

Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA

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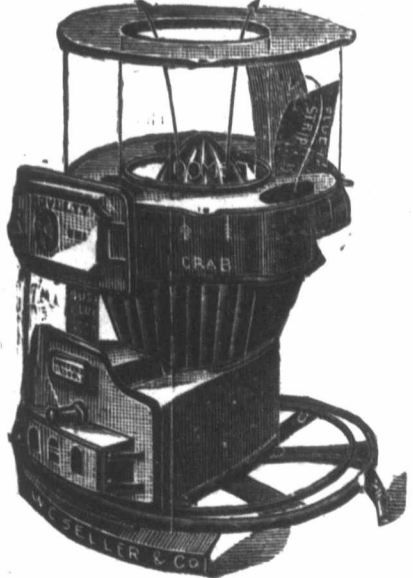


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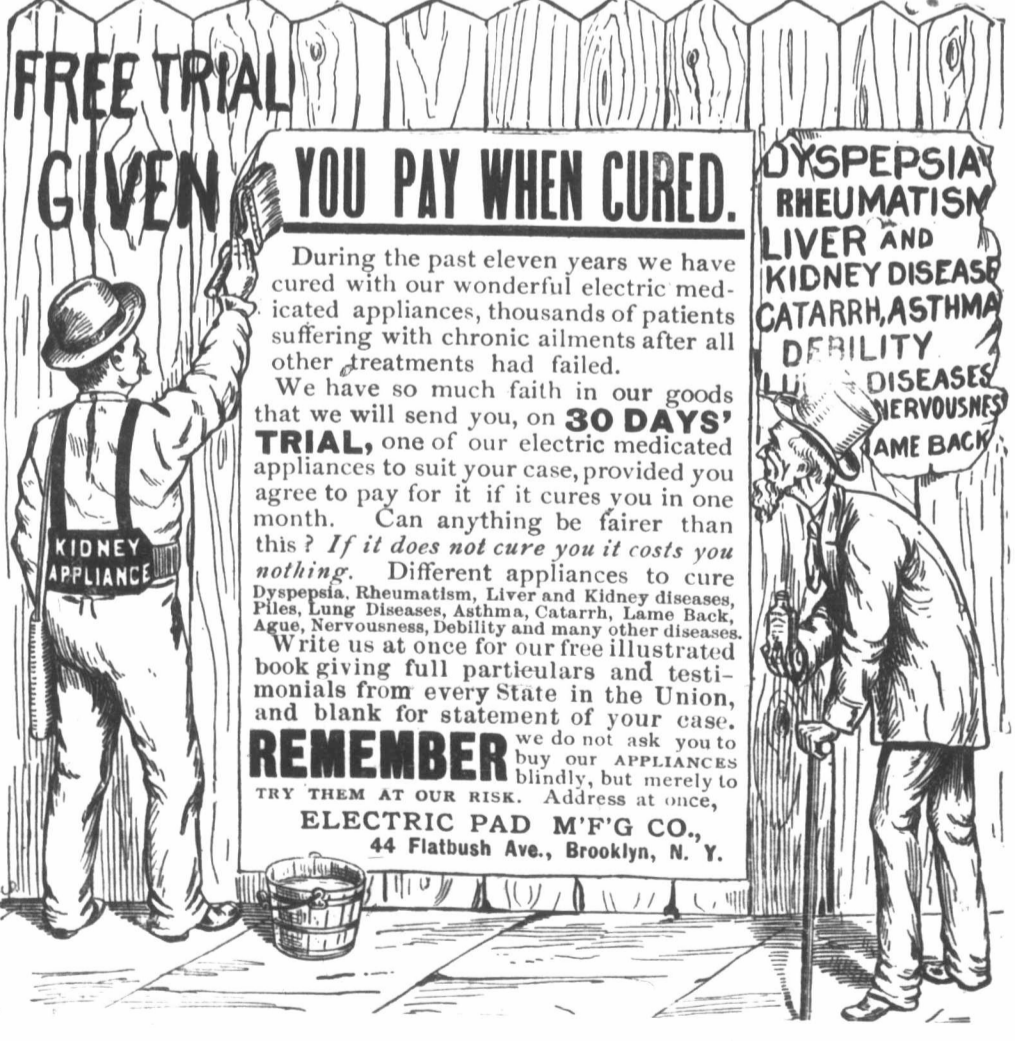
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LESSONS FOR SUNDAYS AND HOLY DAYS.

Jan. 8th.—EPIPHANY OF OUR LORD.
Morning.—Isaiah lx. Luke iii. 15 to 23.
Evening.—Isaiah xlix. 13 to 24. John ii. to v. 12.

THURSDAY, JAN. 8, 1889.

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

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

TO CORRESPONDENTS.

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

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

A DIVISIVE COURSE.—Certain members of the Presbyterian body at Galt have taken a fancy to the doctrine of perfection as held by Wesleyans. They have been teaching their notions to others, and declaring themselves to be living beyond the range of sin. If we understand them aright, they hold that they not only do not commit sin, but that they cannot do so. The Plymouth Brethren have the same confidence in their incapacity to do anything which they ought not to do. We are not concerned just now to expose this folly, St. John does it for us when he declares "If we say we have no sin we deceive ourselves;" but we once heard a Plymouth sister say, "John might say so of himself truly, because he had not reached the stage of perfection!" We wish to point out that these people were expelled from the Presbyterian body because by holding these views and teaching them they had pursued a "divisive course,"—in plain English, they were turned out of the so-called "church" for the sin of schism. Now our Presbyterian friends were perfectly justified in this expulsion no doubt by their own laws. But we beg to ask them why they are so ready ever to give

encouragement and applause to churchmen who are pursuing "a divisive course." It is a matter of daily observation that churchmen who are the busiest in running eccentric courses, contrary to the laws and customs of the Church, are literally petted by Presbyterians, are honored by them with learned degrees, and in every way are made to feel how strongly do those who expel their own members for following a divisive course sympathize with members of the Church of England who are creating division and strife. We pray our neighbours to think over this, as to us it seems highly inconsistent. In the meantime we assure them that we honor them for maintaining wholesome and godly discipline.

OUR FATHER'S BUSINESS.—The first recorded words of our Blessed Lord, were words of pain and surprise to His parents. And what happened at the beginning of the life of the Pattern Man happened at the beginning of all lives. For in all lives there must be progress, and progress implied movement, and movement implied separation, and this caused disappointment. It was so in temporal things. We enabled others to go further than we ourselves had gone. Every new departure involved leaving behind, and this involved surprise and disappointment. And it was the same in the call to higher duties. Then the words came with a still sharper meaning. In every family, just when it seemed to have regained the happiness lost in Paradise, and the circle had become complete, the voice of duty broke the circle up and they "must be about the Father's business."

And with still keener power had those words come home to those who had been called to be chief members of the Church of Christ. They had learned to regard the Church as one living body, of which Christ was the Head, so that the members of the Church were members of Christ, each with their special powers requiring a special aim and a special manner of life. The claims of earthly parents were indeed great, and not to be lightly set at nought. But parents might well consider the superior claims of God's Fatherhood. The parent who prayed that his son might do his Father's will must not be surprised if the child wished to do his Father's business. The present, he said, was the age of technical education. Such education was right and necessary. So it was with the queen of all sciences, theology. Many gifts were required for a man to be in the highest sense a theologian. But, precious as these were, they were not all required for a parish priest. What the world required, and rightly required, in the clergy was ministerial efficiency. And that implied many things which the world could not understand. There could be no ministerial efficiency without personal holiness. That was above all and beyond all else. Spiritual work required spiritual men; men of prayer. What was needed were men who realized the true position of Christ as the Head of the Church, "far above principality and power;" who believed the Church to be a Divine society, of which Christ was the living Head and its ordinances the appointed means by which souls were to return to God by the mediation of the One Mediator; men who desired all men to come within the Church, simply because there and there only they could realize their true relation to God and to their fellow men in that twofold union—as members of the Holy Catholic Church and the communion of saints. They must not be surprised if when they thought themselves adequately prepared they found they needed further preparation and the work more difficult than they thought. But it would not be for nothing. It was "the Father's business," and they must be about it—not simply to make the people intelligent and moral, but to make them holy.—From sermon by the Bishop of Lincoln.

THE TITLE OF THE IRISH CHURCH.—The Irish

Ecclesiastical Gazette of last week says:—"Another attempt has been made in the House of Commons to filch from us our good name. The officials of the House of Commons undertook, apparently on their own responsibility, to alter the text of a question down in the name of Mr. Johnson, M.P., by changing the words "Irish Church" into "Protestant Episcopal Church in Ireland;" and when Colonel Waring ventured to expostulate, his remarks were received by the Parnellites with derisive cheers. There are some of ourselves, perhaps, on this side of the Channel who will scarcely object. They will say "Protestant" is a good word, and then "Episcopalian" is merely the natural set-off to "Presbyterian," the difference being only a small one of Church government, Episcopalian and Presbyterians standing very much on the same footing so far as authority for their respective systems goes; and thus they will accept the change with the equanimity that is consistent with their habitual attitude. It seems to be coming to this, that between friends and foes the "Irish Church," as such, is going to the wall. We have been told by an English dignitary that we must not go behind the Reformation; and it is a heresy in Ireland to refer to the doctrines and practices of the Celtic Church before a Roman Churchman set his foot on Irish soil. But what is in a name after all? Let Irish Churchmen only waken up to their true privileges and work the Church as a Church, and not as one of the many denominations, and it will not signify much what friends or foes call us or think of us. We will grow stronger and more compact day by day, and it may be, in the providence of God, we shall yet win the whole land."

WESLEYANS AND ART.—It seems, says the *Church Times*, that, after all that has been said of the aestheticism of the Ritual movement, it is no longer safe to ignore the love of the Beautiful in worship. The *Methodist Times* regrets the limited sense of the Beautiful possessed by John Wesley, upon whom it lays the responsibility of the possession of its many hideous "sanctuaries," and it goes on to say, "Beauty of sound, beauty of form, beauty of colours, are destined to be the handmaids of Evangelical Christianity in the twentieth century. They been too long associated with clerical reaction." By all means; but after all, the monstrous shame which proclaim at once the Gothic of the meeting-house, are scarcely what can be said to contain beauty of form, and our Methodist friends have yet to learn that architecture and music, and colour, have grown and developed according to the demands of a dignified and stately worship, from which they cannot be separated; whereas the vaulted ailes, and stately arches, the rich effects of a Gothic building can never be accommodated to the bare necessities of a preaching-house. Hence the incongruous buildings which meet the eye when ambitious deacons strive to imitate the ecclesiastical seat of the Church, and run up a building with a facade crowned with many wonderful crocketed pinnacles, and tack on a brick barn behind. Beauty of form! Alack for the "sons and daughters who have read Ruskin."

If one only wished to be happy, this could be readily accomplished; but we wish to be happier than other people, and this is almost always difficult, for we believe others happier than they are.

The sweetest word in our language is love; the greatest word is God; the word expressing the shortest time is now. These three make the greatest and sweetest duty we can perform: Love God now.

—Power and liberty are like heat and moisture; where they are well mixed, everything prospers, when they are single, they are destructive.—B. T. Saville.

AN ECCLESIASTICAL CENSUS.

A RECENT census of the city of Toronto shows a population therein of about 170,000. The *Telegram*, with most laudable enterprise, followed this up by employing 80 persons to visit the places of worship in that city and its suburbs on Sunday, the 16th December last, and counting the attendants at morning and evening service. A tabulated statement has been issued giving these figures, and with them statistics showing the salary of each minister, the average Sunday collection, the yearly income, the debt, the value of property owned, the seating capacity, and Sunday School attendance, for each of the places of worship in Toronto and suburbs. There are errors no doubt, but the work seems to have been well done on the whole. One denomination is exaggerated in almost every particular, its boasting being a notorious characteristic. But taking statistics to be fairly correct there are some startling facts manifested. The Unitarian and Reformed Episcopal, on the Sunday in question, had congregations each in the morning under 81, and evening 30, and 45 respectively, yet their seating capacity is 500 to 600. Mr. Howland's new sect has rooms to hold 800, with an attendance of 126, and 95. All the minor sects with seats for 6,125 had congregations of 809 and 964, and these people owe \$55,800 on their buildings. The Church of England is credited with 35 congregations, paying stipends of \$35,620 to clergy, and giving yearly \$126,000, owing \$283,000 on property worth \$985,000, with seats for 16,785, with an attendance morning 4,410 and evening 7,288. The Presbyterians have 24 congregations which pay the pastors \$43,000 and subscribe \$133,000 yearly, they owe \$285,000 on property worth \$735,000, they can seat 17,000, and had attendances of 5,685, and 7,965. The Methodists have 27 congregations, they pay \$41,000 to pastors, subscribe \$127,000 yearly, owe \$400,600 on property worth \$1,042,800, they can seat 17,675, and had congregations of 7,178 and 13,930, if the figures are correct. Baptists have 13 places for worship, pay pastors \$16,000, subscribe \$42,000 yearly, owe \$60,000 on property worth \$339,000, can seat 8,600 and had attendances of 1,770 and 2,957. The Congregationalists have 7 places, they pay \$11,600 to pastors, subscribe \$32,400 per annum, owe \$63,700 on property worth \$177,000, can seat 4,900, and had congregations of 1,589 and 2,838. The Romanists give no incomes for their clergy, but admit having a debt of \$61,000 on property worth \$634,000, owned by 9 congregations, they can seat 7,600, and had congregations of 5,500 and 4,000, at the main services. There are in Toronto 145 places of worship, salaries paid to ministers amount to \$161,537, the average Sunday collection is \$5,200, the total debts on religious edifices amounts to \$2,125,757! The property owned is valued at \$4,282,305, the seating capacity is 97,010, the total attendance on morning of census was 31,068 and evening 46,252. These returns show that each attend-

ant on worship in Toronto is under a load of debt for his place of worship, on an average, \$68, and each seat is encumbered with a debt of \$22. The interest paid for these debts amounts to \$127,545 annually! That is, for every dollar given for religious purposes, twenty-five cents has to be paid for interest on debts! Yet with all this tremendous waste there are seats provided for more than double the attendants. The average paid to our clergy is given as \$1000, which is swollen largely however, by the Rector of St. James' \$6000. But this is below the mark, as commutation incomes, &c., are not included. The Methodists give their preachers an average of \$1500, the Presbyterians \$1750, the Baptists \$1200. The total salaries amount to \$161,537, which is \$1100 for each congregation. The average paid each Sunday by each attendant is, Church of England 11 cents, Methodists 6½ cents, Presbyterians 10 cents. This brings out clearly the well known fact that Wesleyan places of worship draw great crowds of the floating population to their semi-concert services, who care nothing about the obligation to give. The average debt per head according to attendance at worship, is, Church of England \$48, Presbyterian \$40, Methodist \$38, which seems to indicate that it would be far from difficult to wipe out all these debts. The Sunday School attendance is given thus, Church 7000, Methodist 7800, Presbyterians 6500, Baptists and Congregationalists 4300, all others 1100. We regard these statistics as highly gratifying in one respect—they manifest the trifling hold of the small, fanciful sects, on the religious public. The size to which the leading Nonconformist bodies have grown in Toronto is not surprising, when we consider that the Church in that city was up to a recent period, to a great extent controlled by those who regarded the very word "Church," as a reproach, and its distinctive principles as unworthy of being taught. The Wesleyans have richly earned their prosperity, by their staunch fidelity to their own cause, and zeal in its promotion. They have never allowed a spurious Catholicity to deaden their enthusiasm for Methodism. Now, however, we can look to the future of the Catholic Church of England in Toronto city and Diocese with confidence. *During the short reign of the present Bishop, over seventy new Churches have been opened in his Diocese.*

The costly effort to perpetuate the night of humiliation has collapsed. Our younger clergy universally are remembering that they are the sworn and paid officers of Christ's Church, and are not ashamed of their colors and their cause. In Toronto recently the opening of St. Simons, in the North East, and the beautiful church of St. Augustine in the East, and the re-opening of St. Thomas in the North West of the city, with that of St. Mary in the West, and the lay missions in connection with several of the parishes, are signs of life that bear in them the promise and the potency of future harvests to reward the faithful and diligent husbandmen. Peace within the walls is bringing prosperity in the Church's palaces.

THE CHURCH IN TORONTO.

OWING to circumstances which need not be detailed, an arrangement was recently effected with the Rev. Professor Roper, to take sole charge of the parish of St. Thomas, Toronto. Mr. Roper having resigned his post at Trinity College, entered upon his parochial charge on the festival of the patron saint. The church has been altered to some extent, but it will be an absolute necessity to build a new one, using the present building as a parish room for meetings, lectures, concerts, &c. The priest in charge at once inaugurated a thoroughly active round of duties. The services will be made frequent, short, bright, thoroughly in accord with the Prayer Book, the teaching it embodies, and the ritual it demands and justifies. Mr. Roper is a hard worker, intensely in earnest, inspiringly so, he has an ideal of worship towards which he will bend all his energies, and for the accomplishing of which he will have a staunch, hearty, self-sacrificing band of co-workers. Men of this stamp attract their kind by a sacred magnetism of sympathy. Men of strong natures love a strong leader. Churchmen of intelligence, and thoroughly aroused convictions on Church principles sicken at the shilly shally, half-hearted, paltering with truth and shirking it, which some of our clergy display who have been ill taught, or who are only half convinced, touching the most solemn claims of the Church, or who are afflicted with that sad defect of vision, ecclesiastical strabismus, by which they are made to keep one eye on the Church, and the other ever looking after the ways and interests of dissent.

The trumpet blown at St. Thomas will have no uncertain sound. There will be no apologies for plain teaching, no attempts to trick out the doctrines and the ritual of the Church, so that their differences from schism may be minimised. It is to all Churchmen acquainted with the facts, a source of the utmost pride and gratification that so refined and so able a scholar as Mr. Roper, should be willing to accept the charge of a parish, which can hardly for some time be at all worthy his prestige and powers. But doubtless he feels no such disparity, but rather, that any sphere of pastoral labor, however humble, is worthy the devotion of the highest gifts. No event that has occurred in the Diocese of Toronto, has had more hopeful significance, than this reorganization of the parish of St. Thomas. This change reflects the highest credit upon the administration of Bishop Sweatman, and will be to him and to his whole diocese a source of strength and of rejoicing, by giving to gainsayers a rebuke, to the weak hearted a bracing stimulus, and an inspiring example, and to the whole diocese one more spectacle of parochial work and worship on a plane of earnestness, and dignity, and beauty worthy the Church of England.

Words are wise men's counters but the money of fools.—Hobbes.

[Jan. 8, 1889.]

DOMINION CHURCHMAN.

5

CHRISTIANITY THE HOPE OF
LABOUR.

FORMERLY master and man were brought into frequent and pleasant personal contact. They knew each other, and had, a certain amount of interest in each other's welfare. The employer regarded the employed as "his men," while the employed looked upon the employer as "their master." This unconsciously generated a feeling of mutual dependence, social relationship, and relative responsibility. It was a common thing for the wife or daughter of the master to be found in the houses of "their people," looking after the aged, tending the sick, and taking a general interest in their concerns.

All this is being changed by the rapid development of impersonal and irresponsible limited liability companies. Men are regarded as "hands," masters are replaced by shareholders, and the aim of all is dividend. No other relations are possible under secular principles, which take no account of a higher Being, the brotherhood of man, or any faculty man possesses, except so far as it can be made productive. They point to barter alone, and to barter on the terms most advantageous to self.

Capital seeks for the greatest amount of labour for the lowest wages, and labour seeks for the highest wages for the least labour. This is a condition of warfare which is becoming more acute every day. Where, then, lies the hope of the labourer in this struggle? On secular principles his outlook is gloomy indeed. In a struggle between these two factors, Capital must win at last. What could a combination of labourers do against a combination of capitalists? Some seem to hope that Socialism will mend matters, whatever Socialism may mean, but be it what it may it is only one mode of battle, and is secular at heart. The only remedy is to be found in the firmer grasp of the fact that all we are brethren, in kinder feelings of man for man as such, in the consciousness of moral responsibilities attaching to every relation in life, in the conviction that our duty is not fulfilled by the payment of wages or the observance of a legal contract. But whence are these beliefs to be derived? Most assuredly not from a commercial secularism. Christianity alone can give them birth, nourish and develop them; and of Christianity they form the very heart and soul. "Masters, give unto your servants that which is just and equal; knowing that ye also have a Master in heaven." "Servants, be obedient to them that are your masters according to the flesh;" "in singleness of heart," as unto Christ.

There are certain evils inseparable from corporations, but if shareholders and workmen were more animated by this spirit, the former would find some way to benefit the latter, and the latter would feel more kindly towards the former.

It may, perhaps, seem impossible to make all men Christians, but just in the same degree as Christianity lays hold of rich and poor, will the antagonism cease, and a peace beneficial

to both be found instead. Christianity is therefore, the workman's best friend: but he will not believe it; he stands aloof and scowls at it as though it were his foe. Were there no life beyond the grave, this faith would prove his best friend for time, for godliness has promise of the life that now is. Could Christianity ever be crushed, and Secularism supplant it, the workman would be the first to feel its fangs. This is not urged as a reason why he should embrace it, but to show how greatly he misunderstands its nature. Formerly, the principles that are common to our humanity apart from any religious belief, did much to foster fraternal feelings, but under the new conditions of the present day they are insufficient for the task. The workman now must choose between a Secularism that will have its bond, though that bond be a pound of flesh; or a Christianity that says, "This commandment have we from Him, that he who loveth, God loves his brother also."—*The Rock*.

POVERTY AND ITS REMEDIES.

THAT poverty is an evil, to be minimised by all possible means, and to be got rid of if that be practicable, I take to be a statement upon which all Christians, and all earnest men, should be agreed. When the Master said, 'The poor ye have always with you,' it is clear, no less from the context than from the words themselves, that He was not uttering a prediction, but stating a fact, a fact of His own time, but not necessarily of all future time. The Church has always looked upon the relief of poverty as one of her primary duties; the only question is as to the best and most useful methods by which relief may be given.

It is hardly necessary to spend space in an endeavour to define poverty, or to explain the sense in which it is used in these papers. Becky Sharp thought that she could have been a good woman on five thousand a year, and it may be presumed that in her view poverty meant something less than that sum. Not long since a writer in one of the monthlies provoked some amusement by discussing the possibilities of living upon a yearly income of 800*l.*, and we are familiar with the little manuals which profess to show us how we can live comfortably, with due provision for the rainy day, upon less than half of that amount.

It is not with poverty such as this that we have here to deal, but with that which we all understand sufficiently well to be able to dispense, for the present, with a definition; that awful state of degradation and misery which follows upon want of life's necessaries, and in which tens of thousands of our fellow Englishmen are existing at this moment, with no faintest hope of ever reaching anything better. Becky Sharp touched the fringe of a deep social truth in her famous saying, little as she thought it. For poverty is not merely evil in that it brings misery and pain and death, but in that it is beyond question a grave hindrance to the development of all higher and nobler forms of human life. Board-school children,

breakfastless and cold, are less capable of being taught than if they were properly fed and clad, as *Punch's* pathetic cartoon of last week reminds us. Men whose whole interest is inevitably absorbed in the ghastly struggle to find bread for themselves and their families, can scarcely be expected to think much of intellectual culture, or of moral and spiritual development. True, the life is more than meat; man does not live by bread alone. But he cannot live without bread, and if he has not enough bread he cannot live in health of mind and spirit any more than of body. Too much bread—'fulness of bread'—has the same effect on him.

Most men are disposed to allow far too little in considering these questions, for the influence of environment on character. If it is too much to say, with some moderns, that 'environment makes character,' it is barely sufficient to say that it has a very large share in the moulding and making of each one of us. Along with heredity, it is one of God's chiefest instruments in the education of man. A healthy environment, therefore, should be secured, so far as is possible, for every human being. It will not, indeed, of itself make him either good or wise. The soul, in Tennyson's 'Palace of Art,' surrounded herself with a perfect environment of culture and refinement; yet she nearly died of selfish despair. But a healthy environment can help to an incalculable extent in the making of good and wise men; it can remove difficulties out of the path; it can create, as it were, a climate and soil suitable for the growth of good seed of all kinds. An evil environment, on the other hand, is one of the worst misfortunes which can befall any man. For one who rises above its influence and conquers his doom, thousand sinks deeper and deeper, handing on to their children a heritage of character already fatally loaded in the scale of evil, to be weighed yet more hopelessly by the continued power of degrading surroundings. To expect that men will strive victoriously against such a destiny is to expect them to show forth the virtues of saint and hero at once. Could we ourselves do as much under like conditions? A famous English Reformer once said, as he watched a condemned criminal led forth to die, 'There, but for the grace of God, goes John Bradford.' What should we have been had our own lives been environed as are the lives of nearly one half the families of this country?

Poverty is thus an evil, not merely because it is the fruitful source of misery, though that is bad enough; but because it tends directly to promote growth of wickedness, and to hamper the advancement of wisdom and righteousness. Even those, therefore, who would contend that the Christian Church is not concerned with the promotion of men's happiness and the getting rid of misery in this world, will admit that she is, or ought to be, very seriously concerned to lessen, or to destroy, such a formidable obstacle in the way of the work her Master has laid upon her here, as His organized society for warring with evil and building up the right.

It may be urged that this is universally admitted, and that, as has been already said, the Church in all ages has looked upon it as a duty to relieve the poor. But that is not enough. It is her office to convert sinners, to snatch brands from the burning; but the Church has more to do than that. She has to find out how and why they fell into the burning; to make it as difficult as possible for others to fall in; to quench, if it may be, the burning itself. The conquest of sin is her high mission, no less than the saving of individuals out of its power. Just so, the relief of the poor is but a part of the Church's work in regard to poverty. She must go on to inquire what influences have combined to make men poor, and how those influences should be dealt with.

It is just at this point that many of us feel our modern Church organization and work to be defective. We spend strength and money in saving individuals, while we are often forgetful of the larger and heavier task. We deal with the outward symptoms of social disease, while we fail to reach or to grapple with its inner causes. The scientific physician can never be satisfied until he has discovered and attacked the cause which produces the symptoms. Merely to drive the symptoms out of sight is to increase the virulence of the disease. As an illustration of what is meant, let us take the temperance movement. That movement has done very noble work, allowing for all qualification and deductions. But it has concentrated attention and labour upon symptoms, and only in a much slighter degree recognized and done battle with causes. Intemperance is undoubtedly a cause of poverty as of crime. But is not poverty also a cause of intemperance? The miserable homes of so many, the uncertainty of employment, long hours of exhausting toil, bad and insufficient food, strain upon brain and nerves, want of wholesome recreation, the sense of hopelessness for the future; who shall say that these are not causes, far more frequently than fruits, of intemperance? Hence, the evil is to be adequately met, something more must be attempted than fervid personal appeal to individuals for conversion and amendment. The temperance organizations should direct their artillery against bad housing, overwork, and other influences which make for drunkenness, no less than upon drunkards themselves.

Similarly in the cause of all moral disease. I submit that poverty, and the conditions which make for poverty, are shown to be primary causes of an enormous proportion of the sin of London and England; and that the English Church cannot hope to deal with the sin without attacking the cause. If this be 'secular' work, then it is such secular work as was her Master's healing of physical disease. The physical is so closely linked with the mental and spiritual, that they can scarcely be treated apart. Physical evil stimulates the growth of moral evil, and to do battle with the latter involves war to the knife with the former. So Lord Shaftesbury saw when he

began his great work for the bettering of the physical condition under which women and children laboured. It was not a 'secular' work with him. To him, as he said in his first speech on the Factories Act in 1833, it was 'a great religious question.' The good Earl has gone to his own place, full of years and honours. It is for us to take up the work, in which he nobly showed the way, in his own spirit. The struggle against poverty, and the powers which make for poverty, is a great religious question.

The Advent trumpet calls upon us all to awake out of sleep, and to face the great facts of life and death, no less for our nation than for ourselves. Habit and use so deaden the point of conscience, and so blunt the edge of spiritual perception, that we acquiesce in glaring inconsistencies with our Christian profession, because we are familiar with them. Hence the need of the yearly call to awake, sounded by the Church in this Advent time.

The facts as to poverty have been made sufficiently plain of late years. But to recall them is sometimes necessary; and to set some of them once again, in plain terms, before men's eyes, will be the aim of the next paper.—H. C. SHUTTLEWORTH, in *Church Bells*.

ROBERT ELSMERE.

(CONTRIBUTED.)

Robert Elsmere has created a "furor," and has fallen like a bomb-shell among the orthodox. It has been openly discussed by literate and politician, the fierce light of criticism has been focussed upon its character, and it is pronounced forbidden fruit, by a denomination. What wonder is it that we find it a fashion, and in the hands of the general public. It lies before us so charming, so clever, a portrayal of human life, that we all loathe to range ourselves with the majority that condemn, and yet,

"What affects our hearts
Is not the exactness of peculiar parts;
'Tis not the lip, or eye, we beauty call,
But the joint force, and full result of all."

The men of the book are not probably as original conceptions of the authoress, as the character of Catherine, yet, to Canadian readers they are types of a class with which we are very unfamiliar. Robert Elsmere, gifted with a highly sensitive, and impressionable nature, moulded with a brave, frank spirit, crowned by a bright cultivated intellect, passes through a tempest of unbelief, and comes forth shorn of all reliance on a Resurrected Christ, but in his bosom he retains still the shadow of the Divine substance. Belief had not been in his early college life a matter of reason—the religious feelings of his malleable disposition being the result of association, sympathies and experience. In his quiet Rectory under the baneful influence of Squire Wendover,—a type of a perfectly educated intellectual egotist—the bright intellect breaks upon his hitherto quiescent state of belief, and carries away all faith in the Divinity of Christ. The majority of men, not so exceptional in mental power and character as our hero, would be stranded upon the shores of atheism. Few iconoclasts of to-day, could erect out of the ruins of their Gods such an ideal human Christ as did Robert Elsmere, when, "after the crash, Faith emerged, strong as ever, only crazy, and eager to make a fresh peace, a fresh compact with reason." Cardinal Manning has written that "The last act of reason brings us to the brink of faith." Will a man not desire a higher and better side to be true? and if he desire, will he not incline to the side he desires to find true—for an equilibrium between good and evil, to God or to man is impossible.

So, Phoenix like from the ashes arose to the sal-

vation, (through the mercy of God) and comfort of Elsmere's soul a pure ennobling desire to follow the footsteps of an earthly Christ. But who can dare to say that an idealistic humanity can avail him likewise. If a Divine Christ, "tempted like as we are, yet without sin" hath not power to satisfy our yearnings, to press down our personality till we lose self in loving; can we dream the words of a humble Galilean peasant, "This do in remembrance of me," echoing through the past centuries, will vibrate a harmonious chord in the breast of a sceptic of to-day. When Elsmere painted the Ecce Homo of his own creation to his humble hearers, it was unwittingly his own personality that touched their hearts, his power unseen, but felt, that quelled their doubts. Like many of the artists of the olden days, he unconsciously posed the "Man of Sorrows" for the display of art, not art to display religion. When he passed away, and his place knew him no more, the practical philanthropy he inculcated would bind them for a time; but a fabric reared on such human bases must fall. "All natural causes run to disintegration, no human legislation or authority can create an internal unity of intellect and will."

The mind that conceived, and the hand that allowed this book to be launched upon the world must have pondered deeply the calm, statuesque Catherine, with her sweet, pure faith and nature, so replete with womanly traits. Responsive to the touch of a loving hand, expanding from the narrow confines of her earlier teachings, under the loving guidance of her master and husband. She stands before us, strong to meet the overwhelming climax, the crowning sorrow of her life, then stooping conquers as only a woman can. To quote her own words:—"God has not one language but many. I have dared to think he had but one—the one, I know I have dared to condemn your faith as no faith—but I will learn to hear two voices, the voice that speaks to you and the voice that speaks to me."

Well-named is "Rose"—"a rose-bud set with little wilful thorns, and sweet as English air could make her." She flashes across our vision, her bright, sunny, evanescent nature in contrast to the poetic repose of her sister shews both figures to advantage. One could not resist a feeling of disappointment at the authoress, not giving her affection for Langham greater depth, as he is one of the most fascinating characters of the book. Her recovery from her first love is amusingly rendered and *unpoetically* true. "She felt she had had a fall, and she is sitting up, feeling all her limbs, and to her great astonishment there is no bone broken!" Any individuality in Edward Langham is lost in pessimistic agnosticism, mentally and physically he is paralyzed by doubt. Effort or will is manacled by this grim tyrant. "Habit is the only password to the knowledge of the last resources of his nature. An agnostic on religious views, he continues his course, and plunges deeper into the mire, until belief in self disappears. Then when Love came as a beacon to illumine, and the touch of a tender hand endeavors to brush the cobwebs from his great intellect, he can only cry out in the anguish of a shrinking soul, "Kismet, Kismet." Mrs. Ward in her representation of a Ritualistic Priest, in the fiery New Comet, has taken her breath of license with regard to literary exaggeration placing in shadow, "Faith triumphant over Reason," to throw out in bold relief the "victorious Reason" of the Brotherhood of Christ.

Guy the philanthropic idealist, and Wendover, the atheist, pass before us as great men each in his own particular mould, the latter is the perfection of a cultivated intellect, the only mode of ingress to his affections being through his brain, as is shown in his penchant for the intelligent and youthful society of Elsmere. Indifferent to humanity, he only sought to drag men to his own level, winning much pleasure thereby when the pastime was protracted by an unwilling surrender. "Verily he hath his reward," even from the hands of the authoress.

Is it well to use our God-given talents to send forth into the world a seductive hero? who will even under the guise of a grand morality, endeavor to darken the clear crystal stream of Christianity.

Flowing in a direct channel from the fountain head the mud of scepticism may stain, and intermingle here and there, but the current is swift, the source Divinely pure, and it rolls on, and will roll on majestically until all eternity.

SOME RECENT EXCAVATIONS IN ROME.

The following interesting article by the Rev. S. Baring-Gould appears in the *Literary Churchman*.

Among the numerous palaces on the Coelian hill, tradition points to one at the foot as that which was inhabited by the martyrs John and Paul, who were stewards to Constantia, daughter of Constantine the Great. According to the Acts, they were martyred by order of Julian the Apostate in their own house, and were also buried therein. After the death of Julian, the Emperor Jovian had their bodies taken up, and basilica was erected over their tomb by the patrician Byzantius and his son Pammachius, the friend of S. Jerome.

As the acts of the martyrdom are full of anachronisms, they have been generally rejected as altogether unworthy of regard, but recent discoveries have led to a modification of this verdict, and it must now be admitted that the acts are in the main trustworthy, but that they have been tampered with in the 5th and 6th centuries.

Quite recently the house of the martyrs has been discovered, and is in process of exploration. The present Church of SS. John and Paul is now in the hands of the Passionist Fathers, and they have been digging under the floor with the remarkable result of discovering the old house in a condition remarkably perfect and instructive.

It would seem that the original "Confession" or Chapel of the Martyrs was built above their house, with the place of the martyrdom open for the visit of pilgrims. In the 7th century this chapel or basilica fell, crushing in the vaults of the house, and when the new church was erected, no regard was paid to what was below, the foundations being laid on the rubbish heap of broken down and confused basilica and house.

The recent exploration, still in process and incomplete, has shown the entrance to the house with six chambers, three on each side opening out of it, and communicating with each other. A passage leads to the tablinum which was richly decorated. Unfortunately the pilgrims picked the walls, or scratched their names on the plaster, and spoiled the paintings as far up as their arms could reach. Nevertheless a good deal of interesting painting remains, distinctively Christian in character. The tablinum has its walls and vault decorated with architectural figures in various colors, the frieze is of leaves. On the roof are flowers, masks, sea-horses, various beasts, &c., much of the same character as those in Pompeii, and painted with skill and delicacy; but three figures on the ceiling are of unmistakably Christian significance. One is that of an *Orans*, in a white tunic, wearing a veil over the head, and a chain of pearls about the neck, with the hands extended and uplifted in prayer. The other two figures represent Moses taking off his shoes on Horeb, and receiving the tables from the hand of God.

There exist numerous similar representations in the Catacombs, but these are unique as found in a private house.

A passage leads from the tablinum to the Atrium which, however, has been hopelessly ruined by a foundation of the modern church having run across it. In a room opening out of it, the walls have been painted or daubed over in later times, but the earlier painting can be distinguished through this coat which has not as yet been removed. The frieze, however, which has escaped, represents birds and fish, doubtless the symbolic fish.

Another room contains a painting which is very remarkable and is unique. It represents a man in the attitude of prayer about to pass between two curtains drawn back, whilst at his feet bowed in devotion are the figures of a man and a woman. In all likelihood this is a representation of the Prayer of the Veil which originally occurred in all liturgies when the priest made the great entrance to the Altar with the Eucharistic elements. Formerly veils hung at the entrance to the *bema* or chancel, which were drawn back at the approach of the priest, who, before passing through, uttered a special prayer.

In the same chamber are various other groups of figures, the signification of which is not easy to arrive at, and also a very interesting, much injured painting of the martyrdom of the saints, of course of more recent date than the original decorations of the house. It represents three saints, a woman and two men kneeling, with their hands bound behind their backs, and their eyes bandaged, offering their necks to the swords of two lictors who stood behind them. These are the martyrs Priscus, Priscillianus and Benedicta, who suffered shortly after John and Paul; having been taken praying at their grave.

The room has also been found where the martyrdom of SS. John and Paul apparently took place. It was in the baths of the house, or at all events it was here that their bodies were laid till removed by Jovianian. The excavations have not extended far in this direction, and, indeed, a good deal of the house of the martyrs is still unexplored. The resources of the Passionist Fathers are not great, and they are able only to prosecute the research as they have the means to do so. They are obliged accordingly to solicit some assistance. There can be no question that when the whole of this buried house of the stewards of Constantia has been cleared of the rubbish it contains, it will furnish much more of interest. As yet it has not been carried on sufficiently far to justify the fathers publishing plans and drawings of the discoveries. It is, however, hoped when complete, that a monograph on the subject will appear. Any of our readers who visit Rome this winter should make a point of paying a visit to the House of SS. John and Paul.

Home & Foreign Church News.

From our own Correspondents.

DOMINION.

QUEBEC.

QUEBEC.—The Christmas Festival Services were well attended, and all the Churches, with the exception of Trinity, were beautifully decorated.

The Cathedral.—Holy Communion was celebrated at 8 a.m., and after morning service at 11 a.m. The officiating clergy were the Rev. Dean Norman, Rector, and Rev. H. J. Petry, Curate. The sermon was preached by the Dean, and the musical portion of the service, which was under the direction of Mr. E. A. Bishop, Organist, was bright and hearty. The Soprano solos in the *Te Deum* and Anthem, were beautifully rendered by Mrs. Henry Russell.

St. Matthew's.—The Festival Services in this Church commenced with choral evensong at 8 p.m. on Christmas eve. On Christmas Day the Holy Eucharist was celebrated at 7.30 a.m., and the Rector being celebrant, and after Mattins at 10.30 a.m., the Rev. Prof. Watkins, Bishops College, Lennoxville, celebrant, and the Rev. Lenox Williams, M.A., Rector, and Rev. J. E. Hatch, Junior Curate, acting as Deacon and Sub-Deacon respectively. Both celebrations were well attended, the majority as usual, however, attending the early celebration. At Mattins a most appropriate sermon was preached by the Rector. The Church was very tastefully decorated, an arched screen made of evergreens was placed at the entrance to the chancel, and evergreen devices of various kinds enlivened the walls. The font and altar decorations were the special objects of admiration. At 4 p.m. a carol service was held, the selection of carols from "carols old and new," published by Rev. Mr. Bramley, of Oxford, and arranged by Dr. Stainer, being beautifully rendered by the surpliced choir, assisted by the Auxiliary Choir of Ladies, under the direction of Mr. W. Cuff, organist and choir master. On St. Stephen's day a celebration was held at 8 a.m., Mattins at 10.30 a.m., and evensong at 5 p.m. On St. John the Evangelist there was a celebration at 10.30 a.m., and evensong at 5 p.m., and on Holy Innocent's Day, a celebration at 8 a.m., Mattins at 10.30 a.m., and evensong at 5 p.m. During the season of Advent special sermons were preached on the Wednesday evenings. The preachers were: December 14th, Rev. A. J. Balfour, of St. Peter's, and on December 21st, Canon A. A. Von Iffland, of St. Michael's.

St. Peter's.—There was an early celebration in this Church at 8 a.m., and a second celebration after Mattins, the number of communicants being large on each occasion. The Rector, Rev. A. J. Balfour, officiated at both services, and preached the sermon at Mattins. The decorations were very pretty, the cross and crown surmounting the chancel decorations were especially admired, as were the pulpit decorations.

St. Paul's.—This Church was very neatly decorated for the Festival, and a bright and joyous service was conducted by the Rector, Canon T. Richardson, who also preached the sermon.

Trinity.—The service at 11 a.m. was conducted by the Incumbent, Rev. A. Barendse, who also preached a sermon suitable to the occasion. The musical service was conducted by Miss Rogers, the organist of

the Church. It is much to be regretted that there were no decorations of any description in this Church, as everything seemed so cold and bare. It is really wonderful, and much to be regretted, that any Church connected with the Anglican Branch of the Catholic Church, should not have some special signs of rejoicing on such holy days as these, and we sincerely trust that a change may yet come over them.

CHAMBLEY CANTON.—Christmas Day was ushered in here by a drizzling rain, making the roads almost impassable for sleighs or wheels. Notwithstanding these drawbacks a full congregation of worshippers assembled in St. Stephen's church, (Anglican) to take part in the solemn services of the day. The Rector, the Rev. E. McMann's, officiated and preached a very impressive sermon from the text, Gal. iv. 4-5. The Church as usual, was beautifully decorated for the occasion, a cross in white immortelles surmounting the Font, surrounded by evergreens and white flowers, being a marked feature. The choir, under the able leadership of Miss Hatt, the lady organist, rendered a more than usually attractive musical service, the Anthem from Isaiah lx. 1-3., by the full choir and the solo, "O Lord! have mercy," by Mr. Bruce Austin, during the offertory, being especially worthy of mention. In response to His Lordship, the Bishop's circular, the offertory, amounting to \$83 57, was handed to the Rector as a token of love and good will from his people. On Xmas eve the Rector and Churchwarden, Mr. Austin, representing the congregation, called upon Miss Hatt, the lady organist, and Miss Joyce, the leading singer, and presented them with appropriate gifts for the season, the former being a diamond ring and ear rings, the latter a purse containing gold, both being accepted in the same spirit as given.

MONTREAL.

Your readers in this diocese are glad to find that you are getting more frequent items from it than for some time previously. If you had one who would furnish you the city news, and another from a central place in the townships at least, it would greatly enhance the *DOMINION CHURCHMAN* among its readers.

The third Sunday in Advent was named as "Temperance Sunday," by the Bishop, but whether at the request of C.E.T.S., or W.C.E.U., does not appear. Such of the clergy as deemed it advisable to deviate from the line of the Church year, complied with the request, more or less. There was evidently a misprint in the notice, which stated Sunday 18th. Probably the 23rd was intended, as then the Epistle for the day, containing as it does, the text, "Let your moderation be known to all men," would have furnished suggestive material for the sermons. Ere this is published, some five or six men will have (D.V.) been added to the sacred ministry in this diocese. In connection with this or any other ordination one is surprised that the fact of the "Three Orders" in the Church is not more generally and objectively emphasized by those in Deacons orders, wearing the stole over one shoulder only. If Deacons do not wear the stole, they are undistinguishable from choristers, and if they wear it over both shoulders, they are not distinguished from the priest. Why, or by what authority, the Deacons wear it over both shoulders, in this diocese, is a query. The Churches in the city, are, as might be expected, preparing for Christmas. Some of them seem to have been in a hurry to anticipate Christmas by "Services of Song" embracing largely Christmas music. Trinity Church has an elaborate musical service, giving delight to musical ears, and full scope to Prof. Ootare, but with no scope at all for congregational participation. Christ Church Cathedral on the other hand, is improving, in that respect.

BOLTON CENTRE.—The Incumbent of this mission (Rev. W. P. Chambers) is about to leave it. He has accepted the curacy of Abbotsford. During the short time (two years) he has been here, he has not failed to leave his mark. A grave-yard has been purchased, and paid for. A decent Font, of stone, has been placed in St. Patrick's Church, and a Sunday School library begun in the different sections of the mission. The parish is greatly moved at this removal, for they had learned to love Mr. Chambers, and to appreciate his work and teaching very much.

KNOWLTON.—The Bedford Clerical Union met in this parish, on the 18th December. Although the weather was wild and cold, and the roads hard to travel, the brethren assembled in goodly numbers, and held a most interesting session. The Rector, (Rev. J. Sculley,) and his good lady, exhibited their well known hospitality, and did everything to make the meeting pleasant. The topics that came up by

the reading of Epistle of St. James, and the ordinal, as also the question of the Law of the Tithe, furnished abundant field for study and discussion. Under the last extracts were read, by the Secretary, from a book that ought to be more generally known, ("Path of Wealth," Bradley, Garretson & Co., of Brantford, Publishers,) than it is, as also a quantity of the tracts issued by the Society of the Treasury of God. The next meeting is appointed for the 15th January, 1889, and we think it will be an interesting one.

SUTTON.—The Rev. C. Bancroft, M.A., who some few years ago retired from active ministry because of his ill health has, we are glad to say, so far recovered, as to be able to resume duty. He has been appointed to Sutton, and has begun work there. The Rectory has undergone repair, and the new rector will go into residence shortly after Christmas.

IRON-HILL.—This parish is now in charge of Rev. F. Charters, who is in Deacons orders, and who has entered on his charge determined to work the parish on Church lines. The parish was under the charge of a lay reader for some time, and who was but a Churchman by association only, and not from any distinctive principles. Some parishes are still vacant at this writing.

MONTREAL.—The Lord Bishop of the Diocese held an ordination at St. Stephen's church, Sunday 23rd ult. when two candidates were presented by the Rev. Canon Mills, B.D., for the order of deacon. The Rev. G. O. Troop, M.A., preached the sermon from John x. 11, "The good shepherd giveth his life for the sheep," which was listened to with marked attention. The laying on of hands was then proceeded with.—Mr. W. D. Evans, of St. Aidan's College, England, and Mr. H. L. Wood, late undergraduate of Durham University, England, and for some time student in theology at the Diocesan College in this city, were admitted to the diaconate. The Rev. Canon Anderson read the Epistle, and the Rev. H. L. Wood the Gospel. The Rev. W. D. Evans was afterwards licensed by His Lordship to the incumbency of Buckingham, where he has been lay reader for the past four months. The Rev. H. L. Wood was licensed to the incumbency of Hemmingford, where he has been lay reader and conducted Sunday services for the past seven months.

ONTARIO.

ADOLPHUSTOWN.—Mrs. Forneri, the wife of the Rector, received a pleasant surprise on Christmas eve, in the form of two cases of crockery, containing respectively complete set of dinner and tea things, of a very ornate design. A letter from Mrs. D. Allison accompanied the valuable gift, requesting Mrs. Forneri to "accept it from the congregation of St. Paul's church, Adolphustown, with their love, and the compliments of the Season."

PAKENHAM AND ANTRIM.—The Lord Bishop of the Diocese held confirmation in St. Mark's Church, on Wednesday last, when 45 candidates were presented for the Apostolic Rite. This service was most devout and reverent, showing that the candidates were striving to prove their sincerity of purpose in what they were doing. We have scarcely ever seen a more orderly class presented. His Lordship, as usual, spoke with a warmth and fervour, which could not help taking root, and which we trust will in due time bring forth fruit abundantly. His Lordship spoke of the work being done here, as shewing itself, in the Bull and handsome new Altar, used that day for the first time, and urged the congregation to further unite with their clergyman in all his plans for the future.

His Lordship the same day consecrated St. John's church, at Antrim, where he was welcomed by a large congregation, who were delighted to see their Bishop among them. The loving words of counsel uttered by His Lordship on this occasion, will long be remembered by those who had the pleasure of listening to them. We see a good deal in the Church papers about the popularity of the Chief pastors of other Dioceses in Canada and we could not help feeling, that after 27 years of services, and hard service too, the present Bishop of Ontario stands second to none in the love and esteem of his people, and such expressions as "How grand," "How noble," "How beautiful he spoke to us," heard on all sides, show the feelings of our people for their Bishop. Long may he be spared to exercise the Episcopal office amongst us.

TORONTO.

St. Alban's Cathedral.—Fair progress has been made with the erection of the Chancel and choir during the

past season, but the Building Committee were disappointed in their expectation of having them roofed before winter, as the clear story walls of the choir are still unfinished, and work on them is necessarily put off until the spring. The work has received a good deal of encouragement during the past season—some times in quarters where not much was looked for, and an appeal for funds has called forth some satisfactory subscriptions. The Crypt Chapel, where services have been held for more than a year, and which also serves for a Sunday School room, has been finished internally, and neatly fitted up. The congregation has been growing steadily, although kept back for want of better facilities of access, the streets in this neighbourhood having been so cut up in the construction of sewers, &c., during the year, as to have been nearly impassable. The Sunday School reports an average attendance of 250. There have been during the year, a number of gifts in kind made to the Cathedral, among which we may note, as of especial interest, a black letter folio Bible printed in 1602, presented by Mr. J. T. M. Burnside, of Deer Park, and a silver Baptismal shell of 15th century work, a gift through Rev. Professor Clark.

On Christmas morning, a large and attentive congregation composed of the inmates of the Lunatic Asylum, listened with attention to an appropriate sermon preached by the Rev. P. Tocque, M.A., after which he administered the Sacrament of the Lord's Supper to fourteen members of the Church of England, inmates of the institution. The chapel was nicely decorated for the occasion with mottoes, flowers, evergreens, &c.

Christmas Services.—Although mild beyond precedent, Christmas Day was most disagreeable from damp and fog. In spite of this, there were unusually large congregations in most of the city Churches, and the communicants very numerous. At the churches of St. James' and Holy Trinity the music was greatly enjoyed, not only by the regular worshippers, but by many strangers, this day being remarkable for its drawing around the altar of the Church large numbers of those who are separated from us. The decorations generally were unusually tasteful, a better style, less fantastic and patchy, is now prevailing. Still there is much room for improvement. This work should be done as a whole, from a carefully prepared design, and not left to the eccentricities of taste which are sure to be shown by a number of workers who are not in harmony. We believe this was done at the church of St. Augustine with good effect. The very late hour at which the services closed in several churches demonstrates the crying need for some special form for festival days like Christmas. Congregations were in some churches from 11 a.m. to 2.40 p.m. This is far too long for any but the most robust to be confined to one seat, with the attention fixed on one subject. The mixing up of two distinct offices, is of course, the cause of such prolonged services, but there is difficulty in separating them now after so long usage, and the right plan would be to give more freedom of excision to the clergy, or to have a special service for the great festivals.

St. Ann's.—The enlargement of this church has so far progressed that it was re-opened on Sunday, the 23rd. Its capacity has been more than doubled, and when finished will present a very fine appearance, second to few in the city. The nave and aisle have been extended, and transepts added, together with new chancel and vestry, and a handsome tower has been erected on the north side at the junction of the nave and transept. Mr. A. Denison, the architect, deserves great credit for the successful and satisfactory manner he has carried out the alterations. The morning service was well attended, over four hundred present. Rev. J. McLean Ballard reading prayers, and Rev. Mr. Langtry preaching. He took for his text the latter part of the 27th verse and the first chapter of St. Paul's Epistle to the Philippians, and pointed out how important it was that we should stand fast in one spirit, and strive together for the Gospel. We should not strive with each other, but with the common enemy of the truth. There was a large congregation in the evening, between five and six hundred present, when Prof. Clark preached an eloquent and impressive sermon from John i. 26, latter part: "There standeth one among ye whom ye know not."

MARKHAM.—*Grace Church.*—The service in this church on Christmas day was well attended. The Rev. Mr. Osborne preached an able and instructive sermon. The choir is making great improvement in singing under the rector's training, the church was neatly and appropriately decorated. The ladies of the congregation presented Mrs. Osborne with a beautiful Astrachan jacket and muff as a Christmas present. The Rector appears to be exceedingly popular in the parish.

PERRYTOWN.—*St. Paul's.*—The Missionary meeting in connection with this church was held on the 10th inst. The deputation consisted of the Rev. Rural Dean Allen, and the Rev. Dr. O'Meara, (now deceased) both of whom delivered able and eloquent addresses, and on the whole the meeting was a decided success.

Christmas.—The church was tastefully decorated for Christmas, by ready and willing hands, and the services would have been hearty and the offerings liberal, but the weather proved so unpropitious and unseasonable that very few were able to attend. However, some have since called on the Incumbent at his residence, and made him glad with their open heartedness. The people of this parish are zealous Churchworkers, and several improvements have been made, in and around the church, during the past three years.

NIAGARA.

HAMILTON.—*St. Mark's Mission Sewing School,* held their first Semi-Annual sale of Useful and Fancy Articles of needlework, &c., on Thursday last, and financially was a success, the proceeds of which is intended to provide for the interest payable on the debt of the mission building. Miss Henrietta Munro, Sec. Treas., Mrs. Whatley and the Misses Irvine Knox, Izzard, Thomson, Sutherland, Burns, and Burgess, have been the workers, together with the scholars belonging to the school, numbering in nearly sixty. Many useful and fancy articles were contributed by the parents and friends of the children. The thanks of school is given to those who so kindly helped with contributions, &c., &c. The school will re-open after the holidays.

FORT ERIE.—The Rev. Percy W. Smith, of Dunnville, has been appointed by the Bishop Rector of this parish. The *Reform Press* Dunnville, says: During the years that Mr. Smith has resided among us, he has won for himself many sincere and earnest friends, and many of them are persons belonging to other Churches, as well as his own. While he has been held in high esteem as a minister, he has been equally esteemed as a man. His frank, outspoken, upright character has won for him respect, and his kindly, sympathetic nature has endeared him to those who have been more intimately acquainted with him. He is one of those men who rejoice to do a kind action, and who shrink from doing a harsh one. His own congregation has ever found him ready to serve and assist them to the utmost of his power in all those seasons of trial and affliction, when the comforts of religion are most especially needed.

BURLINGTON.—A very successful Sunday School entertainment and distribution of prizes, &c., was held in the Sunday School of St. Luke's Church, Burlington, on Thursday, Dec. 27th. The programme was varied from the usual one, by the substitution of dialogues in costume for some of the Carols, and a "Santa Claus," with his pack for the usual "Christmas Tree." The School-house was well filled with little ones, and their friends; and the entertainment was highly appreciated. Great credit is due to C. A. Wastel, Esq., and to the young people who took much pains in preparing the children for their several parts. Mr. H. Bull, of Hamilton, proved an excellent Santa Claus. The Sunday School here is increasing, and such gatherings help to make Christmas tide happy; and encourage the scholars to learn what is good, and do what is right.

HURON.

Herbert Deansfield, M.A., late in charge of St. Thomas church, Granton, and Assistant to the Rector of St. Mary's, has been appointed by the Bishop of Huron, to the charge of Holy Trinity church, Merlin, and the Missions of Irvin and Raleigh. The Bishop of Huron has appointed the Rev. T. E. I. Edelstein, to the Incumbency of Glamworth, made vacant by the death of the Rev. A. Freeman. He will remove to his new charge about the beginning of the New Year.

Trinity Church, Mitchell, is to be lighted with electric light. Cost to be \$3000 per year. The new Church at the Homedale, Brantford, was opened, Sunday afternoon, by Bishop Baldwin. The building was crowded to the doors, despite the miserable state of the weather. The building is a very plain but neat structure, and is fitted up with every convenience. The Rev. Rural Dean McKenzie read the lessons, after which the Bishop gave an interesting and impressive sermon, taking for his text, (Timothy ii. 19). The Rev. Geo. Wye, of Watford, preached in the evening to another large congregation.

ALGOMA.

SCHREIBER.—Mr. Wm. Evans kindly acknowledges the receipt of a large box, containing a number of periodicals and books, also a surplice for the mission. We are indebted for this kind gift to the C. W. A. S., per Mrs. O'Reilly, whom we heartily thank.

QU'APPELLE.

The Lord Bishop will not return from England until early next spring.

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.

TYPOGRAPHICAL ERRORS.

SIR,—Some time ago I wrote an article in the DOMINION CHURCHMAN on "Bad Penmanship," on which the *Montreal Gazette* remarked:—

"Such writing if it were the handiwork of an uneducated, ignorant man, might be excused. But for the most part it is not to that class that the offenders belong. They are sometimes, indeed, men of learning and accomplishments, and which is stranger still, men who can use their pencils to good purpose. They are unaware, it may be, of the perplexity they cause in the composing and editorial rooms, and would be surprised, perhaps, if told of it. They are not at all pleased if by any chance they meet with words in print which were not in their manuscript, and are disposed to be severe on compositor and proof-reader. Yet the fault is their own."

I have been writing in newspapers, magazines and books, for more than fifty years, yet hardly an article I have written appeared perfectly free from typographical errors. I never attempt to correct errors of the press, because no person cares a fig about them unless the parties immediately concerned. I have sometimes felt annoyed at the typographical blunders in letters which I have written to newspapers—numbers of them creep into books. Not long since, I read a half page of a book printed twice, with wrong names of persons and places. One meets at times with the most laughable typographical blunders, which, notwithstanding the greatest carefulness on the part of the proof-reader, fail of being corrected. We are not surprised nor disposed to be querulous, when we meet with occasional blunders of this sort, our wonder is rather, that they are not of far greater frequency. It is owing to the proof-reader, so essential a personage in every printing establishment, whose labours, however, are but little appreciated, because so little known. I have read that some time ago, a number of professors of the Edinburgh University, attempted to publish a work which would be a perfect specimen of typographical accuracy. Every precaution was taken to procure the desired result. Six experienced proof readers were employed so as to avoid mistakes. When the work was issued, it was discovered that several errors had been committed,—one of which was in the first line of the first page. If a case of this kind could occur after the precautions which had been used, carpers at errors in newspapers should have some excuse for those who are compelled to read the proof late at night, and often in a hurry, so as not to miss the morning mails.

Nov. 12th.

PHILIP TOCQUE.

AN INTERESTING TRIP.

SIR,—I have just returned from a most interesting trip of 7000 miles, through the States, visiting all the principal Indian centres and great Indian training schools. I think it may interest your readers for me to write an occasional letter—as I can find time, telling about my adventures, so I am just sending you these few lines as a sort of preface to what may follow. I may say briefly that after visiting Ottawa and Kingston, I started by way of Pennsylvania and Philadelphia to Washington, thence westward through Ohio, crossed the Mississippi, at St Louis dipped down S. W. to Indian Territory, then through New Mexico, and the borders of Arizona, and back through Denver, Omaha, and Minneapolis. I am thankful to say that I found everything in excellent order on my return to the Shingwauk, three days ago, thanks to my faithful and hard-working assistants. Among trades taught, we have now carpentering, shoemaking, and weavers, all in full play, and blacksmithing is taught up town.

About the beginning of next February, we hope to make a fair start with the new Home at Elkhorn, which is at present building, I expect to engage a

Superintendent at that time, to take charge and gather in the pupils. At present we have only commenced in a very small way, but we expect towards the end of next summer, when the buildings are completed to have 70 or 80 pupils. The Indian Department has given me a good start at that point, and with the help of friends and a few liberal offerings the "Washakada Home" will I hope become as successful and popular as the Shingwauk. I have good grounds also for expecting that the Government will assist me in establishing a fourth Home, still further west, near the Rocky Mountains. My object in making the tour to which I have alluded, was to make myself more thoroughly acquainted with the various tribes of Indians. I take intense interest in the early history and languages of the North American Indians, and I believe that the ground will ere long yield up to us their history, even as it has done in the case of Eastern Nations.

One more matter I want here particularly to refer to. I am most anxious at once to open correspondence with parties willing and fitted to become my co-workers in this work, to which I believe God has called me. It is I feel most important that the right men should be found for this, and I earnestly pray God to guide me about it. Ere long I shall require three Assistant Superintendents, one for this place, one at Elkhorn, and one for the Home in the Far West. I would like to engage one such Superintendent at once, and come and live with me here at the Shingwauk, and train for the work. Hoping I have not trespassed too much on your space. Yours,
S. F. WILSON.
Shingwauk Home,
Sault Ste Marie, Ont. Dec. 17th, 1888.

SKETCH OF LESSON.

EPIPHANY, JAN. 6TH, 1889

The Wise Men.

Passage to be read.—St. Mark ii. 1-12.

We read for last week's lesson the "Nunc Dimitt's," in which Simeon declares that the child Jesus shall be "a light to lighten the Gentiles," see to-day how this began to be fulfilled. The scene opens in a country far distant from India, perhaps Persia in the far east. Men very wise and learned in astronomy lived there. One night a new and brilliant star shone forth in the western heavens. What could it mean? Probably the Magi or wise men knew some of the prophecies about the expected Messiah, (e.g. Num. xxiv, 17; Deut. ix. 24. 26).

At all events they connected it with His Birth or Advent. But how do they know where to find Him? Surely they will get the most authentic news of the "King of the Jews," at the Royal City of Jerusalem; but a long, difficult journey lies before them. Will they undertake it? Did curiosity prompt them? No, they feel sure that it was God who had spoken to them. They start at once with their camels bearing treasures. Now the weary march is over, soon they will see the King in His beauty. When they enter Jerusalem, what do they enquire of the people? (v. 2.) To their surprise and disappointment no one can answer their question. "What can these strangers mean? Is not Herod the King of the Jews? and he is an old man with sons grown up." But the question is still put, and Herod hears of it. He, too, is disturbed, and summoned the learned men of Jerusalem, and puts a question to them, (v. 4.) The prophecy of Micah is familiar to them, so they reply at once, (v. 5.)

Herod summons the strangers to his palace and tells them what he has heard, (v. 8.) Do you think he meant what he said? Are the wise men cast down by the apparent ignorance about them? Is it worth their while to go any further? No one seems to take enough interest to accompany them. Yes, they will obey God, even though they do have to go alone.

It is evening as they leave Herod's palace: and lo! the star which they had seen in their distant Eastern home now reappears, (v. 9.) and goes before them, leading them to Bethlehem, till it stands over the house they wanted. Was the scene they beheld quite what they expected? (v. 11.) A poor Jewish maiden with her little child! Not for an instant did they doubt. See their action. Then was fulfilled the prophecy of Isaiah lx. 8. 6. How wonderful is this history of the journey of the wise men! In them we see the first Gentiles brought to Christ. This is why His first Epiphany or manifestation to the Gentiles. Here we have the first visible proof that God's blessings are free to all mankind, that the Church of God is Catholic, universal.

Are we like these Gentiles? God gives us what He gave them. Direction! to them the star without, the teaching of God within. To us the Bible with out, which is "a light unto our paths," and God's Holy Spirit within, our promised guide.

Do we give God what they gave Him? Devotion! They started, and persevered, and overcame all

obstacles. How are we travelling in our Christian journey, see Psalm cxix. 9; Prov. iv. 25-27. Let nothing turn us aside. They gave their best to Him. What is the best gift we can give Him? See Rom. xii. 1; Prov. xxiii. 26. Compare Prayer in Communion Service. "Here we offer and present unto Thee O Lord, ourselves," &c

This first Sunday of a New Year is a good time for a fresh dedication of ourselves to Him whose "service is perfect freedom."

A CHRISTMAS LEGEND.

The wintry fields were white with virgin snow,
The leafless trees, their branches fringed with rime,
Waved darkly in the sunset's ruddy glow,
Up which the smoke-mists seemed in wreaths to climb
From hearths where, with a warmer, redder glare,
The yule-log's light fell on the frosty air.

The sheep were folded, and the lowing kine
Were safely housed, the barns with plenty stored;
The hissing crabs went round, and ale and wine
And smoking meats press'd down the groaning board;
And all within was plenty and good cheer,
As yule-tide joys lit up the darken'd year.

Along the snow-clad road at evening's chime
A mother and her babe moved slowly on—
A beautiful babe that seemed of sunnier clime,
Though now in winter wild, cold, woe-begone;
Still heavenly sweetness lit his gentle face,
And still the mother bore her, full of grace.

Along the snow-clad road, by hedge-rows bound,
Along the road, and down the village street,
Past-homes where revel poured a merry sound,
Fain would they rest their travel-weary feet,
Fain stay their hunger 'mid the bounteous store:
"No room, no room," they heard from door to door.

Till one small cot they saw that stood apart,
A flick'ring beamed through the window-pane;
Here dwelt in humble love, heart link'd to heart,
An aged pair; full threescore winters' rain,
And snow, and summers' suns had come and gone
Since they in loving wedlock first were one.

Poor in all blessings worldly wealth can give;
Rich, in the love that no wealth can ever buy;
Their only hope by honest toil to live,
Their only wish in one same hour to die;
Content and trusting in the Lord of Light,
Who orders all things in His love aright.

A welcome through the doorway shed its beam,
Though one lone peat-turf only cast the ray;
The good old dame—to whom came back a dream
Of youth and hope, in summer's golden day,
When baby-lips clung to her throbbing breast—
With tearful eyes besought them there to rest.

The good man stirred the fire and fetched fresh peat,
The dame set on the polished oaken board
Some apples and black-bread, then drew a seat,
Then cider in a drinking horn she poured;
Then to the shade withdrew in trouble sore
And shame her humble home could give no more.

But now a radiant brightness fill'd the place
That far out-shone the peat-turf fire's dim light:
The bread the child had touched seemed by the grace
The touch imparted turned to snowy white;
The horn a golden cup, with wine blood-red
Brimmed o'er, and rosy lustre round it shed.

And then it seemed that far away the room
Was long drawn out, with arch and pillar fair,
And at the board—mid lamps that banished gloom
Enthron'd—the Child Divine in light was there;
While low before Him knelt a white-robed throng,
And hailed Him in the angels' good-will song.

Then while they wonder'd, all had pass'd away
Save their two wondrous guests, who still were near,
Surrounded by a light like summer-day
Though at their feet, in winter darkness drear,
A black, dull stream trail'd onward through a marsh,
Whence rose the bittern's cry, loud, shrill, and harsh.

Then faded softly, winter, marsh, and moor,
And spake the mother's voice in accents sweet:
"He hath upraised the humble and the poor,
And cast the rich of earth down from their seat;"
Then broke around a rose-girt morning land,
Through which they wended onward hand in hand:

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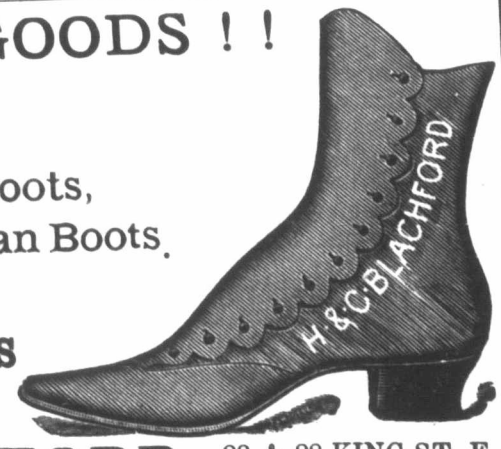
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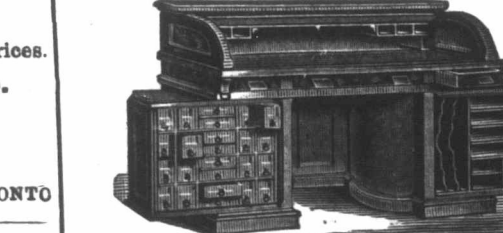
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Through which they went as in life's spring-tide hour,
Through fields of lady-cress they loving dreamed,
Then thought the dame her good man pluck'd a flower,
And placed it in her bosom, and it seemed
That sometime in her early wedded youth
That blossom was there folded of a truth:
Was folded there, and faded ere the night
Had set on spring's bright dream; now wet with dew
Of grace divine, it bloomed in morning light,
Which in an endless stream for ever new
Pours forth from Him in glory, love, and peace,
Round whom glad songs of angels never cease.
Then knew they with good-will the Lord their prayer
Had heard, and with His strength had shewn;
A strange sweet peace filled all the hallowed air,
And far away upon a gem-built throne,
Mid hosts of light, they saw Him whom a child
E'en now they greeted in the winter wild.
"Glory to God on high!" in loud acclaim
They join the hymn: "He hath the poor of earth
Regarded, Blessed is His Holy Name,
And blest art Thou who gave Him maiden birth;
Him Whose good-will brings back the joys of yore,
Spring's faded bloom, and peace for evermore."
W. HENRY JEWITT

THEY "MEAN BUSINESS."

For many years the manufacturers of Dr. Sage's Catarrh Remedy have offered, in good faith, \$500 reward for a case of Nasal Catarrh which they cannot cure. The Remedy is sold by druggists at only 50 cents. This wonderful remedy has fairly attained a world-wide reputation. If you have dull, heavy-headache, obstruction of the Nasal passages, discharges falling from the head into the throat, sometimes profuse, watery, and acrid, at others, thick, tenacious, mucous, purulent, bloody and putrid; if the eyes are weak, watery and inflamed; if there is ringing in the ears, deafness, hacking or coughing to clear the throat, expectation of offensive matter, together with scabs from ulcers, the voice being changed and has a nasal twang; the breath offensive; smell and taste impaired; sensation of dizziness, with mental depression, a hacking cough and general debility, you are suffering from nasal catarrh. The more complicated your disease, the greater the number and diversity of symptoms. Thousands of cases annually, without manifesting half of the above symptoms, result in consumption, and end in the grave. No disease is so common, more deceptive and dangerous, less understood, or more unsuccessfully treated by physicians.

TWO SCENES.

In the little town in the north of England where I was born, we often heard of a great city merchant who had once been an apprentice in the place, and had risen to be one of the merchant princes of England. He sometimes came to see the spot where he passed those humble years, and showed his good-will to young and old by many wise and kind deeds. Two scenes in his life may interest and help the young men into whose hands this tract falls.

The little town was busy with preparations for Christmas sixty years ago. In one of the public-houses sat a lad who had fallen into bad habits, and sometimes gambled all the night through. It was little wonder that he had gone astray. His home was in the country, and he was left alone when only thirteen to fight his way in the world. His master was a drinker, and set a bad example to the boy. His friends arranged that he should get all his meals at the public-house; and business habits were so bad in those days that he was required, when managing his master's business, to treat the customers to a glass of spirits and water, even when they only bought a five shilling parcel. Things were going very badly with him. He kept his pack of cards ready at all hours, and sometimes lost all he had, sometimes won heavy stakes.

At five o'clock in the morning he left the public-house and turned home to his master's house. Some reports of the lad's wild doings had reached his master, and the lower window which he used to leave unfastened was firmly nailed down. No way was left but one. He went up the street, climbed to the top of the lowest house, then along the ridges of the houses between that and his master's. When he reached it he slid down the slates, hung suspended over the street clinging to the water spout, and succeeded in opening the bedroom window with his foot.

When he was safely in bed his master came into

the room and stood by the apprentice, who was apparently fast asleep, murmuring and threatening that the moment he got up he would turn him out of the place. The lad's heart only grew harder as he listened. Soon after the waits came round singing their Christmas carols. His heart grew tender as he heard those singers. Thoughts of his father's grief, and the trouble to his home, made him resolve that if he could get his master's forgiveness he would live a new life. Twenty-four hours, without food or drink, he lay in bed, then as the Christmas morning dawned he rose and having secured a new trial from his master, he began to lead a better life.

He never looked back. His master trusted him, and left all his concerns in his hand. The apprentice was reformed; but the master went from bad to worse and everything would have been ruined but for the youth's efforts. All the little town knew and loved the bright, active, daring lad. He had been exposed to great temptation, and had yielded sorely. But God's mercy had been shown to him, and he had begun to live a true life.

Half a century later all Europe was in suspense about the fate of Paris. London raised vast sums for the relief of the suffering thousands. For four months there had been no milk in Paris, and a little bit of black bread, made of hay and straw and twenty-five per cent. of the coarsest flour, with a piece of horseflesh, the size of a walnut, was doled out to the starving people.

Help came at last. Starving people thronged to a great warehouse belonging to a famous English firm of merchants. Ten or fifteen thousand waited through an awful night of sleet and wind that they might be ready for the distribution of food in the morning. That great warehouse belonged to the apprentice of that little country town who slid down the roof of his attic bedroom fifty years before. He and his colleague were straining themselves to the utmost to help the poor people who were often scarce able to walk away with their parcels of food, and broke down into sobs of gladness at their deliverance. It was an awful time. For half a mile stretched the long line of applicants, four or five deep, waiting for provisions. One lady had been thirty-nine hours in the street.

Day by day our friend was working with all his might, and winning the love of those poor, starving Parisians, and the honor of his own countrymen. "I have little time," he said, "to read the Bible! but I read the ninety-first Psalm every morning, which is a great support to me."

The lad whose life had been so nearly wrecked by temptation had become one of the greatest merchants and philanthropists of his time. From the hour when the Christmas carols had aroused feelings of penitence and new resolve, he had never looked behind him. Life had been a hard struggle; but he had faced all its troubles with courage, and had won himself a commanding position. No honour that London could grant would have been withheld from him. But his heart was set on better things. He was a humble, earnest Christian, and devoted his time and wealth to the work of charity. He was the constant friend of young men, the helper of all who were in trouble, and when he died all England felt that one of our truest and finest men was gone from us.

This is a true story. Every word of it had its lesson. We used to watch George Moore walking the streets of our little town, and used to hear of his deeds with a feeling of pride and thankfulness that remains to this day. His example had great influence on young men, and roused many of them to do their duty faithfully.

A HAPPY WOMAN.

Happy is the woman without bodily ills, but happier is the woman who having them knows of the saving properties of Dr. Pierce's Favorite Prescription. When relieved, as she surely will be upon a trial of it, she can contrast her condition with her former one of suffering and appreciate health as none can who have not for a time been deprived of it. The "Favorite Prescription" corrects unnatural discharges and cures all "weakness" and irregularities.

A MOTHER'S TACT.

The mother was sewing busily, and Josie, sitting on the carpet beside her, and provided with dull, rounded scissors, and some old magazines, was just as busy cutting out pictures.

"It would litter up the carpet,"—so said Aunt Martha, who had come in for a cozy chat.

Mamma knew this, but she knew that a few minutes work would make all right again, and Josie was happy.

All went well until the little boy found that he had cut off the leg of a horse that he had considered a marvel of beauty. It was a real disappointment and grief to the little one.

"Mamma, see!" and half crying he held it up. "Play he's holding up one foot," the mother said quickly.

"Do real horses, mamma?"

"O, yes, sometimes."

"I will;" and sunshine chased away the cloud that in another minute would have rained down.

It was a little thing, the mother's answer; but the quick sympathy, the ready tact, made all right. The boy's heart was comforted, and he went on with no jar on nerves or temper, and auntie's call lost none of its pleasantness.

"I am tired cutting pictures, mamma," said Josie, after a while.

"Well, get your horse and wagon and play those bits of paper are wood, and you are going to bring me a load. Draw it over to that corner by the fire, and put them into the kindling box; play that's the wood-house."

Pleased and proud, the little teamster drew load after load till the papers were all picked up without his ever thinking that he was doing anything but play.

"Well, I declare," said Aunt Martha, "old as I am, I've learned one thing to-day, and I wish Emily would come in and take lessons, I do."

Mrs. Waldo looked up in surprise.

"What do you mean, my dear aunt?"

"Well, I spent yesterday afternoon over there"—the old lady had a weakness for visiting, and was "Auntie" to people generally—"and things were in a snarl and high-de-low all the time, starting with less than Josie's given you a dozen times since I sat here. I've had a good talk with you, and you've given me pleasant thoughts for a week to come; over there we couldn't hear ourselves speak. It was, 'Don't do that,' and 'You naughty child, spill and scratch and break and tumble, scold and slap half the time. Emily means well; she loves her children, and never spares herself sewing for them, or nursing them when they are sick. She has a world of patience some ways, but she don't seem to have any faculty for managing them. Well, well, I'll send her over here, only I won't let on why," and the old lady rolled up her knitting as the bell rang for tea.

A little tact, springing from thoughtful love, how good it is!

FOR SCROFULA, IMPOVERISHED BLOOD AND GENERAL DEBILITY.—Scott's Emulsion of Cod Liver Oil, with Hypophosphites, has no equal in the whole realm of Medicine. Read the following: "I gave Scott's Emulsion to my own child for Scrofula, and the effect was marvelous." O. F. Gray, M. D., White Hall, Ind. Put up in 50c. and \$1 size.

CHRISTMAS COMMUNION.

Every person who is confirmed ought to receive the Holy Communion frequently and regularly; but such we are sorry to say, is not the case. When confirmed, you promised to "keep God's Holy Will and Commandments." Has that vow ceased to be obligatory upon you. You would despise yourself if you should forswear yourself to man. Is it less heinous to swear falsely to God?

There is on the present roll of communicants a considerable number of persons who have not communicated for some time. Will they not avail themselves of the opportunities that remain before the old year closes? No season could be more appropriate than Christmas. Now, when we commemorate the great fact of the Incarnation and

rejoice that God's Eternal Son has come into the world to save sinners, let us all come once more to His Altar to receive Christ's broken Body and shed Blood. "Will ye also go away" when the loving accents of the Saviour's voice are heard pleading with you, "Do this in Remembrance of Me?"

Only two classes are excluded from the reception of this Sacrament. First, those who are "notorious evil-livers," and secondly, those whose hearts are filled with "malice and hatred." If you belong to either of these classes, you must repent before you come to this heavenly Feast.

But, if you do not, then why stay away? It is your duty to come, for this is God's appointed means of strengthening your spiritual life. Christ's Body and Blood are the soul's proper food. "Except ye eat the flesh of the Son of Man and drink His Blood, ye have no life in you."

Then stay away no longer, but upon Christmas Day come and say once more from the heart, "And here we offer and present unto Thee our souls and bodies, to be a reasonable, holy and living sacrifice unto Thee."—*Parish Kalendar.*

SENSIBLE PEOPLE

will have nothing to do with "cure-alls"—medicines that are advertised to cure everything from a chilblain to a broken neck. Read the list of diseases that Dr. Pierce's Golden Medical Discovery will cure: Affections of the throat and lungs, incipient consumption, disordered liver, sore, throat, bronchitis, asthma, catarrh, ulcers, tumors, and swellings caused by scrofula and bad blood; fever and ague and dropsy. This seems like a cure-all but it is not. This great "Discovery" will really cure all these complaints simply because it purifies the blood upon which they depend, and builds up the weak places of the body. By druggists.

CHRISTMAS.

What shall I give to Thee, O Lord?
The kings that came of old
Lay softly on Thy cradle rude
Their myrrh, and gems and gold.

Thy martyrs gave their heart's warm blood;
Their ashes strewed Thy way;
They spurned their lives as dreams and dust
To speed Thy coming day.

We offer Thee nor life nor death;
Our gifts to man we give;
Dear Lord, on this Thy day of birth,
Oh, what dost Thou receive?

Show me Thyself in flesh once more;
Thy feast I long to spread!
To bring the water for Thy feet,
The ointment for Thy head.

There came a voice from heavenly heights
"Unclose thine eyes and see;
Gifts to the least of those I love
Thou givest unto Me."

—*Rose Terry Cooke.*

HOW A CHRISTMAS CARD SAVED A LIFE.

Merry Christmas time was drawing near, and I wanted some pretty illuminations to give away, so I went one morning where I knew I should find a beautiful variety.

While I was looking over a multitude of mottoes, and making my choice, I noticed a lady near me apparently bent on the same errand. After a few minutes, as she seemed unable to find what she was seeking, I asked her if there were any among those I had chosen which she particularly liked.

She thanked me pleasantly, and said she had selected all she wished except one, and she felt sure of finding it among the unassorted cards; for it had been published, she thought, by the Tract Society only the year before.

"It is one with purple pansies—heart's ease, you know—and the verse:

"Casting all your care upon Him, for He careth for you."

"I want it for a special use," she said; and then added, impulsively: "Those words saved a life—a soul—last Christmas! You don't wonder they are precious."

Then, in a few words, she gave the outline of the story of one who had, through terrible trials, lost faith in human love, truth, and honor, and worst of all, in his misery had made shipwreck of his faith in God.

It was Christmas day. He started to leave the house [with full purpose of committing suicide. The children were just coming home from a Sunday-school Christmas tree, eager and happy with their pretty presents. He stole out through a room from which they passed, so that no one might see him leave the house. Lying on the floor just where he must step to cross the threshold, was a card with purple pansies and the words, "Casting all your care upon Him, for He careth for you." Startled, thrilled to his soul, he could not pass by that message from heaven, facing him as if to drive him back from his wicked, cowardly purpose. Faith in God and His welcome back, brought with it courage and strength to take up the heavy burden of a bruised and shattered life. God did care for him, and a very present help in trouble.

The story touched me deeply, and has often recurred to me since, though I have never seen the lady again, and know nothing further of the circumstances. It always comes back with special force whenever I have to choose Scripture verses to give away. Since we have the promise, "My word shall not return unto me void," may we not rightly ask God's peculiar blessing on these little messengers which go to so many homes we may never enter?

I could not help thinking that perhaps some one had been praying "in secret" for God's blessing on that very message.

CHRISTMAS TREASURES.

I count my treasures o'er with care—
The little toy that baby knew—
A little sock of faded hue—
A little lock of golden hair.

Long years ago this Christmas time,
My little one—my all to me—
Sat robed in white upon my knee
And heard the merry Christmas chime.

"Tell me, my little golden head,
If Santa Claus should come to-night
What shall he bring my baby bright—
What treasures for my boy?" I said.

And then he named the little toy,
While in his honest, mournful eyes
There came a look of sweet surprise
That spoke his quiet, trustful joy,

And as he lisped his evening prayer,
He asked the boon with childish grace;
Then toddling to the chimney-place,
He hung his little stocking there.

That night as length'ning shadows crept,
I saw the white-winged angels come
With heavenly music in our home
And kiss my darling as he slept.

They must have heard his baby pray'r,
For in the morn with smiling face,
He toddled to the chimney-place
And found the little treasure there.

There came again on Christmas-tide—
That angel host, so fair and white—
And singing all the Christmas night,
They lured my darling from my side.

A little sock—a little toy—
A little lock of golden hair—
The Christmas music on the air—
A watching for my baby boy.

But if again that angel train
And golden head come back for me,
To bear me to eternity,
My watching will not be in vain.

—The want of liberty is witnessed in hushed voices and low whisperings; liberty bursts into unshackled eloquence.—*Miss Lucy Barton.*

—Let us prefer the lonely cottage, while blest with liberty, to gilded palaces, surrounded with the ensigns of slavery.—*Joseph Warren.*

CHRISTMAS COMES!

Christmas comes! the glad tale bringing
Of a Child-King's royal love;
In our souls are softly ringing
Echoes of the chimes above.
Let their music, sweetly sounding,
Guide us through life's clouded day;
Heavenly chords on earth resounding,
Cheer us on our homeward way.

Christmas comes! a way-mark shining
Through the mist of fleeting days;
Round our hearts new joys entwining,
Gladdening us by sunny rays;
God's own love-light softly streaming
From the Christ-lit heaven above,
In our hearts find answering gleaming,
Flashing back our loyal love.

Christmas comes! to some its gladness
Is o'ershadowed by the Cross;
Some dear voice is stilled and silenced,
And their hearts still weep the loss.
Changed their joyous carol-singing
For the chastened Easter psalm;
Death and life's melodious mingling,
Melody of storm and calm.

Christmas comes! and Christ is coming,
Ending earth's long sorrow quest;
Hushed the wailing of creation
Into peaceful, perfect rest.
Christ is coming! Oh! the heart-blest
Wrapt within that simple word;
Wealth of magic, matchless music
Breathed out in a single-chord!

EVA TRAVERS EVERED POOLE.

HINTS TO CHURCH DECORATORS.

1.—Remember, to be allowed to decorate a Church is a privilege. It is a very blessed thing to be able, like Bezaleel and Aholiab of old, to use your talents—the talents God has given you—for the beautifying of His Sanctuary; to do honor to the place where He is especially present; to copy, as far as you can, the woman who, when she poured the ointment on the head of Jesus, "did what she could" to show her love to Him.

2.—The work is not to be undertaken lightly. Never begin it without calling to mind what you are about to do—without offering the work to God, without a prayer that He will help you, especially while you are occupied in His House, to work as in His sight, mindful of His Presence.

3.—Be reverent. Never be led by thoughtless companions to speak more than is absolutely necessary while you are in the Church, above all, not on secular subjects. Do not let your thoughts run wild. Remember, the Lord is in His holy Temple—even while it is being decorated. Above all, be reverent if your work takes you near or within the chancel.

4.—You are working for God; therefore it especially behoves you to do your best. You must not offer Him "the blind or lame," i.e., anything that is not your best.

5.—Do your best—but do not be discouraged if some one else's work looks better than yours. Do not compare your work with that of others at all, unless you can improve your own by doing so. But above all, do not compare your work with that of others with a view of secretly disparaging others. Those who work in God's House should be alike above envy or self-gratulation.

6.—Be content to do just the work the manager of the decorations allots to you. Do what is given you to do, however insignificant it may seem, remembering that it is a privilege to be allowed to do the work at all. You ought not to be working to gratify your fellow-men—much less your own vanity,—but for the glory of God.

S. T. C. K.

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Francesca alone, a poor but neatly dressed child, stood modestly at a distance, took the smallest loaf which was left in the basket, gratefully kissed the gentleman's hand, and then went home in a quiet and orderly manner.

On the following day the children were just as ill-behaved; and poor Francesca this time received a loaf which was scarcely half the size of the rest; but when she came home, and her mother began to cut the bread, there fell from it a number of bright new silver pieces.

Her mother was perplexed, and said, "Take back the money this instant; for it has, no doubt, got into the bread through some mistake."

Francesca carried it back; but the benevolent man said, "No, no! it was no mistake. I had the money baked into the smallest loaf in order to reward you, you good child! Always continue thus contented, peaceable, and unassuming. The person who is contented with the smaller loaf, rather than quarrel for the larger one, will find blessings still more valuable than money baked in the bread."

"A modest, peaceful, thankful life, gains more than discontent and strife."

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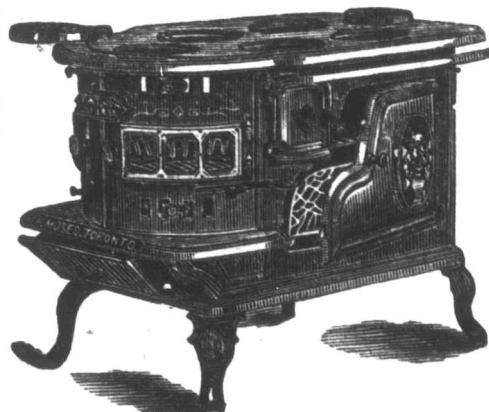
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THE PARISH MYSTERY.

"Poor young gentleman! I pity him—that I do for all that he's bringing it on himself, so to speak."

Old Goody Jones gave vent to a deep-drawn sigh, as she uttered this ambiguous speech, and turned away from the doorway, from whence she had been watching the new parson, as he strode across the road and turned in at the gate of the as yet uninhabited rectory.

"Do you know, Granny?" anxiously inquired Sally, whose face had hitherto been steadily pressed against the window; for she, too, was anxious to see their new parson, and Granny's portly frame had utterly blotted out all the view from the open doorway.

"Aye, Sally, he do," said the old woman solemnly, as she seated herself in the arm-chair, which groaned heavily under her weight. "He do."

Granny, it should be explained, pronounced this last word as if it were written "dew," and it seemed to add impressiveness to her speech.

"But there! he be that venturesome that the more folks told him, the more determined he were. If it weren't that he be our lawful minister I'd be fain to call it foolhardy. But I don't do it, Sally, mark you! for I follow the catechiz, and I order myself lowly to my pastors and masters—"

Granny stopped for breath, for she was a little asthmatic, and then went on again. "Still he's young, and I'm old, and I have seen a deal of the world" (Granny had never gone farther than the nearest market town), "and I know it don't do to meddle with anything of a Spirit sort—you mind that, Sally!"

"Yes, Granny," promised little Sally readily enough. "But be the new parson going to meddle with 'em?"

Sally's eyes were nearly starting out of her head with terror at the idea of such presumption.

"I can't call it no less," answered Granny in an awe-struck tone. "I heard him say with these very ears" (Sally glanced at the ears, but they were hidden under the mob cap, so she learned nothing from them) "as how ghosties were nothing to him; he'd never seen one, and never should; and to prove his words he would sleep alone—alone, Sally!—in that rectory this very night, and if ghost there were he'd catch it for me."

"Oh, Granny!"—Sally's rosy face was white with terror—"he'll never come out alive! And he's so pleasant-spoken, and when he called here he promised me a book at Christmas—he did!" and Sally sobbed loudly, partly for the certain death of the cheery young minister, and partly for the loss of the promised picture-book.

"There, there! ha' done, Sally!" said Granny, soothingly. "It mayn't be so bad as all that; but, as I said before, it don't do to irritate a ghost; and he'll find it out—poor young gentleman."

The rectory, of which mention has been made, had long borne a bad name in the neighborhood; one and all had pronounced it haunted. The old rector could keep no servant long, the bravest and most undaunted gradually losing nerve, after hearing the strange sounds that night after night echoed through those large rooms, and died away down the long passages,

only to rise again in a few minutes with redoubled force. Not mere scratchings, or rustlings, or the sort of noises that timid people might conjure up for themselves out of dry leaves, or a bough knocking against a window, but loud, unmistakable footsteps, tramping boldly about the house; aye and not content with tramping, but actually giving tangible proof of their presence, eating up joints and puddings from the well-stocked larder of the rectory kitchen.

At one time it was thought this must be the work of thieves—common flesh and blood thieves—and some enthusiastic young farmers formed themselves into a band, and placed a cordon right round the house, hiding themselves well among the bushes. But all to no good; no thief was caught, and yet the tramping and the depredation had gone on as busily as ever.

After that night the village gave up the Rectory as a bad job—it was haunted beyond a doubt—and the old Rector could get no woman servant to stop in the house after sunset, but he and the equally old gardiner were left in solitary possession until daylight appeared, when the maids would come courageously back again from the cottages, where they passed the night with sympathizing neighbors.

Such had been the state of things when the old Rector died. His successor, however, was both young and energetic, and by no means inclined to have the large and commodious Rectory-house rendered practically useless on account of its supposed ghostly visitants.

"I must catch one of these ghosts," said the young Rector to himself, "and make an end of these ridiculous tales. Nothing but actually seeing and feeling them will ever convince my good parishioners of their folly."

The Rector privately held the theory that it was some of the idle scamps of a neighboring parish who were thus preying on the credulity of the country people, and before he settled himself for the night he took care to load a gun with duck-shot.

"A little peppering in the legs will not hurt them," said the young Rector, "and it will make them all the easier to catch; and a ghost of some sort I am determined to find before I am many hours older."

The night passed and the morning dawned, and as soon as ever Goody Jones was downstairs she saw the Rector's tall figure again striding down the pathway. She hobbled to the door as quickly as she was able, and too eager to remember her manners called out anxiously,—

"Did you see them, sir?"

"Aye, that I did; heard them, and saw them, too," answered the Rector in his strong tones.

"Indeed!"

The old woman was so astonished she could say no more for the minute.

"And what's more I caught them," continued the Rector, triumphantly.

"Eh, sir, but that's good news, However did you manage it? See, what comes of knowing Latin, Sally!"

"What are they like, sir?" asked Sally, timidly. "Like? They are black, and of course have tails," replied the Rector.

"And horns, sir?" inquired Goody Jones, nervously.

"No, no horns," laughed the Rector. "See, here's one of the

younger ones;" and both granny and Sally gave a shriek as the Rector held up a young rat.

"These are the ghosts that have troubled the parish so long. There are hundreds and hundreds of them in the Rectory, and they tramp up the stairs like a file of soldiers. No wonder you were all frightened. I can assure you I war a bit taken back, till I found out and caught a ghost or two. Well, I'm going to make arrangements for burying them all in the field." And the next thing that was seen of him was some hours later, when he passed by in company with a score or so of stout young farmers, who bent their steps to the old barns which surrounded the Rectory on three sides.

These barns had been built to receive the tithes, but were now useless.

"Pull them down, my lads," said the cheery voice of the Rector, "and when all my black ghosts are destroyed I promise you a good supper at the Rectory."

As this is a true story I must content myself with only saying that hundreds of huge rats were killed that day when their hiding places were pulled down. Their bodies made quite a heap on the field, and from that day to this there has not been the shadow of a ghost seen in the once haunted Rectory.—*Selected.*

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A LITTLE GIRL WHO BUILT A CHURCH.

There was a church needed in a certain place; so a good man, who loved to work for the Lord, went about among the people asking them to give the money with which to buy the material and pay the workmen. But one man said, "No!" another said, "I cannot!" another said "I am too poor." Somehow or other every one found some excuse for himself, and not one cent was raised. At last he applied to a member of the church who was poor of purse but large of heart; possibly he might help him.

"No," said the church member, "I have my wife and children to support, and this year I can do no more."

"But," urged the good man, "if you put down your name, others may, perhaps, follow your example; if you refuse me, I must give it up, discouraged."

"Father," said a little voice by his side, and the bright eyes of his little daughter looked up into his face. "Father, if you will only put down your name I will earn the money by picking berries and selling them. Honest and true I will; please don't say 'No,' father." The bright eyes were very earnest.

The father could not resist his little girl's pleadings, so he promised to pay a certain sum. The discouraged worker again took heart, and went once more among the people, telling them of the love and zeal of this little girl. Many were touched by the story, and one after another put his name

on the paper till there was an abundance of money. Then the bricklayers came, and the carpenters, and the masons, and after a time a beautiful new church was built and the people always said it was all owing to one little girl.—*Christian Advocate.*

THE EARWIG.

Anselm had the fault of being a listener. His father often warned him, but it did him no good. One evening a person came to his father from the town into the garden, and said he had something to say to him privately. So the father went with him into the summerhouse, and shut the door.

Anselm presently sneaked up, and placed his ear on a little chink which was in the door; but all at once he felt quite a strange sensation in his ear: it seemed as if something was creeping and crawling about in it; and he soon felt such a dreadful smarting that he was forced to cry out, and became almost distracted.

The father came with his visitor in alarm from the summer-house. The doctor was immediately sent for, who syringed Anselm's ear. At last there crawled out of it an earwig, which had concealed itself in the chink, and had crept into his ear.

"Are you now sufficiently punished for your listening, sir?" said his father.

"Let this, then, serve as a warning to you for the future. Know that there are many still worse things than the earwigs which creep into the ears of listeners—yes, and into their heads and hearts, too!—I mean misunderstanding, hatred and malice. You must wean yourself from these failings, if you would ever be an honest fellow."

"Prudence forbids, but shame and honour more,
To stand a sneaking listener at the door."

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We ought not to look back unless it is to derive useful lessons from past errors and for the purpose of profiting by dear-bought experience.—[George Washington.]

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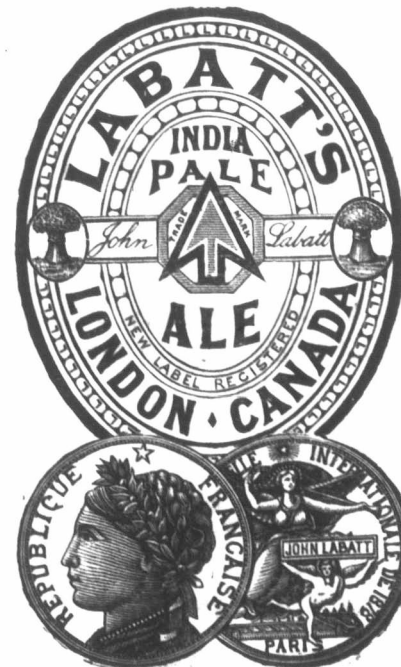
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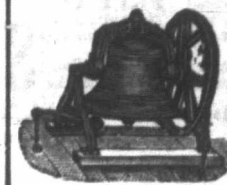
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