society stands out as the foremost. As compared with ten years back, there has been a drop of 26 per cent. of the female population of our prisons, and in the case of girls and women under 25, a percentage of something like 88 per cent. The above facts seem a direct call from God to the Church of England Temperance Society to go forward and give a future generation the priceless boon of sober wives and mothers."

GENTLE ACCENTS.—Soft and gentle accents enhance, cheer, and brighten the energies of the sinking heart, and sweeten the cup whence the pleasures of life are quaffed. But he who speaks with an evil and malicious tongue dashes a gall-like bitter into the cup of life, and destroys human pleasure.

If you do not like a person, do not try to get every person else to dislike him. Do give even those you do not like a fair chance with others.—*Religious Telescope*.

HIDDEN GRANDEURS.—This life of ours hides more than it reveals. The day shows the sky as solitary, but for wandering clouds that covers its blue emptiness. But the night peoples its waste places with stars, and fills all its abysses with blazing glories.—A. Maclaren.

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A SIGNIFICANT EVENT

IT is not our custom, as it is that of certain Church papers in England, to discuss leading political events, but the sphere of patriotism it is especially a duty for Churchmen to occupy and to defend. It was with the utmost delight we heard the ringing utterances of the chief speakers at the recent Board of Trade dinner in Toronto, protesting against any movement towards annexation to the States.

The Governor General uttered a happy phrase, "The Dominion above all." The DOMINION CHURCHMAN recently gave also a popular saying for use in this discussion, "Canada is not for sale." These two sentences pithily condense the speeches of Sir John A. Macdonald, Premier of Canada, and of the Hon. Oliver Mowat, Attorney General and Premier of Ontario, who respectively represent our two great political parties.

These important declarations in favor of defending and maintaining the autonomy of Canada were received by a company of over 700 of the leading merchants of Toronto, and of representatives of other cities in this great Province of Ontario, with unbounded enthusiasm. Considering the absolutely non-political character of this great gathering, and the demonstrative unanimity displayed by our merchants, who, on political and religious questions are split into numberless divisions, men too, the most "level headed" in the land, their verdict is a declaration that we, as a people in this Dominion, resent the insolent tone recently adopted by certain American Senators, publicists, commercial agency schemers, and their agents in Canada, in speaking of this country as the lawful prey of the Republic to the south, and that, God helping, we intend to keep our inheritance and hand it down to our children. The time of pooh-poohing indifference has gone by. Hardly a day now passes without some public declaration in the States, by men of prominence, that this Dominion must be forcibly annexed. There is an organized effort being made in the press, and on the platform, wherever men do congregate to talk of trade or politics in the States, to stir up a demand for the absorption of Canada. This conspiracy to treat Canada as Poland was treated by Russia and the other robbers who divided the spoil of that nation, is in command of large resources. The leaders of it are spending money with lavish profusion in circulating inflammatory insults of Canada, with highly coloured pictures of the richness of the land which Americans are being urged to go up and possess. That money is being spent here to purchase the services of writers and speakers to aid in this movement is beyond doubt. The chief leader of this movement in the States is known by us to have held his pen for years at the service of any buyer. *He knows how to reach the press and the public*, and past experience has left him without a scruple as a purchaser of other men's brains, having so often sold his own. Such a conscienceless person has no country, nor a thought higher than that

of a hog whose soul is in its trough. His whole theme, and the articles he pays for to enforce it, are mercenary to the lowest notch of baseness. How insolent is their assumption that we Canadians are so grovelling as to feel no resentment when our country is discussed as the prize to be seized by a "hostile nation."

Speaker after speaker, writer after writer, declare that *we shall not be allowed to build up our country except under the stars and stripes*. We should like our Church brethren in the States to say whether all this threatening of Canada is approved of by them. Tell us plainly and frankly, Bishops and Priests, and Laymen of the Church in the States:—Are you in accord with the movement to inflame the greed, ambition, and passion of your countrymen up to the point of making war upon us in Canada, in order to conquer our country and compel us to live under an alien flag? At such a time your silence involves you in the crime, foulest of all crimes, which is being arranged to be committed, the murder of a nation in the womb of Time! Canada needs some lesson to unify her people, and to exalt and purify her public life. In God's good Providence may our country pass through the trouble now threatening solidified into conscious unity, and roused to such an attitude of patriotic determination to maintain it intact, that the cowardly conspirators now plotting her overthrow will be driven into infamy, cursed with the righteous curse that falls on those who seek to remove their neighbor's land mark.

A REBUKE TO SLANDERERS.

FOR months past the Toronto papers have given prominence to reports of all manner of discussions formal and informal relating to a charge laid against Mr. Jeffrey, a Wesleyan minister in that city, that he, when in Muskoka last summer, followed the advice of St. Paul by taking a little wine for his stomach's sake and often infirmities.

Why a Christian should be *slandered* by such an accusation surpasses our comprehension. It is manifest that modern notions of morality are far away in advance of those inculcated in the New Testament. Whether their advance is towards Him Whose practice was to do what a Wesleyan preacher is regarded as disgraced by doing,—doing not only what his Saviour did but as an Apostle recommended a young Bishop to do, we need not say. But if it is not *blasphemy* to charge our Lord Jesus Christ with living on a lower moral plane than the prohibitionists of to-day, we fail to understand what offence against Him could be blasphemy.

To us of the Church of England, it has seemed all the way through that these public discussions of the relations between a pastor and his flock were being made indecently prominent. The whole affair seemed to be a personal squabble amongst certain officials of a congregation, without any element in the strife to justify a public discussion in the press. No charge even was laid against the pastor

who was in the centre of this unseemly wrangle. He was compelled, however, untried and unheard, to retire from his charge by the rulers of the Methodist body who, it is said, found that their choice lay between offending two or three rich members, or deposing a pastor who was too independent to wear Mr. Dives' muzzle and collar.

The dispute is we now believe, really one worthy of public attention. We have authentic private information as to the real cause of this uproar. It appears that Mr. Jeffrey *refuses to become a prohibitionist*. It is known by those who have been persecuting him that there is not the shadow of a shade of evidence that he took a stimulant to excess, or even up to the standard of indulgence called "moderate," in fact he was practically an abstainer. But the prohibitionists demanded his allegiance to their party, this being refused they determined to either compel submission or to ruin the man whose independence was so offensive. That is the whole Jeffrey case in a nutshell. On the 8th January a meeting was held in Toronto attended by close upon 2000 persons at which the Revds. Dr. Potts, Messrs. Briggs and Blackstock, with J. T. Moore, Ald. Baxter and other Wesleyans, the Revd. D. J. Macdonnell and several Presbyterians, boldly denounced the accusers of Mr. Jeffrey, to whom there was presented \$1000 by the hands of the worthy Mayor of Toronto on behalf of a large number of subscribers. At the time of this meeting the President of the Conference, backed up by the Wesleyan Executive, were being sued in the Courts for refusing to pay Mr. Jeffrey's salary, on the ground that he was under discipline! The whole case is of very great interest as a revelation of the inner life of sectarianism, and of the unscrupulous bigotry of a certain class of modern social reformers. The Church is in a miserable condition so far as discipline is concerned, but we may with reason be thankful that no such public uproar and scandal to religion could arise in our borders. So far as Mr. Jeffrey is standing out against an attempt to bulldoze him into submission to a clique, and defending his good name against their cruel and dastardly slanders, he has the sympathy of every honourable person. These affairs help us to understand what would otherwise be an inexplicable problem, that is, the terribly vindictive spirit shown against heretics in past ages. If the prohibitionists to-day had the civil powers at their command as those men had who roasted martyrs at Smithfield, slit the noses of Quakers' in New England, and made the thumb screw an ecclesiastical influence, we should have to defend our personal and social liberties by ruder weapons than the pen and tongue.

On pages 273 and 274 of the life of that celebrated divine, Dr. Norman Macleod, one of the noblest spirits of this century, we find the following written by him to a temperance fanatic:

"I am not in the habit of taking notice of all the hard speeches uttered against me by violent and unscrupulous abstainers. There are, I rejoice to know, among teetotallers very

many persons I highly respect. But there is also, among them, a rabble of intemperate men, revelling in the pride of power which enables them as members of a great league, and under the cover of an exclusive profession of self-sacrifice for the public weal, to bully the timid and to exercise all the tyranny possible in a free country where every man, especially a Christian minister, who presumes to dissent from their views, and to resist their demands, or who defies their threats and despises their insinuations. I firmly believe that all reforms which ignore the lawful gratification of those universal instincts, physical, mental, and moral, which God has implanted in humanity, are essentially false, and in the long run will fail to produce even the specific good which their promoters intended, or will develop other evils equally, if not more destructive of the well-being and happiness of man."

There is no evil more destructive of the well-being and happiness of man than the assassination of private character which is systematically practised by those whom Dr. Macleod called, "a rabble of intemperate men," the "violent and unscrupulous abstainers," who form the great bulk of the prohibition league.

PROFESSOR GOLDWIN SMITH ON ROBERT ELSMERE.

EVERY day brings evidence that the judgment passed on the novel of the day, by this journal, is substantially, verdict of the higher order of critics. Of course in all book criticism there is liable to be bias, the critic desires the book to sell and he puffs it, or he dislikes the author, or has quarrelled with the publisher, these and other influences affect critics of the second rate class. Professor Goldwin Smith stands high among the highest as a literary connoisseur, his judgment on Robert Elsmere is as follows:

"We come at last to *Robert Elsmere*, by which so immense a sensation has been produced. The religious world must be in a highly inflammable state when such a spark can set it in a flame. That it should have an influence as a theological treatise, or even be regarded in that light, is surely surprising. There is in the book absolutely not one particle of argument or of anything that ought to determine the reason to a conclusion of any sort. Elsmere, in framing whose mind and character the novelist of course has it all her own way, is made suddenly to succumb to the irresistible arguments of the Squire's book; but the Squire's book is a phantom, and resolves itself at most into the individual and unsupported opinion of the writer of the novel. The awful "voice" which at the crisis of Elsmere's mental history utters within him "words of irreparable meaning," is, in like manner, the voice of the authoress. It is the authoress who speaks by the lips of the half-defied Professor Grey. In the Squire's book, if we had it, we should assuredly find nothing which has not been long before the world. It is true there is held as it were over our heads another book

the by Squire, the product of fabulous research and prodigious labour, in which a new and overwhelmingly conclusive line of argument is supposed to be embodied. But this, like the other book, is a phantom, and should it ever appear in a material form, we venture to predict that, supposing its purport to be correctly stated, it will prove to be one of the examples, now growing pretty numerous, of evolution running mad. There can be no such things as an evolutionary account of human testimony to fact, since the senses and the cerebral structure of man having always been the same, his perceptions cannot have varied.

If the mind of Robert Elsmere is proffered as a logical and critical standard, we most respectfully decline to accept it, since nothing, in our humble judgment, can be less logical or critical than his arbitrary elimination of the miraculous and theological parts of the Gospel from its historical part in order to construct a Christ, not divine, yet something more than human, as the object of a new quasi-religion."

We regard the great sale of this work simply as a sign that there is no novelist of genius to keep up the supply of this order of literature, and the modern craving for sensation has to be satisfied with such very poor stuff as Robert Elsmere.

BAPTISM AND SPONSORS.

TO clergymen who have consciously tried to be conscientiously faithful to God and His Church and their country, it has often been a cause of surprise and sorrow that no effort is made to improve, practically, the present state of affairs in reference to the neglect of Baptism, and also the absolute need there is for a change in the sponsorial system. The way in which these things are overlooked often calls up amazement, and produces either discomfiture or else the neglect of their sheer despair under a sense of helplessness in the minds of the clergy. For many years attention has been intreated to these two things in *Church Bells*, and were easy to adduce the experience of some parish priests in whose parishes the average number of baptisms has exceeded one thousand yearly, and of others whose careful attention in a tiny parish with its ten to twenty baptisms a year. All of these men would testify, without doubt or hesitation, but after much thought, inquiry, observation, and reflection, that the Church loses very greatly, and causes considerable hindrance to the right value and practice of Holy Baptism at the hands of her ministers, by a marvellous persistence in a non-adaptation to the requirements of the times, which is altogether without precedent in the earlier days of the Church, and wholly without excuse or apology now. It is, of course, pleasant enough to find at the close of the year that there have been 50, or 500, or 1000 baptisms within certain parishes, but the conclusion is really a very sad and distressing one if the births within those parishes have been 75, or 600, or 1200, in the same period. In many parishes the number of children allowed to grow up unbaptized is simply

appalling, and the fact demands interference to remedy this distressing state of things. The Church may rejoice in myriads attending Divine worship; but she has, certainly, much to deplore if she will only consider, as she ought, the many myriads who are living in England without God and in defiance of Christianity.

Now, it would unquestionably help to bring about a healthier feeling in reference to Holy Baptism if this sacrament ordained of Christ were administered in every church in the manner specified in the Book of Common Prayer. But it is useless to hope to do this successfully unless the service is very greatly shortened. The practice of many priests in their use of the Office of Holy Communion is such as to astonish some people who have intreated for authority to shorten that Office, but would not venture to do so themselves until authority were given. It is one of the many instances so frequently occurring, and now bearing the fruit of perplexity, in which neglect by the Church to meet the wants of the times is ending in freedom and liberty of action which approach to defiance of all rule and authority. However, where it is seen that priests have no hesitation in curtailing the Communion Office, it is certainly open to suggest that the Office of Holy Baptism may also be cut short to a very considerable extent. By this plan alone probably, will it ever be possible to re-establish the good and valuable custom of baptizing during public Divine service, as ordered by the Rubric.

As to sponsors, a little calculation might have taught the Church how, in the best times of her prosperity (were there ever better times than now?) it is simply impossible to give full effect to the prescriptions by which she attempts to regulate the working of the sponsorial system. There are few parishes where, to fulfil this system, every communicant would not be needed once at least every year!

The parson who many years ago was answered by his respectful, worthy gardener, whom he desired to take the sponsorial office upon him once more, 'I ask your pardon, sir, but I have already answered for sixty children, and I cannot undertake any more,' was one of those excellent men who hoped, by energy and devotion to get his parish into a thoroughly satisfactory state, and in his anxiety to secure three communicant sponsors for each child presented for baptism, had adopted the method which only proved its defeat by the utterance just quoted. The truth is that the theory of the Church respecting godfathers and godmothers is one which cannot be carried out. It never has been fully obeyed, and, for all practical ends, never can be. At the same time it cannot be denied that the sponsorial condition is often very useful, and there are most pleasing records concerning the benefit and blessing which it has produced in very many instances.

The remedy ought not, then, to be an entire abandonment of the system—a proposal not without warm advocates, who appear hardly to have thought that any good can arise by its

continuance. The best method appears to be to distinctly recognise the parents as suitable (being Christians) to present their offspring for Holy Baptism, but also strongly to urge the practice of one godfather or godmother in addition, who ought indeed to be a communicant, but leaving the selection to the parents, and by no means refusing more than one sponsor if the parents should secure them.

The only stipulation should be that, of course, the sponsor be a Christian (baptized), and the rest might be left to the parents. When once the number and the selection is entirely left with the parents, and the requirements of the Church are practicable and reasonable, and the parents are taught (what is the preaching which fails to render such subjects plain and popular?) that the matter lies entirely with them, and that it is their interest, and the interest of their child alone that is regarded, the sponsorial system, thus practically reformed and practicable, will speedily be vastly improved, and this certainly is extremely desirable. It is no new recommendation in *Church Bells* to insert a column in the Baptismal Register, in which the names of any sponsor should be entered on a line, with the name of the child baptized and the names of the parents of the child.

Here are two or three simple yet very important matters in which the Church could do a great work. But why these things, and many others which confessedly require to be dealt with, are permitted to remain without any remedy, is a sad perplexity, and a sorrowful stumbling-block to thousands. It seems as though a little common sense and a little love for the welfare of the Church of God would never allow their continuance. Yet it is sad to say of them, *There they are still.*—G. V. in *Church Bells*.

Home & Foreign Church News

From our own Correspondents.

DOMINION.

QUEBEC

Ordination.—The Right Rev. Chas. Hamilton, Lord Bishop of Niagara, is expected to pay a visit to Quebec, immediately after the adjournment of the Provincial Synod's Committee for Divinity Degrees, and has kindly consented to hold an ordination for the Bishop of Quebec, in the Cathedral, on the first Sunday after Epiphany, on which occasion Mr. Joseph Rothera, L.S.T., of the University of Durham, will be admitted Deacon.

Induction.—The Rev. R. C. Tambs, formerly of River du Loup, was inducted to the Incumbency of Magog and Georgeville, in the Festival of the Epiphany, and the Rev. Jas. Hepburn into the Rectory of Richmond and Melbourne, on the first Sunday after the Epiphany. The Rev. R. Raven, of Nova Scotia, has been acting as *Locum Teneus* in the parish, since the departure of the Rev. A. J. Balfour, about three months ago, and was exceedingly popular among his parishioners.

Personal.—The Rev. Prof. Watkins, M.A., Cambridge Classical Professor, at Bishop's College, Lennoxville, has been spending his holidays in Quebec, and officiated at St. Matthew's on several occasions. On the Festival of the Epiphany, he officiated at Levis, that parish being still vacant. The Lord Bishop of Quebec and Mrs. Williams, are spending

the winter at Costabelle, a lovely winter resort near Hyeres, the well known Sanitarium in the south of France. The latest reports from them are that Mrs. Williams is much better, and they have every hope that spending the winter in that delightful climate may prove permanently beneficial to her. This will be remarkably good news to their many friends in Canada.

St. Matthew's Men's Club.—This club opened their series of winter entertainments on Wednesday evening, January 2nd, with a concert, which was attended by a large number of members and their friends. The club have arranged a first class series of Lectures and papers for the Wednesday evenings during the season, and among those who kindly consented to favor the club are: The Very Rev. Dean Norman, Revs. A. J. Balfour, L. W. Williams, R. H. Cole, and J. E. Hatch, and Messrs. W. A. Ashe, F.R.A.S., Geo. Lampson, Esq., and others.

Entertainment.—On the eve of the Festival of the Epiphany, the boys of the surpliced choir and the children belonging to the Sunday schools, the Bands of Hope and Mercy, and the Ministering Children's League, were given a twelfth night entertainment in the parish room. The children were regaled with cakes, &c., and also treated to a Magic Lantern entertainment by the Rector.

Evangelical Alliance.—The Evangelical Alliance of this city, held their week of Prayer last week, and most of the meetings were held in the Baptist church. Among those who advertised to speak and appear on the platform with the Sectarian ministers, to the astonishment of all loyal churchmen there appeared the names of two Priests of the Church of England. However, we are pleased to say that one of them, the Secretary of Public Instruction, was too true a Churchman to have his name mixed up with them, and to go in direct opposition to his ordination vows, as the following letter to the *Chronicle* will show:

OPINIONS OF THE PEOPLE.

To the Editor of the *Morning Chronicle*,

SIR,—Will you kindly insert the enclosed letter in your next issue, and oblige. Yours truly,

ELSON I. REXFORD.

Quebec, 5th January, 1889.

298 Grande Allee, Quebec, 5th Jan., 1889.
W. Brown, Esq., Secretary of the Evangelical Alliance, Quebec.

DEAR SIR,—I find that in your announcement of this morning in the *Chronicle*, my name is entered for an address on Wednesday evening. As my name has been put down without my consent or knowledge, I must ask you to be kind enough to omit it from your programme of meetings in any future announcements.

I remain,
Yours faithfully,
ELSON I. REXFORD.

The other one, Rev. A. Bareham, Incumbent of Trinity church, and formerly of the Diocese of Montreal, we, however, regret to say appeared on two occasions in the Baptist church, and evidently forgot that if he was true to his Ordination vows, he could not do so, or else willingly and openly violated those vows. It is much to be regretted, that there should be one among the true and loyal clergy of this Diocese, who should thus bring discredit on his brethren, and this one, who in his parish paper boasts of his "Loyal Churchmanship," and takes particular pains to decry such loyal churchmen as the beloved Bishop of Lincoln and others, who are true to the Church to which they belong.

Presentation.—The Rev. R. C. Tambs, M.A., who has lately left his old mission at River du Loup to take charge of that at Magog, into which parish he was inducted on Sunday last, had during his long stay at the former place gained by his conciliatory manner the respect and esteem of all classes of the community, so much so that his departure was very much regretted and his farewell service attended by citizens of all denominations. Prior to leaving River du Loup, Mr. Tambs was presented with a purse of \$100 and the following address:

Rev. R. C. Tambs, M.A., Rector of the Church, River du Loup, Q.

REVEREND AND DEAR SIR,—It is with regret that we have learned of your intended departure for another sphere of labor, and we seize the opportunity to offer a slight token of our appreciation of the valuable service you have rendered during the many years you have spent with us. With it go our heartfelt wishes for your future and that of your sister, who has taken so kindly an interest in the pastoral work.

We trust that our loss will be your gain—that the change will be beneficial, both as regards your health and otherwise—that the seed of love and truth you

have sown here will yield fruit to your benefit as well as that of the recipients of your kindness, if for no other reason than the unselfish motives that prompted your acts.

You take with you a valuable legacy—the consciousness of having done your duty. And if the results have not been all that could have been desired, it was not your fault, but that of circumstances, and we feel sure your influence for good will be felt long after you are gone.

That which was sown in the wintry air.
Shall blossom and ripen when skies are far.

(T. CROCKETT,
B. WALLER,
R. ADAMS DAVY.)

MONTREAL.

MONTREAL.—Woman's Mission Work.—The regular monthly meeting of the society was held last week in the Synod hall. The Lord Bishop of Montreal presided. A large number were in attendance. After prayer and reading of reports, a most interesting paper was read on Africa by Mrs. Day. The paper was able and showed much care and thought in the preparation of it. It was listened to with attention and it must have instructed those who heard it. Anything on "The Dark Continent" is of more than passing interest at the present time, when the civilized world is anxiously awaiting news of Henry M. Stanley. Some discussion and explanation followed on the paper, which gave the members an interest in the subject. The letters were then read and information given from the following branches:—West Shefford, Rev. W. Robinson sends valuable work done in the branch in his parish. The work is for the Northwest. The St. Andrew's branch sent a most interesting letter, enclosing \$5 for the Elkhorn school in addition to \$11 already given by that branch for the same object. Information from Aylmer also shows that the branch there has not been idle. The members there have already sent a sum of money and box of clothing to Algoma, the proceeds of their industry and self-denial. The president of the branch at Shawville, wrote that the branch there is about to engage in making clothing suitable for the Northwest missions. Before the meeting adjourned some arrangements were made for holding the annual meeting in February. Later on, a committee will be appointed to make all arrangements for the meeting. It will be seen by the reports from the various branches that "the Woman's Auxiliary" is not a society for the rich city parish only, but that the poorest parish or mission may become parts of it, and by the combined work of both alike may lend a helping hand to those who are less fortunate in the way of church privileges than themselves. This combined work will have several reflex benefits to confer on those who take part in it. It will broaden the sympathies; it will educate and enlighten, also teach the value of the privileges possessed by those who have churches and schools, and all the advantages which Christianity bestows.

St. James' the Apostle.—Last week a church social and tea was given in this Church. The proceeds are to go towards the erection of a Church and Sunday school in the town of St. Henri. The plans have already been drawn by Mr. J. J. Browne and were examined during the meeting. Work will be commenced almost immediately and pushed to a speedy completion. The work is under the care of Rev. S. Massey, and under his fostering care a new parish is to be formed as soon as the Church is completed. His Lordship Bishop Bond was present, and there was also Revs. Canon Ellegood, Walker, J. H. Evans, Canon Mulock, Edgecomb, King and S. Massey, the promoter of the scheme. The entertainment was gotten up by the young ladies of the Church and was on a sumptuous scale. Refreshments were served and excellent music was supplied by Christ Church Cathedral Sunday school orchestra. Messrs. MacDuff and Featherstone also sang, and there were in addition musical selections and readings, with Miss Hall accompanying. A very pleasant social evening was spent; the rector, who presided, was in one of his best humors, and his remarks were well received. The friends of St. James' Church are greatly interested in Mr. Massey's work at St. Henri, and are showing their interest in a practical way. A good sum was realized, and it will go to supplying a need that has become very pressing from the encouraging growth of the work. The new building will serve to centralize the work and give accommodation to an overflowing Sunday school. This is the sixth school that Mr. Massey has established in Montreal and its suburbs. It is expected that the chime of bells now being cast for the Church of St. James' the Apostle will be in place ready for ringing on Easter Sunday, the 21st April next. The chimes is to be made in the key of E flat, and the weight of the ten bells will be about six tons. The cost is placed at \$6,000. The bells

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ONTARIO.

KINGSTON.—The ladies of St. James' church held their annual Christmas sale on the 18th inst. in St. George's Hall, and were liberally patronized. There was a fine display, the Hall being most tastefully arranged. The tables were neatly decorated, and with the various goods designed for sale made a pretty appearance. The ladies pressed their sales in a way most convincing. Lunch was served at noon, and the tea at night from 5 to 7 o'clock, was most successful. Subsequently the same evening, there was a fine musical programme presented. A large financial return was realized.

ODESSA.—A grand concert was held in the Town Hall, here, under the auspices of the ladies of the congregation, which was a striking success. The Hall was crowded to its utmost capacity, and fully \$50 was netted for Church purposes.

BATH.—Notwithstanding the untoward condition of the weather—a continuous rain keeping many from Church—the Christmas services in this ancient and stagnant town, were remarkably successful. The church was decorated in a style most befitting the occasion, and which called forth the admiration of a large congregation. A greater number of communicants than the most sanguine expected to see were present at the noon celebration, and the musical portion of the service was rendered so well that in the judgment of many it excelled anything hitherto attempted in St. John's church. The offertory for the Rector's benefit was the largest ever known to have been taken up on a similar occasion in Bath. Mr. Baker has every reason to thank God, and take courage.

FREDERICKSBURG.—The Rev. A. L. Geen, P.D., assistant to the rector. Rev. R. S. Forneri, was presented by the ladies of St. Paul's church, and of the Hay Bay station, with a valuable fur over coat. The presentation was timely, and thoroughly deserved by the recipient, whose voluntary labours for the cause of Christ and His Church are rendered without money and without price.

OTTAWA.—*Christ Church*.—The Lord Bishop held a general ordination in this church on the 3rd Sunday in Advent, and the following gentlemen were advanced to the Priesthood, viz., Messrs. Bonsfield, Anderson, Rayson and Shaw. Mr. Bonsfield is stationed at North Gore, Mr. Anderson at Beachburg, Mr. Rayson at Lombardy, and Mr. Shaw at South Mountain. His Lordship wore his convocation robes and mitre. Rev. B. B. Smith, acting rector of Kingston, preached the sermon, which was an exceedingly thoughtful one.

MERRICKVILLE AND BURRITT'S RAPIDS.—Fair congregations assembled on Christmas Day in spite of the rainy, gloomy weather. At Christ Church, Burritt's Rapids, a handsome memorial window erected by Wm. Kidd, Esq., in loving memory of Mrs. Kidd, lately deceased, was placed in position on Christmas eve. The work was done by J. C. Spence & Son, of Montreal, with his usual chaste designs. On the 27th December, Christ Church Sunday school had its annual Christmas entertainment, which was a decided success. Miss Mary E. DePencier, was presented with a purse of money coupled with an address, expressing appreciation of her services as organist. Merrickville had its annual Christmas Festival, a lecture entitled "Max O'Neil's journey from Asia to Europe through Canada," illustrated by powerful lime light views, was given by Mr. L. O. Armstrong, and proved of a high order, and afforded much pleasure and instruction to the large audience present. Number of communicants on Christmas Day, 164. Offertory, \$56.

DELTA.—A subscriber writes: Enclosed you will find my subscription for 1889, I am well pleased with the paper, I truly hope you may be long spared to be Editor of such a good, sound church paper. I think I have taken it now for five years. I might say a few words about our little village of Delta, there are only nine families of us here that belong to the Church of England, but please permit me to say we are true, staunch Churchmen, ready to stand by our colors; one man of the nine, Mr. John Earl, gave as a present to the Church a good and handsome organ, we have service every Lord's Day, the Rector, Rev. Mr. Jones, coming from Farmersville, a distance of ten miles; we pay our organist out of the Sunday

collections, and pay the Minister's stipend quarterly by envelope system. We repaired the old Church inside and out, and have saved one of the finest buildings in the country, and this fall we built a large and commodious shed, which has been a long felt want for those coming from the country. Hoping these few lines may meet with your approval sufficient for publication, I will close by wishing the Editor of the DOMINION CHURCHMAN, "A Happy New Year."

LYNDHURST.—Mr. and Mrs. Forsythe were the recipients of handsome presents and the following addresses:

To the Rev. Mr. Forsythe,

REV. AND DEAR SIR,—On behalf of the congregation of St. Luke's Church, we have much pleasure in presenting you with a cutter and pair of robes, as a souvenir of the esteem in which you and your estimable Lady are held in this parish, and also as a slight acknowledgment of the great service which both of you have rendered to the cause of God and of his Church, since you came among us. Our desire is that you may be spared long to work in the cause of Christianity, and when the final call comes from our Heavenly Father, may you go home to receive the crown promised to all the servants of God. Wishing you and Mrs. Forsythe a Merry Christmas, with many returns. We are, Rev. Sir, Your Affectionate Parishioners, Signed on behalf of the Congregation, Richard Singleton.

To Mrs. Forsythe,

DEAR MADAM,—On behalf of the congregation of St. John's church, we have much pleasure in presenting you with a small sum of money as a Christmas gift, and as a slight token of the esteem in which you and Mr. Forsythe are held in this parish, may both of you be spared long in the service of the Divine Master and His Church. Wishing you and Mr. Forsythe a Merry Christmas, with many returns. We are, Dear Madam, Yours in the bond of Christ, J. Willis. Signed on behalf of the congregation.

OTTAWA.—The Bishop has sanctioned the division of Mr. Bliss, large mission on the Ottawa river, and has detached the congregation of St. George's, Alice, from the parish of Pembroke, adding it to the new mission of Petawawa. Two strong missions will thus replace the one unreasonably large one, another very healthy sign of the progress the Church is making in this diocese. Mr. Bliss will continue his charge of the entire mission for some months yet, employing another lay reader to assist in the increased services, and when Petawawa is formally declared a separate mission, he will be transferred to the charge thereof, the Bishop making a new appointment to the Mattawa mission. For several years Mr. Bliss has held the largest mission in the whole ecclesiastical province, and it is encouraging to know it has been brought to that state of strength and organization, backed by material support, to warrant division without any additional aid from the mission fund, the present grant being divided among the two missions. Notwithstanding the division each mission will be very extensive, that of Mattawa will contain eight townships with five congregations, and Petawawa will have six townships and six congregations. The former will possess three Churches, the latter two with two more in prospective. Seven years ago there was neither Church or congregation in the whole district. The Bishop sailed for England on Saturday the 5th, being accompanied to New York by Archdeacon Lander, who will act as commissary during his Lordship's absence.

PRESCOTT.—Since the advent of the Curate in this parish, it has been found practicable to revive the weekly services at the "Blue Church," about three miles distant, and so far, the work has been proved to be acceptable to those interested; for although held on a week day, the congregation generally numbers about forty, and once reached beyond sixty. Our Curate who officiates, has introduced S.P.C.K. edition of the Prayer Book, so that the prayers can be found by the number of the page, and it enables those who are not conversant with the Prayer Book to find their places easy. And also the mission hymn books, which are eagerly sought after. Last Sunday it was announced in the Church at Prescott, that there would be a meeting to consider financial matters at the "Blue Church," on Thursday evening after service. Accordingly the Curate as chairman, assisted by Mr. H. B. White, churchwarden of St. John's church, explained to those present, that the time had arrived, when it was thought advisable to ask them to subscribe something towards defraying the stipend of the Curate, who was holding weekly services among them, and visiting them at their homes. Mr. Isaac Bradley, and Edward Russell, were duly elected trustees, and Mr. Clement Beaven, Secretary and Treasurer. A subscription list was then opened payable by monthly instalments, and the several amounts

if computed for a year, would amount to \$70 per annum, and there are many more who we have reason to expect, will also subscribe and possibly raise the total to about \$100 per annum; and when we consider that their are no persons in the neighbourhood possessed of any "means," it was highly gratifying to all concerned. I may also add, that many of those who attend the services, and some who have subscribed, do not belong to our Church, but I am happy to say, appear to enjoy the services, which Mr. Woodcock endeavours to make as practical and interesting as possible.

TORONTO.

TORONTO.—*Holy Trinity*.—On the afternoon of the Festival of the Epiphany, a Sunday school service was held in this church, and notwithstanding the unpropitious weather, was attended by a large congregation composed of teachers and scholars, and their friends. The church, with its bright lights and Christmas decorations, wore a festal appearance in keeping with the services. The order of service was as follows:—Processional hymn No. 79, A. and M. "As with gladness men of old," followed by Mrs. Carey Brock's beautiful Carol "Ring the bells, the Christmas bells." The Lord's Prayer and Versicles. Psalm 67. Lesson, St. Matt. ii. 1-15. The magnificent and Creed to the end of the 3rd Collect. Hymn 76, A. and M., "Earth has many a noble city." Address by the Rector. Hymn 80 from Hymnal Companion, "Angels from the realms of glory." Offertory for the benefit of the Infants Home, during the presentation of which the Doxology was sung. The service was concluded with the Collects for Christmas Day, the Circumcision and the Innocents' Day, and the benediction. The recessional hymn was No. 78, A. and M., "For thy mercy and Thy grace, Faithful through another year."

Mr. A. R. Blackburn, the organist of the church, kindly presided at the organ. The Rev. George Natrass was the officiating priest. The Rector, in an instructive address, enforced the lessons to be learnt from the festival, particularly dwelling upon the fact that the Church specially presents the Christ to us, not only as manifested to the Gentiles, but also as an object of Divine worship. He reminded the children that He is also our example in the virtues of gentleness, unselfishness, and Christian courage, and concluded with an earnest exhortation to them to be regular in attendance at Church. The wise men undertook a long and difficult journey of four hundred miles in order to come and worship Christ. Too many boys and girls and men and women will not go four hundred yards to worship Him before whom every knee shall bow.

Proposed new Boys School.—A prospectus is out for a new Church School for boys. Judging from the names this is merely a partisan enterprise. It is, however, a sign of the times that not a word appears in the prospectus to indicate that it is of this restricted character. It does seem a pity that whatever good work is started in Toronto, it is certain to be the signal for some opposition, one of a party kind, the woeful narrowness of mind this indicates is a discredit to the city and indeed to the country.

Visit of Rev. Knox Little.—This evening a mission will be opened at St. Luke's, Toronto, by the Rev. Canon Knox Little, the eminent preacher, who will continue these services for six days. It is to be regretted that a much larger Church was not secured, as doubtless very much more numerous congregations could have been secured, had the mission been held in a more commodious place. Surely the Church of St. James' could have been obtained for some of the services, at which so many will attend, who are rarely seen inside our Churches. Canon Knox Little is not a party man, he is more eminently worthy of the title, "preacher of the Gospel," than those whose whole function is thereby expressed.

Church School for Boys.—The annual meeting of the Toronto Church School for Boys was held on Tuesday last. This school was established to supply a want which was very much felt in Toronto, namely, a thoroughly good day school for the sons of gentlemen in which religious training should be an essential part. Immediately upon opening, a considerable number of new boys joined the school, and at the close of the first term there were 49 boys in attendance. After the summer vacation, the reputation of the school having become well known, there was a considerable increase in the pupils, bringing the number of boys up to 72, when it became necessary to increase the staff of masters to four. Preliminary plans have been prepared, and an estimate obtained of the cost of a school-house, in which at least 200 boys can be comfortably taught, and these estimates

show that such school house, with all modern appliances, and the best sanitary arrangements, can be erected for \$10,000. A statement of receipts and expenditures during the past year shows the total receipts to have been \$3,382.36, and expenditure \$3,361.57. Last year's council was re-elected as follows:—President, the Lord Bishop of Toronto; Vice-Presidents, The Provost of Trinity College, Mr. George Gooderham; Members of Committee, Hon. Mr. Justice Osler, Rev. John Langtry, Mr. Walter G. P. Cassels, Q.C., Mr. E. M. Chadwick, Mr. George S. Holmstead, Mr. Alan Macdougall; Secretary-Treasurer, Mr. W. H. Lockhart Gordon; Head Master, Mr. Benjamin Freer, M.A., Oriol College, Oxford, and Trinity College, Toronto; Second Master, Mr. Grant Stewart, B.A., Emmanuel College, Cambridge; Third Master, Mr. James Caulfeild; Fourth Master, Mr. J. Bruce Rogers.

All Saints' Sunday Schools.—The annual distribution of prizes for both morning and afternoon Sunday schools was held on Tuesday evening in the school-house. Some 200 prizes were distributed by the rector, Rev. Arthur Baldwin, assisted by Rev. E. C. Asheson. The Boys' Own Band performed very creditably during the evening. A ventriloquist performed much to the amusement of young and old. All Saints' is now the largest in the city, and one of the most active in good work.

SCARBORO.—Christmas brought its cheer, as usual, to this parish. The excessive deep mud and darkness were obstacles that some could not brave, but in the four churches were found worshippers. The offertory exceeded that of brighter seasons in the mother portion of the parish. In St. Paul's it was the customary amount. In the united portion of old St. Margaret's with Christ Church, the gifts were more than doubled. To mark the holy season the wardens took note of, and retained the morning offertory to be presented with that of the evening in the old church; that so an extra feature of good-will may be evinced.—As the Incumbent rose to receive the offertory from the sidesmen, the wardens were prepared with and read an "Illuminated Address" signed by themselves and nearly 150 others. The address contained not only expressions of Christmas wishes, but was an assurance of attachment to the Rev. Mr. Burt and family, and of their esteem for the Incumbent's son, who had kept, by the Bishop's leave, this old church open through the two vacations. The fondness for the old House of Prayer was also shown by the painstaking decorations on every hand. The open weather has also shown up to advantage the new iron fencing at Christ Church with the new slat-work and platform for the convenience of those who drive to Church. Here also the decorations were unusually neat. The wardens and their fellow workers are to be complimented on their activity.

Sunday School.—On the night after Christmas, despite the mud and intense darkness, the School house of Scarboro' village was well filled to witness the Christmas-tree entertainment. Fifty scholars were present, and for them a very nice tree was spoiled of its fruits, so varied and so satisfactory to children. A number of recitations and carols preceded and followed the advent of Santa Claus and his always pleasing task. The teachers who worked so busily, and friends who subscribed liberally towards the cost, are congratulated.

WHITBY.—Christmas Day though mild beyond precedent, was exceedingly disagreeable owing to rain and fog. Notwithstanding this, large congregations assembled in *All Saints' Church* at 8.11 a.m., and 7.30 p.m. The Rector, Rev. A. J. Fidler, M.A., preached appropriate and highly instructive sermons at the latter two services. The choir, assisted by a large number of little children, in rendering the carols and other Christmas music, showed evident signs of careful and thorough preparation, and certainly performed their duties in a really creditable manner. It was a pleasing fact to learn that over 70 claimed their privilege as full members of the Church, and partook of the Blessed Feast of the Holy Eucharist. It was a source of very great gratification to me to witness the very kindly feelings of the congregation towards their Rector, expressed in the practical way which this Holy Season affords. The offerings were both in money and kind, of the former between \$60 and \$70. As a visitor I could not but admire the very beautiful church, whose interior has been put in thorough repair, and the decorations so carefully worked and tastefully arranged. But above all, one's attention could not but be drawn to the very handsome and deeply interesting stained glass window, placed in the chancel immediately before Christmas. The window referred to is composed of three lancets crowned with three circulars. The centre of the former represents the Good Shepherd with the lambs in His arms, while at His feet others are drinking from a stream which is emblematical of the "water

of life." This lancet is dedicated to the glory of God, and in memory of the late Revd. Edmond Cole. Of the circulars two are memorials, one in memory of the late Mrs. J. H. Perry, who was a faithful and devoted worker in All Saints' church, the other of the late E. VanCarson who was taken from us early in life. A service appropriate to the occasion was held in All Saints' church on the eve of the Circumcision, beginning at 11.40, when a large congregation assembled and remained until the close of the services. Immediately after 12 o'clock there was a celebration of the Holy Eucharist, when a most gratifying number (between 30 and 40) took advantage of the privilege offered them.

NIAGARA.

LOWVILLE.—*St. George's Church.*—The Sunday school customary festival was held on Christmas eve. It was a good success, roads afloat with mud and cimberian darkness notwithstanding. *St. George's* is somewhat famous for giving a pleasing and instructive quid pro quo at all her entertainments. On this occasion the plan and conduct was largely the work of the youth of the school. It was "Sunday School Night," all entered into the work with an absorbed interest and sense of responsibility. Thus are the little threads happily, usefully, woven into the "Seamless Garment." The superintendent reports an increase of attendance for the term just ended of 15 per cent., and of offerings 30 per cent. An important improvement in the course of instruction has been made, by one very esteemed and active clergyman, Rev. J. Norton, by the introduction of the "Manual of Christian Doctrine" Series of Catechisms.

NASSAGAWAYA.—*St. John's Church* having been for a while past in storm or stagnation, has within the last year wonderfully recovered her vitality and efficiency. The Sunday school has been revived and the choir, which contains excellent material has already attained to good quality, and must soon become superior.

The concert held on New Year's eve was very noteworthy for its excellence in performance, and success financially. Proceeds, \$35 nett, in aid of Fund. Principal performers were, Mr. Baker and Miss Winstanley, of Waterdown; Mr. W. O. Morse, Lowville; Mr. Taylor and Miss Carroll, of Springfield; and the local choir.

STRABANE.—Church work in this young mission is progressing slowly and favourably. When the people become settled in mind, and feel confident that failures to keep things alive here are matters of the past, they will do more than they have already done. A parsonage and church lot has been bought, and we expect by the sale of a lot in not so central a place, with \$54.75, the proceeds of a concert on New Year's night, to have our new property paid for. We had two Christmas trees, one at Strabane, and the other at the Battery. The first one bore fruit for 30 children, and the second for 19 children. A subscription list towards building a Church at Strabane is now on the move. The amount subscribed so far is encouraging. Friends who have not been asked to help us in this work of building, and who would like to help, may send in their names to the Rev. W. R. Blachford. Subscriptions are payable in two instalments, first in a year, second in two years.

OMAGH, PALERMO AND ZIMMERMAN.—The congregations in this parish were smaller than usual on Christmas Day, owing to the bad roads and unfavourable weather. On this account the Omagh congregation decided by a vote that the offerings for the Sunday after Christmas, instead of those for Christmas Day, should be given to the Incumbent. At Palermo the Christmas offerings were given as usual, but in order to make up any deficiency the congregation decided amongst themselves to bring presents in kind to the parsonage on the evening of New Year's Day. This was done. Upwards of fifty visitors assembled at the parsonage, and they came not empty handed. Turkeys, meat, butter, apples, potatoes, preserves, cakes, and other provisions were brought, also a large quantity of oats for the horse. Thus owing to the kindness of the two congregations the offerings this year were much larger than usual, instead of smaller as might have been expected from the state of the roads and weather. This is the more remarkable because one of the congregations had already taxed itself highly during the year, by giving the Incumbent a fine young horse. Such liberality is worthy of being followed in other parishes. A service has been opened with very gratifying results at St. Anns, a small village about two miles from Palermo. The roads could not be much worse than they have been since its commencement, yet the average attendance has been, about 75. The Bishop has licensed Messrs. A. G.

Heaven and W. J. Heaven to assist the Incumbent as lay readers, and their assistance has been found invaluable.

It is proposed to build a small church at Zimmerman another small village in this parish. It is the centre of a goodly number who have long been without the ministrations of the Church. They earnestly desire her services and show their desire by undertaking to contribute as liberally as their slender means will permit. This will appear from their subscriptions hereafter to be published. No suitable building or room of any kind can be obtained, so that no services can be held until a small church is erected. We hope to build a good, substantial, neat little church for about \$1000. Those who desire to forward the good work may send their subscriptions to the Incumbent, the Rev. J. H. Fletcher, Palermo.

The following have already given their names as subscribers:—The Right Rev. the Bishop of Niagara, \$20; the Incumbent, \$25; Rev. Canon Belt, \$10; Vincent Clementi, \$5. Revs. A. Henderson, G. B. Bull, P. L. Spencer, W. R. Clark, C. R. Lee, A. J. Belt, and R. S. Wood, Esq., have also promised subscriptions. Amounts not stated.

The following sums have been received:—L. H. Clark, Esq., \$5; Rev. J. E. Cooper, \$5; Miss Elliott, \$2; Mrs. Dr. Gaviller, \$1; Rev. Dr. Mockridge, \$1; Rev. J. Seaman, \$1; A Friend, \$1.

We hope to give names of some of the resident subscribers in next weeks issue.

HURON.

FOREST.—On Christmas Eve, the members of the Bible class in connection with Christ Church, called at the parsonage and presented Mrs. Murphy with a handsome present, and the following address:—

DEAR MRS. MURPHY,—As members of your Bible class we desire to testify our appreciation of your efforts on our behalf, and beg your acceptance of the accompanying present, as a slight token of our regard and esteem. Wishing you a happy Christmas and a joyous New Year, and that you may long be spared to assist us in the study of the Scriptures. Signed on behalf of the Bible class by Frankie Griggs, Lillie Gammon, William Karr.

BRIGDEN.—The Episcopal congregation at Brigden, under the care of the Revd. O. Edgelow, assistant to the Revd. Dr. Armstrong, Rector of the mission of Moore; held their first Christmas entertainment in connection with the Sunday school, on Friday evening, 28th December. This Sunday School has only been organized for about five months, but in this time, much has been done. The congregation take a lively interest in its welfare, and under the able superintendence of Dr. Seger, it shows a vigorous growth. The entertainment consisted of songs by Mr. Ernest Maddox, of Courtwright, and members of the Brigden choir and Sunday school; accompanied by Miss Battram, organist, also violin solos by Mr. W. Battram. The Christmas gifts were distributed by St. Nicholas, (Mr. Nelson baker). A large snow ball took the place of the usual Christmas-tree, presided over by a Christmas fairy, Pearle Hackett, while a large shoe held the ever welcome candy bags. The "Old Woman" being one of the Sunday school girls, little Edith Carter. The members of Mrs. Edgelow's Bible class, presented her with some beautiful drawing room ornaments; Mrs. John Armstrong who teaches the senior girls, also receiving a handsome gift from her class. At the close of the entertainment Mr. and Mrs. Edgelow were presented with a magnificent hanging lamp by Mr. and Mrs. Ward, members of the Brigden congregation. Mrs. Edgelow also received from the people of Osborne, another station under the care of Mr. Edgelow, a kind note containing a nice sum of money, as a Christmas gift. The people of Oil Springs, and Oil City, also stations of the mission, sent substantial tokens of their regard to Mr. Edgelow and his wife.

ALGOMA.

NEWHOLM.—Mrs. Ferguson begs to thank Mrs. H. J. Browne, Mrs. O'Reilly, Mrs. McDonald, Col. O'Brien, and Mr. Wm. Dodd, for their contributions towards the Christmas-tree in connection with the Church of the Holy Trinity Sunday School.

The Rev. Alfred W. H. Chown begs to acknowledge the receipt of two barrels of clothing for distribution, books and toys for Christmas tree, per the kindness of the Rev. Alex. W. Macnab. Much comfort has been afforded to many through the self-denial of those who have thought of the wants of their mission. The Parsonage, Rosseau.

SASKATCHEWAN.

To the Clergy of the Diocese of Calgary:

DEAR BRETHREN,—I hereby call the first meeting of the Synod of the Diocese of Calgary, to be held at Calgary on Thursday, February 21, 1889.

As there is yet no Constitution, I invite your attention to the following quotation from clause V. of the Constitution of the Provincial Synod.

"When a Diocese has had no meeting of its Synod, and has therefore no Constitution, the first Diocesan Synod shall consist of the Bishop, the Clergy of the Diocese licensed by the Bishop, and one or more representatives of the laity, not exceeding three, elected in each parish, mission or cure within the Diocese, at such time and place for each congregation within the cure as the clergyman in charge may direct, and all laymen within such parish, mission or cure, or belonging to such congregation, of the full age of twenty-one, who shall declare themselves in writing at such meeting to be members of the Church of England in Rupert's Land and communicants thereof, shall have the right of voting at such election and be eligible for election. Each Delegate shall receive from the Chairman of the meeting a certificate of his election, which he shall produce when called upon so to do at the Synod, and the Diocesan Synod shall be so constituted till it adopt a Constitution and otherwise determine for itself."

In the Diocese of Rupert's Land the Constitution provides as follows; A congregation with six registered communicants elects one delegate; a congregation with more than forty communicants elects two delegates; and a congregation with more than one hundred communicants elects three delegates.

The Synod will open with Divine Service, commencing at 10.30 o'clock. The service will consist of the shortened form of Morning Prayer, the Holy Communion, and a sermon by the Most Reverend the Metropolitan.

The offertory will go towards defraying the printing expenses.

The Synod will re-assemble for business at 2 p.m., when the Bishop will deliver his address.

May I ask you kindly to use the Special Prayer authorized by the Provincial Synod, for use on such occasions, on the Sunday preceding the meeting. I am, affectionately your Bishop, Cyprian Saskatchewan and Calgary.

Winnipeg, Manitoba, December 28th, 1888.

There are eleven clergymen in the Diocese of Calgary, and the area of the Diocese is 100,292 square miles.

Correspondence.

All Letters containing personal allusions will appear over the signature of the writer.

We do not hold ourselves responsible for the opinions of our correspondents.

THE MARTYRDOM OF ST. THEODOTUS.

SIR,—The story of the martyrdom of St. Theodotus is found at large in the Acta Martyrum of Ruinart Ratison, 1859, pp. 372-386. Professor Stokes of Trinity College, Dublin, has given an imperfect sketch of it in his "Ireland and the Celtic Church"; it is still better told by the same hand in the Dictionary of Christian Biography; and it is fully translated in the Appendix to Mason's Diocletian Persecution. As the whole narrative would fill several of your columns, including as it does, by way of episode, another complete narrative, the Seven Virgins of Ancyra, it is clear that I can send you but a mere sketch, which, I trust, as far as Theodotus is concerned, will omit nothing of importance. His martyrdom took place in A. D. 303, soon after the breaking out of the persecution under Diocletian, and the narrative purports to be by one Nilus, who says, "I lived with the Martyr, and shall say what I know, and saw with my eyes." Canon Mason says it has not been tampered with since it left the hands of Nilus. Indeed every reader of the original must discern the stamp of truth.

Theodotus was brought up from his youth to business, and was at the time of his martyrdom an inn-keeper or licensed victualler, doing business evidently on a large scale. He lived the common, not the ascetic, life of Christians, with his lawful wife, and followed his inn-keeping for gain. So we see every class and condition of Christians has its representative among the martyrs. He was eminent for his temperance, which he regarded as the ground of all virtues, and so was much given to fasting (*pace* Dr. Wild.) He won many from their drunkenness, covetousness, and uncleanness to a pious life, and converted to Christianity a great number of pagans and Jews; and compared with this Episcopal work,

as Nilus does not hesitate to designate it, he held in small esteem, an unusual thing, (*prætor morem*), his worldly business. At the beginning of the persecution, Theodotus, a bitter apostate from the Church, assured the Emperor that if entrusted with the civil administration he would speedily bring over the Christians; whereupon he was made Governor of Ancyra, in Galatia, the city of Theodotus. A furious persecution followed throughout the province, the particulars of which are long and harrowing. And now the glorious martyr thought not of gain, but how his shop or inn could be made a refuge for the sufferers, a place of safety for all. He ran great risks also in burying the bodies of the martyrs, as this was punished with especial severity; and even in front of the heathen altars he encouraged the captive Christians to suffer bravely for Christ. Theodotus being an apostate knew exactly where to strike a painful blow, and accordingly at the outset instructed the heathen priests to see that the bread and wine exposed for sale should be defiled by being offered to the idols so that the pure oblation could not be presented to the Lord. This most grievous device Theodotus met by selling to the Christians what he had bought from them and kept apart for their sacred use, "so that his tavern (*taberna*) was turned into a house of prayer, an asylum for strangers, an altar for the priests to offer the sacred gifts." I pass over some interesting and characteristic incidents which befell him during a brief absence from the city. On returning he found the persecution at its height, and the Christians in great distress at the barbarous execution of seven aged sisters who had lived in holy virginity, and whose bodies Theodotus had sunk in an adjoining lake, to thwart the known zeal of Christians for the honorable burial of their dead. Theodotus, with great labour, recovered the bodies during the night, and buried them; but on it reaching the Governor's ears he was brought before him, and prepared himself for the end. The most liberal promises of rewards and honours, even the government of the city and the priesthood of Apollo, were made, if he would but renounce Christ and endeavour to bring over his fellow-Christians. But he stood firm, having for his help our Lord Jesus Christ. Then are detailed the horrible tortures, which he endured with a smiling countenance, and without moving a muscle. His pious words were stopped by breaking his jaws and dashing out his teeth, whereupon he said, "Should you cut out my tongue, Theodotus, and all organs of speech, yet God hears Christians even if they are silent." Then, after five days more of hideous torture, this "protector of Galileans," as he is styled in his sentence, was delivered to the sword, and his body was decreed to the flames to prevent its burial. A guard of soldiers was appointed to keep watch over it during the night outside the city. The soldiers had made a sort of booth of willows for their shelter during the night, when late in the evening there comes from the country an old friend of Theodotus, the Presbyter of a village some forty miles off, called Malus. He farmed, and was now bringing to Ancyra for sale an ass' load of five year old wine, from his own vineyard. He was invited by the guard to spend the night with them, as they had provision for him and his ass, rather than put up with the unpleasantness of an inn. He accepted their hospitality, and on their inviting him to drink with them, he asked for a cup and offered them some of his own, which they found excellent, and drank freely of. He soon learned from their conversation the business they had in hand, and thanked God for the discovery. He was nothing loth that they should use his wine; so when they were overcome by liberal potations, he gets up during the night, removes the hay and twigs which covered the body, straps it on his ass, and turns his ass homeward, while he replaced the covering of the body, making it look as before. In the morning he affected much distress at the loss of his ass, which, "guided by an angel," if that were necessary, brought the martyrs remains to Malus, where a church was afterwards built over them.

This particular narrative is of no small encouragement, as we see from it that the most unlikely callings can furnish examples of the highest grace and sanctity. When our Lord first came "There was no room for Him in the inn," when Bengel observes, "Even in the present day there is seldom a place for Christ in inns." If seldom, yet, thank God, sometimes, at any rate the absolute affirmation that the vintner's trade is "contrary to the Word of God, and the Spirit of the Christian religion," cannot well stand in the face of this narrative, and it is hardly in the power of the grave assembly who made this affirmation to drag Theodotus from his place of honour among the martyrs. The O.W.T.U. will, I fear, be much scandalized at finding a presbyter of the Church in her purest days selling honest "five year old wine," out of his own vineyard. It is no mean objection to the learned nonsense which they, in their ignorance, retail.

yours, JOHN CARRY.

Port Perry, Dec. 5th, 1888.

WOODEN CHURCHES.

SIR,—Since writing anent Mr. Hopkin's wooden churches, I have received from him working sketches of a lectern, litany desk, and retable, all of very good design, which he presented to me to use as I thought best for the Church in Canada. After some thought I have come to the conclusion that the best thing to do is to send them to the Rev. F. Prime, Synod Hall, Kingston, Ont., in the Depository. Anyone wishing to take tracings or see the plans can do so free of cost, and I have no doubt Mr. Prime would make and mail copies for a trifling sum. I have received some names in answer to my former letter, and the Bishop of Algoma writes that he "Would be very glad to see such a publication issued." I hope this will encourage others to take the book, and would urge a speedy decision, as until we get some 300 names it will be useless to publish. Mr. Hopkins does not want to make money, but neither does he wish to lose it. He is already enquiring concerning cost of publication, price of lumber, &c. yours faithfully,

REV. ROBT. RAYSON.

Lombardy, Ont., 7th Jan., 1889.

SKETCH OF LESSON.

2ND SUNDAY AFTER EPIPHANY, JAN. 20TH, 1889.

The Home at Nazareth.

Passage to be read.—St. Luke ii. 51-52.

There is not very much told us in the Gospel narrative about Jesus in His home; but what little is recorded for us we may reverently use as a basis for our thoughts upon this subject of profit and interest. The great difficulty in enforcing upon children the example of Christ lies in their idea of Him as one for whom there was no merit in His goodness, because it came so easy to Him. To counteract this notion, care must be taken to present Jesus as a real boy, in all points like as we are, yet one in whom dwelt all the fullness of the God head bodily. To-day let us look at

I. *His chosen Dwelling place.*—Nazareth—a little obscure town, so obscure that Josephus never mentions it, despised even by its neighbours, as we learn from St. John i. 46. If it be asked why was such a place chosen for the home of Jesus? the answer is, because thus only could the prediction of Isaiah xi. 11 be fulfilled. The Messiah was to be a "branch," which, in the Hebrew, is the root of Nazareth. So He that was "despised and rejected of men" (Is. liii. 3) lived in a poor insignificant town, by whose name He and His followers were called, and by the reason of whose obscurity both He and they were despised (S. Matt. xxvi. 71; S. Jno. xix. 19; Acts xxiv. 5).

II. *His Daily Life.*—That of a humble carpenter's son—perhaps a scholar in the Jewish school, brought up to read and learn the Holy Scriptures, catechized therein, and loving the instruction therefrom. Probably beginning early to learn the use of his father's tools, and helping him in His early manhood. So day by day, week by week, year by year, the Son of God lived, a little Jewish boy, a Jewish young man succeeding to His father's trade, the head of the house after His father's death, the guardian of His mother, the example for His brethren and sisters, attending the worship of Jehovah every Sabbath day (S. Luke iv. 16), and all this time like everyone else except in the matter of

III. *His Character.*—Fancy what a phenomenon—a sinless boy! never acting, speaking, or even thinking sinfully or foolishly. Joseph was good. Samuel was good. David was good, but Jesus better than these! Yes better than anyone the world had ever seen. He was the same always and under all circumstances. Never having sins to be forgiven; never having to ask pardon, strong in spirit, yet a pattern of gentleness (Is. xlii. 2.) Let us look for a moment at this.

"Strong in spirit" (S. Luke ii. 40) How often boys are strong enough in body, yet weak when tempted, having no control over their temper, unable to bear disappointment or pain.

"Filled with wisdom," (Is. xi. 2-5.) Then no room for folly; alas how many have no room for wisdom.

"Increased in wisdom and stature." How many decrease in wisdom as they grow older, and mix more with the world!

"In favour with God and man." How often boys and young men please man, by displeasing God! Not so with Jesus. He pleased God first. His doings pleased man. He was the Beloved Son in whom God was well pleased. And if it be asked why all this? The answer is that He might have us an example that we should follow His steps (1 S. Pet. ii. 21.)

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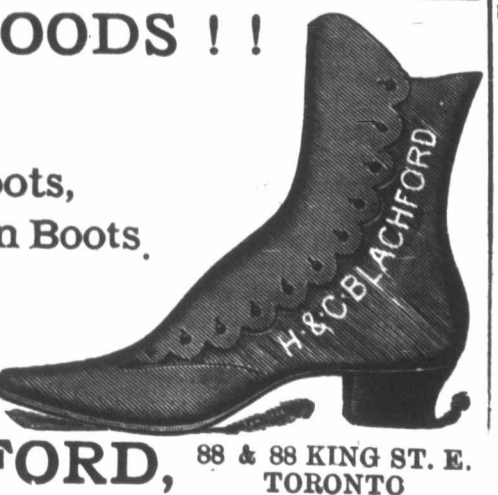
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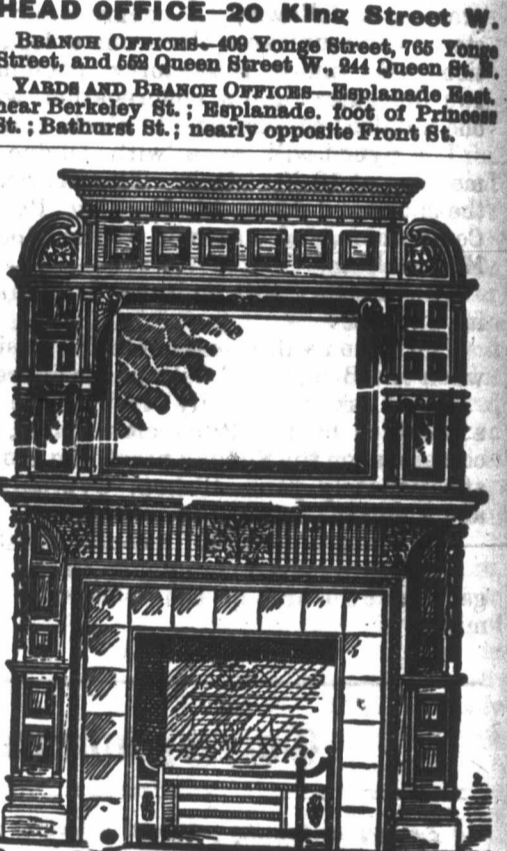


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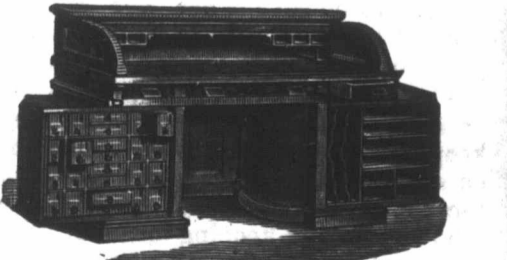
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CHILDREN IN PERSIA.

I will tell you how the son of a great Persian is brought up. When he has played about wild and unrestrained till he is seven, he is transferred from the andaroun to the biroun (the apartments occupied by his father). There he is given in charge of a "leleh." Such a man is in Persia what the kindergarden teacher is here. He helps and shows him how to play without getting into mischief. He teaches him above all the rules of behavior. These rules are much more settled, and there are many more than with us in America, and the whole set of these rules is called "adab." Above all, he enforces obedience, and he corrects every inclination his young pupil may have to be forward, noisy, and obstinate. In this way it comes about that at twelve a Persian boy often is as grave and dignified in his bearing as many an old college professor in this country. As a case in point I will mention the young son of the Minister of Foreign Affairs, in Persia, His Excellency Yabia Khan. This boy at twelve, was as perfect a little gentleman as one could find. He knew all the difficult rules of etiquette at court, and conducted himself when in public, with an exemplary decorum. At that age he was appointed governor of the flourishing province of Khaswin, and discharged all the duties of his high office with singular fidelity. I saw him myself, when a boy of fourteen, receive his father's guests on the occasion of a splendid evening entertainment with great grace, and with such an air of natural dignity that it seemed quite proper he should thus act the host.

Besides thus polishing off his young charge, the "leleh" teaches him to read, to write, the Koran and the poets. If there are any sisters in the family they may share in these lessons. If the boy is to receive a more thorough education he has another tutor after he gets to be nine or ten years old, and this one will give him instruction in Arabic, in astronomy, in history, in philosophy, and in mathematics. If not yet satisfied with this amount of knowledge, the boy is next sent to the imperial academy in Teheran, where he may graduate either a physician, an officer, or a secretary in some state department, provided, however, he gets an appointment as such. Lawyers in Persia are always men learned in the Mohammedan sacred scriptures as well, for the law is there laid down. Thus, the study of the Koran is pursued at the "medresseh" or "sacred college," and on leaving that the pupil may become an "imaum," or dervish or a preacher, just as he chooses.

The girls meanwhile have to remain at home with their mothers. If they have been receiving some lessons from the "leleh" of their brothers, that is all they will ever be taught. It is exceedingly rare, even amongst the daughters of the wealthy and powerful, to find a girl who can read or write. But they are taught to play on the lute, to overlook the servants, to prepare tea, coffee, and sherbet, and especially to do fine needlework and embroidery. In this last respect, the Persian girls are quite superior. I have seen cloths so beautifully and tastefully embroidered with gold thread, and also raised work in silk and velvet, done by girls of ten or twelve, as I have never seen elsewhere. From their ninth year on the girls must never go out of the house unveiled. So will it be the law and custom. They from that time on give all their time and all their thoughts to dress, and they embroider and embellish so many "shalwar" and "zeerjannia" that it seems a puzzle how they can wear them all out in a lifetime. A few years later they marry, and then they are kept shut up by their husbands, so they don't profit greatly by marriage.

This, then, is the way the children of the wealthy Persians are educated. Those of the middle class do not fare any better, of course. Their boys, after getting a little schooling, and if good-looking, are taken as pages (in Persian called "gholambattha") into the household of some nobleman. There they stay, if they can, until they obtain some position or other, or else until they have saved money enough to start a shop or other business. If lucky enough to gain the favor of the master he serves, the page may at some moment, when the latter is in good humor, obtain a hand-

some money present or the promise of some appointment. Then his success is assured. Of course, these pages must not be above doing all sorts of mean and disagreeable jobs in order to win their way.

The children of the poor are infinitely worse off. They must help to earn bread as soon almost as they can walk, and thus they never receive any schooling, and never have a chance to rise in the world, but instead are tied down to the village in which they were born, the slaves of the soil they till, or the obedient tools of the mighty in the cities. If in spite of this and in spite of the frightfully large number of deaths amongst children in Persia, the latter are as a rule quite gay and light-hearted; it is a dispensation of kind Providence, for they have little enough to be thankful for. The fact that so many children die in Persia is due mainly to two causes. Their food is not adapted for children, and there are no doctors and no medicine in the country, that is, in our sense of the words. So that often little children die like sheep in the villages, just for want of proper nourishment, a little medicine, and a good doctor.

What is held to be the greatest test of learning in Persia is to be able to recite the whole Koran. As there are thousands of verses to it, this is rather difficult to do. Next to this achievement an elegant hand-writing is much prized. To write Persian and Arabic is much more difficult than to write English. First, the letters are so much harder to form; then there are little dots and points made above and below every letter, without which it would be impossible to read the writing.—*The Cosmopolitan.*

CURIOSITY OF SCIENCE AND NATURE.

Gold beaters by hammering, can reduce gold leaves so thin that 282,000 must be laid upon each other to produce the thickness of an inch, yet each leaf is so perfect and free from holes that one of them, laid on any surface, as in gilding, gives the appearance of solid gold. They are so thin that if formed into a book, twelve hundred would only occupy the space of a single leaf of common paper; and an octavo volume of an inch thick would have as many pages as the books of a well stocked library of fifteen hundred volumes with four hundred pages in each. Still thinner than this is the coating of gold upon the silver wire of what is called gold necklace. Platinum and silver can be drawn in wire much finer than human hair. A grain of blue vitriol or carmine will tinge a gallon of water so that in every drop the color may be perceived. A grain of musk will scent a room for twenty years, and will at that period have lost little of its weight. A burning taper uncovered for a single instant, during which it does not lose one-thousandth part of a grain, would fill with light a sphere four miles in diameter, so as to be visible in every part of it. The thread of the silk worm is so small that many of them are twisted together to form our finest sewing thread. But that of the spider is finer still, for two drachms of it by weight would reach four hundred miles. In water in which vegetables have been infused, the microscope discovers animalcules of which many thousand together do not equal a grain of sand; and nature, with a singular prodigality, has supplied many of these with organs as complete as those of the whale or of the elephant, and their bodies consist of the same substance, ultimate atoms, as that of man himself. In a single pound of such matter there are more living creatures than of human beings on the surface of the globe.

RESOLUTIONS.

Whereas, We are a free and enlightened people, and in duty bound to take the greatest care of the health of the community in general and of ourselves in particular. Therefore, be it

Resolved, That in all cases where we are afflicted with constipation, inactive or diseased liver, biliousness, derangement of the stomach, jaundice and kidney troubles—we will procure Dr. Pierce's Pleasant Pellets and use the same immediately.

GOOD RULES FOR WINTER.

Never lean with the back upon anything that is cold.

Never begin a journey until the breakfast has been eaten.

Never take warm drinks and then immediately go out into the cold.

Keep the back especially between the shoulder blades, well covered; also, the chest well protected. In sleeping in a cold room establish a habit of breathing through the nose, and never with the mouth open.

Never go to bed with cold or damp feet.

Never omit regular bathing, for unless the skin is in active condition the cold will close the pores and favor congestion and other diseases.

After exercise of any kind never ride in an open carriage or near the window of a car for a moment; it is dangerous to health or even life.

When hoarse speak as little as possible until the hoarseness is recovered from, else the voice may be permanently lost, or difficulties of the throat be produced.

Merely warm the back by the fire, and never continue keeping the back exposed to heat after it has become comfortably warm. To do so is debilitating.

When going from a warm atmosphere into a cooler one, keep the mouth closed so that the air may be warmed in its passage through the nose ere it reaches the lungs.

Never stand still in cold weather, especially after having taken a slight degree of exercise, and always avoid standing on ice or snow, or where the person is exposed to cold wind.—*Sel.*

CURE FOR SLANDER.

The following very homely but singularly instructive lesson is by St. Philip Neri:—

A lady presented herself to him one day, accusing herself to be given to slander.

"Do you frequently fall into this fault?" inquired the stranger.

"Yes, father, very often," replied the patient.

"My dear child," said the saint, "your fault is great, but mercy is still greater. For your penance do as follows: Go to the nearest market, purchase a chicken just killed and well covered with feathers; you will then walk to a certain distance, plucking the bird as you go along; your walk finished, you will return to me."

Great was the astonishment of the lady in receiving so strange a penance, but silencing all human reasoning, she replied:

"I will obey, father, I will obey."

Accordingly she repaired to the market, bought the fowl, and set out on her journey, plucking it as she went along, as she had been ordered. In a short time she returned, anxious to tell of her exactness in accomplishing her penance, and desirous of receiving some explanation of one so singular.

"Ah," said the saint, "you have been very faithful to the first part, and you will be cured. Retrace your steps, pass through all the places you have already traversed and gather up one by one all the feathers you have scattered."

"But, father," exclaimed the poor woman, "that is impossible. I cast the feathers carelessly on every side; the wind carried them in different directions; how can I now recover them?"

"Well, my child," replied the saint, "so it is with your words of slander. Like the feathers which the winds scattered, they have been wafted in many directions; call them back if you can. Go, and sin no more."

—It will be noted by our readers that the three manual organ used at St. James' Church, City, is for sale. This is an excellent opportunity for any large Church or Hall, to obtain a fine instrument at moderate cost.

HORSERADISH SAUCE.—Grate horseradish into a basin, add two teaspoonfuls of cream, a little mustard and salt. Mix well together and add four spoonfuls best vinegar; stir well. To serve cold.

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THE MASTER'S CALL.

When passing southward I may cross the line
Between the Arctic and Atlantic oceans,
I may not tell, by any test of mine,
By any startling signs or strange commotions
Across my track;

But if the days grow sweeter, one by one,
And e'en the icebergs melt their hardened faces,
And sailors linger, basking in the sun,
I know I must have made the change of places
Some distance back!

When, answering timidly the Master's call,
I passed the bourne of life in coming to Him;
When in my love for Him I gave up all—
The very moment when I thought I knew Him,
I cannot tell;

But, as unceasingly I feel His love—
And this cold heart is melted to o'erflowing—
And now so dear the light comes from above,
I wonder at the change—and move on, knowing
That all is well.

—Great Thoughts.

THE NEW YEAR'S VISITOR.

Translated from the Russian.

The Bishop of Nova Zembla, as old Finnish legends say, was sitting in his palace one day when a knock was heard at his study door. He was considered a very grand and learned old man, had married a rich lady and was just on the eve of giving his daughter to wife to one of the Russian officers of the garrison.

"Come in," said Bishop Benoculoff.

There entered an old, white-bearded man.

"I am the Angel of Death," he announced; "This is New Year's Day, and I have come to summon you to give up your diocese, your rings, keys, and mitre, and come to judgment."

The bishop turned white,

"I am just in the very prime of life," he objected. "I have a wedding in the house. All the officers of the garrison are to attend. Besides, Colonel Kobolsky has at length given permission for them to wear their side-arms, so that it will be as grand as a royal levee."

The Angel of Death could scarcely restrain a smile.

Then a frown came into the bishop's face.

"Why don't you take old Meloculoff," he thundered—"he's twice as old as I am, besides he is not so rich nor noble as I am."

Now Meloculoff had given all his wealth to God and to the poor.

"Moreover you have given me no warning," added the Bishop of Nova Zembla.

The angel hesitated.

"I will have mercy this time," he said—"and as you complain that you have not had a warning, I will take care that when next I come you shall have received several warnings that it is time to give up your office."

With that the messenger of God retired.

Many New Year's Days went by, and Bishop Benoculoff lived like a little king among his clergy and his fishermen. He engaged in trade, he feasted the officers of the garrison (who always wore their side-arms at his banquets), and grew richer, more haughty and more unreasonable every year.

One day a presbyter who had complained of injustice angered the bishop, and the bishop with the rage of a Berserker, struck him in the face.

That same evening a knock was heard at the palace gate of Bishop Benoculoff, and in a few moments an old man with white locks and flaming eyes stood by the bishop's side.

"Come," said the visitor, "resign mitre, keys and ring. Prepare to render also an account of your stewardship."

The bishop who had got off before, employed all possible arguments, threats and supplications to escape this time.

"Besides," he finally protested, "you have never given me the warnings you promised."

The angel again hesitated.

"Tell me about your work. How have you taught the ignorant? Can your people read or

paint, or carve? Do art and science flourish under Holy Mother Church in Nova Zembla.

"Tush!" answered the bishop, "the people are all hogs and cabbage-heads; I never tried to introduce science and learning among them."

"I can well imagine," replied the angel, "that it would prove a difficult task to do so. Probably your energies have been taken up in building churches, and setting up pictures. Doubtless you have already raised a fine and costly basilica, as Bishop Meloculoff has done, where you may worship God among many priests and deacons, and where the poor may gather together."

"Build? What am I to build out of? Hayen't I had my own fortune to take care of? No one can make bricks without straw."

"It is easy to believe that most of the money raised for the Church goes to make the priests happy and well provided for, and to support worn-out ministers and their widows and orphans."

"For an angel you seem to know mighty little about my diocese. Why, my clergy are poor as rats, and beg from door to door. I am the only rich man in the Church. Surely, you don't expect me to look after the old men, the widows and the orphans. One thing I have done. I've set them a good example by giving my nights and my days to the amassing of money for my old age and my family."

"Doubtless they appreciate the example and look upon you as their father and friend. Love and confidence."—

"Hold!" cried the bishop, "enough of this interview. I never tried to gain their love and confidence, and lately I have been obliged to chastise with my own hands one of my leading priests; that will show you how they value me."

The old man drew himself up, and raising his voice said:

"You must come with me this time—your failures were intended to be warnings, to make you weep over the brevity of life and your own shortcomings. You confess to have failed as a teacher, as a builder, as a banker, as a father of your diocese. A bishop should be all these in one."

The bishop lay back in his chair, and when his wife came in to ask him about another feast for the military, he was dead.

"THOU'RT JUST THE CHAP I WANT."

A brusque but wealthy shipowner of Sunderland once entered the London office of Mr. Lindsay on business.

"Noo, is Lindsay in?" enquired the northern diamond.

"Sir," exclaimed the clerk, "Mr. Lindsay will be in shortly. Will you wait?"

The Sunderland shipowner intimated that he would wait, and was ushered into an adjacent room, where a person was busily engaged copying some statistics. Our Sunderland friend paced the room several times, and presently, walking to the other occupant of the room, he took careful note of the writer's doings. The copier looked up inquiringly, when the northerner said:

"Thou wriest a bonny hand, friend!"

"I am glad you think so," was the reply.

"Ay, thou dost; thou makest thy figures well. Thou'rt just the chap I want."

"Indeed!" said the Londoner.

"Yes, indeed," said the merchant; "I'm a man of few words. Noo, if you'll come over to Sunderland, I'll gie thee one hundred and fifty pounds a year, and tha'll not get that offered every day."

The Londoner thanked the admirer of his penmanship most gratefully, and said he would consult Mr. Lindsay on the subject.

"That's reet," replied our honest friend; "that's reet; all fair and above board wi' me," when he walked Mr. Lindsay, who cordially greeted his Sunderland friend; after which the gentleman at the desk gravely rose, and informed Mr. Lindsay of the handsome appointment which had just been offered him in his office.

"Very well," said Mr. Lindsay, "I should be sorry to stand in your way. One hundred and fifty pounds is more than I can at present afford to pay you in the department in which you are at

present placed. You will find my friend a good and kind master, and, under the circumstances, I think the sooner you know each other the better. Allow me, therefore, Mr. ———, to introduce you to the Right Hon. W. E. Gladstone, Her Majesty's Chancellor of the Exchequer."

Mr. Gladstone had been engaged in making a note of some shipping returns for the Budget. The Sunderland shipowner, you may be sure, was a little taken aback at first; but he soon recovered his self-possession, and enjoyed the joke as much as Mr. Gladstone did.

CONSUMPTION CURED.—An old physician, retired from practice, having had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma and all throat and Lung Affections, also a positive and radical cure for Nervous Debility and all Nervous Complaints, after having tested its wonderful curative powers in thousands of cases, has felt it his duty to make it known to his suffering fellows. Actuated by this motive and a desire to relieve human suffering, I will send free of charge, to all who desire it, this recipe, in German, French or English, with full directions for preparing and using. Sent by mail by addressing with stamp, naming this paper. W. A. Noyes, 149 Power's Block, Rochester, N. Y.

"And here," says Mr. Ruskin, "is the test with every man, whether money is the principal object with him or not. If in mid-life he could pause and say, 'Now I have enough to live upon, I'll live upon it, and having well earned it, I will also well spend it, and go out of the world poor as I came into it,' then money is not principal with him, but if having enough to live upon in the manner befitting his character and rank, he still wants to make more, and to die rich, then money is the principal object with him, and it becomes a curse to himself, and generally to those who spend it after him. For you know it must be spent some day, the only question is whether the man who makes it shall spend it or some one else. And, generally, it is better for the maker to spend it, for he will know best its value and use. This is the true law of life."

LONGFELLOW'S MAIDEN,

who is—

"Standing, with reluctant feet,
Where the brook and river meet,
Womanhood and childhood fleet!"

is a type of thousands of young girls who are emerging from the chrysalis stage of their existence, as they enter upon their "teens." Nervous, excitable, irritable, stirred by strange, unknowable forces within them, each a mystery unto herself, our girls need the tenderest care, the most loving, patient oversight, and the aid of Dr. Pierce's Favorite Prescription, to safely carry them out through this critical period, during which, in too many lives, alas, are sown the seeds of distressing forms of diseases peculiar to the female sex. But this boon to womankind will prevent all such diseases, or cure them if they have already seized a victim. Woman owes it to herself, to her family, and to her social station, to be well and strong. Let her then not neglect the sure means of cure. "Favorite Prescription" is a legitimate medicine, carefully compounded by an experienced and skilful physician, and adapted to woman's delicate organization. It is purely vegetable in its composition and perfectly harmless in its effects in any condition of the system.

ENGAGING WITH A VENGEANCE.—"Well, Bridget, if I engage you I shall want you to stay at home whenever I shall wish to go out."

"Well, ma'am, I have no objections, provided you do the same when I wish to go out."

\$500, OR CURE YOUR CATARRH.

For a long series of years the manufacturers of Dr. Sage's Catarrh Remedy, who are thoroughly responsible, financially, as any one can easily ascertain by proper enquiry, have offered, through nearly every newspaper in the land, a standing reward of \$500 for a case of nasal catarrh, no matter how bad, or of how long standing, which they cannot cure. The Remedy is sold by all druggists at only 50 cents. It is mild, soothing, cleansing, deodorizing, antiseptic and healing.

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Children's Department.

HOME MISSIONS.

Doth not each rain-drop help to form
The cool refreshing shower?
And every ray of light to warm
And beautify the flower?

A whispered word may touch the heart
And call it back to life,
A look of love bid sin depart
And calm unholy strife.

No act falls fruitless: none can tell
How vast its powers may be,
Nor what results enfolded dwell
Within it silently.

Work and despair not; give thy mite
Care not how small it be;
God is with all who love the right,
The holy, true and free.

BREAD AND WATER.

In a time of great scarcity a poor boy, named Paul, came down from the mountain to a neighboring village, and begged for bread at the houses of the wealthier inhabitants. Peter, the son of a rich farmer, was sitting before his house-door with a large slice of bread in his hand. "Give, me, too, a bit of that," said poor Paul; "I am so very hungry."

But Peter hardheartedly replied, "Go away! I have no bread for you."

About a year afterwards Peter went up the mountain to look after his goat, which had strayed. He wandered a long time up and down among the rocks. The sun was shining very fiercely, and he was almost fainting from thirst; but he could not find a spring anywhere.

At last he saw poor Paul, who was keeping sheep, sitting in the shade of a tree, with a stone bottle full of water standing near him. "Give me some to drink," said rich Peter; "I am so thirsty."

But Paul said, "Go away! I have no water for you."

Then Peter remembered that he had once unmercifully refused a morsel of bread to poor Paul. The tears started to his eyes, and he begged Paul's forgiveness. Paul was overcome, forgive him, and reached him the bottle; but Peter said, "May God reward you, both here and hereafter, for this draught of water!"

"Freely pardon, freely give,
Is truly Christianly to live."



INFANTILE
Skin & Scalp
DISEASES
Cured by
CUTICURA
Remedies.

FOR CLEANSING, PURIFYING AND BEAUTIFYING the skin of children and infants and curing torturing, disfiguring, itching, scaly and pimply diseases of the skin, scalp and blood, with loss of hair, from infancy to old age, the CUTICURA REMEDIES are infallible.

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Send for "How to Cure Skin Diseases."

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KIDNEY PAINS, Backache and Weakness cured by CUTICURA ANTI-PAIN PLASTER, an instantaneous pain-subduing plaster. 50c.

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COLLARS AND CUFFS **25c.** PER DOZEN PIECES.

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G. P. SHARPE.

In all the world there is but one sure cure for the habit. The Dr. J. L. Stephens Remedy never fails, and no other treatment ever cures. We have cured more than 10,000 cases. No other treatment ever cured one case. NO PAY TILL CURED. Remember this, and write to the J. L. Stephens Co., Lebanon, Ohio.

VERY VALUABLE.—"Having used B. B. B. for biliousness and torpid liver, with the very best results, I would recommend it to all thus troubled. The medicine is worth its weight in gold. Tillie White, Manitowaning, Ont.

—Do not speak of your happiness to a man less fortunate than yourself — [Plutarch.

—Best cure for colds, cough, consumption. Is the old Vegetable Pulmonary Balsam." Outler Bros. & Co., Boston. For \$1 a large bottle sent prepaid.

—The world is satisfied with words; few care to dive beneath the surface. — [Pascal.

DIPHTHERIA—"Last January," says J. N. Teeple, of Orwell, Ont., "there appeared diphtheria in our neighborhood. Doctors ran night and day, but I kept right to Hagyard's Yellow Oil and brought my children through all right." Yellow oil cures all painful complaints and injuries.

—A people long used to hardship; lose by degrees the very notions of liberty; they look upon themselves as at the mercy of others.—Swift.

MAKE A NOTE OF THIS.—Pain banished as if by magic. Poison's Nerviline is a positive and almost instantaneous remedy for external, internal, or local pains. The most active remedy hitherto known falls far short of Nerviline for potent power in the relief of nerve pain. Good for external or internal use. Buy a ten cent sample bottle. Large bottles 25 cents, at all druggists.

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MOSES' Combination Stove.

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Campbell's Cathartic Compound

(Liquid.)

Note.—This favorite medicine is put up in oval bottles holding three ounces each, with the name blown in the glass, and the name of the inventor, S. R. Campbell, in red ink across the face of the label. Beware of imitations, refuse all substitutes, and you will not be disappointed.

Campbell's Cathartic Compound Cures Chronic Constipation,

Costiveness, and all Complaints

arising from a disordered state of the Liver, Stomach and Bowels, such as Dyspepsia or Indigestion, Bilious Affections, Headache, Heartburn, Acidity of the Stomach, Rheumatism, Loss of Appetite, Gravel, Nervous Debility, Nausea, or Vomiting, &c., &c.

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YOU MAY HAVE ONE! Just send your name and address, and I will send you a HANDSOME SILK HANDBAG, and The Magic Needle! Astonishes everyone! Address, Whitton Novelty Co., Toronto, Ont.

BRIDGE'S FOOD

is the most reliable substitute known for mother's milk. Its superiority to other preparations rests on the crucial test of 30 years' experience throughout Great Britain and the United States. It is also a sustaining, strengthening diet for Invalids. Nutritious, easily digested, and acceptable to the most irritable or delicate stomach. Four sizes, 35c. up. Send stamp for "Healthful Hints," a valuable pamphlet, to WOOLRICH & CO., Palmer, Mass.

LITTLE SUNSHINE.

"Bring me the tray, Ruthie," called Aunt Susan in a sharp voice.

She did not mean to be sharp, but was always very busy and in a great hurry. She thought, if she ever thought about it all, that she had no time to speak softly.

Perhaps if she had tried she would have found that it takes no more time to speak softly than to speak sharply.

Ruthie got the little tray, put upon it the cup and saucer and plate and other things, and held it up while Aunt Susan poured some coffee into the cup and put some of whatever there was for breakfast on the tray. Then the little girl started with slow and careful steps toward her mother's door, which Aunt Susan held open for her.

With eyes fixed on the coffee, and lips pressed together in her fear of spilling it, Ruthie at length reached the stand at mamma's side, and gave a merry little laugh as she set the tray upon it and held up her face for a kiss.

"See, mamma, a fresh egg on toast. I found the egg yesterday and didn't tell, so it would be a surprise."

"It looks nice, dearie. And—knife, fork, spoon, salt—you never forget anything, and you such a little dot of a thing. Before you brought my breakfast something was sure to be forgotten."

"I'm not so very little," said Ruthie, drawing herself up. "Only a big girl could carry your whole breakfast, mamma. Now I must go and find a flower for you."

Flowers were scarce in the weedy, neglected yard, but she could almost always find buttercups or daisies or clover blossoms by going into the meadow beyond. They were all sweet to her, and there was happiness for the bright-faced, cheery natured child in every breath of the soft air and every touch of the summer wind. Every bird-note brought its own delight, and the humble flowers smiled up at her, and the sunshine beamed over all, until there seemed no room for anything but joy. Holding up her little face to its rays, Ruthie danced over the clover blossoms, with a song as gay as that of any bird.

Suddenly she stopped and a shadow fell over her face.

"Mamma never has a speck of sunshine. The sun doesn't shine into her room a minute all day, for I watched for it that day I hurt my foot and had to be still. I wonder why it doesn't? It comes into the kitchen windows. It most gets to mamma's window and then it stops awhile on the porch floor, and then goes away again. I wish it would go in and shine on mamma."

Ruthie held up her hands in the streaming sunlight.

"O, if I could only carry home a whole handful!" She closed her hands over the rays and walked into the shade of a tree, where she opened them again with a shake of her head.

"No, the shine all goes away."

With very painstaking little fingers she arranged the prettiest flowers she could find into a bouquet, taking care that there should be plenty of the yellow buttercups and a stray dandelion or two which seemed to have forgotten that all their brothers had floated away on the wind. They were such a bright gold, so exactly the color of

the sun, that she felt sure that they must hold his light. She held the bunch far above her head in the sunlight as she ran home.

"Now, you beautiful flowers," she said, bringing them down for a look as she came nearer the door, "do hold on to the sunshine and carry just a bit to mamma. I can't—it slips right out of my hand. But you live in it all the time and you might, I'm sure."

With another bound or two she was by her mother's side.

"O, what a beautiful bunch you have brought me to-day, dear," said mamma.

"But you haven't done what I told you, you naughty little flowers," said Ruthie, half smiling, half pitifully.

"Done what?" asked mamma.

"I told them to bring in some sunshine for you. O mamma," said Ruthie, throwing her arms around her with tears in her eyes, "you have to lie here all the time and the sunshine never comes near you."

"Why, my bird, I can look out and see the sunshine. And I can see the trees and the grass and I can hear the bird's sing."

"Yes, but the sun doesn't shine on you. You can't go out into it and laugh and dance in it as I can. I've been trying my best to bring you some, but," she laughed at her odd little fancy, "I can't hold it in my hands and the flowers don't hold it, either. So you can't have any sunshine, poor mamma."

Mamma took the little face between both her hands and looked into the sweet blue eyes.

"I can't have any sunshine?" she said. "Why, my blessing, you are my sunshine. My room is full of it whenever you come near me. There is sunshine for me in every look of your bright eyes and in every wave of your shining hair. And you bring it to me in everything you do for me, in every sound of your voice. Why, your own little heart is full of sunshine, all running over in brightness and sweetness for mamma. Every time you come near me it is like the sun breaking out of a cloud."

Ruthie looked into mamma's face and knew she meant every word. And as she afterwards thought them over, how earnestly she resolved more and more to be sunshine for mamma.

Dear little children, are you sunshine for any one? If any one should ever say such loving words of you would they be true?

God has given you a great many sweet and pleasant things to help you make yourself a blessing to those about you. Your faces may bring bright smiles, your voices loving tones, and your active little hands may do kindly deeds without number.

If you have already been helpful to some one, try how much cheeriness and willingness you can put into the duties of this New Year. If you have not, look about you to see if there is not some one who might be happier for your tender cares. Try if you cannot make some shadowed life brighter, and be sure, if no one says it in so many words, that you are very surely sunshine to somebody.

A FATAL ATTACK.—A fatal attack of croup is a frequent occurrence among children. Every household should be guarded by keeping Hagyard's Pectoral Balsam at hand. It breaks up colds, coughs, croup, asthma and bronchitis in a remarkable manner.

WILL'S MOTTO.

"Have you got your lesson, Will?" asked Harry Mayo, standing outside the open sitting-room window of the Jones farmhouse.

"I've got it well enough." And the tattered, coverless spelling-book was thrown into the farthest corner of the room, as the lad crammed his new but battered straw hat upon his curly, half-combed hair, and started to join his comrade in the yard.

"It is not well enough unless it is perfect," replied Harry; "and I am in no hurry."

"Well enough" is my motto, and Perfect is yours" laughed Will.

"And that is why Harry is always at the head of your class, and you are at the foot," put in Aunt Hannah, with a sigh, while Mrs. Jones called after her son, "That onion bed is not thoroughly weeded by any means."

"It is weeded well enough," retorted Will, as he vaulted over a rail fence on the brow of a hill, from which point a broad sheet of water, glistening in the sunlight, was visible a mile away.

"Have you mended your boat?" asked Harry, as the two lads ran swiftly down the grassy pasture slope.

"Yes, well enough," replied Will, reaching the waters edge, and pushing the painted skiff out upon the mirror-like surface.

"A well-enough boat will not do for my mother's only boy," said Harry, stoutly. "Let us give up going upon the water to-day, and thoroughly mend and tar the 'Speedwell,' then we can take some comfort going out in her."

"Oh, nonsense! You are such a notional chap! The boat is well enough. Come on!" And jumping in, he took up the oars.

Harry sat down upon a rock, saying, "Go on, and I will stay here to render you what assistance I can when the boat sinks."

Will laughed heartily as he paddled away, and his laughter rang back over the water at intervals for a half-hour. Then he shouted, making a trumpet of his hands; "She's filling and sinking! I can't get ashore!"

"Put for Brush Island," Harry shouted back; and he knew his advice was being taken by the changed course of the little boat.

"He won't drown—he can swim," said Harry to himself. But he watched with intense anxiety, there being nothing else that he could do, until the boat disappeared and the owner struck out for the island, now only a few rods from him. Not until he had scrambled upon the rocks, and waved his hat in triumph, did Harry leave his own exposed position; then, waving his hat in reply, he turned and ran as fast as possible for the house.

"There is only one thing for me to do," he said, breathlessly, to Mrs. Jones, "and that is to go as fast as I can for Tom Fisher's boat, I am afraid we can't get him off before dark, and it is awful lonely over there."

"I don't care at all," said Aunt Hannah. "I don't pity him one bit. I think it would be a good lesson for him to stay there all night. It might teach him that nothing partly done is done well enough."

The kind old lady, however, as Harry sped away, took her knitting-work and went and sat upon the rocks

by the boat-landing, where she could see her nephew and he could see her, although the distance was too great for either to hear the voice of the other.

"He's well enough," she said to the family, as one and another came down to keep her company; "but there would be no harm in making a bonfire here, so that he will know that we have not forgotten him."

The sun went down, the daylight faded away in the west, one by one the stars came out; but still there was no sign of the approaching boat.

When the flames of the bonfire shot up against the sky, an answering flame shot out from the island.

"Oh! he had his metallic match-safe with him, that he uses when he goes fishing evenings," said his sister.

"Now, if he only had something to cook, he would be all right; but he has not, and, oh dear! how hungry he must be!" and the little girl sobbed bitterly.

The hours dragged along—one, two, three of them, and then from out of the darkness, at the upper end of the pond, a star appeared, coming gradually nearer and nearer. It was a boat with a lantern in, but it was not coming from the direction of Tom Fisher's.

They all watched breathlessly as it rounded the point and shot up into the rays of light. It was a boat with two men, and it took off the adventurer and sped to the shore.

"It seems to me as if I had been gone as long as Rip Van Winkle, said Will, as he jumped on shore. "I think my hair must be turned quite gray. I am as hungry as a wild Indian; and I am sure I could write a book, if I put down all the thoughts that have run through my mind and all the good resolutions I have made. There is one thing sure—I never will say 'Well enough' again."

"And how are you, Harry?" asked Aunt Hannah, gently, of the lad who stood quietly by.

"Oh, well enough," laughed Harry, good-naturedly. "Tom Fisher was not at home and I had to tramp three miles further, clear to the head of the pond."

"You were as much alone as I was, tramping along through the pine woods," said Will, with unusual thoughtfulness.

"Why, yes, so I was; but I did not think of it, because I was doing something for somebody, and you had nothing to do but wait."

"Have you had any supper?" asked Aunt Hannah. Harry shook his head. "Neither have I," said the old lady. "I didn't think of it, I was so anxious for both you boys."

Will was cured of his bad habit; but the school boys insisted that the initials W.E. stood not for William Everett, but for Well Enough; and Well Enough Jones he has been called all his life.

The pond where the little red boat can still be seen on the clean, sandy bottom is known as Well Enough Pond; and the short cut through the pine woods that leads from the pond to the village is known as Well Enough Lane. Many the lessons the young people in that vicinity have had enforced and impressed by this fact, and Esquire Jones' boyish motto will always cling to him and his surroundings, however high the position may be to which he attains.

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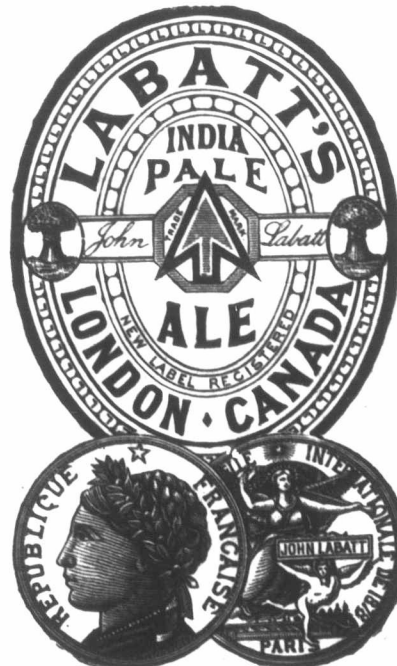
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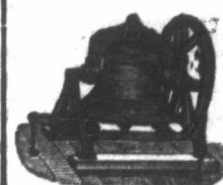
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