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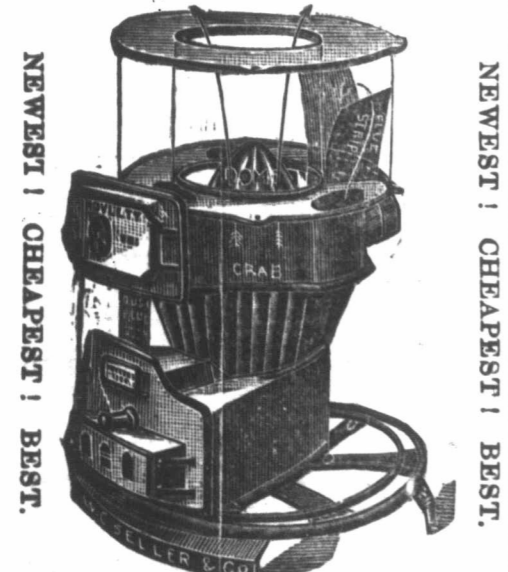
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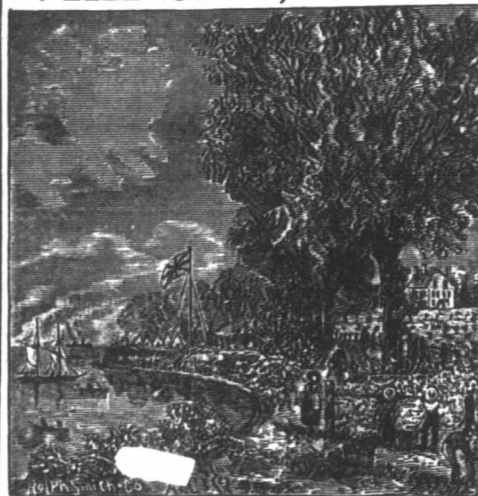
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THURSDAY, JAN. 10, 1889.

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

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

TO CORRESPONDENTS.

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

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

LAYMEN READING CHURCH LESSONS.—The Rev. Stephen E. Gladstone, writing from Hawarden on the subject of his father, the ex-Premier, reading the lessons in church, says:—

1. Usage justifies a layman in reading the lessons at public worship. It is a very common practice in the Church of England. It is habitually done in college chapels, where one of the students is chosen for that purpose. In some churches of bygone years it was a very usual custom (for example, in the Channel Islands) for the parish clerk to read the lessons and give out the hymns, and I believe this custom still survives.

2. No rule of the Church forbids the practice. The canons forbid a laymen to undertake public preaching or ministering the sacraments in the congregations.

3. Precedents justify it. During the first two centuries it was probably the custom for laymen to read the Holy Scriptures from the pulpit—that is, the reading desk placed in the nave of the churches, and to leave the reading of the Gospel to the deacons from the bema or the chief pulpit near the altar.

In the third century there is abundant evidence of an order of readers having been appointed for this purpose—that is, laymen chosen for their fitness and admitted by authority into the order; but not admitted necessarily into the higher orders of the ministry. Even catechumens could be readers in the church of Alexandria. Going further back it was the usual practice in the Jewish synagogues for chosen laymen to read the Scriptures in public.

4. The Catholic doctrine of the priesthood of the laity teaches the fitness of any faithful and baptized member of Christ's body to perform any proper religious action which has not been expressly reserved by apostolic or ecclesiastical authority to the several orders of the ministry.

BISHOPS AND SUNDAY DRIVING.—Those who have criticised the Bishop of Liverpool for driving from one church to another on the Sabbath day in his carriage, have evidently overlooked the teaching conveyed in our Saviour's question, "Have ye not read in the law how that on the Sabbath days the priests in the temple profane the Sabbath and are blameless." They profaned it merely by the necessary duties of their office, and were held "blameless" because the work was necessary for the services of the temple. The Bishop who uses a carriage when he cannot possibly help it is in very much the same position as were the ecclesiastics of old. Probably some hypocritical Pharisees found fault with the priests, but our Lord held that they were "blameless." We know that they found fault with the Lord of the Sabbath for healing a sick man on that sacred day, and probably it is the same captious spirit that makes some find fault with the Bishop of Liverpool for using a carriage, which he cannot avoid doing if he is to proclaim the Gospel tidings which alone are able to heal sick souls in the present day. There is no paper that has done more than the *Rock* to deprecate Sunday desecration, and we should not hesitate where a Bishop was concerned more than if anyone else were the culprit, if we considered him really guilty of Sunday desecration. A hypercritical spirit, however, does a cause more harm than anything else and we cannot believe that these critics have so much regard for the day as that they are glad of an opportunity to throw mud at a good man.

ABOUT PREACHING.—There is one aspect of this controversy which ought by no means to be lost sight of. It may be suspected that, like other commodities, sermons have fallen under the law of supply and demand. If the market is flooded with bad sermons, it may be that the public will not take good ones, prophets being dangerously apt to prophesy according as they find 'the people love to have it.'

Of all the products of modern civilisation, the average British Churchgoer is the oddest. What does he go to Church for? Partly from habit, partly from a sense of propriety, partly for the quieting of his conscience, partly (if a pew renter) to get his money's worth out of his pew, partly to receive the edifying assurance that the things he already believes and does are the right things to be believed and done. The very last thing he goes for is instruction. Anything that sets him thinking, anything that makes him uneasy, anything that convinces him (after the manner of Socrates) that he does not know anything, is painfully repugnant to his feelings, and 'most unsuitable to the pulpit.'

The laity have much to answer for in this respect. They have usurped Queen Elizabeth's function of 'tuning the pulpits,' and it is no great wonder if the instrument gives an 'uncertain sound.' 'A clergyman,' said an earnest and intelligent layman in my hearing only last week, 'ought not to mix up in political party contests. It is his mission to preach peace.' Now, observe. Party contests are either incompatible with peace (in the Biblical sense) or they are not. If they are not,

the remark above quoted is merely pointless; if they are, then the laity have no more right than the clergy to make them: for though particular callings involve particular duties, the principles which should govern all Christians are identical. Now it is patent to all that without party contests the Queen's government cannot be carried on, that party contests are as necessary to the body politic as meat and drink are to the body individual, and that consequently if evil attaches to either, it lies not in the things themselves but in the abuse of them. Whether, then, a clergyman ought or ought not to mix up directly in party contests, he cannot pretend to ignore them. Like all human interests, they would furnish him with a text, and his sermon might do worse than expose and denounce every form of 'corrupt practice' besides those specified in the Act. The result would be to provoke to wrath everybody who was guilty of corrupt practice. In his opinion the preacher would have 'gone too far,' the reference would be voted 'injudicious' and 'bad form,' matters like these are better let alone, and clergymen should remember that it is their mission to 'preach peace'—in a style that shall be decorous, conventional, inoffensive, and useless.

I have given but one sample of what I take to be a widespread sentiment. It is a sentiment which has contrived to put asunder two things which God joined together, viz., preaching the Word and applying it. And the men who have brought about the severance are the men who complain that preaching is inapplicable to their needs, and that the clergy ought to be more men of the world, when, not content with restricting their religious guides to their proper sphere of action, they seek even within those limits to reduce their guides to impotence. So writes W. R. W. in *Church Bells*.

HINTS TO WRITERS.—To writers of less assured position, the matter of making clear, well-arranged, well-punctuated "copy" is a very practical consideration indeed. An editor may be willing to puzzle and stumble through a written article which he is sure he will find to be good; but to thus bother over a dozen manuscripts, of whose quality he has no notion, is to much for human nature.

To those who cannot or will not study the niceties of punctuation, it may yet be worth while to say that there are three rules, which comprise the "weightier matters of the law," and which, if invariably observed, will do wonders for "copy," that would otherwise be intolerably bad. Surely, it cannot be a very great task to keep in mind these three simple things:

1. Make sentences. Put an unmistakable period at the end of each; leave a wide space (as in print); and begin the next sentence with an unmistakable capital.
 2. Make paragraphs. Do not make them long; and begin the first line of each far in from the margin.
 3. Write proper names and unusual and technical words very plainly.
- Even with many shortcomings, if only these three rules be carefully attended to, "thou shalt be (comparatively) upright, and thou shalt be innocent from the great transgressions."—*Queries*.

HUMILITY.—Humility is the vital principle of Christianity; that principle of which, from first to last, she lives and thrives, and in proportion to the growth of which, or decline, she must decay or flourish.—*Wilberforce*.

SINCERITY.—Be in reality what you would appear to be. If you observe you will find that all human virtues increase and strengthen themselves by the practice of them. Take my advice then and labour to acquire them.—*Townsend*.

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A FEW THOUGHTS ON THE SACRAMENTS.

OUR Catechism's definition of a sacrament is an outward and visible sign of an inward and spiritual grace given unto us, ordained by Christ Himself, as a means whereby we receive the same (*i.e.* the promised spiritual grace), and a pledge to assure us thereof; and this is taken from the most distinctly Protestant part of our Prayer-book, and was specially placed in the Catechism at the request of the Puritans.

The sacramental system, rightly understood, is a direct outcome from the belief in the Incarnation of the Son of God. This belief all Christians profess to hold, but the depth and vastness of the Divine love therein manifested can never be fully realised in this life, and is very little appreciated by many.

What do we mean by this article of our belief? The Maker of heaven and earth, the Creator of man and of all other things on the earth or under the earth and in the sky, has condescended to take upon Him our nature and to become man, thus taking all that He has created to be a part of Himself. Hence by this very act, all visible things are essentially yoked together with the invisible. 'The seen is revealed in its Divine relation to the unseen, and as distinguished from the Ethnic religions which were *symbolic*, and from Judaism which was *typical*, Christianity is essentially *sacramental*.

As to Sacraments generally there are great misunderstandings. All Catholics would allow that the Sacraments are not to be used as a charm. That no external act can give anything but through the workings of the Holy Spirit. That the whole virtue of the Sacrament comes from God alone. 'Man does nothing to create or cause the blessing. He can, however, hinder it. His due co-operation is required that it may be effective.

It must also be clearly understood that though the Church Catholic has ever held that very special gifts of grace are given through the Sacraments to all that have faith to receive the same, she has never dared to shackle the free gifts of the Holy Spirit, or to deny that they may be given in full measure to the saving of the soul to many living outside the Sacramental covenant.

It is the Incarnation which unites man not only with God but with the whole creation of which he is a part. There is a beautiful theory that man was made the highest and most perfect of created beings, that he might be the High Priest not only of humanity but of all creation, to offer the sacrifice of thanksgiving for all. If this is true, Adam's fall from this high estate has worked out the original intention in a much more perfect way, and we, through the Incarnation of the Son of God, are restored to our lost estate, and made through Him again to be 'a kingdom and priests' unto our God. This power of the Incarnation explains those wonderful passages of the Bible which so mysteriously unite the redemption of

man with the restoration of the whole creation, and explain somewhat of the mystery of the four living creatures before the throne, and of that wonderful hymn of praise to the Lamb that was slain, which ascends to the throne of God from all creation (Rev. v. 9-14—compare Rom. viii. 12-25 in the Revised Version).

These thoughts go far to remove all possible antagonism between revelation and the theory of evolution properly understood, and should also do much to remove those party rancours which have unhappily surrounded the very mention of the word sacramental. Let us apply this to the two chief Sacraments 'as generally'—*i.e.*, applicable to all, not to particular phases of human life, as marriage, holy orders, the anointing the sick, absolution of the sinner, and the like—'necessary to salvation.' And first to *Holy Baptism*, the outward sign of which is water, and the inward and spiritual, grace. 'A death unto sin and a new birth unto righteousness.' One of the strongest objections made to the baptism of infants is under the misapprehension that we assure eternal life to every baptized child, and therefore logically condemn to eternal death all unbaptized infants. A clear understanding of the power of the Incarnation at once sets aside all such objections. For the very fact of the Incarnation necessitates a new and very real relationship between God in Christ and all mankind. Therefore baptism does not begin this relationship, but establishes each individual baptized into the name of the Father, and of the Son, and of the Holy Ghost, into all the privileges of this new relationship, whereby he may attain unto eternal life. The baptized is not actually thereby saved, but is admitted into a state of salvation, as it is recorded (Acts, ii. 47): 'And the Lord added to them (the Church day by day) those that were *being saved*. It henceforth comes that we can in no way condemn to eternal death those who with all mankind have been brought into a real relationship with the Incarnate God; neither can we affirm to all the baptized eternal life if they *wilfully* refuse to avail themselves of the special benefits which are offered to all who have been individually established into this relationship.

The whole teaching of the Church, which has been so frequently misunderstood, confirms this view. We thank God, not that the child is saved, but that he has been called to *this state of salvation*; and we pray unto God that He will give His grace that we may continue in that state unto our lives' end. So in the Baptismal Service we pray that, having been admitted into this state of salvation (*i.e.*, the Ark of Christ's Church), they may finally come to the land of everlasting life by the help of God the Holy Ghost, without Whose help we can do nothing. We acknowledge that they are hereby grafted into the Body of Christ's Church, and pray that they may lead the rest of their life according to this beginning; and in the thanksgiving we yield hearty thanks that God has called us to the knowledge of His grace and faith in Him (by the baptizing into the Holy Name); and we

pray, 'Increase this knowledge, and confirm this faith in us evermore. *Give Thy Holy Spirit* to these, that, having been born again, and having been made heirs of everlasting salvation, they *may continue* Thy servants and *attain* the promise.'

The Catechism further teaches us that the requirements are 'repentance and faith.' The faith and repentance of the parent is accepted for the child, but in both infant and adult baptism they are required, and these can only come through prevenient grace. The mode in which grace is imparted through Sacraments is ruled by the same principles we see in the record of Christ's miracles of healing when on earth, though even here in the case of the raising from the dead God's mercies go beyond the human will, and accept the faith of others even as we hold He is pleased to do in infant baptism. 'By the special rite which Christ instituted to incorporate individuals into His Body "the Church," they each receive a new life distinct from their natural life or the general life of humanity. This rite inspires with life, and the living member of Christ is afterwards endowed with gifts. The life inspired is the free gift of God; the privileges which are afterwards offered to all require man's individual co-operation.

All allow that baptism is an initial rite admitting into covenant; most will agree that it brings us into direct contact with Christ. That a seed is planted even if it never comes to perfection. See 'the Parable of the Sower.' Now, this admission into covenant, with all its attendant blessings, must place the baptized in a more favourable position than those who had not faith to come, or whose parents had not faith to bring them, to the rite specially ordained by Christ to this end. Thus, if a parent had been faithless and refused with its child to go through the Red Sea, they would undoubtedly have remained in the house of bondage. Again, those who afterwards proved faithless and longed 'for the flesh-pots of Egypt, even though they had been fed by the heavenly 'manna,' perished in the wilderness. But when a child has been admitted to the *privileges* of the Christian covenant, it is the Church's duty to provide *them*. We were not only to make disciples of all the nations, baptizing them into the Holy Name, but to teach them 'to observe all things whatsoever I commanded you' (Matt. xxviii. 20). I fear the evil lives of baptized children are too often the direct fruits of a neglect on the part of the Church to feed the lambs which have been given into her keeping.

Many when discussing these matters seek guidance from personal observation and comparisons of the lives of those outside and within the covenant. But in doing so they forget two things:—*First*, St. Paul's definition of faith (Heb. xi. &c.); and, *second*, our Lord's words (John, iii. 8) on the unseen operations of the Holy Spirit. It is impossible to say how soon the seed implanted takes root. I have known a dear child now gone to his rest who invariably answered if I thought him in danger, 'The great God will keep care of me.

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Who can say how soon the dear child's simple prayer is answered—'Pity my simplicity, and suffer me to come to Thee.'

I would remind all that in claiming these covenant blessings we do not deny the possibility of very special graces to those outside the covenant from God's overflowing mercies.

—Lord Nelson, in *Church Bells*.

HOME RE-UNION IN SCOTLAND.

DU^E to very many various causes, which it would not be easy to enumerate, there has undoubtedly been a considerable breaking down of many of the old prejudices that formerly formed an artificial yet formidable barrier between Scottish Presbyterians and Scottish Episcopalians. The printed formularies of Presbyterianism may be unaltered, but, as a matter of fact, both the doctrinal beliefs and religious sentiments of Scotland have altered enormously in the last fifty years. There is now far less among Presbyterians of a hard and narrow Calvinism; there is much more of a readiness (and I trust the feeling may be reciprocated more and more by us) to recognise the work of the Holy Spirit among those outside their own communion; while the liturgical, and what I may call the 'æsthetic' movements are every day diminishing the external differences between us as regards the structure and adornment of our churches, and the ordering of our services. Again, I suppose the number of able and learned Presbyterian divines who continue to believe in the old *iure divino* theory of Presbyterian Church government might be counted on one hand, and leave a finger or two to spare; while there have been here and there instances of Presbyterians whose voice must have commanded respect with their acquaintance, and indeed, with Scotchmen generally, and who declare that the want of a personal ecclesiastical supervision, such as Episcopacy provides, is an element of weakness in the Presbyterian Churches. Perhaps the late Principal Tulloch was right when speaking of recent changes, he wrote:—"The deepest influence of all is the decay of faith in any divine form of Church government at all. This is the the real root of the present movement in our (*i.e.*, the Established) Church' (Mrs. Oliphant's *Memoir of the Life of Principal Tulloch*). But may it not be that this disintegration of faith in their own system is paving the way for a more unprejudiced consideration of the claims of Episcopacy, and is a necessary step towards a more favourable view of 'The Historic Episcopate,' which the Bishops at Lambeth declared to be an essential condition of an approach to unity? Let it be distinctly understood that the Anglican Communion embraces, and has always embraced, many who accept Episcopacy, without having formulated for themselves any doctrine as to its origin, or as to its being of the essence of the Church's organisation. We shall not demand of any who may desire to join us more than we demand of our own members. Practical acceptance of the Episcopate, as we possess it, apart

from any 'dogma' concerning it, is all that is actually required. This far we can go; but beyond this we cannot go.

"We all of us, I am sure, are at one with the Bishop of St. Andrews in his longing that the divisions of Christendom, and more especially of our own land, may be healed. Where I differ from the Bishop of St. Andrews is not in the object he has in view, but in the method by which he proposes to attain that object. So far as I can observe, there is no eagerness on the part of Presbyterians to jump at his proposals. Are there ten Presbyterian ministers who will say out boldly that they desire union with us on the terms proposed by the Bishop of St. Andrews? Are there twenty of our own clergy throughout Scotland who regard the Bishop of St. Andrews's scheme as *justifiable in principle*? Are there five who believe it to be *practicable*? I am far, indeed, from considering that discussions of theological theories are necessarily only barren scholastic exercises. But I must look at things also from a practical point of view; and without here expressing any opinion whatever on the profoundly momentous doctrinal consequences that may, or may not, be involved in the Bishop of St. Andrews's very singular proposal of the temporary recognition of the validity of Presbyterian ordinations, as a practical man I say that it is absurd to urge a scheme of union which, in the first place, though constantly advanced and expounded annually or oftener, commends itself to a wholly insignificant number of either of the parties whom it is sought to unite, and which, secondly, if conceivably successful in winning over some from Presbyterianism, would inevitably detach from us a much larger number of our own people and clergy, and possibly drive them either to the Roman Communion or to the formation of a separate body. I do not believe in schemes of union that are to be effective at the cost of splitting one of the parties, if not both, from top to bottom. The truth is, it must, I think, be acknowledged, that my venerable brother in the seclusion of his library at St. Andrews is not in real touch with the actual world of Scottish thought and feeling."—*The Bishop of Edinburgh*.

NEWSPAPER CORRESPONDENTS AND THE CHURCH.

THE following appears in the *Scottish Guardian*, signed *J. Gilliland Simpson*. The ceaseless controversies into which Churchmen have of recent years allowed themselves to be drawn, in the daily newspapers, cannot but be exceedingly painful to all friends of the Church. No good can possibly come from such controversies, because the conditions which are necessary to the satisfactory solution of any important problem, are notoriously absent in a newspaper correspondence, especially when the combatants shield themselves under the ignoble shelter of anonymous letters. Foremost among the conditions is that of a strictly logical method, and will anyone pretend that the skirmishes that have

taken place on the subject of the Christian ministry, have as a general rule displayed anything approaching to accurate thinking on either side?

The way in which the question at issue is stated is somewhat as follows: "If the Apostolical Succession is of any real value, can it be shown that Presbyterian communities retain it equally with the Anglican Church?" Now I submit that to attempt the discussion of a double-barrelled issue of this kind is absolutely fatal. There are two distinct questions that must be discussed separately. It is quite useless to deal with the evidence for or against the validity of Presbyterian orders until the contending parties have agreed that the Church is a visible organised society, the Christ-bearing Body, endowed with *karis mata*, of which orders is one. It may or may not be true that the Alexandrian patriarch was elected by the presbyters of the city; but it can hardly be doubted that *e.g.*, Alexander and St. Athanasius were supposed to have received grace for the office and work of a bishop. This and other similar instances of apparent irregularity in the course of ecclesiastical history, may only be urged by those who admit the principle which was undoubted at the time of their alleged occurrence, that the Christian minister represented God to man and man to God. But yet they are most illogically quoted in argument before the disputants have come to any agreement about their major premises.

There are a host of other points that can never be adequately dealt with, where there is no possibility of securing that both parties shall start from the same premises. How great is the abuse to which the maxim "In things essential unity, in things indifferent liberty, in all things charity," is constantly subjected? "Things essential" begs the whole question. Episcopalians too often allow it to be assumed that they, as well as their opponents, believe in the ultimate result that the acceptance of the dogmas relating to the Blessed Trinity and the Person of our Lord constitutes what is essential, and that the belief in the Holy Catholic Church is an inference from, and not a part of the faith of the Gospel. Then there is the meaning of the word *tolerance*. Never once in these newspaper wrangles have I seen it clearly maintained, that tolerance and fidelity to truth, are moral qualities perfectly consistent with one another. And lastly, we ought to make it far more clear than we do, that our contention is not for a matter of form, or order, or practice, but that in its essence it is a battle on behalf of a vital portion of the once delivered deposit of truth, on behalf of the spirit and not of the letter, on behalf of a true philosophy of ourselves and of the world. It would be indeed difficult to imagine the great Richard Hooker, condescending to the arena of newspaper controversy had such a method been known in his day, in order to assail the faulty logic and the Anglican Church was this, that in the midst of anxious controversies and vigorous assaults, he alone of his contemporaries recognised her true greatness, her establishment on

principles deep down below the surface. Surely our methods in Scotland ought to resemble more nearly those that he employed. The strength and the weakness of Scottish Presbyterianism is the gnosticism of Scottish philosophy. When men have once grasped the philosophy of the Incarnation in all its bearings, when they have learned that S. Paul was profoundly right, when he said *ta aorata autou apo ktiseos kosmou tois poiemasi noumena kathoratai*, when they have made their own the meaning of the Epistle to the Ephesians, they will not be likely to misapprehend the tenacity with which the Anglican Church clings to such doctrines as Apostolical Succession or the grace of Sacraments. And yet Churchmen waste their time in surface scratching, and stoop to break a lance with an anonymous newspaper correspondent.

CHRISTIAN PHILANTHROPY.

ONE of the distinguishing efforts of some literary men in the last century was the attempt to give a new and special prominence to a virtue—which was treated almost as if it had been a new manufacture or discovery—the virtue of philanthropy. And two singular mistakes were made about it. Philanthropy was assumed to have reference only to the external and earthly life of man, and it was regarded as a virtue which had been created by modern philosophy. Now, if anything is historically certain, it is certain that philosophy—which from time to time has said very fine things about our duties to each other within certain limits—never created any such virtue among the people as philanthropy. Philanthropy was created at the foot of the Cross of Christ, and then it was patronised by the eighteenth-century philosophy. And this mistake about the origin of philanthropy was only less considerable than the other mistake about its true range of operations. What is philanthropy but the love of man? Is that a true love of man which loves only his body and not his soul? Has philanthropy done its all, or its best, when it has built hospitals, when it has organised the relief of the poor, when it has advocated secular education, when it has generally promoted the temporal well-being of people? How can such-like efforts exhaust the duties of philanthropy, unless, indeed, man be only a body, with perhaps an added endowment of transient and perishing intelligence, unless his body be the central seat of his life, the only feature of his being whereof a true love of him need take serious account? Has philanthropy, then, nothing to say to the true indestructible man, to the being who lives within and beyond the senses, to the being who still lives when disease has done its worst, and when the coffin has been nailed down? Surely a philanthropy that would deserve the name cannot thus exclude from its purview the most intimate essence, the true being, the higher nature of man, his undying personality, his soul. Certainly, He who loved man better than any other, the Divine Philanthropist, He

did not do so. If He fed the hungry, He also bade men "labour not for the meat that perisheth, but for that which endureth to everlasting life." If He healeth the sick, He told men of those worst diseases of the soul, which He also, and He alone, could heal. He told them of a life which would last when that which His wonder-working touch had invigorated should have passed away. No doubt, if there were no hereafter, if all really ended at death, there would be reason in confining ourselves to provisions for the needs, and to relieving the wants of this present life; it would be folly to spend time and money on unsubstantial creations of fancy. They who deny the life after death are quite consistent in resenting the extreme importance which we Christians attach to preparation for it, but for any Christian who says with the Apostle, "We look not at the things which are seen but at things which are not seen, for the things that are seen, are temporal, but the things that are not seen are eternal," it must be clear that a true philanthropy must devote its highest and most strenuous efforts to the soul of man, to its enlightenment by the knowledge of God, to its expansion through the love of God, to its elevation, to its invigoration through conformity to the will of God. And how is this possible without the knowledge and love of Him Who has bridged over the gulf that separated man from God, "the one Mediator between God and man, the Man Christ Jesus"—how is it possible without the Divine Guide, Who has dared to say, "I am the way, the truth, and the life; no man cometh unto the Father, but by me?"—*Canon Liddon.*

Home & Foreign Church News.

From our own Correspondents.

DOMINION.

MONTREAL.

St. George's.—The memorial window placed in this Church by the Montreal friends of the Hon. Thomas White has been completed. It is pronounced by all who have seen it a fine specimen of stained glass art. The subject is a noble one; the details are strikingly brought out. The subject is indicated in the text underneath:

"And Samuel heard all the words of the people and rehearsed them in the ears of the Lord."

The aged prophet, in flowing oriental robes, stands with uplifted hands in a listening attitude; on either side of him are groups of the elders. The coloring is rich but chaste, the posing of the figures forceful and suggestive; the drapery graceful. The effect of the whole is at once calm and attractive of the observer's attention. The upper ornamental parts of the window are filled with designs of angels and passion flowers. At the base is the lettering—

In memory of Hon. Thomas White, P.C., M.P., Minister of the Interior and Superintendent-General of Indian Affairs, Canada. Born August 7th, 1830; died April 21st, 1888. Erected by friends in Montreal.

The whole is after designs by and was carried out under the supervision of Mr. Charles Elliott in London, England, the commission being given by Messrs. Spence & Son, of Montreal. The committee who had the matter in charge, on the completion of the window, found themselves in possession of a surplus. This, it was decided at a meeting yesterday, should be devoted, a part of it to qualifying Mr. R. S. White,

M.P., as a governor of the Montreal General hospital, in whose work his late father took an active interest; the remainder will be used to procure an album containing a sketch of the window and the names of the subscribers thereto, for presentation to Mrs. White.

COTEAU LANDING.—The Christmas tree in connection with St. Lawrence church, was held in the English School House, here on Christmas eve. The tree was heavily laden with presents for the Sunday scholars, and members of the congregation. The house was packed closely, many being unable to find standing room inside. The entertainment was much enlivened by readings, carols and songs by the children, which were well rendered. The Rev. T. A. Young occupied the chair, and after the carol singing, presented a prettily bound book to every Sunday scholar. About two hundred people were present, the majority not having previously seen a Christmas tree, and each was delighted on receiving a little souvenir off the tree, from Mr. Pangburn, who personated the mysterious Santa Claus. The programme was brought to a close about 9 of the clock, when all present joined in singing "God Save the Queen." The tree was in every respect a success, and the means to many of A Happy Christmas.

MONTREAL.—At this Festival season, between Christmastide and the Epiphany, Christian sympathy is naturally active and alive to all good objects for its exercise. Self-denial being the great lesson taught by the Church in the festivals of St. Stephen, St. John's Day and the Innocents, illustrating as they are designed to do—martyrdom, in will and in deed, in will though not in deed, and in deed but not in will respectively.

The report of St. Margaret's Nursery, 463 St. Urbain Street, Montreal, sets forth that an attempt has been made to minimise the slaughter of the Innocents, and with gratifying results.

An interesting interview with a clergyman of the Hebrew Church recently, educed the fact that the chief characteristic of his preaching is ethical rather than touching on the fulfilment of the prophecy. Questions with reference to any parallel between Christmastide and the Jewish feast of lights, and the festival of the dedication of the temple, which festivals, like those of the Passover and Eastertide, do occasionally synchronise (did not seem to strike a chord in the Jewish mind) although according to the Hebrew Calendar we find as a matter of fact that, the festivals above referred to do have their celebrations for an octave from the 25th day of the 9th month after the Passover Season, and it is much more Christmas-like to connect the Christmas Church adornment with the Dedication of the temple, by Judas Macabæus, (see John x. 22.) on which occasion the feast of Tabernacles was worthily kept, than to give Christmas a saturnation stamp.

There were special services on New Year's eve in St. George's Church, which united with the congregation of St. Stephen's, at which service there was a large attendance, beginning at 11 o'clock, and closing soon after 12. The speakers were the Rev. Mr. Tucker, Archdeacon Evans, and the Dean. The ringing of the midnight bell announced to the assembled worshippers the advent of 1889. Canon Mulock considered the service as impressive as any he had attended.

There was a good congregation also at St. Jude's, which was addressed by the Rector, and the Rev. Mr. Smith, of the Cathedral. The service began at 11, and closed at about 12.30 a.m. New Year's morn.

At St. Matthias, the New Year's eve service was from 8 to 9 o'clock. The organist and choir from St. James' kindly assisted, and the Rector, and the Rev. Mr. Smith gave suitable addresses. The church was well filled. The motto from which Mr. Newnham spoke was, "For My sake," showing what Christ has done for us, and what we should attempt to do for Christ.

There were about 50 present at St. Matthias to prayers at 10 o'clock on the morning of New Year's Day. The festival of the circumcision, and the last day of the octave during which the festival of the Nativity should be observed. Happy greetings to every Diocese till He comes!

ONTARIO.

ALMONTE.—At 6 o'clock on Christmas morning the inmates of the Rectory were aroused from sleep by the sound of voices under the windows singing, "Christians awake, salute the happy morn." This is the first time the Rector has heard the *Waits* since

neral hospital, tive interest; an album con- names of the Mrs. White.

ree in connec- ld in the Eng- eve. The tree Sunday schol- n. The house to find stand- as much enli- the children, v. T. A. Young l singing, pre- unday scholar, b, the majority as tree, and e souvenir off ersonated the gramme was when all pre- Queen." The l the means to

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he left England. Besides a large Christmas offering for the Rector, Mrs. Low was also the recipient of a purse, containing a goodly sum collected by Mrs. J. B. Wylie and Mrs. Jno. Rosamund.

PAKENHAM AND ANTRIM.—The Christmas Services in this parish were well attended and very hearty. Holy Communion was celebrated at St. Mark's at 8 a.m., when 53 partook of the blessed feast, and again at St. John's, Antrim, at 10 30 a.m., when 49 partook, making in all 102. The handsome new altar at St. Mark's, lately presented by Major O'Neil, looked still more beautiful in its joyous Christmas dress, making every one feel indeed that they were encouraged and assisted in their worship by its grandeur. The offertories were, St. Mark's, \$25; St. John's, \$17; total, \$42; this amount was given as usual to the clergyman, as the "free will offering" of the people, to supplement his income, and this year was very acceptable.

TORONTO.

Holy Trinity.—There was a large attendance at this schoolhouse on the Holy Innocent's Day, at the annual meeting of the Ministering Children's League, about 250 of the little members and the Associates being present. The report was read, and it shows that the Toronto section now numbers 12 branches, with a membership of 438. And that during the past year, "many hearts and homes have been gladdened, through the kind deeds and the self-denying efforts of the ministering children." The M. C. L. Cot in the Sick Children's Hospital, has been liberally supported, and its occupant given many little gifts by the children. The Lord Bishop presided and gave a short address, pointing out the advantage of being leagued together, for that many things weak and almost useless alone became a great power when working together with one object. The Rev. J. C. Roper then spoke to the children, and said he warmly approved of the subject of the League, that its members should be "kind and useful to others," and he hoped all would daily use the simple but beautiful prayer given them on their cards of admission, and strive to remember that each kind deed must be done "for Jesus sake," and then in that spirit it would surely be a blessing to both those for whom it was done and those who did it for that loving Saviour's sake—he illustrated his meaning by two anecdotes, which interested the children. Canon Dumoulin said a few words of appreciation of the working of the League, and expressed his earnest hope that before another annual meeting he would have a large branch in St. James' parish. The Benediction from his Lordship closed a most successful meeting.

Church of the Redeemer.—One Christmas eve, Mrs. Septimus Jones, the wife of the Rector of the Church, in this city, was the recipient of a very valuable seal-skin mantle and muff from the ladies of the congregation, together with an appropriate address, in which she was "assured that the gift was the spontaneous expression of their very kindest regards to her, as well as of their appreciation of her many acts of kindness and self-sacrifice which she had so frequently shown to all, regardless of age or position." Mrs. Jones expressed her "heartfelt sense of the great kindness shown by their beautiful address, and the magnificent gift with which it was accompanied—a gift so intrinsically valuable in itself, as well as a token of their regard, so wholly undeserved and unexpected, so handsome and so useful.

LLOYDTOWN.—The Rev. E. W. Sibbald, has received the cordial sanction of the Bishop, to proceed to erect two new brick Churches in this parish, one at Nobleton, and another at Kettleby. On Friday evening, 27th ult., the Rev. J. P. Lewis, of Grace Church, Toronto, assisted at a meeting to open the subscription list for the Building Fund, at Nobleton. More than one half of the sum required was then subscribed. The following evening a numerous representation of the people of the parish, visited the Rectory and presented to Mr. Sibbald a magnificent fur overcoat, and to Mrs. Sibbald a well filled purse.

CHEDDAR.—I herewith beg to forward you a report of our Christmas festivities, which will show the Church extension in the missions of "Cardiff and Monmouth."

ESSONVILLE.—My wife and I left Cheddar on Christmas morning, and drove to Essonville, a distance of eighteen miles, to attend the prize distribution of our Sunday Scholars. I had intended leaving the day before, in order that we might hear service in the morning, but as I was taken suddenly unwell on the Sunday previous, at Cheddar, I had to remain in the house all Monday to be able to do the eighteen miles journey on the Christmas day. I must tell you that

in these parts every mile may be counted as two, owing, not only to the roads being so rugged, but to the hilly nature of the country. The night before we started it had been raining heavily, but by the morning, a severe frost set in, which made the roads in many places like a sheet of ice. At the same time, the ice was not deep enough to cover projecting rocks and stones on the road, so that it was impossible to travel by cutter, while it was dangerous to travel by "buck-board or buggy." However, as we expected a good gathering at Essonville, with our hearts almost in our mouth, for our horse's shoes were very blunt, we left home. I am thankful to say we had only one accident on the journey. While going up a rather steep hill the horse slipped when two thirds of the way up, fell, and slid with great rapidity down, I thought at first nearly to the bottom, and was prepared for a crash and a turn over, as the hill was of great length, and we kept going faster every moment. However, I pulled the right rein, and the sagacious animal making a strong effort to obey the call, succeeded in turning the buck-board off the road, up against an embankment. We were stopped, and came off all right except a heavy shake and the fright. Our horse groaned so as it lay on the ground that we thought it, however, had sustained some injury. But my good wife holding its head, I soon had him unhitched, and a word brought him to his feet. After half an hour patient manœuvring, we succeeded in reaching the top of the hill, and in three hours more our destination. After dinner at one of the settlers houses, we repaired to the School house. The little building was crammed to suffocation by old and young, who, it appeared, had been anxiously waiting to see if we were really coming in the face of the unpropitious weather. The time having arrived for the opening of our entertainment, we commenced with prayer, and an address on the work of the Church in our midst, the hearty response from the people of Toronto to our appeal for funds to build two churches in our mission, and the kindness of the ladies who had provided our children with toys and candies. Then followed a competition for the first prize, to be won by the scholar who repeated the four Advent collects, the texts of Scripture and the Catechism of "the Institute Leaflet." The lessons were said so well by all, especially by the three first scholars, that I was at a loss to select from the trio the successful one. The same difficulty was felt by the audience, who prepared to ballot rather than express any opinion. So the children drew from a hat one of three pieces of paper, and the successful one obtaining the prize, put an end to a trying position. Afterwards, every child had a present of a toy, and a bag of candies. By this time it was nine o'clock, and as all felt very hungry, we adjourned the meeting for supper. Supper over, we recommenced the entertainment with a very amusing exhibition of mesmerism, and closed at 12 o'clock after an interesting show of magic lantern slides. I now come to what I must confess was to me the most interesting part of the entertainment. Just before supper, two of the senior scholars asked if I had any objection to receive a present and an address. Surprised, but none the less pleased, I readily affirmed that it would give me great pleasure, and I here give the address:—

To the Rev. A. E. Whatham.

DEAR PASTOR,—We, the Sabbath school pupils under your charge in this place, beg leave to present you with these few tokens of our respect and esteem. And in doing so, wish to assure you that we appreciate your Christian efforts in imparting to us the Gospel truths of the Bible. We earnestly hope your labours may be blessed with the desired results in this corner of the Lord's vineyard in which Providence has placed you as our pastor, guide, and spiritual teacher. On behalf of Sabbath-School scholars of Essonville, Dec. 25th, 1888.

The presents consisted of two caps, one for Mrs. Whatham and myself, and two glass vases. This report which, by God's grace, I am enabled to forward, is from a new station only open six months, and it is the first time the Church has ever ministered in this place. We have thirty-two adult members, and fifty-eight scholars, and have baptized twelve children; and I estimate that when His Lordship, the Bishop of Toronto, comes to visit us in the spring, we shall have not less than twenty-seven candidates for confirmation.

CHEDDAR AND DEER-LAKE.—The Christmas treat for the children of these two places was held at the former place on New Year's eve. Here the same programme was followed as at Essonville, with the exception of the mesmerism, its place being taken up by the recitation of droll Irish, and other anecdotes. The first prize was well won for repetition of the Advent Collects and Catechism &c., by one of the scholars, though all of them said them remarkably well. I now take this opportunity of publicly thanking the kind ladies who sent our toys and clothes for our children:—The Ministering Children's League, (All Saints); the Ladies of the Church of the Redeemer; the Ladies of St. Luke's Church; the

Ladies of St. George's Church; the Ladies of St. John's Church, Lakefield; the Ladies of St. John's Church, Port Hope; Mrs. Biggar and children; Miss Joseph's class, (St. James'); Miss Barker; Mr. Adam's class, St. Philip's; Mr. E. R. C. Clarkson.

At half past eleven we broke up our meeting, and nearly all the company adjourned to the small church we have here, where we held a most solemn but glorious watch night service, closing with the ministration of the Sacrament at half past one on the first morning of the New Year. In closing the report of our Christmas festivities, I feel I must say a word touching the marvellous manner in which God has extended His Church here, since our arrival, and I do so by way of encouraging the good friends who so liberally responded to my appeal a few weeks since from some of the Toronto pulpits, viz., All Saints', St. Stephen's, St. Luke's, St. Paul's, St. James', St. George's, and the Church of the Redeemer, besides several Sunday Schools. I appealed for \$600 to build two little churches greatly needed in our mission, and I received more than that sum. When I reflect that, when we arrived here from England only in March last, we found but twelve Church families in the whole mission, and not one Church Sunday School, and that now we have three growing Sunday Schools, and two Churches in process of being erected, our difficulties, physical and moral, which are by no means few in the backwoods of Canada, sink into insignificance beside the blessings which our heavenly Father has been pleased to vouchsafe us. One word more. The Church of England has given grants to this mission for years before we came here, why was it then that we found Methodism flourishing and the Church almost dead? I affirm it was entirely owing to the mistaken notion of being over friendly to the sects, and setting up, if not actively, yet passively, the foolish standard of "Unionism," which, to quote from one of His Lordship's letters to me, "is fatal to any progress of the Church of England." Since we arrived here we have had to endure hard sayings and feelings on account of our stand for our beloved Church; but God has not left us without an evidence of His approval and the increase and extension of His Church, which is ours to glory in, as instruments in His hands, would be realized by all others as well as ourselves if they could but realize what they so often say, "I believe in one Catholic and Apostolic Church." Arthur E. Whatham.

NIAGARA.

HAMILTON.—The Very Rev. Dean of Niagara, has taken up his residence in Hamilton, all letters and communications in the future are to be addressed to him at 46 St. Catharine St.

NORVAL.—By the death of Anne Sommerville, relict of the late James Pettigrew, Esq., J.P., which occurred suddenly at her home in Norval, on Friday, Dec. 21st, the Church in this locality has lost one of its most respected Churchwomen. She passed away peacefully, at the ripe age of 70, in certain hope of a joyful resurrection. The family have the sympathy of all. This season tho' darkened by their loss of one so dearly loved, will be all the brighter to them, because of the hopes which the Incarnation of our Blessed Lord and Saviour has brought to us, and which are always brightened for us, and rendered very real by the departure of anyone so near and dear to us as a mother. The funeral—a large one, took place on Monday, December 24th, a beautiful floral cross was placed on the casket by the family.

MOUNT FOREST.—The Ladies Aid, and Girls Friendly, two societies in connection with the congregation of St. Paul's church, held a bazaar which was very well patronized, and proved financially a success, viz, \$140. Mrs. W. L. Smith has filled the President's chair most ably, and has been well supported by a band of most cheerful and willing workers. The Sunday School treat and Christmas tree, passed off very well indeed, and the children all thoroughly enjoyed themselves. A watch night service ushered in the New Year, there was a good congregation and a large number of communicants, may the Christmas Anthem resound in all hearts, "Glory to God in the Highest, and on earth peace good will towards men."

ALDERSHOT.—The annual Christmas tree in connection with St. Matthew's Sunday School, was held on Thursday, 27th, at the residence of Mr. David Louger, about 80 or 90 of the children and their friends being present. In distributing the gifts from the tree, Mr. Horne acted the part of Santa Claus. Recitations were given by the children, interspersed with songs, readings and dialogues by several of the older young people. The gathering broke up about midnight, everybody being well pleased with the evening's entertainment. The Library of the Sunday School has lately been replenished with over sixty books, all

bought with the offerings at the Thanksgiving services, held on Sunday, September 30th.

PAISLEY.—The house of Thomas B. Moore, Paisley, Church of England missionary, was visited by about fifty members of the Churches of Paisley, and Pinkerton, as a surprise party, who presented the following address.

To Mr. T. B. Moore,

We call upon you this night, representing the congregation of St. Paul's church, Pinkerton, and Ascension church, Paisley, and take very great pleasure in presenting to you a cutter and robes, with horse, harness, bells and whip. Trusting you may live long to labour among us. We also take this opportunity in expressing our heartfelt gratitude to you, for your past work among us. We cannot avoid observing the large increase in our separate Churches, and we pray and trust that God may give you health and strength to further add to our long felt need. We also in presenting you this, wish you a Joyous and Prosperous New Year, both spiritually and financially. Signed on behalf, Jas. Davie, Samuel Garland, Churchwardens. Pinkerton, J. M. Hargraves, Charles Briggs, Churchwardens, Paisley. Mr. Moore, after thanking the members of his mission in few but appropriate words, welcomed his visitors, who were heavily laden with well stored baskets. After partaking supper, the evening was spent profitably and pleasantly by the party in social converse. After which the surprise party dispersed, all rejoiced in the time honored Motto:—It is more blessed to give than to receive.

HURON.

Christmas Services, considering the very unfavorable state of weather, and almost impassable condition of roads, were very well attended at the churches of St. John, Jireh, and St. William's; and the several congregations emphasised their appreciation of the Gospel by liberal offertories to the Incumbent, the Rev. Wm. Stout. Jireh church was decorated, and with most exquisite taste.

STRATFORD.—The shortness of the time intervening between the Sunday services and Christmas day, prevented the customary elaboration in the decorative arrangements of St. James' church. The ladies had, however, made manifest their skill and labour on the chancel, pulpit and fonts, and through the prevailing gloom of the weather the evergreens presented a cheery appearance. The services too were very bright and attractive. The choir was strengthened by voices from other churches in the city, and Mr. Young led with skill and care to details. Mr. R. Smith's performances at the organ were much appreciated. The officiating clergymen were the rector, Rev. Canon Patterson, M.A., and the assistant rector, Rev. Robert Ker, the latter preaching extemporaneously one of the finest sermons we have ever had the privilege of hearing, replete with scholarship, eloquence and pathos, which touched all hearts and breathing throughout a broad and earnest Christmas spirit. There was an aggressiveness in the tone which reminded one of the zeal attributed to the ancient Crusaders. He took for his text the 2nd chapter, 10 verse:—"And the angel said unto them fear not, for behold I bring you good tidings of great joy, which shall be to all people."

The Christmas services in London were well attended. The Christmas offertory in St. George's church, Sarnia, was about eighty-six dollars. A great many clerical changes are in contemplation. One of the members of Trinity Church, Mooretown, put twenty-five dollars on the offertory plate as a Christmas present to the Rev. Dr. Armstrong, the rector. The Rev. J. T. Wright, now curate to the Ven. Archdeacon Marsh, is stirring up the people of St. John's, London township and already there is a general shaking amongst the dry bones. The memorial church, Stratford, is making rapid strides of late, and with the large increase in the population of the district it is thought an enlargement of the building will soon take place. The Ruri-decanal Chapter of Lambton is called to meet on the 8th inst. Midnight services were held in a great many of the churches of the Diocese, on New Year's eve. The Rev. W. T. Hill, lately appointed to the church of St. John the Evangelist, in London, is a decided success. The congregation is already very large, and good Church work is being done.

HYDE PARK.—Hosanna Church was opened for Divine service Sunday morning. The services were conducted in the morning by His Lordship the Bishop of Huron, assisted by the Rev. E. N. English, Principal of Hellmuth Ladies' College, and the pastor. Bishop Baldwin took for his text II. Timothy, Chap. 2, v. 19:—"Nevertheless the foundation of God standeth sure,

having this seal, The Lord knoweth them that are His, and let every one that nameth the name of Christ depart from iniquity." His Lordship made this the basis of one of the most eloquent sermons the writer ever had the pleasure of listening to. The audience was spell-bound, and the earnest, impressive manner in which it was delivered must have carried conviction to the hearts of many present. At the conclusion of His Lordship's address he expressed himself as much gratified with the progress made, and wished to congratulate all on the beautiful edifice erected. He knew it had called forth self-sacrifice labor on their parts, and if any debt remained on the Church trusted it would be speedily wiped out, and hoped their pastor would be supported in every good word and work. The edifice was filled, some present being compelled to stand. The afternoon service at three o'clock was conducted by the Rev. Evans Davis, and in the evening by the Rev. J. T. Wright.

The edifice is built of white brick, with red brick facings, and is a very neat and handsome structure. It cost about \$2,000, and nearly all of this amount has been subscribed for. The pastor, Rev. A. B. Sage; churchwardens, Thomas Routledge and David Cummings, and the congregation, are to be congratulated in their work, which certainly reflects credit on their efforts.

ALGOMA.

PARRY SOUND.—The Rev. P. Mosley acknowledges, with sincere thanks, to the C.W.M.A. Society—a box of clothing, also a sorted collection of Pictorial Magazines, and a number of Christmas presents for children, the distribution of which has gladdened the hearts of a number of families at this Christmastide.

ATHABASCA.

ST. MACLEOD.—Acknowledgement.—The Rev. H. T. Browne, Missionary to the Piegan Indians, begs to acknowledge with many thanks, the receipt of four bales of valuable clothing and presents, for the Piegan Mission, from the All Saints' Ladies Auxiliary, Toronto, also one bale of clothing from the St. James' Ladies Auxiliary, Kingston, valued at \$62, with many Christmas presents for the School children, from the Childrens' Guild. H. T. Browne, Missionary.

FOREIGN.

The Bishop of London has dedicated a fine new sea-going steamboat for the use of the Thames Church Mission. The boat is steel built, and will ply between London and Gravesend.

Mr. J. J. Astor has given \$150,000 for the erection of a new building for the Cancer Hospital in New York, which makes \$300,000 in all which he has contributed. The new building will be devoted to male sufferers from the dread disease. The late Mrs. Gen. Callum left by her will \$50,000 for the erection of a chapel for the hospital.

The Bishop of Lincoln has issued a letter addressed to the clergy and laity of his diocese on the subject of his prosecution for ritualistic practices. He maintains that the ornaments rubric is the law of the Church, and that the contents of the ornaments rubric quite sufficiently cover the principle of ritual for which they contended. With respect to breaking the law, the rubrics were broken every week in numberless churches by all kinds of clergymen, and they were not prosecuted as lawbreakers.

A Clifton lady has erected, in one of the poorest parishes in Bristol, a mortuary chamber, in which the very poor, many of whom occupy one room, may place their dead relatives until the hour of interment. On the walls, on scrolls, are painted the words, "So He giveth His beloved sleep," and "They rest from their labors."

The Sees of Oxford and Chester did not become technically vacant till December 12. The consecration of Dr. Stubbs, Bishop-designate, and the consecration of Canon Jayne, vicar of Leeds, as Bishop of Chester, will consequently have to be postponed till about the middle of January. The ceremony in the latter case will be performed at York Minster, by the archbishop of the northern province.

On St. Andrew's Day two bishops were consecrated by the Archbishop of Canterbury, who was assisted by many bishops, in Westminster Abbey, in the presence of a large congregation. The bishops designate were Archdeacon Sumner, Prolocutor of the Lower

House of Canterbury Convocation, who was to be consecrated Bishop suffragan of Guildford, and Ven. Charles Frederick Douet, Archdeacon of Surrey, Jamaica, who was to be consecrated Assistant-bishop of Jamaica.

The Bishop of Wakefield, speaking at Halifax, at a meeting promoted by the Church of England Working Men's Society, condemned the principle of seeking to make the Church of England a political party. He was informed that there were parishes where every Churchman was a Conservative and every Dissenter a Liberal. That line of demarcation he wished to obliterate. The Church must be set above party, whether of politics or ecclesiastical differences.

The Marquis of Lorne presided recently at a public meeting held in Holborn town hall, for promoting the erection of four technical institutions in North London to provide for the boroughs of Hackney, Islington, and Finsbury, which contain a population of about a million. The sum required is £400,000, and of this the Charity Commissioners have promised to provide £200,000, provided a similar amount is raised locally. A resolution approving of the project was carried unanimously.

Canon Edgar Jacob is rebuilding Portsea parish church on a scale of magnificence it would be difficult to surpass. It is to cost £42,000, and when completed will seat 2,000 persons in the nave and aisles. On the south a memorial chapel to Archdeacon Jacob will form a prominent and useful addition to the cathedral like building, and in this chapel Matins and Evensong will be said. The church, to which an anonymous donor contributed £22,000, will be consecrated about Michaelmas next.

BORNEO.—The acceptance of British protection by the Sultan of Brunei brings up the area over which British authority now extends in the island of Borneo to an equality with that of British East Africa—70,000 square miles. In the part of this territory administered by the white Rajah of Sarawak, the S.P.G. has been carrying on prosperous work ever since the time of Sir James Brooke, the English pioneer. Within the Sultanate of Brunei no Christian effort has yet been made. But a missionary from the S.P.G. has just entered the territory of the British North Borneo Company and settled at Sandakan. A site has been secured for church, school, and parsonage, and building on it has at once begun. The population of this company's territory is estimated at 200,000, consisting chiefly of Dyaks, but with Malay, and also Chinese settlements on the coasts. Hitherto only a few English have found their way hither, but the riches of the land are now attracting planters and miners.

A special interest was imparted to the re-opening on Saturday of Old St. Pancras church after restoration, by the antiquity and historical associations of the fabric and site. This church is supposed to have been built about 1350, but it occupies the site of an older structure, which was said to have been the successor of one erected in early Saxon times. Tradition also says that Old St. Pancras is the last church in England in which the Latin Mass was said. The old altar-stone marked with five crosses, found in 1848, when some alterations were carried out, and afterwards embedded in tiles underneath the altar, is now inserted in the middle of the new altar slab; and a noteworthy feature in connection with its present restoration in its highest sense is the fact that at the early celebration on Saturday morning the elements were again consecrated on this stone for the first time probably for 300 years. The work of restoration has been admirably carried out under the direction of Mr. A. W. Bloomfield.

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.

CHRISTMAS AND MARTYRDOM.

SIR,—The noble army of martyrs is a clause of the Te Deum that thrills many a heart oft as it is repeated, and though it is not the exact equivalent of "Candidatus Exercitus" no one could wish to see it altered, as it is stately, rhythmical, and sufficiently expresses the idea of the original. "Candidatus" sets before us the "white array" of the celestial worshippers, whether angels or those redeemed from

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among men; and in the canticle represents the victory and the purity of the martyrs, who have "washed their robes and made them white in the Blood of the Lamb," especially through the bath of Martyrdom, wherein they were united to our suffering Lord. The festivity of Christmas is not marred by the mention of the Martyrs: nay, the Angel's Carol finds a magnificent complement in the triumph song of the Martyrs. These are no unwelcome intruders on our Christmas rejoicings; for, who have so good a right to join in and aid our glad hymns as those who were the foremost sharers in the triumphs of the Incarnation, and are now the nearest to the Prince of life? That this is the deliberate judgment of the Church is manifest from the three festivals that follow Christmas Day in immediate succession, comprehending "the three kinds of Martyrdom," as Wheatly says, "Those who are privileged to be next Him in His kingdom, to sit as it were on His right hand and on His left, must be prepared to drink of His cup, and be baptized with His Baptism; and how great the honour of sharing Christ's sufferings in the face of the world, the Church in every age has felt. See in St. Paul's words the immediate connection between Christmas and the Cross; "He was made in the likeness of man; and being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the Cross." It is seen also in the Creed, "Born of the Virgin Mary; suffered unto Pontius Pilate." I suppose it is this which is sought to be represented in the Reredos of St. Paul's, giving the Incarnation at the top, the crucifixion at the base. This gives us the sum of Christianity in brief; and if out of that men will manufacture evil, what can we say but the motto of England's crown: "Honi soit qui mal y pense."

In the first ages the enthusiasm for martyrdom was often misdirected, and open to grave censure, if, that is, the coldness of the present dare contemplate such heroism of faith with censure. And here a practical question presents itself.

The history of almost every earthly kingdom has its heroic period. It has its feats of arms, its illustrious achievements, its inspiring examples of patriotic self-sacrifice; and all who are anxious that the present and the future should emulate the past, are not indifferent to such efforts as are made to turn the eyes of the young, the romantic, to that golden past, to impress its images on their hearts, and to fire them with the invincible resolution not to fall short of ancestral worth. We see this through all our popular literature, which, in spite of much that is base, has noble elements; so that not only in formal history, but in words, in innumerable tales, in endless verse, the glorious past is vividly reproduced; and with what happy effect may be seen, thank God, in our own as yet undegenerate people, in many a modern war by land and by sea, in many a voyage of discovery, in colonizing work, and in the indomitable labours and sacrifices of a calm philanthropy. But the question arises, Why is not this principle utilised in the Church? It is not because the power of example is distrusted; else why the illimitable ocean of biography? It is not because there is no craving for romantic incident, and yet what do the bulk of Christians know of the heroic days of the Church; when in the freshness of youth she fought with wild beasts, and wilder men, and the hosts of hell in their first access of rage and disappointment? when "young men and maidens, old men and children praised the name of the Lord" in the fires, in prisons, in the arena, and before the tribunals of Rome's awe-inspiring authority? Those deeds of faith, those expressions of burning love to the redeeming Lord, should not be sought alone in the martyrologies of the Church, hidden away in dead languages, Greek and Latin and Syriac; they should have been enshrined in the ballad-literature of the Church; many a hymn of the great congregation should have been touched with their devotion; some of them should not have been unknown in Christian nurseries, and to all the adult educated portion of the Church the "Acta Martyrum Sincera" at least should be familiar. Is it reasonable to expect the Christians of these later days to exhibit the zeal of the first days if we keep back from their eyes the moving examples of their first fathers in the faith? Might we not reasonably expect to find a firmer faith and a warmer, a more heroic love if such examples were familiar to the plastic and impressible mind of youth? Let us remember that, under God, we owe the triumph of Christ's cause and the continuance of His Blessed Gospel in the world to the courage and patience of the Martyrs, whom the Church with so true an instinct did so significantly designate—Martyrs, that is, Witnesses,—Christ's witnesses. Does this lay us under no obligation to them, and to Christ's grace in them? If great theologians like Athanasius and Augustine are the Church's bulwarks; the Martyrs are her walls and strong foundations, laying deep in the mind of the world the conviction that that religion is indeed Divine which so calmly triumphs over death, and so assuredly anticipates immortality. While I think over all this, I

cannot but feel uneasy, and somewhat indignant that the learned of our Church should have left us with nothing better fitted to meet our needs than Foxe's "Book of Martyrs."

In your next I hope to furnish a compendious account of an ancient martyrdom, which has some lessons to convey suitable for these times, over and above the general lesson of faith and holy courage.

Yours, JOHN CARRY.

Port Perry, Dec. 3rd, 1888.

PARTYISM.

SIR,—For many years previous to 1873, this Diocese suffered much from the intolerance of the party spirit, as manifested by so-called Evangelicals, the "red rag" of "Tractarianism" "Trinity College Torontoism" and "Baptismal Regeneration," was kept dangling before the clergy and laity, especially at Synod time, till it became so faded that of late years it has not been recognized or heard of, but at last Synod it was re-introduced, and simply as "Evangelicalism" with no aliases. During the period between 1873 and 1888, the Diocese prospered in every department of Church work, and we were beginning to consider ourselves as a happy family, and we felt we were envied by outsiders, but last Synod the first step was taken towards the breaking up of our happy relations, and no doubt towards the contracting of our missionary efforts, by the depletion of our funds necessary to carry on our work, for who amongst the loyal and conservation clergy and laity will care to continue their support, if the diocese is to be governed by fanaticism and cant. The Bishop is supposed to be the Bishop of the whole diocese, and not merely of a particular clique in it; the diocese and not the "party" pays him \$4,500, per annum, as Bishop of Huron, and not as Bishop of the so-called Evangelical party in the diocese, and I feel sure he will admit, that the clergy and laity, whom these partyites desire to ostracize, are those with whom his Lordship has the least trouble, and who are to-day the hard-working and successful in the diocese—hence, I cannot yet believe with one of your correspondents, that those in authority will endorse this dodge, which has proved so detrimental to the interests of other dioceses. As anxious for the unity of the Church, I will watch tremblingly for authoration utterances from headquarters.

Diocese of Huron.

SKETCH OF LESSON.

1ST SUNDAY AFTER EPIPHANY, JAN. 13TH, 1889.

The Escape into Egypt.

Passage to be read.—St. Matt. ii. 13-23.

All Jerusalem "troubled" when the wise men came inquiring about the "new born King," why? Probably because they thought this would make the cruel Herod still more cruel. Their fears were not without reason.

I. The Child in Danger.—(1) Herod had been 38 years on the throne and had conquered all his foes. Had put his own wife and sons to death lest they should conspire against him. Had tried to please the people by building them a beautiful temple, and erecting many fine palaces in Jerusalem. Now he is afraid of a baby! Why? Because he knew that he had no right to the throne, being an Edomite. He knew of the promised Messiah, and thought this must be He. He charged the wise men to come back and tell him where the child was to be found, deceiving them by his words. (Compare Ps. lv. 21.)

(2) Herod supposing he was mocked by the wise men when they did not return, determined to put the child Jesus to death. (Read vv. 16-18.) Herod satisfied.

(3) But came to Bethlehem. See the desolated homes. Broken-hearted parents. If Rachel could rise from her grave close by (Gen. xxxv. 19; 1 Sam. x. 2), how she would weep. A slaughter and a lamentation as when the Babylonians ravaged Ramah. Of that one Jeremiah spoke (xxx. 15.) but God meant his words to be a prophecy of the mourning for children who should, 600 years after, die for His Son; (vv. 17, 18.)

(4) We cannot pity those children, we pity their parents. A dead baby is not to be pitied. It has escaped all the sin and sorrow of life. Safe in the fold forever. (See Rubric at end of service for Public Baptism of Infants.) These Bethlehem children were honoured. They did what St. Paul was ready to do (Acts xxi. 13.) They are among the "noble army of martyrs" commemorated on Innocents' Day, Dec. 28th.

II. The Child in Safety.—(1) Was the child slain with the rest? (Read vv. 13-15) Look at Jeremiah's prophecy again. Not all slain at Ramah. Some to be restored; so at Bethlehem, One saved, and to return in glory.

(2) Think of Joseph's dream; his haste, and departure into Egypt.

(3) Joseph not to remain in Egypt (Read vv. 19-23.) Safe to go back because Herod dead. Why did Joseph take the Holy Child to Nazareth? (Vv. 22, 23.)

(4) The flight into Egypt and return had been foretold, ver. 15, Hos. xi. 1. The prophet meant God's "Son Israel," (Exod. iv. 22.)

Jesus the true "Seed of Abraham," Gen. xxii. 18; Gal. iii. 16. Surely the text is true "Many devices. . . . But, the counsel of the Lord that shall stand," (Prov. xix. 21.)

Their devices do not always fail, because God by them may work out his own purposes. The day came when the plots against that Child did succeed, but what then? See how Apostles interpreted. (Ps. 2, 4, 6, in Acts iv. 25-28.) Where is the New born King now? (1 Cor. xv. 25.) One day willing or unwilling all will do as Herod pretended he would do. (Phil. ii. 10.)

Are you persecutors of Jesus? (See Acts ix. 5; S. Matt. xxv. 40, 45.) You laugh at Harry, John, Mary, for being particular in his or her religious life, you try to injure such an one, you are persecuting Jesus. You gain nothing and make God your enemy.

Are you persecuted as Jesus was? All His servants will be, (S. John xv. 18 20: 2 Tim. iii. 12) If infants "glorified God by their deaths," how much more those who suffer for Christ (even in little things) willingly and patiently? We are on God's side, and can say, (Ps. cxviii. 6; Rom. viii. 31.) "His counsel shall stand," and what is it? (S. Luke xii. 32.)

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THE SHADOW OF AN ANGEL.

"In the mystic realm of slumber, in the quiet land of rest, Came to me a radiant vision of the Country of the Blest."

We had certain misgivings on hearing that our cousin, Miss Bethune, had volunteered to reside at Fairhaven, during the absence from England of Mr. and Mrs. Venables; she stood in the same degree of relationship to them as ourselves, namely, that of a cousin thrice removed; she was a middle-aged lady of most amiable manners, and with a most winning and benevolent expression of countenance, which was indeed the true index of her heart; she was always willing and ready to help others, and not from straitened means did she give her services, being in possession of a small but sufficient fortune.

The extremely delicate health of Mrs. Venables rendered it expedient, by the advice of the physicians, that a warmer climate should be sought for the fragile flower, as that alone was likely to prolong life; the fond parents were distressed to part with their two little girls, Marion and Lucy, aged respectively seven and eight years, but it was finally decided to leave them at Fairhaven, beautifully situated on the south coast, and the ancestral domain of Mr. Venables.

When Miss Bethune heard of the circumstances she at once offered to remain with the dear children, who were also tended by an old and faithful nurse; we felt assured that Miss Bethune was too conscientious to undertake the responsibility, unless fully persuaded in her own mind of her own fitness for the duty, not only of taking charge of the children, but of supervising the entire household. Yet we had certain misgivings. Marion and Lucy were healthy, but not robust, girls; they were peculiarly sensitive and affectionate, and excessive was their sorrow on parting with their young and beautiful mamma, who clasped them to her heart, almost regretting at the last that she had consented to leave them behind; but Miss Bethune's presence helped much to comfort the anxious parents, who found it difficult to express sufficient gratitude for her kindness.

"Don't let old Nurse fill the darlings' heads with superstitious nonsense," were almost the last pleading words of Mrs. Venables to her friend; "we do not like, of course, to separate them from poor old Lolly, as that would break the attached creature's heart; but she so firmly believes in

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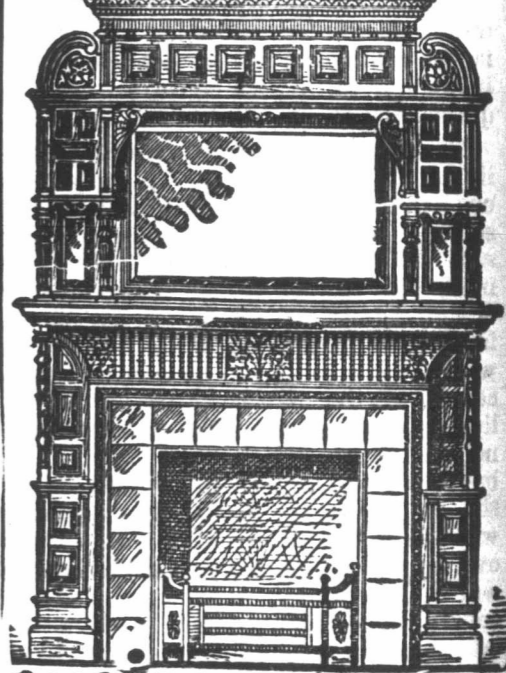
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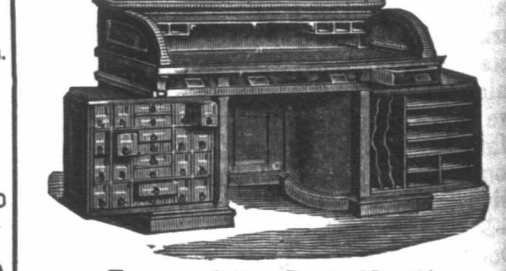


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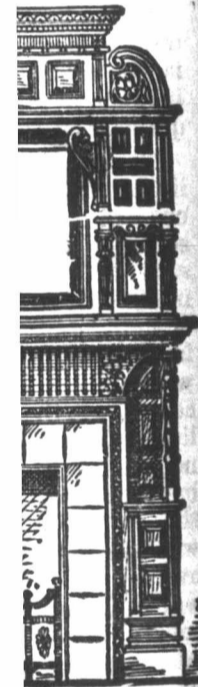
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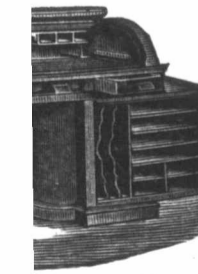
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omens and many curious traditions, that she cannot help repeating them whenever opportunity offers; and though my darlings often laugh at Nursey, yet I have seen them greatly impressed by her nonsense."

"I promise you, my dear Sylvia, that I will find such amusements and interests for my little pupils as shall supersede any desire they have to listen to Lolly's tales," said Miss Bethune; "and as you tell me they have both evinced a taste for drawing, it shall be my aim to impart to them the best instruction in my power: for you know I am something of an artist myself," she continued, smiling, "and as drawing is the sole accomplishment in which I am considered to excel, it shall be my paramount object to cultivate their talents, and so I trust we shall derive pleasure and profit from studying together."

There is a beautiful sea-view from the terrace of the fine old house at Fairhaven; for away over the waste of waters the ocean, when tranquil, is mapped into spaces of light and shade; the rays of moonlight fall softly on long glittering pathways, on which, according to Lolly, the departed souls of the righteous ascend to heaven; summer breezes sweep changeful clouds over the surface of placid waves, which it is hard to believe may soon become mountainous billows, raging in fury. There are grand dark woods surrounding Fairhaven, and the gnarled oaks are centuries old, where in the wild park lands the delicate fawns silently troop, and the conies burrow among the ferns; the sweet soft chime from an inland church, rising and falling in rich and divine "air music," is as soothing to the senses as those mysterious ocean murmurs, which bear no resemblance to any other earthly sound. Many a time Miss Bethune and the children were lulled to sleep by the sounds they liked so well; and if they "wandered in dreams" it was while resting peacefully in bed.

Why should we continue to have had misgivings? Perhaps we exaggerated any disagreeable result that might arise from out the subject that caused us some anxiety; but it was a subject on which Miss Bethune was particularly reticent, and any allusion to it rather gave her offence; we have all some sort of mental weakness often hidden even from ourselves; and no doubt Miss Bethune's own peculiar pet weakness was to ignore the existence of that which she disliked to acknowledge. The thought suggested itself to Miss Bethune, that it would be an excellent plan to engage the sympathies and close attention of the little girls under her care by taking their likenesses in water-colors half-size; this would not only prove a continued source of amusement, but also contribute to their instruction; and as she was a very successful portrait painter, the picture would be a valuable gift ready for presentation to Mr. and Mrs. Venables on their return; but alas! when Miss Bethune included Mrs. Venables she silently let fall a tear, for hope was almost over.

The artist caught the expression of each pretty little face wonderfully, and Marion and Lucy watched the progress of the drawing with intense interest and delight. Miss Bethune lingered over her pleasant task, and the children always ran into the library to take a last look of "themselves" before going to their white nests, beneath the sheltering wings of the careful Lolly; nor was old Lolly less eager than her nurslings to contemplate and admire Miss Bethune's charming work. The attractive little creatures were represented standing close together, with their fair round arms twined endearingly together; there was a peep of the ocean through an open window, and the far-away perspective was artistically managed, and Miss Bethune's critical perceptions were satisfied.

One evening the old nurse, with solemn and subdued looks, sought Miss Bethune, when the children were slumbering, and in a hushed voice, as if deprecating railery, imparted the following information to her astonished auditor: "I be sorry to tell ye, ma'am, that I have seen the 'White Women' more nor once of late."

"And who are the 'White Women,' Nursey?" quietly asked Miss Bethune.

"Lauk, ma'am!" cried Lolly, "have ye never

heard of them? if ye watch ye may see them far out at sea, going round and round in a circle, and chanting sad music, slow and like a funeral hymn; they always haunt the places where the dead are buried down below beneath the waves, and they always seem to be holding up a white shroud amongst them, and they always come near Fairhaven before a death in the family;" and poor old Lolly groaned deeply, and wiped her eyes with the corner of her apron.

"And do you really believe this, Nursey?" enquired Miss Bethune, speaking very kindly; "don't let the dear children hear you, or it might make them unhappy, and it would be wrong to tell them such nonsense."

"Nonsense, ma'am, nonsense!" old nurse replied, indignantly, "why the dear darlings have seen the 'White Women' their own selves."

"And what are the white ladies like?" asked Miss Bethune, smiling.

"They looks like foam, ma'am, but foam they are not—queer and awful sort of white foam it be; and besides there is the sad, wailing sort of sound, sometimes comes one way, sometimes another," said nurse.

"The slow, soft chime of the evening bells is often very indistinct, dear Nursey," remarked Miss Bethune, "and sometimes seems up in the air."

"Don't say that you've not been warned," persisted Lolly, fixing a pitying look on Miss Bethune; "when the trouble comes to this house, ma'am—which come it soon will—then you'll believe, mayhaps, what I've been a telling you."

"I fear there is great sorrow in store for us, Lolly," said Miss Bethune gravely, "for you know the accounts of dear Mrs. Venables are not hopeful; but you must discard absurd superstitions, and only remember that your beloved mistress is perfectly resigned to the will of her Heavenly Father, and patiently abides the time when it shall please Him to release her from earthly suffering."

The poor old nurse broke into sobbing lamentations, and in broken sentences declared her belief that no saint was ever more a saint than her own sweet young lady; but when Miss Bethune reminded her that Mrs. Venables would be grieved if Marion and Lucy were to hear foolish tales about the White Women, or aught else of the kind, then poor old Lolly gave a long sigh, and casting up her eyes, murmured, "There they be, ma'am, for all that, and there the awful White Women will be till all is over."

"And there they will be, dear Nursey, so long as white foam is seen on the ocean," quietly remarked Miss Bethune, feeling that it was utterly useless to argue with the prejudiced and obstinate old woman any further. The children had been promised that the picture should be quite finished on Christmas Eve; it was to be a little household festival, for Lolly and all the domestics were to assemble in the library to behold it unveiled. There, amid pretty Christmas decorations, Christmas carols and beautiful hymns were sung, accompanied on the harmonium by Miss Bethune, who with her pleasing voice led the choir, who made up in fervent sincerity what they lacked in harmony. Many exclamations were heard when a really artistic and beautiful picture was exhibited, many wax candles shedding a soft and subdued light; "It's their very selves," cried one, "the pretty little dears;" while another, more critical, remarked, "I think that Miss Marion looks a bit too moloncolly, I likes to see her laughing;" but nurse only groaned, and shaking her grey head said in a low voice, "It's best that Miss Marion should look moloncolly, and Miss Lucy too."

Those two dear children, as long as they live, will never forget that Christmas-tide; Miss Bethune read aloud to them all a charming Christmas tale, and the evening peacefully ended with the usual family devotions; when they separated for the night, Miss Bethune remarked with a smile how soon they would all be lulled to sleep by the soothing music of the church chimes, to say nothing of the ceaseless booming, and sea-waves, which was unusually distinct, the hollow sounds being indescribably solemn.

They awoke early next morning, with bright sunshine beginning to stream into their rooms, for it was a clear, frosty Christmas morning, and

the church bells were ringing jubilant peals; but before Marion and Lucy joined Miss Bethune in the breakfast apartment, where she waited for them to join in the morning prayers with the rest of the household, they could not resist the temptation of running for a few moments into the library, so eager were they to see how the picture looked by daylight. For a few moments only the children stood before the drawing, as if petrified with amazement; then with a simultaneous loud cry they fled to Miss Bethune, exclaiming both together, "O the picture! the picture! come and see, come and see!" on hearing which she naturally supposed that some ill accident had befallen it, and hurried off to the library followed by all the rest. There stood the precious drawing intact, with sunshine resting on it, but behold! a third form had been added, a shadowy form of surpassing grace and beauty; it was a mere outline, but the artistic touches were perfect, and no one could have wished to see it more highly finished, for it conveyed the idea of an angel, whose shadow bent over the children while they remained unconscious. What made it more remarkable, the holy and saintly expression of the blessed angel's face struck the spectators at the same time as bearing a wonderful resemblance to Mrs. Venables; it is impossible in words to describe the mysterious and solemn effect which it produced on their minds by this unfinished and shadowy form bending over the two dear little girls; those only who have really seen it can understand.

Miss Bethune turned deadly pale and almost fainted, and for a long time remained speechless; at length, in a voice broken by agitation, she murmured incoherently as if to herself, "I cannot understand this; I am quite unconscious of having seen or touched this picture since we left it last night—"

"Of course you be, ma'am," broke in nurse Lolly; "but you won't be for laughing at the White Women now ma'am, for well do you know that mortal hands never touched this here picture; it is a warning, ma'am, you'll soon see—"

"Hush! hush! Lolly," petitioned Miss Bethune, as, deeply distressed, she added, "do not let the children hear you, I am sorely bewildered—"

"And well you may be, ma'am, said Lolly, curtly; "for though you don't believe what I tells you, ye cannot disbelieve your own eyesight, for who in this house, in this here library, could have painted an angel in the night?"

"Alas! nurse, I cannot tell you," sighed Miss Bethune, whose tears were now flowing fast; "I had every reason to hope that I was cured; but in my earlier life I was a somnambulist, and it seems I am one still."

"A what-did-ye-say, ma'am?" cried nurse, who had never heard the word before, and knew not what it meant, but who evidently thought it expressed something horrible, and the poor old soul absolutely shuddered as she looked at Miss Bethune.

The latter quietly repeated her words, adding, "I mean that I was unfortunately given to walking in my sleep, and to do things in that condition which I could not have done if I had been awakes I hoped and believed that this would never happen again, as years have passed away, and my night, have been quiet."

"You was quiet enough last night, depend upon it, ma'am," obstinately repeated Nursey; "it makes my blood run cold, it do, to think of who was at work at that there beautiful picture, a painting of my own dear young missis as an angel; how could you light your candle, and find your way, and draw an angel with your eyes closed? no, no, ma'am, I cannot believe that."

"Still it is a mysterious fact, Lolly, that such things are done when in a state of somnambulism," replied Miss Bethune, who, seeing that it was useless to argue with Nursey, took the astonished children from the apartment, quietly saying, "After church, my darlings, I will read this apparently difficult riddle to you, and in the meantime do not be uncomfortable by what has occurred, it is easily accounted for;" and the docile little girls were so accustomed to trust in

Miss Bethune, that though they rather regarded her with awe, her assurance tranquilized their fears, and they were able to enjoy the happy Christmas festival, and to admire the bright floral decorations of their church; it would be saying too much not to admit that their innocent thoughts wandered sometimes to the picture at home, with its mysterious and beautiful addition. They were ready to receive and understand Miss Bethune's lucid explanation, and threw their loving arms round her neck, when she told them how sorrowful it had made her, but how powerless she had been to avoid what had caused such consternation.

"Don't be sorry, Miss Bethune, dear," plaintively said Marion, "because now we have our own dear mamma as an angel always near us."

"And if our own dear mamma dies," whispered Lucy, with a sob, "her angel will still be near us, won't it, dear?"

Due precautions were taken, by the desire of Miss Bethune, to prevent any recurrence of her "wandering in dreams," much to the disgust of poor old Lolly, who lived and died in the firm conviction that no mortal hands had been at work that night; she could not be made to comprehend that somnambulists perform wonderful feats, which in their waking hours never could have been accomplished. We, who knew poor Miss Bethune's secret, had sad misgivings; but still, as she had not been afflicted with somnambulism for some years, we trusted that no recurrence of the disagreeable and dangerous habit would render her residence at Fairhaven otherwise than pleasant. Before three weeks of the new year had passed it became the painful duty of Miss Bethune to impart the sad tidings of their dear mamma's death to the bereaved children; the gentle sufferer had passed away peacefully, her last prayers being for them, that in the days of their youth they might seek the Lord and find Him evermore.

And the mother's prayers were heard, for in after years, though the lives of Marion and Lucy Venables have not been exempted from many troubles and vicissitudes, the Saviour's love is enshrined in their hearts, and the Saviour's image is impressed upon their sweet characters; Marion is a happy wife and mother, and Lucy, who remains single, always resides with her beloved sister. Miss Bethune's picture is their most precious heirloom, and the "Shadow of an Angel" seems to bestow a benison of peace and love on their earthly home.

C. A. M. W.

ORIGIN OF THE CHRISTMAS TREE.

In a little cottage on the borders of a forest lived a poor laborer, who gained a scanty living by cutting wood. He had a wife and two children, who helped him in his work. The boy's name was Valentine, and the girl was called Mary. They were good obedient children, and a great comfort to their parents.

One winter evening this happy little family were sitting quietly round the hearth, the snow and the wind raging outside, while they ate their supper of dry bread, when a gentle tap was heard on the window, and a childish voice called from without, "O, let me in, pray; I am a poor little child with nothing to eat and no home to go to, and I shall die of cold and hunger unless you let me in!"

Valentine and Mary jumped up from the table and ran to open the door, saying, "Come in, poor little child; we have not much to give you, but whatever we have we will share with you."

The stranger-child came in, and warmed his frozen hands and feet at the fire; and the children gave him the best they had to eat saying, "You must be tired, too, poor child; lie down in our bed, we can sleep on the bench for one night."

Then said the little stranger-child, "Thank God for all your kindness to me!"

So they took their little guest into their sleeping-room, laid him on the bed, covered him over, and said to each other, "How thankful we ought to be, we have warm rooms and a cozy bed, while this poor child has only the sky for his roof and the cold earth for his sleeping-place."

When their father and mother went to bed,

Mary and Valentine lay quite contentedly on the bench near the fire, saying, before they fell asleep, "The stranger-child will be so happy to-night in his warm bed."

Those kind children had not slept many hours before Mary awoke, and softly whispered to her brother, "Valentine, dear, wake! and listen to the music under the window."

Then Valentine rubbed his eyes and listened. It was sweet music indeed, and sounded like beautiful voices singing to the tones of a harp:

"O, Holy Child, we greet Thee! bringing
Sweet strains of harp to aid our singing.

"Thou Holy Child, in peace art sleeping,
While we our watch without are keeping.

"Blest be the house wherein Thou liest,
Happiest on earth—to heaven the nighest."

The children listened, while a solemn joy filled their hearts; then they stepped softly to the window to see who might be without.

In the East was a streak of rosy dawn, and in its light they saw a group of children standing before the house, clothed in silver garments, holding golden harps in their hands. Amazed at this sight the children were gazing still out of the window, when a light tap caused them to turn round.

There stood the stranger-child before them, clad in a golden dress, with a gleaming radiance round his curling hair. "I am the little Christ-child," he said, who wanders through the world bringing peace and happiness to good children. "You took me in and cared for me this night when you thought I was only a poor child, and now you shall have my blessing for what you have done."

A fir-tree grew near the house; from this he broke a twig which he planted in the ground, saying, "This twig shall become a tree, and shall bring forth fruit year by year for you."

No sooner had he done this than he vanished, and with him the little choir of angels. But the fir-branch grew and became a Christmas tree, and on its branches hung golden apples and silver nuts every Christmas-tide.

Such is the story told to German children concerning the beautiful Christmas trees; and though we know that the real little Christ-child can never be wandering, cold and homeless, again in our world, inasmuch as He is safe in heaven by His Father's side, yet we may gather from this story the same truth which the Bible plainly tells us, that if any one in the right spirit, helps a Christian child in distress, it will be counted to him as if he had indeed done it to Christ himself. "Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me."—From the German.

THE MOON'S CAROL.

Out of the sky the moon looked down
One cold December night,
The whole world stretched before her lay;
What was the fairest sight?

The mountains stood in silence deep,
With fields of trackless snow;
Surely no other sight is found
So wondrous here below!

The vast expanse of ocean wide
Was heaving 'neath her rays,
The white foam glitter'd in her light,
And trembled 'neath her gaze.

The cedars and the palm trees waved,
Moved by the midnight breeze,
And in the moonlight gently stirr'd
The pale green olive trees.

But fairer far than all of these
Was the face of a little child,
Who from His lowly manger-bed
Gazed on the moon and smiled.

And o'er His Baby-Head she wove
A crown of silv'ry light,
For she had found of the whole wide world
The very fairest sight.

NETA COINE.

CHRISTMAS ECHOES.

Unto you the child is born,
On the blessed Christmas morn.
Unto you, to be your peace;
Unto you, for He hath found you;
Unto you with full release
From the weary chains that bound you;
Unto you, that He, may rise,
Unto Him above the skies.

A Happy, Happy Christmas
Be yours to-day!
Oh, not the failing measure
Of fleeting earthly pleasure
But Christmas joy
While years are swiftly gliding,
Be yours, I pray
Through Him who gave us Christmas Day?

FRANCES RIDLEY HAVERGAL.

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

TOMATO SAUCE, FRENCH.—Cut ten or a dozen tomatoes into quarters, and put them into a saucepan, with four onions sliced, a little parsley, thyme, a clove, and a quarter of a pound of butter; then set the saucepan on the fire, stirring occasionally for three quarters of an hour; strain the sauce through a horse-hair sieve, and serve.

1,000,000 PEOPLE PERISH?

More than 1,000,000 persons annually die in this country from Consumption, which is but the child of Catarrh. \$500 reward is offered by the proprietors of Dr. Sage's Catarrh Remedy for a case of Catarrh which they cannot cure. The Remedy is sold by druggists; 50 cents.

TO FRY EGGS.—To fry eggs nicely requires some little attention, as they are apt to become hard, black, and unpalatable. There should be plenty of butter or oil, and care taken not to let them be overdone. If ham or bacon is fried with them, it must be done first, and the eggs afterwards.

WINDOWS CLEANED BY STEAM.—First, thoroughly remove all dust, and then place a bowl of boiling hot water at the base of the window. The steam covers the glass, which is removed by a leather, and finished off with another, quite clean and dry.

IS ANY "FLOWER BORN TO BLUSH UNSEEN"?

The old wives tell us "that blushing is virtue's livery." But, alas! too many a maiden, whose soul is purity itself, has been denied the gracious privilege of wearing the delicate crimson; and all because her skin is covered with blotches, pimples, yellow "liver spots," and other discolorations. Who can tell how such a maiden loathes the very sight of herself, or who shall intrude upon her as she weeps bitter tears over her uncomely appearance? Thrice unhappy she, if by the use of cosmetics, she shall seek to hide her wretched complexion. But if she will use Dr. Pierce's Golden Medical Discovery, to regulate the liver and purify the blood of all poisonous humors, she will find that her "flesh shall come again like unto the flesh of a little child." It cures scrofula, tetter, salt-rheum, pimples, blotches, eruptions, and all skin diseases. Druggists.

TO CURE A WART.—Scrape carrot fine, and mix with salt, and apply it as a poultice five or six nights.

POMATUM.—A splendid pomade may be prepared by melting half an ounce of spermaceti, and then gradually mixing with it four ounces of sweet almond oil. Perfume it according to taste. Attar of roses is considered best.

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Children's Department.

THE LITTLE BOY'S REBUKE.

There was once a very old man who lived in the house of his son. The old man was deaf, his eyes were dim, and his legs weak and thin. When he was at the table, he could hardly hold his spoon, so much did his hand shake, and at times he would spill his soup on the table cloth.

All this vexed his son and his son's wife; and they made the old man sit in the corner behind the stove. There he ate his food from an earthenware dish; and he had not always too much to eat, as you may imagine.

Well, one day, his trembling hands could not hold the dish; it fell on the floor and broke. At this, his son and his son's wife were so vexed that they spoke harshly to the poor old man. His only answer was a deep, sad sigh. They then brought him a bowl made of wood, out of which he had to eat his food.

Not long after this, his little grandson, a boy of four years of age, was seen at work with a chisel and hammer, hollowing out a log of wood.

His parents could not fancy what he was trying to do. The little boy said nothing to anyone, but kept at his work on the log, and looking very grave, as if he had a great work in hand.

'What are you doing there?' asked the father. The little boy did not want to tell. Then his mother asked, 'What are you doing there, my son?'

'Oh!' said he, 'I am only making a little trough, such as our pigs eat out of.'

'But what are you making it for, my son?'

'I am making it,' said he, 'for you and father to eat out of when I am a man.'

The parents looked at each other, and burst into tears.

From that time forth, they treated the old man well. He had the best place at the table, a nice dish, and plenty of food.



BEAUTY OF Skin & Scalp RESTORED by the CUTICURA Remedies.

NOTHING IS KNOWN TO SCIENCE AT all comparable to the CUTICURA REMEDIES in their marvellous properties for cleansing, purifying and beautifying the skin and in curing torturing, disfiguring, itching, scaly and pimply diseases of the skin, scalp and blood, with loss of hair.

CUTICURA, the great Skin Cure, and CUTICURA SOAP, an exquisite Skin Beautifier, prepared from it, externally, and CUTICURA RESOLVENT, the new Blood Purifier, internally, cure every form of skin and blood disease, from pimples to scrofula.

Sold everywhere. Price, CUTICURA, 75c.; RESOLVENT, \$1.50; SOAP, 35c. Prepared by the POTTER DRUG AND CHEMICAL CO., Boston, Mass. Send for "How to Cure Skin Diseases."

Pimples, Blackheads, chapped and oily skin prevented by CUTICURA SOAP.

Dull Aches, Pains, and Weaknesses instantly relieved by the CUTICURA ANTI-PAIN PLASTER, the only pain-killing plaster.

A VALUABLE DISCOVERY.—F. P. Tanner, of Neebing, Ont., says he has not only found B.B.B. a sure cure for Dyspepsia, but he also found it to be the best medicine for regulating and invigorating the system that he has ever taken. B.B.B. is the great system regulator.

ROYAL BAKING POWDER Absolutely Pure.

ROYAL BAKING POWDER ABSOLUTELY PURE

This powder never varies. A marvel of purity strength and wholesomeness. More economical than the ordinary kinds, and cannot be sold in competition with the multitude of low test, short weight, alum or phosphate powders. Sold only in cans. ROYAL BAKING POWDER CO. 108 Wall St. N. Y.

THE Great 4-Track Route East.

NEW YORK CENTRAL AND HUDSON RIVER RAILROAD

Favorite Line for business or pleasure travel between Ontario and New York, Boston, or New England.

The GRAND TRUNK in connection with the NEW YORK CENTRAL forms **The All-Rail Route.**

THE GREAT FOUR-TRACK New York Central AND Hudson River Railroad

Is positively the only Trunk Line possessing railway stations in the City of New York, thereby avoiding all transfers and ferries.

It is absolutely the ONLY LINE WITH FOUR COMPLETE TRACKS for a distance of over three hundred miles, two of which are used exclusively for passenger trains, thereby insuring SAFETY, FAST TIME, AND PUNCTUAL SERVICE.

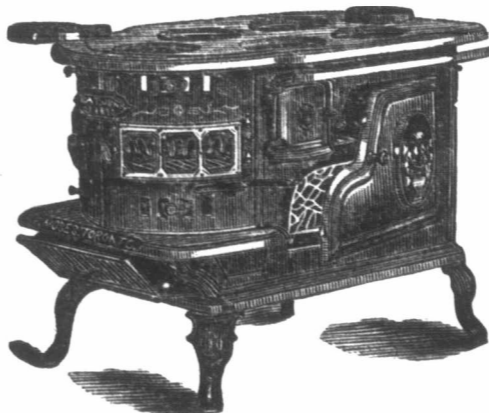
THE MOST EXPENSIVE RAILROAD IN AMERICA is the four-track entrance of the New York Central and Hudson River Railroad to the Grand Central Station, through the heart of New-York City. The estimated cost of the improvement for a distance of four miles was \$8,000,000, or \$2,000,000 per mile, exclusive of the cost of the Grand Central Station.

Apply to ticket agents of the Grand Trunk, Michigan Central, Canadian Pacific or Niagara Navigation Co., for tickets, and see that they read by the New York Central and Hudson River Railroad.

In New York, apply to Agents at 413, 785 or 942 Broadway, or at Grand Central Station. For information address Edson J. Weeks, General Agent, 1 Exchange St, Buffalo, or Henry Monett, Grand Central Station, New York, General Passenger Agent.

YOU MAY HAVE ONE!! Just send your name and address, and 10c. for postage, and receive by Mail a HANDSOME SILK HANDKERCHIEF and The Magic Needle! Astonishes everyone! Address, Whiton Novelty Co., Toronto, Ont.

OF ALL THE COMBINATIONS Of Manufacturers in producing a good Cook Stove, there is none to equal



MOSES' Combination Stove.

Those who relish a well-cooked roast, or a palatable, appetizing bun or cake, should not fail to secure this

BEST OF STOVES.

The Fire Never Goes Out in Winter.

Manufactured and Sold by

F. MOSES, 301 Yonge St., Toronto.

THE KEY TO HEALTH.



Unlocks all the clogged avenues of the Bowels, Kidneys and Liver, carrying off gradually without weakening the system, all the impurities and foul humors of the secretions; at the same time Correcting Acidity of the Stomach, curing Biliousness, Dyspepsia, Headaches, Dizziness, Heartburn, Constipation, Dryness of the Skin, Dropsy, Dimness of Vision, Jaundice, Salt Rheum, Erysipelas, Scrofula, Fluttering of the Heart, Nervousness, and General Debility; all these and many other similar Complaints yield to the happy influence of **BURDOCK BLOOD BITTERS.**

T. MILBURN & CO., Proprietors, Toronto.

BURDOCK PILLS

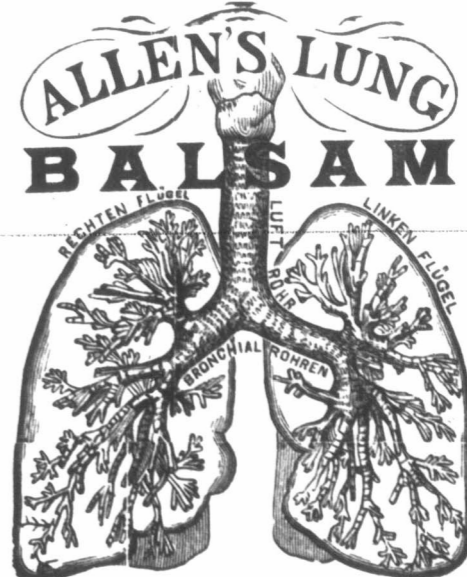
SUGAR COATED

A SURE CURE FOR BILIOUSNESS, CONSTIPATION, INDIGESTION, DIZZINESS, SICK HEADACHE, AND DISEASES OF THE STOMACH, LIVER AND BOWELS. THEY ARE MILD, THOROUGH AND PROMPT IN ACTION, AND FORM A VALUABLE AID TO BURDOCK BLOOD BITTERS IN THE TREATMENT AND CURE OF CHRONIC AND OBSTINATE DISEASES.

TORONTO STEAM LAUNDRY.

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

106 York Street (2nd door north of King). G. P. SHARPE.



(This Engraving represents the Lungs in a healthy state.)

ALLEN'S LUNG BALSAM

THE REMEDY FOR CURING CONSUMPTION, COUGHS, COLDS, ASTHMA, CROUP, ALL DISEASES OF THE THROAT, LUNGS AND PULMONARY ORGANS.

BY ITS FAITHFUL USE CONSUMPTION HAS BEEN CURED When other Remedies and Physicians have failed to effect a cure.

Recommended by PHYSICIANS, MINISTERS, AND NURSES. In fact by everybody who has given it a good trial. It never fails to bring relief.

AS AN EXPECTORANT IT HAS NO EQUAL It is harmless to the Most Delicate Child.

It contains no OPIUM in any form.

PRICE 25c, 50c AND \$1.00 PER BOTTLE. DAVIS & LAWRENCE CO. (Limited), General Agents, MONTREAL.

West Toronto Junction, HI. HO!

May 28, 1888.

JAMES GOOD & CO.: Send me another barrel. I used the **ST. LEON WATER**

last summer for Muscular Rheumatism, and found immediate and permanent benefit from its use.

J. F. HOLDEN, Druggist.

Also diabetes and Bright's disease, indigestion, dyspepsia, &c.; these poisoned fires are put out by St. Leon, as water quenches fire. Doctors say "impossible to say too much in its praise."

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230 and 67 Yonge-street.

Groceries, Wines, Beers, Spirits, and St. Leon Water, wholesale and retail.

D. LOW'S WORM SYRUP

DESTROYS AND REMOVES WORMS OF ALL KINDS IN CHILDREN OR ADULTS SWEET AS SYRUP AND CANNOT HARM THE MOST DELICATE CHILD

BRIDGE'S FOOD

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

A STORY OF THE KINDNESS OF MADAME MALIBRAN.

In a humble room in one of the poorest streets of London, Pierre, a faithful French boy, sat humming by the bedside of his sick mother. There was no bread in the closet, and for the whole day he had not tasted food. Yet he sat humming to keep up his spirits. Still at times he thought of his loneliness and hunger, and he could scarcely keep the tears from his eyes; for he knew that nothing would be so grateful to his poor invalid mother, as a good, sweet orange, and yet he had not a penny in the world.

The little song he was singing was his own, one he had composed, both air and words, for the child was a genius. He went to the window, and looking out saw a man putting up a great bill with yellow letters, announcing that Madam Malibran would sing that night in public. "Oh, if I only go!" thought little Pierre; and then, pausing a moment, he smoothed his yellow curls, and taking from a tiny box some old, stained paper, gave one eager glance at his mother, who slept, and ran speedily from the house.

"Who did you say was waiting for me," said the madam to her servant, "I am already worn out with company." "It's only a very pretty little boy, with yellow curls, who said if he can just see you, he is sure you will not be sorry, and he will not keep you a moment." "Oh, well, let him come!" said the beautiful singer, with a smile. "I can never refuse children." Little Pierre went in, his hat under his arm, and in his hand a little roll of paper. With manliness unusual for a child, he walked straight to the lady and bowing, said, "I come to see you because my mother is very sick, and we are too poor to get food and medicine. I thought, perhaps, that if you would sing my little song at some of your grand concerts, may be some publisher would buy it for a small sum, and so I could get food and medicine for my mother." The beautiful woman arose from her seat. Very tall and stately she was. She took the little roll from his hand and lightly hummed the air. "Did you compose it?" she asked; "you, a child! And the words; would you like to come to my concert?" she asked. "Oh, yes!" and the boy's eyes grew bright with happiness, "but I couldn't leave my mother." "I will send somebody to take care of your mother for the evening, and here is a crown with which you may go and get food and medicine. Here is also one of my tickets. Come to-night; that will admit you to a seat near me." Almost beside himself with joy, Pierre bought some oranges and many a little luxury besides, and carried them home to the poor invalid, telling her, not without tears, of his good fortune. When evening came, and Pierre was admitted to the concert-hall, he felt that never in his life he had been in so great a place. The music, the myriad lights, the beauty, bewildered his eyes and brain. At last she came, and the child sat with his glance riveted on her face. Could he believe that the grand lady would really sing his little song?

Breathless, he waited; the band—the whole band—struck up a plaintive little melody. He knew it, and clapped his hands for joy. And oh, how she sang it! It was so simple, so

mournful. Many a bright eye dimmed with tears, and nought could be heard but the touching words of that little song—oh, so touching! Pierre walked home as if he were moving on the air. What cared he for money now? The greatest singer in all Europe had sung his little song, and thousands had wept at his grief.

The next day he was frightened by a visit from Madam Malibran. She laid her hand on his yellow curls, and turning to the sick woman, said, "Your little boy, madam, has brought you a fortune. I was offered this morning, by the best publisher in London, one thousand five hundred dollars for his little song; and after he had realized a certain amount from the sale, little Pierre here is to share the profits. Madam, thank God that your son has a gift from Heaven." The noble-hearted singer and the poor woman wept together. As to Pierre, always mindful of him who watches over the tried and tempted, he knelt down by his mother's bedside and uttered a simple prayer, asking God's blessing on the kind lady who had deigned to notice their affliction. The memory of that prayer made the singer more tender-hearted, and she who was the idol of England's nobility went about doing good. And in her early, happy death, he who stood beside her bed and smoothed her pillow, and lightened her last moments by his undying affection, was little Pierre of former days, now rich, accomplished, and the most talented composer of the day.

"KING BABY."

His sceptre is a rattle,
His throne is mother's arms;
He reigns a tiny tyrant,
In all his dimpled charms!
Yet round his royal presence
Our loving spirit entwines;
Dictator of the cradle,
And king by right divine!

Whatever be his mandates,
No courtiers dare rebel,
His mother's chief of the household,
Prime minister as well!
In yon perambulator,
His downy car of state
Exact, rosy monarch,
What triumphs on him wait!

In purple case and splendor,
Long, long he seeks to reign,
All hints of nose disjointed
He smiles at us with disdain!
Alas that royal greatness
Should ever be disowned,
Here comes a tiny stranger—
King Baby is dethroned.

CRUEL CHILDREN.

In the gradual development there is always a sense of pleasure in the exercise of power, but this pleasure has to be subordinated to the good of society; and this is one of the first necessary steps to successful social growth. So the young boy who is, even among us, more frequently cruel than sympathetic, may go through a period of bullying, etc., to become a refined and sympathetic man, full of generous impulses. I say this is the ordinary method, but, as might be expected, some boys never become kindly, and some, instead, grow from cruel to brutal, and end as social pests. It is supposed that the lower animals, especially the carnivora, are pleased with the torture they cause, but I doubt if this is the only

interpretation of the treatment of the mouse by the cat and of his victim by the lion. There are children who inflict torture on every kind of living thing. Thus I have known a child of tender years begin by pulling off wings of flies, then proceed to bake frogs, and next take birds and bore out their eyes, and later still try to injure any child who might fall into his power. I have known such children to kick cats and dogs to death, or set lights to them, or pour boiling water over them, the fiendish pleasure being increased if the young of the animals were reduced to starvation. The morally undeveloped child has been pointed out to me by several devout friends as a proof of the existence of the devil, as well as of the truth of the doctrine of original sin, and I own their actions go far to satisfy those who seek support. I do not know of any age at which this brutality may develop, as I have seen brutes of this nature as young as four. In one such the vice and cunning were extreme; that though many evil and cruel deeds were done the culprit was long undiscovered. Another most serious trait is that these morally insane children will make false accusations, and will even destroy their clothes and produce the appearance of injury to support tales of assault and robbery.

NED'S LESSON.

"Polly wants a cracker! Polly wants sugar! Hurry up! hurry up! Polly is hungry?" screamed the parrot from the top of her perch. Mable and May fed her with bread and fruit, and filled her cup with fresh water; and while Poll chattered her thanks the little girls turned to watch Ned at his play.

He was building a fort out of sticks and stones. "Now, girls, this is the way to make the roof. You lay the sticks so!"—but the pieces of wood dropped, and the fort fell into ruin before his eyes.

Then Ned stamped upon the ground in his anger, and a word, a dreadful word, fell from his lips. It was the first time in his life he had spoken such a word, and Mable and Mary cried out, "Oh, Ned! how could you."

Quick as a flash Poll caught the word, and in her loud harsh voice sent it ringing out through the garden. It was a dreadful sound when it fell from Ned's lips, but when Poll screamed it out the girls covered their ears, and Ned, full of grief and shame, ran to the bird. "Oh Polly! hush, do hush! I'll never say it again! Mabel, give her some candy, cake, anything to make her forget that dreadful word!"

Ned is a big boy now, but he never forgot Polly's lesson. It was the last time he ever soiled his lips with an unclean word.

ILL TEMPER is more rapidly improved by relief from physical suffering than in any other way. Step on your friend's corn, and the impulse to strike is strongest. Putnam's Painless Corn Extractor, by quickly and painlessly removing them, insures good nature. Fifty imitations prove its value. Beware of substitutes. "Putnam's" sure, safe, painless.

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

—A new prison chaplain was recently appointed in a certain town. He was a man who greatly magnified his office, and entering one of the cells on his first round of inspection he with much pomposity thus addressed the prisoner who occupied it: "Well, sir, do you know who I am?" "Now, nor dinna care," was the nonchalant reply. Well, I'm your new chaplain." "Oh, ye are? Weel I hae heard o' ye before." "And what did you hear," returned the chaplain, his curiosity getting the better of his dignity. "Weel, I heard that last twa kirks ye were in ye preached their baith empty; but I'll be hanged if ye find it such an easy matter to do the same with this ane."

BROKEN DOWN.—"After suffering with dyspepsia, kidney disease, loss of appetite and pain in the head until discouraged, I heard of B.B.B. took two bottles, and am happy to say I feel as well as ever." Mrs. Rufus E. Merry, New Albany, N.S.

—True friends are like true diamonds—scarce but precious. False ones, like the leaves of a forest—without number.

—Adversity. In times of good fortune it is easy to appear great—nay, even to act greatly; but in misfortune very difficult. The greatest man will commit blunders in misfortune, because the want of proportion between his means and his ends progressively increases, and his inward strength is exhausted in fruitless efforts.

PRESENCE OF MIND.—Presence of mind is good in case of accidents and emergencies, and when coupled with Haggard's Yellow Oil will often save life. Yellow Oil cures all painful injuries, burns, scalds, bruises, frost bites, rheumatic and neuralgic pains, and is in fact a handy and reliable surgical aid.

OVER 6,000,000 people believe that it pays best to buy Seeds of the largest and most reliable house, and they use

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D. M. FERRY & CO. are acknowledged to be the Largest Seedsmen in the world.

D. M. FERRY & CO.'s Illustrated, Descriptive and Priced SEED ANNUAL

For 1889

Will be mailed FREE to all applicants, and to last year's customers without ordering it. Invaluable to all. Every person using Garden, Field or Flower Seeds should send for it. Address

D. M. FERRY & CO., Windsor, Ont.

TWO ORGANISTS—BERRY'S BALANCE HYDRAULIC ORGAN BLOWER.

These Engines are particularly adapted for Blowing Church or Parlor Organs, as they render them as available as a Piano.

They are Self-Regulating and never over-blowing. Numbers have been tested for the last four years, and are now proved to be a most decided success. For an equal balanced pressure producing an even pitch of tone, while for durability certain of operation and economy, they cannot be surpassed. Reliable references given to some of the most eminent Organists and Organ Builders. Estimates furnished by direct application to the Patentee and Manufacturer, WM. BERRY Engineer, Brome Corners, Que.

15 Pounds gained in Three Weeks, and CURED OF CONSUMPTION.

Messrs. Craddock and Co., GENTLEMEN, Please send me twelve bottles of DR. H. JAMES' CANNABIS INDICA, one each of Pills and Ointment, for a friend of mine who is not expected to live; and as your medicine cured me of Consumption some three years ago, I want him to try them. I gained fifteen pounds while taking the first three bottles, and I know it is just the thing for him.

Respectfully, J. V. HULL,
Lawrenceburg, Anderson Co., Ky.

\$2.50 per bottle or three bottles for \$6.50. Pills and Ointments, \$1.25 each. CRADDOCK & CO., Proprietors, 1032 Race St., Philadelphia, Pa.

chaplain was certain town. ly magnified re of the cells nspection he us addressed it: "Well, m?" "Now, nonchalant ew chaplain." hae heard o' lid you bear," his curiosity his dignity. t twa kirks ye them bathed ed if ye find it do the same

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people believe that it svs best to buy Seeds house, and they use

Seeds
FERRY & CO. are acknowledged to be the argest Seedsmen in the world. D. M. FERRY & Co's Illustrated, Descriptive and Priced SEED ANNUAL For 1889 will be mailed FREE to all applicants, and a last year's customers out ordering it. Invalu- all. Every person using Field or Flower Seeds send for it. Address, Windsor, Ont.

BERRY'S BAL- LORGAN BLOWER. Specially adapted for rler Organs, as they a Piano. and never over-blown- sted for the last four to be a most decided nced pressure produ-), while for durability economy, they cannot rrences given to some ists and Organ Build by direct application acturer, WM. BERRY June.

Three Weeks, and SUMPTION.

nd me twelve bottles INDICA, one each of iend of mine who is i as your medicine on some three years m. I gained fifteen st three bottles, and i r him, HULL, g. Anderson Co., Ky. ee bottles for \$6.50. 5 each. CRADDOCK ace St., Philadelphia.

PIANOS

SQUARE AND UPRIGHT.

ALL STYLES

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Send for Illustrated Catalogue.
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MANUFACTURERS OF
Paper Hangings and Decorations.
ART PAPER HANGINGS.
New and Beautiful Designs in Ceiling Decorations.
4 AND 6 KING STREET, TORONTO.

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MANUFACTURERS' ACCIDENT INSURANCE COMPANY,
Are two separate and distinct Companies with full Government Deposits.
The authorized Capital and other Assets are respectively \$2,000,000 and \$1,000,000.
83 KING STREET WEST.

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