

Canadian Churchman

AND DOMINION CHURCHMAN.

A Church of England Weekly Family Newspaper.

Vol. 20.]

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[No. 1.

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1894!
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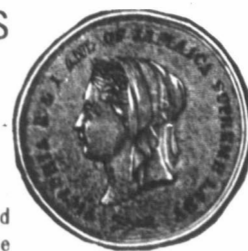


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We make the following offer: Any one paying up his subscription to this paper due at the end of the year 1893, and also the subscription in advance for the year 1894 may have either of the pictures for 50 cents or both of them for \$1. New subscribers paying one year in advance, can have the pictures on the same terms. We guarantee that the pictures shall be safely delivered, or if injured and returned to this office, replaced by others. We respectfully hope that in this effort of ours to secure for Churchmen the pictures of those who made up this most important Synod, we are doing them a service, and trust that by accepting our offer they may honour us with a proof of their appreciation.

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Canadian Churchman.

TORONTO, THURSDAY, JAN. 4, 1894.

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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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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.

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Lessons for Sundays and Holy Days.

January 7—SUNDAY AFTER EPIPHANY.
Morning.—Isaiah 51. Mat. 4, v. 23 to 5, v. 13.
Evening.—Isa. 52, v. 13, & 53 or 54. Acts 4, to v. 32.

TO OUR READERS.—We want a reliable person in every parish in the Dominion, to get subscribers for the Canadian Churchman. Write at once for particulars, giving references.

NOTICE OF REMOVAL.—We have removed the offices of "The Canadian Churchman" to larger and more convenient ones, corner Church and Court Sts. Entrance on Court Street.

NEW YEAR.

We are now entering upon another year, and trust the gentle reminder enclosed in last number will be a sufficient hint for all to kindly renew their subscriptions promptly and avail themselves of our liberal offer of premiums, which are so highly valued by all who have seen them. We wish all our readers a Happy and Prosperous New Year.

THE JESUITS still form a fermenting ingredient in European politics. Under Bismarck, in 1872, they were excluded from Germany. Count Hampech has moved in the Reichstag to have them reinstated, and has, rather sophistically, represented them as having been "expelled for preaching the word of God," while "socialists and anarchists are free to preach the destruction of every social institution." He even urged the government to use the Jesuits as an antidote to social democracy.

STATE AID TO RELIGIOUS SCHOOLS AND COLLEGES GENERALLY is the principle now being strongly urged by the advocates of religion in education. The question has been brought up by Sir William Harcourt, in relation to King's College, by an intimation that denominational colleges would in future be denied their usual grants. This is tantamount to a governmental discouragement of religion. It is equivalent to saying, "If you teach religion, you shall not have government help for education, no matter how good your education may be otherwise." Bad principle.

THE DOCTORS AND THE CLERGY.—No two classes of the community have hitherto been on such good terms as these two learned professions—doctors of the body and of the soul.—The former have felt that the class of men who place their learning and talent at the disposal of the people generally, without specific remuneration—in the shape of "bills" for professional services—deserve special consideration from that class who collect their fees as a matter of course in a business way. So, as a rule, they give their services to the clergy free. Rich parsons might be excepted, writes the *Medical Press*: they do not need it.

THE DIOCESE OF NIAGARA seems to have gained a special degree of popularity among emigrating English clergymen. The Bishop's English Commissary, however, has written to the Church newspapers intimating that the diocese is practically full, it not being easy to find places for clergymen who are necessarily unknown to the people of the locality. "Our congregation wish to see a man before they will agree to welcome him." This feeling raises a difficulty in the way of appointments; they are limited practically to the few men who are known locally.

THE CHURCH IN PARLIAMENT.—The active leaders of the Church in Great Britain have taken the significant and momentous step of forming a *Church party*, practically pledged to act together on all questions affecting the Church's interests. There are nearly 100 members so united, and their solid front as the Church's parliamentary phalanx has already made itself felt, even affecting beneficially the attitude of the Government. The "Sons of the Church" should act thus everywhere—even in Canada.

FOUNDERS AND ENDOWMENTS.—In these days, when, as people say, "nothing is sacred," persons who are inclined to leave bequests for pious purposes have reason to consider the utility of so doing, and the best way to guard the benefactions they so constitute. They cannot be too explicit in the expression of their wishes. It is announced that \$800,000 has been willed away from one English institution ("Christ's Hospital") because the Charity Commissioners have been "expropriating" endowments lately.

"THE CANADIAN CHURCH UNION," as an organization for the promotion of the full use of the Prayer Book, seems to be making satisfactory progress. The chief points at present urged are the rights of the laity in regard to (1) Private confession to the clergy; (2) Weekly communion; (3) Remembrance of the faithful departed in public prayer; and (4) Non-communicant attendance. Opinions may differ as to the value of these things to individual laymen.

CANADIAN CHURCHWOMEN will probably feel thankful to Canon Norton, of Montreal, for opening—or rather reopening—an agitation in favor of the restoration of their right "to attend and vote at vestry meetings, and hold offices in the Church," as that of churchwardens. We could never understand why the majority of our Synod representatives (men) should have used their power to exclude women from these privileges to so large a degree as at present obtains in our Canadian dioceses. They certainly do much Church work informally) and do it well.

"ANTI-CHURCH" PARAGRAPHS appear in some of our secular contemporaries with conspicuous persistency on both sides of the Atlantic. They constitute a systematic "poisoning of the wells"—for such are our newspapers, from which men drink heavy draughts of thought every day. They are, practically, for most people, the sole source of information. They have not time—or think they have not—to read treatises in book form on interesting subjects. A clap-trap attack on the S. P. C. K., the Bishop of Uganda, or the rector of St. James', are all swallowed with equal avidity, and digested with child-like confidence. "Beware the dog!"

"CHURCHMEN ARE REALLY AROUSED, we think, at last." So writes *Church Bells* apropos of the stirring notes recently sounded by Archbishop Benson, the Bishop of St. Asaph, and certain parliamentary Churchmen on various "living questions" of the day. It takes a good deal to rouse them, we must say, but when they do move, there is a solidity and decision about the movement which proves that its object has found a permanent place in the "Church conscience" and "means business."

JUDAISM PROMOTED.—One of the most curious and interesting developments in the London School Board embroglio has been the fact revealed by Mr. Athelstan Riley that for 20 years or so an "organized system of Jewish education has been in force in certain public elementary schools, Jewish teachers appointed, the traditions and dogmas of Judaism industriously taught," etc. Now, "Churchmen do wish to know, and it is safe to prophecy that they will not rest till they have obtained a satisfactory answer why it is that the educational authorities in a country "professing to hold the religion of Christ," should thus favour Judaism, while they ignore Christian instruction.

"CONCENTRATED MISERY" is a good term—very expressive of the main feature of the case—used by Dr. Barnardo in relation to the present condition of things in East London, where he finds himself "crippled" this year for want of sufficient funds to cope with the seething mass of child-destitution to be found there. He is about \$40,000 short this year, as compared with last year. Yet his record was—nearly 7,000 settled in the colonies (nearly 1,000 per annum at present), and 2,500 in England under Church of England instruction and care. His Canadian immigrants all do well as a general rule.

DYNAMITE AND ANARCHY seem to have established a very unpleasant combination of late. The people of Paris and Madrid, as well as Rome, are as much afraid of existence in those cities as if they were built on the edge of a Vesuvius or Etna. Any moment may see an immense building scattered to the winds, or a large hall filled with the dismembered limbs of hundreds of people. Modern science has undermined itself.

"MURDER WILL OUT" is one of those sayings which are always being proved true by accumulation of facts. The life-taker seems to be infected with some fatality of mental imbecility, which leads him to leave here and there the traces by which he can be tracked to some vain retreat, and so do the most foolish things to provide for his

own effective exposure. Sooner or later, even the exceptionally fortunate ones "give themselves away"—sometimes unintentionally, sometimes intentionally, confess.

CIRCUMSTANTIAL EVIDENCE can be so little treated as a proof of crime that it is being continually convicted of justice miscarried. It is bad enough—as in a recent case—that a man should be imprisoned wrongfully, but how about those "judicial murders" whose real criminals are discovered too late? In the former class of cases, the least the Government can do is to make a full and generous compensation, in the shape of an honourable pension; and in the latter case, to do all they can for their victim's dependent relatives.

A HAPPY NEW YEAR!

Hard upon the heels of the Christmas festival itself with the semi-sacred greeting—"Merry Christmas"—comes this aftermath of the sacred day, the re opening of a period of secular life and thought. It is well that the order should be so arranged—better that the religious feeling should have precedence, so that a good foundation may be laid, deep down in the spiritual part of human nature, on the solid rock of Christianity. Upon this may safely be erected a wholesome and useful superstructure for the other part of our nature—the home-life and the public life, as distinguished from the soul-life. Still, the connection or "procession" of relations is very close and intimate.

THE BORDERLAND

between the soul and heart, the spirit and mind, the soul-life and the social-life, religion and the home, the sacred and the merry Christmas—who can say where the lines are drawn that divide and characterize it? The Christian father gathers his wife and children round him in the precincts of the altar itself. What a sight it is to see a whole "railful" of brothers and sisters, nestling under the shadow of the parent trees! How the "offsets"—planted far away from the original "home"—love to gather back again at Christmas time by the dear old fireside. How often the thought of some exiled one comes. "My spirit shall be with you." How deep and true is the thought of the "absent dear ones" in the hearts of those who were able to re-gather at the old home, round the festive board of Christmas!

FROM ALTAR TO HOME

our holy religion leads us out and on to love and duty—two things which ought always to be not only consistent but inseparable. As the bonds, drawn closer for the nonce at Christmas time, are gradually relaxed, and the hallowed hearth is invaded by calls forth into the ways and walks of the wide world, some strong savour clings to the separating constituents of the family circle, an aroma of affection impalpably unites them still—there is a "sensitive atmosphere" of inner consciousness wherein spirits of brothers and sisters, parents and children, may still hold heart-communication: and the memory of "last Christmas," growing fainter and fainter, reaches forth to grasp the fond expectation of next Christmas.

1893

has had its storms—some would say more than its share—of rather sad and bitter experiences. The downhill motion of secular adversity has been very perceptible during the last twelve months. A series of years—"hard times" indeed—has been coming to its climax. Let us hope that the lowest depth has been fully reached. No

doubt the experience has been needed—for the highest interests of humanity—or we should not have had it. No doubt, also, that experience will continue till we appropriate the benefit possible to be derived therefrom to some appreciable degree. Otherwise the experience would have been sent in vain—which we can hardly believe possible under "Divine Providence."

"DIVINE PROVIDENCE"?

How often we use the words: how seldom we weigh their meaning! "Jehovah Jireh"—the Lord will provide—is behind all these waves of prosperity and adversity: "He that sitteth above the waterfloods, and remaineth a king forever." The struggles and contentions of nations and trials of men are but as the wrestlings of infants in the womb—they effect little in reality. He over-rides the results. During the past year humanity has had to face the ravages of La Grippe, and to hear the threatening rumours—nothing more than rumour, fortunately, so far as America is concerned—of that other scourge, cholera. Many a lofty head has been laid low throughout the world by one or other of these visitations. Many a kingly ruler of men's minds has had to lay down the sceptre of his mighty influence forever. Meanwhile, the financial depression has been steadily sinking lower and lower.

WHAT OF 1894?

—yes, what of it? Well, it will be very much as we make it. For, although the Ruler of the Universe moulds and shapes our rough-hewn ways, they are hewn by us after all, and He does not choose altogether to ignore our efforts—be they good or bad in their design. The design, however, is of great importance—of more importance than the execution, so far as Divine estimation and valuation are concerned. We may fail to execute, but if we have designed, the design is ours—no one can remove that record. Let us then begin the year with good "designs"—call them good resolutions, if you will. Let them, however, be comprehensive, far reaching, generous, pious. As we number our days from New Year's day onward, we may strive to elaborate those designs—but we must and should be satisfied with such results as God permits.

THE SCRIPTURAL BASIS OF CHURCH GIVING AND EFFORT.

A PAPER READ BY MR. CHARLES JENKINS, OF PETROLEA, AT THE HURON LAY WORKERS' CONVENTION HELD AT WOODSTOCK, NOV. 2ND, 1893.

(Concluded.)

One method of giving requires special reference, that which the spikenard the woman poured on our Lord illustrates. The objection was made that this was a waste, and that the value of it might be given to the poor; but our Lord rebuked the objectors, and said, "Whosoever this Gospel shall be preached throughout the world, this also that she hath done shall be spoken of for a memorial of her." Why so? Several profound requirements of human nature come in here. Man does not live by bread alone, nor can giving be confined to material or benevolent purposes alone. In the Old Testament system, the law was that animals and other offerings were to be perfect, and here this woman, filled with gratitude to her Master, and recognizing His Divinity, honoured Him with the most costly and precious offering she could bestow on him. The quality of the action comes out strongly in this woman's case. It showed profound reverence and gratitude, and the love she was inspired with took this way as

its best and most fitting expression, and many can enter into the meaning of that love, as interpreted by that act, that otherwise would remain without perception of it. Therefore if Christian giving takes forms that speak to our spiritual emotions, and through our many sided natures, affect the workings of our spirits in deepening in us the feelings of reverence, sacredness, gratitude, love, sympathy with the great and good of other ages and times, and whatever magnifies the work and ways of God, such giving, having for its effects the stimulus and purification of spirit, must infinitely increase the desire and power to discharge the ordinary claims of benevolence and humanity.

We will now consider the other part of our subject. Church support may be said to be the expression of the individual to enable the corporate life beyond him to be carried on, but Church effort is purely his own work. The Church requires our personal services, according to the gifts we may have. In the providence of God, I look upon the lay workers' movement as being the evidence of the feeling, which in the Anglican Communion, is daily growing and deepening, that the work of the Church shall no longer be considered as the exclusive business of a professional class. On a former occasion, I dealt with the relations between the consecrated man of the Church and what we call the lay worker. In Canada, the Church has recently been consolidated, and we are now in a position to consider certain large questions of vital interest to the Church, that we could not reach before. One of these is the position of the diaconate. It is in that region where the harmonizing of the action of the servant, set apart and consecrated to the Master's work, with that of the servant or lay worker, who can render only special service, can be done. In the large interest of the Church, her statesmen should begin the consideration of this question, which will have for its effects within, discipline, efficiency, utilization of all force and power and spiritual unity, and without, will bring us nearer some of our separated brethren, and help that general cause of Christian unity which it ought to be the crowning wish of every Christian man to further.

But as to the scriptural basis of Church effort the same arguments apply as to giving. If animated by the spirit of Christ, we must work the work of Him that called us. We must follow the example of Him who said that "My meat is to do the will of Him that sent me, and to finish His work." He says to us, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." The 25th chapter of Matthew shows us what duties we are expected to discharge and the responsibilities attached to them. St. Peter says, "As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God." On the former occasion already referred to, I discussed at length the subject of the lay worker's obligation to work in the Church, and I would briefly now show how the Christian spirit in men leads them to great efforts in the cause of humanity, in the redress of specific wrongs, in the reform of specific abuses, and in the removal of obstructions, whereby the light can reach them that sit in darkness and the shadow of death—in short, the practice of doing good. We find that in every civilized country, as a direct result of the Christian spirit, has come the establishment of institutions to help those who cannot help themselves—hospitals for the sick and suffering, asylums for the insane, blind, deaf, dumb, and all sorts of remedial agencies for the helpless,

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weak and erring. Our Lord's example, in which doing good to men's bodies stands out so largely, by healing all manner of sickness and disease, cannot be lightly passed over, because we have not the same powers. The Apostolic utterance, "Whoso hath this world's goods, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him," points directly to this, that Christian men must take directly to do with the proper welfare of humanity in this world, and so we find men and women, in whom was the spirit of Divine Love, have gone to the rescue of those who were bound in misery and vice and ready to perish. I give a few typical instances. John Howard made it the business of his life to relieve the suffering, and ameliorate the condition of the prisoner, and changed the treatment of all civilized countries to their unfortunate criminal population. Elizabeth Fry, in that way also to her poor, suffering, erring sisters, and in many other ways, showed what service a Christian woman can render to humanity. Wilberforce and others, in their life-long arduous efforts, struck the horrible abuse of slavery a deadly blow, and although the work is not yet finished, the same spirit that begun it will carry it on through generations, it may be, to its inevitable triumph. A Shaftesbury, in the great hour of their need, arose to protect the children from the devouring tyranny of a soulless industrial system. Many names of those eminent for such services to humanity, could be given, and it is a healthy symptom of our times that effort in this direction is increasing. Love to man is the most powerful way to show forth the love of God, for again the Apostle argues, "For he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?"

The necessities of humanity, in a greater or less degree, are all around us, but with the record of Christian man's effort all through the ages, it is astonishing to see the tendency manifest to deal with humanity apart from the Lord that bought it. I believe many of those who do so are well-meaning, but the broad facts of history prove that Christ gave humanity a new start, and revealed to it its grandeur of creation and possible grandeur of destiny. The spirit of Christ has changed the world as we now see it, from what the Apostle Paul saw, as described in the 1st of Romans, and yet we see man surrounded by the Christian atmosphere, and enjoying the civilization and high moral tone produced by Christianity, ignore Christ, and preach up humanity. They begin to attempt raising it by setting at naught the only Power that ever raised it, and they attempt to enlighten the world by shutting their eyes to the Light of the world. They might as well try to diffuse natural light by extinguishing our sun.

Christ, head over all things to the Church—Christ, the source of all good to humanity—Christ, the preserver of men, claims all the world as His own, and under the influence of His Spirit, it is our duty to make constantly such effort as will show forth His glory, and so, our wills being in subjection to His, and His Spirit dwelling in us, we will live in the practice of supporting His Church to the best of our ability, and in the Church, and in society, will do what in us lies for the furtherance of His cause and His better revelation to humanity. The Church is still in her militant stage, and the whole army of God has to fight. We are not all called to the same specific work, but each can do his own work, and in that inner region of conscience, where man and his Lord hold intercourse, after listening to that still

small voice, after the unspeakable privilege of intercourse with Him who has promised to abide with those that love Him, may each one of us, in the strength promised, respond to the call that comes as the great evangelical prophet did, "Here am I, send me." In this general loyalty to Christ lies the hope of the Church—and this address cannot be more fitly closed than by adopting the language of supplication used by the Church in her commemoration of the dying day of her Lord, "Almighty and everlasting God, by whose spirit the whole body of the Church is governed and sanctified, receive our supplications and prayers which we offer before Thee for all estates of men in Thy Holy Church—that every member of the same, in his vocation and ministry, may truly and godly serve Thee, through our Lord and Saviour Jesus Christ. AMEN."

WANDERING THOUGHTS.

The beginning of a new year is now with us. Advent Sunday, upon which day the Church begins her course of teaching concerning the life and doctrine of the Saviour of the world, is to many of us in a very real way the beginning of the year; still, after all, New Year's Day is for many reasons New Year's Day. The year just passed away was an eventful one to us as Churchmen. However much we may regret a want of aggressiveness in the past, and of determined and fearless energy in the years gone by, in proclaiming the gospel of our Lord and Saviour Jesus Christ as the Church holds it, and after the manner in which the Church teaches it, the year 1893 will ever be looked back upon as one in which a definite step was taken towards a better understanding, and that union of heart and action necessary to impress a young nation with the power and influence of the Church for good. It is with grateful satisfaction we contemplate God's gracious goodness as shown in the events of this vanished year.

There are also reasons for great hopefulness in the future. There is a feeling increasing in intensity and volume, that the Church has a great work to do amongst this people, that she has an interest and responsibility in regard to their temporal and eternal welfare, that she can proclaim and put into effect, better than any other, the great truths touching the fatherhood of God and the brotherhood of men, that with great earnestness she must do her part in promoting justice and righteousness, goodness and peace.

With this desire of active labour has also come a willingness to go to the root of the matter and to try to understand better what Church doctrine and Bible truth really is, to investigate the claims of the Church as a part of the "Catholic and Apostolic Church" founded by Jesus Christ and His Apostles, and to know more about the worship of the Church, its history and its meaning. With this desire for a better conception of the needs temporal and spiritual of our fellowmen, and of earnest resolve to be of service to them, we also feel the bond of union amongst ourselves becoming more real and strong. We have been brought closer together; from the Atlantic to the Pacific Churchmen now rejoice in the thought of oneness, and having been brought closer together we are learning to have a greater care for one another.

We are striving, I think, to respect one another more, may I not say to love one another more. This to my mind evinces itself in a larger generosity exhibited in reference to manner of worship and religious conviction. It is not—I should be sorry to think it—that we are growing indifferent,

or are faithlessly ready to surrender cherished convictions, but we are cultivating a better regard for those of others. We more patiently listen to what others have to say, and admit, if we can, the justice of any statement, and we have reached a time when we are neither afraid nor ashamed to throw away old prejudices if only we are convinced they are prejudices.

Anyway we are learning to judge men by their character for good common sense and integrity, and that not by a single act good or bad, but by the general result of their lives; we regard them not for what opinions they may express, but for what they are.

Men may nickname us high or low, but the truth is forcing itself upon us that after all our convictions are much the same, and that hitherto difficulties have arisen more from the way in which we may have expressed ourselves than from the things themselves. In very truth "we be brethren." Yes, we have by God's blessing every reason to be hopeful. Sense of duty, willingness to do, thirst for information, wisdom that makes us speak, even when convinced, carefully and humbly, large hearted generosity, these are the things that give me hope. May the great Head of the Church increase and multiply these gifts among us.

How the years slip by! For some reason or other I have the year 1857 fixed upon my mind. I was then only a child, yet it seems almost like a yesterday. In looking back upon changed fortunes, lost friendships, desolated homes, and vanished faces, one feels how true it is that "the things which are seen are temporal," and happy are we who can look forward with faith and hope to the consummated work of Christ, when humanity and nature, regenerated and perfected, shall rejoice in everlasting light. "The things which are not seen are eternal."

IDLER.

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

NEWFOUNDLAND.

The Rev. Arthur C. Waghorne, who, in July last, resigned New Harbor Mission, which he has filled for 14 years, has been located in the Mission of Exploits for the winter. He was working on the Labrador this summer for exactly three months, and visited the Straits, Battle Harbor District and Sandwich Bay. During the 90 days he was on the coast he visited 30 places, held 130 services (48 Sunday and 87 week day), preached 117 times, and paid 102 pastoral visits, besides much other ministerial work. As he was only receiving \$60 for his work (out of which he had to pay steamer fares amounting to \$33.40), collections were taken up at most of the Sunday services, and realized \$45.52. Besides this \$48.88 were given him as free-will offerings unasked and unexpected. He has much enjoyed his work and visits, and expresses himself as very much pleased with the Labrador winter people, and claims for them a very much higher position in every respect than that accorded them by Dr. Grenfell, of the M.D.S.F., in the "Toilers of the Deep." He regrets extremely that he (Dr. G.) should think it necessary or right to give the English public such a grossly one-sided and exaggerated idea of the Labrador, and its deserving and worthy residents, who are really far ahead, in more ways than one, of the average English fisherfolk and working classes. It is much to be feared that such representations will very seriously injure the excellent work of the M.D.S.F. Mr. Waghorne has added very largely to his already very extensive collection of Labrador plants, and has this season made bog mosses his particular study. He has sent collections to various parts of Europe and North America.

MONTREAL.

MONTREAL.—St. George.—At the Christmas Communion there were about 400 communicants, of whom the larger number communicated at the early service. The donations and contributions of the

congregation towards Christmas dinners for the poor and the parish poor fund were both liberal and generous. The church was adorned with evergreen, and the clergy and choir wore a Christmas rose on the surplice; there was a full choir, much to the general satisfaction of the worshippers and to Mr. Isley, the organist, in particular; and although the day was inclement, there was a good congregation and a bright sermon by Dean Carmichael, in which he dwelt on the great power of childhood as an element of life in the world, and how it has a double action, as the children like to please their parents and also the parents to please the children; the preacher spoke of Christmas as eminently the children's festival. Owing to the unfavourable weather the Lord Bishop was not present.

Grace Church.—The Christmas services at this church began on Sunday evening, with a full choral service, in which suitable carols formed a prominent feature. There was an immense congregation present, almost completely filling the church; this notwithstanding the very unfavourable weather. On Christmas morning, at eight o'clock, there was a choral celebration at which there were more than one hundred communicants, and there were almost as many more at the noon service. At the latter service the rector, Dr. Ker, preached. The collection for the poor amounted to over \$50. The church was very prettily trimmed, the chancel being especially beautiful.

St. Thomas Church.—St. Thomas Church Christmas service was enjoyable. The church was prettily decorated with pine and holly, and the musical service was bright and hearty. The congregation had an exceedingly enjoyable address from the rector, the Rev. Mr. Renaud, upon the old, old story, Christ's nativity and work upon earth. There were seventy-two communicants, the largest number for years, which, to the rector, was the happiest part of the day. The offertory for the poor was \$52.

St. John the Evangelist.—Dec. 27th.—In passing the rectory of St. John's Parish, your correspondent had the happiness to make a call on Rev. Mr. Wood; the intention was to make some enquiries about the Christmas services, but under the genial influence of the rector this point was overlooked. Mr. Wood said he thought Church people were kept apart a good deal by mutual misunderstandings, but he professed his admiration and esteem for all who love the Lord Jesus in sincerity.

Meeting of Synod.—The Thirty-fifth Annual Session of the Synod of the Diocese will be held in the Synod Hall on Tuesday, the 16th day of January, 1894. There will be a public celebration of Holy Communion in the Cathedral on Tuesday morning at half past ten o'clock, when the Bishop intends to deliver his charge to the Synod. Evening service will be held in the Cathedral at 8 o'clock; preacher, the Rev. Rural Dean Longhurst, Rector of Granby. The Synod will meet for business on Tuesday at two o'clock in the afternoon, and on succeeding days at ten o'clock each forenoon, unless it be otherwise ordered by the Synod. The Annual Diocesan Missionary meeting will be held on Wednesday evening at eight o'clock.

ONTARIO.

CORNWALL.—Church of the Good Shepherd was consecrated on Sunday morning, Dec. 10th. The church was filled some time before the service hour. His Grace, Archbishop Lewis, with his chaplain, the Rural Dean Houston of Iroquois, Rev. Arthur Jarvis of Napanee, Rev. Dr. Mountain and Rev. S. G. Poole, emerged from the aisle and proceeded to the west end of the church. Rev. Mr. Poole then read the petition for consecration, signed by the Rev. J. J. S. Mountain, D.C.L., the rector, and Thos. Lafleur and R. Casson, wardens. This was accepted by the Archbishop and the consecration ceremony was proceeded with. The 24th Psalm was sung, after which the Archbishop and clergy proceeded to the chancel, where the regular consecration services were held. The instrument of donation was presented by the Rev. Dr. Mountain to the Archbishop, who laid it on the altar, together with a deed of gift of other property for church uses. Rural Dean Houston was instructed to read the sentence of consecration, which concluded the ceremony. The first part of the communion service was then read and the sermon was preached by the Archbishop. Before proceeding with his sermon, His Grace expressed the pleasure it gave him to be with them on so auspicious an occasion. He had hoped that Archdeacon Roe of Quebec would have been present to preach, but in his absence that duty devolved upon him. However, he would say that the task was peculiarly pleasurable, though unexpected. It was a great delight to meet for so interesting a purpose as the consecration of a church to the worship of Almighty God, and especially

when there was so unusual an occurrence as the opening and consecration on the same day. "When we are all dead and buried," said he, "the Victorian era would be remarkable for extraordinary progress in the building of churches. This was especially the case in the mother country, where for the past forty years no less a sum than two million pounds sterling in voluntary contributions had been expended annually in church building. There was great progress too in Canada. It was now 32 years since he had been consecrated as a Bishop, and the first place he officiated in Canada was Cornwall, in old Trinity Church, erected on the same site as the new church now stands. In those 32 years over 200 new churches had been built, and immense strides had been made considering the resources of the people, for all of which he was devoutly thankful. The church just consecrated had some remarkable features. It was a memorial to the great work of the Mountain family, a name which would never die out in Canada. At the recent jubilee in Quebec the name of Mountain was received with the greatest enthusiasm. But while it was well to remember the worthies who had passed away, they should not forget the debt of gratitude they owed to the rector, Rev. Dr. Mountain, who had given the church to the congregation for the good of men and the glory of God. His Grace preached an eloquent sermon from the text, James ii. 14, "What doth it profit, my brethren, though a man say he hath faith and hath not works. Can faith save him?"

In the evening an excellent sermon was preached by Rev. Arthur Jarvis.

The offertory at the two services amounted to over \$260, which will be devoted to church furnishing and other expenses.

It should be noted that Rev. Dr. Mountain, in addition to building the church, has also purchased recently the residence of the late John Purcell to be used as a rectory, and presented that along with the dwelling formerly occupied by Mr. Poole, east of the church, to the parish. It is his intention to build several cottages on the Purcell lot, the rent of which, along with that of the old parsonage, will go to supplement the minister's salary. Altogether the donation was a princely one, and will keep the name of the Mountain family forever green in the memory of the people of Cornwall.

The furnaces and other furnishings were provided by the ladies of the congregation. The building formerly used as a church will be devoted to Sunday school purposes hereafter.

The church, which is dedicated to the Good Shepherd, is in the early English style of pointed architecture, and consists of nave 75 ft. x 30 ft.; chancel 24 ft. x 20 ft.; tower and spire 90 ft. in height. There is a spacious organ chamber and vestry to the north of the choir, and on the south side is a porch with stairway leading down to the crypt. The material throughout is of the best re-pressed red brick, the arches being turned in Toronto white brick, a band of the same material encircling the entire nave and chancel. The buttress offsets are of cut stone, and all the pointing being done in black mortar, produces an effect of solidity seldom attained in a brick structure. A departure from the usual custom of building the chancel under a separate roof, and opening into the nave through an arch in the east wall, has proved a successful experiment. The nave ridge is carried at the same height over the choir and sanctuary, which latter end in an apse, the plan of which is that of a regular dodecagon. This arrangement gives great height and dignity and affords a fine elevation to the altar. Perhaps it would have been better not to have raised the choir level quite so much, but this was done in order to give greater height to the chapel in the crypt. The rafters of the chancel roof are supported by arched braces resting upon hammer beams, these latter being supported by brackets leading down to corbels in the wall below. A very good dome-like offset is produced in the apse by the arched braces from each of the angles being made to converge in the centre. A convenient baptistry is built out from the main body of the church, the entrance to it being through a depressed arch beneath the west window of the nave. The main entrance to the church is through the tower at the south-west corner, a doorway facing on each street. The contractor, Mr. Johnstone, is to be congratulated upon the excellent manner in which the work was executed. The brick work especially is the admiration of all experts who have inspected it.

Specifications.—The plans for the church were drawn by Rev. Arthur Jarvis, rector of Napanee, who has been the architect of quite a number of churches in this and other dioceses.

WILLIAMSBURG.—In December the Rev. E. A. W. Hanington, accompanied by the rector of the parish, Rev. Montague G. Poole, canvassed this parish and received subscriptions to the amount of over \$400 towards Endowment Fund for the New Ottawa Bishopric. The weather was very unfavourable and the drives long and bitterly cold, nevertheless the

two clergymen continued the work from Monday until Friday night, though both were suffering from influenza. They visited from house to house, and received amounts varying from the smallest sums to fifty dollars, an Ex-M.P.P. at Farran's Point giving \$50, and a family at the Hart Settlement giving \$25, and a worthy miller giving a ten dollar gold piece which he had treasured up some time, and a poor family living west of the rectory giving all they could afford, 25 cents. To give the names of every one who contributed or subscribed to the fund would occupy too much space in your valuable paper, but we can safely say that each one gave in the right spirit and their contributions were received most thankfully.

KINGSTON.—*St. George's Cathedral.*—On St. Thomas' Day, Dec. 21st, a general ordination was held by His Grace the Archbishop of Ontario, at which the Revs. A. L. McTear and Thos. Leech were admitted to the holy order of priesthood, and Messrs. Coleman and J. B. Pyke to the diaconate. As regards the musical portion of the service very little need be said. A fairly strong choir was present which rendered the service with that purity of tone and reverence of behaviour which has become a mark of all the services in this cathedral and is probably surpassed by none in Canada, but there our praise must end. A more wanton disregard of the plain directions of the Prayer Book it would be hard to find than was evinced in the arrangements for this solemn event. It was not only that the 31st Canon of the Church, which orders ordinations to be held upon the Sundays immediately following the Ember Days, was disregarded; that unfortunately is a matter of common occurrence in Canada; but that scarcely one direction in the rubrics was obeyed. It is the evident intention of the Church that morning prayer shall precede the ordination service, yet this office was not said in connection with the service, and if said at all the presence of the candidates was not required, and some, at least, were not present. The rubric orders that "there shall be a sermon or exhortation" on a definite subject, but no sermon was preached, and the Archbishop was heard referring in the address to the candidates for the priesthood to "the exhortation which was now made to you," when none had been made. It is further ordered that the hymn, *Veni, Creator Spiritus*, shall be sung or said antiphonally, instead of which it was sung full all through, and the "silence for a space" which should precede it was only represented by some 20 or 30 seconds, and finally, although the rubric implies that the newly ordained priests shall remain at the altar rail until they have received the communion, they were either directed or allowed to return to their places in the chancel immediately after their stoles had been adjusted. It is only fair to ask what the effect of such an object lesson in obedience must be upon those ordained. They are taught by that practical method of which an ounce is worth a ton of precept, that the directions of the Book of Common Prayer may be changed and mangled to suit the whim or the convenience of the officiating minister; for if the bishop may disregard rubrics for his direction, why may not the priest disregard those directing him. They are taught to think lightly of the Church's daily office, when not even on the most solemn day of their lives are they required to join in it. And the inference that obedience is a virtue not esteemed in the English Church, either for priests or laymen, is not an unnatural one to draw from the whole proceedings. Such a service is a complete justification for the foundation of such a society as the Canadian Church Union, which insists on full obedience to the rubrics, and we hope the day is not far distant when laymen will insist that if obedience and respect are required from them they shall be taught by example as well as precept. Those ordained will return to the parishes they were serving before their promotion; the Rev. Mr. Coleman to the curacy of St. James, Kingston; J. B. Pyke to Parham, A. L. McTear to the curacy of Maitland, and T. Leech to the arduous mission of Dungannon and North Hastings.

The S.P.C.K. of England has renewed its offer for two years more to give \$5,000 to the Episcopal Endowment Fund of the proposed diocese of Ottawa, on condition that the people raise \$40,000. In all probability the Colonial Episcopate Endowment Fund will contribute another \$5,000.

TORONTO.

St. Barnabas.—On Christmas Day were used for the first time a costly solid silver communion service and beautiful brass altar candlesticks, presented to the church by members of the congregation. The designs are very chaste and are executed with great care. They were ordered from the old and well known house of Messrs. Pratt & Sons, London, England, who are highly commended by the donors both for the quality and artistic excellence of their

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work, and for the promptness and despatch with which they filled the order.

The city churches were as usual neatly decorated this Christmas, services well attended and the offertories were exceedingly good.

All Saints.—On Tuesday afternoon, the children of the branch of the Ministering Children's League spent a very happy afternoon with a number of little poor friends whom they had invited to a Christmas tea, which was followed by a Christmas tree entertainment.

PORT HOPE.—*Trinity College School*.—At the recent Christmas Examinations the following prizes and honourable mentions were gained by the pupils:

Forms VI. and V.—Prize for general proficiency, H. I. Hamilton; honourable mention, S. B. Lucas. Form IV.—Prize for general proficiency, W. W. Francis; honourable mention, J. M. Baldwin, R. A. Bethune, R. B. Cartwright. Form III.—Prize for general proficiency, R. J. Cartwright; honourable mention, L. Lambe, C. H. F. Plummer, C. E. Duggan. Form II. A.—Prize for general proficiency, H. S. Macgregor; honourable mention, G. Ireland, W. R. McConkey, M. Jellett. Form II. B.—Prize for general proficiency, R. P. Jellett; honourable mention, W. H. Watkins, E. A. Hammond, P. J. Turner, G. C. P. Montizambert, W. R. Macdonald, A. T. Hellyer, H. F. Bishop, B. R. H. Cotton, C. G. Heaven, G. T. Hamilton, D. L. McKeand. Form I.—Prize for general proficiency, G. W. Morley; honourable mention, A. H. Moore, I. W. B. Ridout, E. F. Osler, H. F. Osler.

STREETSVILLE.—*Trinity Church*.—The annual entertainment in connection with Trinity Church Sunday school was held on Wednesday evening, December 27th, in the Oddfellows' Hall. Tea was served from six to eight p.m., and everybody present enjoyed the good things set before them. After satisfying the appetite thoroughly they all came down stairs and listened to an excellent and lengthy programme of charades, carols, and a cantata entitled "The Happy Family of Father Time," etc., for which the Sunday school children deserve the greatest praise. The cantata, in which the children were all dressed alike, was given with good taste, under the management of the organist, Miss Jessie Davidson, to whom too much praise cannot be given. The hall was well filled. An enjoyable evening was closed by singing the National Anthem. On Sunday evenings during advent, the rector, Rev. J. Hughes-Jones, preached a course of sermons on the parable of the "Ten Virgins;" and on Xmas Day there was a celebration of the Holy Communion at 8 and 10.30 a.m. The church was tastefully decorated. The choir rendered special music.

NIAGARA.

St. CATHARINES.—*St. Barnabas*.—Since the opening of the handsome new church a most gratifying increase has taken place in the attendance at all the services, and a new impetus has been given to Church matters in the surrounding district, that is most comforting and gratifying to the rector, the Rev. C. H. Shutt, as well as to the few old-time supporters of St. Barnabas, and great good has already been done, now that large and comfortable and free accommodation is provided by the new church for the increased and increasing attendance. The church was completed and opened last September, as described in a former number of THE CHURCHMAN, but many internal finishings and decorations have since been added, that contribute greatly to the beauty of the interior. Two handsome memorial windows have recently been put in by Mrs. Shutt, the rector's mother, one in memory of her mother, and the other of her husband. The walls throughout the church have been recently tinted and decorated in a manner highly satisfactory. The congregation is composed of the poorest and most needy, but they are great workers and enthusiastic lovers of Church work, hence the astounding results accomplished in that poor parish by them and the energetic rector, and the building committee and other friends. It should be mentioned to their credit that much labor and skilled work has been done gratuitously by members, who willingly did that because they could not afford to furnish funds. A lovely organ from Lyle's factory, Toronto, has been placed in the chamber designed for it, and a well-trained surplined choir of men and boys, led by an accomplished and clever young organist in the person of Mr. W. Thompson, furnishes delightfully inspiring music. The whole expenses of the church, including the rector's stipend, is furnished by voluntary contributions, there being no pew rent charges, the seats being entirely free and unappropriated for all worshippers. A new reredos is promised by a friend of the rector's at an early date, and a bishop's chair

and choir stalls and rood screen and altar rail will complete the furnishings. The architect of the church was Mr. C. J. Gibson, of Adelaide street, Toronto. The old disused church has been rearranged and refitted, and now furnishes admirable Sunday school accommodation, and for social gatherings, guild work, etc., etc.

PALMERSTON.—On Christmas morning a bright, hearty service was held in St. Paul's church, attended by an unusually large number of members. At the commencement of the service, the children of the Sunday school presented to the rector and churchwardens a very handsome font, which had been placed in position, near the west door, the week previous. After the unveiling of the font, the rector proceeded with a short dedicatory service: he also thanked the children for their united act of self-denial and labor of love. The little ones had many weeks ago promised to do without Christmas gifts, if their parents would give them money instead; this was agreed upon, and all were delighted with the result. The font cost between \$50 and \$60, and the receipts were handed to the churchwardens at time of presentation. The font is a large one, of dark grey marble, having appropriate emblems on it, with the text, "Suffer the little children to come unto Me." It is only two years since the young people presented the church with a handsome altar, in a similar way. *Laus Deo.*

BRIEF MENTION.

The population of Old London Bridge was at one time estimated at 1,700.

The wars of the 90 years down to 1880 caused a war expenditure of \$15,235,000,000, and the loss of 4,470,000 lives.

In Japan a man can hire a house, keep two servants, and live on the fat of the land, all for \$20 a month.

Rev. Chas. Lewis, Calabogie, has been appointed to the charge of St. James' Church, Tweed.

Wages are higher in Poland than any other part of the Russian Empire, and the hours of labour are shorter.

A loaf made from two pounds of flour will weigh two pounds eight and a half ounces when taken from the oven.

The Church of England parsonage at Bracebridge, occupied by Rev. J. Boydell, was destroyed by fire last Saturday morning.

There is a tradition that in the time of Creon, King of Thebes, an ivory nilometer, with cubits and digits of hammered gold, was used.

Over 1,000,000 French women were made widows, and 3,000,000 French children were made fatherless by Napoleon's campaigns.

On the 10th inst., the Rev. F. Swainson, of the Blood Reserve, was ordained to the priesthood in Christ Church, Macleod, N.W.T.

In a Japanese auction there is no chance to raise the bid. Each writes a sum on a piece of paper. The highest goes.

The Rev. Frederick E. J. Lloyd, of Summerside, Prince Edward Island, has accepted a call to the rectorship of St. Matthew's Church, Bloomington, Ill.

If human dwellings were constructed on the same proportionate scale as the ant-hill of Africa, private residences would be a mile high.

The Pall Mall Gazette says that 3,000,000,000 gallons of beer were imbibed in Europe last year, of which Germany consumed 1,051,000,000 gallons.

The Rev. T. C. Desbarres, Jr., of Toronto, has passed a very creditable examination and has been ordained in England.

The works of Aristotle comprised more than 400 treatises on various subjects. The manuscripts which survive of his writings were accidentally discovered in an advanced stage of decay in an old chest.

The Rev. F. Ryan, of Tilsonburg, has been suffering from a severe attack of influenza.

The largest building stones are those used in the cyclopean walls of Baalbec, in Syria. Some of these measure 68 feet in length by 26 in breadth, and are of unknown depth.

The bedrooms of several British hotels are now being fitted with automatic gas-fires. Visitors may enjoy a warming by placing in the meter by the side of the fire-place a number of pennies equal to the number of hours for which they wish to have the fire alight.

Every great literary work has been followed by a host of imitations. After the publication of the "Faere Queene" the press was deluged with fairy stories, as after "Bunyan's Pilgrim's Progress" hundreds of similar works appeared.

The door nail in earlier times was the plate on the door upon which the old-fashioned knocker struck to arouse the inmates of the house. As the plate or nail was struck many more times than any other nail, it was assumed to be deader than other nails. Hence the phrase, "dead as a door nail."

The ancients took great pains to ornament their favorite volumes. Propertius speaks of tablets with gold borders. Ovid mentions manuscripts with red titles, and other authors mention presentation of copies of which the cover was overlaid with precious stones.

In Vienna the servant girl is not permitted to climb out on a window sill to clean windows without a safety belt and rope attached to it which fastens to the building, so that in case she should slip or lose her balance she is suspended in safety and can be drawn back into the window.

British and Foreign.

Rev. Charles Merivale, D.D., dean of Ely, died last week.

A proposal to light St. Paul's Cathedral by electricity is under consideration.

The Dean of Bangor is confined to the Deanery, suffering from a severe attack of influenza.

The Bishop of St. David's has left for the Riviera, and intends to return about January 20th.

Over 200 African converts in Uganda and the regions about have suffered death rather than give up their faith in Christ.

The Bishop of Cork (Dr. Gregg) was last week elected Archbishop of Armagh and Primate of All Ireland, in succession to the late Dr. Knox.

A convert in Batanga, on the Congo, showed his sincerity by declaring his slaves free in the presence of the congregation before his baptism.

The corner-stones of a church to be erected at Llandudno as a memorial to the Duke of Clarence were placed on Wednesday week. The estimated cost of the building is eight thousand pounds.

"If I believed in seven births, as many of the Hindoos do," says Miss Fletcher of Calcutta, "I should pray that in each life I might be a missionary."

The Irish Bishops will, we understand, meet in Dublin on the 14th inst. to elect a Primate.

Miss Charlotte Young has decided, after many years of unselfish work for it and the Church, to withdraw from the active editorship of the *Monthly Packet*.

The election of Archdeacon Meade by the Synod of the diocese of Armagh has been received with much satisfaction by Irish Church people.

Though Japan has disestablished Buddhism as a national religion, yet the national legislature appropriates 500,000 yen for Buddhist shrines.

The Bishop of Rochester announces in the *Diocesan Chronicle* that he proposes in the late autumn of 1894 to hold a formal Visitation of the diocese, and that it is his intention, as a preliminary, to pay a personal visit, if possible, to every parish and mission district.

Sir Walter Raleigh is said to have been the first contributor to missions in America. In the year 1510 he gave £100 for the spreading of religion in Virginia.

Besides the two Archbishops, twenty-two English and three Welsh Bishops, together with the Archbishops of Rupert's Land and Ontario, have lately become Vice-Presidents of the Church Lads' Brigade, the 250th company of which has just been enrolled.

The Rev. F. C. Wigram, honorary secretary of the English Church Missionary Society, has given the leases of two houses in Highbury for the purpose of training ladies for the mission field. On many previous occasions Mr. Wigram has given liberally to meet the pressing needs of the society.

The Church Parliamentary Party, which now numbers more than ninety members, includes three or four Liberal Unionists and one Irish member, Mr. Carson. A Scotch Church party is likely to be formed, and in such a case its members would cooperate with the English Church Parliamentary Party.

On Dec. 11th, the Ven. Archdeacon Denison entered upon his eighty-ninth year, having been born December 11th, 1805. The Archdeacon graduated from Christ Church, Oxford, in 1826, was ordained in 1832, has been Vicar of East Brent forty-eight years, and Archdeacon of Taunton forty-two years.

It costs something to confess Christ in the province of Honan, China. The following declaration has been put up in conspicuous places: "Should any one become bewitched by the foreign doctrines, and not be willing to sacrifice either to Confucius or to the spirits of his ancestors, he must be severely dealt with by his clan. His name must be erased from the family register and his whole family driven from the province." Notwithstanding this threat, several men in that province have recently become Christians.

Correspondence.

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

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

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

Higher Criticism.

SIR,—I am at a loss to understand how Canon Logan can have made such a mistake as to say that "hemdah" is the "nominative to the third person singular of an active verb," although it sufficiently explains the pertinacity with which he has hitherto adhered to a translation that is demonstrably inaccurate. That he has done so must be my excuse for re-entering the field of controversy. The verb is in the plural, and "hemdah" is thereby shown to be a collective noun. Neither does the context at all require "an animate existence." Surely "to come" is not always a personal act. We say "the wind will come," "the train will come," etc. It does not seem to have occurred to Canon Logan that the Revisers, mostly orthodox theologians, and the very pick of English Hebrew scholars, would not have rejected the old translation without excellent reasons, and therefore I cannot expect him to be impressed by the further authorities, which, however, for the benefit of any others interested, I will cite.

Rev. C. H. H. Wright, a favourite of the Bishop of Liverpool, and I believe one of his chaplains, and not therefore likely to be a very alarming rationalist, says, "The correct translation is 'the desirable things of all nations,' which is abundantly proved from the fact that the verb in the clause is in the plural. The 'desirable things' spoken of were the silver and gold required for the use of the temple" (Int. to the O. T., p. 220). Oeher, whose work on O. T. theology is prescribed for candidates for priest's orders in our diocese, and who was a thoroughly conservative scholar, says: "All the treasures of the world, all the most precious possessions of the Gentiles, now conduce to the glory of the Divine Kingdom, and are used for the adornment of the City of God." He then gives amongst other references corroborative of this statement our text from Haggai, and adds, "Where Luther's beautiful translation" (practically identical with our A. V.) "is incorrect, the 'hemdah' signifying according to the connection, the precious things of all the nations of the world" (O. T. Theology, p. 517, 518). Again, Orelli says in reference to this amongst other passages, that the nations "will deem only their best possessions good enough to adorn Yahveh's temple, which will then be filled with glory" (O. T. Prophecy, p. 422). Delitzsch, after translating the passage as does the R. V., adds, "It is shown here that 'hemdah,' etc., is not intended personally of the Messiah, not only from the plural of the predicate, but also from the following establishment of that which is placed in prospect, 'Mine is the silver and gold,' etc. (Messianic Prophecy, p. 211).

In his first letter Canon Logan, very wisely, as I think, referred to the importance of a knowledge of the views of the Higher Critics. It is more than a matter of importance, it is a solemn duty incumbent especially upon our younger students and clergy. I will therefore conclude by enumerating the following simple but learned and reverent books, helpful to this end, by English scholars: Prof. Kirkpatrick, "The Divine Library of the Old Testament" (Macmillans); Prof. Sanday, "The Oracles of God;" on the subject of prophecy, Delitzsch's "Messianic Prophecy."

But for a broad, comprehensive and yet popular

treatment of Old Testament criticism, Robertson Smith's "Old Testament in the Jewish Church" sheds a clear light over the whole field, and no one who desires really to understand the point at issue should fail to procure and carefully study it.

HERBERT SYMONDS.

Ashburnham, Dec. 21st, 1893.

Church Choirs

SIR,—I have recently come across a new publication for church choirs; its title is, "The Choral Service Book for parish churches, by I. W. Elliott, organist and choirmaster of St. Mark's, London, England, with some practical counsels by the Lord Bishop of Wakefield." It gives the Ferial Responses, the Preces and Suffrages of the Morning and Evening Prayer, with the ancient melody by John Marbeck. These are harmonized very nicely by Mr. Elliott. Then we have the Festal Responses, the Preces and Suffrages of the Morning and Evening Prayer, harmonized by Tallis for festal days. The Litany by Marbeck, well harmonized. The Canticles give us thirty single chants for the *Venite*. Two single chants for the Easter Anthem. There are twelve settings for the *Te Deum* of three single chants each. Six settings for the *Benedicite*, twelve double chants for the *Benedictus*, twelve single chants for the *Jubilate*, three settings for the *Quicumque Vult*, twelve settings (single) for the *Magnificat*, twelve double chants for the *Cantate Domino*, twelve settings for the *Nunc Dimittis*, twelve settings for the *Deus Misereatur*, twelve full settings for the *Kyrie Eleison*, two Doxologies. Then we have for the Communion Service, the *Kyrie, Credo, Sanctus*, and *Gloria in Excelsis*, by John Naylor, Mus. Doc., organist and choirmaster of York Minster. The settings for the Psalms are next. I need only say that there is a chant for every Psalm, and that they are headed for morning and evening each day of the month. There are thus no less than 348 chants single and double, each selected carefully to suit the subject of the Psalm sung. Lastly there are fifty-four chants appointed for the *Proper Psalms*. In all this we have a nice compact volume published at a remarkably cheap rate, viz, edition A, 8 vo., sewed, 24 cents, cloth 38 cents. Edition B, 16 mo., sewed, 13 cents, cloth 16 cents.

This latter edition is very appropriate for choir boys and young people. Altogether I consider the work a remarkably good and cheap one. There is a great variety of music, all of first-class composers, and the whole arrangement is Churchly. It is already in use in some churches in this diocese, and I heartily recommend it to choirs that need anything of the kind. It is published by Seeley & Co., Essex St., Strand, London, England, and could be obtained of any bookseller.

C. R. BELL, MUS. BAC.

Keswick, St. Thomas' Day, 1893.

The Church does Acknowledge Baptism in the Name of the Trinity, Administered by Non-conformists.

SIR,—Two weeks ago I noticed a letter from "R. D." requesting "A Layman of Montreal" to give his authority for the statement that "the Church of England acknowledges baptism, when administered in the name of the Trinity, even by Non-conformists." I looked for an answer in the last two papers, as I wished for more information on the subject, but failing to find an answer, I now give my own reasons for thinking the Church does acknowledge such baptism. There was a good deal of controversy on the subject in the third, fourth, and fifth centuries, Tertullian, Cyprian and others taking the side against baptism administered by heretics or schismatics, Stephen of Rome and St. Augustine of Hippo taking the other side. At the Council of Arles, A. D. 314, it was decreed that baptism administered by heretics in the name of the Trinity was valid. At the Council of Nicæa, A. D. 325, baptism administered by novatians was declared valid. This, then, seems to have been accepted as the teaching of the Church.

I know of no Canon of the Church of England declaring that she differs from this, and so I take it for granted that she does recognize such baptism. Hooker strongly upheld this position in his *Ecc. Pol.*, sec. iii. 1, 9, and again V., lxii. 5. There is an interesting passage on the subject in Wordsworth's *Church History*, Vol. I., page 315, *et seq.* I can find nothing in the Baptismal service of the Church of England which will prohibit her recognizing the baptism of Dissenters, so long as it is administered with water in the name of the Trinity. These are my reasons for considering that "the Church of England acknowledges baptism, when administered in the name of the Trinity, even by Non-conformists." And if they are of any service to "R. D.," I shall be very glad.

W. J. C.

Does the Church Permit It?

SIR,—In your issue of the 21st inst., "Churchman" complains that a grave breach of the canons of the Church was perpetrated at the opening of the Hespeler Church, in allowing a Presbyterian and Methodist minister to occupy seats within the communion rails. The facts were these: There was no room anywhere else. The church was intensely crowded. Seats had been placed for these gentlemen near the pulpit and reading desk, but these were soon occupied. The chancel was packed. There was no alternative but to place chairs inside the gate of the communion rail. The Bishop is in no way responsible. The incumbent is alone to blame, if there be any. He is aware that there is a canon forbidding strangers to officiate, but none against the alleged offence of seating strangers within the communion rail in times of exigency.

J. EDMONDS,

Incumbent of Preston and Hespeler.

Polychurchism.

SIR,—For the past month I have looked week by week for some reply in your columns to the monstrous collection of illogical absurdities, gratuitous assertions, and shallow fallacies, which you permitted to appear in your issues of the 16th and 23rd of November, over the signature of "A Layman of Montreal." Mr. Whatham's article, which now appears, is not by any means an adequate reply, because it is addressed to a different constituency of readers; it is much above the plane of "A Layman of Montreal," whose "observations" are such as to deceive and unsettle those who are half-educated and ill-informed or of illogical mind, while Mr. Whatham's "criticism" is such as is not likely to be much read except by educated and thoughtful persons, upon whose minds the "observations" will scarcely make an impression. There are in this city at least half a dozen men quite able to tear the flimsy "observations" into shreds, in such a manner as to gain the attention of those who are apt to be misled by that most mischievous article. Why does not some one come forward? It is even yet not too late.

A LAYMAN OF TORONTO.

The General Synod.

SIR,—Canon Norman's remarks on the new constitution of the Church of Canada, contain much that is deserving of attention, but I cannot but think that in some respects he misconceives the position of the laity in the Church. I do not propose to undertake the task of disputing anything that has been stated by so eminent a Churchman, but, with your permission, I will refer to one or two points. So far as the Laity in the person of the Queen, the Parliament and the Judges, have jurisdiction over the Clergy—except in matters temporal—such jurisdiction is the outcome of a gradual usurpation, and has often in times past, and even in our own day, been the cause of trouble and injury to the Church. To illustrate this observation, I may refer to the many judgments delivered within the past thirty years, touching questions of doctrine and ritual, of which, perhaps, none has ever commanded respect or been accepted as "good law" (to use a lawyer's cant expression) except that of the Archbishop of Canterbury. Lay judges, in many cases, although "accustomed to judicial methods, etc.," have pronounced as law dicta which may be described in Canon Norman's own words as "shot from the battle field of controversy," and "have proved themselves to be (in ecclesiastical matters) magnificent executioners, but scandalous judges." Laymen—even English and Canadian judges—are human, as well as the clergy.

The right of lay patronage, for which the Rev. Canon, if I understand him aright, contends, is the one grave scandal of the Church in England. These rights have become property, and as such are inviolable at law, and are a recognized marketable commodity. The result we all know is that the common mode of exercising such rights, however much it may be within legal limits, or acquiesced in as an established usage, is little else than widespread simony.

I quite agree with the view that it is unwise and unjust to exclude women from lay offices in the Church, but they are not altogether excluded in Canada. In this diocese (Toronto), and I suppose in all others within the civic provinces of Quebec and Ontario, women may be members of vestry and may hold the office of churchwarden, in all parishes to which the Church Temporalities Act relates. This is a right secured to them by law which no synod can override. Whether a diocesan synod has power to deprive them of such rights in parishes to which the Church Temporalities Act does not relate (as has been assumed to be done in this diocese), I am not prepared to say, but certainly synodical legislation to that effect is, as regards parishes where that act applies, *ultra vires* and void. Have the synodsmen of the diocese of Montreal ever considered

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matters in this light? In the synod of Toronto, as at first constituted, women had legally the right to vote for and be elected as members of synod, although I do not think such right was ever exercised; but now it is not so, as they are excluded by the amended constitution now in force.

ONE OF THE LAITY.

Midnight Celebration.

SIR,—Christmas Eve midnight celebration of the Holy Eucharist is a recognized service of the Catholic Church, and is according to the "Use of Sarum." The revival of this custom, under the present social conditions of our people, and in view of the sad lack of discipline among our communicants, is not, I venture to think, advisable.

It should be remembered that such a service can hardly be held without a serious probability of profanation, outside of a religious community in which there is a reasonable assurance of a reverent and proper preparation on the part of those who communicate and of those who assist at the celebration. Under the present conditions of discipline, a midnight celebration thrown open to the public congregation, by say, advertisement in the daily newspapers, allies with it some of the worst faults of evening communion.

A strong objection to evening communion is based on the fact that such a service entails little or no self-sacrifice, which is the very essence of the spirit of devotion. The same may be said of a midnight celebration to which our people and the public are invited—for most people like better to "sit up" than to "get up." Another objection to evening communion is that a proper preparation of fasting and meditation is wanting. The same may be said of midnight communion, to which the "masses" are invited, the majority of whom go straight from the "pleasure of sitting up late," and frequently from extra heavy supper. If our people, and such do not require to be invited through the daily newspapers with the "all welcome" note appended, are willing to make even the same preparation for "midnight mass" as they do for early mass—well and good. If they are willing to prepare, and having retired early to rest, to "rise at midnight," well and good—but if they "sit up" according to the usual prevalent mode of "sitting up late" on the Eve of Christmas Day—then it is almost a profanity to assist at a midnight mass as a sort of "wind up" of Christmas Eve festivities. If our own people make such unworthy preparation for this solemn and devotional service, what shall we expect from the "public" who are invited by public advertisement, as to a watch-night service. Indeed, the invitation to a watch-night service is more reverent, for there is at least no "Sacrament" to profane by attendance with none or with undue preparation. Any way it were far better, under the social conditions of the day, and until our people are better instructed and more submissive to Catholic discipline, that they should be urged to retire early upon the Eve of Christmas Day, that refreshed in body and mind, they may rise early on the Natal Day of our Lord Jesus Christ, and repair "in the sweet early morning hour" to the Altar of God, to herald there at His most blessed Sacrament, the Birthday of the Incarnate Emmanuel—God with us.

Polychurchism.

SIR,—I have read with great interest the paper, by a "Layman of Montreal," and have thought over it a great deal, but the more I think the more I am mystified and perplexed. His paper seems to me to amount to this: that Polychurchism does not exist at all, that all Christian denominations are equally right, and that all the unity we are to hope for we already possess, and that it consists in some feeling or sentiment common to all good people which invisibly binds them into one body, and that this invisible body is the true and real Church. I wish "Layman," for the benefit of one who sincerely wishes to get at the truth, and in the interests of religion, would plainly state what he conceives to be the meaning of the words *heresy* and *schism* as used in many passages of the Holy Scriptures with strong admonitions and denunciations attached to them; and also in the Prayer Book when we pray, "From all heresy and schism good Lord deliver us."

Have these sins of heresy and schism, which were so rife and so dangerous to the well being of true religion in the days of the inspired writers, so completely passed away that they no longer exist?

READER.

Annual Convention of the Brotherhood of St. Andrew.

SIR,—Permit me through your columns to direct the attention of my fellow-clergy to an opportunity now within their reach. The annual convention of the Brotherhood of St. Andrew is to be held in Ottawa on January 18th to 21st. The character of these conventions is well-known to those of us who

have attended them. For the benefit of others let me say that our vigorous, loyal laymen hold there a bright, breezy discussion on actual present-day needs and present-day helps. The whole atmosphere is permeated with a spirit of glowing earnestness. A nearer approach is made to the realization of brotherhood and brotherly interest than I have seen anywhere else; as a surprised Western engine-driver expressed it, "Every man in the convention seemed to be with me." So they were, because they were all with his Master. Religion is here presented to men in a new light. It is seen entirely severed from officialism, as a glorious work by men for men. It is seen to be a manly thing. Here, then, is our opportunity. Single out enterprising spirits from your congregation, talk up the convention to them, help them to make arrangements, get them there somehow; if you have to take up a collection for the purpose, it will be money well invested. By this channel bring the life of the convention into your parish, but to do this we shall have to act promptly.

"PROGRESS."

Not a Convert from Romanism.

SIR,—Pray permit me through your columns to correct an erroneous rumour regarding the religion of my late honored kinsman, John Gregg, D.D., Lord Bishop of Cork, Cloyne and Ross. It has been stated that he was a convert from Romanism. But my mother says this is a great mistake, the fact being that my grandmother's brother, the late Bishop, was all his life as staunch a Protestant as is my mother's first cousin, the newly created primate.

A. G. SAVIGNY.

Notes and Queries.

SIR,—Can the editor name a work on the XXXIX. Articles, not quite such hard reading as Browne, agreeing thoroughly with his teaching, but suitable for reading up to it. Also can he name any collection of examination questions on Church history and Bible history.

ENQUIRER.

Ans.—If Browne be a little heavy, try Boulbee. Forbes takes a different line of interpretation, and Hardwick is historical. The XXXIX. Articles do not present an enticing field for interpreters at the present day. The rest afterwards.

SIR,—Can you tell me if there is a Bible Dictionary published, not a very expensive one, whose author is a Churchman?

C.

Ans.—For common and easy use we have Smith's Smaller Bible Dictionary, and though Dr. Smith is said to be not a Churchman, his writers usually are. The same may apply to such others as those by Schaff, Haydn and Eadie. We often find Eadie's Biblical Cyclopaedia helpful, with Beeton's and Cassell's Bible Dictionary. Churchmen do not, as a rule, appear to have taken to that work.

Family Reading.

New Year's Eve.

'Tis nearly twelve o'clock,
And very drear and cold;
But we must go and ring the bells,
The year is growing old.

We'll ring the Old Year out
With tenderness and love,
Remembering all the happy days
God sent us from above.

We'll ring the New Year in
With trustful hope and joy;
Wishing a Glad New Year to all,—
This is our night's employ.

'Tis nearly twelve o'clock,
How quick the moments go!
Hark! listen, you will hear the bells
Pealing across the snow.

Love's Mastery: Or the Gower Family.

NUMBER 11—CONTINUED.

To the perplexed and sorrowing heart of the little and mournful sister the words of Dr. Lyon's sermon were full of interest and comfort; and a sense of gratitude and friendly feeling towards their speaker arose in Stella's breast. She felt very anxious to attend the afternoon service, and

before leaving the luncheon-table asked Lady Trevannion's permission to do so.

Her aunt referred the question to Somerset.

"Of course. Stella can please herself. It is only to order the carriage."

And, very satisfied at meeting with no opposition, Stella set off in solitary grandeur; for no one volunteered to accompany her.

The service commenced a quarter of an hour earlier than she had imagined, and the afternoon entrance was quite devoid of the morning's curious observation; the congregation being on their knees, and unconscious of the entrance of the young lady, who—preceded by the beadle and followed by her aunt's footman, whom Lady Trevannion had felt it incumbent to send in attendance to the pew door—very quietly took her morning's seat within.

It was a very happy service to Stella; only too short, and too quickly ended. She felt as though she would like to stay on, in the shelter of that high pew in the old grey church, with the thoughts of God and heaven uppermost in her mind, and the world so far away. The thought of the coming week, which would bring to her new home gaiety and guests—among whom, as Lora told her, she was to make herself agreeable—was very distasteful; and Stella's heart shrank; and, foolish as the fancy seemed, she felt as though she would have liked to stay on there, away from all.

But the last strains of the evening-hymn died away; the service ended; and the congregation dispersed. Even Dr. Lyon had left the church ere Stella rose; for, owing to the mistake in the hour, she knew that the carriage could not yet be arrived. At length, but almost reluctantly, she left her seat, and walked slowly down the aisle into the porch. There was no appearance of the carriage; but in the porch Dr. Lyon was standing, apparently awaiting her approach.

"Miss Gower, I think," he said, with a grave and courteous bow, as the large earnest eyes, which had caught his attention for a moment during the morning sermon, were turned with no unfriendly gaze upon him.

"No, not Miss Gower: I am Stella," was answered very simply. "My sister who was at the church this morning is Miss Gower."

Dr. Lyon smiled. "I have been asked to give you this, which is the excuse for my seeming lack of formality, and for my mistake," he added. "It was picked up outside your pew." With the words he offered Stella a sleeve-link, set with brilliants, which the young girl instantly recognized as belonging to her future brother-in-law, a present from Lora; the loss of which had been greatly deplored at the luncheon-table.

"O thank you, indeed," she answered. "It is Captain Flamank's; and he values it so much. I am very glad that it is found;" and Stella looked her thanks, as well as spoke them.

Dr. Lyon, grave, studious, retiring, was won by the peculiar charm and loveliness of the young girl before him. He had intended merely to restore the ornament, which had been given him by the sexton, and to pass on; but the sad pensive shade had returned to Stella's countenance, and he spoke again:

"You will, I hope, accept a very hearty though not a formal welcome to my parish," he said, with more warmth and unreserve of manner than (towards a stranger) was customary to him.

"Thank you," Stella replied.

Her gaze had wandered away from the near view, and had fixed itself on the line of blue sea in the distance. "It is very beautiful," she murmured involuntarily.

Dr. Lyon thought of his own Mary.

"You enjoy the country? You are pleased to come to Croombe?" he asked inquiringly.

Stella turned, coloured a little, but hesitated in reply.

"Your home is so unusually beautiful," he said.

"Yes, it is beautiful. And my brother and sister are very pleased to come; but with me it is different."

"You like, then, a town life better?"

Stella's manner and words seemed to elicit the question; for Dr. Lyon's nature was anything but curious.

"O no, no. But I have left a little darling sick brother there."

Ah! the cause of the heart-weariness was manifest then. Dr. Lyon had not thought of his new parishioners when he prepared his morning sermon, and he secretly rebuked himself.

"You had a message this morning, dear young lady," he said tenderly; for the large grave eyes had filled with tears.

"O yes, indeed," Stella answered. "And I have been feeling ever since that I should like to thank you for speaking it. It was all just what I needed; and it did me good, and made me happier. And I liked that verse you quoted—'Whatsoever your spirit dreadeth—I think it was, but I forget exactly—very much. I should like the whole hymn.'"

"You shall have it: I will ask my Mary to write it for you," Dr. Lyon replied, forgetting the wide, wide space that had existed but an hour ago between himself and any member of the Croombe "family," and feeling rather as though it might be a child of his own to whom he was speaking.

"But you are too young to have much to look forward to with *dread*," he continued compassionately.

Stella smiled a very sweet smile. "Perhaps I dread more than I ought. But O, when you are away from those you love, you can scarcely help it! You seem so dark and ignorant about them."

"I will make darkness light before them." That must be your word, I think," the rector answered.

There was a hopeful assurance in his tone and in the words, which gladdened Stella's heart; and she smiled again, less sadly.

At that moment the carriage drove up to the churchyard-gates; and Stella instinctively gave her hand in a cordial friendly leave-taking. Dr. Lyon walked with her down the pathway.

"And thank you again very much for *this*," Stella said, putting the little ornament carefully in her purse. "Auntie's mind will be relieved: she seemed more vexed than any one: though it is such a little thing."

"Little things are oftentimes the dearest," said the rector gravely.

Stella thought so too, though she did not say it; for one footman had come up to relieve her of her books, while another lowered the steps and handed her into the carriage. Dr. Lyon raised his hat; and the next moment, with the sweetest and most friendly of smiles, Stella was gone.

"A strange parade over one little lady, sir," said the sexton, who had lingered behind to lock the gates (for there was no evening service), and whose eyes had followed the movements of the prancing greys with interest and admiration.

"K.D.C. is worth its weight in gold." "Sells like hot cakes." "Is all it is recommended." "An excellent remedy." And "The best dyspepsia remedy ever offered to the public." See testimonials.

A Prayer at Dawn.

O wondrous hush, when dawn is mounting slow,
O lonely world, when night to morning fades!
Only the forests gently bend, as though
The Lord went down the glades.

Like one new-born I seem. Whither are fled
The sorrow and the overmastering care
Of yesterday? Now, in the morning-red,
I shame of my despair!

The world, with all its bitter and its sweet,
A bridge, O Lord, only a bridge shall be,
Whereby may pass my joyful pilgrim feet
Across Time's stream to Thee!

Heart Kindness.

But did you ever know of a rose growing out of a rock, or an orchid getting life from a stump? It is impossible to graft warm, sympathetic kindness on unfeeling people. This flower springs only from the heart. He who loves his Lord with all his heart, soul, mind and strength, and his neighbour as himself, cannot help showing how he feels. And that is all true Christian kindness is—showing out of a good heart how you feel. Anything else is manufactured and people will find it out and indignantly reject it. Genuine heart kindness, courtesy that comes from a real feeling of sympathy and interest, will always be in de-

mand and will always be well received as long as the world stands. And the word is, "Inasmuch as ye have done it unto one of the least of these brethren ye have done it unto me."

What is it that comes in that day when a man begins the Christian life? Across a resolution which may be hard or easy for him, he sets forth into a new way of living. How often I have tried to tell to you the story of that newness! How many of you have known it well out of your own experience! He who has been living alone begins to live with God. He who has been living for himself begins to live for other men. New motives are open within him; new tasks are spread before him. Old things are passed away; all things are become new.—*Rt. Rev. Phillips Brooks D. D.*

A Neat Turn.

If all men had the good nature and ready wit of Bishop Wilberforce, they need not be troubled by the hard criticisms, or pungent questions. He got out of a bad dilemma very adroitly. A good story is being told in clerical circles about the Bishop of Oxford. It is said that when the Bishop was travelling eastwards to attend the church congress at Norwich, a lady sitting opposite to him commented in flattering terms on the eloquence and ability of the great Anglican divine, quite unconscious that she was addressing him. "But why," she added, "do people call him Soapy Sam?" "Well, madam," replied the Bishop, "I suppose it is because he has always been in a good deal of hot water, and always manages to come out with clean hands."

Come to Church.

Too tired? The services are not work. They are restful, varied and animating. Among our most regular twice per Sunday attendants are some who work as hard as you, and they are rested in time for Monday.

Too sick? How sick? Let no slight indisposition keep you away, particularly one which would not hinder you from daily work. Many a headache and other pain has been charmed away by the sunshine and fresh air on the way to church, and by the services which made the invalid forget his troubles.

Too busy? Drop all other business which can reasonably be delayed or omitted, for the services. Public worship is the most important and pressing duty at the appointed hour. God's claims are supreme. Seek first the kingdom of God. The first and great commandment is to love God, and public worship is an imperative expression of that love whenever possible.

Hindered by company? Would you allow company to keep you from an appointed interview with a king? Public worship is your appointed interview with the King of kings.

—In the morning of life we paint with the brush of fancy, our beautiful ideal of the future lying out before us—a picture of cloudless skies and brilliant sunshine, of flower-strewn paths and tropic blooms—a picture where joy and love and friendship and fame stand holding out their beautiful offerings, and we the central figure of the whole. But how different the pictures painted each day of life by the brush of pitiless reality! Not one picture, but many: for the scenes are ever shifting. The skies are clouded, and the sunshine faded. The flowers are withered, and hide the thorns no longer. Sorrow steps in where joy had stood; hatred takes the place of love; friendship that we had painted with a beautiful face, takes on the hideous look of treachery. At the eventide of life we gaze at the pictures in the gallery of memory, and comparing the ones that fancy painted with those stamped upon our hearts by the stern realities of life, we wonder where fancy got its beautiful false colourings.

—Out of suffering have emerged the strongest souls; the most massive characters are seamed with scars; martyrs have put on their coronation robes glittering with fire, and through their tears have the sorrowful first seen the gates of heaven.

Individual Responsibility.

One of the very gravest difficulties in carrying on the work of the Church, is to free our minds from all personal and selfish aims. A person that engages in any work connected with the Church, must sink all other thoughts, and do it for Christ's sake. The young lady that carries flowers to deck the Altar, must place them reverently thereon, without a thought of the congregation that soon after will view them, if she wishes her gift to be an acceptable one to the Saviour. Whether two or three gather in His name, or an immense congregation, the flowers are alike acceptable to Him.

We have heard young ladies say, after having heard a request from the Rector for more workers in the Sunday School, "I'll go if you will!" It is very proper and right to enlist others in good works, but absolutely wicked to make our going conditional upon a similar work being done by others. Christ calls us, individually, to follow Him. He cannot wait for questions, or for us to look up some friend to share the labour, that our position may be pleasanter. He demands earnestness, faithfulness, and no half-hearted zeal in His cause.

There is not a parish in the land where more Church work could not be accomplished, many fold over, if the fact of individual responsibility was fully appreciated.

The singer who fails to raise her voice in holy praise, because no companionable person sits in the choir, *sins* in God's most holy sight. He who fails to join in the responses in the Litany because a companion does not, can never expect any portion of the blessing that comes from humble supplication.

God deals with us all as individuals, and the sooner each one recognizes the responsibility resting upon him in consequence, so soon will we enter upon a more faithful discharge of our duty. Children should be early taught this, and so trained that in all their Church associations this principle will be uppermost.

K.D.C. has proved itself The Greatest Dyspepsia Cure of the Age. Try it! Test it!! Prove it for yourself and be convinced of its Great Merits!!!

—Everybody makes mistakes. Human short-sightedness leads us into faults and imperfections as a necessity. The strongest and best trained soldier sometimes stumbles; but he rises and continues his march, with face set toward victory. One mistake cannot, nor can two, nor many more as for that, destroy the true man, whose face is set toward the victory of obedience through faith. Take courage, ye that are often cast down!

The Chrisom.

But thou, heaven-honoured child,
Let no earth-stain thy robe of Glory mar;
Wrap it around thy bosom undefiled,
Yet spread it daily in the clear heaven's sight,
To be new bathed in its own native light.
—*Keble.*

The chrisom was the white robe which was put on a babe at baptism, as a sign of innocency.

In our first Prayer Book, in the reign of Edward VI., the woman who came to be churched "was to offer her chrisom and other accustomed offerings." When she made her thank-offering at the altar, the pure white robe in which her babe had been baptized was to be given up to the clergyman, by him to be laid by, and produced as evidence against the baptized one, should he ever deny the faith which he had thus publicly acknowledged.

By this you see the child must have been brought to baptism before the mother was even churched; and not, as now too often happens, be left for months before it be made a Christian, or perhaps never brought at all to God's house.

If "wearing the chrisom" were still the custom, how few of us could feel we had kept it unspotted and pure! And against how many of us could it not be produced as evidence of our denial of the Master!

In the early Christian times this white garment was worn the first eight days after Easter, and the newly baptized (often then of riper years, and converts from heathenism) came every day into

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church in their chrisoms, carrying lights in their hands, to show that they had laid aside the works of darkness and become children of the light. The first Sunday after Easter used to be called "the Sunday of the putting off of the chrisoms," this being the day when the priest took them and laid them up.

In the Service of Infant Baptism, in our first Prayer Book, these words were said while the minister was putting on the babe his white vesture:—

"Take this white vesture as a token of the innocency which by God's grace in this holy sacrament is given unto thee, and for a sign whereby thou art admonished, so long as thou livest, to give thyself to innocency of living, and after this transitory life thou mayest be partaker of life everlasting."

If the baby died before the mother came to be churched, it was buried in its chrisom.

The offering of the chrisom to the Priest was given up in the fifth year of King Edward VI., and now, alas! many mothers do not trouble to offer even their children to God, much less their white robes.

It is well to know the meaning of these old customs. A chrisom child is *not* one, as some erroneously say, which has never been made a little Christian at all, but a babe which has died in its baptismal innocence, and is laid to rest in its white robe.

So keep thou, by calm prayer and searching thought
Thy Chrisom pure.

God's Mercy.

There is wideness in God's mercy
Like the wideness of the sea,
There's a kindness in His justice
Which is more than liberty.

For the love of God is broader
Than the measure of man's mind,
And the heart of the Eternal
Is most wonderfully kind.

If our love were but more simple
We should take Him at His word,
And our lives would be all sunshine
In the sweetness of the Lord.

All men covet perfect health, but very few have it, because of the wide-spread prevalence of dyspepsia. K.D.C. is the cure for dyspepsia. Try it!

A Kind Master.

Tim Smith, the carter, is one of the kindest of men. Hard, rough work he has, out in all sorts of weather; but he never forgets to do a kind act when he can, and he is so fond of his horses.

Every one says that the horses Tim Smith drives are the finest horses in the town, and there is a good reason why it is so—the man is so kind to them. He never uses a whip, and never hurries them uphill. "They'll go all the quicker after," he says, "if you let them take their time uphill. They have lungs same as we have, and they get out of breath if we hurry them too much. No, no; treat your horses kindly, and they'll do your work well, that's my idea."

So when they have dragged a heavy load of bricks, Tim always loosens their bridles awhile, and gives them something to eat, while the cart is being unloaded. No wonder his horses look so sleek and good-tempered!

The Divinity of Christ.

Christ's character was so lofty, so noble, of such divine purity and holiness and disinterestedness, that not even the pen of cavil, or the tongue of slander, has ever dared to mark a stain upon it. But we have besides this proof of His divinity and influence of that risen Saviour on the life of the world for eighteen centuries; we have the Church to-day standing as an organic body, enshrining His presence, He being the living Head; we have marvels of history unreadable, insoluble, except as the key of Christ's divinity unlocks their secrets; we have His teachings, the foundation of the purest morality, the loftiest hopes, the sweetest dreams, the noblest works; and then,

were there still a doubt, were there still an open question, there is a great vital test open to every humble, earnest seeker after this truth, "He that doeth my will shall know the truth;" working in the name of Christ, brings the power of truth of Christ's Divine Kingship. Holy Scriptures, Christ's admissions, Christ's declarations, the Apostle's teachings, the Church a fact, history, His life in the souls of multitudes of men and women, and the certifying power of a life wrought out in His name, all show that Christ and God were and are one.

A Beautiful Custom.

We call the Chinese heathen, and yet they have some customs that would do credit to a Christian people. On every New Year's morning each man and boy, from the Emperor to the lowest peasant, pays a visit to his mother. He carries her a present, varying in value according to his station, thanking her for all she has done for him, and asks for a continuance of her favour another year. They are taught to believe that their mothers have an influence for good over their sons all through life.

A Thought and a Prayer.

Do I listen to the voice of God or the voice of the people? Do I seek for my instructions from above or from below? When the way of life is smooth and easy I tread it with joy, and my offerings are lavish and generous; but at the first sound of danger and difficulty and struggle my heart sinks within me, and I listen to the voice of the majority. I am ready to make any excuse to follow its behests. It is so much easier to go with the crowd, to do as others do; and does it not savor of presumption to be wiser than everyone else? I might have mistaken the voice of my heart for the voice of God; at any rate I cannot be very wrong in following the voice of the great majority. Thus did not Moses think; thus did not our Lord think; thus did not Athanasius think. Let me fall on my face before God and wait for His help.

O dear Lord Jesus! give me grace to hear Thy voice and to obey it with all my heart, in spite of the restless, heartless, noisy opposition of the lovers of the world. If I have Thee I can never be alone. If I have Thee I can never be afraid; only save me from every wish to go back to the slavery of sin; only save me from every temptation to follow a multitude to do evil.

He Never Felt Tempted.

There is a quaint story told of a couple of Scotch ministers who were taking dinner together one summer day in a little parsonage in the Highlands. It was the Sabbath day, the weather was beautiful and the bubbling streams were full of trout and the woods full of summer birds.

One turned to the other and said: "Mon, don't ye often feel tempted on these beautiful Sundays to go out fishing?" "Na, na," said the other, "I never feel tempted, I just gang." The old Scotchman unconsciously uttered a great truth.

There are some people that do not need to be tempted. They go so quickly that the devil does not need to waste any strength or time upon them. It is when we resist that we feel the force of the current. It is when we are determined to do right that we are tempted to do wrong. It is the better nature that the enemy approaches and the other goes after him of its own accord. Therefore, the nearer we are to heaven, the more closely we touch the confines of the world of evil.

Treachery.

Long, long ago there stood upon one of the hills in Rome a mighty fortress. It was besieged by the Sabines, a fierce and war-like enemy. For days they had tried every means of gaining access to the stronghold, but had failed, so vigilant were the defenders. The governor of the fortress had a daughter whose name was Tarpeia. This foolish girl was captivated with the golden bracelets of her father's enemies, and agreed with them to let them into the place if they would give her what

they wore upon their left arms. They consented, and before long the unfortunate garrison were surprised and driven from their position. But the traitress was fearfully rewarded. When the Sabines came to fulfil their promise, their commander first handed his bracelet, but with it threw his shield, which he also wore upon his left arm. The others followed his example, and the unfortunate girl was crushed beneath the weight of the treasure she coveted.

"The wages of sin is death." How often we fail to consider this! It sometimes appears attractive, and charms our fancy, until we desire what is not good for us. To the young the pleasures of the world are like the golden bracelets, and we are willing to join with those who are not on the Lord's side. It is a poor thing to turn our backs on the service of Christ for anything the world can offer. Remember when tempted to do so, "the wages of sin is death."

Dogs of Mount St. Bernard.

Near to the top of the great St. Bernard Mountains, in one of the most dangerous passages of the Alps, between Switzerland and Savoy, is situated a convent. The monks who live there are most hospitable, and always take in travellers who seek a shelter, for in high regions a shelter is often needed. Even when the day looks bright and clear, a storm comes suddenly on, the snow falls thick and fast, and the traveller cannot see a foot before him. By-and-by he gets benumbed with the cold, and sinks in the snow. He would soon die if no help reached him.

But the monks of St. Bernard go out on such stormy days, and look for any strangers who may be in need of help. Besides, they have some noble dogs who are trained to seek for people in the snow. The monks fasten a small flask of spirits round the dog's neck, in case the lost traveller should have energy enough to open it, and refresh himself; they also fasten a warm rug over the dog's back, that the man may wrap himself in it.

The keen scent of the dogs soon enables them to find any lost people, even if they are buried deep in the snow. They scratch away the snow with their feet, and bark loudly to bring the monks of the convent to their assistance.

One of these dogs once found a child unhurt, whose mother had been destroyed by an avalanche; he managed to drag the boy to the convent door, and there by barking and whining brought the monks out, who carried the perishing boy to the fire, and after great exertion saved his life.

—Lord Beaconsfield was walking one day on the terrace of Hughendon Manor in the easy coat and old slouch hat which he affected in the country, when two ladies of a certain age, and of most pronounced Gladstonian opinions, entered the gate. Supposing him to be a keeper or gardener, or something of the sort, they enquired if he would show them over the place, which he at once undertook to do. While they were walking about, they overwhelmed him with questions as to the habits of his master, and one of them finally said: "Do you think you could manage to get us a sight of the old beast himself?" "Madam," said Lord Beaconsfield, "the old beast has the honour to wait upon you now." The ladies fled.

SCOTLAND AND THE MARRIAGE LAWS are always connected together in the minds of popular writers. The advocates of sister-marriage have been tempted by the loose character of Scotch marriage regulations to enquire whether this kind of marriage, though illegal in England, might not be legally contracted beyond the border. The Lord Advocate has replied in the negative, though personally favorable to such marriages. The children of people so married are illegitimate, probably.

—Prayer is the preface to the book of Christian living; the text of the life sermon; the girding on of the armor for battle; the pilgrim's preparation for the journey. It must be supplemented by action, or it is nothing.—*Phelps*.

A Kitchen Garden Conversation.

The Beetroot met the Celery—
"Good morning," said the sweet root;
Crisply the Celery replied,
"How are you, Mr. Beetroot?"

"I'm weary, sir," said Mr. B.,
Of living near to posies;
I'm always hearing people praise
The lilies and the roses.

"That lily's white and rose is red
I know by observation,
But why don't folks give us our turn
Of ardent admiration?"

"Surely because," snapped Celery,
"They scarce see past their noses;
I'm whiter than the lilies, sir—
You're redder than the roses!"

July St. Nicholas.

Out in the Cold.

It is a cold and snowy night, but the sheep have no shelter. Yet though a boy or girl would starve to death in a few hours, the sheep appear to take it all very coolly, and next morning not one of them appears the worse for its stormy trial. God has given them a thick, woolly fleece that defies nearly everything with which King Winter tries to pierce it. The snow may freeze into a cake of ice on the top of it, the rain may pour in buckets; but if you catch a sheep and examine it closely, you find that not a drop of water has trickled down to its skin, and that it is as warm and cosy inside its thick wrap as you are inside your new overcoat or cloak. Even a young sheep can lie down on ground that is nothing but a puddle, and sleep as soundly as if it were in a warm shelter. God has wonderfully provided for all His creatures, and not one of them is forgotten by Him.

The Advertising

Of Hood's Sarsaparilla is always within the bounds of reason because it is true; it always appeals to the sober, common sense of thinking people because it is true; and it is always fully substantiated by endorsements which, in the financial world, would be accepted without a moment's hesitation.

Hood's PILLS cure liver ills, constipation, biliousness, jaundice, sick headache, indigestion.

Footsteps.

Do we often consider how strange it is that we can distinguish the footsteps of a person we know and love, even when mixed up with a multitude of others?

A little child said once, "I know the voice of papa's feet." Love quickened his ears, and to him that footstep sounded above all the rest.

There is a great amount of character in footsteps, which is betrayed insensibly as we trip, or jog, or plod, along the highway of our daily life.

Here is a quick nervous step—can any one doubt the energy and activity of the person to whom it pertains?

A slow, languid glide as surely tells a story of an easy-going and calm personage.

Then, too, how our footsteps tell of the state of our minds and tempers! A hasty, heavy tread of the well-beloved feet, and we say, "What can be the matter now!" A springing impetuous rushing and we cry out, "What joyous thing has come to pass?"

The house mother lies on her bed of pain. To and fro, to and fro, go the quiet footsteps of her girls, who have taken up the burdens laid down with sorrow and repining; and as she hears these whispering footfalls, somehow she is soothed and lulled into a quiet which, more than doctors and their devices, helps to build up the worn-out body.

She "knows the voices" of these feet, and could pick them out were there dozens beside them. She hears the gentle tread of her anxious husband as he creeps to the closed door to listen a moment, and is comforted by his tender love and care. Then the girls trip softly by, hushing each other, and her "big boy" stops his whistling and moves painfully along as though he had two very new and very stiff wooden legs, and she laughs a

little as he passes the door, stopping one second to listen to his "manima's" breathing, and says softly, "God bless him!" Then there sounds a little patter of tiny feet from some baby outside on the street, and instantly come back to her the long vanished years when such little footsteps followed after hers and all her brood were babies. Two of them will always be babies: they never grow up where they have gone to live, and the sweetest sound her mother-ears will hear when she wins home at last, will be, she thinks, those little pattering footsteps never forgotten.

And so these footsteps are so part and parcel of our beloved ones, that even in death we know and love and cling to them; and sometimes it has happened that the footfall we thought never to hear again on earth comes into our home once more, and who can measure the perfect joy of that hour?

Two who loved each other tenderly parted one bitter night in tears and agony. One was left—the old, old story. To this one, after days and nights of hopeless, silent anguish, there came one midnight a distant sound. Out of the blackness and gloom it rang in her ears like the sweet piping of birds in the early dawning. 'Twas the footstep of the friend who had gone away, come back to make life beautiful once more for both.

There are footsteps which we will never cease to listen for and long for, till "far up the everlasting hills" they join with ours once more and wake the complete harmony broken here on earth.

Rheumatism originates in the morbid condition of the blood. Hood's Sarsaparilla cures rheumatism. Get only Hood's.

A Happy New Year!

How lightly the words are said, and yet how much they mean! How few stop to ask what kind of happiness they desire for themselves, or for their friends! No doubt, there is a general desire in the hearts of all for success in the world, for comfort at home. And this is right enough, as far as it goes. But how far is that? Only to the end of the year, if our lives are spared; and so to another year, and another, while life goes on. And then,—what then? There will come a last year; and all worldly happiness will be over. A new world and a new life will open before us; but who will say to us, as we go down into the valley of death, "A Happy New Year!" Let us give a moment to this thought. Will this be a Happy New Year for us, if it should carry us to the shores of eternity? Happiness in the next world, that is what we should endeavour to attain. And it is within the power of everyone to make sure of entering that new life with joy.

No man can make sure that he will prosper in this world, or will enjoy good health. But he can make sure of a happy Eternity. The Psalmist says, "Thou Lord hast never failed them that seek Thee." Precious and beautiful words: but not more beautiful than true. A holy life is the only way to a happy eternity,—a life of thankful trust in Jesus Christ; a life of earnest striving against all sin by the help of the Holy Spirit, a life of simple walking in the ways of God, seeking to do His will on earth as it is done in Heaven, and all the while doing our work heartily and enjoying thankfully the pleasures that God gives us. This is the way to ensure a Happy New Year and to prepare for a happy hereafter.

"The proof of pudding is in the eating." K.D. C. has been tried and tested and has proved itself to be the "King of Medicines," the "Greatest Cure of the Age."

Not a Necessity.

No vacation is needed for church-goers. We may need a vacation from daily work when we are over-worked, but who was ever reduced in health or strength by going to church once or twice a week? The very suggestion makes you smile, and yet not a few church members give themselves a summer vacation for a month or two in summer, as if they were exhausted by their herculean labors in attending services for ten or eleven

months. What they can be doing all day during Sunday after Sunday, consistent with their Christian profession, is a mystery. Does a summer of such neglect help one forward in his Christian race? And if not forward, must it not certainly set one back? No one conscious of his weakness will dare thus to risk the spiritual chill and starvation of such vacation.

Hints to Housekeepers.

TO GLACE FRUITS AND NUTS.—Let boil in a porcelain-lined kettle for between ten and fifteen minutes, without stirring, one pound of granulated sugar and half a cup of water. At the end of this time test by taking a small portion upon the end of a spoon, dipping into cold water and breaking quickly off. When it is brittle, without being sticky, it is ready for use. Remove from the fire, add a tablespoonful of lemon juice and stand in a bowl of hot water. Immerse sections of oranges, or white grapes which are perfectly dry, and set aside to dry upon oiled paper in a warm, dry place. Dip almonds, walnuts or pecans in the same way.

DELICIOUS ORANGE CAKE.—Rub thoroughly to a cream two cups of sugar and two-thirds of a cup of butter, adding three eggs beaten separately. Squeeze the juice of two large oranges into a cup, adding enough water to fill it. Stir this into the mixture, together with three and a half cups of flour, two even teaspoonfuls of cream-of-tartar, one of soda, and a little of the orange rind, grated. Bake in layer tins. For the filling, use one egg, yolk and white. Grate a little of the orange rind into this and the juice of half an orange, adding sugar enough to thicken.

COFFEE CREAMED NUT CANDY.—Boil together without stirring half a cup of strong coffee and two cups of sugar until thick enough to spin a thread. Remove the pan to a dish of cold water, and beat the mixture rapidly until it creams. Stir in a cup of chopped nut meats, pour into a warm, flat tin and cut into squares.

EGG ROLLS.—Rub two tablespoonfuls of butter well into one pint of sifted flour. Add one teaspoonful of salt and a teaspoonful of baking powder. Beat one egg light without separating, then add one-half of a cup of milk to it. When well mixed, stir into the flour and mix into a soft dough. Knead very lightly and roll out. Cut in strips two inches long and the same wide; make a cut across the centre of each roll and put in a greased pan. Bake it in a quick oven for fifteen minutes, previously brushing the tops with sugar and water.

CRANBERRY SAUCE.—Add one teacupful of water to a quart of cranberries, and put them over the fire. After cooking ten minutes add two heaping cupfuls of sugar and cook ten minutes longer, stirring them often; pour into a bowl or mould and when cold they can be removed like jelly.

BOILED ONIONS.—Put in boiling salted water; when nearly done, pour away the water and replace with rich, sweet milk; add salt and pepper, a bit of butter, and simmer until done.

OYSTER SOUP.—Pour one quart of boiling water into a skillet; then one quart of rich, sweet milk; stir in one teacupful of rolled cracker crumbs; season with pepper and salt; when all comes to a boil, add one quart of fresh oysters; stir well to prevent scorching; add a lump of butter the size of an egg; let boil up once, then remove from the fire.

HACKING COUGH CURED.—Gentlemen,—My little boy had a severe hacking cough, and could not sleep at night. I tried Hagyard's Pectoral Balsam for him and he was cured at once.

MRS. J. HACKETT, Linwood, Ont.

A HOME TESTIMONIAL.—Gentlemen,—Two years ago my husband suffered from severe indigestion, but was completely cured by two bottles of Burdock Blood Bitters. I can truly recommend it to all sufferers from this disease.

MRS. JOHN HURD, 13 Cross St., Toronto.

A POSTMASTER'S OPINION.—"I have great pleasure in certifying to the usefulness of Hagyard's Yellow Oil," writes D. Kavanagh, postmaster of Umfraville, Ont.; "having used it for soreness of the throat, burns, colds, etc., I find nothing equal to it."

Children's Department.

Anecdote.

When the great Nelson was a child he strayed away from home one day with a cowboy. When meal time came and the boy was nowhere to be found, his parents were very much alarmed, fearing he had been seized by gypsies. All set out on an anxious search for the little fellow. Some went into the wood, and there sat the future hero of the Nile by a brook which he had found himself unable to cross.

"I wonder, child," said his grand-mamma, when at last he was safe again and in his chair by the fireside, "that hunger and fear did not drive you home?"

"Fear," said the boy, "I never saw fear. What is it?"

The Coconut Dolls.

"But grandma," said Ruth, as two big tears rolled down her cheeks, "what can we do? We haven't a single dolly—not even Dinah. An' mamma's sick, an'—an'—to-morrow's my birthday."

Poor little Ruth clung to grandma, and sobbed as though her heart would break.

It was pretty hard. Mamma was sick, and, in the hurry of getting the children off to grandma's, the dollies had been forgotten. There they lay in the nursery at home, and Ruth and Berenice were very lonely without them.

"Never mind, darling," said grandma, "you shall have some dollies just like the one I had when I was a little girl, and to-morrow we shall have a party—a coconut party. How would you like that?"

Ruth smiled through her tears, and the children went to bed comforted, for Auntie Nell had said, "look on your



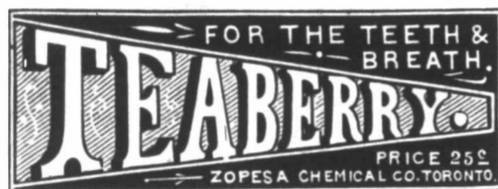
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Of Freeport, Ill., began to fail rapidly, lost all appetite and got into a serious condition from Dyspepsia. She could not eat vegetables or meat, and even toast distressed her. Had to give up house-work. In a week after taking

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pillows the first thing in the morning." And Auntie Nell was always full of pleasant surprises.

Berenice woke up first, and what do you think she found, lying on the pillow beside her?

It was the funniest doll you ever saw—a doll with two solemn eyes, a little round mouth, a hairy, brown face, and only one leg.

It was dressed in a long, white dress, a little shawl, and a paper cap.

How the children laughed when they saw all the dollies—for there were four of them, one on every pillow.

Grandma, grandpa, and Auntie Nell had been very busy after the children went to bed.

Down at the store grandpa bought some cocoanuts. These he sawed apart, and, after grandma had taken

out the meat, he burned in half of each a hole, just the size of the hot poker.

Into this hole Auntie Nell stuck a long stick; tied another stick across for arms, and the dollies were done. Then they were dressed. Their dress was a square piece of cloth, with a hole in the top; their shawls, a three-cornered piece of the same, and their tissue paper caps were stuck on with strong mucilage.

When the dolls were finished, grandma herself had to laugh. "They do look so much like my old Seraphina," she said.

All the morning long the children played with their dolls, and such nice dollies they were. They could nod their heads and move their arms; and Ruth soon found out that, by taking off their heads, they could be undressed and dressed again.

Louis and Baby Margaret enjoyed their dollies quite as much as the girls did, and "coky dollie," as Margaret called hers, almost wore her one leg off walking back and forth between the little folks. She called on grandma, and she called on auntie. She drank water till her nose was all wet, and bowed so often that her poor head got quite loose, and as Louis said, "It falided off, if you on'y dus looked at her."

"But grandma," whispered Ruth by and by, "you said a party too. Isn't it mos' time for the party to come in now?"

"Wait till the door bell rings," said grandma, nodding at Auntie Nell.

"Ting-a-ling-ling," went the door-bell at that very minute, and all the children rushed to the door.

There stood one of the dollies. How she got there nobody knew, and on her arm was a tiny basket full of pieces of cocoanut shell.

"Take one," said grandma.

Ruth helped herself, and this is what the shell said: "Miss Cocoa Nutt requests the pleasure of your company in the dining room, at four o'clock this afternoon. Please bring your dolls."

At exactly four o'clock the children were at the dining room door. Grandma opened it—and there was the party—a real cocoanut party.

In the centre of the table was a beautiful birthday cake, sprinkled all over with grated cocoanut, and on the top of it were nine little candles, waiting to be lighted.

By the side of the big cake was a plate of tiny biscuits, "Dus big 'nough for the dollies," Louis said. Then there were cocoanut drops, wrapped up in colored paper, little cakes with cocoanut frosting, and best of all, by the side of each plate, was a cocoanut cup, filled with pink ice-cream.

The children clapped their hands for joy, and when Margaret found that the cocoanut dolls were to sit beside their mammas, each with a napkin and plate, she folded her little hands with a happy sigh, saying, "Coky parties is dus lubly."

And the dear baby was so busy trying to feed her "coky dollie" that she never noticed that auntie fed her with a great deal of good bread and milk, and very little cake and ice-cream.

When the good things were all eaten and the cocoanut cups carried off for playthings, grandma felt a pair of soft arms steal around her neck, and Louis' little voice whispered in her ear, "Don't you fink, grandma, dat you could play it was my birfday

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to-morrow, an'-an' have anozer coc'nut party?"

Artful Yum-Yum.

We once had a very clever cat, whose name was Yum-Yum. She was the essence of mischief, and, I am sorry to say, a terrible thief.

Some one suggested that her mouth should be brushed with a soft brush saturated with sweet oil, to try to ease her.

Pussy of course liked cream, and helped herself to it whenever she had an opportunity.

So pussy was watched. Ah! sly puss! What do you think she did? Jumped up on a box behind the pantry door, then pressing her fore paws on the latch, managed to raise it, then jumped down, and squeezing herself through the door, which was just a little way open, helped herself to the cream, came out trying to look as innocent as possible, then curled herself up on a soft cushion and went to sleep.

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—“No one of us is able to live on without help from his fellows. There are times when we need sympathy or assistance from others. It behooves us to consider the right way of seeking and securing such aid.”

—The weakest living creature, by concentrating his powers on a single object, can accomplish something. The strongest, by dispersing his over many, may fail to accomplish anything.

—Either cast your care (great or small) upon Him that careth for you, or cast it away from you all together: if it be unfit for His sympathy, it is unworthy of you.

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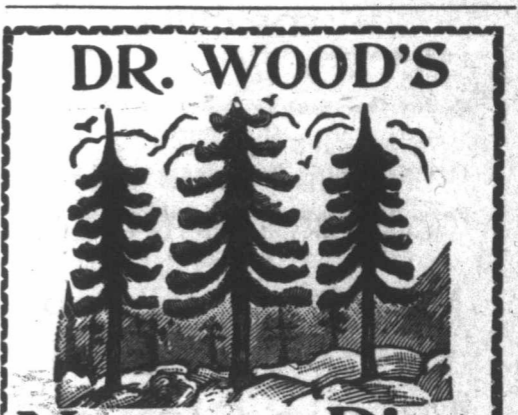
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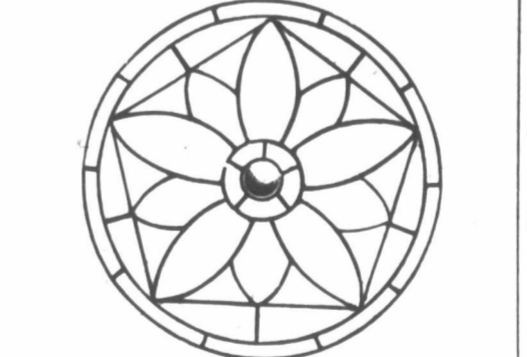
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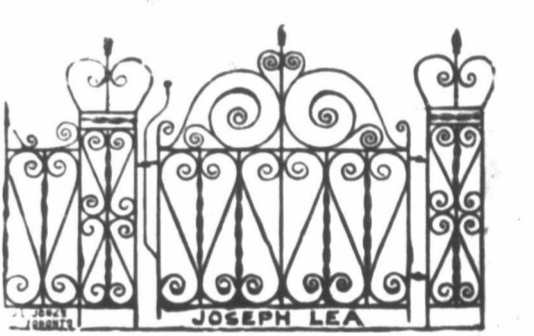
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