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AND DOMINION CHURCHMAN.

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Vol. 17.]

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[No. 53.]

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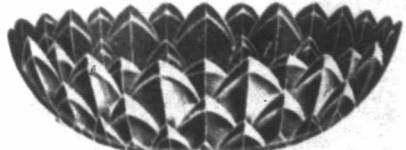
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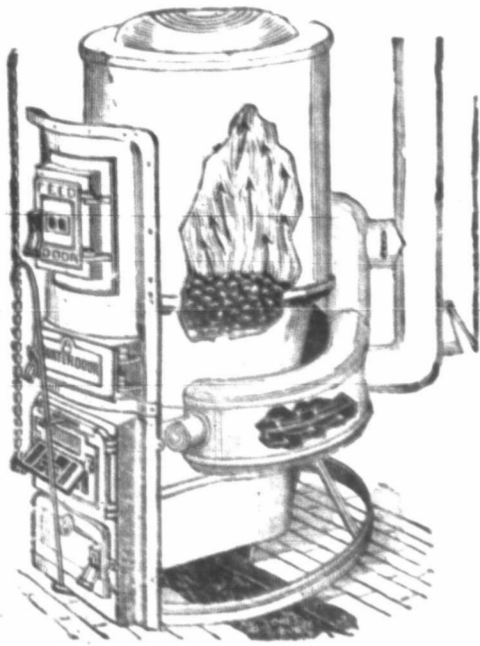
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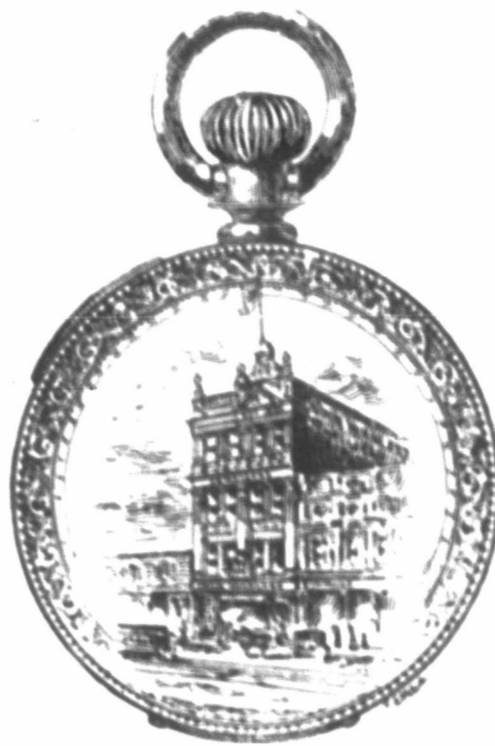


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CHURCH LIBRARY FOR JAPAN.—Bishop Hare's appeal for a library for Trinity School, Tokyo, has met with a very fair response. Books have been flowing in streams to him from all parts of the Union; and already \$2,000 in money has been sent in. That is the way to do! If we wish to hit the moon, aim at the sun.

THE VIALS FULL OF ODOURS have been misunderstood commonly enough, and no less a person than Phillips Brooks has slipped into the error of supposing that the vials contain the "prayers of the saints," whereas they are the prayers (Rev. v. 8) and contain those odours which are (Psalm cxli. 2) the symbols of Christ's merits.

"COLUMBA, THE MASS-PRIEST," quotes the *Churchman* (magazine) from the *Anglo-Saxon Chronicle*, "came to the Picts and converted them to the belief of Christ." Then it goes on to describe the singular use of Hy (Iona) to have a priest-abbot rather than bishop at its head; all Scotch bishops being under his authority.

THE AMERICAN MISSION SCHOOL IN ATHENS, founded by Dr. Hill sixty years ago, is prospering bravely nowadays under the care of Miss Muir, a converted Scotch Presbyterian. It is largely patronized and helped by Greek priests, and even by the Archimandrite Anthimos Mamsopoulos, who represents the Archbishop officially in this matter.

THE "IRON CROSS" GUILD—that striking American adaptation of English Church methods, has very much enlarged and improved its special organ, *The Iron Cross*, and works away manfully

at its special function of impressing on the boys of America—"the child is father of the man"—the hard duties of "Temperance, Reverence and Chastity."

"LEAVE YOUR BROTHER-FREEMAN ALONE," a phrase from one of the Khan's poems (our Canadian Bret Harte), splendidly recited by Colonel G. T. Denison, aptly sounds the keynote of our proper relations with the United States. They should "live and let live." Both lecture and poem should become Canadian classics.

"MORALIZATION" OF PROPERTY.—Several bishops in England and America—notably those of Manchester, Ripon and New York—have recently, with a sort of unconscious "cerebration," treated their wealthy people to a view of the duties of wealth-owners and property-holders not often taken. It is more important to moralize than to equalize property.

PERIPATETIC PREACHERS.—The celebrated W. H. Staunton, of St. Alban's, Holborn, is one of those excitable (and exciting) preachers who walk up and down the aisles. Once, at St. John the Divine, Kennington, an old lady became so alarmed at his vehemence (he got quite to the west door before he finished) that she rushed out crying, "I can't stand it any longer."

HISTORICAL CRITICISM AND DR. SCHLIEMANN.—The first gun fired against those impudent conclusions of "Higher Criticism" which have made the very term a byword, was fired when the intrepid German archaeologist proved the substantial truth of his dear old Homer and Virgil. Other discoveries in other branches of archaeology carried on the war which he began.

COPE, MITRE AND STAFF are thus justified by Bishop Ellicott as part of the Episcopal use:—"The Cope brought into prominence that canon of the Church which prescribed its use in their cathedral churches. The Mitre was an ancient symbol of the Church of Christ, and the Staff symbolized duties, which he trusted he would ever bear in mind." So reports *The Rock*.

THE CLAY-TABLETS OF TEL-EL-AMARNA reveal the fact of a line of priest-kings as successors of Melchizedek. They tell us of "the God Salem whose temple stood on Mount Moriah." One priest, Ebed-Tob by name, seems to have presided on Mount Moriah at Jerusalem about five centuries after Melchizedek and Abraham's days, about the time of the Exodus from Egypt.

BISHOP OXENDEN ON RITUALISTS.—The Bishop says that he is often filled with wonder at the ease with which very High Church Missioners lay aside "their special conventionalities and fanciful observances" and proclaim "Gospel truths as simply and as earnestly as their 'Evangelical' brethren." Why should he fancy that they do not hold the essence as well as proclaim it?

AUSTRALASIA VERSUS "GENERAL" BOOTH.—The Trade and Labour organizations are up in arms against the Booth scheme as likely to prove a curse to the colonies. They propose to oppose the scheme as thus detrimental to the interests of the people—"resisting inch by inch and step by step any encroachment" on the dominion of industry in that "workingman's paradise."

WE WANT \$600,000 FOR MISSIONS! is the bold demand of the American Board of Missions this year, though they closed last year with a debt of \$20,000. They surely have sublime courage and faith in the virtues of reaction and of venture. Still, the children's Lenten offerings last year amounted to no less than \$50,000. Now they ask for \$100,000 from the children.

THE CEDARS OF LEBANON—the survivors of the great forest of Solomon's days—are, as we learn from a correspondent of the *Times*, now in danger of extinction by Arabic vandals, who hack, cut and carve them apparently without let or hindrance. A society for the preservation of these natural monuments would be a good thing. They are almost as venerable as the "everlasting hills" themselves.

THE IRISH BISHOPS have met and discussed their Archbishop's action in the case of the Spanish ordination—result for the present, *nil*. The *Guardian* thus comments upon the proceedings:—"The persons least to be envied in the whole business are those of the Irish bishops who were either too indifferent or too timid to express so much as an opinion on the Archbishop of Dublin's action."

THE OXFORD MINIATURE BIBLE is about the smallest specimen that can be imagined: less than four inches by three and not an inch thick. The letterpress is perfectly legible, though necessarily formed in "diamond" type. Some former tiny editions have been printed on such very thin paper as to be almost illegible from the print on one side "showing through" to the other, and thereby confusing one's eyesight.

THE USE OF TONSILS has long been a puzzle to scientific men, and they have been cut out and burnt at will as useless obstructions—possibly vestiges of some former organ of life. Now, however, the *Edinburgh Medical Journal* proves the vestige theory unnecessary in the premises, holding that the tonsils are factories of white corpuscles for the blood, and guards against the attacks of innumerable microbes of disease at the throat.

ROME'S TACTICS are well illustrated by the treatment of Old Catholics in Bavaria, where the Romanists have got the upper hand. Their policy is to deprive Protestants of all "glory, beauty and decency" in public worship and ritual—contrary to nature and Scripture—and so wean people of taste and sense away from this puritanism to their own bastard catholicity, under cover of their aesthetic and Scriptural style of worship.

ST. AIDAN, THE APOSTLE OF ENGLAND.—Mr. Green-Armytage, whose pen does good service oftentimes for the Church, has lately directed attention to the way in which the fame of the Roman mission of Augustine (which failed) has been permitted to displace that of the great Bishop of Lindisfarne, who led a Celtic mission from Iona to Christianize England—and succeeded. Bishop Lightfoot claims him as the true "apostle of England."

THE AGGRIEVED PARISHIONER'S RIGHTS extend, it seems, to the right to leave the church if an obnoxious parson ascends the pulpit—at least, so it has been decided against the vicar, wardens and side-men of Darwen in the Blackburn County Court.

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The officials had debarred the exit of a member of the congregation under such circumstances as being a "disturbance" of worship. The judge held that such disturbers were best absent and should be let go.

CHRISTMAS IN ALASKA is of a very different type—so far as natural surroundings can affect it from that which prevails in England or Canada. It is bad enough to have the thermometer ranging persistently below zero at an average of 15 degrees; but to have no sun in the sky from 7th December to 3rd January, must create very dismal Christmas holidays. Twilight, moonlight, or aurora-light can scarcely compensate for the absence of sunshine.

BISHOP OXENDEN ON "EVANGELICALISM." The venerable retired Bishop of Montreal has written and published his *Life's History*. Therein he describes his note that the Evangelicalism of his early life, much as it said about Christ's sacrifice, conversion, the work of the Holy Spirit, &c., ignored the *Church system*. "The view of the Church as a Corporate Body, called into existence by our Lord Himself, and employed by Him as the appointed agency to carry on His work, was scarcely recognized by them."

"ISLAND CHURCHES."—Canon Liddon is reported to have comforted the vicar of a church which had been for some years "boycotted" or isolated (by the Bishop refusing to hold a confirmation, &c.) by saying: "I find from history that the Church's cause has always triumphed most on islands rather than on the mainland." So it proved with this episcopally-deserted parish, as the Bishop presently found out—for it had a phenomenal number of confirmees and communicants.

THE TELOOGOO SPIRITUAL HARVEST.—According to Father Bruce, writing in the *Cowley Evangelist*, there is a phenomenal movement in the Karnool district towards Christianity, and there is such a rush of catechumens that the missionaries despair of supplying the demand for catechists and priests. The prospect in the Madras presidency is inspiring and the Hindoo papers generally point admiringly to the practical effects of Christianity. "It is a sad reproval that either men or money should be wanting when there is such an urgent cry."

CANON FARRAR AND BISHOP BUTLER are men with theological reputations of very different calibre, and it is refreshingly cool to find the former sitting in judgment on the latter. Bishop Butler—*apropos* of Whitefield's claim of special "mission" from the Holy Ghost—had said "the pretending to extraordinary gifts and revelations from the Holy Ghost is a horrid thing." Farrar thinks this a very unchristian sentiment in the Bishop. He apparently does not *know* even that this very *pretending* has been the cause of schisms without number: whereas "God is not the author of confusion but of peace." His Spirit is promised to His Church.

PREMIUM.

We have the pleasure to announce that we are in a position to offer to all new and old subscribers for the CANADIAN CHURCHMAN the choice between two large (28 x 22 inches) beautiful tinted engravings, worth at least one dollar and fifty cents each, for the usual subscription price, and the additional sum of fifty cents, the total for the paper and the premium to our country subscrib-

ers being *one dollar and fifty cents*. The subject of one of these engravings is "Drina or Christ," from a painting by Edwin Long; that of the other is "Not to be Caught with Chaff," from a painting by Hetwood Hardy. These engravings are beautifully executed on fine plate paper, are very attractive, and the treatment of the subjects is suggestive. We feel that, in giving these premiums, we are offering a strong inducement to our Church people no longer to defer sending in their subscriptions, and for the trifling additional sum secure for their drawing rooms a picture worthy of a place there. See advertisement.

As we are nearing the end of the year, let every "Canadian Churchman" Subscriber whose subscription expires at New Year, renew without delay; also get some neighbour or friend to subscribe, and send fifty cents extra and get one of our beautiful tinted Engravings.

PARNELL AND MERCIER.

No apology is needed for linking together the names of these two men, it is even doubtful whether either of them—if aware of the union of names—would think it worth while resenting the proceeding. They have both posed as "tribunes of the people," both assumed the leadership of a party calling itself "National" and priding itself in the assertion of race-rights—the one Irish the other French. Then they have both—though in different ways—laid themselves open to serious charges of moral delinquency. They chose to smirch the purity of political life with gross personal and social evils to such an extent as to seriously damage and destroy that reputation for singular *amor patriæ*, which had been their special boast. The most indulgent critic could not fail to say of each of them that he does not come out of the consequent ordeal unscathed, and that the entirety of their devotion to unselfish purposes in life is not conspicuous any longer—even to those who once supposed them to be whole-souled in that devotion.

THE ROMAN PRIESTHOOD.

Our purpose, however, is not to institute an exact comparison between the lives of the two quasi-patriots, or show how the "rise and fall" of reputation and public career in each is the same, substantially. We propose, rather, to direct attention to the way in which the great religious organization which has stood at the back of both alike, is itself put on trial, at least severely put to the test, by the closing phases of these two careers. The Church of Rome has had to face in each case the odium attached to charges of moral turpitude in their champion—"tool" might be a better word. We all remember how the world stood aghast in the case of Parnell, at the shameful hesitancy and delay in passing Church sentence upon the delinquent; and how the look of horror turned to a smile of scorn when the thunderous tones of indignant English Protestantism only could produce a feeble and reluctant echo at last from the cavern of Romanism. Political expediency slowly gave way before the claims of moral sentiment which pervade that Empire which does not owe its religion, in any degree, to Rome.

FRENCH CANADIANISM,

as a nationality, is put upon its trial too—and, indeed, with it really rests the burden of responsibility in defining the issue in this question. We may be sure that even hesitating and reluctant as

the Roman voice was in the case of Parnell it would still have defied English public opinion if that of Ireland—where female chastity and the tender sanctity of the marriage bond have always been especially respected—had not begun to utter grumbings, not loud indeed, but deep, at the unseemable delay of the Roman hierarchy in vindicating public morality. Are French Canadians less sensitive on the subject of political purity and honesty in business concerns? Is the financial safety and integrity of their country less dear to them than the sanctity of the family circle has been to Irishmen? We trow not! We can not believe the unsophisticated *habitués* when they come to realize the enormity of Mercier's offence will seek to condone it. It will need more force than is contained in the Jesuit maxim "the end justifies the means" to convince them that their priesthood can keep silence with impunity in the face of this national scandal.

"WHY AM I A CHURCHMAN?"

BY THE RIGHT REV. THE HON. ADOLFERT J. B. ANSON,
D.D., BISHOP OF QU'APPELLÉ.
CHAPTER II. (continued.)

But that One Visible Body—the Church—has different functions, and may be regarded in different aspects. Indeed, Holy Scripture speaks of it under figures and similes that seem, at first sight, to convey almost contradictory ideas of its nature. Thus St. Paul speaks of the Church in the same epistle (Ephesians), in one place, as though it were essentially *part of Christ*. His body—necessary therefore to the completeness of His Being, for the Head is not complete without the Body (iv. 12, 16, v. 23), while in another passage he speaks of it as though it were something *external* to Christ, something for which He gave Himself and is preparing as His Bride (iv. 25, 27, 32.) Deeper thought enables us to reconcile these seemingly contradictory ideas in the profound mystery of the Church's true diverse character, as, at once, an *external* organization, and yet essentially a *spiritual* organization, the product and projection of the Incarnation.

So man is a spiritual being, "having an organized visible frame sustained by an unseen spirit. When the soul leaves the body it ceases to be a body and becomes a corpse." (J. H. Newman.)

We may not so interpret one figure or simile as to make the others, that have equal sanction and authority, unrealities.

Probably one of the chief reasons why schisms and divisions in the Church are so lightly regarded in the present day is because the Church is too commonly thought of by good Churchmen merely as an external earthly organization, though it may be of Divine origin, and having spiritual ends, rather than in its essential character as the spiritual presentment of Christ Himself in all the power of His Incarnate Life, through the indwelling presence of the Holy Spirit.

1. First, then, it is necessary that we should realize the wonderful mystery that the Church was to be the representative of Christ on earth, or more accurately, the continuation of Christ's Incarnate Life, as His Body.

There is no title except that of the "Kingdom," by which the Church is more frequently spoken of in Holy Scripture than that of a "Body," a Body of which Christ is the Head—"The Body of Christ." See Rom. xii. 4; 1 Cor. xii. 12; Eph. i. 22, iv. 12, v. 23; Col. i. 18, ii. 19.

And so closely and intimately are the members of this body said to be connected with Christ, that

acts of mercy done to them are done to Christ Himself (St. Matt. xxv. 40); acts of persecution done to them are suffered by Himself (Acts ix. 4, 5); divisions made in the body are a dividing of Christ. "*Is Christ divided?*" (1 Cor. i. 13.)

But, further, this Body is said to be the very "*fulness of Him that dwelleth all in all*" (Eph. i. 23). Would it be possible for words to set forth more forcibly the mystical identity of the Church as the "Body," with Christ as the "Head," and the plenitude of grace and power which the Church possesses by virtue of that union? "It pleased the Father that in Christ all fulness should dwell" (Col. i. 19), and "to sum up," *i. e.*, to bring together as in one Head, "all things for Himself in Christ" (Eph. i. 10) by His Incarnation, the union of Godhead and Manhood in One Person. And the fulness of the Head, of necessity, passes into and becomes the possession of the Body, and permeates all its living members. "As Christ, then, had received "the fulness of God," the aggregate of the Divine attributes, virtues, and energies from the Father, the Church receives all this from Him, and manifests it forth to the world of men and angels" (*Luce Mundi*, p. 374). She has no fulness in herself, but receives all fulness by reason of her mystical alliance with the "Head." And we, as members of that one Body, "have all received of His fulness, and grace for grace" (St. John i. 16).

Thus, when the Church is spoken of as the Body of Christ, it is evidently meant that there is a most real though mystical oneness, that "Christ lives on in His Church as the Grace Dispenser," that "the Church is the exterior manifestation of Christ in all ages and everywhere," that it is "that without which the Head would be incomplete, the necessary organ for completing Christ's work on earth, that which the Holy Spirit takes as its channel for manifesting to the world the very life of God." (*Origin and Development of Religious Belief*; S. Baring Gould; and *Luce Mundi, The Church*).

From all this it follows, that

(1) The "*marks*" that have always been considered as distinguishing the true Church are no mere conventional tokens arbitrarily assigned by man, but are essential qualities of her being.

She must be One, for the One Head can have but One Body, and One Life animates her.

She must be Holy, for He is Holy whose Spirit pervades her with His presence, and fills her with His fulness.

She must be Catholic, *i. e.*, spreading over all the world, and teaching all Truth, for He Who is her Head embraces all in His wide-spreading love, and is Himself "The Truth."

She is, also, Apostolic, for hers is still that one and the same divine "Mission" to the world with which Christ her Head was "sent" of His Father—"As my Father hath sent Me, even so send I you."

"Unity, universality, and sanctity are only the characteristics of the Word manifested in the Church in which they are perpetuated. Christ also received a divine mission, and He is thus marked with the ministry of Apostleship, which, though transmitted from generation to generation from His hands, does not cease to be the sole priesthood of Christ continued through His Apostles. It is this prolongation of His sacerdotal office which constitutes the Apostolicity of the Church." (S. Baring-Gould, *ut supra*, p. 223.)

2. And further, the Church must possess and show forth the powers possessed by Christ while on earth.

Was Christ announced to be a Prophet—a

Teacher from God—the Revealer of the Truth? The Church is commissioned to go and *teach* all nations (St. Matt. xxviii. 19.) In order to be able to teach with authority, she must have the Truth, and therefore she is made the "pillar, and ground of the truth." (1 Tim. iii. 15.)

Was Christ a Priest? His Body carries on His priestly powers. "As My Father hath sent Me, even so send I you. Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained." (St. John xx. 21, 23). "Do this in remembrance"—as a "memorial"—"of Me." "Sacerdotalism, priestliness, is the prime element of her being." (Prof. Milligan, a Presbyterian, in *Expositor*, March, 1889). "She is the source of blessing to mankind, she pleads and intercedes and gives herself for all mankind." Christians, as a body, are "a royal priesthood." In the Eucharist the Church shows forth the Lord's Death till He come. (1 Cor. xi. 25; 1 Peter ii. 5). (*Luce Mundi*, p. 391.)

Was Christ a King, claiming obedience? Of His Kingdom there shall be no end. Christians, by their incorporation into the "mystical body" of Christ, are made Kings as well as Priests (Rev. i. 6). "If any man hear not the Church let him be to thee as a heathen man and a publican." (St. Matt. xviii. 17).

3. And once more it follows that all the Church does in Christ's Name is done by Christ Himself. He it is who baptizes; He it is who gives Absolution to the truly penitent; He it is—"Priest and Victim in the Eucharistic Feast"—who in the Blessed Sacrament of the Holy Communion gives to souls His Body and His Blood, and pleads the Sacrifice of Himself before the Eternal Father. He is in very deed, in all things, "the Minister of the true tabernacle" (Heb. viii. 2), ministering perpetually to men through His Body.

"The Church has a mouth given it by our Lord like His own mouth, to preach, instruct, bless, and absolve, in His Name; hands for almsgiving and every merciful work, and for administering the Sacraments; feet also to advance on the path of victory, "as an army with banners," putting evil spirits to flight, seeking out the lost and compelling them to come in." And the mouth, the hands, the feet, are those of the Lord Jesus, for she is "His body, the fulness of Him that filleth all in all."

REVIEWS.

SERMONS ON OLD TESTAMENT SUBJECTS. By Rev. H. H. Liddon, D.D., D.C.L., LL.D., late Canon and Chancellor of St. Paul's. Price, 5s. Pp. 379. London: Longmans, Green & Co.; Toronto: Rowsell & Hutchison.

None can ever estimate the vast influence for good that Canon Liddon must have exerted in the pulpit of St. Paul's, and the Church will always welcome whatever has issued from his mind. These sermons differ from those that have preceded them in taking up a more historical aim. Doctrine, as such, is scarcely met with, although every sermon is felt to be saturated with its truth. Each sermon takes up some characteristic scene or person of the Old Testament, reviews it in the light of time, place and circumstances, weighs all the probable motives or conditions, and applies its permanent aspects to our present lives. In this way the Canon has discussed such topics as the Creation, the Egyptian Overthrow, the Attractions of Egypt, the Death of Aaron, the Blessing of Jael, David preparing for the Temple, the Fall of Solomon, Ahab at Naboth's vineyard, the virtue of Elisha's bones, etc.; the sermons number twenty-five in all. The character of the Psalmist is always an attractive study, and we see how Canon Liddon deals with his Preparing for the Temple. David therein shows at some length that the motive was to express thankfulness for

God's great mercy at the threshing-floor of Ornan or Araunah the Jebusite; that the feeling was for magnificence as due to God Himself, and as an object lesson to all surrounding nations, "who must not think meanly of what God's servants thought to be due to His service"; that his work of preparation was wholly unselfish, as he knew that another must reap the honour, and that he himself was kept back by his own unworthiness, and that the good we do does not die with us, and to the useful no life is a failure. But the whole volume is rich in mature thought, and no better present to a clergyman could be given at this season.

THE ENGLISH CANADIAN, Toronto (Vol. i., No. 2), makes a capital start, and should secure a wide patronage, as it appeals to the English sentiment and gives good value for five cents. It has a standing column of Prominent English Canadians, and in this weekly number there are a portrait and biographical notice of Supreme Grand President Richard Ivens, S.O.E.B.S.

RHYMES AFLOAT AND AFIELD. By William T. James. Toronto: W. T. James.

Despite some strong figures and archaic phrases, these rhymes are very pleasing and show no little power. They are mostly of a light and *variorum* character, and there they appear at their best. The sonnet presents conditions that are too confining, and is not so successful. We like the lines entitled "Cambria," "Lines to the Memory of Brave Men," and "Homeward Bound." The "Mariner's Prayer" is worth transcription as a fair example of the volume, and of the fine feeling of our author, whose portrait graces his poetry:—

Great King of the Universe, mighty to save,
For succour we supplicate Thee;
Protect Thou our ship from the wild winds that rave,
And quell now the rage of the sea.

Thy chariot, the hurricane, who can withstand,
When trample its coursers the main?
The spray from the billows, like dust from the land,
Denotes where its pathway has lain.

The daylight is waning, and fearful are we,
For perils the darkness betide.
O Pilot, the night is as day unto Thee;
Stand Thou at the helm now and guide.

On anxious suspense, there are waiting at home
To meet us, our children and wives;
For them, in all weather, the ocean we roam
And precious to them are our lives.

Then spare us from death 'midst the darkness and storm,
In safety the harbour to reach;
Stretch forth to our aid, O Almighty, Thine arm,
And save us, we humbly beseech.

THE OUTWARD AND VISIBLE SIGN; a New and Attractive Method of Teaching Religious Truths, and especially applied to the teaching The Church Catechism. A Manual for the use of Sunday School Teachers, etc. By the Rev. D. J. Caswell, B.D., Ph.B. Brantford, Canada: The Caswell Publishing Co.

We have given particular care to the study of this Manual, which seems to follow the right method for interesting the young and deeply planting the germs of religious truth. It is acknowledged to be most difficult to make our Sunday schools to be of great value. The children come for a time, especially towards Christmas, and receive a hazy notion of Church teachings, and go out into the world to lose sight of it. By Mr. Caswell's plan the interest of the children is aroused and maintained, if the teacher is gifted with sympathy and a small share of teaching power, in which the imagination is a considerable factor in handling children. We, therefore, give the Manual our most entire commendation, and would advise our readers to attend a lecture of Mr. Caswell himself, when he is expounding his system. His notes on the symbolism in the architecture and services of the Church are excellent. But he appears to have omitted at least three, or even four, very important and didactic adjuncts in his plan of a complete church. Should not a church have as necessary furniture a *font* beside the door, a *lectern* near the reading desk, a *Litany stool* for "the priests, the ministers of the Lord, between

the porch and the altar," and an *altar* cross as the centre of Church life? All these have their teaching force, and the Church has nothing to fear. If the cross is the bogus, it is as well to have some of the pretty crosses, shown in the Manual, openly to be seen and gloried in, as to smuggle them in away among the traceries of a window or the flouriations of the monogram. The lectern is more than the pulpit, or at least co-ordinates with it, and the font is the symbol and means of our initiatory rite. What could be fuller of teaching than these?

THE HISTORY OF MY LIFE; an Autobiography. By the Right Reverend Ashton Oxenden, D.D., formerly Bishop of Montreal and Metropolitan of Canada. Pp. 264. London: Longmans, Green & Co.; Toronto: Rowsell & Hutchison.

The facile pen of this writer, who is now aged eighty-three, has all its native power and kindly spirit. It gives a very pleasing sketch of the Bishop's life and surroundings, while it makes no attempt to enter into the theological movement which bulks so largely in English literature. The Bishop had as friends at Harrow, Cardinal Manning and Bishop Wordsworth, of St. Andrew's, and Mr. Gladstone was his contemporary at Oxford. He seems never to have been what is called "a reading man," and his life has, on the whole, led along very pleasant lines. After filling various posts in the Church of England, he was consecrated for the diocese of Montreal in Westminster Abbey in 1869, and came out to Montreal at once. His experience of Canadian life and work was entirely novel, and we enjoy above all his description of the episcopal work in visiting the shanties in the backwoods. He seems never to have had very robust health, yet he went to work in the right method and spirit, when he visited periodically the small country churches, as well as the large city ones, and made himself personally acquainted with both the needs and the persons of his extensive and often very inclement diocese. He was at home wherever he went, and it was the result, perhaps, of his own urbanity that he was everywhere so well received. We have a feeling of sincere pity and sympathy for him when he tells of the bumping as he crossed the swamps by some of our *corduroy* roads. On account of his health he left Canada with deepest regret on all sides, after only nine years' service, but we hope that he will long enjoy the happiness of a green old age on the shores of the Bay of Biscay. The volume would have been perfect if it had closed with a nice index of persons and places, as every historical book should do. We may quote a word as to clothing, now that the severity of winter approaches: "A buffalo coat is the best and cheapest protection, and especially if a fur of richer texture cannot be afforded. There is a little difference of opinion as to whether an overcoat with the fur inside or outside is the warmest. This difficult question was generally decided by the fact that our animal friends of the forest invariably wear their fur on the outside. And so the Canadians for the most part adopt the same practice" (p. 165).

PROTESTANT EPISCOPAL LAYMAN'S HAND-BOOK. By an Ex-Churchwarden. Price, \$1.00. Toronto: Hart & Co. 1891.

We noticed the first edition of this book when it appeared a year or two ago. We are rather sorry to find that it has reached a second edition, enlarged, if not improved. This book is an attack, not merely upon a party in the Church, but upon the Church itself; not upon extreme opinions about the Prayer Book, but upon the undoubted meaning of the contents of the Prayer Book. It, therefore, does no credit to "an ex-churchwarden," but much the reverse. We can, however, confidently testify that Messrs. Hart have turned out a handsome volume.

METHODIST MAGAZINE (Monthly). ONWARD (Weekly). Toronto: William Briggs.

Both of these excellently conducted periodicals conclude their year and their volume in December. The Monthly Magazine is a credit to its editor, the learned Dr. Withrow, and to the denomination to which it belongs. *Onward*, a weekly paper for young people, is astonishingly good in matter and

form. When will English Churchmen awake to the importance of the press? Surely we have among ourselves ability sufficient to compete with any other denomination; but it seems that the sinews of war are lacking.

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

ONTARIO

BROCKVILLE.—Recently a large gathering assembled in the Victoria Hall for the purpose of hearing a most eloquent address from the bishop. The venerable the Archdeacon of Kingston (St. Peter's) was in the chair, supported by the Lord Bishop of Algoma, the Rev. O. G. Dobbs (St. Paul's) Rev. J. H. Nimme (Holy Trinity), the Rev. F. Newham (St. Peter's), and his Honour Judge McDonald. The archdeacon in introducing the bishop, said he knew full well that all were willing to share with the diocese of Algoma the "few crumbs" we had in our own diocese. That diocese is the only one which is truly missionary, and which is the first child of the Canadian Church, and which is materially supported by the combined efforts of the settled dioceses of the upper and lower provinces of Canada. In a few words he called upon the bishop to address the meeting. His lordship, in his characteristic, quiet, unostentatious manner, expressed his pleasure at so large a gathering. He would use the words of a Presbyterian minister to express himself as regards the subject he had to speak about, viz., that "missionary facts were the fuel to missionary fire." In well chosen words, which sent his message home to the heart, he dealt at length with the individual pioneers who were working under him. They were doing a brave, but terribly hard work, especially so among the Indians. Here his lordship gave several instances of the hardships and exposures endured by two or three clergy while working at Manitoulin Island, Michipicoten Island, Nepigon, etc. The lecture, which lasted an hour and a half, was fresh with new facts of interest from beginning to end, amusing anecdotes, instances of daring adventures by land and water, "pow-wows" with the Indians, quotations from prayers in the Ojibbeway Indian language, together with a huge map of the diocese over which all travelled in the mind's eye until the lecture closed. An offertory was made realizing about \$30. A resolution was put by Judge McDonald and was responded to most heartily. After a few more impressive words from the archdeacon and bishop, the meeting was closed with the doxology and benediction.

TORONTO

Examiners' Report upon the Inter-Diocesan S. S. Examination, held Saturday, Dec. 5th, 1891.

Number of marks necessary to obtain a first class, 75 per cent.; number of marks necessary to obtain a second class, 50 per cent.; number of marks necessary to obtain a third class, 35 per cent.; number of marks necessary to pass, 25 per cent.; maximum, 200. (100 on each paper.)

TEACHERS (FIRST CLASS.)

	MARKS.
Miss H. Sheppard, S. Philip's, Toronto	157
" M. Steele, Mission of Fairbank, Co. of York	152
" I. Moffatt, S. Thomas, Toronto	150

TEACHERS (SECOND CLASS)

Miss E. M. Wilgress, Cobourg	141
" Isabella Perry, Lloydtown	140
" Mary Newton, All Saint's, Toronto	132
" A—, Christ Church, Belleville	132
" M. Sheppard, S. Thomas, Toronto	130
" F. E. Thomson, Lloydtown	130
" F. Webber, S. Philip's, Toronto	122
Mrs. F—, Christ's Church, Belleville	120
" Anne B. Lenfesty, Strathroy	111
Miss C—, Christ Church, Belleville	100

TEACHERS (THIRD CLASS)

Miss Caroline Ley, Cobourg	94
Mr. Richard Reynolds, Lloydtown	90
Miss Eunice H. Simpson, Melbourne, Que.	80
" Elizabeth Simpson, "	80
" F. Brown, S. Philip's, Toronto	77
Mrs. B. Aylmer, Richmond, Que.	74
" B—, Christ Church, Belleville	70
Miss H—, "	70
" Hannah Reynolds, Lloydtown	69

TEACHERS (PASS).

Mrs. Selina Holland, Cobourg	60
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SCHOLARS (FIRST CLASS).

Miss Ellen Andrews, Trinity Church, Brockville	156
" Maud Sharpe, All Saints, Toronto	150

SCHOLARS (SECOND CLASS)

Mr. F. Smith, S. Philip's, Toronto	146
Miss Gertrude Hill, Holy Trinity, Toronto	128
" H. Dean, S. Philip's, "	127
" Annie Newton, All Saints, "	127
" A. P—, Christ Church, Belleville	118
" Ellen M. McLeer, S. Matthew's, Toronto	118
" F. Moore, S. Philip's, "	116
" S. Sivers, S. Stephen's, "	110
Mr. W. J. Richards, S. Philip's, "	104
" C. Lyndes, "	102
Miss Mary Draisy, S. Matthew's, "	100
" Alice Weir, S. Stephen's, "	100

SCHOLARS (THIRD CLASS)

Miss E. C. Tocque, S. Simon's, Toronto	91
" B. P—, Christ Church, Belleville	89
" Jessie M. Johnston, Strathroy	87
" Hannah Pearson, All Saints, Toronto	86
" F. P—, Christ Church, Belleville	66

SCHOLARS (PASS)

Miss Minnie Young, Richmond, Que.	58
" Grace Cleveland, "	58

(Signed)

J. FIELDING SWEENEY, D.D.,
CHAIRMAN S. S. COMMITTEE.
E. W. SIBBALD,
G. B. KIRKPATRICK,
S. G. WOOD, Examiners.
CHAS. E. INGLES,

St. Alban's Cathedral. An event of some interest to the diocese took place at St. Alban's church last Sunday. It was the first ordination held by the bishop of Toronto in his new cathedral of St. Alban's. The choir is the only part of the building which is as yet completed, but the beauty of this portion of the work is unquestionable. A large congregation filled every part of the church. Morning prayer was said by Prof. Huntingford, the lessons being read by Rev. A. J. Broughall, the bishop's examining chaplain. After morning prayer a hymn was sung, during which the choir and clergy and the candidates for ordination entered in procession. At the end of the hymn the sermon, addressed to the candidates and to the congregation in general, was preached by Prof. William Clark, D. C. L. of Trinity College, who took his text from II. Timothy, ii. 15: "A workman that needeth not to be ashamed." After remarking that the writer of these words was himself a worker and the representative of the greatest worker the world had ever seen, he proceeded to speak of the nature of the work to be done by the Christian minister and the manner in which it could be done. It was a work, he said, which was done for the Church of Christ, and the essential part of it was the continuing of the work of Christ in making known God to men as a Father who loved them, and in drawing men to God through Jesus Christ. Yet it was not a merely individual work. It was a work for the church, for the community, for the parish. It was not merely for the gathering in of the lot, for the conversion of the sinful, but also for the edifying of the Body of Christ. In speaking of the manner in which the work should be done, he laid down that there must be, on the part of the teacher, an undoubted faith in the truth of his message, a personal faith in the subject of his preaching, an entire consecration of himself to God, which must be shown in a loving, humble, earnest, gentle work for God among men. An arduous work, yet not impossible, for our sufficiency is of God. The candidates were Mr. H. V. Thompson, of Trinity College, who was ordained to the priesthood, and Mr. Cunningham, who was ordained to the diaconate. The whole service was of a deeply impressive character.

St. Olave's.—A very interesting entertainment was given by the Sunday scholars and friends on Tuesday evening, December 22nd. In the first part many good recitations, songs, readings, &c., were given and rapturously encored. The beautiful Christmas cantata, entitled "The Santa Claus Stocking Club," was given and delighted the large audience which filled the building. Mr. and Mrs. Santa Claus distributed the good things which hung from the heavy laden Christmas tree. Several valuable prizes were given to the most successful scholars. Miss Softley was presented with a purse of money in recognition of her valuable services as organist. The church was tastefully decorated with evergreens and suitable texts for the occasion. The Rev. H. Softley, in a few closing remarks, reminded his hearers of the great cause for gratitude for all the blessings we enjoy, and in conclusion desired all to join in singing the doxology.

Christmas in Toronto could scarcely be called "green"—the mud is not that colour! The prevailing tint was, however, decidedly sombre, anything but white! Not a snowflake was to be seen. This, doubtless, had its effect in most of the churches, though not to the extent one might have fancied.

The idea of *Christmas in church* is too deeply rooted in the Church of England conscience to enable either rain or mud to cause any very serious deflection or variation in traditional habit. Indeed, there were some churches where the congregations are peculiarly zealous, where these obstacles serve to act as incentives and stimulants, if we may judge by the reports of music, flowers, greetings and smiling faces, as well as increased offerings. In those churches where the midnight service is in vogue, the commemorations assembled by the hundreds. Indeed, in several instances, this has become the service of the day, when music, members and enthusiasm are of the best that the place can afford.]

EAST TORONTO.—*St. Saviour's.*—On Tuesday, the 22nd inst., a very successful fancy fair, opened by E. E. A. Du Vernet, Esq., Toronto, was held in the Y. M. C. A. hall, in order that the proceeds might relieve the debt upon the new church. On the stalls was laid out a great variety of fancy goods, works of art, toys, provisions, and whatever was likely to suit the taste of old and young. The attendants were attired according to different nationalities, and throughout the evening the sales were interspersed with a musical entertainment, in which the choir-boys, under the able leadership of Mr. Wilson, and with Mr. H. Moor at the piano, took a prominent part, and were much applauded. The fair formed a centre of attraction for the whole community, and all denominations were very fairly represented, as they always are in a good cause. This and similar entertainments are the result of the energy and enthusiasm of the young people's society, and Dr. Gammack is to be complimented on having the co-operation of such willing assistants in his congregation.

COLBORNE. On Tuesday, December 22nd, we laid to rest in the quiet cemetery of Lakeport, one who for many years had played a leading part in the history of Colborne. In Scotland she would have been termed "the wife of the laird"; in England, "the lady of the manor." We Canadians regard her as the kindly, genial lady whose presence brought brightness to the village, as she daily interested herself in the welfare of one and all of its inhabitants. However we speak, all know and feel that a loss has been sustained by the death of Mrs. Donald Campbell which will be long and deeply felt, not only in her immediate circle, but by all in and around the village, near which she had made her home for more than twenty years. For some time Mrs. Campbell had interested herself heartily and perseveringly in buying and paying for a commodious rectory house for Trinity Church. As president of the Ladies' Aid, she, with a noble daughter, who delighted to carry out her every suggestion, bid defiance to every obstacle, and with others who bravely helped to carry on the work, not only undertook the parsonage payments, but collaterally worked for another debt which weighed heavily upon the parish. When suffering under her last illness, this brave woman still urged forward the work, saying that she hoped to live to see the parsonage free from debt, which, indeed, she did, and was able to rejoice with those around her in the fact of all indebtedness being wiped out, a little more than two weeks before she was called away. No monument, of whatever architectural skill, could so eloquently describe the "deeds, not words," of the lamented president and her co-workers than does the Rectory of Colborne. We shall see her no more, nor hear her cheery words of commendation at every attempted improvement, and her oft expressed wish that everything might be made comfortable for the inmates; but her "works do follow her," and cannot fail to perpetuate the kind remembrances which now fill all minds.

NIAGARA.

HAMILTON.—Sunday morning an ordination service was held at Christ Church cathedral by Bishop Hamilton, assisted by Rev. E. P. Crawford, Rev. E. N. Bland, Canon Reid (Grimsby) and Venerable Archdeacon Dixon (Guelph). Rev. Maurice W. Britton was ordained as a priest and Mr. Aborn as a deacon. The sermon was preached by Rev. E. P. Crawford.

PORT DALHOUSIE.—On Tuesday evening, at the rectory, some of the members of the congregation visited Rev. Rural Dean Gribble, and presented him with a very handsome fur coat and foot-muff. The address was read by Miss Brooks: "The congregation have much pleasure in presenting for your acceptance a robe and foot-muff, and now express the hope that you may be long spared to use them. They give you the kindest greetings of the season, and express their highest appreciation of your unremitting labours for their spiritual welfare." Fifty-five names of donors towards this testimonial were attached to the address. The Rural Dean, in his reply, expressed his great thankfulness for their valuable

present, and having adverted to the time last year when an exchange of parishes having been contemplated, the congregation so unanimously expressed their desire that he should continue to labour among them, he regarded this as a fresh token of their esteem and affection, feelings which he fully reciprocated. He adverted to the fact that having been over sixteen years ministering to them, this was especially gratifying to him, as it showed that as the years sped ever more and more swiftly onward, the pastoral tie was being cemented more closely—that they were learning to know and understand one another better; and though they might at times see one another's faults, they were learning to throw over them the mantle of Christian love, and to appreciate the more one another's virtues. He ended by wishing to his congregation all Christmas joy, the joy of the services and sacraments of the Church, the joy of the home circle, and that they might ever thus re-echo more and more in their lives and conversation the angel song, "Glory to God in the highest, on earth peace, good-will towards men." The evening passed away most pleasantly in music and social converse.

ALGOMA.

PORT CARLING.—The incumbent of the above mission wishes to state, for the benefit of the many kind friends interested in Port Carling and points adjacent, that the annual Xmas festival took place in Victoria Hall, Pt. Carling, on the evening of Monday, Dec. 21st, when the evening passed away very pleasantly, the following programme being dispensed: From 6 o'clock to 7.30, tea was served to the children of the three Sunday schools—Point Kaye, Gregory and Pt. Carling; also to the large circle of friends gathered, numbering over two hundred. From 7.45 to 9 o'clock the first part of the musical programme was listened to with the greatest attention and pleasure. Then after the carol, "Gather Around the Xmas-tree," was rendered by a choir of ten voices, Santa Claus entered, via the fire-place, and addressed the children on the origin and office of St. Nicholas. Then followed the distribution of the presents, which were numerous and very suitable, the children being greatly pleased. Then followed the second part of the musical department. At 11 o'clock the proceedings were brought to a close by the audience rising and singing unitedly the National Anthem, this being followed by the invoking of God's blessing on the assembled audience of children and friends. Before the people separated Mr. Pooler moved a vote of thanks to the chairman, the Rev. Mr. Burt, for the pains taken by him in preparing so enjoyable a programme, and for the able way in which he presided over the meeting. Before closing, we, as a mission, would express our heartfelt thanks to the Bishop of the Diocese in sending us an incumbent in our time of need, and also to the kind friends in St. James' and St. Peter's, Toronto, and St. James', London, Ont., for the presents sent by them for our S.S. children. The boxes from St. Peter's have not yet arrived, but were shipped some time ago, so we are still looking for them. If they arrive in time, the incumbent will distribute the contents on Xmas Eve to those children who kindly consented to wait for their rewards until that time. Thanks is also due to Mr. Goulding of Toronto for Xmas cards.

British and Foreign.

At Lucknow, where so many were murdered during the Sepoy rebellion thirty years ago, two thousand children, nearly all of Hindu-Mohammedan parentage, recently marched in a Sunday school procession.

It is said that the Constitution of the Christian Endeavour Society has been translated into the German, French, Swedish, Norwegian, Spanish, Chinese, Tamil and Fiji languages, and it is being translated into the Armenian, Turkish and other foreign tongues.

There is considerable suggestiveness in the fact that a young Jewess who has embraced Christianity has expressed a desire "to read church history to find out how and when Christians came to be so different from Christ." This is a question which every follower of the Saviour should prayerfully ponder.

Since the opening of the year, fifty Scandinavians from the United States, twenty-seven of them women, have arrived at Shanghai, to serve as "evangelists," in response to Hudson Taylor's call for a thousand to join the China Inland Mission.

An invitation to revisit Liverpool has been sent to Messrs. Moody and Sankey, signed by the Bishop

and seventy-five clergymen and ministers of various denominations.

Mrs. Frances Hodgson Burnett is devoting a considerable part of the income she derives from her literary labours to the home for newsboys in Drury Lane, London, that she has founded to the memory of her dead son, the charming original of Little Lord Fauntleroy. The house is called "Lionel's Home."

Count Leo Tolstoi, assisted by two of his daughters, is organizing kitchens in the district of Demkoff for the famine stricken peasantry of that region. The Count believes that there is hardly sufficient grain in Russia to last until next harvest, and is urging on the Government the necessity of taking stock of all the breadstuffs in the Empire.

M. Renan has gone to the south of France, where he hopes to get rid of his rheumatism. The distinguished *litterateur* will, during his residence in the Midi, put the finishing touches to the fourth and last volume of the "Histoire d'Israel," which will finish his work on the origin of Christianity.

A reputed Irish centenarian has just passed away in the death of Julia Cronin, who resided at Ballymount, near Killarney. She is said to have reached the age of 115 years. This is the second centenarian who has died at Killarney within the past month.

The Bishop of Lichfield has intimated that he is prepared to hold confirmations on Sunday evenings where practicable and desirable. The Bishop likewise announces that, except in cases in which a title is given, he will not, as a rule, license curates until they have been at work for two months in the parish in which they propose to minister.

The Dean of Rochester is about to institute short simple services in the Nave of Rochester Cathedral on the first Sunday in each month, the services being specially intended for the working classes. The Bishop of Rochester and the Bishop of Southwark have consented to preach at the commencement of the series.

By the Sunday school children of America there have been built and equipped no fewer than four ships for sending missionaries to the South Seas. All four have been named the "Morning Star." The first three were wrecked, two of them going to pieces with the missionaries on board. The fourth has now been despatched. There was considerable difficulty in collecting a crew for her, sailors regarding the name as one of evil omen. The Sunday school children's subscriptions were limited to ten cents a-piece.

Hospital Sunday Fund.—At Tuesday meeting of the Council of the Hospital Sunday Fund, it was stated that the amount collected this year was £45,330, of which \$36,310 was received from 1,711 contributing congregations and £9,019 from special donations and legacies, including £5,000 from the late Duke of Cleveland and £1,000 from Sir Savile Crossley, M.P. The total amount was £2,515 in advance of any previous year. The annual meeting of the Fund was fixed for Monday, December 14th, at the Mansion House. Sunday, June 19th—the first after Trinity—was suggested as the date for Hospital Sunday next year.

The wife of Bishop Lewis, of Ontario, better known under her maiden name of Ada Leigh, is pleading for assistance to enable the Council of the British and American Mission Homes in Paris to erect a permanent home in that city for the benefit of English girls who work in Parisian shops. The original home in the Faubourg St. Honore has, in the course of eighteen years, become too small, and efforts are being made to erect a larger building on a site which the Mission has succeeded in acquiring. A sum of £15,000 will be required.

MILWAUKEE.—A service, in which the several city chapters of the Brotherhood of St. Andrew joined, was held in St. James' Church, the Rev. Edwin G. Richardson, rector, on the evening of the first Sunday in Advent, at which Bishop Nicholson was the preacher. The Bishop took for his text, "Ephraim is a cake not turned," and in the course of the sermon impressed upon the young men, especially, the great necessity for thoroughness in their daily and spiritual life.

A meeting was held in Stamford on Friday in Defence of the Church in Wales, at which the Dean of St. Asaph made a speech calling Churchmen in England to forward the movement in aid of the

Church in the Principality. On the proposition of Bishop Mitchison, seconded by the Dean of Stamford, the following resolution was enthusiastically carried:—"That we English Churchmen in this meeting assembled, being conscious of the fact that the Church in Wales and the Church in England are one and the same Church, desire to express our earnest conviction that it is our bounden duty to resist all attacks, whenever and wheresoever made, which may lead to the disintegration of this Church."

The Dean of Worcester is announced to preside at the second anniversary of the Church Army Social Scheme, to be held next month at the Kensington Town Hall. This society has just secured another place in Marylebone, and is transforming it into one of the numerous Labour Homes which attempt to affect the characteristics and habits of men as individuals, than *en masse* as a class. In these homes every opportunity is afforded to become personally acquainted with the men. Ladies and gentlemen really desirous of helping (not with money) down right deserving cases, are always welcomed, especially if they will take the trouble to try and find the poor fellows work or suitable situations.

TOLEDO.—On Sunday, November 22, the bishop of the diocese visited Trinity Church, the Rev. Charles Scadding, rector, and dedicated the new reredos recently presented to the parish. This beautiful work of art comprises the entire treatment of the eastern wall. A new feature is the introduction of mosaic, with its wealth of ornament, in all parts possible, while carved oak, of rich and harmonious colour, has been used for the main lines of the construction. In the design the mosaic ornament of the lower side panels is continued in the three panels of the central reredos, being there elaborated by extra colour and pure gold, the symbolism becoming more important. On either side of the large central cusped panels are growths of lilies, symbols of "innocence" and "purity," while the three angel figures in the centre, two kneeling and facing the standing figure in the middle, which holds the symbol of the Trinity in its hands, are emblematic of the three fold character of the Trinity, and thus symbolic of the name of the Church.

The Rev. Canon Knox Little gave an address to men at the Leeds Parish Church on Sunday afternoon. In these days, when Diocesan Conferences are discussing what is to be done to get men to church, it was an inspiring sight to see every nook and corner of "t'owd church" from which it was possible to see or hear, crowded with a congregation of men—men of the right sort, young men mostly, and men, too, no small number of whom apparently are not regular church-goers. Even more impressive was it to hear that great choir of male voices making the aisles of the edifice resound with the singing in unison of the noble "Old Hundredth." The address was a heart-searching plea for manliness in religion by one who, fired by the solemn memories of the place in which it was his privilege in old days to be allowed to preach, sought to arouse the hard-headed Yorkshiremen to be like the Northern barbarians from whose loins they sprang—who simply by the force of their love of truth, their virtue, their manliness, and their law-abidingness, swept away the greatest empire the world ever saw, because the Romans were, at the moment, untrue, unmanly, unlaw-abiding, and impure. The Christian Church throughout all her changes—in her times of darkness and in her periods of triumph—had ever taught that goodness—the love of the right because it is right—is a prize above all human admiration, and beyond all objects of human desire. The desire to be present at the evening services, when Canon Knox Little again occupied the pulpit, was even greater than in the afternoon. The doors were besieged with people as early as five o'clock, and hundreds had to be sent away unable to enter the church.

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.

N. B.—If any one has a good thought, or a Christian sentiment, or has facts, or deductions from facts, useful to the Church, and to Churchmen, we would solicit their statement in brief and concise letters in this department.

"A" and "I."

SIR,—Some of your readers who subscribe to our little diocesan organ, the *Algoma Missionary News*, will doubtless be surprised to find, at the close of the first article in this month's issue, a brief Latin quotation which they had never expected to see in such

close connection with the signature immediately below it. Will you allow me to inform those of them who may be puzzled by this curious theological anomaly that the whole responsibility rests with the printer. The copy placed in his hands read "Requiescit in pace," "writ large," designedly, to prevent mistake. With the perversity usually to be found in that quarter, or speaking more charitably, with the intention, perhaps, of mending matters, he printed it "Requiescat." The distinction is not one without a difference, and reminds us, on a very small scale, of the wide doctrinal gulf expressed by a single letter of the alphabet in a well known fourth century controversy.

F. ALGOMA.

Conference of the Clergy

SIR, At the Annual Conference of the Clergy and Laity of the Deanery of Peel, to be held (D.V.) in Bolton on Wednesday, January 20th, it is proposed that papers be read on the following subject:

"How best to make the Rural Decanal Chapters

- (a) Useful to the clergy;
- (b) Helpful to the laity;
- (c) Beneficial to the Church.

My object in making this public through your widely circulated paper is to ask any of your readers who may be interested in the subject to kindly write a short essay thereon, and if it be quite impossible to be present at the Conference, to forward the same to me; it will be duly acknowledged and read at the meeting.

I may say that it is felt by many that the R. D. Chapters can be made a strong factor in strengthening and extending the Church in rural parts. It is just here where the Church falls behind numerically, and it is just here where something needs to be done. Let us hear through these proposed essays what the remedy is. I may say a certain member of the Chapter has for some time been gathering information respecting the matter, and hopes some day to have a plan sufficiently matured to submit to the Synod of the diocese for consideration.

Who will help?

GEO. B. MORLEY,

The Parsonage, Tullamore. Sec. R. D. P.
Dec. 17th, 1891.

Grateful Thanks

SIR,—Will you kindly permit me to return my grateful thanks for the generous response that has been made to my appeal for funds for the rebuilding of the log church at Rutherglen (Mattawa Mission), which was demolished by a cyclone in July last? The re-erection of the church, with necessary improvements, cost more than we had calculated upon, and we are still a small sum behind. I doubt not that this will come. Most of the donations were accompanied by letters couched in terms of the most cheering Christian sympathy. The following is the list of donations received, and to each and every one of the contributors, and to the CANADIAN CHURCHMAN, I return a hearty "THANK YOU!"

H. E. Harcourt Vernon, Mrs. Fraser, "Well Wisher," \$10 each; per Mrs. McLean, per Rev. F. W. Armstrong, \$6 each; Major Mayne, Miss Patterson, Jas. Scott, Rev. V. Clementi, \$5 each; Rev. F. W. Samwell, Mrs. Chapman, £1 each; H. S. Walkel, C. Dunlop, sen., \$3 each; Dr. Ruttan, J. H. Plummer, Rev. F. Powell, Rev. S. D. Hague, Ven. Archdeacon Bedford-Jones, Miss Rice, Geo. Hallen, "Tithe-payer," "Two Friends," Mrs. McLaren, "H," Miss Grier, S. Maynard Rogers, W. D. Forster, Miss Tomkins, \$2 each; Mrs. Strachan, Mrs. T. H. Stitt, A. Hoskin, Dr. F. Jackson, Rev. H. Pollard, Miss Livingston, Mrs. H. T. Evans, Mrs. Hamilton, Rev. Canon Thorneloe, "Reader of C. C. H. Hammon, Mrs. Chilian Jones, "Two Girls," Mrs. Bliss, Mrs. Robson, "R. M.," Rev. R. J. Fothergill, Mrs. E. A. Kirkpatrick, E. Hallen, R. Hallen, Mrs. Gilmour, Miss Yielding, \$1 each.

ROBERT W. SAMWELL,

Priest in charge Mattawa Mission.

Mission House, Mattawa, Ont., Dec. 16, 1891.

Undenominationalism.

SIR,—I send the enclosed letter, from the *Church Union Gazette*, for insertion in your paper. It gives no uncertain sound. If some of our Canadian bishops were to take a leaf out of their brother of Chester's book, the Church of England in Canada would be understood by the people, and she would be more successful in gathering together the scattered forces of those "who profess and call themselves Christians."

P. E. C.

THE BISHOP OF CHESTER ON UNDENOMINATIONALISM.

The Bishop of Chester has addressed the following reply to a Wesleyan minister who had invited him to preside over an "undenominational" missionary meeting:—

The Palace, Chester, November 6, 1891.

REVEREND AND DEAR SIR, It is with sincere regret that I am compelled to decline the invitation, with which you have honoured me, to preside over the Foreign Missionary Conference to be held at the Wesleyan Chapel, Heaton Chapel, near Stockport. I need hardly say that I revere and almost envy the missionary devotion and enterprise of the various Nonconformist bodies. But I am deeply convinced that any solid step towards reunion is impossible on the basis of that euphemistically termed undenominationalism which is, I observe, adopted in your programme. I regard this undenominationalism, which is at present the one State paid religion in the country, as the great imposture of our day, the offspring of an unshaded alliance between bad logic and worse theology, the Youngest Pretender to religious supremacy, the smooth faced minion of a designing Secularism. At Stockport just now, in the notorious case of the Industrial School, it is revealing itself in its true character as the patron of religious intolerance and bigotry. With the stupendous exception of the Roman Catholic claims, there is perhaps no more formidable obstacle to the reunion of Christendom than this Frankenstein, evoked by our ecclesiastical political empiricism. Nor is it easy to see how missionary zeal can long survive the influence of a system which, slowly perhaps but surely, takes all the colour out of religious belief. But the undenominational character of the Conference is not my only difficulty. The circular you were good enough to send me seems to assume what has aptly been termed the theory of "Polychurchism." From this, too, I must respectfully but firmly stand aloof. I cannot believe that the problems which vex us are to be solved by substituting for the ancient idea of One Holy Catholic Church the novel conception of a practically unlimited aggression of perpetually subdividing religious organizations. This is indeed to propose an "erection" by the corruption of a word and an idea. In conclusion, let me again assure you of my genuine and enthusiastic respect for the missionary work, in many of its aspects, of your own and other Nonconformist denominations. I fervently hope that the time may not be far distant when we may be enabled to co-operate on the surer basis of the Catholic Faith and constitution as held and exemplified by the primitive and undivided Church.—I have, &c.,

F. J. CESTR.

The Rev. J. Crompton Sowerbutts.

Toronto Diocesan Mission Fund.

SIR,—Now that our Diocesan Mission Fund is again deplorably falling off and totally insufficient for the needs of the Church, so that immediate steps must be taken to remedy the evil, it would seem desirable to state some of the causes which appear to have contributed to this lamentable state of things.

First and foremost, we have the lukewarmness of a large number of the clergy and laity for the mission cause, apparent to any one looking over Appendix D of the Synod Report, where we find that, notwithstanding it is imperative that certain collections should be taken up yearly for diocesan missions, in many parishes and missions it is not done, and in very many others the amount contributed is so small as to prove clearly that the clergyman in charge could not earnestly have brought it before his people, or else that his people were miserably deficient in liberality. Do the members of our mission congregations ever call to mind that the grants they receive from the Mission Board are in many cases made up from the offerings of persons much poorer than themselves, and that they enjoy their church privileges in a measure from the charity of such persons? Again, in some town churches, as I understand, instead of the whole offertory being devoted to the special object appointed, only the amount above the average collection for general local purposes is given, so that if the attendance on the day from any cause be small, the amount for missions, or whatever the special object may be, is probably robbed to make up the average. I believe this wretched system is unknown in rural churches, the whole offertory being devoted, as it ought to be, to the special object. Again, it is noticed that there is an increase in "Domestic and Foreign" collections at the expense of our diocesan ones, although the stipends of the missionaries in the former are larger than many of our own receive; but certainly our liberality should begin at home, though not end there; in fact, it is not liberality at all, for we are actually robbing our own missionaries and buying a reputation at their expense. Another cause is, that Harvest Homes, the offertory of which is often devoted to local purposes, take precedence of Thanksgiving-day, and a great deal of energy being expended in making them attractive, the attendance and collections are much larger than on the latter; I see no reason why, because our neighbours in the United States have theirs in November, we need follow their example; no doubt our rulers on application would change the time to the latter part of September or beginning of October. Then again, it was most unfortunate that

one of our mission collections was diverted to "General Purposes," heightened by the misunderstanding as to which it should be, at a time when the mission fund was so sadly in want of means. And, lastly, the large circulation, some years since (not yet altogether discontinued) of papers intended to mislead the less informed members of our Church, making them look with suspicion on the teachings of the larger number of our clergy, some of the clergy who hold the same one-sided view of Church doctrine as the authors of those papers also discouraging their people from contributing to diocesan missions. The foregoing are the chief causes of the disease from which the Church is suffering; on carefully examining them, we shall see that the cure rests with ourselves. Let us all individually and collectively set about it, if our love for the Church and the extension of Christ's kingdom, through His appointed means, is something more than a name; let us leave off slandering our brethren and exercise a little more charity towards them. Surely we can wish "God speed" to any efforts made to save the souls either of "High" or "Low," no one can deny that both, in many places, are God's means to that end; let us all rejoice in that end, and strive to show more by our own lives and conversation that ours is the more excellent way. Let us rouse ourselves, both clergy and laity, from this Laodicean lukewarmness, get our hearts engaged in the work, give up all questionable methods of raising money for God's service, teach and be taught, every one of us, to return unto Him a liberal portion of what He has entrusted us with, and that "proportionate giving" is the best and most Scriptural method of doing this. R. Orillia, Dec. 14th, 1891.

Odessa Church

SIR, Kindly allow me to bring the case of this church before your readers. The village of Odessa is situated almost in the very centre of the township of Ernestown, on the main road between Kingston and Napanee. In this old settled and populous township there was no place of worship for our Church of England members except at Bath in the extreme south, on the Bay of Quinte, ten miles from Odessa. For a great many years, off and on, services were held in a room over a drug store, both in its construction and means of access very ill-adapted for the purpose. When the Methodist bodies were united, they had no further use for the two large meeting houses in the village, and one of these, a good stone building, was offered for sale. The population of the township, one of the richest in Ontario, I may state here, is almost wholly Methodist, but in Odessa and other villages around are scattered members of the Church of England too long left as sheep having no shepherd. Having brought the state of things before our Mission Board three years ago, it was resolved to station for the first time a resident clergyman in Odessa, with a commission to travel all over the township and look after our people. The Rev. W. M. H. Quartermaine, a zealous young priest, went to work energetically, and before long gathered good congregations both in Odessa and other places. The success of his ministration soon suggested the propriety, almost the necessity, of having some better place of worship than the so-called hall, and encouraged by his Archdeacon, he began negotiations for the disused Methodist church. Opposition, I regret much to say, came from one quarter whence I least expected it, but it was from the most influential and wealthy family in the village. The grounds of this were of a personal and private nature, and it is not necessary to say more. The Church members, generally, however, sustained Mr. Quartermaine in his efforts; and eventually this building was purchased. It was sold at an extraordinary low price and on easy conditions. To have a large cut stone structure, with fine spire, good bell, well-seated, furnished with chandeliers and other appointments, including the sheds at the rear—the whole originally erected at a cost of \$4,000, offered for \$900, and with time for the payment, did seem too good a chance to be lost. So the people, with the above-named exception, subscribed for the first instalment of the purchase, and from friends in Kingston and the neighbourhood, Mr. Quartermaine collected sufficient money to make the necessary internal alterations and fit it up for our Church worship. Everything seemed going on well, when, most unfortunately, Mr. Quartermaine was permitted to remove from his post, leaving the burden of the debt to the few poor and scattered farmers and labourers who had backed him up, and to whom he had endeared himself during his two years' ministration. Resenting their clergyman's removal, the people withheld support from his successor, a very young and newly ordained deacon. After a few months' vain effort to conciliate, and unite the Church members, and overcome other difficulties, this gentleman was so discouraged that he left the Diocese altogether. Since then, for the last eight months all work has been stopped, and the Odessa church has been closed. I have omitted the men-

tion of other unfortunate blunders and circumstances conducive to failure, to state broad facts. But here now the Church has possession of an excellent building on which about \$350 has been expended, and it is well worth this effort to secure it permanently.

It is due to the Methodist body to say that, under standing our difficulties, they have treated us from first to last with great kindness and liberality, not pressing their claims for the payment of principal or interest due on the mortgage; and they are allowing us now full time to settle matters to the satisfaction of both parties.

At the recent meeting of our Mission Board, the case was fully discussed. It has been found that there was no fund that could legally be devoted or even loaned to the purchase of a building, and although the Board has voted a liberal grant to a missionary, as soon as he can be found, yet in the meanwhile it was felt that active steps should be taken without delay to have the property secured, and become the nucleus of renewed Church work in the township. These steps the Board requested me to take, and with scarcely an exception, all the members present encouraged the start of the subscription list by their contributions. All that is required is a sum of \$750 to discharge the whole debt. One gentleman has promised the last \$100, and since Nov. 25, other friends have sent me \$188, leaving \$462 to be made up. This I hope will soon be forthcoming. It will be a dire disgrace to us to have to surrender this building now that it is ours, and I regret to say that it is impossible under existing circumstances to hope for any appreciable amount from the Church members in the township. Our belief, however, is that this building will be the means of uniting the Churchmen all round, and that when they have a clergyman—some man who will go to stay—they will then be all the more willing to provide for his maintenance and that of the services, after the generous kindness shown them by their brethren outside. It remains for me to acknowledge, with many thanks, the following contributions or promised subscriptions:—\$10 each from his Honour Judge Wilkison, Major Mayne, R.M.C., G. W. Wicksteed, Q.C., and the Archdeacon of Kingston; \$5 each from his Honour Judge McDonald, his Honour Judge Seukler, Lt.-Col. Matheson, R. Vashon Rogers, Q.C., E. A. Smythe, LL.D., Q.C., Major Wicksteed, E. I. B. Pense, Chanceller Walkem, Q.C., Miss Gildersleeve, W. H. Rowley, James Rosamond, Lt.-Col. Irwin, Charles Magee, W. M. Matheson, Mrs. MacKay; also from the Archdeacon of Ottawa, Revs. Canons Burke and Spencer, Revs. Rural Deans Nesbitt, Bogert, Pollard and Carey, Revs. H. Auston, B. B. Smith, Stearne Tighe, D. Ford Bogert; and \$2 each from James Shannon, A. B. Broderick, and Rev. F. C. Powell. T. BEDFORD-JONES, LL.D., Archdeacon of Kingston.

BROCKVILLE, Dec. 17, 1891.

Notes and Queries.

SIR,—1. Are Paradise and Heaven one and the same place?

2. When the spirit leaves the body, does it go to heaven and remain there until God bring it back to this earth after the earth is burnt and purified, where it will live a thousand years, and then the great Archangel will make the Saviour known to the Jews, and they will believe and be saved: after that will come the second judgment of the wicked?

INQUIRER.

Ans.—1. As the place of God's more immediate presence and glory, and that of where the spirits of the departed are prisoners of hope and await the resurrection, they are undoubtedly two and different. The latter is called Paradise as in St. Luke xxiii. 43, "Today shalt thou be with Me in Paradise"; and Hades, as in Acts ii. 31, "He seeing this before spake of the resurrection of Christ, that His soul was not left in hell (Hades), neither his flesh did see corruption." The fact is again pointed to by St. Peter, iii. 18, 19, "Being put to death in the flesh, but quickened by the spirit, by which also He went and preached unto the spirits in prison," (the Revised Version has "quickened in the spirit; in which," etc.) The medieval *fad* of Purgatory has wholly destroyed the beauty and proportions of the Church's doctrine regarding the Intermediate State, and also the primary notion of a judgment. In popular phrase all our friends go to heaven at once!

2. This second query refers to scraps of teaching that individual clergymen may present to their people, but the Prayer Book and the Church of England know nothing of them. Chiliasm or Millenarianism has been refused a place in her system, and its basis is too Apocalyptic to be trusted. The soul does not go at once from the body, but must await the judgment, unless the judgment is to be a mere pretence of administering justice. We do not exactly see where the unbelieving Jews are to be kept while

the world is being burnt and purified, and even the elements shall melt with the fervent heat; or how the Archangel is to proceed in making the Saviour known to the Jews either before or after or during the Apocalyptic millennium; or what is the object of a second judgment for the wicked, unless this judgment is to be a new edition of purgatory. When the teaching of the Creed is exhausted we may perhaps proceed to peculiar fancies, but life on the whole is too short and the hopes of rest too precious for our spiritual energy being taken up with what is not to profit in the full assurance of faith, and belongs to The Faith. That "we according to His promise, look for new heavens, and a new earth, wherein dwelleth righteousness" (2 Pet. iii. 13), is undoubted, but it is not said that they are to be renewed, or that the earth is to be the new heaven; they may both be a fresh creation, but we may as well wait before we commence to prophesy, for it is all mystery at the present time and must so remain until it is made plain by the facts or a fuller revelation. Advent yields a strong temptation to advance in eschatological speculations, but the Church Catholic has remained wonderfully reticent, and only the foolish will go beyond what is written, and read into Scripture what the Spirit never put there. Ministers of other denominations are very fond of dabbling in such speculations, which form good topics for lectures to those who delight in them, but we doubt their moral and spiritual value.

Sunday School Lesson.

2nd Sunday after Christmas. Jan. 3, 1892.

THE MANIFESTATION TO THE GENTILES.

This is a special lesson for the Epiphany Season. "Epiphany" means manifestation or making known, and this week we commemorate the manifestation of Christ to the Gentiles.

I. THE CONDITION OF THE GENTILES.

They were heathens, living in dense spiritual darkness, knowing nothing of the God Who made them, nor of the reasons for their existence. Some tried to please the gods they feared by offering human sacrifices, even their sons and their daughters, (Ps. cvi. 37), or by torturing themselves (I Kings xviii. 28). Others made gods of silver and gold, and then prayed to these senseless idols which could neither hear nor see. (Ps. cxv. 4-8). Death was a terror, a plunge into unknown darkness. They knew not that God loved them. We grow up in the light of the knowledge of His love, and it is such a familiar idea that we forget to wonder at it. The words, "God is love," must have been to them a wondrous revelation, dazzling, like a sudden burst of light to eyes long used to darkness.

As long before, in Egypt, "only the children of Israel had light" (Ex. x. 23), but the prophets foretold the good time which was coming to the Gentile world. (Isa. xlix. 6). Now the Jews are in darkness, perhaps because they were so unwilling to share their privileges with the Gentiles. Let us take warning and shed abroad our light, lest our candlestick also be removed out of its place. (Rev. ii. 5).

II. THE MANIFESTATION TO THE WISE MEN.

They were probably accustomed to study the stars. Seeing a new one, they perhaps remembered the prophecy of Balaam, "There shall come a star out of Jacob" (Num. xxiv. 17). Eager to offer their homage to the long-looked for King, they hurried to Jerusalem, thinking that there He would be well known: After journeying so far to see the King of the Jews, it must have been a great surprise to find His own people ignorant of His existence. But the faith of the Magi in following the star, using all the knowledge they possessed, was rewarded by another revelation. Herod assisted them in their search, anxious to find his rival, and soon they had a "more sure word of prophecy" directing their steps to Bethlehem. Making use of this revelation they were again cheered by the light of the star. So God always helps those who make use of their opportunities.

Notice the great faith of the Wise Men which caused them to persevere under the difficulties and hardships of travel, undaunted by the apathy of the Jews and their indifference to the Messiah. In Bethlehem the trial of faith was even greater. Looking for a king, finding a little child, poor and

helpless. Who could wonder if they had gone home disappointed, thinking the search had been in vain. But faith has grown stronger during the difficult journey, *strengthened by use*, and instead of turning away, they offered rich gifts to Him Who appeared so little able to appreciate them. We hear nothing more of these men after their return to their own country; perhaps they heard no more of the wonderful King until they met Him again after death. But surely they tried at least to hear of Him; they do not seem like men who would give up easily; and at least they could prepare the way for Christianity in their own country.

III. A LIGHT TO LIGHTEN THE GENTILES.

The Gentiles must receive the light provided for them. That light has been passed on to us, we are bound to pass it on to others. Christ has enlightened the Church that it may give light to all the world. If we dare to hide the light under a bushel, what excuse can we make? We ourselves belong to the Gentile world. Imagine what that world would be now, without Christianity! Even those who deny its truth share in many of its blessings. This is a missionary season, the "Epiphany Appeal" comes to all; those who have no money can pray "Thy Kingdom come," and *pray can do more than money*. But remember this, earnest prayer for missions will always, whenever possible, be accompanied by *earnest effort*.

Family Reading.

"Changed Lots; or, Nobody Cares."

CHAPTER VIII.

(Continued.)

She was constantly recognizing things she had been accustomed to use or see around her in the windows, and when she called them by their right names or explained their uses to Jem, he listened with admiration and amazement; and what "Missie" said soon became a matter of consequence and interest among the boys and girls in the encampment.

True to her dislike of asking alms, Nance never made "Lil" sing unless the family were really in want, and the child always complied with an effort, shedding bitter tears sometimes before starting out when she knew that she would have to do it; and bitterly complaining at being "made to be a beggar."

Nance never scolded her darling, but would take her in her arms and pet and praise her, and Dorothy knowing that mother and Jem were more hungry even than she was, could never hold out against the entreaty to sing just once more, and grew all unwittingly less selfish in her thoughts, and deeds, and words, each day.

Only one song she could remember, and this she sang with sweetness and strength of voice which always caused surprise to her auditors, and brought a rich reward in the sum collected.

At last one day, as suddenly as she had remembered the song, a hymn she had been taught at one time of her life came all unbidden to her mind, and she warbled with pathetic intonation: "There is a green hill far away, without a city wall." No word failed her, each fell from her lips with crystal distinctness, and long before the hymn was ended a little crowd had collected round her. Many were the questions showered upon Dorothy that evening both by Nance and Jem. Where had she heard that song? What was it about?

"It's about somebody who was very good and who died for us, wicked people killed him," was all that Dorothy could explain; she too was puzzled and bewildered by the rush of memories that had come with the familiar words.

After this Nance and Jem thought Lil more wonderful than ever, while old Danny shook his head wisely and said: "She must have come of singing people and no mistake; she's worth her weight in gold."

A young clergyman was among Dorothy's audience one afternoon, and making enquiries as to who the child was, he heard of the encampment, and a few days later visited it.

It was Saturday evening. Joe and the other men had been drinking and were inclined to be

surly; they said they wanted no one "poking round them," and when the clergyman asked if they would let their children come to Sunday school the following day they refused point blank.

Dorothy was listening, and, actuated as much by contradiction to Joe as anything else, she ran up to the gentleman and said she would come if she might bring Jem too.

"Come and you shall sing some more hymns; you have a beautiful voice; you are the little girl I was looking for," replied the clergyman, wondering how this little wanderer spoke with such perfect correctness.

Jem always wished to do anything "Missie" wished, so Nance sat up half the night, to tack up the rents of the week, and on Sunday afternoon the gipsy children stood at the door of a big school room, both neat and clean, watching wistfully the constant stream of well dressed children that were pouring in, while a bell rang sharply.

It almost drove them away to find they must go into different rooms, but their friendliness of the evening before, coming up at this moment with kind words of welcome, they conquered their shyness. The clergyman took the lame boy, whose handsome eager face filled him with sudden interest, to his own class, seating him beside him, and the afternoon was indeed an era to poor Jem.

Dorothy, too, was seated next her teacher, and the lady who placed her there said "This is a little stranger, I fear she can't read, but I'm sure she will listen quietly."

And truly Dorothy listened from the time the lesson began; everything else was forgotten in the effort to hear each word; for the lady was talking about the Angels, who did God's will, watching round us day by day unseen.

The other children fidgeted and whispered at intervals, but Dorothy's eyes never left her teacher's face, while question after question rose to her lips.

At last she could keep silence no longer "Are the Angels like the fairies?" she asked eagerly.

"What do you mean, my dear?" questioned the lady, in great surprise.

"Can they change themselves into people like fairies do?" continued Dorothy eagerly, quite heedless of the titter that went round the class.

"Hush, no, you must not talk about such nonsense in school," said the lady reprovingly. "I have been telling you about God's beautiful Angels, there are no such things as fairies."

The tone of what seemed to be unjust censure, and the laugh of the other children, roused Dorothy's temper, and she said boldly

"Yes, there are fairies, I know there are; I have seen one, and I have read about them."

"Hush, be silent, little girl, you must not be rude; you came to school to listen, not to talk," said the teacher rather sharply.

When it came Dorothy's turn to read a verse out of the Bible, she had hardly recovered her temper and tears were in her eyes; she could only read a few words slowly and stumblingly; that she could read at all was a surprise to her teacher.

That night the remembrance of the prayers she used to say came back to her for the first time as she lay thinking of what the lady had said about the Angels, and she repeated all the words she could remember.

The following Sunday she was ill with a feverish cold, and Jem went to school alone.

Somebody said that afternoon that there was sickness in the Gipsy encampment, and Jem was sorely disappointed to be told he was not to come again; but those two Sundays made a great change in the lame boy's life, for they decided him on learning to read, and he soon found a night school in the town where he was made welcome.

To be Continued.

An Advent Lesson.

"How great must be the charge of those who are shepherds of that flock which Christ prizes so dear, the least of which are to Him as the apple of His eye! how great the responsibility of those who dispense His mysteries, and prepare all men to meet Him in the terrible judgment!

"But priests and people are bound up in one lot; they both must fall or stand together: neither

can judge or accuse the other, for both partake of each other's sins. If the priests are evil or careless, it is because the people pray not for them; if the people fall away, it is because the priests have not prayed and watched for them.

"We complain of the want of bishops and clergy, we complain of their great feebleness, and, of what is worse, we complain of the crippled condition of the Church, of thousands and tens of thousands daily perishing for lack of knowledge and from the deficiencies of pastoral energy and care; but they who thus complain do not consider how much of all this remains at their own door, for no doubt the real cause which lies at the bottom of all this is that the people do not pray, do not pray as they are required to do for their own pastor, and for their own bishop, and for the Church generally, that the ministers and stewards of Christ's mysteries may prepare the way before Him. For how did our Lord Himself meet their great want when He was moved with compassion at the sight? His words were 'Pray ye the Lord of the harvest.' He knew of no other way but this, neither shall we find it." *John Williams.*

His First and Last Earnings

Only a sixpence, its once bright face grown worn and dim through its travels in the busy world before it was put carefully away in the mother's workbox. And you wonder why she treasures it so, and why her eyes fill with tears as they light on its familiar face? Ah! many years have passed away since the Christmas Eve when that mother sat at work in the one poor room she called "home." Fast falling tears hindered the progress of the needle and thread that night, as she thought of the brave young husband who had been with her last Christmas tide, and who had gone forth to die for Queen and country, leaving her, poor and friendless, to fight for herself and her three little ones in the world.

"Oh, Frank, my husband," she moaned, "Why could not we die too? Life is so hard, so dreary, without you."

She hardly knew she uttered her thoughts aloud till she felt a little arm around her neck, and a curly, golden head pressed against her cheek. "Oh, mammy, don't cry! I'll work for you, mammy dear."

"You work for me, darling? Why, what could a little boy like you do?" said the mother, kissing the eager, upturned face.

"I'm not *very* little, mammy. I shall be six very soon, and daddy told me the day he went away that I must be a little man, and take care of you till he came back, and he never will come now, because he has gone to live with God, you know; so I ought to work for mammy instead."

"So you shall, Willie dear, when you are a little older," and the mother returned to her work with a lightened heart, thanking God her brave little son was left to comfort her still.

"When he was a little older," mother had said, but Willie was not satisfied. She wanted help now, he was sure of that. Was there nothing he could do? Mother liked to hear him sing the hymns and songs he learnt at school; teacher, too, had taken notice of the baby voice that sounded clear and sweet above those of the other children. Couldn't he sing a Christmas carol, like boys he knew, and earn some pennies for mother? Yes, he might do that, he thought, but mother must not know, because that would spoil the glad surprise he meant to give her when he poured into her lap the pennies he had earned.

So, softly down the dark, steep staircase crept the baby feet; into the busy, crowded streets went little Willie, "to work for mammy."

Sweetly the Christmas hymns rang in his childish treble on the clear night air, but many who marvelled at the beauty of the little singer's voice, thought it not their duty to leave for a moment their warm firesides to help and pity the child outside. Poor, wee Willie, his brave heart failed him as he passed from house to house unrewarded, and the baby lips were trembling, and the blue eyes filling with tears, when suddenly a door opened and a lady and gentleman came out.

"What a baby!" exclaimed the latter, as his eye fell on Willie.

"I'm not a baby," faltered the child, lifting his beseeching eyes to the speaker's face. "And I'm working for mammy."

"Just the size our Hughie would have been," whispered the lady, and the gentleman, pressing a sixpence into the little hand, bade Willie run home to his mother.

With his heart full of delight and pride, the child ran along the busy streets, clasping his first earnings in his hand. "How pleased mother would be," he thought, as he treaded his way amid the throng of foot passengers and vehicles. "She would know he was not too little to work for her now" and then there came a sharp, sudden blow, a child's cry of pain, and Willie knew no more.

"It is a doctor," said the crowd, and made way for the gentleman who had bestowed the sixpence on Willie. He pressed towards the quiet little form, and, raising it tenderly in his arms, stroked back the clustering curls that concealed the cruel mark left by the horse's hoofs on the white forehead. Then slowly the blue eyes unclosed and the tiny hand unclasped, revealing the treasured coin it had held safely through all. "For mammy," came the whispered words, then the white lids fluttered down, and Willie was with God.

Brighter days have dawned for Willie's mother, help, of which he never knew on earth came to her through the carol her darling sang, and she treasures that sixpence still—the first and last earnings of her angel child.

In a Strong Financial Position.

A concern can produce its best work only when it is in a strong financial position, out of debt and free from worry. Our contemporary, the *Family Herald and Weekly Star* of Montreal, is in just such a position. It is firmly established in magnificent new buildings, equipped with splendid new plant, costing quarter of a million of dollars, the result of years of increasing prosperity. The *Family Herald and Weekly Star* is a great paper, and deserves its gigantic success.

Hidden Carving.

That is an old story of the Grecian sculptor, who, charged with adorning a lofty temple, was chided by his employers because he fashioned the upper surface of the capitals which surmounted his pillars with the same exquisite handiwork and elaborate care which he bestowed on the carvings within reach of every visitor who might stand on the pavement.

They said to him, "Why do you waste your skill where no human eye can ever behold it? Only the birds of the air can perch in such a place."

The sculptor raised his eyes, lifted for a moment his chisel from the stone, and replied, "The gods will see it," and resumed his task.

Old story as it is, it carries a lesson to those who are beginning their life work. Not only is God's-eye watching your hidden carving; some day it may—yes, it will—stand forth in full light to your honour or confusion.

Work Away.

Jim was a poor newsboy. He wanted to buy a cake for his little sister, because it was her birthday. But if he sold all his papers, he would not have any money to spare; his mother needed it, for she was poor.

"I wish I could raise three cents extra," he said to Will, his little comrade.

"Work away, then," answered Will, and ran off crying his papers.

Jim ran off shouting his also. He sold a good many of them, and when he was tired, Will's words, "Work away," would come back to him, and he would go on again.

It was beginning to grow dark when he went into a horse-car. All the people in it had papers or shook their heads at him, except one young lady. She looked at the little boy and bought a paper of him. It cost one cent. She handed him a five-cent piece. Jim was going to hand her the change when she smiled at him and said:—

"The rest is for you."

Then he ran to buy the little frosted cake for his sister. Kitty gave him some of it, and as they were eating it, he said:

"I wish that lady knew."

And then he thought how glad he was that he had "worked away," instead of giving up.

On a Child's Prayer.

"Now I lay me," Thought how sweet
In weakness is His strength complete!
"Down to sleep." Heaven's hosts are nigh,
Angel of God encampeth by.
"I pray Thee, Lord." Attent His ear:
The God of Samuel waiteth near.
"My soul to keep." What can compare
With this committed to His care?

This in sweet faith the child-form kneels
A hallowed hush the heart o'er steals.
The Shepherd bends from throne above
This lamb to guard in fold of love.

"If I should die." To one and all,
Or young, or old—will come Death's call.
"Before I wake." Sweet, blest repose,
Resting pillowed on "Jesus knows."
"I pray Thee, Lord." He would be sought;
"Who early seek, will find," He taught.
"My soul to take." 'Twill ever be,
"Suffer the children to come to Me."

We almost hear the Christ-voice teach
We almost see His arms outreach—
Love, might and majesty divine,
That with this child-prayer intertwine.

Receipts for Sunshine in the Soul.

1. Look at your mercies with both eyes, and at your troubles and trials with only half an eye.
2. Study contentment. Keep down the accursed spirit of grasping; "what they don't have" makes thousands wretched.
3. Keep at some work of usefulness. Work for Christ brings heart health.
4. Keep your heart's windows always open towards heaven. Let the blessed light of Jesus' countenance shine in. It will turn tears to rainbows. This last receipt is the best one. It is all very well to say, "Do right and you'll be happy," but there is something more than that needed. We must let the spring of our lives be in Christ, letting His Spirit guide us in all we do.—*Theodore L. Cuyler.*

Give Home Your Best.

The responsibility of giving the best of one's self to the home does not devolve solely upon the parents, but upon the older children as well. A daughter has no right to be full of animation when invited to tea at a friend's house, and to indulge only in monosyllables at the home table whenever she happens "not to feel like talking." She is bound to contribute something to the pleasure of the family circle, those whom she really loves better than anybody in the wide world, but for whose pleasure she is too indolent, or thoughtless, to bestir herself. There are boys who are the "life" of social gatherings, yet who never deign to entertain father and mother, or brothers and sisters, with an account of their good times. Only by dint of persistent questioning can the lips of these mutes at home be unsealed. They never proffer any racy recital of experiences to the household. They neglect to say "good night" or "good morning." They do not think it "worth while" to show any affection to other members of the family. The parents are not always to blame for this unsocial spirit. Perhaps they are making great sacrifices to win a son or daughter to express more love and interest for the home. The matter should be laid upon the consciences of these older boys and girls. They must bring themselves out of this essentially selfish attitude.

—Let kindness and patience and all charity rule in all the departments of our work. If there is any excellence of character or sweetness of spirit, let it shine forth from the young. Who says that these are the peculiar virtues of age? Was it a young man or an old that Paul set forth as "an example of the believer in word, in conversation, in charity, in spirit, in faith, in purity"?

Hints to Housekeepers.

OLD VIRGINIA WAFFLES.—Mix a quart of milk and six tablespoonfuls of flour with two tablespoonfuls of sifted corn-meal; add a tablespoonful of salt and a tablespoonful of melted butter. Lastly add three eggs, beaten very light. Bake immediately in well greased waffle-irons.

SALLY LUNN.—Mix a quart of flour with a tablespoonful of salt and a tablespoonful of sugar, in which rub a tablespoonful of butter and an Irish potato, mashed fine; add half a teacup of yeast and three well beaten eggs, with warm water to make a soft dough. Knead half an hour. Let rise, handle lightly, put in a cake mould and bake in a hot oven.

IT SELDOM FAILS.—*Dear Sirs,*—I took two bottles of Hagar's Pectoral Balsam, and it cured me of hoarseness and tightness of the chest after other things had failed. I have also tried B.B.B.; it works splendidly for weakness and headache. Samuel Maddock, Beamsville, Ont.

DELICIOUS CREAM MUFFINS.—Beat the whites and yolks of four eggs separately. Mix half a pint of cream and an ounce of butter. Add slowly one pint of flour, pour in muffin-rings, and bake very quickly.

NEW SARUM NOTES.—*Dear Sirs,*—I have used six bottles of B.B.B. I took it for liver complaint. Before I took it I had headache and felt stupid all the time, but now I am healthy and entirely well. In addition I have a good appetite, which I did not have previously. Libbie Pound, New Sarum, Ontario.

FRAGRANT SOUTHERN RUSKS.—Sift a quart of flour; in the centre of it put two cups of sugar, one of lard and butter each; two beaten eggs, two cups of milk, a pint of yeast, and one grated nutmeg. Mix all together, work well, and set to rise. When light make in small rolls, work over with butter and sugar, let rise again and bake.

OLD VIRGINIA LOAF BREAD.—Boil one large Irish potato until done, peel and mash fine, add a little cold water to soften it, stir into it a teaspoonful of brown sugar, a tablespoonful of lard and three-tablespoonfuls of hop yeast. Mix all the ingredients thoroughly, and put the sponge in a close jar, cover and let stand several hours to rise. Sift into the tray three pints of flour, to which add a spoonful of salt, then pour the sponge in, with enough cold water to work into a stiff dough; knead until smooth, and let stand over night to rise. In the morning work in flour to keep from sticking to the hands. Allow it to rise one hour, and bake.

SALT RISEN BREAD.—Into a pitcher, put one teacupful of milk fresh from the cow, two teacupfuls of boiling water, one tablespoonful of sugar, one teaspoonful of salt; into this stir a little less than a quart of flour. Set the pitcher in a kettle of moderately warm water and keep it at a uniform temperature; cover the mouth of the pitcher with a towel. Set the kettle where the water will keep warm. Let it stand three hours, then beat up well, after which do not disturb it. In two hours it should be light. Have ready two quarts of flour, half a tablespoonful of lard, and a teaspoonful of salt. Pour in the yeast, to which, if not sufficient, add warm water to make dough. Knead well, mould in loaves, put in greased pan, set in a warm oven to rise; after which bake slowly.

FOR PAIN OR COLDS.—*Gents,*—Fifteen months ago I had a bealing breast. I tried a number of remedies but got no relief. I then tried Hagar's Yellow Oil, which gave me instant relief. It is the best thing I ever used for all kinds of pain or cold. Mrs. John Corbett, St. Marys, Ont.

—An old man once said that it took him forty years to learn three simple things. The first was that he couldn't do anything to save himself; the second was, that God didn't expect him to; and the third was that Christ had done it all, and all he had to do was to accept of the accomplished fact.

Children's Department

The First Parting

"Come, Eva, kiss mamma good night,
and go with nurse to bed.
What, tears? for shame! a moment since
you would be good, you said
You're quite too big a girlie now to
sleep in baby's place,
Why, soon you will be tall enough to
go to school with Grace;
So kneel beside me, darling, here, and
say your prayers, and I
Will sing that little hymn you love, of
guarding angels nigh;
And when the birdies wake you up, tell
Mary you may run
To have a romp in mamma's bed: just
think, what lots of fun!"
The mother in the morning came, in
looming, anxious mood;
With throbbing heart and dewy eyes
beside the bed she stood,
Where Eva still slept soundly, her arms
embracing tight
The gown her mother wore when she
had kissed her pet good night.
Its ribbons with her silent tears were
stained and limp and wet,
Around the white and dimpled neck
an empty sleeve was set:
While Mary slept she stole away, ere
dawn had lit the sky,
That something of her idol near her sin-
less breast might lie:
Unheeded, save by Him who marks each
grief endured alone,
She sought and found her solace for
the first that she had known.

Little Things.

Often, little things we hear,
Often, little things we see,
Waken thoughts that long have slept
Deep down in our memory.

Strangely slight the circumstance
That has forced to turn the mind
Backward on the path of years,
To the loved scenes far behind!

'Tis the perfume of a flower,
Or a quaint old-fashioned tune;
Or a song-bird 'mid the leaves
Singing in a sunny June.

'Tis the evening star, mayhap,
In the gleaming silver bright;
Or a gold and purple cloud
Waning in the western light.

'Tis the rustling of a dress,
Or certain tone of voice,
That can make the pulse throb,
That can bid the heart rejoice.

Ah, my heart! But not of joy
Must alone my history tell,
Sorrow, shame and bitter tears
Little things recall as well.

—Chambers' Journal.

The Room with the Picture.

An Advent Allegory.

For CANADIAN CHURCHMAN, by L. W.

Many, many years ago, there lived
in a far country a certain king, who
dwelt in a grand castle, built upon one
of many hills, which sloped down to
the sea. For a long time He lived
there with His children, for He had
many. But there came a day when
He found it needful for Him to go
away, leaving them behind Him, so be-
fore sunset, He called them all to Him,
and thus spake:—

"My children, the time has come
for me to leave you. Some among you
are old enough to do the work that
you have to do without me. Such must
guard and help the younger. But, be-
fore I go, I ask this promise from you
all—that you will not forget me—that
when after many long days, I come
back to my home and to you, I may
not find that my face is to you as the

face of a stranger." And the child-
ren gathered round Him, and wept,
and said many times that they would
never forget Him. But He only smiled
sadly, knowing full well that which
is unseen grows very dim indeed to
earthly eyes.

"Nay, my children," He said, "but
I fear me, in spite of your best en-
deavours, my memory would be very
shadowy indeed if you had no help
from me. But I will leave that behind
me which shall recall my face to you.
Come with me."

And, taking the youngest of them
by the hand, He led the way to an
upper room, which none of them had
ever before been allowed to enter.
They followed Him, awed and silent,
and He opened the door, and motioned
them to enter.

The room was small, but richly fur-
nished, and lighted with many lights;
and at the eastern end there hung
upon the wall, framed in gold, a pic-
ture of their father.

"If you look daily upon this, though
it be but for a few brief moments," He
said, "I shall not find, when I come
again, that you have forgotten me.

BABY'S STOCKING.

Hang up the baby's stocking,
Be sure you don't forget
The dear little dimpled darling,
Never saw Christmas yet

But I've told him all about it,
And he opened his big blue eyes
I'm sure he fully expects it,
He looked so cunning and wise

Yes, even Baby's requirements have
not been overlooked by us. Here's
our evidence: Sterling Silver Spoons
from \$1 to \$6 each. Gold Rings
ever so tiny from 60c. to \$5 each.
Dress Buttons 7c. to \$8 per set. Bib
Plus 40c. to \$10 each. Rattles 7c. to
\$15 each. Silver Cups \$1 to \$25 each.
Knife, Fork and Spoon sets 7c. to
\$12 each. Silver Thimbles, Powder
Boxes, Neckties, Hair Brushes,
Lockets, Bowls, Food Pushers, and
innumerable other lines admirably
adapted for Baby. If we can do this
much for the children, you may
imagine what can be done for the
children of larger growth. We will
not attempt to enumerate the really
choice articles we show for all ages
and conditions of life, but wish you
would make it a point to inspect our
window display, or better still, call in
and examine our stock, and be con-
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Man and a Business Plan.



The City's yearly expenditure is
greater than that of the Province, it
is criminal folly to vote it into the
hands of incompetent men.

Sectional issues ought to be secondary
to the general welfare.

The administration of SIX MILL
LIONS OF DOLLARS ANNUALLY
ought to be supervised by a man who
has a first rate knowledge of finance.

One or two years' experience as an
alderman does not make a financial
expert.

Familiarity with municipal routine
has not kept down the taxes.

A capable administrator will stop
the growth of taxation, sustain the
city's credit and amend the system
under which many taxpayers are on
the road to ruin.

VOTE FOR

E. B. OSLER

FOR MAYOR FOR 1892.

Election Day, Monday, Jan. 4, 1892.

JAS. BEATY

FOR MAYOR, 1892

And Support Economy and
Efficiency.

An improved system of civic administration.
An effort to obtain a new City Charter.

Amongst other reforms the apportionment of
civic business into a few Permanent Depart-
ments, controlled as to officials and services im-
mediately by competent heads under suitable
by Laws, but ultimately by the Council, the peo-
ple's representatives as a body, and not as in-
dividuals.

Also the institution of a Board of Control, com-
posed of the Mayor, the Chairman of Committees
as ex officio members, and Heads of Depart-
ments, to suggest methods to control, reduce
and manage the expenditure.

Reduce taxation as far as practicable, consis-
tent with the necessities of the city. With this
view retrench and moderate all controllable ex-
penditure in every department of work and
service.

Equitable assessment and fair taxation on all
property and classes, and so as to promote the
influx of capital.

Utilizing to the best advantage City Property
and assets, and reduce the debt and encourage
improvements.

Equivalent value in work and material for
monies expended.

Business like financial arrangements to in-
crease the credit and prosperity of the city.

An effort to procure pure water and thorough
drainage to protect the health of the citizens.

To encourage manufacturing industries and
induce the use of capital in the city and thus
provide employment.

A readjustment of the local improvement
system, to render it fair and equitable in its
operations.

To establish a judicious relief system for
paupers that will at the same time protect the
citizens from street beggars.

To establish a means of reformatory punish-
ment for habitual drunkards.

To provide reformatory restraints in cases of
first offences of a trivial nature or for youthful
indiscretions.

Support an earnest endeavor to uphold the
moral, healthful, financial and educational fea-
tures of the Queen City.

But, so surely as you omit to come
here day by day, so surely shall your
thoughts of me grow, first faint, and
then unwelcome, and then mistaken;
and when I shall return, you will know
no joy, but only bitter dread. There-
fore, as you love me, let no day pass
in which you do not enter this cham-
ber, and think of me. You will have
work and play through all its hours,
but save for me, before it closes, a
little time—knowing that all the day
my thoughts and my love will be with
you. And now, farewell."

They knelt, with tears, for His bles-
sing. And when they looked up He
was gone.

For many days they spent, not brief
moments at evensong, but many hours
in the room where the picture hang,
and they talked one with another of
their Father, and of His wishes, and
His will. And they lived in harmony
and peace, loving each other more dearly
than before, loving His memory, and
loving very greatly the room where the
picture hung: and when any of them
grew sad it was to that room that he
or she turned, and the thoughts of the
past and the hopes of the future that it

gave brought strength and comfort.
But as weeks rolled into months, and
months glided into years, a change
came over them. At first, each one
would seek that room before sunset
and think no day complete without
some moments spent in its solemn
calm. Then they became, some very
busy, some, especially among the
younger ones, absorbed in play. And
the first said that they had no time,
that it was better to do the work com-
manded by their Father, than to waste
time looking at a picture. They would
go another night when they had less
to do. And the younger ones stayed
away because in the mirth and levity
of their play, carried for the first time
to excess, the thought of their Father
came as a reproach. And so, in time,
it came to pass that very few went into
the room where the picture was, and
the dust of forgetfulness gathered over
everything there. So the years rolled
by, until some of the elder ones began
to recall their Father's words, and to
wonder if He would really come back,
as He had said, and to speak of His
return, and to think that there was
need of preparation for it.

THE CANDIDATE... E FOR... MAYOR... BEATY... MAYOR, 1892... Economy and... efficiency.

But the younger ones mocked when they heard them... And though the room and the picture might have kept His memory fresh in all their hearts...

So, when, one day, a messenger came from a distant land, saying that the King sent greeting to His loving children and bade them to prepare for Him...

Those who had sought their own ways and cared for their own pleasure refused to believe, because they did not wish to believe, but they feared in their hearts...

So the days went on, until there came a second messenger, who said, "To-morrow at sunset the King will be here."

And then they who believed made haste that all should be ready. Only they dare not, for very shame, touch the room where the picture hung. So the hours went by until the sun set. It was an evening late in spring. The western sky was still flushed with faint rose...

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listen to the awed, hushed silence that fell on all around, on the castle, and on the garden, and on the hills beyond that stretched out to the whispering sea. And in the castle every heart was stirred and every voice was dumb. The elder brothers gathered in the hall, the younger hung behind, not daring now to scoff.

And the sound of chariot wheels and of trumpets was heard, then the cry came, "The King—the King is here!" And, truly, on He came, and His chariot wheels stood still; descending, He stood once more in the hall He had left, and among the children who had

forgotten Him. None dared to move or to speak one word of welcome. "My children," said the King, "have you forgotten me?" Then the elder ones came forward and threw themselves at His feet, with

their faces to the ground. And the younger ones fled—fled into the garden, into the caves in the hill side—and sought refuge among the rocks beside the sea. For an overpowering anguish of remorse and love filled all

their hearts when they saw their Father's face and heard His voice. They felt then the full force of their own disobedience and ingratitude, and they knew, dimly, what His unforgetting love had ever been. And they felt a longing, stronger than any longing they had ever known, for His smile and word of love. And they knew He could never smile on them. They envied passionately those who dared even to kneel before Him. They dared not, and they fled. And what became of them I cannot say. Nor can I speak of the others, and of the joy their poor obedience, all faulty as it was, brought to them, now the King was back.

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"O, please let me, Teddy!" she begged, in a happy flutter.

"No," said Ted; "I'm going to slide first, 'cause I'm the oldest. 'Sides, it's my sled."

"Then you're a *mean* boy," said Mamie.

"Say much, and I'll slide all the time," answered Ted, coolly.

Wasn't it a pity that a quarrel should cloud the beautiful, bright day? Mamma thought so. She had opened the window to get a handful of fresh snow, and she heard it all.

"Ted! Mamie!" she called, "I'm going to give Tony and Cleo a bath. Don't you want to see?"

They came hanging back a little.

"O, yes!" cried Mamie.

It was yet one of her delights to watch the new canaries bathe.

Ted didn't say anything; he didn't care much about such fun himself. But he looked on while mamma took off the cage-bottom and set the cage over a glass dish full of water on the oil cloth mat.

Tony hopped to the lowest perch with an eager flutter and dipped his yellow bill in the water. Then all at once he seemed to remember something. He looked up at Cleo.

"Chip! chip! chip!" said he. Cleo understood.



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Then down she came, and into the water she went, while Tony stood by and sang as if he meant to burst his throat.

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Mamma looked at Teddy. "What do you think of it?" she asked, with a twinkle.

"I think Tony's a little gentleman," answered Ted, promptly. "And I'm going to be one, too. You can slide first, Mamie."

"No! you can," said Mamie. It was to see who shouldn't be first this time! But Teddy conquered.

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—Some things, after all, come to the poor that can't get it at the doors of the rich, whose money somehow blocks up the entrance way.—George MacDonald.

—There are many persons who do not know how to idle their time alone; they are the scourge of those who are occupied.—De Bonald.





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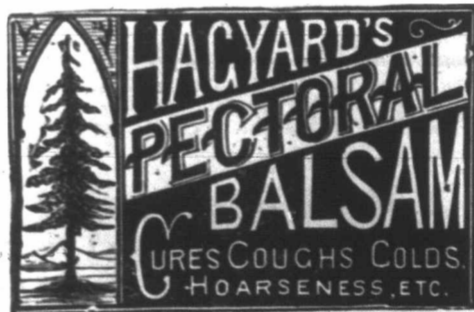
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