

Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA.

Vol. 18.]

TORONTO, CANADA, THURSDAY, JANUARY 20, 1887.

[No. 8.]

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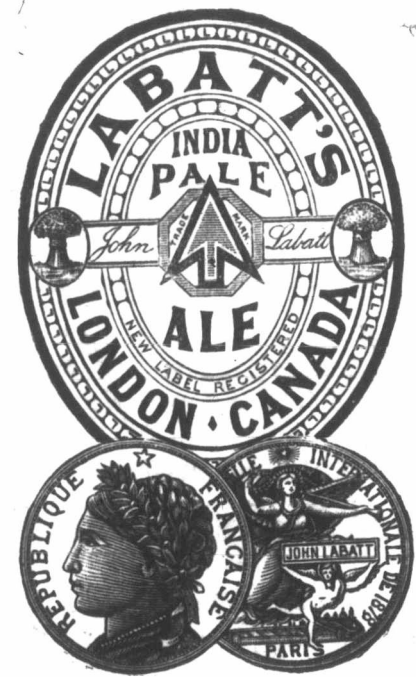
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LESSONS for SUNDAYS and HOLY-DAYS.

3rd SUNDAY AFTER EPIPHANY.
 Morning—Isaiah lxii. Matthew xiii. 24 to 53
 Evening—Isaiah lxxv. or lxxvi. Acts xiv.

THURSDAY, JAN. 20, 1887.

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

TO CORRESPONDENTS.

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

REVOLUTION IN NONCONFORMIST OPINION.—Our columns for some time past have contained extracts from the re-union notes of Lord Nelson, many of them containing highly eulogistic passages from Nonconformist preachers in praise of the Church of England. We cut the following from *Church Bells* simply to show how great has been the change in the opinions and feelings of dissenters during the last half century. Mr. Rogers, we believe, could not believe it to have been possible for the words he heard attributed to Mr. Binney, ever having been uttered! Mr. Binney today would repudiate them. The Rev. G. F. Chambers writes:

Sir,—The Rev. R. Glover, having at the City Temple, quoted Mr. Binney as having said that "the Church of England had damned more souls than she had saved," Mr. Guinness Rogers jumped up and said that Mr. Binney had never made the statement in question.

Allow me to state that the exact words used by Mr. Binney were:—"The Established Church is a great national evil; it is an obstacle to the progress of truth and godliness in the land; it destroys more souls than it saves."

This friendly and charitable opinion was expressed in the year 1834. I quote the passage from an "Address," delivered on laying the first stone of the New King's Weighhouse Meeting-house in that year. A copy of this address will be found in the British Museum, where I saw it some years ago. I give the passages in full in my *Parochial Church Defence Lectures*.

These were dark days for the Church, the great revival was yet in the future, and the signs of its coming were mocked at.

In Canada of late the Church of England has won golden opinions from the earnest minded of Nonconformists, from the men who are Christians first and last, who make their politics bend and sway under Christian principles. These noble souled men have given us to understand that they have been delighted to thankfulness at our brave defence of the Word of God against its subtle and pausable enemies. One correspondent, a highly influential Nonconformist, writes:

"O! for an hour of a second Cromwell to stir this land with a nobler life. What would one give to see him point his sword at the Ross Bible and hear him scornfully exclaim, 'Take away that bauble!'"

CONSCIENCE MAKES COWARDS.—A man without the courage of his convictions is a coward, a moral coward, the most pitiable of men. More of these exist than we dream of. We have discovered recently that whole classes of Christians regard the Bible as capable of improvement for teaching purposes: We have heard of even grave divines accepting a book made up of disjointed scraps of the Bible, without any notes or references to indicate the source whence the scraps came, as a preferable book to the B.ble. But one thing we have looked for in vain. We have watched carefully all religious announcements, and not a single cleric or lay teacher who advertises his Bible class has yet had courage to announce that he will use the Ross Bible and not the Word of God! Conscience make cowards of these men or they would be consistent and declare that for the future in their reading desks, pulpits and Bible classes, they were about to use the Ross B.ble. We dare any of the political zealots who have championed the political substitute for the scriptures, we dare them to pace the Ross Bible in their Churches or Sunday Schools. Their courage is equal to words, to letters in a newspaper, but from this profanity, although demanded by their consistency, they shrink, conscience stricken. The layman who took up Tom Paine's plea against the Bible and adopted its blasphemy as his own, has retained the Bible in his class! Thus do men allow politics to bring them into shame, for political ends they traduce the Word of God, and yet they give the lie direct to their own words by using the Bible in teaching the young, for the very purpose they declared it to be grossly unfit! We have read also with care certain newspapers, so-called "church organs," but although these papers championed the Ross Bible they never use it for quotation or reference. This is another display of conscience at work. We shall believe that our contemporaries were sincere in defending and in preferring the scrap book got up to please the Romanists and to buy their votes, the sole motive of the Ross Bible, in our judgment, when we find them using this book instead of their Bible. But religion apart there is not an editor in Canada, who regards the Ross Bible as anything but a trashy affair from a literary standpoint, however much he may for political reasons defend its being used to oust the Bible from the schools. "We do not recognise the Protestant Bible at all," said Father Morphy, of Ingersoll, a few days ago. We say, in the same sense, we do not recognise the Ross Bible, save as being a gross imposture as a substitute for the Divine Record and Revelation of God. Our reliance rests on the enlightened conscience of the people rejecting the Ross Bible and sending it to oblivion.

A DREAM OF INFINITY.—The following wonderful vision by Jean Paul Richter, in De Quincey's free version, vividly expresses the littleness of man's capacities and conceptions in the presence of the infinities by which he is surrounded:—"God called

up from dreams a man into the vestibule of heaven, saying, 'Come thou hither and see the glories of My house.' And to the angels which stood around His throne He said, 'Take him, strip from him his robes of flesh, cleanse his vision, and put a new breath into his nostrils; only touch not with any change his human heart, the heart that weeps and trembles.' It was done; and with a mighty angel for his guide the man stood ready for his infinite voyage, and from the terraces of heaven, without sound or farewell, at once they wheeled away into endless space. Sometimes with the solemn flight of angel wings they passed through Saharas of darkness, through wildernesses of death, that divided the worlds of life; sometimes they swept over frontiers that were quickening under prophetic motions from God. Then, from a distance which is counted only in heaven, light dawned for a time through a shapeless film; by unutterable pace the light swept to them, they by unutterable pace to the light. In a moment the rushing of planets was upon them; in a moment the blazing of suns was around them. Then came eternities of twilight, that revealed but were not revealed. On the right hand and on the left towered mighty constellations, that by self-repetitions and answers from afar, that by counter-positions built up triumphal gates, whose architraves, whose archways, horizontal, upright, rested, rose, at altitude, by spans that seemed ghostly from infinitude. Without measure were the architraves, past number were the archways, beyond memory the gates. Within were stairs that scaled the eternities around; above was below and below was above to the man stripped of gravitating body; depth was swallowed up in height insurmountable, height was swallowed up in depth unfathomable. Suddenly, as thus they rode from infinite to infinite—suddenly, as thus they tilted over abysmal worlds—a mighty cry arose that systems more mysterious, that worlds more billowy, other heights and other depths, were coming, were nearing, were at hand. Then the man sighed and stopped, shuddered and wept. His overladen heart uttered itself in tears, and he said, 'Angel, I will go no farther, for the spirit of man acheth with this infinity. Insufferable is the glory of God. Let me lie down in the grave, and hide me from the persecution of the Infinite, for end I see there is none.' And from all the listening stars that shone around issued a choral voice, 'The man speaketh truly; end there is none that ever yet we heard of!—' 'End is there none?' the angel solemnly demanded; 'is there indeed no end?' And is this the sorrow that fills you?' But no voice answered, that he might answer himself. Then the angel threw up his glorious hands to the heaven of heavens, saying, 'End is there none to the universe of God: lo! also, there is no beginning!'"

—Dr. Farr, an English scientist, says that if one could watch the march of 1,000,000 people through life, the following result would be observable: 150,000 will die the first year, 58,000 the second year, 28,000 in the third year, and less than 4,000 in the thirteenth year. At the end of the forty-five years, 500,000 will die. At the end of sixty years 870,000 will still be living; at the end of eighty years 97,000; at eighty-five 81,000, and at ninety-five years, 2,100. At the end of 100 years there will be 228, and at the end of 108 years there will be but one survivor.

—"Ordinary business knowledge and business habits are just as attainable by a woman as by a man," says Mrs. Craik. "To be able to keep accounts, to write a brief, intelligent business letter, and to accustom herself to exactitude and punctuality, is as easy and as valuable to a girl in her teens, as to a youth in an office or a young man at college."

THE ROSS BIBLE A SIGN OF INFIDEL PROGRESS.

THOSE who charge us with having entered the field of politics because we object to politicians using the Word of God as an election campaign sheet, for such is the Ross Bible, seem to have learnt some of the art of the Jesuits by whom the present inroads upon Protestant rights are being engineered. They accuse us and our sympathisers with having brought on the discussion on the scrap book which is meant to push aside the Bible at a time to affect the elections, and therefore they argue, if "argue" has any meaning in such a matter, that our object was political. Then they demand that as the elections are over that we must cease to agitate against this political edition of the Bible. Against the first brazen assertion we put the fact that those who many months before the election demanded the use of the Bible in our schools, by such demand protested against any substitute for the Scriptures being adopted. The interference of the Papal authorities, with a well-known book in common use in the schools, excited a hot controversy long ago, a controversy which exposed the fact of there being then an arrangement in force between the Ross Bible party and the Romanist authorities, by which each were bound to do what the other required. Dr Lynch objected to Marmion, and Marmion therefore was suppressed by the government so that the subservience of the political party to the Papists was known and condemned long before the elections. But even granting that the attack on the Ross Bible was made prior to the elections in order to affect that event—pray why should we be silent at a time when our protest was most certain to be heard and to be effective? It seems we are to be put into this dilemma, if the Church is wronged, if Churchmen are robbed by a legal process designed to help Popish schools, if the Word of God is cast aside like an old hat for a new one of more modern style, we must not seek to arouse opposition to such wrong doing when the public mind is being directed to public affairs as they are at election times, lest we interfere with the politicians by whom these wrongs have been perpetrated! If it is desired that we keep silent *whatever politicians may do*, let this be boldly asked, and if this ridiculous demand cannot be made, then let it be confessed frankly that the doings of politicians are a legitimate topic for discussion, criticism, condemnation or commendation in a Church journal. We should like to see what would happen in Canada if school laws were enforced here, such as the liberals of France have put into operation there, *whereby every school in France is made avowedly atheistic—the Word of God not being allowed to be used*, or any religious phrase uttered in a public school. Would the religious press then be censured as having entered into politics if it lifted up an indignant cry against such a shameful regulation? *But the Ross Bible movement is a large step onward to atheism, it is a sop to the power which has made atheism general*

wherever it prevails, and atheists have accepted with open delight the Ross Bible movement as a concession to infidelity. On the 10th January, Mr. Watts, a professional atheist lecturer, said in Toronto that the recent elections in Ontario proved that the majority of the people of this province shared in the infidel's objections to the Bible. He said that they, the atheists, demanded that the Bible as a whole ought not to be used in the schools, and therefore they regarded the casting out of a large part of the Bible from the schools as a sign of progress towards atheism in Ontario. "The priests," he said, "sought to perpetuate the Bible and the Sabbath, because without these their occupation would be gone." We commend Mr. Watts' words to the consideration of those Presbyterian and Wesleyan "priests," who helped to give this atheist so much reason to rejoice over the progress of Ontario towards infidelity!

We also ask Mr. S. H. Blake and the dumb watchman he has gagged, of how they enjoy an avowed atheist lecturer *repeating almost word for word his objections to the Word of God* Teachers of Bible classes, Vice Presidents of the Bible society, preachers of the "Gospel," (so-called), and Protestant champions may find an ample balm and recompense in political success for their seared consciences and their dishonored reputations. But who will repair the injury to the young done by their discovering that their most religious professions are mere words, while *the only real power, controlling the souls and brains of the most active professors of Christianity is political interest?*

For lecturers like Mr. Watts or Mr. Ingersoll we care little. But Christians who can take the Word of God and destroy its unity, emasculate its moral teaching, suppress its spiritual vitality to the level of Popery, in order to win the political support of Romanists, they are such a danger to the religious life of our people as we must regard with the deepest alarm.

It is with unfeigned delight that we note signs of a healthier tone in the people, manifested by the ejection of *the infidel's delight*, the Ross Bible, from a large number of Public Schools. From every school in the Province this miserable imposture would be kicked out but for political feeling, a certain class of politicians having taken their stand alongside the atheist lecturer, and are upholding the Ross Bible as a sign of progress—progress to infidelity.

Meanwhile the Romanist authorities are in high glee, they have dealt the Protestant Bible what they regard as a deadly blow, they have brought it into public dishonor. There will be no more indignant outcries at any burnings of the Scripture by Papal command, for say they, *the Protestants have practically destroyed their own Bible*, they have condemned it as unfit for school use, therefore unfit for family use, therefore unfit for use in divine service attended by the young. Into the joy of the Papist and the scornful delight of the atheist over the Ross Bible, no Churchman can enter.

THE FRENCH MOVEMENT AGAINST CHRISTIANITY.

THE following article is taken from the *St. James' Gazette*, a London journal of great ability and influence. The article is worthy of careful attention as the same forces are active in Canada as in France, and the results of those forces will be here the same. Popery will breed scepticism, that will become atheism. Popery will seduce certain classes of politicians who will do its work *until the hour of revolt strikes*, then will come grave disturbance in our peaceful country. Forewarned is forearmed. Let those who know nought of history, nought of Rome in her various manifestations in Europe, help her to acquire domination in Canada, as some Protestant religious papers are now doing, for us, representing the Church of England, the most ancient antagonist of Popery, to be silent would be the basest treason.

"The rapid growth in France of a movement which threatens to end in a direct persecution of the Christian religion is one of the most remarkable, as it is one of the most unexpected, phenomena of our day. So far as the character of a nation can be judged from its government, there was nothing in the public history of France to prepare us for an attack on religion in its Catholic and Christian form. Both the Republic of 1848 and the Second Bonapartist Empire were exceedingly anxious not to appear priest-ridden; and yet it was a French Republican chief of the Executive who first interfered to protect the Pope against the people of Rome; it was a French Emperor who garrisoned Rome for years against the Italians; and when the present Republic sprang out of the war with Germany, Prince Bismarck justified the expulsion of the chief religious orders from the German Empire, and the enactment of the Falck Laws in Prussia, by the pretext that there was a close alliance between the French nation and the government of the Catholic Church. Yet all at once a number of signs appear that the majority of Frenchmen are profoundly anti-Catholic. It is probably true that the precise movement which is becoming so formidable had a very small number of originators—not more perhaps than the English movement for Irish Home Rule. But while the Separatist proposal in this country instantly provoked the most violent opposition, the proposal to forbid the clergy to take part in teaching, and the broad hints that something worse is in store for them, appear to be received with indifference, which is rapidly assuming the look of popular favor.

There are a few circumstances which go a little way to explain the toleration of approaching persecution which seems to characterise France. France is the only country in Europe in which one whole generation grew up without any sort of religious education. This was the generation which passed its childhood during the Reign of Terror, and which afterwards grew into the soldiers of Napoleons armies. The veterans of the French conquest of Europe were long known as centres of

irreligion and enemies of the clergy. In much more recent times the priest has found a still more uncompromising adversary in the local doctor. Although it was not the Church, but the Terrorist Republic, which found that it had 'no need of chemists,' the French medical man has long striven to diffuse the belief that religion is the enemy of science, and the religious teacher the natural foe of the scientific professor. M. Paul Bert was simply a representative of a numerous section of Frenchmen, and of their characteristic opinions; and it is a very instructive fact that the majority of the French Chamber of Deputies still consists of doctors and lawyers. Thus, throughout the country districts of France, there has ever since the first Revolution existed a set of semi-professional combatants against the religion favored by the State and taught by the priest. There has doubtless been a certain amount of hereditary faith among the peasantry, and a certain amount of appreciation of the laboriousness and self-sacrifice of the French clergy, whom the modern Roman Catholic Church has always regarded as the flower of its ministers; but this has not been enough to neutralise the results of the abeyance of religious ideas during a whole generation, and of the continuance of an active propaganda against the Christian faith.

A State persecution of the Christian religion seems to most of us an event belonging to the far distant past, but in fact it occurred in the infancy of the very same democratic ideas which appear to be now competing with Christianity. Soon after the first establishment of the first French Republic, Christianity was as much persecuted as it was by Diocletan. A priest who celebrated mass without taking an oath, which was to him what incense burned before the image of the Emperor had been to an earlier Christian, had his head cut off in a day or two if he was detected in Paris, while if he was arrested in the provinces the chances were that he would be embarked in a rotten boat and drowned in one of the French rivers. A modern persecution would not, perhaps, be carried out by the guillotine or the *noyade*; but it would easily find methods sufficient for its purpose. There are large numbers of the clergy who depend for their subsistence on employment in education, and if the liberty of giving private instruction as well as public were denied to them they would be very much in the position of the boycotted Irish landlords and the boycotted Irish farmers, who greatly owe their sufferings to the misconduct of the Irish branch of the Roman Catholic Church. The game, however, of persecuting an unpopular section of the community, is one in which the Church cannot engage without a certainty that it will soon be practised against itself on a more extensive scale, and after a severer fashion."

LAY-READERS AND EVANGELISTS

THE institution of lay-readers, though it has done good service already, and may be expected to prove still more fruitful when

fully developed, can hardly be expected to supply all the exigencies of the case. The parish which most needs such lay agents to supplement the spiritual work of the clergy is often least able to supply them. It is necessary, therefore, to look outside the parish. This necessity has led during the present year to a new departure in this diocese—the creation of the office of lay evangelist. The unit here is not the parish, but the rural deanery. Nearly a year ago I was consulted as to the practicability of instituting an order of itinerant lay preachers, who should go about and take services in neglected parts of our great towns and outlying hamlets, either in Mission-rooms or in the open air. The movement arose simultaneously in two separate rural deaneries, Auckland and Wearmouth. It was further commended to me by the fact that the initiative was taken by the laymen themselves, who were in some cases working men. Some of these were already doing evangelistic work, but they desired to carry it on under proper authority and on an organized plan; others were eager to offer their spare time to the Master's service, but they felt that they needed training to render their ministrations efficient. A meeting of those interested in this movement was held in Sunderland, at which I presided. I was deeply impressed by the earnestness and sobriety of tone which marked the speakers; and I felt that I should incur a grave responsibility if I did not do all in my power to encourage a movement which seemed to be the prompting of the Holy Spirit, and which held out hope of so much spiritual usefulness. Accordingly, at my suggestion rules were drawn up and submitted to me by the two rural deaneries after mutual consultation; and having received my assent they were published in the March number of the Diocesan Magazine. But your evangelist, it may be said, bears a strong likeness to the Wesleyan local preacher. I am not ashamed of the resemblance. I freely confess my admiration of the marvellous capacity of organization which distinguished John Wesley, and which he has bequeathed to his followers. The truest Churchmen are those whose minds are most open to the lessons which can be gathered from all quarters. I believe that the Church of England has a greater power of utilizing the evangelistic zeal of her lay members than any other Christian community, though hitherto it has been latent. Certainly this ought to be the case, for the sense of corporate unity with her, if she is true to her principles, is built upon a stronger and deeper foundation than accidental association for religious purposes. Most assuredly she will be wise to find employment for this zeal; for a untold mine of missionary power is here, which alone can cope with the spiritual destitution; and, if neglected by her, this noble passion for Christ will seek relief for its yearnings in other channels. Most earnestly, therefore, do I recommend this movement. It has already had a sufficient trial in this diocese to inspire bright hopes for the future. The regulations contemplate two orders—evangelists and assistant-evangelists or probationers. A member of the second order is not

received into the first except after due examination by persons approved by the Bishop. In May last I admitted the first band of lay evangelists for the Auckland deanery in my own chapel, six in number. They are aided by seven assistants. These men have now been at work for six months, and the result has been beneficial in many ways. I trust that the movement may spread to other parts of the diocese. This diocese, if I mistake not, is exceptionally favorable to such an effort. The population is sufficiently distributed in hamlets to need it, and yet sufficiently concentrated to make it possible. The latent spiritual power is there, I am persuaded, if we can only elicit and train and guide it.

The Church Army has now been tried in several parishes in this diocese; and I gratefully acknowledge the beneficial results. I do not put it forward as a universal specific for spiritual destitution. There are some parishes where it would be altogether out of place. There are others which do not need it, having already machinery for doing the same work. Moreover it is absolutely necessary that the incumbent should place himself at the head, so as to direct and control its operations. An army without a commander is a gross anomaly. The fastidiousness also which resists methods perfectly legitimate but not commending themselves to refined taste must be laid aside. But under the proper conditions the Church Army may prove a very real blessing to many a district. I take as examples the two parishes in this diocese where it was first introduced, and in which it has had the longest and fairest trial—the Venerable Bede's, Monkwearmouth, and St. John's, Sunderland. I cannot for a moment doubt—the confirmations are visible proof—that in these parishes it has effected what no existing parochial organization could have effected; it has dragged members of men and women out of the gutter, has expelled the demon of drink or of some other gross vice, and has seated them clothed and in their right mind at the feet of Christ. Of one thing I am sure, no incumbent need be apprehensive as to the loyalty of the officers. Loyalty is a fundamental principle in the Church army.—*The Bishop of Durham.*

Home & Foreign Church News.

From our own Correspondents.

DOMINION.

ONTARIO.

LOMBARDY.—The Christmas services in this parish passed off in a highly satisfactory manner. Matins and evensong were attended by large congregations. The latter service was rendered semi-chorally. After the offerings were presented and placed upon the altar, one of the members on behalf of the congregation of Trinity, came forward to the entrance of the chancel and read an address, at the same time presenting the incumbent, Rev. A. J. Fidler, with a handsome sleigh robe and a well filled purse.

St. James' Church, Port Emsley, has been much improved in the interior, and was re opened on Sunday, the 12th December, when the Rev. Rural Dean Nesbitt preached a very able and excellent sermon.

BROCKVILLE.—St. Paul's Church.—The new church was opened for divine service on Sunday, December

19th, 1886 The building formerly was the Congregational Church, but was purchased by the St. Paul's congregation last July, and enlarged and re-modelled to suit the requirements of an English church. A transept was thrown out to the east and the end lengthened about sixteen feet. The carpet for the communion space, the standards for the rail, a beautiful dark red cloth for the table, with the motto worked in gold silk, "God is Love," and a very hand-some brass lectern for the pulpit, were all the gifts of friends. Two stained glass windows, and a very richly worked text to go above the triple window, executed by Spence & Sons, Montreal, were also presented. The opening services were attended by crowded congregations. The Rev. Canon O'Meara was the preacher on the Sunday. On Tuesday evening another service was held, to which all the neighbouring clergy were invited. Among those who attended were the Rev. Rural Dean Grant, of Lyn; and the Rev. Messrs. Crawford, Trinity, Brockville; Low, St. Peter's, Brockville; Canon White, of Iroquois; R. A. Jones, Farmersville; A. Dobbs, Portsmouth; and Serne Tighe, Lansdowne.

The Rural Dean preached the sermon, and was followed by the Rev. Mr. Dobbs, who gave a brief address.

The new church is comfortable and commodious, easily warmed, and pleasant both for speaker and hearers. The seats are all free, St. Paul's being another example of the church taking the lead in this sorely needed requirement of the age,—the house of God free to all to hear the Gospel without distinction of class, without money, and without price.

PARHAM.—A new stove and a fine cabinet organ have been purchased for the use of the church here.

WILLIAMSBURG, AULTSVILLE, GALLINGERTOWN.—On January 7th, the members of the Church in this parish presented their clergyman, the Rev. M. G. Poole, with a seasonable gift—a handsome black fur coat. He thanked them all cordially last Sunday at each place, for their consideration.

NAPANEE.—The Archdeacon went on Sunday to open the Mountain Memorial Church at Cornwall. His place was filled by the Rev. Albert Geen, of Belleville. We are informed that the Archdeacon had the satisfaction of handing the churchwardens, last week, the full amount of the interest on the church debt, due on the 1st inst., amounting to \$219. Of that \$66.50 were the Christmas offerings of the congregation to the Archdeacon, and which enabled the required sum to be made. We learn also, that \$800 have been subscribed for the support of a curate.

The Archdeacon has issued his sixth annual Parish Almanac, which is now looked for with interest by many people besides the members of his congregation. The design is similar to that of last year, the prominent feature being a Maltese cross in red ink. In each of the arms and the centre are illustrations of interesting events in the life of our Saviour. The sheet contains an immense amount of biblical and church information, besides important matter in connection with this parish. The address of the Archdeacon is brief, pointed, and timely.

TORONTO.

The Toronto Church Sunday School Association, in connection with the Church of England Sunday School Institute.—We are much obliged to the secretary, Mr. C. R. W. Biggar, for the following circular issued by this association, and gladly give it publicity.

Officers for 1886-87:—President, the Right Rev. the Lord Bishop of Toronto; clerical vice-presidents, Rev. John Pearson, Rev. Canon Dumoulin, M.A.; lay vice-presidents, John R. Cartwright, B.A., George B. Kirkpatrick, Esq.; secretary, C. R. W. Biggar, M.A., Address, 9 Toronto Street; treasurer, John C. Wedd, Esq., Address, Dominion Bank.

Executive Sub-Committee.—The Officers of the Association.—Revs. J. D. Cayley, M.A., J. F. Sweeny, B.D., Richard Harrison, M.A.; Messrs. George A. Mackenzie, M.A., George M. Evans, M.A., Saxton T. Sheppard.

Extracts from the Constitution.—The members of association include the clergy, superintendents, and teachers of any Church Sunday Schools in Toronto and its immediate neighbourhood, subscribing to the Constitution.

The object of the association is to bring together the teachers and officers of the various Church Sunday schools of Toronto and its suburbs, for the purpose of (1) communicating information as to the best methods of conducting Sunday schools, and (2) assisting teachers in the instruction, training, and government of their scholars.

The association shall be under the direction of the General Committee, composed of the officers of the association, the clergy, the superintendent of each

school belonging to the association, and one representative from each school, who shall be elected by and from the school previous to the annual meeting of the association.

The annual meeting of the association shall be held at a time and place to be settled by the General Committee, when the report for the last year shall be read, the accounts passed, and the officers for the ensuing year elected.

Each Sunday school belonging to the association shall pay to the treasurer, a week before the annual meeting, the amount of one Sunday's collection, towards defraying the expenses of the association.

The association meets on the second Thursday of each month, from 8 to 9.30 p.m. After the opening hymn and prayers, the Sunday school lesson for the Sunday is taken up until 8.30 p.m.; general business from 8.30 to 8.45; then a paper (limited to twenty minutes), followed by discussion thereon, each speaker being limited to five minutes.

A register containing the name and address of every clergyman, S. S. teacher, and officer belonging to the association is kept by the secretary, who will be glad to receive prompt notification of all changes of address, new names to be added, &c.

The following lectures are arranged:—February 10th, 1887, Holy Trinity school house:—*Sunday School Lesson*—George M. Evans, M.A. Paper—"Religious Teaching and Influence in the Public Schools."—Alex. Marling, M.A.

March 10th, 1887, Grace Church school house.—*Sunday School Lesson*—Mr. S. G. Wood. Paper—"The Order for Morning and Evening Prayer."—Rev. John Pearson.

April 14th, 1887, Church of the Ascension school house.—*Sunday School Lesson*—Rev. J. P. Lewis. Paper—"Mission work in St. John's ward."—Beverley Jones, M.A.

May 12th, 1887, St. Luke's school house.—*Sunday School Lesson*—C. R. W. Biggar, M.A. Paper—"The Psalter."—Rev. Canon Dumoulin, M.A.

June 20th, 1887.—Celebration of Her Majesty's Jubilee. (See below.)

Extracts from the Report of the General Committee.—The Committee beg to remind the association that Monday, June 20th, 1887, will be the 50th anniversary of the Accession of Her Most Gracious Majesty Queen Victoria, and to suggest that it might be very appropriately observed by a mass meeting of the Church Sunday Schools of Toronto in the Horticultural Pavilion, or in some other large hall, if the association will undertake to provide for the necessary expenses of such a celebration.—[Referred to Executive Sub-Committee, with power to act.]

The Committee have much pleasure in reporting that the Sunday School Committee of the diocese have arranged to hold a written examination during Advent, 1887, for Sunday School teachers and senior scholars, upon the subjects of the Institute lessons for 1886-7, viz., The Church Catechism and the Wanderings of Israel in Egypt and the Wilderness. It is hoped that the clergy and Sunday school superintendents will urge teachers and senior scholars to go up for this examination.—[Adopted]

The Committee recommend to the favourable notice of the association, as a complete and valuable help to the teaching of the "Institute Lessons," the "Teacher's Assistant," published every four weeks by the Sunday School Committee of this diocese, at 30 cents per annum.—[Adopted]

N. B.—Specimen copies of the "Teacher's Assistant," may be obtained, gratis, on application to the publishers, Messrs. Rowsell & Hutchison, 76 King St. East.

From a statistical table we learn that Toronto has 85 Church Sunday schools, 8,806 scholars on the rolls, and an average attendance of 6,414, who are in the care of 885 teachers.

THE LONDON SOCIETY FOR PROMOTING CHRISTIANITY AMONGST THE JEWS.—District, the diocese of Toronto; secretary, Rev. T. S. Ellerby. Statement of collections, donations, and subscriptions received from September 30th to December 31st, 1886:

Good Friday collections, per Mrs. Vicars, made by Rev. R. C. Tombs, Riviere du Loup en bas, diocese of Quebec, \$279; Rev. W. C. Bernard, St. Paul's, Bury, do, 2.00; Rev. G. T. Harding, Durham, do, 5.84; Rev. Lennox Williams, Quebec, do, 5.00. George Hague, Esq. Montreal, 5.00; Mrs. Allenby and friends, Galt, 2.00; Bishop of Toronto, Toronto, 5.00; Canon Dumoulin, 5.00; Mrs. Crooks, 1.00; Francis Richardson, Esq. 5.00; W. H. Howland, Esq. 5.00; J. H. Campbell, Esq. 10.00; J. H. Macdonald, Esq. 3.00; Henry O'Brien, Esq. 3.00; Walter Lee, Esq. 2.00; H. Hutchinson, Esq. 2.00; Wm. Freeland, Esq. 2.00; G. E. Gillespie, Esq. 5.00; Hon. J. B. Robinson, 4.00; Hon. Edward Blake, 5.00; Hon. G. W. Allen, 2.00; S. B. Harman, Esq. 2.00; N. W. Hoyles, Esq. 5.00; Bishop of Algoma, 5.00; Rev. Professor Boys, 4.00; Rev. Arthur Baldwin, 5.00; Messdames Henry Gooderham 5.00; Greay, 5.00; Mr and Mrs Platt, 2.00; G. H.

Gwynne, 1.00; Osler, 1.00, all of Toronto; M. E. Smith and friends, Muncey Parsonage, 2.00; J. W. Ball, Niagara, 5.00; Miss Evans, Lindsay, 1.00; L. Skey, Esq. Port Dover, 5.00; Miss Battersby, do, 5.00; Sir W. H. Hoyles, Halifax, 5.00; A. Friend, P. O. box 731, Brockville, 6.00; Miss Wilks, England, per Miss Vicars, 2.00; Messrs. H. and C. Blachford, Toronto, 2.00; Miss F. G. Hamilton and friends, do, 5.00. Good Friday collections, per J. J. Mason, Esq., treasurer D. F. M. S., from the dioceses of Huron, 431.90; Niagara, 93.75; Ontario, 52.71; Montreal, 185.68; Quebec, 14.86; Algoma, 37.84; from the diocese of Toronto, per J. J. Mason, inserted in Synod Journal: Trinity, East Toronto, 5.75; Church of the Ascension, 27.12; Port Credit, 62c; Orillia, 12.00; Mulmur, 5.00; Brampton, 2.62; Cavan, 5.81; Ashburnham, 1.50; Omamee, 3.10; Uxbridge, 3.00; Scarborough, 4.50; Coldwater, 2.00; Keswick, 1.40; Cameron, 45c; Brooklin, 1.97; Cobourg, 22.52; Bowmanville, 5.22; Good Friday collections, per J. J. Mason, Esq., made by other city and country parishes in diocese of Toronto, inserted in the Synod Journal, names and amounts not given. Good Friday collections received by secretary, from churchwardens of St. Anne's, Toronto, 5.41; St. Phillip's, Toronto, 28.16. Total Good Friday collections, Toronto diocese, \$287.50. Grand total, \$1,258.87. T. S. ELLERBY, secretary.

Church of the Redeemer.—On Tuesday evening, under the auspices of the Young People's Association of this church, Rev. Canon Mills, of Trinity Church, Montreal, delivered a lecture on "George Whitfield and His Times." Rev. Septimus Jones, honorary president of the association, occupied the chair. The lecturer ably wove into an exceedingly interesting narrative the life and times of Whitfield, and his lecture was well received by an appreciative gathering.

ORONO.—On the evening of the 8th inst., a large surprise party assembled at the residence of Mr. Daniel Hall, in this village, and presented the Rev. R. A. Rooney, with a purse containing \$58, accompanied with the following address:

To our pastor, Rev. R. A. Rooney.

DEAR SIR,—We have assembled here to-night to perform the pleasant duty of making a presentation to you, which, taking into consideration the ministerial work that you are engaged in with us, is but a small acknowledgment for your valuable services. We also pray that your untiring efforts with God's blessing, may promote the cause of Christ and His church. We, therefore, beg leave to offer you this purse, as a mark of esteem and respect, trusting that your talents and religious exhortations may be beneficial to all. In conclusion we extend to you and family, the compliments of the season. Signed on behalf of the congregation. D. HALL, JOHN STEWART, ROBERT MORTON. The pastor made an appropriate and touching reply.

Grace Church.—Lecture Course.—Rev. Prof. Clark, of Trinity College, lectured to a large audience on the 4th January, under the auspices of the Grace Church Young People's Association, on the subject of "Work and how to do it." In commencing his lecture, Prof. Clark said Kant laid it down that the ultimate end of all knowledge was comprised in the three questions, "What can I do? What ought I to do? and, What have I to hope for?" These might be comprehended in one question, "What ought I to do?" He laid down, first, that everyone is bound to do some work in the world. Labour is not a misfortune but a blessing; it is the law of the universe. Christ said, "My Father worketh and I work," and a man is like God, in Whose image he is made. Work is necessary for the development of our powers. It is a source of happiness; a contribution which every one is bound to make to the needs of the world. But each one of us has some special work; each has his own-place, powers, opportunities, and therefore each one should consider what special work he has to do in the world. His work should be lawful and useful. It should partially be determined by his own endowments, qualifications, inclinations, and by the actual circumstances of his life—the leading of God's Providence. Whatsoever the hand findeth to do, do it with thy might. Lastly he spoke of the doing of the work. What is worth doing is worth doing well. The incentive to work is the intrinsic excellence and beauty of good work. It is a delight to the worker and to all who behold it. Excellence cannot be attained without arduous, earnest effort. All work should be orderly and methodical, and there should be attention to the least things as to the greatest. Prof. Clark dilated on these points at some length; illustrating them with a perfect mine of quotation. He was loudly applauded throughout, and at the close, the chairman, Rev. J. P. Lewis, expressed the cordial thanks of the audience for the eloquent lecture.

The second lecture of the series was given on the 11th January, by Dr. Covert, sr., in the school

house of Grace Church on "Self help." The chair was occupied by Rev. J. P. Lewis. The Misses Walker furnished music during the evening. The lecturer gave an interesting talk on the human system. He described to his listeners the heating, illumination, and ventilation of the house in which we live. He touched upon the functions of the different organs, and the treatment likely to produce health or disease. When anything went wrong it was not the fault of the Divine Builder, but of the occupant. The lecturer gave some valuable advice, and made his remarks exceedingly interesting and instructive.

YORK AND NORWAY.—Sunday School Festival's.—The Sunday school scholars of York and Norway assembled on December 30th in the hall at York, by kind permission of Mr. Morton, for their annual Christmas entertainment. After an address of welcome by the Rev. Charles Ruttan to the scholars, parents, and friends, with whom the hall was well filled, sweet singers chosen out of the school stirred up the festive spirit by singing Christmas carols. The singers, and the good lady who trained them, brought forth pleasing fruit. Now were presented the school rewards, a book to each scholar, prizes to the first three in each class. Song and recitations remove the slight flavour of monotony, and draw out the pleasures of anticipation, for a Christmas tree, glorious with lights and presents, has long been the source of sweet hope to each one that holds a ticket with its mystic number. But before the joy of fulfilled hope, comes the joy of surprise. Mr. Pickering, churchwarden of York congregation, presented to Mr. Ruttan a large, handsome Bible, together with a chair, as a present from York congregation, for use at Sunday services in the hall. Mr. Ruttan has spent many years of hard work in the ministry. To him this gift of kindness has afforded no small degree of pleasure and comfort, as all could easily see from the glad countenance and happy voice with which thanks were returned to the givers. At last the tree yields its fruit; longing hope is emptied in delight of possession. A vote of thanks to Mrs. Ruttan and her assistants was proposed by Mr. Morton and unanimously carried. Mrs. Ruttan may claim one more triumph. With a mind busy upon many projects, a will determined to do all well, this indefatigable worker has always room for one more, the more the merrier. After singing "God Save the Queen," the assembly poured out to meet the cold, very cold air, with cheerful and warm hearts. May they never grow cold, but when Christmas comes again may the fervid glow in our hearts of Christian love of the brethren and all mankind, prove that the fire has been kindled and fed from God's altar.

NIAGARA.

BURLINGTON.—A supplementary confirmation, as it may be called, of certain persons who were disappointed in being present at the mid-summer confirmation, was held in St. Luke's Church, on Sunday, Jan. 9th. Five persons, three of them (adults) from other religious bodies, received the laying on of hands, and were admitted to the holy communion. The Bishop also preached in the afternoon and evening, at Aldershot and Burlington respectively, the evening service in the latter place being held in the new Sunday school.

The parishes of Georgetown and Thorold are still vacant, but negotiations are in progress, and it is hoped that satisfactory appointments may soon be made to both parishes.

CHIPPAWA.—The rector's family have just moved into the building erected in the place of the one burned some three years ago. It is a plain square ten roomed house, well planned, inside roomy and very comfortable, and, best of all, free of debt, and when the proposed addition of verandah, etc., is added, will be one of the brightest and best rectories among the country parishes.

The church was prettily decorated for Christmas, and the offering given to the general funds of the parish by the Dean of Niagara, who is now taking duty in the absence of the rector in England on a deputation for the S. P. G. The music for this occasion was very bright and hearty, Mrs. Leon Macklem kindly presiding at the organ.

STONEY CREEK.—Sunday, January 9th, was the tenth anniversary of the opening of the Church of the Redeemer, Stoney Creek. Sermons were preached suitable to the occasion, in the morning by the Rev. Thomas Smith, Taplestown, and in the evening by the Rev. F. E. Howitt, incumbent. On Monday evening a congregational gathering was held in the parish room, where the greater part of the members sat down together to a substantial tea, and afterwards enjoyed themselves with songs, speeches, and readings. The incumbent gave a short history of the

work of the church in the district since its first inception, now nearly half a century ago. Stoney Creek had its first service through the efforts of the missionary who laboured at Woodburn, where the late Geo. Leith, Esq., interested himself much in the building of a church. For a number of years the few people in Stoney Creek gathered where best they could, sometimes in the school house, and sometimes in the Methodist place of worship. When the Rev. Mr. Whitcombe, now of San Francisco, was appointed missionary to Saltfleet and Binbrook, he set himself vigorously to work and succeeded in having the present very neat church built and consecrated on the day of its opening. The church is one of the few in the diocese which is perfect in its chancel appointments, where the ornaments and rubrics observed, and where an honest effort is made to carry out the spirit of the Book of Common Prayer. Both priest and people have grasped the Catholic faith, and this fact manifested itself in the external arrangements of the church, especially of the chancel and altar. It is not to be wondered at, therefore, that when the fame of these things spread outside, and reached the ears of adherents of the Church who knew little of her doctrine and nothing of her practise outside a very narrow sphere indeed, should have viewed the work with suspicion and alarm. Considerable pressure was brought to bear some years since to induce the Rev. Mr. Whitcombe to abandon some points of ritual which were not in universal practise, especially among the members of the mission board of the diocese. Congregation and clergyman stood together for their rights and liberties, in fact, for the rights and liberties of the whole Church. That they were in the right is proved now beyond dispute by the fact that what was then condemned is now aimed at as the standard which most churches are striving after. The ten years past have seen wonderful changes, on all sides there are evidences of new life, cleaner and brighter churches, proper chancel furniture, decent altar appointments, more cheerful services all along the line. As in apostolic times the practices which were ten years ago condemned they now practise.

ORANGEVILLE.—The annual anniversary of St. Mark's Sunday school was held in the town hall on last Thursday evening, and was very well attended. Tea was served in the council chamber from 5.30 to 7.30 p.m., when the chair was taken by Mr. F. Irwin. The secretary, Mr. A. A. Hughson, then read his report, which showed the Sunday school to be in a very flourishing condition, the average attendance being exceedingly large. Mr. J. H. Ross then sang a song "The Warrior Bold," in a pleasing manner. A charade on the word "Farewell," and a song entitled "The Babies Lullaby," were rendered in capital style. The song by the little children being exceptionally pretty. A song and chorus by a number of Sunday school girls, entitled "Queen's Jubilee," and a recitation "Too much of a lady," by Miss Florence Collier, were well received, the latter piece was especially well delivered. The operetta, "Jack the Giant Killer," was one of the features of the entertainment. This piece was really very fine. The costumes of the children, and others engaged in it being very striking. "The Policeman's chorus," from the opera of "The Pirates of Penzance," by a number of boys attired in regulation uniform, under the direction of Mr. Ross, concluded a programme, which was so good that the only regret was it was so short. A large sum was realized.

MOUNT FOREST.—St. Paul's Sunday school Christmas entertainment was held in the town hall, which was well filled, on Thursday last. The rector, the Rev. R. S. Radcliffe, occupied the chair, and in a few words introduced Dean Spencer. About the middle of the entertainment the Rev. C. G. Snepp, Rev. D. Bickell, Mr. Joseph Reid, of the High School, and Mr. W. C. Perry, made short speeches. The magic lantern display was all that could be desired, and was thoroughly enjoyed by young and old. The Bible scenes were made more heart stirring by verses of well known hymns bearing on the subject of the picture, being reverently sung. The views pleased all, being varied to suit all tastes. The order and keen interest in the proceedings manifested itself from the beginning to the end, and Dean Spencer desired the rector to say that in all his journeyings that his audience in Mount Forest stood among the first in his list for good order and strict attention. It was a matter of regret that the excellent superintendent, Mr. George Allen, was absent, but that gentleman was away on his wedding tour. The prizes were presented the following Sunday by the curate, the Rev. C. G. Snepp.

As usual at St. Paul's Church, during the incumbency of the present clergyman, the solemn, instructive service of watch night was held. Though not very full, there was a good congregation, who came, it could be felt, to worship and not to look about. The hymns, prayers, and addresses were suitable to the hour and day. Forty-five received the holy commu-

nion. The large bell of the church tolled out the old and rang in the new year. The service concluded about 1 a.m., with good wishes from the clergy to the people for a holy and a happy new year.

Mr. W. R. Cross, a lay reader, from the diocese of Huron, assisted in the services at St. Paul's Church last Sunday. This gentleman has proved himself an active worker in his own sphere of labour, and already shows ability and love for the work of Christ, which must bear fruit in due time. Mr. Cross expects to enter the University of Trinity College, Toronto, before long.

HURON.

LONDON.—See House.—On the return of his lordship the Bishop and Mrs. Baldwin from Toronto, on Thursday, December 31st, they were agreeably surprised by the presentation of a beautiful China set and a very handsome pair of drawingroom portieres. The presentation was the gift of the ladies of the Anglican congregations of the city. The first intimation to Mrs. Baldwin of their kind intention, was to find on her returns that the gift had taken possession of the house. The following note accompanied the presentation:—"The ladies of the Episcopal churches in the city, beg Mrs. Baldwin's acceptance of the accompanying gifts, as a very slight token of their affection." To this Mrs. Baldwin sent the following reply:—"Mrs. Baldwin cannot find words to express the pleasure experienced on returning home last night and finding the beautiful presents so kindly given by the ladies of the Episcopal churches in this city. She desires to convey to them her heartfelt thanks in which the Bishop joins, and to say how deeply touched and overcome both have been by this act of love coming in such a form, and as a glad surprise and welcome home. They together wish their thoughtful and sympathetic friends every blessing at this joyous Christmastide."

The Festival of the Circumcision in our city churches.—The first day of the civil year was appropriately observed in our old St. Paul's. The congregation was not as large as might be expected on this one of the early festivals of the year, and this was, we believe, the only religious commemoration of this one holiday in the city. In St. Paul's some members of the other churches meet on the days set apart for public worship. All such days are religiously observed in it. It is well that on the great festivals the old mother Church of the city and the metropolitan of the diocese throws open their doors, and extends a hearty Christian welcome to all. As the scions of the family who have been scattered away from, delight in meeting each other beneath the roof tree at the family festivals, even so do they to whom the old church is endeared by many hallowed recollections rejoice to spend the sacred festival in the dear old church.

The Dean of Huron.—The Ven. Dean Huron still lives, though wholly paralyzed. His has been a long and useful life. Well has Mrs. Huron given proof of the poet's eulogy:—"When pain and sickness wring the brow A ministering angel thou."

AYLMER.—Elgin Deanery.—Trinity Church in Aylmer barely maintains its ground, though there are fewer sects here than in many other towns. The only churches in it are the Anglican Church, and the Methodist and Baptist. The place may also be said to be a Baptist colony. There were two sects of Methodists, but at the time of the Methodist Union the two became one. One of their churches, too, was found to be large enough, and the other was sold, the Anglican Church being the purchaser. There was a very pleasing feature in the purchase. Some unbelievers in the Christian religion were about purchasing it to introduce into the place an American infidel institute. To prevent this, Methodists and Baptists aided the Episcopalians in buying it. By this means the infidels were prevented establishing themselves in Aylmer.

WANSTEAD.—The new church at Wanstead was opened on Sunday the 9th of January, by the lord Bishop of Huron.

EXETER.—Rev. G. B. Sage was announced to officiate in Christ Church, Exeter, on the first Sunday of the New Year. Mr. Sage has been for some time professor in the Hellmuth Ladies College.

MORPETH.—Rev. John Downie, Rural Dean of Kent, who had been nominated by the lord Bishop to the incumbency of old St. Paul's Church, Woodstock, has, after much deliberation, declined the appointment, preferring to remain rector of Morpeth. The readers of the DOMINION CHURCHMAN, no doubt, remember Mr. Downie's motion in the last session of the Synod o

Huron, of a vote of sympathy with our brother Churchmen of Ireland, in their heroic efforts to uphold the unity of the Empire, and the upholding of the religion of the old Church of Ireland.

ADELAIDE.—At the annual meeting of the school section in the township of Adelaide, deanery of Middlesex, it was discovered for the first time that the Ross Bible had been introduced into the schools. A lively discussion followed the discovery. It was moved and carried unanimously "That the Ross Bible be condemned in this school section, and that the whole Word of God and the Lord's Prayer in full be used in the school." In Clinton and in other sections of the diocese, a similar action was taken, and in doing so other Protestant bodies have united with the Anglican Church. What is the *Evangelical Churchman*, the self called Protestant, doing, when the *DOMINION CHURCHMAN* is nobly contending for the reading of the Holy Scriptures in our schools?

PETROLIA.—*Exceptional Christmas Generosity.*—The warm hearted people of the congregation of Christ Church, presented the Rev. Pierre B. de Lom, who has been filling the vacancy, caused by the resignation of the Rev. E. Hutchinson, for the past few months, and who had only the previous Sunday closed a much blessed "Advent mission" of fifteen days duration, with an offertory on Christmas Day of \$165, and the farmers of the Rainsburg settlement, with offerings in kind, making up the total Christmas offerings to \$200. May other congregations, in proportion to their means, act as nobly.

MOORETOWN.—At the concert held in the hall here, they realized \$40. On Christmas Day, the Rev. Dr. Armstrong held service and holy communion in Trinity Church. On December 28th the annual Sunday school festival was held in the chapel. The Rev. Dr. Armstrong occupied the chair, and helped to amuse the children greatly by his ready wit and cheerful countenance. December 31st being the last night in the old year, the Rev. Dr. Armstrong held a watch meeting in the church.

WARDSVILLE.—There was a good congregation in the English Church on Christmas Day; the children sang several carols. The decorations are very tasteful, all the pillars are wreathed with evergreens; the pulpit and prayer desk are adorned with stars; the chancel rails are twined with evergreens, on the walls there are six banners with suitable mottoes, and in front of the chancel is hung, in large letters of evergreen, "Glory to God in the highest." On the first Sunday after the Epiphany, the offertory on behalf of the board of missions was taken up. It was a very liberal one, and considering the circumstances of the congregation, one of the largest in the diocese. The Christmas entertainment of the Sunday school was highly successful. It consisted of the rendering of a number of nursery rhymes, in character, such as "Miss Muffit and the spider," "Old Mother Hubbard and her dog," and many others. The greatest fun resulted and some capital lessons were taught in the various pieces. At the invitation of the rector and Mrs. Taylor, about fifty of the junior children of the school, spent a very pleasant evening at the rectory lately. The gifts from a large tree were divided among them after they had enjoyed several games and after singing some carols, they left highly delighted with their evening's fun.

ALGOMA.

PORT SYDNEY.—The Rev. R. W. Plante, gratefully acknowledges on behalf of the several congregations throughout his mission, the receipt of a bountiful supply of gifts for the Christmas trees, and valuable parcels of clothing, etc., for distribution. Space forbids a detailed account of Christmastide in the mission. In general it has been marked by bright and hearty services and many expressions of "good will." The "trees" as usual formed a bright feature in our festivities, and parents as well as children were gladdened by the timely and useful gifts. To the following donors we are deeply indebted:

The C. W. M. A., Toronto, per Mrs. O'Reilly, the C. W. M. A., (St. George's branch) Toronto, per Mrs. Cayley, Mrs. Henderson, Theo College, Montreal, Geo. Robinson, Esq., Waterloo, P. Q., Miss Spence, Toronto, Mrs. Rowe, Port Hope, Miss Jennie Hamilton, Collingwood, and various friends in England.

SIR.—Will you allow me to state, through your columns, that I have just received from a Toronto Churchman a most generous proposition to the effect that he will contribute \$200 a year, for three years, towards the stipend of a clergyman to take charge of a tract of country, between thirty and forty miles in length (in the district of Parry Sound), within which

the Church has hitherto been wholly unrepresented, save by a few occasional services, and where a number of Church families are to be found, who, if any longer neglected, must either be absorbed by other religious communions, or else drift out into the gulf of practical infidelity. If, however, I am to avail myself of this generous offer, at least \$550 more will be needed per annum to render the stipend at all adequate. May I not confidently appeal to your readers to assist me in utilizing this providential opportunity of repairing the neglects of the past in the territory referred to, and of caring for the souls of brethren, who, till now, have been, so far as their own Church is concerned, as "sheep scattered abroad having no Shepherd."

It is hoped that responses to this appeal may be given on the same terms as the original proposition, viz., for three years, dating from January 1st, 1887.

E. ALGOMA.

SASKATCHEWAN.

BISHOP PINKHAM.—The Archbishop of Canterbury has appointed the Venerable Archdeacon Pinkham, Bishop of Saskatchewan, thus filling the vacancy caused by the lamented death of Bishop McLean, a short time ago. Archdeacon Pinkham has accepted, and in consequence Winnipeg will lose from her midst one who has been identified with the religious and educational interest of the Province for almost a score of years. While the people of Winnipeg will sincerely regret the loss of one who has done so much for the advancement of the material and spiritual interests of the Northwest, they will congratulate Archdeacon Pinkham, on his elevation, and the people of Saskatchewan district on securing the services of one, who having played a prominent part in the expansion of Manitoba, is particularly well qualified to discharge the duties of the important position to which he has been appointed.

The *Winnipeg Free Press* publishes the above kindly notice, and from the *Sun* we gather the following biographical sketch of Bishop Pinkham, whom we very heartily congratulate upon his elevation to the See of Saskatchewan. In an eminent sense the new bishop is "the right man in the right place."

Archdeacon Pinkham, who will shortly be consecrated Bishop of Saskatchewan, is so well-known to Winnipeggers that but little is required in the way of biographical mention. He is universally popular, and it is safe to say that no appointment that could have been made would have given more general satisfaction. The subject of this sketch was born at St. John's, N. F., in 1844, and was educated in that city at the Church of England Academy, finishing at St. Augustine College, Canterbury, England. On completing his college course he returned to Canada, and came direct to Manitoba, having being sent by the Society for the Propagation of the Gospel to the mission of St. James, now within the city limits, arriving here in September 1868. On his way here he was ordained deacon at London, Ontario, and ordained here as priest, February, 1869. After thirteen years service in St. James, he resigned the incumbency—on October 1, 1881—when the parish had a sufficient income to make it a rectory. In the fall of that year he was elected secretary of the synod, and has continuously filled that office since. In the spring of that year he was appointed archdeacon. He took a leading part in the provincial synod, of which he has been a member since its organization in 1874. He was one of the original members of the provincial board of education on its formation in 1871, and in September of that year he was appointed superintendent, which position he held up to 30th September, 1888, when he resigned to allow him to devote the whole of his time to the work of archdeacon of the synod. He, however, still represents the board of education on the council of the university. In 1881 he was sent by the board of education to visit the educational institutions of Eastern Canada, to inspect the system of secondary education and training of teachers, and the development of the excellent system now here is mainly due from his report of observations then made. He visited both England and Eastern Canada in the interest of the diocesan funds, and his efforts were signally successful. His face is a familiar one in this country, and he has been iden-

tified very largely with its interests. He is eminently fitted by his training in the missionary work for the duties of his diocese, and his educational training will also be of great value. In every point of view, the selection made appears to be the very best possible under the circumstances."

FOREIGN.

The Bishop of Virginia has recently confirmed over two hundred colored persons in nine churches.

At the special service for men, during the mission lately at Eyam, Derbyshire, nearly all the men in the village of about eight hundred inhabitants were present.

The Bishop of Rochester held his advent ordination on Sunday, December 19th, in the cathedral, the largest in the diocese within living memory. There were sixty-two candidates.

Dr. Lansdell, the English missionary, distributed in one year no less than fifty-six thousand five hundred Bibles among the exiles of Siberia.

Sir Richard Wallace has given £10,000 toward the Anglican Church in the Rue des Bassins, Paris, the successor of the Marboeuf Chapel.

The students of the four Scotch universities have decided to support a mission to the heathen, an imitation of the action of the English universities. They have selected northeastern India for their field.

Canon Stowell announces that during the twenty years of his incumbency of Christ Church, Salford, the sum of £57,000 has been raised by the congregation and friends of that church for Church and charitable purposes.

The Bishop of Bedford has dedicated a parish-house for the use of the schoolmaster of the parish at St. Augustine's, Kilburn. There are 2976 scholars in the schools, 887 being in the Gordon Memorial Schools.

Canon Liddon brought home with him a fragment of the Temple of Jerusalem, which he has placed in the north corner of the choir of St. Paul's, mounted in granite with the following inscription from his own pen:—"Lapidem qui templo Heirosolymitano olim inhaerebat e terra sacra redux huc usque deportavit.—H. P. Liddon, S. T. P., Hujus Eccl. Cath. Canonicus A. D. 1886."

WALES.—A beautiful church, costing £13,000, and which it has taken three years to build, was recently opened at Llechryd, by the Bishop of St. David's. It has been erected at the sole cost of one Miss Clara Thomas, of Pencerrig, in memory of her mother.

Within the last three months there have sailed from the United States for foreign mission fields ninety-nine men and women—some for Africa, some for India, some for China and Japan, some for Siam, etc. Among the rest were twelve from the United Presbyterian Church of America, five for Egypt, and five for India.

During the reign of Queen Victoria, there have been erected 6,000 buildings for worship in the National Church, as against 3,000 by all other religious communions put together. Seven new dioceses have been founded at home, and sixty-two in the colonies. Within the last half of her reign, £31,000,000 has been voluntarily subscribed for Church purposes, and £22,000,000 in elementary education in voluntary schools.

Madras, in India, on the whole, cannot be said to be badly off for clergymen of the Church of England, as at the end of the last official year there was one bishop for the diocese, two assistant bishops, and two hundred and twenty-two other ordained clergymen. Of the latter, ninety-two were European descent, and one hundred and thirty were natives. The number of Government chaplains was only thirty-eight.

A PRIVILEGED MISSIONARY.—The Rev. L. Lloyd, of the Church of England, who has been laboring in Fah Chow since 1876, states that the 1,600 converts whom he found on going to Fah Chow have been increased to the grand total of 6,000, and of these he himself has been privileged to baptize one thousand.

In New York City there are twenty-three parishes that have over five hundred communicants each. Six churches have over one thousand, and Trinity has nearly eighteen hundred. Fifty years ago there were five communicants in every one thousand of the population in the State of New York. To day there are twenty. The growth has been four times as great as the increase in population.

The Society for Promoting Christian Knowledge, during the year just reported, has made grants in money amounting to nearly \$115,000, and books amounting to about \$60,000. It has helped to build ninety-two churches, schools and colleges in the colonies and among missions of the Church of England. It has built or rented sixty-seven Sunday-schools in England and Wales, and maintained some hundreds of native students in India and elsewhere. Two hundred and sixty-one former students of its Training College at Tottenham are now at work as schoolmistresses in England.

Mr. John F. Smith, of Philadelphia, has made Christmas gifts amounting to \$42,000 to a number of public institutions and charitable or beneficial institutions, in sums ranging from \$5,000 to \$100. This makes in all \$100,000 dispensed by Mr. Smith for charitable purposes within the year. Among the recipients of those gifts are St. Paul's Church, Third Street, below Walnut, \$5,000; the Dorcas Society of St. Paul's Church, \$200; Protestant Episcopal City Mission, \$200; Christ Church, Franklinville, \$200; Convalescents' Retreat, \$100.

In Ireland, the Romish Church derives out of the public funds more than £687,900, annually. This includes a sum of £572,244 as per report of Commissioners of National Education of 1883-84; a sum of £112,000 to a Romish reformatory and industrial schools; a sum of £11,000 to Romish chaplains in work-houses, prisons and asylums, and to nuns in work-houses; and a sum of £21,000—being interest calculated at five per cent. accruing annually from the capital amount given the Maynooth College at the time of the disestablishment of the Irish Church.

The Church Association has protested against the new reredos in the cathedral, Sydney, the central panel of which contains a representation of the crucifixion. The figures are in bas-relief, of pure alabaster, and are about two and a half feet high. The figures of the Redeemer, the Virgin Mary and St. John are beautifully cut. The Bishop in reply to the memorial of the C. A. on the matter, said: "The Chapter are willing to refer the question brought under their notice, with reference to the removal of the whole or part of the reredos, to the Bench of Bishops, and to abide by their decision, provided that this course be agreed to by the Association." This proposal the Association have rejected.

The Cathedral of Manchester is the old Parish Church, built in 1422. Says a correspondent of the *Boston Herald*:-

I entered the enclosure of the cathedral at the early service, 6.30 a.m., and, by the number and character of the worshippers, one would have thought they were entering a Roman Catholic Church, where at this hour, in all places of the Christian world, may be seen such a gathering. I saw few of the gentry, but hundreds of workmen and women, with their baskets, bags or parcels of luncheon, entering this spacious Church for a few moments of devotion before going to their daily work in the mills. It is on such occasions as this that one feels the importance and benefits of a "free and open Church." The choristers were present, the rich and full tones of the organ pealed forth the morning service, while the amens to the prayers were spoken in a manner that plainly spoke of sincerity.

Tramp: "Won't you help a poor man that lost his family by the Charleston earthquake?" *Housekeeper*: "Why, you are the same man that lost his family last year by the Ohio River floods." *Tramp*: "I know it, mum. I am one of the most unfortunate gentlemen on the face of the earth."

SKETCH OF LESSON.

2ND SUNDAY AFTER EPIPHANY. JANUARY 16TH, 1887.

The Finger of God.

Passage to be read.—Exodus viii. 1-7, 16, 19.

God does not teach men only by the Bible, His ministers, and his works in nature, but also by His mercies and judgments. In our last lesson we saw how He began to teach the Egyptians by His judgments, when he gave that peculiar sign of His power and wrath upon the river (vii. 19, 20).

I. *The Finger of God upon Egypt.* And now we have some further instances of His judgments upon Egypt, her king and people. Seven of these judgments, or plagues, we shall see to-day, and as the account of them covers nearly three chapters we shall merely select passages for reading. See then how God's finger is laid in judgment.

(1) *On the water* (chap. viii. 2-7). The river just healed from the last plague, now sends forth the plagues of frogs. Frogs are always in great abundance in the river and marshy places in Egypt, but now they swarm all over the land, entering even such dry places as the ovens. The magicians imitated this plague as they had done the last, but they were not able to remove the frogs, and so Pharaoh was obliged to ask Moses to do so (v. 8).

(2) *On the dust* (chap. viii. 16-18). All travellers in Egypt find the dust a great nuisance, so abundant is it owing to the hot and dry climate. Imagine all this dust now turned by the touch of Aaron's rod into living insects, filling all the houses, and covering every thing and everybody. Such was the third plague; and this plague the magicians, you notice, were unable to imitate.

(3) *On the air* (chap. viii. 20-24). And now the air was filled with swarms of flies. So abundant were they that there was no escaping from them. Perhaps, too, they were not only troublesome, but painful. This seems to have been a more severe plague than any of the preceding, from the distinction mentioned between the Egyptians and the Israelites, and from the effect it had upon Pharaoh (v. 25).

(4) *On the cattle* (chap. ix. 1-9). After suffering thus much annoyance and pain, the Egyptians were now afflicted with great loss. A grievous pestilence attacked all their animals that were in the fields, and destroyed them, while again the Israelites were exempt from the affliction.

(5) *On the ashes from the brick kiln* (chap. ix. 8-12). For when Aaron scattered the ashes towards heaven they became dust, and covering man and beast, afflicted them with boils. And now the magicians, who had at first imitated Moses, were themselves smitten by the plague. From which we see the Finger of God more powerfully displayed.

(6) *On the sky* (chap. ix. 22-26). Thunder, and hail, and even rain seldom visit Egypt. But now they are sent forth, accompanied with fire, as the seventh plague, and so violent was the storm that men and beasts were smitten, and the herbs and every tree broken, save in the land of Goshen.

(7) *On the wind* (chap. x. 12-15). And now the terrible plague of locusts! They came in great clouds from beyond the Red Sea, covering the land and devouring every green thing which the hail had left. So fearful a plague was this that Pharaoh spoke of it as "death," verse 17.

II. *The Finger of God Recognized by the Egyptians.* When Moses first came to Pharaoh the king said "I know not the Lord," chapter v. 2. But the judgments of God gradually made him acknowledge Him. "In treat the Lord," he says, after the plague of frogs, chapter viii. 8, while after the plague of lice, even the magicians said "This is the finger of God." After the fourth plague, Pharaoh said "Go, sacrifice to your God," viii. 25. But God will be recognized not only as the God of Israel, but as the Lord JEHOVAH, and so Pharaoh at length acknowledges "The Lord (i.e., Jehovah) is righteous, and I and my people are wicked," ix. 27; x. 16. And while God thus taught Pharaoh and his people (ix. 20; x. 7) to acknowledge Him by His great judgments (viii. 4), He at the same time strengthened Israel's faith and love by His great mercies towards them (vi. 7).

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.

THE RE UNION OF CHRISTENDOM.

To the Editor of the Dominion Churchman:

SIR,—The following letter taken from *Church Bells* of 17th September, may prove interesting to those Canadian clergymen who are not in the habit of receiving English papers:

LETTER FROM THE PATRIARCH OF JERUSALEM TO THE PRIMUM OF SCOTLAND:

"Nicodemus, by the mercy of God, Patriarch of the Holy City, Jerusalem and the whole of Palestine.

"To the Very Reverend Bishop of Moray, &c., Primum of the Bishops of the Anglican Church in Scotland, the Lord Robert.

"Nicodemus, by the mercy of God, Patriarch of the Holy City, Jerusalem, and the whole of Palestine, gives the heartfelt salutation in Christ our God.

"As soon as we had received it we went through with great attention your Reverence's valued letter of the month before last, in which, thanking us for the kind reception which we gave to the Reverend Charles Hale while he was staying in the Holy City, you address words of true Christian love to us, and exhibit great respect to this most holy Mother of the Churches in Zion, whence the light burst forth which has lighted the whole world, and you add the best of prayers for the union of all. And now sitting down with pleasure to make a due reply, we express our extreme joy at the words addressed to us by your Reverence, and at the opportunity which is given us of becoming in soul and spirit acquainted and familiar with you who clearly declare your zeal towards God, and are full of the love which the Lord of all, and heavenly Bridegroom and Founder of the Church our Lord Jesus Christ, set forth to His holy disciples and apostles, commanding them to love one another, and appointing this as the first and chief and characteristic mark by which true Christians should be known. Following this Divine command, this our most holy Mother of the Churches, and with her the whole Orthodox Church, earnestly beseech God every day for the union of all in one flock, according to the most true promise of the Chief Shepherd, Christ, and pray that we all may be one, united in one Holy Catholic and Apostolic Church, by the unity of the Spirit who spoke by the God-heralding Apostles and the Ecumenical Synods.

"Walking in accordance with the first and great commandment of love, we, too, who by the great and first High Priest have been entrusted with the presidency of this the eldest and most holy Apostolical and Patriarchal throne, counted it a sacred duty to receive with much fatherly affection and kindness the reverend presbyter, Charles Hale, who came especially to survey these sacred places, in which the undefiled feet of our Lord stood, and where was accomplished the mystery of the redemption of the human race. To him we confess that we owe many thanks, because, returning our kindness in manifold degree, he has become the occasion of our becoming united in mind with your Reverence, and of interchanging words of brotherly love in Christ with you. Giving you our heartfelt thanks for having sent us your photograph, which we shall preserve as a most valued token of brotherly love, and for the copy of the Scottish Liturgy translated into Greek, and assuring you that we shall keep an unchanged love for you, and shall remember your name in our intercessions to God, we close our letter, praying for your good health, free from pain, and as many years as possible, and happy ones. And may grace and peace and love be multiplied amidst you from God the Father, through the Lord Jesus Christ, in the Holy Ghost!

"In the Holy City, Jerusalem, August 10th, 1885.
"Nicodemus of Jerusalem, and your brother in Christ."

There is undoubtedly a distinct advance towards Christian unity to-day, and possibly we may yet see Jerusalem take her proper position as the Mother Church in the world. If the Eastern ecclesiastics become learned with the true gospel we may expect much. Attached as we are to our own church we may yet feel a sympathy with the outside world and do our share towards consolidating the force of a right Catholicism. It is a subject which requires to be approached in a spirit, not of party, but of prayer, for God has a great work to accomplish in the East in the immediate future. That work I, for one, feel assured will not be done either on High Church or Low Church lines. I am, sir, yours,
X.

Family Reading.

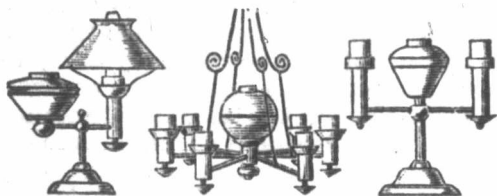
PRAYING AUDIBLY.

In what might be called the subjective influence of prayer—the mission of opening the heart lovingly and trustfully toward God—spoken words are more potent than silent thoughts. A thought gains new power in and by its verbal expression. No thought has so firm a hold on its thinker as it secures through its formal phrasing by him in order that he may make it known to another. Moreover, there are few minds so well trained and so thoroughly disciplined that they can pursue a train of thought consecutively and systematically for a given period of time without any wandering or any interruption, unless they have the aid of the effort required for the formal expression of the successive series of thoughts. Hence he who prays audibly, in the place of secret prayer, gains an added interest in his prayer, and has an added consciousness of the meaning and the measure of his prayer, in comparison with him who simply lets his thoughts run heavenward in prayer.

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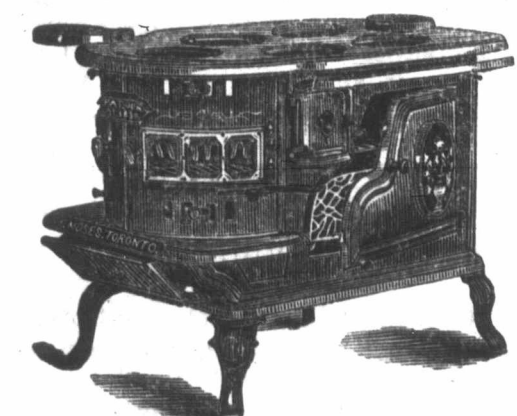
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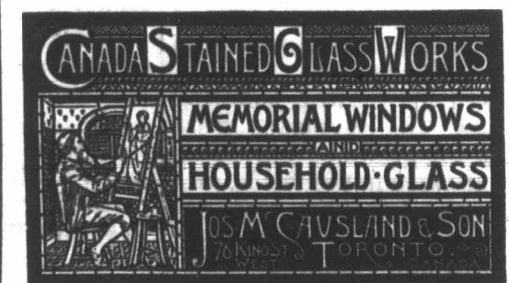


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"LET ME GO, FOR THE DAY BREAKETH."

REV. J. MAY, M.A.

The day may break; the blazing noon,
The night, their light and shade repeat;
Yet here I hold Thee till the boon
I ask is mine—Thy blessing sweet!
Yea, the day breaketh, Lord, I know;
And yet "I will not let Thee go!"

Behind I hear the tramp of feet,
The feet of sins I fain would flee;
And powers of darkness press to meet,
And smite, and wound, and vanquish me:
And Thou wouldst leave me, Saviour? No!
I cannot, "will not let Thee go!"

Have I not wrestled all the night?
Nay, touch and lame me as Thou wilt,
Thou shalt not vanish from my sight
Till Thou remove this load of guilt,
And hedge me round, and crush the foe!
Till then "I will not let Thee go!"

The day is breaking; but the chain
Of rooted sins I may not break.
I halt, I stumble, yet I fain
Would step right onward for Thy sake.
Till strength to conquer from Thee flow
To me, "I will not let Thee go!"

"Prevailed!" Now change this name of mine!
Have I not held Thee fast, and won?
The night is past. A light divine
Breaks on me brighter than the sun!
Weak, halt, Thy power I feel and know;
Victory! Now "I let Thee go!"

NAAMAN AND THE ARCHDEACON.

The Ven. Archdeacon Farrar was mounted, on Sunday morning, September 19, on a very high rhetorical horse, and he pranced about and flourished away, charging full tilt and with brilliant effect against a "human network of mechanical observances." He bombarded and battered on the head "a grandiose and imposing mummery," dealt slashing blows right and left against "a bristling and elaborate theology;" made short work of "pomposities, complications, imposing ceremonies," also of rituals, theologies, beggarly elements, external acts and observances, gay religions full of pomp and gold, an arrogant hierarchy; and, in short, made havoc of "all the paraphernalia of ecclesiastical garniture." The sermon must have been a great treat, i.e., to all priest haters. One learns that after the destruction of the Jewish temple, there was to be no temple more, no altar more, no sacrifice more, no priest more. All which sounds very simple and clear. The sermon started with the comparison of two ways: one a very simple way, which his hearers were invited to follow.

But did the Ven. Archdeacon mount a logical horse on that occasion? In the storm and tempest which his rhetoric stirred up, things true and false, good, bad, and ambiguous, appear mixed up in a wonderful confusion. Any "person who calls himself a priest" would appear to be relegated to the same doom with "relic worship, saint worship, Virgin Mary worship, monkery," and with "the crusades, massacres, assassinations, the racks, and stakes, and dungeons, and gibbets." His way is a simple way, for the same method and weapons that strike down the priest would, if logically applied, strike at the presbyter also. The alleged intervention between the soul and Christ applies as much to the presbyter as to the priest. Presbyter is but priest writ large. If "no temple more," why any presbyter more? and why any ordination "with mechanical observances?" Why any cathedrals and archdeacons?

One may ask, how in the world is Archdeacon Farrar aided in his vehement tirade against some things false and some things true by the lessons read last Sunday morning (2 Kings v.)? Logically, not in the least degree. The whole chapter points in a direction exactly opposite to that which the preacher on his rhetorical horse was pleased to imagine. He refers to "the Abana and Pharpar of outward action;" but was not the washing in Jordan an outward action? and a mechanical observance? and why seven times?

But in the first instance why did Naaman permit a person calling himself a prophet to come

between him and the Source of all healing? And when he did, surely Naaman's way was the simple way, i.e., for the prophet to call on the Lord at once to heal his leprosy. Why should one do anything in order to be healed? Why go to any river? What efficacy can there be in that? What virtue can there be in Jordan? Why wash seven times? What can such a "beggarly element" as water avail?

To mix up this chapter with a tirade against "rituals, theologies, the beggarly elements of bondage to external acts and observances," is a strange device for a preacher to adopt, especially on the Thirteenth Sunday after Trinity, when that chapter, which seems to point all the other way, occurs in the English Ritual.—*Family Churchman.*

SAINT.

"Though He slay me, yet will I trust in Him."—*Job.*

Most people (and many of them very good people) are perfectly willing to trust God, as they say, provided it is not too expensive, either of their time, their means, or their affections; but when it comes to the push, as was the case with poor Job, lose your children, lose your wealth and consequently your friends, and finally your health, and so all—ah! then to sit down in the midst of sores and mental troubles almost too onerous to be borne, and say with the patriarch, "Though He slay me yet will I trust in Him," this indeed requires a living and abiding faith which literally almost moves mountains; indeed mountains of trouble, mountains of evil are removed by a faith so perfect as this, and again as in the case of the faithful Abraham.

But we say, "O this is a different age," etc. etc. What, is God not the God of Abraham, Isaac, and Jacob, not the God of the faithful Job and of the beloved Daniel? "But we live in a different age," etc.; that is, God does not require of us such rare and extraordinary sacrifices. Then is God changed? Why, do we forget His own words, "I change not," "With me there is no shadow of turning?"

So then we must change, we must order our lives so that, whatever happens, we can truly say, "In God we trust," "Though He slay me yet will I trust in Him," that is to say, though I part with everything but His love I am happy, I will return His affection and trust in Him.

There are many ways in which we can do this—by resignation to His will when He deprives us of our dear ones, when He takes away our money and our friends, when He deprives us of health and comfort, yet Himself is still left to us if we do not degenerate, and we can truly say, "The Lord gave and the Lord hath taken away, blessed be the name of the Lord"; so by imitating Job we shall be as happy as he was at last: it is a question of patience. "In your patience," saith our Saviour, "possess ye your souls."

"And the Lord God formed man of the dust of the ground," (Gen. ii. 16). How strikingly this text is illustrated in nature was made the point of a sermon by the Rev. Dr. Cosens, vicar of Dudley, at the harvest festival of St. Matthias, Earl's Court, on Sunday. In the course of a very able sermon on spiritual growth, in which he canvassed the views of the author of "Natural Law in Spiritual Life" and those of the Positivists, he stated as instances of the principle of vitality that not only had old Egyptian corn found last year in a mummy sprouted and grown after being confined for 8,000 years, but that, in a London hospital, a patient being operated on for agony in the cheek from some unknown cause, it was found that a corn of wheat, which he remembered long previously having been blown into his eye, was sprouting in his cheek.

—Grant Allen in the October *Fortnightly Review*, at the conclusion of an article on "Falling in Love," asserts: "Marriage for money may go marriage for position may go, but marriage for love, I believe and trust, will last forever. Men in the future will probably feel that a union with their cousins or near relations is positively wicked."

AT THE ALTAR.

BY JOCKLYN JOHNSTON.

Half-silent music float
Around this home of Prayer,
As though celestial notes
Were trembling on the air;
And we sin-wounded, steal,
O Saviour Christ, to Thee,
Assured that Thou canst heal
All sin's deformity.

O Light of life's dark days!
O Hid from sight and sense!
O Worthy of our praise
And hush of reverence.
Beside Thine Altar-throne
Our souls would fain abide;
Our pardon—this alone—
That Thou art crucified!

Thus only may we hope
To see at length Thy face;
For nought with sin can cope
But thy prevailing grace.
The sacred stream that flowed,
O Jesu, from Thy side,
Hath borne away sin's load
On its empurpled tide!

—For constipation take St. Leon Water before breakfast.

HINTS TO HOUSEKEEPERS.

Vinegar will remove the disagreeable odor of kerosene from tin ware.

To TELL GOOD NUTMEGS.—Prick them with a pin. If they are good, the oil will instantly spread around the puncture.

Gas house coke burned for a few days, occasionally, in fireplaces where wood or soft coal are habitually burned, will clear the chimneys so effectually as to make other cleaning unnecessary.

SNOW BALLS.—Two cups of sugar, one and one-half cups of butter, one cup of sweet milk, three cups of flour, three teaspoonful of baking powder, whites of five eggs. Bake in deep square tins. The following day, cut in two inch squares, cut off crust to leave it white, take each piece on a fork and frost upon all sides, then roll in freshly grated cocoa-nut.

DELICATE PIE.—Whites of two eggs, four table-spoonful of cream, large spoonful of flour, one cup of white sugar, one cup of cold water, flavor with lemon. Line a pie plate with pastry, pour in the above mixture, and bake at once.

To PREVENT POLISHED STEEL FROM RUSTING.—After cleaning, and when not in use, take a cloth, with a very little sweet oil on it, and wipe the articles over so as to slightly, but evenly, oil the surface.

If your lamp burners become clogged and dim, boil them in water in which a good-sized lump of saleratus and a small quantity of soap has been dissolved. When well boiled, rub quickly while hot, and you will be pleased with the effect.

BEEF LOAF.—Two pounds of chopped (round) beef, one egg, two teaspoonful of salt, one of pepper, one of sage, one of cinnamon, three quarters of a cup of bread or cracker crumbs, one cup of milk. Butter a baking pan, and after thoroughly mixing the ingredients pour into the pan. Bake one and a half hours. This will be found extra nice, sliced cold for tea.

ENGLISH MUFFINS.—One cupful of bread dough which has been rising all night, one cupful of sweet milk, or enough to make a batter a little stiffer than that for griddle cakes. Let the batter rise an hour, and then bake on a well greased griddle, allowing a good table-spoonful of the mixture for each muffin. They must be at least half an inch thick, and may be served warm, if desired. They are better, however, if they are left until cold, then split open, toasted lightly on the inside, and eaten hot with butter.

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A VERY NICE WAY OF COOKING OYSTERS.—Take large, nice selected oysters, drain off the juice; press each separately in a cloth to remove moisture; cut nice clear fat pork into very thin slices, as near the thickness of a sheet of paper as you can get it. Place an oyster in the centre of each slice, roll up and skewer it with a wooden toothpick or any convenient sliver of wood. Fry on a hot pancake griddle, till the pork is brown and crisp. Serve hot and you will pronounce them delicious.

EMBROIDERED BOOK COVER.—This book cover can be made of any desired size, a very convenient one being nine and a half by thirteen inches. A piece of firm but flexible card-board of the size mentioned forms the foundation. This is covered on the outside, over a thin layer of wadding, with some handsome silk or brocade that may be embellished with embroidery, and inside is lined with satin. Satin pockets, four inches deep, for holding the covers, are fastened at the ends. At the middle of the top two ribbon book marks finished with a tassel at the ends are attached, and a third ribbon has a small paper-knife knotted to it.

—Drink St. Leon Water for dyspepsia or weak digestion after each meal.

WHY DO YOU WANT ME TO COME TO CHURCH?

The question has often been asked, "Why do you want me to come to Church?" I should like to give my reasons, one by one, plainly because I want my non-Church-going readers to accept my invitation, and no longer to lose such an opportunity of gaining great advantages.

1. *I want you to come to Church* because God your Father has commanded your presence in His courts. He has repeatedly declared this in the Bible by the mouth of inspired prophet and Psalmist. The Canticles are full of passages showing that God's pleasure is to meet His people when they gather together to worship.

2. *I want you to come to Church* because Jesus, your Lord, has commanded us to unite together in worship as children of one family under God our Father, and has said, "where two or three are gathered together in My Name, there am I in the midst of them."

3. *I want you to come to Church* to worship. How often is this misunderstood. Now, worship is not of necessity praying only; nor is it hearing sermons, as some seem to think. It is a freewill offering of the mind, heart, and body to God—"O magnify the Lord our God, and worship Him upon His holy hill: for the Lord our God is holy." (Psalm xcix. 9)

Come to Church then to worship God, for how may you be prepared to worship Him upon His holy hill of Heaven if you have not joined in that service here below?

4. *I want you to come to Church* to pray. This is one of the chief reasons for coming—to make known your petitions at God's footstool. Remember that private prayer will not do instead of public prayer. No! you must pray with united voice, as children of one common Father, gathered together in His house, as well as alone in your chamber.

The words of prayer in our Church's service have been used by the saints of God in all ages. How suited are these words to the wants of all. Learn to love the Litany for its Christlike tone, its comprehensiveness, its bringing together all men under one common bond of charity.

Can you neglect to take your part in this high act of worship, when your Lord has said, "My house shall be called a house of prayer?" (Matt. xxi. 18.)

5. *I want you to come to Church* to praise God; to join in the angels' worship, to lift the voice in hymn and psalm and holy anthem, to sing below in the courts of God's house that Alleluia strain which angels and the multitude of the redeemed shall hereafter sing before the throne of the Lamb. (Rev. xvi. 1-5)

6. *I want you to come to Church* to make a full confession of your sins to your Father, who is as

ready to pardon them as He was to forgive the penitent prodigal (St. Luke xv. 20). Have you no need of this? Are there no sins of your past life yet unrepented of?

7. *I want you to come to Church* to hear God's Word read, to listen to God guiding you to heaven. When you hear the Bible read in Church, it is as though God were speaking to you by the mouth of His minister. Do not dare so to disregard His words, as that you will not come and hear them.

8. *I want you to come to Church* to give God thanks for mercies daily received; to show gratitude to your Father for the boundless showers of graces given to you continually—for life, health, food, knowledge and every other spiritual and temporal blessing bestowed on your nation, your parish, your family, and yourself. Do you feel no thankfulness to your Creator for these things?

9. *I want you to come to Church* "to break bread," that is, to partake of the Holy Communion of our Master's body and blood; not merely to pray, or to praise, or to hear sermons. The first object and desire of the early Christians was, on the first day of the week, to unite in the highest act of worship around the altar of their Lord.

Draw nigh and take the body of our Lord,
And drink the holy blood for you outpoured;
Saved by that body and that holy blood,
With souls refreshed, oh, render thanks to God!

10. *I want you to come to Church* because when you were a member of Christ's Church, and a child of God, was it purposed that you should become a useless member, or a child of the world? The question is not whether you care or like to attend in God's courts to worship; it is, if you are a Christian, are you not bound to do so?

11. *I want you to come to Church* to confess your faith in God as your Creator, Redeemer, and Sanctifier, the blessed Trinity in unity; the faith which saints of old contended for, even unto death. Are you careless or faithless, that your voice is never heard reciting the words of the ancient creeds as a member of the Catholic Church of Christ? Are you ashamed to confess the faith of Jesus crucified, and of the resurrection of the body, and the life everlasting, before men? The Mahometan bares his sword as he declares his faith in the prophet, to show that he is prepared to die in the defence of that doctrine which his fathers have believed. I would have you then boldly confess your faith in the congregation, and do your part in shielding the faith of your fathers from the attacks of the world and Satan.

12. *I want you to come to Church* because the Church is the one ancient grand institution not founded by human will or caprice, but having for its foundation Jesus Christ, the Rock of Ages. It was built up by the doctrine of the Apostles, and the blood of Martyrs, who rejoiced to follow their Lord, and to carry on His work.

For all these reasons, then, I want you to come to the place where God hath placed His name for men to draw near in worship and adoration. "It is none other but the House of God, it is the gate of Heaven," (Gen. xxiii. 7). Learn to say with the Psalmist, "One day in Thy courts is better than a thousand," (Psalm lxxxiv. 10); and so shall you be called to worship hereafter in the heavenly Jerusalem, where the Lamb enthroned is exalted as Lord of all.

A FEATURE OF OUR AGE.

I think there is no fault more prevalent in the present age than *levity*. The lofty in character, the high in station, the most sacred subjects, are alike objects of sport. Persons whom you know to be good and far from wishing to hurt the feelings of, or in any way injure others, yield to this fault.

In this age it is thought to be evidence of brightness, smartness, to be quick at picking all things to pieces, uttering thoughtless speeches concerning the manners or lives of those with whom we come in contact. To find motives for things other than what appears on the surface is counted wit. This spirit pervades our newspapers, our society, conversation, everything, and seems to be killing all reverence for any person or thing, however high or holy.

A RETURNING PRODIGAL.

Some years ago an English clergyman, who spoke French fluently, was staying in a Swiss village. The pastor of the place made acquaintance with him, and invited him to preach. He did so, speaking on the words, "The Son of God, who loved me, and gave himself for me," pressing on the minds of the people the thought that, however careless or even wicked their lives might have been, there was One, who had been loving them all along, having proved that love even by the death of the Cross. He left the village the next morning. The following Sunday was one of those unfortunately rare occasions in Protestant Switzerland on which there was to be a communion.

In the course of the week, a young man, well known as one of the worst characters in the parish, came to the pastor, saying that he wished to be allowed to communicate on the next Sunday. "You! Who are known to be leading such an evil life? It's impossible." Yes, sir, I know I have been very wicked, but I must tell you something. I heard the stranger preach last Sunday, and when he said how Jesus Christ had been loving me all my life and all through my sins, and how I had never cared to think of Him, it went to my very heart. I was miserable. I went home and to bed, but could not rest. I got up and I knelt and tried to pray. So it went on for hours. At last, I suppose I fell asleep, for I saw Him standing there with the marks on his hands and feet. I thought I fell at his feet and said, "Lord, I do love Thee," but the face was cold and stern. I thought, "Perhaps it is not true, I don't love him, and he knows it." "Lord I will love Thee," but there was no change in his countenance. I felt in despair; at last I cried, "Lord, is it then not true that Thou hast loved me all my life, and didst give Thyself for me?" and then the face changed into such a look of love and forgiveness, and in my joy I woke. And now I do so want to come to the communion on Sunday." The pastor consented, and has had the comfort of seeing this young man continue to lead a life of remarkable Christian excellence for many years.—*Related by the Rev. Andrew Jukes, during the London Mission.*

"LET YOUR LIGHT SHINE."

A young lady called to see a friend who was ill, and on leaving, one of the children, a sweet, intelligent little girl, took her down stairs. She was her own special favourite and pet, and yet being naturally of an extremely reserved disposition, she had never spoken one word to her on the subject of religion. Looking down into the thoughtful, loving eyes, under a sudden impulse, she asked the question:

"Maud, my darling, do you love Jesus?"

To her astonishment the child stopped abruptly, and drawing her into a room which they were passing, she shut the door, and clinging closely to her, burst into a flood of tears. Looking up at last, with a glad, happy face, she said:

"Miss Alice, I have been praying for six months that you would speak of Jesus, and now you have! Every time I have been to your house I hoped you would say something, and I was beginning to think you never would." It was a keen reproach to her friend, and one that she never forgot.

Little Maud is now an earnest young soldier in Christ's army. No one who knows her doubts the reality of her religion, and certainly it gives her character an attractive grace which nothing else could give.

How many poor, sad, seeking souls, like little Maud, wonder why Christians never speak to them of the thing nearest their hearts.

O, Christian, why do you neglect to let your light shine, and guide these weary wanderers home to God?—*Ex.*

—Slippery places may fling up the heels of great giants, and little temptations may overthrow well-grown Christians.

—If it is because God so loves us that his orderings for us include so many causes of present sorrow to us.

Children's Department.

HOW HE GOT HIS PLACE.

The young man who does just as little as possible for an employer sometimes wonders why he is not given a higher position in the business house in which he is employed, when a less brilliant companion, who works for another establishment, is advanced very rapidly. The reason probably is that the less brilliant companion is more faithful, and works conscientiously, always seeking to do more than enough barely to secure his salary. Somebody sees and appreciates his work, and when the opportunity comes a better place is given him, which he fills with equal faithfulness. An illustration of this may be found in the following true incident:

A boy about sixteen years of age had been seeking employment in one of our large cities. He looked vainly for two weeks, and was well nigh hopeless of getting any work to do, when, one afternoon, he entered a store kept by a gentleman whom we will call Mr. Stone.

The lad asked the usual question, "Can you give me anything to do?" Mr. Stone, to whom he appealed, answered, "No; full now." Then, happening to notice an expression of despondency on the youth's face, said: "If you want to work half an hour or so, go down stairs and pile up the kindling wood. Do it well, and I'll give you 25 cents."

"All right, and thank you, sir," answered the young man and went below. As the store was about closing for the afternoon, he came upstairs and went to Mr. Stone.

"Ah, yes," said that gentleman somewhat hastily. "Piled the wood? Well, here's your money."

"No, sir; I'm not quite through, and I should like to come and finish it in the morning," said the young fellow, refusing the silver piece.

"All right," said Mr. Stone, and thought no more about the affair till the next morning, when he chanced to be in the basement, and, recollecting the wood pile, glanced into the coal and wood room. The wood was arranged in orderly tiers, the room was cleanly swept, and the young man was at that moment engaged in repairing the coal-bin.

"Hallo," said Mr. Stone, "I didn't engage you to do anything but pile up that wood."

"Yes, sir, I know it," answered the lad, "but I saw this needed to be done, and I had rather work than not; but I don't expect any pay but my quarter."

"Humph!" muttered Mr. Stone, and went up to his office without further comment. Half an hour later, the young man presented himself, clean and well brushed, for his pay.

Mr. Stone passed him his quarter.

"Thank you," said the youth, and turned away.

"Stop a minute," said Mr. Stone. "Have you a place in view where you can find work?"

"No, sir."

"Well, I want you to work for me. Here,"—writing something on a slip of paper—"take this to that gentleman standing by the counter there; he will tell you what to do. I'll give you \$8 a week to begin with. Do your work as well as you did that down stairs and

—that's all," and Mr. Stone turned away before the young fellow recovered from his surprise sufficiently to speak.

This happened fifteen years ago. Mr. Stone's store is twice as large as it was then, and the superintendent to-day is the young man who began by piling kindling wood for 25 cents. Faithfulness has been his motto. By it he has been advanced, step by step, and has not yet by any means reached the topmost round of success. He is sure to become a partner some day, either with his employer, or in some other business house.

GIRLS IN AUSTRIA.

Up to fifteen years of age, Austrian girls are kept at their studies, but not deprived of society. They dress very simply, rarely wearing a silk gown until the day they leave the school-room for the ball-room. After they leave school they go through a year's or even two years' teaching in the pantry and in the kitchen, under some member of the family, or even, in some cases, in another family, under trained cooks. They may never be required to cook a dinner, but they are thus rendered independent of cooks and servants, as they learn how to do everything themselves long before they begin housekeeping on their own account. When married they are most affectionate wives and mothers. An Austrian lady, in fact, is accomplished and learned as an English governess, as good a housekeeper and cook as a German, as witty and vivacious in society as a Parisian, as passionate as an Italian, and as handsome as an American—some of the most beautiful women in Europe being found in Vienna. Germans and also Austrians are celebrated for their stocks of linen. Here, as soon as a girl is born, the weaving of her linen is begun, and every year a piece, or a certain number of yards, is set aside for her trousseau, ready for her marriage. Grandmothers, on their side, are not idle. They pass their time knitting for their grandchildren, supplying not only their wants, but laying aside for the future a dozen of stockings of every kind, being the usual number of any bride's trousseau, and some of these knitted stockings were as fine as the finest woven ones. A girl or lady is never, I may say, seen without some kind of work in her hand.

AGES OF ANIMALS.

Camels live from 40 to 50 years; horses average from 25 to 30; oxen, about 20; sheep, 8 or 9; and dogs, 12 to 14. Concerning the ages attained by non-domesticated animals, only a few isolated facts are known. The East Indians believe that the life period of the elephant is about 800 years; instances being recorded of these animals having lived 180 years in confinement, after capture at an unknown age. Whales are estimated to reach the age of 400 years. Some reptiles are very long-lived; an instance being furnished by a tortoise, which was confined in 1688 and existed until 1753, when he perished by accident. Birds sometimes reach a great age; the eagle and the swan having been known to live 100 years. The longevity of fishes is often remarkable. The carp has been known to live 200 years; common river trout,

50 years; and the pike, 90 years; while Gesner, a Swiss naturalist, relates that a pike caught in 1497 bore a ring recording the capture of the same fish 267 years before. Insects are very short-lived, usually completing the term of their existence in a few weeks or months. Some even die upon the very day of entering on their new life. As a general rule, not to be applied too closely, larger types of animals live longer than smaller.

—*Knowledge.*

TRUST IN GOD.

The Rev. J. Robinson, of Leicester, tells this anecdote of a poor widow who used regularly to attend a week-day service at St. Mary's Church:

She was very poor, and one day had spent her last penny. It was the evening for the service at St. Mary's; the bells were ringing, but she still sat in the window diligently sewing.

The children came in from play. "Mother, there's the bell," said the eldest, "aren't you going to church?" "No, my dear," she answered wearily, "if I don't get this job done you'll have no supper."

The youngest child came close up to her, and, looking in her face, said, "Oh, mammy, go to church, God will send us supper."

She was struck by the earnestness of the little fellow, and, kissing him, put her work away and went to church as usual. She had hardly reached her own house afterwards when a neighbor dropped in.

"Here, Batty," she said, "here's the twopence I owed you. Ah, you don't remember, but I do. It's a year and a half since I borrowed that twopence, and it hath gone clean out of my head, and why I should just remember it this evening I'm sure I don't know."

But the poor widow did know. She was sure that God had brought the forgotten debt to light that her little ones might be fed. She joyfully called her children, and sent them out with the pence to buy bread for their supper.

Surely the faith of that little one, who was sure that God would send him his supper, must have strengthened his mother's faith that evening.

WHAT STEPHEN DID.

You would like to know what it was. I will tell you.

The church was filled with people. Stephen was there. He kept his eyes and ears wide open, for right up there in the pulpit stood a man who had come all the way over the sea from Syria. He told of the many in that land who did not know the way to heaven.

"Poor People!" thought Stephen: "I wish they could know that Jesus loved them. I cannot go to tell them, though, for I am only a boy."

The man said that fourteen cents would buy a New Testament, and that any boy could make fourteen cents and send one to Syria.

Good news! Stephen tried to think of some way in which he could make fourteen cents.

"How fast the grass grows along the path outside of our gate!" said Mrs. Long. "I cannot find a man in the village to cut it."

"That is my way," thought Stephen, and he said, "I'll cut the grass for you, Mrs. Long." And he did.

The result was that he made enough money to buy three New Testaments.

LAPLANDER BABIES IN CHURCH.

I want to tell you how the mammas away up in Lapland keep their babies from disturbing the minister on Sunday.

Poor babies! I suppose it is growing bad style everywhere to take them out to church.

And I suppose too, that the ministers are privately as thankful as can be. But the Lapp mammas don't stay at home with theirs. The Lapps are a very religious people. They go immense distances to hear their pastors. Every missionary is sure of a large audience, and an attentive one. He can hear a pin drop—that is, should he choose to drop one himself—the congregation wouldn't make so much noise as that under any consideration. All the babies are outside, buried in the snow. As soon as the family arrives at the little wooden church, and the reindeer is secured, the papa Lapp shovels a snug little bed in the snow, and mamma Lapp wraps baby snugly in skins, and deposits it therein. Then papa piles the snow around it, while the parents go decorously into church. Over twenty or thirty babies lie out there in the snow around the church, and I never have heard of one that suffocated or froze—smoke dried little creatures, I suppose they are tough! But how would our soft tender, pretty, pink-and-white babies like it, do you think.

—*Wide Awake.*

BE ON YOUR GUARD.

Fire takes long to die out. You can never tell from what heap of cold, grey ashes, a flame may start up, to begin or renew a conflagration. Many of the most destructive fires have taken their origin from inflammable material left too near some heap of seemingly dead ashes; and often when the wearied firemen have left the steaming ruins behind them, they are recalled because the flame has started anew from some rubbish heap where all was supposed to be extinguished. Yes, fire takes long to die out. You may think you are safe from this or that temptation, because the dead, gray ashes have shown no sign of life. But take care that you do not bring inflammable materials too near them. A gust of passion, a breeze of memory, a wind of ambition, may blow the dying ash into a live coal, and the live coal may carry the fire to the things which are your best and dearest. A little forgetfulness, a little heedlessness—and next you may hear the roar of flame which your unaided effort will not extinguish. What is the preventive?—Only the most constant watchfulness, only the most earnest care. These half dead ashes are dangerous chiefly because you see no danger in them. Be on your guard against them—carefully, prayerfully—and they will indeed have for you no peril.

—Many a character has unravelled to shreds from the neglect of one broken thread.

A TOUCHING INCIDENT.

The still form of a little boy lay in a coffin, surrounded by mourning friends. A mason came into the room and asked to look at the lovely face.

"You wonder that I care so much," he said, as the tears rolled down his cheeks; "but your boy was a messenger of God to me. One time I was coming down by a long ladder from a very high roof, and found your little boy standing close beside me when I reached the ground. He looked up in my face with child's wonder, and asked frankly, 'Weren't you afraid of falling when you were up so high?' and before I had time to answer, he said, 'Ah, I know why you were not afraid—you had said your prayers this morning before you began your work.' I had not prayed; but I never forgot to pray from that time to this, and by God's blessing I never will."

A CURE FOR DRUNKENNESS, opium, morphine, chloral, tobacco, and other kindred habits. The medicine may be given in tea or coffee without the knowledge of the person taking it, if so desired. Send 6c. in stamps, for book and testimonials from those who have been cured. Address M. V. Lubon, 47 Wellington St. East, Toronto, Ont. Cut this out for future reference. When writing mention this paper.

ONE DAY AT A TIME.

A MOTTO FOR THE NEW YEAR.

When we were children we used to think that about the longest thing in the world was the time from one Christmas to another. What do you suppose was the reason? Just this: we were so anxious to have Christmas come that we kept looking ahead all the while, and living a good many days at a time instead of one. But now, since we are grown up, we are so busy that we can only think of it as it comes along, and haven't a chance to look ahead to the next day and the next, and so the time from one Christmas to another seems very short. Sometimes it almost seems to us as if there were two Christmases in each year.

Did you ever hear this story?

A little clock had just been finished by the maker and put on a shelf in his wareroom between two older clocks, who were busy ticking away the noisy seconds. "Well," said one of the clocks to the new comer, "So you've started on this task; I'm sorry for you. You're ticking bravely now, but you'll be tired enough before you get through your thirty-three million ticks." "Thirty-three million ticks!" said the frightened clock. "Why, I never could do that," and it stood still instantly with despair. "Why, you silly thing," said the other clock at this moment, "why do you listen to such words? It's nothing of the kind. You've only

got to make one tick this moment; there, now, isn't that easy, and now another the next moment, and that is just as easy, and so right along." "Oh, if that's all," cried the new clock, "that's easily done, and so here I go," and started bravely on again, making a tick a moment, and not counting the months and millions. But when the year was ended, it had made thirty-three million vibrations without knowing it.

That's the way to look at hard things, children. Don't look ahead. Put into each moment only what belongs to that moment, not the things that belong to the next. And so with the days also. And before you know it your "mountains will become mole-hills;" or, in other words, the things that looked so hard as to fairly frighten you, will become light and easy. Try it.

A Ghost is a myth, but solid reality will be known by those who write to Hallet & Co., Portland, Maine, thereby learning, free, about work that they can do, and live at home, wherever they reside, at a profit of from \$5 to \$25 and upwards daily. Some have earned over \$50 in a day. Capital not needed. Hallet & Co., will start you. All is new. Delay not. Pay absolutely sure from start. Wealth awaits every worker. Both sexes. All ages.

A BAD HABIT.

None may estimate the power of a look, conveying either affection or reproof. A look from the tender eye of Jesus sent Peter, after denying his Lord, to weep bitterly. A gentleman cast a mild look of reproof on a young man who had taken the name of God in vain.

"I am sorry sir," said the young man, "that I have wounded your feelings by any word I have spoken."

"I confess," was the reply, "that I can never hear that holy and blessed name profaned without deep pain. As my Benefactor and Friend to whom I owe every blessing, I am jealous of the honour of God."

"I spoke sir, without thought, I meant no harm."

"I believe it, my young friend; but your Creator requires you to be thoughtful of His honour and your duty to Him. As thoughtlessness cannot justify, neither can it be an excuse for any sin."

"I see that I have done wrong, sir; will you pardon me?"

"I am glad to hear this frank confession," and the gentleman held out his hand in a friendly way; "but the offence is against God. He alone can pardon. I have found Him a merciful God, slow to anger and ready to forgive; and if you seek Him through faith in Jesus Christ, forsaking every sin, you shall find mercy too."

"Accept my thanks, sir, both for the matter and manner of your reproof. I will never swear again, nor take the name of the Lord in vain."

"A good resolution, if made in humble dependence on the grace of the Holy Spirit of God for help and strength. Farewell."

THEN TELL IT.—To the victim of pains and aches no tiding can give greater pleasure than the means of relief. Polson's NERVILINE exactly fills the bill. Nerviline cures rheumatism, Nerviline cures cramps, Nerviline cures headache. Nerviline is sure in lumbago. Nerviline, the great cure for internal or external pains. Try bottles costing only 10 cents may be had at any drug store. Buy one and test it. Large bottles of Nerviline only 25 cents, at all druggists. Nerviline, nerve pain cure.

EARNING SCHOOL MONEY.

I want to tell you a true story of Emma and Willie. They were very anxious to go to school this winter; but their mother has a large family of boys and girls, and she hardly felt as if she could pay for them to go. So what do you think Emma and Willie did? They earned the money to pay the teacher! Emma, who is only eleven years old, washed dishes, and scrubbed for her mother; and Willie, who is eight years old, husked corn, and carried wood. So, instead of hiring people to do these things, their mother gladly gave them the money; and they began to go to school; two of the happiest children there, I am sure!

"And besides," said Emma and Willie, "we both tried not to say anything wrong." Now, is not that pleasant? When a boy and girl care as much as that for learning, I am sure they will grow up to be wise and good.

And if you wonder how I found out this true story, why, their teacher told me!—*The Shepherd's Arms.*

In one of the great picture galleries at Windsor Castle are several precious caskets. The Queen entered one day with a book in her hand, asked the keeper of these treasures which was the most rare and valuable of all these caskets. He showed her one of pure rock crystal, ornamented with gold and enamel. In this casket the Queen placed the small book—Gen. Gordon's pocket bible; annotated and marked by his own hand—and there it will remain.

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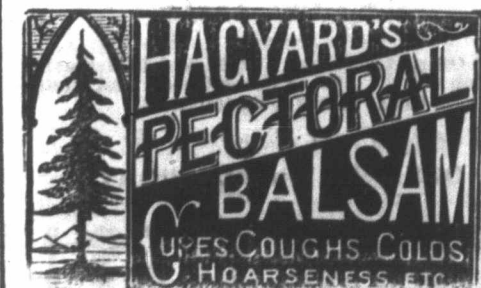
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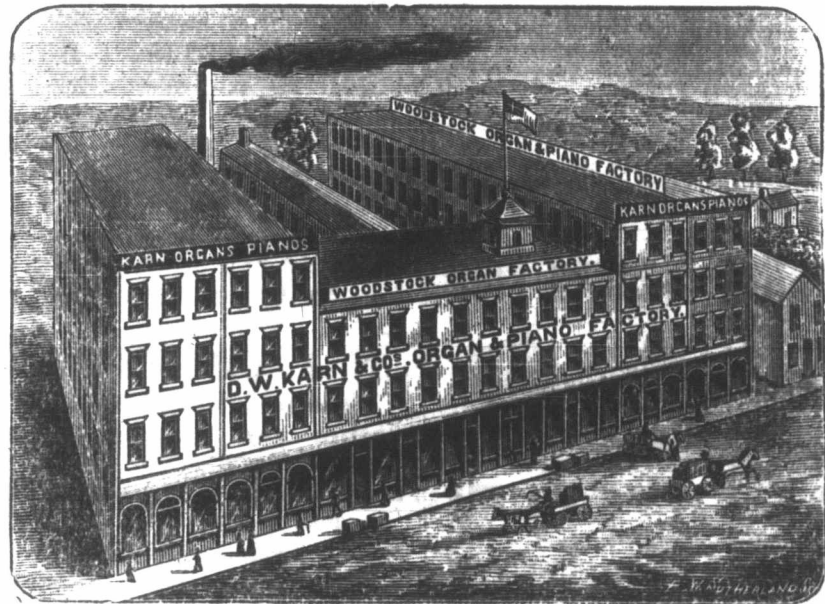
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