

Canadian Churchman

AND DOMINION CHURCHMAN.
A Church of England Weekly Family Newspaper.

Vol. 17.]

TORONTO, CANADA, THURSDAY, JANUARY 22, 1891.

[No. 4.

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the Legislature of Ontario at its next session for
an Act authorizing the said Synod to manage and
invest the several trust funds under its control
as one general fund, and for other purposes.
D. KEMP, Secy.-Treas.
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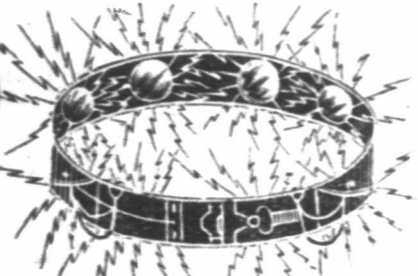
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TORONTO, THURSDAY, JAN. 22nd, 1891.

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AGENT.—The Rev. W. H. Wadleigh is the only gentleman travelling authorized to collect subscriptions for the CANADIAN CHURCHMAN.

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Lessons for Sundays and Holy Days.

January 25—SEPTUAGESIMA.

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Evening.—Gen. 21; or Job 38. Rev. 21. 9 to 22. 6.

NOTICE.—Subscription Price to subscribers in the City of Toronto, owing to the cost of delivery, is \$2.50 per year, if paid strictly in advance, \$1.50.

CONUNDRUM.—A labour reformer lately asked a clergyman why the congregations called "High Church" show most sympathy with the questions of the day affecting working people. The clergyman's reply was that this class not being accustomed to move in a narrow groove and limited circle of doctrine, were interested naturally in all new phases of thought and life affecting human kind.

SCIENTIFIC INTEREST IN THE CURE OF DISEASE has left the arena of Prof. Pasteur's experiment in the cure of hydrophobia, and fixed itself definitely on Prof. Koch's experiments in Berlin. Sufferers from Consumption, Diphtheria, Tetanus, and Typhoid, may hope for good results from their efforts. Canada has representatives on the spot watching and reporting progress in the various departments. We may well pray for a blessing on such noble efforts.

AGGRESSIVE CHURCH WORK is the theme of an important manifesto lately issued by the "Evangelization Committee" of the East London Fund. Their programme contemplates—besides popular lectures and after-meetings—special mission services, with "heartiness for their ritual and elasticity for their law" as recommended. Withal, great care is advised in bringing down services and teaching "to the level of the congregation." It is easy to go too far.

"SAHARA BROTHERS" is a name given by Cardinal Lavigerie to an order of monks just founded. Their duty will be to take possession of a section of the famous "Desert of Sahara," put it under cultivation,— "make it blossom as the rose," so to speak, and teach the nations "what to do with

it," nursing and caring for them meantime as brothers indeed. They will "astonish the natives," if they do nothing else; but the Cardinal's experience in Africa ought to effect something tangible. His *bete noir* is the Slave-trade.

"LUX MUNDI" AND ARCHDEACON DENISON.—The doughty Archdeacon of Taunton—whose age and activity almost entitle him to be termed "the Archdeacon"—has written a letter on Mr. Gore's "explanations" of passages in his famous book. The clerical "G.O.M." considers Mr. Gore's efforts, apparently, nothing more than *exercises* in "saying the same thing another way." He promises to formulate his "Gravamen" for Convocation on the whole subject this month.

TWO PICTURES—EGOTISM AND MODESTY.—In his famous book "Darkest England," the Salvation Army leader boasts of 80 Homes (in England and foreign parts) for fallen women, with some hundreds of inmates, as "perhaps the largest and most efficient effort of its character in the world." He entirely ignores the venerable "Church Penitentiary Association," which has 83 Homes in England alone, and last year "restored 2,500 women to respectable life." This puffing and blowing at his own trumpet—a "penny whistle" it turns out after all—is too characteristic of the "General" and his followers.

"CONVENIENTLY PLACED."—It has been pointed out by a writer in an English Church paper that all the trouble about communicants not being able to see the "Manual Acts" at the consecration, when the Eastward position is adopted by the Priest, arises from our neglect of the rubric which requires the intending communicants to be "conveniently placed" after the Church Militant prayer. Stephens, in his "Church Law," points out also that the churchwardens, might insist upon "placing" communicants in or near the chancel.

"RURAL DEANS ARE VALUABLE OFFICERS."—To some in Canada this may seem a startling statement; but it comes from no less a personage than Bishop Westcott of Durham. He makes it on the strength of what he sees of Bishop Lightfoot's legacy to him of a well managed diocese. After all, the statement is only a truism. The office is intended to reduce Church work to *small sections* and to have it well done. When each Rural Dean looks well after his squad in their work, the whole diocese is well worked.

"SUMMUS EPISCOPUS" is the title by which the German Emperor has lately called himself—"King of Prussia and summus episcopus of my church." From this point of view he declares it to be his function to see "the religious feeling and the light of the Christian spirit are increased in schools." This high sounding title may be taken to represent the Prussian idea of being "Defender of the Faith," as the English title runs. Nevertheless the Emperor's title has an unpleasant look about it. It is a sort of term that we should like to see reserved for our Lord Himself.

COPE, INCENSE AND FASHION.—It has long been on record that the use of the cope at Durham Cathedral was discontinued, because it was found to interfere with Bishop Warburton's new-fangled wig—it wouldn't "set right." Now we are inform-

ed that use of incense at Ely was discontinued because Mr. Prebendary Green thought its odour spoiled the perfume of his *snuff*—another new-fangled custom. Next? It is not necessary to remark that these gentlemen were not "High Churchmen"—in the proper sense of the word. They were certainly *not* ritualists.

"THE ITALIAN MISSION" is the neat and telling title which Archbishop Benson has fixed upon the Roman Communion in Britain. Cardinal Manning must have grown a shade paler as he read the following stinging words: "There will be no following for Rome. It has been shown that in all these years she has affected a multiplication of *edifices and institutions*; but not of souls. She makes no statistical progress! No. The ancient Church of England is with us. I do not fear that the new Italian Mission will make anything of our clergy or our people."

BROTHERHOOD VOWS is a question which has been pretty thoroughly threshed out during the past few months. It appears, after all, that in the usual monastic practice "perpetual vows" are only taken after probation of many years—20 or so—during which the vows are renewed *annually*. This safeguard seems to take away the force of the usual objection to vows of perpetual "poverty, virginity and obedience." In the course of 20 annual trial periods in succession, every man has a fair chance of learning to know his own mind—and body too.

PRIVY COUNCIL JUDGMENTS are falling into great discredit in many directions. The chronic complaint that they are not qualified to take up ecclesiastical questions is echoed from India and from Canada in regard to local matters of those two dependencies of the British Crown. The result will probably be that (1) the "Judicial Committee" will "be reinforced for special cases by experts as judges" *ad hoc*: and (2) many former decisions of the unreformed committee will be reviewed and possibly revised—if they have set aside judgments of lower courts.

CLERGYMEN'S SONS.—Whenever an isolated case occurs (like that of the wretched Birchall) of a clergyman's son going astray in morals, the vulgar crowds are ready to cry *See there!* as if this were the natural and ordinary (instead of exceptional) result of clerical home life. They had better look at the grand work done by the "Sons of the Clergy" Society—founded in 1655. They distribute immense sums annually in assistance to the poorer clergy. Their meetings and corporate services are crowded and enthusiastic.

"LORD, THY WORD ABIDETH."—Bishop Doane, of Albany, has lately said: "Beside all that, as putting nerve into the cowardice of the faint-hearted, is the outcome of what is called the Tubingen school of criticism," which, after bringing to bear every conceivable kind of destructive missile upon the books of the New Testament, has closed its doors, dismissed its scholars, retired its professors, and given up its claim. They were men of eminent ability and absolute honesty. They verily thought within themselves, I have no doubt, that they were set to expose a gigantic fraud. But it was a case of gnawing a file!"

SEPARATE SCHOOLS IN MASSACHUSETTS—under Roman Catholic auspices—are accused of literary and educational inferiority to the State schools. The same thing is said to be true of Canada. Too much attention and time are supposed to be expended upon religious subjects, to the detriment of secular ones. They will not bear the light of inspection. How different is it in England, where the Government inspector is welcomed to Church schools, and where these schools put the secular schools to keen rivalry and competition. Inspection should be insisted upon, whenever there are separate schools, and state aid distributed according to results.

"EL EKTISSAD"—THE ECONOMY—is the name given to a society formed among the Coptic Christians in Cairo, for the purpose of diverting the extravagant outlay fashionable at baptisms, marriages, funerals, &c., to good works. This is more practical than our Funeral Reform Association, &c.; which attack the customs and habits without providing an alternative object for the play of exuberant generosity at such times. How would it do for our fashionable brides to append to their wedding invitations the note, "in lieu of wedding gifts (which are not needed) please send a contribution to the Widows' and Orphans' Fund."

MODERN TITHES.—Bishop Westcott, of Durham, has the following weighty words on this subject (in his address to the Archdeacons): "As a Church we have neglected the principle of proportionate almsgiving. We have grown accustomed to trust to the generosity of the rich to supply that which ought to represent the effort of the whole body. In this respect we have fallen far behind other religious societies among us. We have received from our fathers great gifts, but their liberality is an example to us, their children, and not a final absolution from all sacrifice. If we all were to set aside a tenth of our income as not our own, we should not, I believe, find ourselves, in fact, poorer."

"CHRISTIAN SOCIALISM" may be a misnomer, but what it is meant to mean is a reality, in that Christian men should take a friendly interest in everyone else's affairs, should make themselves the allies of others struggling to better themselves. It is right that Christian priests should show an interest in the labour questions of the day. Though some of the movements be mistaken ones, they indicate the strivings of humanity towards higher things. Among the foremost clergy in the field is Father Huntingdon of New York, a son of Bishop Huntingdon. He went to Toronto lately on this business and preached on 18th inst., at St. Matthias' and St. Margaret's in that city. Rev. E. A. Oliver, of St. Simon's, Toronto, lately preached on "Socialism."

NOTES AND QUERIES.

We beg to inform our readers that with a view of doing as much good as possible in these columns, and to gratify the desire for information on many points of interest, we have this week started a column of "Notes and Queries." The subjects allowable will be confined to those connected with Bible and Prayer Book study, and, within certain limits, those connected with Church history. We cordially invite Church people who desire information upon these subjects to send in their questions to us, and we shall endeavour to furnish the correct answers to the best of our ability. The querists will please send their names and addresses, not necessarily for publication, but

if need be, in order to furnish them with any private communication from the editor that may be desirable. The questions themselves may be signed by initials or any *nom de plume*.

ARCHBISHOP MAGEE.

The news of the elevation of this brilliant orator and talented theologian to the second dignity in the Anglican Church comes with pleasant effect. It seemed a difficult matter to fill the place of a man so distinguished as Archbishop Thomson—a man of so much public mark and of such peculiar theological influence. The difficulty appears to be happily solved. Dr. Magee possesses all the brilliant versatility which so often distinguishes the sons of Ireland: but he has much more solid and lasting talent than mere oratory or scholarship. He has shown evidence of deep learning and wide information in theological matters. On the floor of the House of Lords, no lay Peer feels himself safe in crossing swords with a debater of such power. Some of his speeches on questions affecting the Church will long be remembered. He can always be counted upon to turn up on the orthodox side, and the Church cause has in him an unfailing champion. We may hope great things from such a combination as Benson at Canterbury and Magee at York.

ARCHDEACON WILSON.

It is some years since this venerable dignitary of the Canadian Church found it necessary to retire from his most active but very unostentatious share in diocesan, especially synodical affairs. His tall figure, benevolent face, and dignified—yet exceedingly gentle—manner have been missed in the Toronto synod, and many enquiries were made for him year by year. His great age and increasing infirmities were abundant excuse for absence; and his friends were fain to comfort themselves with the feeling that he was enjoying a well earned and much needed rest. Yet the news of his death comes with a shock, only lessened by the remembrance of his great age, entitling him to rank with octogenarians.

Though born and educated in Ireland, Mr. Wilson pursued his theological studies at Cobourg College under Archdeacon Bethune. He was ordained in 1843 to the title of assistant at Cobourg. Next year he became incumbent of Grafton and Colborne, relinquishing the latter place only in 1873. He remained rector of Grafton for nearly 50 years and has been Archdeacon for 15 years past.

MONTE CARLO SUICIDES.

Visitors to this world-famous resort agree in pronouncing it to be the very ideal of an earthly paradise, and yet by a curious paradox, it is a place of unrest and unhappiness. Of all places in the wide world it is the most infamous for vice, the most marked by suicides. Habitués of the place tell us of curious points in the statistics of these fatal endings of the life-failures of the gamblers' class. There is a remarkable absence of women among the victims who end thus, though they crowd the gaming tables and lose heavily; there is also a conspicuous absence of English and Americans from the list of suicides. French, Bavarians, Italians, Russians, Germans, are the usual victims, and these, men. Suicide is the natural resort of utter despair—the refuge of him who looks up and finds no opening above. Why should certain classes be free from this? It is a curious question, and the answer may be interest-

ing at least. Soft breezes, delicious music, fragrant odours, charming views of scenery, these ought to woo men from desperation. They do not! It has been thought that the female mind is naturally less oppressed by business difficulties—more inclined to take a hopeful view of the future possibilities of life. London bridge can tell another tale about them, when the loss has been the irretrievable loss of virtue. Then, the business energy of the Saxon in either hemisphere makes him familiar with ups and downs, with devices and escapes from pecuniary trouble. The door of effort does not seem shut to them. Those other nations, not having the same turn for business enterprise, are prone to conclude hastily that there is no way out. They imagine that they hazarded all on a single throw—and lost. How terrible is the fascination of gambling, when men can fancy even for a moment that chance rules the lives of men, or that "the fates" are against them. Blind—though surrounded by light.

ROMANIA.

The above title is not intended, by misprint, for the name of a certain principality in Eastern Europe. It takes and keeps our minds much nearer home. It refers to the fact that the ecclesiastical world, as well as the natural and political, is subject to occasional "waves" as they are called. It means, in particular, that there is a tendency in some quarters to prefer imitation of Romish customs to a sober following of Anglo-Catholic lines. One remarkable feature of Archbishop Benson's recent judgment is the impartial way in which it "cuts hither and thither." It is true that our ultra-Protestant friends of the English Church Association got some severe and wholesome advice, even in the form of castigation. On the other hand, those who have by Romish innovations excited some perverted imaginations into frantic dreams of Romish aggression and conspiracy, do not come off "scot-free"; the long lashed whip of the far-reaching coachman touches them up also, and makes them think a little. It may be that both are to be regarded as unlicensed hangers on, and that the Archbishop felt the strong call to "whip behind," to refer to both sets of disturbers. The numbers of those who consciously and disloyally and deliberately "ape" the peculiar customs of the Church of Rome are very few and far between. The trouble is that these few are able to gain a larger following of feeble-minded or unthinking imitators. The proximity of the Roman Communion makes it rather easy of reference and comparison. The fact is, however—as the Archbishop has made abundantly plain—we have nothing good to learn from that quarter. At best, they form but one among many branches of the Holy Catholic and Apostolic Church—and the least reliable, least Catholic, least faithful to ancient precedent, of them all. If we follow them they are almost certain to mislead us—as our Reformers learned at the Reformation. The Reformation principle was to go back to the ancient and Primitive Fathers, not stopping short at any modern misrepresentation of "what the Ancient Church ever did."

SCOTT ACT TEMPERANCE.

The pretentious, and at one time very "promising" piece of Temperance Legislation called "The Scott Act" has been overturned on its very throne, receiving the unkindest cut of all at Charlottetown, Prince Edward Island. Some years ago, in the early days of the Scott Act, the

fair Island in the Gulf was quoted as the palmary instance of success; now all is changed. The course, however, has been steadily downhill—there has always been an undercurrent of failure, an ebb-tide of reaction. Indeed, any success which attended the Act at first in that island should, most probably, be attributed to the personal influence and exertions of one of the Church's most eminent and talented priests—Rev. George W. Hodgson, of St. Peter's, Charlottetown. He championed the Act with heroic resolution, threw himself into the fray as the leading spirit, and incurred the odium and the glory of dealing personally and fearlessly with offenders and insisting upon its provisions being carried out. When George Hodgson died, the Act died. But it had been moribund for a long time; he had undertaken a herculean task, a work beyond his power. There seemed to be something internally defective in the machine, some inevitable cause of friction; and no artificial personal influence, however good and powerful, could give sufficient force to the machinery.

WHAT WAS THE MATTER?

Upon examination, the cause of all the trouble, that which has occasioned the final defeat of the Act almost everywhere, became apparent—was so from the first to those who were not carried away by an excess of enthusiasm, and had a minimum of discreet forethought. The Act provides its own evasion, hints and suggests the means by which its repressive force may be avoided, and neutralized. A Roman Catholic priest has lately borne testimony to the fact that the Act has resulted in the formation of Young Men's Drinking Clubs. It tends, in fact, to produce a congestion of alcohol at certain secret centres, where the very clandestine nature of the circumstances gives opportunity and impetus to excessive drinking. The cause of vice is thrown into secret channels and private courses where its indulgence cannot be generally observed or effectively checked. A certain Canadian Bishop is said to have severely reprimanded one of his clergy for indulging in the wasteful practice of purchasing his favourite beverage in small quantities: "A clergyman ought to set his people an example of economy, and buy his beer by the barrel." That may be safe enough for staid and careful parsons, but to the ordinary mortal, the presence of a large quantity within present easy reach—especially when interdicted in most other places—is a terrible temptation. "A long time since we have had a good drink, and it may be a long time before we get another,"—that is a thought which drives the drinker to excessive drinking, turns a moderate man into a drunkard in a very short time. Judging from Charlottetown,—that is the net result of the Scott Act.

THE BETTER PLAN

Would seem to be—"putting the saddle on the right horse"—to punish the excessive drinker, and so diminish excessive drinking. This gives a premium to temperance, viz., immunity from punishment, with liberty for wholesome or harmless indulgence: at the same time repressing intemperance by forcible restraint, incarceration or otherwise. The common sense of a community revolts always, in the long run, against any measure which needlessly abridges the liberty of the well disposed subject under pretence of restraining and preventing crime. Let the law come down—with all its majesty and severity—upon cases of unquestionable and criminal intemperance; let repeated offences be met with constantly larger doses of correction; let the general public be freed from

the presence of the offensive and dangerous drunkard: the sequel must be the practical abolition of intemperance, so far as that or any other crime can be repressed and subdued. Other "nostrums" only do harm to the cause.

SISTERHOOD NURSES.

A recent discussion in the French Chamber of Deputies upon this subject has brought to the front an interesting question, viz., the advantage of Sisterhoods, as such. Personally, as nurses, they are not more intelligent, more skilful, more gentle than others of the sex: but their life and organization give them collateral advantages and powers which make them, practically, far more efficient. It is not many years since the Sisters were relieved of their charge in the Paris Hospitals in response to a popular clamour against "Clericalism" of all kinds. To-day the freethinking doctor, who inveighed most bitterly against the Sisters, is the leader of the new movement to restore them to their work. Experience has proved that secular nurses are more expensive, more mercenary, more uncertain, less permanent, less constant, less reliable than the Sisters. The presence of home cares and family ties interfere seriously with the prosecution of their duties. The Sister system is destined once more to take charge of the Paris Hospitals.

A LESSON FOR US.

It were well if the Anglican Church—and all Protestant bodies, too—would realize more fully the vast power and influence wielded by the Church of Rome through the organization of lay-help in the permanent form of Brotherhoods and Sisterhoods. Instead of drifting about as lay readers, Bible women, mission helpers, the brothers and sisters are respectively folded into Community Homes, where they are organized and cared for, supervised and regulated, under rules of economy and system. Distractions are minimized in their effect, difficulties in the way of devotion and service are dissipated; they are enabled to give almost their whole time and care, through day and night, year after year, to the work they love. Surely it is madness to say to such persons "stay by yourselves, work separately, live in your families, attend to home duties, pay your individual expenses, mind your personal business affairs—and give the rest of your time to nursing or teaching." There is nothing left to give, or so little, that they become weary and discouraged, and inefficient to a large degree.

THE REMEDY FOR PAROCHIALITIS.

In our recent editorial on the subject of Parochialitis were laid bare some of the defects and hindrances which our system of parishes presents to the efficient pursuit of aggressive work among the people of our city populations. Now a remedy immediate and practical must be found to cope with our difficulties: and first, we would suggest that there should be a Clerical Union organized with the distinct object in view of providing and carrying it into effect. The clergy should meet frequently to devise ways and means, and to receive reports of committees appointed to investigate the needs of particular localities. There should be also a lay guild in every parish, part of whose business should be to assist the Clerical Union in carrying out its programme. For this purpose these lay guilds might all appoint committees of two or three whose special sphere would be in this work, and these committees should combine

and meet together frequently to confer with the clergy, and to assist them generally. Laymen with special gifts might be appointed, with the sanction of the Bishop, to deliver lectures and addresses especially for the benefit of the working classes.

While parochial boundaries may be still maintained for the guidance of the clergy in their ordinary parochial work, this scheme will have the advantage of enabling all combined to strengthen the weak places, and to reach large masses of people who are in the ordinary way overlooked. As an example of what may be done, we would refer to the work inaugurated by Bishop Walsham How; some years ago in East London, he nominated a committee to "endeavour to discover how to evangelise those who are kept back by sin, ignorance, indifference, infidelity, or any other cause from the truth as it is in Jesus." The results of this committee's careful enquiry in various parishes and missions are now available.

(1). It was suggested that popular lectures should be delivered to men, on Christian evidences, and other subjects, followed by free questioning and discussions, the lecturers being clergymen and laymen, the places of meeting being mission halls, and the time Sunday afternoons or weekday evenings. Some of the subjects suggested are: "The Authority of Christ," "Is Prayer Reasonable?" "Are Miracles Possible?" "Resurrection," "How we Bury our Dead," "What is the Church," "How we got our Bible," "Gambling," "Social Purity," "Where the Socialists are right," and "Where the Socialists are wrong."

(2). *Definite teaching* is next insisted upon in a connected series of simple and forcible instructions on selected parts from the Bible and Prayer Book on Church doctrine, as Bible truth, Church history, and mission work of the Church at home and abroad, such instructions to be given in church. The committee recommend after meetings for definite instruction, for informal mission services, and for personal dealing with individuals, "such individual dealing with souls" being declared "an inseparable accompaniment of all true Church work." Informal services should be "characterized by special reverence." All addresses on such occasions should be at least as carefully prepared as those delivered at the ordinary services. Open air preaching "with definite teaching and spiritual exhortation, but without ranting," is advocated.

(3). Another special method of reaching the people is by magic lantern services, especially in Holy Week and on Good Friday.

(4). They also recommend the catechizing of adults in church not only orally, but by means of written questions given out at one service and answered at another; personal letters to the "awakened," or to candidates for confirmation; self-examination services; (5) the employment of earnest working men to visit people immediately before services; and (6) the annual quiet day for Church workers, etc. All these subjects and many others could be introduced and set forth in such a manner as may be adapted to special needs of our people and country. Would it be too much to suggest to our clergy and earnest laymen of the various cities and towns in Canada that they should at once move the bishops to stand at their head in inaugurating such an aggressive movement among the masses of the people? It would not be too soon to begin now in view of the approaching season of Lent, when especially they are called upon to increase their activity in stirring

up the people for the advancement of their salvation. We hope that our suggestions will not be thrown away, and that we shall soon have correspondence to show what we have said are "words in season."

STUDIES ON PASSAGES OF SCRIPTURE.

BY REV. DR. GAMMACK, EAST TORONTO.
No. 8.

St. Matt. ix. 2-9; St. Mark ii. 1-14; St. Luke v. 17-28.

The cure of the palsied or paralytic man at Capernaum is described with such minuteness by the Synoptists, that we cannot but believe that there was some distinct purpose in this fulness of detail. But we shall look at only one part of the story, and happily it is a part that must always claim attention. There has hitherto, however, been comparatively little profit, because there is the dread of coming to some direct issue. What is the most probable motive for our Lord's saying first, "Thy sins be forgiven thee," and then adding, "Arise and walk"? According to the Evangelists the second part was given to enlighten the Scribes and Pharisees in their rigid unbelief: "but that ye may know that the Son of Man hath power on earth to forgive sins, then saith He to the sick of the palsy, Arise, take up thy bed and go unto thy house." But why did He not follow the natural method of curing the disease and at the same time of assuring the man regarding forgiveness? Why did He mention at all the forgiveness of his sins? And what radical connection was there in Jesus' mind between the man's physical state and his spiritual?

We must remove the idea that our Lord was posturing before the Scribes and Pharisees, and that He was dealing with the paralytic as a lay figure for the sake of the bystanders: to the soul as really as to the body He gave a distinct cure. Some of the Scribes made a show of zeal for God's prerogative by asking, "Who can forgive sins but God only," and contrary to His usual custom He gave them a sign to overcome their unbelief. This induces us to look into the conditions a little more minutely. The paralytic had been ingeniously introduced into Jesus' presence, and in acknowledgment of the bearers' faith the Lord gave words of power, "Son, thy sins be forgiven thee." Our first enquiry is, where then was the point of contact between their faith and the man's forgiveness? Is forgiveness such that it can be conferred irrespective of the soul's condition, so that my faith can blot out your sin? The second point is the query as to what was forgiven. Was it the general condition of sinfulness or some special sins—was the man's soul to be made as a blank sheet so that he began afresh in the ways of this sinful world, or did some special sins weigh upon his soul, so that these were the sins that the Lord forgave? And the third enquiry is as whether there was any moral connection between the first part of the incident and the second. Was the bodily cure a mere sign to the unbelieving Scribes, or was there a real connection between the two parts, so that the second came as a fitting sequel to the first, and the order could not well have been reversed?

The bearers' faith brought the palsied man to Jesus and inclined Him to grant their request, but there must have been a preparation in the man's own heart in order to enable him to receive the forgiveness of his sins. Pardon of sin being a purely spiritual act, must be between the soul and God alone, but in this case the faith of others came in as the immediate solvent to bring these

into contact, while the man's own spiritual condition was the ground of Jesus' act in forgiving him his sins. No matter how strong the faith of the others had been, if the man himself had not been in a condition of penitence and spiritual desire of release from his burden. This introduces the second question as to the sins forgiven. These were sins, not sin or a condition of sinfulness. These were sins on the conscience, mind and memory, which were crying for forgiveness and received it. Sins in general may admit of a very general confession, but they have little weight in touching the conscience, or in being truly repented of: they may mass up as a burden too heavy to be borne, and yet it is by minute and personal self-examination into individual sins that our forgiveness is secured. It is therefore hardly possible for us to imagine any forgiveness given to this paralytic but of sins lying upon the conscience—sins of which he felt himself verily guilty, and sins which, but for the intervention of his friends, might have awaited the mercy of the Great Judge at the last day. The third enquiry is thus probably simplified. Jesus cured the soul of sins and cured the body of disease. We cannot but have the conviction that the two conditions were very closely connected, and that the palsy or paralysis had been induced by a sinful course. We need not shirk the fact that disease is often contracted by actual sin, the constitution ruined, and the way of transgressors made hard. But this very affliction may have its healing effect of showing sin in its exceeding sinfulness, and the deformity of the body may, under God's guidance, be accepted as a witness to a like deformity in the soul. We know as a fact that God does unite such spiritual or moral and physical conditions in many different ways, and the question of the disciples respecting the born-blind was distinctly human: the idea of a special visitation in sickness is laid down in our office for visitation for the sick. There is, then, every reason for our supposing that this stroke of palsy or paralysis was the result of this man's evil doing, and that the result of it upon his constitution was the means of recalling his own sin to his remembrance, and that the sense of his sins was lying heavy upon his conscience when the four friends made their way to lay him before Jesus? Jesus commenced at what was the root of his disease, but might have left the paralysis as a daily remembrance of what his past had been. For other ends the Lord wrought a cure on both soul and body, and we cannot wonder that he "departed to his house, glorifying God." But how much fuller does this interpretation present the whole incident, than when we see him pardoned in no particular sins, and recognise no special way in which "the works of God should be manifest in him." God's ways are marvellous and are worth our trying to find them out as far as we can.

PASTORAL FROM THE ARCHBISHOP OF CANTERBURY.

The Archbishop of Canterbury has addressed the following Pastoral Letter to the Archdeacons and Rural Deans of his diocese:—

My dear Archdeacons and Rural Deans,—At the close of our annual gathering held here last Wednesday, you asked me to assist you in meeting the wishes of the clergy who wrote to you for guidance and advice as to the bearing upon their own services of the judgment which, with five right reverend Assessors, I have been called upon to deliver in a recent ritual suit. The request is plainly a reasonable one, and indeed I felt that I scarcely fulfilled my duty to my beloved diocese if I felt myself in the distant relation towards it of provincial judge, without, as your Bishop, writing you a few words of counsel for Christ's and His Church's sake on questions involved.

To judge of particulars wisely, we must take up one or two general considerations. We cannot learn our latitudes without reference to higher objects.

I ask the clergy then to consider the disproportion between those points of ritual which have been contested and the grand characteristics in which all agree of our English Eucharistic service—a liturgy Scriptural, primitive, with Communion in both kinds, in the mother tongue, free from superstitious or doubtful devotions, most reverent, yet truly "Common," the humblest people sharing every prayer and every action. Besides this great Catholic and Reformed heritage the diversities are small indeed. And when these diversities and questionings are contrasted with the tremendous burden of duty to Christianity and to mankind which this age above all ages binds on the shoulders of our Church above all Churches, the overwhelming contrast casts a new light on Christ's searching saying, that the world itself has to suffer for the "stumbling-blocks" among ourselves (St. Matt. xviii. 7).

I ask all to consider the vital importance of peace, charity, unity. Without these we can make no impression on the world's tasks which are ours to do. Without them we can carry no conviction of Divinity in our Faith. Without them, we cannot solve one great problem. Without them, in the presence of an enmity ready to pour in at every breach, our highest aims will become unattainable and our position almost indefensible. And peace and charity and unity are being visibly set at naught because we will not impose this essential on ourselves—such silence and stillness about differences as make the peace of families, above all of the household of God.

I ask the clergy to consider the ruling principle of St. Paul's life and counsel, that all that is lawful is not expedient; that the feeling of the flock of Christ is the substance and evidence of expediency; that they who have insight enough to know and act safely on the knowledge that things which bordered on even heathen ceremonies (1 Cor. viii. x.; vi. 12; Rom. xiv.) were not really dangerous, but admissible when understood by Christian intelligence, were nevertheless bound by a wisdom higher than knowledge, and a law greater than that of the new freedom of the Church; bound, like himself, to limit choice by expediency; bound to abstain not only from the parade of their convictions, but from the very use of them when surrounded by eyes that would be pained and spirits that would suffer at sight of what seemed their dangerous advance.

I feel that to say so much as this gives to those who are uneasy the right to ask men if I do not fear that men are in danger of being led to the Church of Rome. I answer, I do not. Considering how much wrong Christianity and this country suffered during the Roman domination, I do not wonder that fears arise. I lament the imperfect acquaintance with the subject, the unworthiness, the injustice to worshippers, with which the dignity and simplicity of the English use may anywhere be spoiled by imitations of past or foreign modes. But I do not think this will lead to Rome. With my predecessor, I believe that while our service is in this mother tongue of ours and is the glory of it, and Scripture makes so large a part of it, and inspires the whole, and is in every home and every hand, and the clergy as citizens and fathers of families, there will be no following for Rome. It has been shown that in all these years she has effected here a multiplication of edifices and institutions, but not of souls; that she makes no statistical progress. No. The ancient Church of England is with us. I do not fear that the new Italian Mission will make anything of our clergy or people. This is a digression I feel bound to make.

Again I entreat the clergy to reflect that there is no Church in the world in which parish priests or ministers have anything like the same independence, in or out of church, as our parochial clergy have. This means that there is no Church in the world in which so much responsibility for the preservation and good estate of the whole rests on each one of them. We are trusted as Englishmen only trust. Nothing but the sense of honour in many cases forbids our abuse of independence. What delicacy of consideration ought to possess our spirit towards thoughtful, troubled, even over-sensitive, even prejudiced parishioners.

If there were any whose first impulse would be to give no attention to any judgment or ruling, spiritual or temporal, but their own and their "organ's," I should still not despair that one hour's sober communing with themselves and with history would reveal to them what have been always the beginnings of schism and separation; what is the secret of the lost influence and serviceableness of the clergy in some other countries, not Roman only, and what the guiltiness of undermining our own power of good.

Such strong impressions are, however, made on our minds by extremists on either side that it is easy to forget that these are, after all, few in comparison with the solid, central mass of moderate and earnest men whose work is carried on in peace. By them,

in happy conjunction with the laity, a universal, unimpeached advance in the devout beauty of public worship has been made in the last half century.

Looking now to the conclusions of the Court, the accurate limits of those conclusions, and that which emerges from them, I would ask the clergy preliminarily to observe that each conclusion relies on the whole chain of the history of each observance, and on the fact that the English Church is a true faithful branch of the Church Catholic, enjoying the right of every branch to order its rights and ceremonies, within the limits of Scripture, and of that "edification whereunto all things done in the Church ought to be referred"; and that our Church asserted in its reformation and made use of this its authority, and specially by the restoration of primitive order and tone in the Holy Communion.

I would then ask you to observe generally that the conclusions reached are simply the decision that such or such an act is or is not, expressly or by necessary implication, forbidden by the law of our Church—is or is not, in immediate or ultimate consequence, actually penal by that law as it now stands. It is evident that decisions of this character are far from throwing the weight of the Court's authority upon the side of any act which it does not find to be illegal. We had not as a Court to allow or disallow anything on grounds of advisability or policy. Our sole duty was to ascertain whether existing Church-law forbade or did not forbid certain practices. The circumstances under which the inquiry was committed to us rendered it imperative to make the ascertainment as complete as we could.

The judgment speaks for itself. It would be out of place for me to expand, compress, or restate its conclusions. I am ready to trust the living spirit of unity and loyal faithfulness among us. As to particular observances which the judgment of the Court has found allowable, I feel confident the clergy of the diocese will be with me when I make it my own undoubted recommendation and earnest request that the clergy will make no changes in the direction of adopting any of them in their conduct of Divine service, unless, at the least, they are first assured of the practical unanimity of their people in desiring such change. And that, even if any do, in accordance with the clear sentiment of their people, make any change within the limits of the judgment, yet they will make it their bounden duty to provide at the most convenient hours, especially on the first Sunday in the month, and at the most frequented hour, administrations of the Holy Communion which shall meet in all ways the desire of those parishioners whose sense of devotion seeks and feeds on the plain and quiet solemnities in which they have been reared, which they love, and in which their souls most perfectly "go in and out and find pasture." Those simplest forms are liturgically true. The people have a right to them, and through them the true pastor will delight to be one with them, to break for them the Bread of Heaven, to feast with them on its inmost spiritual realities. He will fear no loss when, like his Master, he girds himself to serve them and pay them all observance.—Believe me, ever your faithful brother and servant in Christ,

EDW. CANTUAR.

Lambeth, December 6th, 1890

THE ARCHBISHOP'S JUDGMENT.

COURT OF THE ARCHBISHOP OF CANTERBURY.

(Before His Grace the LORD ARCHBISHOP of CANTERBURY, with the BISHOPS of LONDON, HEREFORD, ROCHESTER, OXFORD, and SALISBURY, and the VICAR-GENERAL, SIR J. PARKER DEANE, Q.C., sitting as assessors.)

3. ABLUTION.—The charge in the 8th and 11th articles is—(1) That after the Benediction the Lord Bishop of Lincoln took part in the "pouring wine and water into the paten and chalice" and "himself drank this wine and water." With regard to this fact by itself, it is alleged on the other side that the remains of the consecrated elements were first eaten and drunken "as far as could so be," and that water, or water and wine, was then used in order to complete "in accordance with the Rubric" a reverent consumption of what remained. It is not to be assumed that objection is taken to any clergyman's using what he may think the best way of consuming "reverently" all that remains, "if any remain of that which was consecrated," without its "being carried out of the church" (as directed by the Rubric). And it is understood that particles of wheat bread and of the thick sweet wine in common use adhere to the vessels. The point of the charge, therefore, lies in the other pleadings, viz.—(2) That this was done "without any break or interval, and as connected with and as forming part of the Rites and Ceremonies of the Service." (3) That the wine and water were drunk "in the face of the congregation." (4) That this was "The Ceremony of Ablution." (5) That it is "a ceremony in addition to and other than a ceremony prescribed to be used." The Court,

holds that the term "The ceremony of Ablution" is not fairly applicable to what is here described. Before the Reformation there was such a ceremony. The "Minister" after "receiving the Communion in both kinds himself," long before he gave it to any other persons, went through forms of washing and wiping the chalice and his own fingers, with other acts and with several prayers, in places and in postures prescribed for him and for other ministers, as a distinct and integral part of the Service still in progress. The proper name of such a ceremonial portion of that Service is not justly applied to the manner in which, after the Service of the Book of Common Prayer was concluded, the last direction to consume what remains was complied with in this case. Exception nevertheless might be taken, and in the charge is taken, to the *Time* and *Place* adopted for fulfilling the direction. The *Time* (it is stated) "immediately after pronouncing the Benediction," which must be taken to be after the end of the Service. The first Rubric after the Communion has the words "concluding with the Blessing"—i.e. the Blessing given, the Service is concluded. And the Rubric before the Blessing is "The Priest (or Bishop if he be present) shall let them depart with this Blessing"—i.e. the Service being then over. It was urged in evidence that most of the communicants were still present. But it is contemplated in the Rubric that they will be present; for some "of the communicants" are to be "called" in to take part in "reverently" consuming what remains of that which was consecrated—i.e. manifestly if there is enough remaining to require distribution. This is ordered to be done "immediately after the Blessing," and the cleansing of the vessels appears to be not an improper completion of this act which is ordered to follow the close of the Service without any break or interval.

As regards the *Place* at which this was done, the article states that it was performed "in the face of the congregation." And it was deposed, in support of this, that this was performed by the celebrant standing with his back to the people in the middle of the front of the Table. But this is the identical position which in Articles 5 and 10 is stated to prevent the manual acts in consecration from being done, according to the directions of the Rubric, that is, "before the People." The Court is not called upon to reconcile these two averments, that one act performed in this position was not done 'before the people' and that the other was done 'in the face of the congregation.' Nevertheless since the decision as to the legality of the act finely turns upon this question of *Place*, the Court is bound to express a judgment upon it.

The Rubric gives a general direction as to what is to be done in the way of consuming what remains after the Service, and is not so minute as to go beyond this, our Book having abandoned many overniceties of regulation. If a conscientious scruple is felt as to not "carrying out of the church" slight remnants even into the vestry, it is not the duty of this Court to override it, and the Credence is a suitable place for completing the consumption. In ancient liturgies, which cannot be held to fail in punctilious reverence, after the words of dismissal the Minister goes into the *prothesis* (the side apse where the Credence is) and there consumes the last remnants (see Goar, *Euch.*, p. 86). In neither of those liturgies, which were in Cranmer's hands and used by him (as we have seen), are any directions given. If it were the duty of this Court to point out where and when, if not at the Holy Table, the Minister would most properly complete the consumption of the consecrated elements in such way as he might think to be necessary in compliance with the Rubric, the Court would unhesitatingly say, At the Credence, or in the place where they had been prepared. Nevertheless the Court cannot hold that the Minister, who, after the Service was ended and the Benediction given, in order that no part of the consecrated elements should be carried out of the church, cleansed the vessels of all remnants in a reverent way without Ceremony or Prayers before finally leaving the Holy Table, would have subjected himself to penal consequences by so doing. In this case, it would have been illegal to vary the Service by making "the Ceremony of Ablution" charged in the articles, or the like, appear to be part of it, but the evidence does not show that was done.

This charge must be dismissed.

(To be Continued.)

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

QUEBEC.

St. Matthew's.—The weekly meetings of the St. Matthew's Men's Club have been resumed, and either debates or lectures are given every week. On the 29th inst. the Rev. E. I. Rexford, secretary of the department of public instruction for the Province of

Quebec, will give an illustrated lecture on "Astronomy." The annual Christmas tree of the St. Matthew's Band of Hope was held in the parish room on the 14th instant, and passed off most successfully, the little ones being highly delighted with the treat.

St. Peter's.—The annual Sunday school festival was held on the 8th instant, the Rector, Rev. A. J. Balfour, M.A., and most of the lay helpers, being present. The children were treated to a hearty tea at 6 p.m.; oranges, bags of candies, &c., were distributed among them. Later in the evening the parents and friends assembled, when there was carol singing by the children, and the Rector exhibited a magnificent series of magic lantern views, including comic scenes, views of the English Cathedrals, as well as portraits of the Lord Bishop, Dean Honnan, Principal Adams, Rev. M. M. Fothergill and others. A number of essential repairs have lately been made to the church. A very handsome cross has replaced the former somewhat dilapidated one on the spire, and the latter has been recovered with galvanised iron. The necessary repairs have also been made to the roof. The interior has been newly painted throughout, and a decided improvement has been made by the colouring in blue with gilt ornaments of the gasaliers and gas standards. A handsome new carpet has also been laid in the chancel and sanctuary, and a small chapel has been fitted up in the basement for special services. Great credit is due to the Church Workers of the parish for their efforts in having these improvements made.

We are pleased to be able to say that the Lord Bishop of the Diocese, who has been indisposed for several weeks past, has fully recovered, and is able to be about as usual. On the First Sunday after Epiphany he preached at the morning service at St. Matthew's Church.

MONTREAL.

St. Jude's.—Six thousand dollars (\$6,000) are being spent on the extension of this church—and when completed, three hundred free sittings will be provided, and there will be accommodations for between 700 and 800 in the basement; a free reading room, which was projected some three years since, will shortly be opened, and contributions for periodicals and books will be thankfully received and acknowledged for this deserving object. The parish being located in the neighbourhood of factories, a free reading room will be a great boon to the young men. The rector has met with a liberal response in collecting for the church extension, and he is still praying and working for the complete cancelling of all the cost. The Rector's watchword for 1891 is Acts, 20 v. 32. Rev. W. Massey's motto for the year is from Ps. 73, v. 24.

Erratum et Corrigendum.—*St. Matthias.*—The Christmas sermon was from the eleventh verse of Heb. ii.: "For both he that sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren." The Rector took for his subject Sanctification, and his points were: 1. Sanctification is a gift; 2. Sanctification is an attitude; 3. Sanctification is a process. The preacher said that sometimes there was more in a gift than at first appeared, e.g., in an English parish where he laboured an estate was bequeathed, the rental of which was to be devoted for the benefit of the poor, but some years after coal beds were discovered under the estate, when the income from the estate built and endowed schools for the poor; so, too, there may be more in the gift of sanctification than one might think. Turn your faces then heavenwards; persevere from grace to grace and from faith to faith.

ONTARIO.

Mattawa Mission.—The customary Epiphany Festival of St. Alban's Sunday school was held on Wednesday, January 7th. After a short Evensong in the church at 5.30, the scholars repaired to the Mission House. Tea was served at six. Various amusements occupied the time until 8 o'clock, when the curtains were drawn back, revealing to the delighted gaze of the young people a beautiful Christmas Tree, laden with presents. The Rev. R. W. Samwell distributed the presents, giving one to each child, together with a bag of sweets, an apple, and an illuminated card. It is needless to say that the youngsters thoroughly enjoyed the treat. The entertainment closed with the singing of the Doxology and "God Save the Queen."

Perth.—On Christmas Day four services were held in this parish. There was an early celebration of the Holy Communion at 8 a.m., and a second at the mid-day service; 149 persons communicated. Service was held at 8 p.m. at Port Elmesly and again

in St. James' church, Perth, at 7 p.m. The musical portion of the services was well rendered under the direction of the organist and choir-master, Mr. Vincent E. Greene. The offertories to the clergy were liberal. On Thursday, the 11th Dec., the Lord Bishop of Ontario confirmed a large class of candidates in St. James' church; amongst them were several adults; five were converts from the Protestant sects, two from Presbyterianism, two from Methodism, and one from Plymouthism. All had undergone, during the previous six months, careful instruction in the authority, obligation, and purpose of confirmation. At the close the Holy Communion was administered to the newly confirmed, who numbered 80 persons, twenty-nine males, and fifty-one females. The rector, Rev. R. L. Stephenson, is ably assisted by the curate, the Rev. Richard Coleman. Mr. Coleman, in addition to his duties at Perth, holds a weekly Sunday service at Port Elmesly, a monthly Sunday service at McPhail's school house, township of Drummond, and carefully visits the scattered members of the Church resident in the townships of North Burgess, Bathurst and North Elmesly.

BELL'S CORNERS.—The Xmas entertainment in connection with the Sunday schools of this parish have been great successes. The Rev. C. Sydney Goodman, the rector, was unable to preside at the concert in aid of Christ Church, Bell's Corners, Sunday school, owing to recent bereavement, but on New Year's night he took the chair at Hazeldean, St. Paul's Sunday school, and the hall was packed to suffocation; an excellent programme suitable to the occasion engaged the interest of the great crowd and the proceeds amounted to \$40. The Festival in St. Barnabas, Fallowfield, also in this parish, will take place on Sunday, Jan. 25.

BEACHBURGH.—The work of the Church is not lagging behind in this parish. On Christmas day there were two celebrations of the Holy Communion—one at eight o'clock a.m. (21 communicants) and one at eleven a.m. (10 communicants). At the latter service the Rev. C. Anderson preached a sermon on the Incarnation and Nativity. The offertory was about \$30. The church was tastefully decorated with evergreens and scripture texts. The Womens' Guild of this parish has considerable money on hand towards enriching the chancel of the church, and the Children's Guild is working hard to get money to buy a font. The Forrester's Falls congregation presented Mr. Anderson with a new surplice, besides other things, and the Beachburgh congregation began the new year by sending in a good supply of hay, oats, beef, fowl, etc. Perfect harmony and good will exists between pastor and people and everything is going on well. *Laus Deo.* The parsonage debt has just been reduced by nearly \$100.

TORONTO.

St. George's.—The services in this church on Christmas morning were well attended, and consisted of morning prayer, sermon from Luke ii. 13, and celebration of the Holy Communion. The work of decorating the church was tastefully carried out by the Messrs. Willson, Hughes and Cooper, assisted by H. Willson. The new carpet for the chancel of St. George's church was used for the first time on Christmas morning. Miss L. A. Cooper has been engaged in getting up an autograph quilt for the purpose of procuring a carpet for the chancel, and she has now brought it to a successful issue.

TORONTO.—S. Luke's.—The third lecture of the course in connection with this church was delivered on Monday evening of last week, by Mr. A. H. Dymond, principal of the Ontario Institute for the Blind at Brantford, in the school house of the Church of the Holy Trinity, Trinity square. The subject selected was "William Penn."

In the course of a sermon on Sabbath observance at St. Peter's church on Sunday morning, 11th inst., Ven. Archdeacon Body said that while the question of Sunday street cars in Toronto had been settled for the present, it was by no means improbable that the matter would not come up again. He gave three reasons why the street cars should not be run on Sunday:—(1) It was not necessary; there were many churches in Toronto, and no one need walk far to attend a church; (2) it would be the thin end of the wedge to further desecrate our Sabbath; (3) it would interfere with the Sabbath as a day of rest for those engaged on the street cars.

St. John's.—The annual entertainment in connection with the junior division of this Sunday school took place last week, when the prizes were distributed by Santa Claus in full costume. Mr. Lukeman, on behalf of the teachers, presented an address and a

parlour chair to Mr. A. J. Williams, who has acted as superintendent for a number of years.

Holy Trinity.—The regular monthly meeting of the Church of England Sunday School Association was held last evening in the school room of this church. Bishop Sweatman presided. The list of successful candidates at the last inter-diocesan examinations held on the 6th December was read. The bishop spoke of the objects of these examinations for scholars and teachers. They were, he said, to raise the standard of teachers and form a test of efficiency. The institution of such examinations in England had been successful and he hoped for good results from them in this diocese. The roll of attendance was called and it was found that of the thirty-two Sunday schools in the city only eighteen were represented. Of those represented St. Alban's and St. Mark's (Parkdale), two distant schools, sent ten and seven representatives respectively. The secretary expressed his regret that the privileges of the association are not availed of by all Sunday school workers in the Church in the city. He announced that at the next meeting of the Association, which will be held in Little Trinity Church school-house, Mr. A. H. Dymond would teach the Sunday school lesson and Prof. Clark of Trinity College would lecture on "The Mediæval Church."

The Church of the Ascension.—The annual festival of the Sunday school of this church was held in the school-room on the 6th inst. (for adults) and on the 7th inst. (for infants). Mr. Simpson, ventriloquist, delighted the young ones and amused all. The children sang several suitable and inspiring hymns, after which addresses were delivered by Rev. H. C. Baldwin, Rev. R. A. Bilkey, Mr. H. C. Dixon, and Mr. M. Curry. The book prizes, 80 in number, were distributed to the successful pupils, and all on leaving received a bag of candies, cake, and an orange. Mr. M. Curry was presented with a very fine adjustable parlour lamp and a teacher's Bible by the officers and teachers of the school, as an appreciation of his services for more than twelve years. Mr. R. Armstrong, infant class teacher for the past four years, received a beautifully framed picture, entitled "The Light of the World." The latter presentation was made by little Edna Brown and Florence Fairhurst, on behalf of the class, in very appropriate and creditable language.

St. Hilda's College.—This well-known college for women, which is in affiliation with Trinity University, combines the desirable protecting influences and refined comforts of a home with the advantages of collegiate life afforded by the daily intercourse of students studying together. The lectures attended by matriculated students, who take the courses prescribed in the college curriculum as necessary for the degree of Bachelor of Arts, are delivered at St. Hilda's by professors and lecturers from Trinity. St. Hilda's affords to ladies who desire the advantages of a university education an opportunity of acquiring, without the undesirable surroundings and influences of co-education with young men, that thoroughness in mental culture which can win for itself the approval and recognition that follow the successful passing of university tests. At the same time young ladies whose desire is only to take partial courses in one or more subjects, without proceeding to a degree in Arts, are admitted to the lectures at the discretion of the lady principal, Miss Patterson, who receives applications for terms, and for further information about the curriculum of the college. St. Hilda's College is at 198 Shaw street, and if the future holds the great success and prosperity which are promised by what has been already achieved, it will outgrow its present home, and give St. Hilda's name to a large and handsome edifice, that will be notable among the colleges in the city of colleges. The president of St. Hilda's is the Lord Bishop of Toronto, and the vice-president the Lord Bishop of Niagara.

Brotherhood of St. Andrew.—As announced in our last issue, a convention of the Canadian Chapters of the above organization will be held in Toronto on the 7th, 8th and 9th of February. This society, although as yet in its infancy in Canada, is doing a great work for the Church, and many who are desirous of getting information about it will doubtless take advantage of this opportunity and attend the convention in person. The programme, which will appear in our next issue, will be a very interesting one, and will include several well-known speakers, among others the Rev. Dr. Adams, Rector of St. Paul's Cathedral, Buffalo. Arrangements have been made with the railway companies, whereby persons intending to be present, whether members of the Brotherhood or not, may secure return tickets at one fare and a third. The Toronto Chapters are prepared to provide hospitality for those visitors who desire it, and would request that their names

and addresses be sent in to the convention secretary, Mr. Jas. W. Baillie, 26 King street East, as soon as possible, so that full information respecting the reduced rates, etc., may be mailed them; also to ascertain how many visitors to provide hospitality for.

HASTINGS.—On Friday evening, December 26th, the members of St. George's church organized a surprise party at the parsonage, when they enjoyed themselves with music, games, etc. About ten o'clock the ladies prepared a bountiful supper, before partaking of which Mr. A. Willson presented an address to the Rev. J. E. Cooper, incumbent of the parish, expressing the very high esteem the members of the congregation had for Mr. Cooper and his family. Mr. Cooper made a suitable reply for his wife and daughter and himself. After supper had been partaken of, music and games were the order of the evening. The festivities were interrupted by the arrival of a bridal couple. They were united in matrimony in the presence of the assembled company.

NIAGARA.

HAMILTON.—St. Thomas.—Last Sunday afternoon the annual church service for the Sunday school was held in the church. There were over 350 children and officers present. The school orchestra occupied the choir; Canon Curran said a short service and then delivered an address. Carols and hymns were sung. Mr. H. Bedlington, the superintendent, read the report, which showed the school to be most prosperous. Over \$560 had been raised during the year; certain of this amount had been given to missions, the balance had been used in the decoration of the school room, purchase of books, and the salary of an organist. The average Sunday collections had been \$7.50. A very successful Children's Auxiliary was also connected with the school. At Christmas the branch had sent groceries, &c., to a mission in Algoma to the value of \$43.50. On Monday evening an entertainment was given in the school room by the children and was highly appreciated. On leaving each child received a bag containing an orange, nuts, candies, &c.

Church of St. Thomas.—Sunday morning Canon Curran took for his subject Foreign Missions, closing his sermon by reading the Epiphany Appeal. There is a branch of the Brotherhood of St. Andrew's connected with this church. It has been in operation for a year.

GUELPH.—St. James' Church.—*Young Men's Services.*—The service on December 14th was well attended, and the Rev. Mr. Ridley's very practical sermon on "What do ye more than others?" was very highly appreciated.

The Choir.—The work of the choir has been excellently performed since the organization of the parish. Their attention has never flagged. Miss Chisholm and Miss Saunders have given their best attention to the development of all the vocal talents of the members.

The Rev. F. E. Howitt conducted both of the services on Jan. 4th. His sermons were much enjoyed by the congregation. The rector preached missionary sermons in St. Mark's church, Orangeville, on the same day.

Magic Lantern.—The magic lantern views of English church history, which were shown in the hall on the evenings of Dec. 9th, 10th and 16th, were pronounced by all who saw them to be very fine. They are the property of the diocese, having been presented by the Society for Promoting Christian Knowledge. The chief point illustrated is the continuity of the Church of England.

The first Christmas in St. James' parish will mark another step in the congregation's united and harmonious progress. The hall was very prettily decorated. The total attendance at the two celebrations of the Holy Communion on Christmas Day was 67.

A meeting was called for on Monday evening, Dec. 15th, to talk over the formation of a Parish Chapter of the Brotherhood of St. Andrew. The meeting was very well attended, and after talking over the work of the Brotherhood, and the needs of such an organization, it was resolved that a branch should be formed in the parish, and an adjournment was made for a week. At the adjourned meeting held on Tuesday evening, Dec. 23rd, Mr. F. Du Moulin, of St. James' Cathedral Chapter, Toronto, and General Secretary of the Brotherhood in Canada, was present and gave a very interesting and earnest address upon the work. The following officers were elected viz: Director, Mr. J. E. Perry; Vice-Director, Mr. W. R. C. Forester; Secretary, Mr. A. E. Smith; Treasurer, Mr. W. E. Cutten; the rector of the parish being by the rules of the Brotherhood *ex-officio* Chaplain. A committee was then appointed to draft a set of by-laws, and the Chapter adjourned for one week. On Tuesday, December 30th, another

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meeting was held, the Director in the chair. After devotional exercises, the by-laws were submitted clause by clause, and, when adopted, recorded in the minutes. The constitution of the Brotherhood of St. Andrew in Canada was ratified, and the official ratification and application for charter signed and ordered to be sent to the General Secretary. At a well attended meeting held on Tuesday, 13th inst., Mr. J. E. Perry, Director, was appointed the official representative of the Chapter at the Brotherhood convention to be held in Toronto in February. A Men's Bible Class is to be opened at once, and Mr. T. W. Saunders has kindly undertaken this work.

The first Christmas Tree since the formation of St. James' parish was held on Friday evening, 26th December. It was very successful. There are now 150 pupils on the roll. There have been 22 baptisms since the formation of the parish. The canvas for the subscriptions to the new church is being successfully pushed. The contract has been let and operations will be (D.V.) begun as soon as the frost will permit in the spring.

The Bishop of Qu'Appelle's Visit.—The arrangements for the visit of the Bishop of Qu'Appelle are as follows:

Sunday, Feb. 1st,	St. Catharines, St. George's, a. m.
" "	" " St. Thomas, p. m.
Wednesday, Feb. 4th,	Niagara on the Lake.
Thursday, " 5th,	Niagara Falls
Sunday " 8th,	Guelph, St. George's, a. m.
" " " "	" " St. James' p. m.
Tuesday " 10th,	Elora
Wednesday " 11th,	Palmerston
Thursday " 12th,	Mount Forest
Friday " 13th,	Orangeville
Sunday " 15th,	Hamilton, Ascension a. m.
" " " "	" " Christ Ch. Cath. p. m.
Wednesday " 18th,	Fort Erie
Thursday " 19th,	Dunnville
Friday " 20th,	Caledonia
Sunday " 22nd,	Hamilton, St. Thomas, a. m.
" " " "	" " All Saints, p. m.
Wednesday " 24th,	Milton
Thursday " 25th,	Oakville

A collection is to be taken up at each service and sent to Mr. J. J. Mason for the Domestic and Foreign Missionary Society of the Church of England in Canada.

HURON.

BERLIN.—The rural deanery of Waterloo met Wednesday morning in the church of St. John the Evangelist. Rural Dean Downie presided. The following clergymen were present: Rev. John Ridley, Galt; Rev. J. Edmonds, Haysville; Rev. T. Kingsmill, Preston. Lay delegates were present from the above named parishes. The Holy Communion was celebrated in the morning, after which a business meeting of the chapter was held. In the afternoon a convention of Sunday school and other Church workers was held in the church. Addresses were delivered by J. W. Connor, B.A., Berlin; Messrs. James Woods, Galt; Charles Brown, Hamburg; and H. Zapfe, Berlin. Enthusiastic discussion followed. Service was held in the church in the evening, when addresses were given by the visiting clergy.

POINT EDWARD.—Church work in every department has made remarkable progress during the year just closed. To those acquainted with the state of matters when the present incumbent took charge of the parish more than a year ago, the prospect was most discouraging. Empty treasuries, arrears, debts and a discouraged people were then prominent features. Now all debts and demands have been met, stipend promptly paid, and respectable balance remains to the credit of Sunday offertory, Wardens', Sunday school, and Ladies' Aid accounts, and enthusiastic confidence, and lively interest prevail, without exception, in all departments of Church enterprise. The Christmas offertory was within a trifle of being double of that of the previous year, and was, with a special gift of the Ladies' Aid, given to the incumbent, Rev. Wm. Stout. The Sunday school rejoices in the possession of \$40, for the purchase of a new library, and that the annual entertainment of the school was admittedly as regards quality and results the grand success of the holiday season. Nor have diocesan and other interests outside the parish been neglected, as the published reports of the diocese place the parish of Point Edward, in this matter, more than equal in the amount of its offerings to some large town parishes. And, above all, the work of grace, it is hoped, accompanies external evidences of prosperity.

LONDON.—Mrs. Boomer thankfully acknowledges as contributions towards the "J. R. educational fund," from Miss Davidson \$1, and from the Rev. W.

M. and Mrs. Shore, \$5. Another friend promises to double her subscription of \$5, should the need for it arise.

CLINTON.—*St. Paul's.*—The church was not as elaborately decorated as on other years, but the decorations as far as they went were delicate and in good taste, and helped to make the pretty church still more attractive. The musical part of the service, under the direction of Miss McHardy, was well rendered. The sermon was from Luke 2nd chap., 11 v.

Sunday School Anniversary.—On Sunday, Dec. 21st, the Rev. F. G. Newton, incumbent of Bayfield, preached anniversary sermons in connection with the Sunday school. There was also a children's service—shortened evensong—when Mr. Newton addressed and catechized the children. Much pleasure was expressed with the distinct responding and attention of the children; the fact may be mentioned of the use of the Prayer Book regularly in the Sunday school. The Sunday school is not large numerically, but is growing steadily and is in capital form, owing, under God, to the efficient and united services of the teachers. The annual entertainment took place on Monday evening. Great preparations in the way of training the children to sing Christmas carols and other musical selections, as also in the purchasing gifts for the Christmas Tree, had been going on for some time, and the children looked forward to the anniversary with the greatest interest. Many thanks are due to those who performed the hard work of carrying on the practice for singing and selecting and arranging the gifts. Every child received a gift from the Sunday school in addition to the prizes for attendance, good conduct and lessons. Among the presents was a very handsome overcoat for the rector, presented by the Sunday school teachers and the Bible Class. A beautiful easy chair, wicker work with blue plush cushion, was also given by them to Mrs. Craig. It is interesting to notice some gifts recently made to this church, which improve much the appearance of the church, but what is better, make it so that one can celebrate the solemn service of Holy Communion with greater reverence. (1) A handsome oak Holy Table in memory of James Brownlee. (2) A credence, in memory of F. R. M. C. (3) A beautiful set of linen, from a member of the congregation. (4) A solid brass alms dish, in memory of William Marten.

GODERICH.—On Christmas morning there was early communion at St. George's, and the usual morning service at 11 a.m. The church was prettily decorated and the singing very good, the Te Deum being rendered in a manner that is not excelled by our cathedral choirs. The rector, Rev. W. A. Young, B.D., preached an excellent sermon, appropriate to Christmas.

BLYTH.—The Rev. G. W. Racy preached the annual Christmas service in the church here, taking for his text Luke ii. 7. The sermon was an impressive one and attentively listened to. The choir, under Miss Gibson, did remarkably well; the two anthems were rendered beautifully. The Christmas Tree in connection with the church Sunday school was held in Temperance hall. It was a grand success. Much credit is due Mrs. Racy and lady teachers, as well as to the scholars, for the efficient manner in which the whole programme was carried out. Messrs. W. Shane, Tanner and Gidley added to the pleasure of the evening. Among the many valuable presents was a handsome chair to Mrs. Racy by her many friends.

ALGOMA.

ILFRACOMBE.—On Tuesday, Dec 23, the annual Christmas tree of Christ church Sunday school was held in the parsonage at 5 p.m. A very large number of parents and friends assembled from various parts of the mission and a good programme was presented, in which the Sunday school children took the largest part. Mr. Campbell, the Reeve of Stisted, in his appropriate speech made some excellent remarks, giving good advice to young and old. About fifty parcels of clothing were given away and a large number of prizes and gifts to the children, whose regularity and good behaviour during the past season is worthy of much credit. Mr. Charles Smith, superintendent, very ably addressed the meeting, and the Rev. L. Sinclair, who was suffering from a severe cold, was only able to express his pleasure in the very advanced condition of things in connexion with the Sunday school in Ilfracombe, and to thank the superintendent and teachers for their interest in the work. He also stated his appreciation of the kind ladies who had prepared tea for all. The proceedings were brought to a close about 10 p.m. Mrs. Smith presented the gifts to the children.

BRACEBRIDGE.—The Rev. J. Boydell begs to acknowledge a barrel of beautiful toys, fancy work and books for the Christmas tree for the stations of Falkenburg and Bardsville, from the St. James branch of the Woman's Auxiliary; in connection with which munificent gift, should state that the numerous and really beautiful contributions to this tree gave unbounded satisfaction and delight to the children and their parents, who were gathered together to witness and receive the gifts in order of merit distributed; about 60 presents were distributed and all went home delighted with their gifts and prizes, pleasure and surprise visibly expressed in the happy faces of the children. I also gratefully acknowledge the receipt of a large trunk of very excellent clothing from the Woman's Auxiliary, St. Thomas branch. These gifts were most acceptable, and a goodly share of them have found their way to the homes of those who really needed, and as far as could be ascertained, deserved them. I have also to acknowledge on behalf of my co-worker, Mr. Stermont, of Baysville, the following munificent gifts: one box from Miss Louisa Patterson, Secretary-Treasurer W.A., Toronto; one bale from Miss Nancy Harvey, Secretary Girls' Haver-gal Branch; one bale from Miss Emma Sohnes, Secretary Ladies' Mission Aid, Deseronto; one box from Miss Kate Ridout, Secretary St. Mark's Branch, Woman's Auxiliary, Parkdale. I would tender my heartfelt thanks to all contributors and state that we have now secured abundance to supply all our need at the present time.

The Rural Deanery of Muskoka.—The clergy of this deanery held their quarterly chapter at Huntsville, on Wednesday and Thursday, Dec. 3rd and 4th, 1890. There were present the Rev. Rural Dean Lloyd, J. Boydell, M.A. (Exam. Chaplain), A. H. Allman (Hon. sec.), W. T. Noble, B.A., L. Sinclair, and H. P. Lowe, B.A. The Rev. H. N. Burden was unable to be present. On Wednesday, Dec. 3rd, there was an early celebration of the Holy Communion in All Saints church, at which the Rural Dean officiated. The chapter was invited to meet at the parsonage, and at 9.30 a.m. commenced its business according to the Agenda paper, the chairman (the Rural Dean) opening with prayer. The minutes of the previous meeting were read, passed, and subscribed. The chairman made a few opening remarks about the Bishop's Muskoka visitation early in the New Year (1891), especial reference being made to his lordship's desire to visit vacant missions, and then gave some introductory and suggestive ideas upon the Greek text of 1 Cor. i. 10-16, after which those verses were read *seriatim*. The exegesis that followed provoked earnest and keen discussion. The afternoon session commenced at 1.30, when it was decided to go on with 1 Cor. i., taking verses 18-31 (inclusive). The Rev. L. Sinclair had been asked to read a paper on "Church Government," but he preferred to introduce the subject orally, by which means he managed to cover a tremendous lot of ground, involving many interesting, but combatable statements and suggestions, both as to history and theory. "Apostolical Succession" held a prominent place. He referred to spiritual and state power, showing that the state power overbalances the ecclesiastical. He argued that the power from God was resident in the priesthood, which had been bestowed in Old Testament times. The Priest after the order of Melchizedek appointed his own apostles, and bestowed upon them a commission. Apostolical succession and power came through the bishops, whom the apostles appointed, to their successors all along the line. The Church was not a gathered up society from the remnants of a broken Church. The field thus opened was traversed, with some little cross-firing, by the Revs. Rural Dean, W. T. Noble, J. Boydell, A. H. Allman, and H. P. Lowe. The Rev. L. Sinclair replied upon the debate he had raised in a very modest and grateful manner. The time for the next Rural-decanal meeting was then discussed, and was ultimately fixed for Tuesday and Wednesday, June 2nd and 3rd, 1891. The place selected, Gravenhurst. It was suggested that a paper should be prepared upon "Parochial Organization: Its possibilities and utility"; and the Rev. W. T. Noble kindly consented to take it up. Subsequently, the clergy all responded to an invitation to drink tea with the Rural Dean and Mrs. Lloyd, and after a brief rest they all filed out to take part in a missionary meeting which had been announced for 8 p. m. Unfortunately, almost all missionary meetings have something happen to them, either on the part of the people, or the weather, or both; and it was to both on this particular occasion, for the weather was stormy, and the people were few; whilst the platform exhibited a remarkable array of strength, not to say talent. On Thursday, Dec. 4th, the chapter met at 9 a. m., but it was short of the bishop's chaplain (Rev. J. Boydell), who had been obliged to return home, owing to pressure of diocesan duty. After prayer a most useful, practical, and inspiring exposition of 1 John i. occupied the

time, in which all the clergy took part. The afternoon was taken up with missionary meetings, the Revs. Rural Dean Lloyd, Noble, and Sinclair proceeding to Ravenscliff, and the Rev. A. H. Allman accompanying the Rev. H. P. Lowe to Allensville. In both places capital addresses were delivered and warm interest was awakened, and a gratifying measure of success attended them. The Rev. W. T. Noble and A. H. Allman returned to their respective homes, but the Revs. Rural Dean Lloyd, L. Sinclair, and H. P. Lowe returned to Huntsville for evensong at All Saint's church, and then wound up at the parsonage. The two latter gentlemen left next day.

British and Foreign.

The Bishop of Durham, at a recent meeting of the Peace Society, expressed his desire 'that all Christians, on some day in the year, might meet together to consider their duty as Christians to hasten the fulfilment of that promise by which the message of the Nativity was ushered into the world.' In sympathy with the Bishop's wish the Committee of the Peace Society, 47 New Broad Street, E.C., have suggested to the clergy and ministers of all denominations the selection of next Sunday as a 'Peace Sunday,' on which sermons of the Christian claims of peace and arbitration may be preached as being specially appropriate to Christmas week, and to the anniversary of the angelic message—'Glory to God in the highest, and on earth peace, good-will toward men.'

Mr. Stanley's opinion of missionary prospects in Africa is of considerable value as coming from a man who has been over much of the ground, and knows well the character of the difficulties. He has a hearty hatred of the Mussulman and the Arab slave-trade. It is cheering to note that he predicts a speedy decline of Mohammedan influence in Africa. He says: "I do not think there is any possibility of Mohammedanism ever raising its head again in east Central Africa; and as for the west of Africa—well, I know enough of what is transpiring there, only I cannot tell it in public. But I can tell you sufficiently, this: I will guarantee there will not be a Mohammedan south of the equator in the whole of Central Africa within five years from now."

Trinity Church, Boston, is doing a remarkable work. The parish contributed during the last financial year \$53,000 to various charities; there are 1,200 communicants, and 868 scholars in the Sunday school. The chief missionary work is St. Andrew's Church, which has its own pastor and organization, and 156 communicants and 124 Sunday-school scholars. The sewing school and the girls' industrial school are largely attended. Trinity house is an active department in the ministrations of Trinity parish. It carries on a laundry; it maintains a nursery; there is a large Bible class for boys and girls of the high school; there is special provision made for work among men; there are the Girls' Friendly Society, the St. Andrew's Brotherhood, the Trinity Club, and perhaps a dozen other agencies by which poor people are reached and assisted to help themselves. No parish in Boston can compare with Trinity in the extent and variety of its religious, social, and industrial work.

The total cost of the new parish church of Portsea, the foundation-stone of which was laid by the Empress Frederick of Germany, has been £46,200. 'A Layman' subscribed in all £23,647, 0s. 8d., and at a meeting of the Building Committee on Wednesday the Vicar (the Rev. Canon Jacob) announced that he had given £3000 towards meeting the deficiency, and made a conditional promise of £500 more. A hearty vote of thanks was accorded to the donor for his 'unfailing sympathy and munificent help,' without which, the Committee added, they could not have brought to a completion the splendid church which has been provided for the parish of Portsea. It is known at Portsmouth that the donor of these large sums is Mr. W. H. Smith, First Lord of the Treasury.

The part of the Bishop of Manchester's speech at a meeting at Blackburn last Monday which describes the results of attempting to teach children religion before or after the usual school hours, is peculiarly instructive at the present juncture. This plan had been tried over and over again in Victoria, said the Bishop, and it had always failed. The reasons of the failure were that the children did not come. They attended in ordinary hours only because they were compelled to do so, and in practice it was found useless and absurd to attempt to get them to school at other times. In every possible way the plan was tested and it failed,—in the words of the Bishop,

'ignominiously failed.' This ounce of practice is better than the tons of theory which have been let loose upon the land, to show that it will be easy to combine with an anti-religious training a few hours of supplementary religious teaching each week, which will do all that is necessary for the moral training of the young. The plan has been tried in New South Wales and South Australia, as well as in Victoria, and has been there as great and ignominious a failure as it was in Victoria. We recently had occasion to remark on what Churchmen in the diocese of Adelaide are doing to save their children from the pernicious effect of the godless State schools which so many are willing to see set up in our own country.

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.

SIR,—In the editorial article "Parochialitis," it begins with a reference to the Salvation Army, and the great, if not altogether good work, it has first made for itself and is now carrying on with such vigour. Your editorial complains that many grand and martyr-like efforts are smothered with the wet blanket of indifference on the part of those to whom we actually look for support and encouragement, and that others, not content with leaving a good work alone, have gone so far out of the right way as to attack in the public press "a grand scheme on paper" which a certain Bishop has conceived for the ultimate welfare of the Canadian Church. I do not think anyone who has had the privilege of hearing the Bishop's expression of views regarding the cathedral and the system in connection with it, could for one moment imagine that it was intended for his glorification in any way. I do not think we could find it in our hearts to make a reply to his appeal for support similar to that which an ignorant Irish woman once made to a clergyman who asked for a subscription towards building a parsonage, "Cock you up in a castle indeed!"

Yet if it were not thought presumptuous on my part, I should like to state briefly what appears to me to hinder the rapid progress of that good work just mentioned, or any good work in the Canadian Church.

In the first place, the people of the small towns and villages and rural districts have heard of the schemes only through the press, and from printed circulars. There has been nothing done except that far away "Jubilee Celebration" in Toronto, far away as to place and time now, and it is very difficult for them to appreciate that which has never come in contact with their inner life. Our Canadian people are unimaginative when the matter touches their purse strings. They always demand a "quid pro quo." If the Church can give them a little value for their money now, and not adopt what they are apt to consider a political dodge, a succession of promises, I believe they would respond to appeals for money more readily, and trust for the future. If the Salvation Army be taken as an example of a movement which has forced its way into public favour, would it not be well to examine the causes which led up to its success?

In the first place, General Booth went to the people; he was known as "Mr. Booth of the Salvation Army," then as "General Booth of the Salvation Army," then as "our General Booth of the Salvation Army." He is now more autocratic than any Bishop of the Church would dare to be. But how has this been brought about? Not by stirring appeals and a glowing account of what shall be, when all those Englishmen were dead whose sympathies in the work were sought to be aroused. He got them interested in what they were made to feel was a live work, touching the needs of their day and generation; then they were ready to be guided by him and to adopt his schemes. People like to be governed and are willing to be led by a fearless leader of strong convictions. Every soul of that Salvation Army seems to feel the hand of their general upon it. In the second place, his plans and operations have appeared to them to be practical. He offered them what he took the greatest pains to make them believe they needed, and they accepted with enthusiasm both his schemes and him.

In my humble opinion, if we are to have any growth in our Canadian Church, especially in the rural districts, we must first bring our machinery to bear directly upon the parts to be affected. A farmer would never think of trying to grind an axe by the wind from a grind-stone. If the fight for Church principles and Bible truth is to end in victory, presuming we have the proper artillery, we must hear the booming of the "cannon" loud in our ears, and smell the powder of actual warfare, or it may be all mistaken for the rumblings of distant thunder.

Not many have much interest in a pile of stones, however beautifully carved, when they are weighed in the balance with human souls, therefore men are not so much interested in the building of a Cathedral and the establishing of a Cathedral system. Other Churchmen throughout this province something they consider of vital importance to the well-being of the Church now in their day and generation, make a strenuous effort to cause them to perceive its value, keep it constantly before their minds, build up the spiritual fabric, give attention to have the inner life of the Church possess the power of growth and expansion, and it will find for itself suitable environments. I am a thorough believer in a Cathedral system, and would do all in my power to further its progress, but if men differ as to the method of advancing its cause, surely there is no reason for serious complaint. I have not seen the letter to which you refer, so I am not biased in any way by it. I believe the first requisite for the advancement of the work of the Church to be a Diocesan Missioner, one who is capable not only of exhorting, but of edifying the Church, the Body of Christ. Ask for subscriptions towards the support of a Diocesan Missioner first, (would not the Bishop be willing to explain his scheme in every town and village which he visits?), then let him begin his work with a will and energy of a General Booth, and he need not ask for subscriptions towards a Cathedral or its necessary equipment; the people would proffer them.

A NATIVE CANADIAN.

Information Wanted.

SIR,—There are two societies appealing with members of the Church in Canada on behalf of the Jews, namely: "The London Society for Promoting Christianity amongst the Jews," and "The Parochial Missions to the Jews Fund." Each of these societies is represented by a secretary in Toronto. The writer desires to know for his own information and that of his fellow-churchmen, the respective local expenses connected with the collecting and remitting Canadian offerings to the present societies. Is there a local paid secretary of either society, and if so, what percentage on the whole income is charged for local expenses?

In the triennial report of the "Domestic and Foreign Missionary Society of the Church of England in Canada," it appears that the total expense of managing the affairs of the Society for three years, having an income of \$81,315.08, was only \$1,450. The services of the general secretary and treasurer are honorary.

CHURCHMAN.

Want to See More of Our Bishop.

SIR,—It is seldom that the people in the country parishes have an opportunity of seeing their Bishop outside their parish church, and there only at Confirmations. How is it that the country people, so noted for their hospitality, do not get him to stay over a day or two, and hold receptions at their houses in order that he may have the opportunity of making the acquaintance of the parishioners generally? A kindly shake of the hand and a pleasant word from the Bishop on such an occasion would make it a "red letter day" in their lives, and would in after years be looked back upon with pleasure and be frequently mentioned with pride, so lasting in the mind are such incidents, and they tend to strengthen the sense of the true relations between the Bishop, the pastor of the diocese, and the people.

Toronto Diocese.

LAYMAN.

Privileges and Responsibilities.

SIR,—As the question of lay patronage is a question coming more and more to the fore for settlement, a few words on the question may not be out of place. In the very primitive Church the people seemed content with a voice in the election of the Bishop; the Bishop himself seems to have appointed his Presbyters, who being immediately connected with the cathedral church, only served the outlying chapels or tituli as itinerants. As the parochial system became extended and parish churches gained the privilege of baptism and the Holy Eucharist, lay patronage to these churches seems to some extent a rule of the Church. Haddon says "that the right of nominating was granted to laymen who had founded a church, and in both East and West by the time of Justinian and of Charlemagne respectively to kings, nobles and other laymen without any such ground: although the right of the Bishop to determine whether the presentee was fit remained still." This is the source of our English system of patronage. But it must be noted it was the privilege of nomination that laymen possessed; appointment is and always has been an invaluable prerogative of the episcopate. No society on earth can

hold together in which the privileges of the members are not balanced by their responsibilities. A canon for the discipline of the laity should be passed together with any such privilege as this—the bitter and sweet should go together. Then it seems that the vestry is the body to which this power is to belong. Some people seem to forget that vestries (like some few other things) we inherit from a time when the national Church of England was the Church of the vast overwhelming mass of the people, and have never had anything to do with anything but temporalities. Considering of whom vestries may be composed, it is a very serious matter when it is proposed that they should step out of their old position, and muddle for instance in the matter of patronage. That is a question for communicants—if for laymen at all. Do the Methodists or Presbyterians even allow any but their communicants to possess a voice on these matters? And of whom are vestries composed? "All pew-holders whether holding the same by purchase or lease, and all persons holding sittings shall form a vestry" (see Ch. Tem. Act.) That is, a vestry may be composed partly of unbaptized persons, people who may not even believe in Christ or accept the creed,—and partly of Methodists, or Presbyterians, or Roman Catholics, who may take a pew or sitting, for many reasons, or because they happen to like the "English Church minister" and sometimes to listen to his preaching. I have actually known instances of this kind. And it is proposed to hand to such a body the patronage of the Church. It seemed to me too extravagant to be believed until I saw it in your last issue under the Niagara Diocese news. I can understand a godly layman desirous of regaining all the privileges of his order and wishing to see a simple, clear system of discipline restored for the purpose, but a proposition to hand such a power over to a body of men under no ecclesiastical responsibility whatever—why it cannot be seriously meant? Is every nerve to be strained to produce a body of politico-religious clergy, who generally degenerate into mere sensation mongers? Do our fellow-churchmen of the Evangelical school imagine for a moment that the old time serious and godly type of Churchmanship would be the result? Nay, rather let them look to the weak spot in the American Church, where, in many cases, a mere light, æsthetic ritualism, produced to suit the tastes of the day, and abhorrent to all serious minded men, is the outcome of handing over the selection of a clergyman to such a body as a vestry. Let each school of thought, or the wiser men in each, seriously consider how far they are going in this matter of bidding for the approbation of crowd. (1) Then it seems to me no Synod can deprive, nor can any Bishop rid himself of the power and responsibility of *appointment*, and surely it is not seriously proposed to hand over the privilege of *nomination* to any but communicants of the Church—and not even to communicants until the Church of England safeguards this privilege by a canon for the discipline of the laity; it is only the common sense view of the matter. Surely we should be as careful as the Presbyterians and Methodists. I am personally acquainted with a case that happened not very long ago. An incumbent of a parish sent word to a notorious character in his congregation that he could not give him communion; a lawyer's letter came back saying a law suit would be the consequence of refusal. The matter was referred to the Bishop, who was quite helpless, and here was a clergyman compelled to communicate a person whom he was *positively certain* was living in deadly, serious sin. Until the laity are willing to accept (in common with the clergy) a system of discipline, it is outside of all common sense to make any claim to patronage. The present position is those who *pay* are free of all rule, those who accept a stipend are by no means free. The lay people are shouting themselves hoarse (some of them) with the cry that they are "kings and priests" in common with the clergy. All this while privileges are in sight, but when submission to discipline and responsibilities are in view the "ministers of the Gospel" are very free to consider themselves a separate caste.]

W. BEVAN.

Mount Forest, Ont.

P.S.—What do those who agree with Dr. Hatch think of the Doctor's *main point*, viz., that the clergy were mainly officers of *discipline*? Queer position clergy hold now, ministers of discipline with nothing to do; there being no discipline excepting for clergy themselves.

W. B.

St. John iv. 35.

SIR,—A very few lines will suffice for the termination of the discussion of this passage, so far as I am concerned. Dr. Gammack's rather severe strictures on the legality of my upholding a traditional interpretation, were sufficiently met in anticipation by the let-

ter which Dr. Carry (whose removal from amongst us by death we all so grievously deplore) published on this subject in the CANADIAN CHURCHMAN, and I need, therefore, say no more on this head. The main point, however, between Dr. Gammack and myself, is connected with the question I raised as to the rendering of the word *tetrameenos*, without the article, by "the period called tetrameenos." Dr. Gammack offers no justification for taking this liberty with the Greek language, in which he has moreover violated one of his own first principles of interpretation. The result of Dr. Gammack's exegesis is that we have a choice of difficulties, and I think even those who have a respect for the Greek, will still prefer the traditional interpretation to one which entirely rests upon a very serious assumption.

HERBERT SYMONDS.

Trinity College.

Notes and Queries.

SIR,—I notice in your article on "Church Unity and Discipline" mention of the word "heresy"; we also have the word in our Litany, when we pray to be delivered from all false doctrine, heresy, and schism. Will you kindly give a correct definition of the word "heresy?"

C. F.

Ans.—Heresy is wilful denial of some article of the Creed,—as distinct from matters of opinion, custom, or discipline.

SIR,—How many General Councils of the undivided Church were there, and what are their dates?

ENQUIRE.

Ans.—Six General Councils: 1st, Nice; held A.D. 325, in Nice, a town in Asia Minor, about 75 miles S. E. of Constantinople. Present 318 bishops and over 1,500 other clergy. President, Hosius, Bishop of Cordova. 2nd, First Council of Constantinople; held A.D. 381, in city of Constantinople. Present 150 bishops. President, Meletius, Patriarch of Antioch (died); then St. Gregory of Nazianzus (resigned); then Timothy of Alexandria; lastly Nectarius, Patriarch of Constantinople. 3rd, Ephesus; held A.D. 431, in Ephesus, a city on the Western coast of Asia Minor, across the Ægean sea from Athens. Present 200 bishops. President, St. Cyril, Patriarch of Alexandria. 4th, Chalcedon; held A.D. 451, in Chalcedon, a town on the Asiatic side of the Bosphorus, immediately opposite Constantinople. Present 650 bishops. President, the Emperor Marcian, who, of course, had no vote. 5th, Second Constantinople; held A.D. 553, in the city of Constantinople itself. Present 255 bishops. President Eutychius, the Patriarch of Constantinople. 6th, Third Constantinople; held A.D. 680, in the city of that name. Present 299 bishops. President, the Emperor Constantine IV. Their business was (1) to compare all the different creeds and the credentials of the bishops who used them, thus fixing a standard of belief; (2) to judge all new heresies by reference to their standard; (3) to repress schismatic movements in different parts of Christendom, and keep the Church well together.

SIR,—Who are "the Druses" of the Holy Land?

Ans.—They are a tribe supposed to be descended from the Phenician mountaineers of King Solomon's time. They are almost a "secret nation," with passwords and signs almost identical with those of Freemasons. Their present religion was invented about the year 1000 A.D., is a curious jumble of Perisan, Grecian, Egyptian, Mohammedan, and Christian ideas. Their secrecy and exclusiveness makes it very difficult to ascertain their real sentiments.

Family Reading.

Third Sunday after Epiphany.

PRAYING.

"Mind you say your prayers, my boy. Don't forget that, whatever you do."

Didn't your father or mother say something like that to you when you went away from home the first time? You remember it well, I dare say. And you took a card with you to hang up by your bedside, or a little book of prayers with your name written in it. For though you know the Morning and Evening Prayers by heart, yet they were printed, in case you should forget them.

And you *do* say them pretty regularly, for there would be a disagreeable sort of *prick* in your mind if you did not. So the great thing is to be able to feel you have said your prayers, for you don't have the disagreeable prick then.

But, dear boy, just stop a minute, this quiet Sunday morning. I want to ask you something. Do you find that saying prayers helps you much in the day?

Now last night and this morning, I am almost sure, you asked God to give you a certain thing.

What was it? His Grace?

Yes, and that was one of the best possible things to ask for. God's Grace means a wonderful sort of strength that comes from Him, and which He will give to you if you ask Him.

How did you find that you got it? Did Grace come and help you, just when you wanted help?

For instance, think of yesterday afternoon. Your master was out; yet you knew it was right to keep on at work just the same, just as though he were looking on. But after the first half-hour it was hard. Work seemed to get very tiresome; and a book with a capital tale in it lay near, ah! how temptingly near! The two things—the one pleasant, the other hard—were before you.

Now here was an occasion clearly when you wanted help. Something that would make you do the hard right thing—your work, and not the easy wrong thing—read the story. Now *did* anything come to your aid just in time, just when you were in need of help?

That Grace of God we have been speaking of, that strength from the Lord Himself, did it come?

Ah no, I am afraid not. The book was taken up and the work let alone. And the clock struck once, twice, and then there was an unsatisfactory sort of scramble to finish off the work in time. Of course it wasn't well done, and you were annoyed and vexed with yourself, and abused yourself roundly.

"Bother! what a fool I am! I mean one thing and do another."

Now how was that?

Why did not Grace help you? It was the very thing you wanted. And you mentioned it in your prayer yesterday, and many other days—"Lord, give me Thy Grace to do everything as in Thy sight;" or words something like that, if not exactly those words.

I am quite sure there was something about grace in your prayer, wasn't there?

Then why did not God give grace just when you wanted it?

I think I can tell you how it was. You *said a prayer* about grace, but you did not *really ask* for it—ask for it, that is, in good earnest.

Do you know that saying a prayer needn't be praying at all.

Suppose you wanted your father to give you a knife for a Christmas present. Should you just say to him, as if you were unwillingly repeating a lesson—"Please give me a knife"? No, you would put your *heart* into the words, and go up to him looking eager and earnest—"Father, *do* give me a knife, I want one so very much."

Wouldn't he be inclined to give it just because you are so anxious for it, and ask so earnestly?

Yes, I am sure he would. For that would be real asking, not saying some formal words, and it is real asking that gets its reward. For nobody cares to give what isn't wanted. Haven't you noticed that in every-day life?

Well, then, can you wonder that God does not give, if you actually don't care at all about getting the thing prayed for? For God can see into hearts, remember that. Can He give when He sees there is no real asking at all, and not even a wish to get the thing prayed for?

Some words are repeated, they are not said to God.

Think of all this the next time you kneel down to say your prayers. You want to be helped, don't you? Helped in that fight with Sin that must come every day, and in which, alas! you fall and are beaten without that help which "cometh of the Lord."

You know God is ready to give it you, this best of all gifts, because he is kinder than the very kindest of earthly fathers. He wants you to have it, and has always wanted you to have it from the very day you were baptized. He only says, "Ask, and ye shall have."

And now you see what real asking is. *Putting all your heart into it.*

And what a difference it will make in your daily life, just all the difference in the world.

There won't be nearly so much of that unsatisfactory sort of *dallying*, when you are about half inclined to do right and half inclined to do wrong. Which dallying generally ends in the right half of you being vanquished and done for.

No, for you are not left to yourself. There is a wonderful sort of strength in your soul, and you feel it as something very real and present.

And why?

Simply because you have asked, really and truly asked, and this is the answer—

“Ask and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.

... If ye then, being evil, know how to give good gifts unto your children, how much more shall your Heavenly Father give the Holy Spirit to them that ask Him.”

In the Snow-Time.

CHAPTER I.—Continued.

LITTLE GERALD.

“I want you to be a very good, kind nurse, and do what I ask you.” The little thin hand slipped pleadingly into the woman's large hard palm. It nestled there like a timid bird, and nurse was struck with the sad delicate look of the fingers. “It is something I never asked before, nurse, and I don't want to tell you why I ask it, else you might be angry; but oh! I should so like it done.”

“But, my dear child, say what it is you want. I can't tell you till I know, if I can do it or not.”

“You can do it, nurse, and quite easily; but I'm so afraid you won't, and oh! I want it so much.”

“What is it, darling?”

“Nursie, dear,” and the weak little voice sank to a whispered sob. “Nursie, they say I am not like other children, and I want to see if it's true. Carry me to the big looking-glass in mamma's room, so that I may see why I am not like Percy and the other children.”

The child's head was buried on nurse's shoulder, and the suppressed tears flowed freely.

Nurse felt terrified when she had heard his request. Who had spoken to the child of his misfortune? no one had entered the room to her knowledge since she had left. Her heart grieved over the boy, whose agonised sobs were shaking his tiny frame.

“Master Gerald,” she said, “darling Master Gerald, be quiet, there's a lamb. Now don't take on so, please; you shall do what you want if your mamma will let you. Who has been filling your head with such nonsense? Not like the others! of course you're not, for you're a deal nicer and dearer than all of them put together.

Gerald was nurse's especial pet.

“Oh, master Gerald, don't! now don't!” she went on, as the child sobbed convulsively.

He made an effort to cease, and tried hard to smile at her.

“There, nursie,” he whispered, “don't look so frightened, dear; if it's true I had better know—only it came so suddenly, and—and—” The tears welled up again, and he dared not trust himself to speak further.

“Master Gerald, darling, who has been with you while I was away?”

“No one has been with me, nurse.”

Nurse looked at him steadily.

“I speak the truth, nurse,” he flashed; “no one has been in this room since you went out with my breakfast. Do not ask me how I know; you will be angry, and they did not mean it and could not know I should overhear.”

Nurse asked no more questions, but she thought, “Those giddy servants; shan't they catch it if I only find out who did this?” Meanwhile Gerald was delighted to find she asked no further, as he did not want poor Anne to get punished, or Jones either, who, he knew well enough, had no business in the nursery; they could not know he could hear, and, after all, if it was true, as he supposed it was, he had better know.

“And now, nursie, you will carry me to mamma's room.” He winced as he made the request, and still he determined to bear it bravely to the bitter end. He must know the truth now.

“I shall do nothing of the kind, Master Gerald, darling; you're as tired and worn out as you can be; you'll just go and sit in your chair and look out of window. You know you always love that. Then, another day, if you're well enough and mamma allows, we'll see about the glass, and t's a sweet, dear little face you'll see in it,” she

added, putting a finishing touch to one of the long golden curls that fell on to the boy's shoulder.

Gerald sighed at the delay, but he did not insist further. He was half glad too at the respite; he had hardly strength to bear more to-day, and there might be—he felt sure there was—more to bear.

As nurse, with Gerald in her arms, walked into the oak-panelled room, that was the children's nursery, Percy burst boisterously in at the opposite door.

“Oh, nurse!” he cried, “nurse, such fun! I am so glad Gerald is up to-day, he'll like it too. Won't you Gell, darling?”

Percy was always tender and quiet with the sick child.

“Oh, Gell! I did hope you would get up to-day. Fancy, Gell, it's snowing, snowing fast, and you can sit at the window and watch the snow, and when there's enough I'll make snowballs, and throw them at the window at you. When there's more I'll make you a snow-man right before the house. Oh, won't it be fun, Gell!”

Percy bent over the little sufferer who was now settled in his chair.

“Great fun,” said Gerald softly, but the smile he gave Percy was sad, and his eyes did not light up as they usually did when Percy promised fun. It was a curious sight to see this tender friendship between these two boys; the one brimful of life and animal spirits, the other so sore stricken and helpless.

Percy rushed out again into the garden to enjoy the snow and collect materials for the promised snowballs, while Gerald sat still and sad, watching the white flakes come tumbling down. Percy's visit had roused him a little, it had given him a new interest, and for a short while Gerald watched this new white wonder, and forgot about himself and his hump. The incessant dazzling downfall made him grow dreamy at last. He was tired, worn out with his agony of grief, and was half dozing, when suddenly there came a dull thud against the window-pane, and Gerald starting, saw a mass of snow on the glass, and Percy's merry red face peeping from behind a bush.

“Isn't it jolly, Gell?” Percy called through the window.

Gerald nodded his head and smiled feebly.

“Oh, you naughty boy!” cried nurse, “on my clean windows. I'll give it you!” and she made a pretence of hitting Percy with her fist through the glass.

Instantly another ball hit the window. Gerald started and trembled.

“Don't, Master Percy, don't!” cried nurse, “Master Gerald can't bear the noise.” And she ran out of the room to tell the merry boy that he was really making Gerald ill; he was not well to-day, and these sudden noises startled him too much.

“Oh, nurse! I did not mean it; I wanted to amuse him, that was all.” The merry face grew grave directly.

“I know you didn't, and perhaps another time Gerald will like it. He's not very strong to-day.”

“I thought he must be well as he is up, nurse, or I should never—”

“I know you would not,” said nurse, smiling down on the little repentant face. “Go and snow-ball somewhere else, that's all.”

Think No Evil of Anyone.

It is not enough to say, I will speak no evil; you are forbidden to think evil of anyone. Drive forth the thought as you would repel a venomous snake. To think evil of others is to harbor in the chamber of the soul an insidious poison—a malaria or miasma of death, which, by creating an atmosphere of inharmony, will injure you far more than the one against whom your thoughts go forth; an atmosphere that will blight every noble and spiritual impulse as frost in early spring time blights the daring flowers. The world is full of shadows. Do not add to the darkness. Your mission should be to banish the night. Do not let the shadow of an evil thought add to humanity's gloom. The development of your own soul depends on the extent to which you open the window to the light of spirituality, the warmth of God's love.

Hints to Housekeepers.

TIMBALE OF SALMON.—One pound can of salmon, four eggs, four tablespoonfuls of cream, salt and pepper to taste. Remove the salmon from the can and reject all bone and skin. Mash the salmon fine, adding slowly the cream; then add the salt and pepper and the yolks of the eggs well beaten. Beat the whites of the eggs to a stiff froth, stir them carefully into the mixture. Fill greased custard cups two-thirds full of this mixture, stand the cup in a pan of hot water, and bake in a quick oven fifteen minutes. When done remove timbale carefully from the cups, arrange them on a meat platter and hand around.

SAUCE HOLLANDAISE.—Put a pint of water in a saucepan, add a slice of onion, a bay-leaf, and a blade of mace. Let them stand on the back part of the stove for about ten minutes. While this is steeping rub together two tablespoonfuls of butter and two even tablespoonfuls of flour; add this to the water, stir until smooth and thick, then strain; return the sauce to the pan, and, when boiling hot, add the well beaten yolks of two eggs. Cook a moment, being very careful not to curdle; take from the fire; add a tablespoonful of lemon-juice, a tablespoonful of chopped parsley, a level teaspoonful of salt and a dash of pepper, and it is ready to use.

KEEP OFF THE CHAPS.—Wet wintry weather causes chapped hands, sore throat, croup, colds, pain in the chest, swellings, etc., for which a certain cure exists in Hagyard's Yellow Oil, the best pain expeller for internal or external use. Keep it on hand in case of emergencies. Every bottle is a little giant in curative power.

CRANBERRY SAUCE.—Wash and pick over one quart of cranberries, put them in a porcelain-lined kettle, cover, and cook about ten minutes or until the cranberries pop no longer; press them through a colander, using sufficient force to press everything through except the thin outside skin. Add one pound of granulated sugar, stir and bring to boiling point, and turn out to cool. I have given careful and explicit directions for this simple receipt, because, as a rule, they are not well prepared, being either too stiff or too liquid.

THE KEY STONE.—Regular action of the bowels is the key stone of health. The use of B. B. B. insures it and cures constipation, dyspepsia, etc. Miss F. Williams, 445 Bloor street, Toronto, writes: “Have used Burdock Blood Bitters for constipation and pain in the head with great success. I improved from the second dose.”

SWEET-POTATO CROQUETTES.—Boil six large sweet potatoes until they are just tender, then remove the skins and mash the potatoes through a colander or a vegetable press, add a tablespoonful of butter, a teaspoonful of salt, a dash of pepper, and a teaspoonful of sugar. Mix thoroughly, form into croquettes, dip first in eggs and then in bread-crumbs and fry in smoking-hot fat.

PUMPKIN PIE.—Pare and cut the pumpkin into pieces about one inch square, put these into a porcelain-lined sauce-pan with just enough water to prevent scorching. Stew slowly until tender, about a half hour, then press through a colander. Take a pint and a half of this pressed pumpkin, add a level tablespoonful of butter, and a quarter of a teaspoonful of salt. Mix and stand aside until cold. When cold add a pint and a half of new milk, a half teaspoonful of ground mace, the same of ground cinnamon, one teaspoonful of ground ginger, one cup of sugar, and six well-beaten eggs. Mix and bake in deep pie-dishes, lined with light paste. This quantity will make three large pies.

—In another column will be found the advertisement of Messrs. W. T. Baer & Co. The appliances manufactured by this company are said to be superior to anything in the market, and are meeting with gratifying success, as evidenced by the testimonials daily received as to their efficiency and the cures effected. Those afflicted should give these electric appliances a trial; and it should be remembered that only by this company can “Actina,” the great catarrh remedy and eye restorer, be supplied. Apply personally or by letter at their office, 171 Queen street west.

Children's Department.

What Shall I Wish Thee ?

FRANCES RIDLEY HAVERGAL.

What shall I wish thee?
What can be found
Bringing thee sunshine
All the year round?
Where is the treasure,
Lasting and clear,
That shall insure thee
A happy New Year?

Peace in the Saviour,
Rest at His feet,
Smile of His countenance,
Radiant and sweet;
Joy in His presence,
Christ ever near,
This will insure thee
A happy New Year!

Young Man, This is for You.

1. Save a part of your weekly earnings, even if it be no more than a quarter dollar, and put your savings monthly in a savings bank.

2. Buy nothing till you can pay for it, and buy nothing that you do not need.

A young man who has grit enough to follow these rules will have taken the first step upward to success in business. He may be compelled to wear a coat a year longer, even if it be unfashionable; he may have to live in a smaller house than some of his young acquaintances; his wife may not sparkle with diamonds nor be resplendent in silk and satin, just yet; his children may not be dressed as dolls or popinjays; his table may be plain and wholesome, and the whiz of the beer or champagne may never be heard in his dwelling; he may have to get along without the earliest fruit or vegetables; he may have to abjure the club-room, the theatre and the gambling-hell; and to reverence the Sabbath day and read and follow the precepts of the Bible instead, but he will be the better off in every way for this self-discipline. Yes, he may do all these without detriment to his manhood, or health or character.

Indigestion

HORSFORD'S ACID PHOSPHATE,

A preparation of phosphoric acid and the phosphates required for perfect digestion. It promotes digestion without injury, and thereby relieves those diseases arising from a disordered stomach.

Dr. E. J. WILLIAMSON, St. Louis, Mo., says:

"Marked beneficial results in imperfect digestion."

Dr. W. W. SCOFIELD, Dalton, Mass., says:

"It promotes digestion and overcomes acid stomach."

Dr. F. G. MCGAVOCK, McGavock, Ark., says:

"It acts beneficially in obstinate indigestion."

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Rumford Chemical Works, Providence, R. I.

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True, empty-headed folk may sneer at him and affect to pity him, but he will find that he has grown strong-hearted and brave enough to stand the laugh of the foolish. He has become an independent man. He never owes anybody, and so he is no man's slave. He has become master of himself, and a master of himself will become a leader among men, and prosperity will crown his every enterprise.

Young man, life's discipline and life's success come from hard work and early self-denial; and hard-earned success is all the sweeter at the time when old years climb up on your shoulders and you need propping up.

How to be Welcome.

The secret of making one's self an agreeable guest, warmly welcomed when one comes and sincerely regretted when one goes, does not always lie in the possession of conversational talents or general accomplishments. This little authentic dialogue, which took place between Mr. and Mrs. Parkins the evening after their Aunt Sophronia Greene had ended a week's visit at their house, indicates a surer means of making one's self welcome:—

"How lonesome it is," said Mr. Parkins, "now that the children have gone to bed! I wonder what it really is that makes Aunt Sophronia visits so especially delightful?"

"Why I suppose it's because she never finds any fault," said Mrs. Parkins.

"Are all our other guests accustomed to find fault with things which go on about the house?"

"No, but—"

"But what? Aunt Sophronia seldom says anything particularly pertinent or entertaining. In fact, she says and does very little."

"That's true; but she is always good-natured, and yet nobody's visits give us as much pleasure as Aunt Sophronia's. There must be some other and positive reason."

Mrs. Parkins knitted on silently for a few moments, as if in a brown study, and then, dropping her work, exclaimed:—

"William, I know what it is!"

"Well?"

"Whenever Aunt Sophronia opens her mouth to speak, it is almost always to bring out, either flatly or else in some roundabout way, some good quality of one of the children."

"I guess that is so," said Mr. Parkins, raising his eye-brows as if searching his recollection.

"And did you ever hear her so much as refer, in all the times she has been here, to any one of their numerous fallings?"

"Never!"

"Then we've found her out."

"Yes, we've found her out, but she can't come again any too soon!"

Housekeeping of the Future.

In cities and villages the kitchen and cooking-stove and hired girl are all to be banished from the home. Clothes-making, soap-making, starch-making, laundry work, coffee-browning, yeast-making, butter-making—all are gone. Send after them—or rather say organized industry is already taking along with these—the remaining work of cooking and cleaning. This state of things is coming as sure as fate; and when it comes the deliverance will be so great that generations yet unborn shall rise up to bless the workings of this beneficent law.

The city of the future will not build houses in squares, giving to every house an individual kitchen and prison-like back-yard. It will rather build them all around an open square, and the part now disfigured with the kitchen will be given over for a household sitting-room or nursery, opening into a great, green space, where children shall play in safety, and through which the free air of heaven shall blow into the houses surrounding it. In every square will be found a scientifically-constructed building containing a laundry and a great kitchen, supplied with every modern appliance for skilled and scientific cookery, and also for sending into every dining-room any desired quantity or variety of food. The individuality of the home and the home-table will be preserved, and the kitchen smells and waste and "hired girl" will be banished.—Mrs. Helen H. E. Starrett, in Forum.

What We Did.

This is the way we hung them up
On merry Christmas eve;
And laughed, to think of Santa Claus,
In whom we all believe!

This is the way we went to sleep,
And shut our eyes so tight,
And never, never tried to "peep,"
That happy, happy night!

This is the way we all woke up,
On merry Christmas day;
And laughed to see our stockings full,
And hung so far away!

This is the way we all stood there,
Beneath our Christmas tree,
And sung our carols, sweet and glad,
Of Christ's Nativity!

JENNIE HARRISON.

DONALD KENNEDY
Of Roxbury, Mass., says

My Medical Discovery seldom takes hold of two people alike! Why? Because NO TWO PEOPLE HAVE THE SAME WEAK SPOT. Beginning at the stomach it goes searching through the body for any hidden humor. Nine times out of ten, INWARD HUMOR makes the weak spot. Perhaps it's only a little sediment left on a nerve or in a gland; the Medical Discovery slides it right along, and you find quick happiness from the first bottle. Perhaps it's a big sediment or open sore, well settled somewhere, ready to fight. The Medical Discovery begins the fight, and you think it pretty hard, but soon you thank me for making something that has reached your weak spot. Write me if you want to know more about it.

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"I Was Going To."

Children are very fond of saying, "I was going to." The boy let the rat catch his chickens. He was going to fill up the hole with glass and to set traps for the rats, but he did not do it in time, and the chickens were eaten. He consoles himself for the loss, and excuses his carelessness by saying, "I was going to attend to that."

A boy wets his feet and sits without changing his shoes, catches a severe cold, and is obliged to have a doctor for a week. His mother told him to change his wet shoes when he came in, and he was going to do it, but he did not.

A girl tears her dress so badly that all her mending cannot make it look well again. There was a little rent before, and she was going to mend it, but forgot it. So we might go on, giving instance after instance, such as happen in every home with almost every man and woman, boy and girl. Procrastination is not only the thief of time, but the worker of vast mischiefs.

If a Mr. "I-was-going-to" lives in your house, just give him warning to leave. He is a loungeur and a nuisance. He has wrought unnumbered mischiefs. The boy or girl who begins to live with him will have a very unhappy time of it, and life will not be successful. Put Mr. "I-was-going-to" out of your house and keep him out. Always do things which you were going to do.

Be Little Sunbeams.

Children, you are household sunbeams; don't forget it; and when mother is tired and weary, and father comes home from his work feeling depressed, speak cheerfully to them and do what you can to help them.

Very often you can help them most by not doing something, for what you may do may only make more work for them. Therefore, think before you speak or act, and say to yourself, "Will this help mamma?" or "Will this please papa?" There is something inside you that will always answer and tell you how to act. It won't take a minute, either, to decide, when you do this, and you will be repaid for waiting by the earnestness of the smile or the sincerity of the kiss which will greet you.

One thing remember always—the effect of what you do lingers after you are gone. Long after you have forgotten the smile or the cheerful word

which you gave your father or mother, or the little act which you did to make them happy, it is remembered by them, and after you are asleep they talk about it, and thank God for their little household sunbeam.

Brighting all it Can

The day had been dark and gloomy, when suddenly, toward night, the clouds broke, and the sun's rays streamed through, shedding a flood of golden light upon the whole country.

A sweet voice at the window called out in joyful tones, "Look! Oh, look papa! The sun's brighting all it can."

"Brighting all it can? So it is," answered papa. "And you can be like the sun if you choose."

"How, papa? Tell me how." "By looking happy and smiling on us all day, and never letting any tearful rain come into the blue of those eyes: only be happy and good, that is all."

The next day the music of the child's voice filled our ears from sunrise to dark; the little heart seemed full of light and love, and when asked why she was so happy, the answer came laughingly: "Why, don't you see, papa, I'm the sun? I'm brighting all I can!"

"And filling the house with sunshine and joy," answered papa.

Cannot little children be like the sun every day, "brighting" all they can? Try it, children.

A Good Kind of Revenge.

When Sir Isaac Newton was a boy of six years old he was sent to day school. He was fond of his books and would have liked school, but was in daily fear of the boy who sat next to him in his class, who took great delight in bullying smaller boys than himself. One day this boy gave little Isaac such a savage kick in the stomach that the little fellow said he would be revenged.

Some boys would have kicked back in return, or have told the master, but Isaac's revenge was far nobler. He set to work and learnt his lessons so well that he was soon at the top of his class, and thus showed the bully that, though the latter might be better at kicking, Isaac could surpass him in worthier things.

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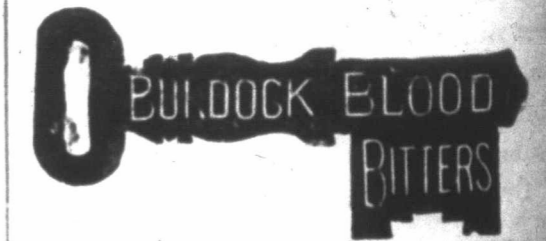
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