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Vol. 17.]

TORONTO, CANADA, THURSDAY, JANUARY 8, 1891.

[No. 2.]

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as one general fund, and for other purposes.
D. KEMP, Secy.-Treas.
Dated this 27th November, 1890.

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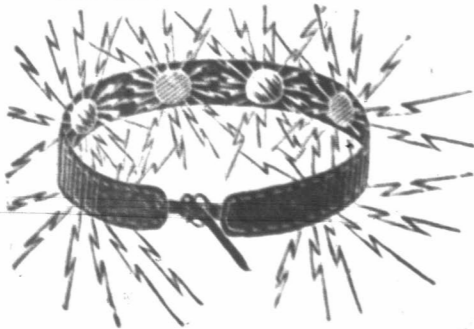
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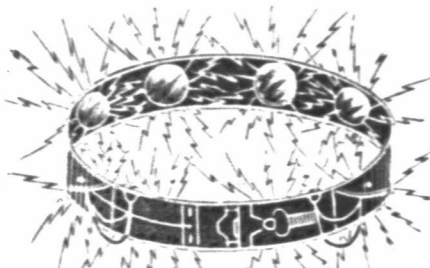
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Canadian Churchman.

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January 11—1st SUNDAY AFTER EPIPHANY.

Morning.—Isa. 51. Mat. 6. 19 to 7. 7.

Evening.—Is. 52. 13 & 53; or 54. Acts 7 to v. 35.

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

ENGLISH CHURCH UNION DEFENCE FUNDS seem to be well patronized. This society, whose office is "Defence, not defiance," has lately furnished \$15,000 for the defence of Rev. J. Bell-Cox. About \$500 are still required and will doubtless soon be on hand. The costs of the Bishop of Lincoln have been about \$25,000. No less than \$10,000 more are on hand for the same cause. In collecting this, however, the Church Union has been assisted by two special defence funds—from the county of Lincoln itself, and the University of Oxford. It is very necessary, of course, that these suits should be defended, but it is very sad to see good money wasted thus in useless litigation. The blame must rest heavily on the so-called Church Association, at whose instance or instigation these attacks are made on hard-working and noble-hearted bishops and priests of the Church. These misguided persecutors will neither work honestly for the Church of Christ themselves, nor let others devote themselves to it in peace.

OUR METHODIST FELLOW-CITIZENS in various parts of Canada are stirring one another up on some subjects of internal economy in their denomination. The questions as to whether the system of itinerancy is the best, as to whether ministerial control of quarterly boards is wholesome, and so on, are very grave and serious ones for them to consider. A Kingston minister is reported to have resigned his charge, and transferred himself to the Presbyterian body in Detroit, on account of the "three-years' plan" of ministerial employment. Whispers of scandals in connection with prominent Methodist pastorates have long been rife. A recent trial brought some ugly features of Methodist ministerial life to the surface. It is

well known that the competition for pulpit sensation and large congregations is becoming (spiritually) ruinous in certain circles of religious life, and the evil seems to be spreading in hitherto uninfected quarters.

CATHOLIC RE-UNION.—Next to the ritual decision of Archbishop Benson, probably the most interesting and important ecclesiastical document of the day is the primary charge of Bishop Blyth, the Anglican Bishop in Jerusalem and the East. The question of proselytism in lieu of missionary work among the heathen, intercommunion with Oriental churches, frequent celebrations of the Eucharist, observance of Catholic holy-days, Baptismal immersion instead of sprinkling, Christmas as the Oriental substitute for confirmation as we have it, the Eastward Position of the Priest at the altar—these, with details of great interest, are discussed by the Bishop in a masterly manner and on lines quite in sympathy with the spirit of Archbishop Benson's judgment. To seek a platform of mutual sympathy, understanding, co-operation with our portion of the Catholic Church, is a noble ambition; and Bishop Blyth seems to be aware of the important position he occupies in regard to such matters.

DEAN CHURCH has been added to the list of the Church's serious losses for the year 1890. When Canon Liddon was laid to rest, there went up a sigh of aspiration that the roll call of honour might not be further increased in death's favour before 1891. But the blow has come, and we must bow in submission as well as sorrow. Dean Church's name takes us back to the memorable dates of 1833 and 1845 at Oxford, during which period he was in the midst of the "Oxford Movement" by the side of Newman till the last. Church was, indeed, the intellectual and literary leader of the Movement, as Keble was in Poetry, Pusey in Theology, Newman in Policy. The personal friendship was never broken among these, even to the end, though Newman's want of logic carried him away while the others stood fast. Mr. Gladstone, who helped Church in 1845 to save Newman's Tract 90 from University condemnation, had him appointed to the deanery of St. Paul's, where he has worked great reforms for the Church.

VATICANISM DOES NOT PAY.—This fact has received illustration from Prussia, where previous to the Roman decree of Infallibility, the Protestants had been joining the Roman Catholic Communion in alarming numbers. Now it appears that in the last fourteen years, between 20,000 and 30,000 persons have left the Roman Communion in Eastern Prussia and joined the Lutherans. Very apposite is the remark of our cotemporary (*Church Times*): "It is not so much the attraction of Protestantism as the repulsiveness of Vaticanism, which has transferred such numbers amongst a population detesting changes and innovation from the Pope's fold to Luther's." The same principle, "choosing the best of a bad bargain," may account for Roman Catholic losses in other countries. If the Church of England would only rise to the full dignity and force of her Catholic heritage and position, the opposing forces of Romanism would crumble much more quickly to decay.

PLUTOCRACY, or Dominion of Wealth, is one of the most serious obstacles to Church progress. It

substitutes the value of "filthy lucre" for the value of immortal souls. In treating of Mr. Carnegie's (the American millionaire) recent brochure, "The Gospel of Wealth," Mr. Gladstone, a master of statistics, has adduced some startling figures. He estimates that the "saved up" wealth of England alone amounts to sixty-two thousand million dollars, and is increasing at the rate of one thousand million dollars per annum. Against this sum, there is an expenditure of thirty-five millions, or three and a half per cent., in poor law relief. The annual income of the English people is estimated at six thousand five hundred million dollars per annum. The tithe of this, if given, would be six hundred and fifty million dollars. Instead of that, there is given no more than twenty or thirty millions as free-will offerings. This seems frightful impiety and mockery of earnest Christianity, but the case of America, at least the United States, is far worse. There the "Almighty Dollar" is practically absolute.

IGNATIUS LYNE is probably the most eccentric comet of all the galaxy of Church preachers at present. Though dubbed "Father" Ignatius, he is really only a "deacon," to which order that title is not properly applicable. Our bishops are usually styled "Right Rev. Father in God," and our priests may be Rev. Fathers in the same way, but it is rather a sketch of courtesy to extend such a title to a deacon. The fact is, however, that the eloquent and talented monk is a leader, though in a small way, and does not pay much regard to either "Rev. Fathers," or "Right Rev. Fathers," proper. The Bishop of Massachusetts on this side, and the Bishop of St. David's on the other side of the Atlantic, are having evidence of this disposition in Mr. Lyne. Yet, his talents, if they could be restrained and directed, would be of great use to the Church. He is a Moody and Sankey all in one.

THE GALRICAN CHURCH PARTY are just now having a hard time of it in France, since Cardinal Lavignerie has made a bold bid to secure the adhesion of the French Republic to the Papacy. He is well met, however, by Pere Loyson, the eloquent convert from Romanism to Gallicanism. He is leading a patriotic crusade against Papalism. He has lately drawn up a clear memorial (for signatures by Frenchmen) to be presented to the French Senate, in which he sets forth the liberties of the Gallican Church, according to the concordat of 1801, and the fact that the new dogma of Papal Infallibility has changed the Roman Church from what it was. He points out that the Pope is no longer a sovereign of a State, but an Italian subject, and says: "It is not reason that the Church of France should be dependent under the sway of an Italian Bishop." He calls for the organization of a national church by those remaining "faithful to the Ancient Faith."

PULPIT AND PEW receive very frequent notice as a popular subject in the secular press of the Dominion. The "hurry and scurry" of modern life—stimulated and inflated by telegraph, telephone, railway and steamship facilities, make new demands on all who cater to the public taste. Cater we must, otherwise they will not read, they will not listen! There is a growing impatience of old methods. Even the sacred cycle of subjects in the Christian year is pushed to the wall

And one hears the most unexpected subjects intruded for sermonizing in the solemn service of the Holy Communion, instead of the stereotyped themes of the Collect, Epistle and Gospel. They are treated too in a bizarre fashion which old-fashioned Church people do not find edifying. The use of slang, cant phrases, humorous colloquialisms, is a dangerous weapon for the pulpit.

BOOTH ANTICIPATED.

"Booth anticipated" is a fact which those who were amazed at the magnitude of his scheme are slow to believe. To a writer in the *New York Churchman* belongs the credit of producing a model upon which such a scheme might be worked,—a model from real life of 100 years ago. The hero of the story was Count Rumford, a soldier in the American "War of Independence," who subsequently became Lieutenant-General of the Bavarian Army. His first benevolent enterprise was to convert the soldiery into useful citizens in time of peace—giving them gardens to occupy their time, and add to their pay, thus keeping them busy and contented. Having thus gained the confidence of the Army, he formulated a scheme for converting the beggars of Munich and the rest of Bavaria into industrious citizens. The preliminary step was to divide Munich, a place of 60,000 inhabitants, into 16 districts. In each of these was posted an inspector of the poor, assisted by a clergyman, physician, surgeon and apothecary. Then on 1st Jan., 1890, with a cordon of military about the city, and a thorough police patrol established in every quarter, 2,000 paupers were arrested, registered and ordered to work in an immense cloth factory already prepared for their reception. Throughout Bavaria there were 10,000 such arrests. Beggary as an art was abolished. There were of course some unable to work. These were cared for liberally and generously; but the scamps were cornered and caught like rats. The sequel is that they "made a virtue of necessity," and after a while rather liked it. Charitable institutions—leper hospitals and such like—were taken under Government supervision, and all their wants fully supplied. There was no longer any excuse for begging. In fact the Government of Bavaria became paternal, the concentration and organization of all national benevolence and charity: the sick were nursed, the aged were nourished, the lazy forced to be industrious. The whole thing was done thoroughly, and its effects are seen to-day in the fine appearance and excellent habits of the Bavarian peasantry.

PAROCHIALITIS.

Such outside movements as that of the Salvation Army, with its powerful central influence and its diffusive energy, serve at least to lay bare the weak spots of the Church's machinery. If that machinery were nearly perfect, there would be little opportunity for any sects to make much headway by her side; they would be much more short lived than they are. Dr. Parker, of the London City Temple, has lately confessed, as the President of the Wesleyan Conference did years ago, that the revived activity of the Church of England leaves little or no room for the office and work of the Protestant bodies within the same area. Still, once in a while, we are startled by the discovery of some glaring defect—it may be, as the doctors say, only functional, not organic, in the machinery of the Church. The new "Booth-Stead" scheme for the salvage of the lowest stratum of English life, has provoked the retort,

"Why, the Church has been doing that work for ages!" Yes, but *how* and with what degree of success? The work must have fallen very far short of the beau ideal, if room is left for any such new scheme. The fact is that Church work in poor districts is largely a failure because of parochial limitations and excess of clerical etiquette. The inventor of parishes was a public benefactor, because he insured that the work should be all looked after, no part overlooked in the field so mapped out into separate "Cures." It could never, however, have been intended that these parishes should, each in turn, be entirely lopped off and severed from the concentrated force and power of the whole area. Division in that way means weakness, not conquest. The sight in London East-End parishes, of the noble martyr-like Curates struggling against fearful odds, unhelped by the prestige and power of their stronger brethren in the West, is a pitiable, a sad, a shameful sight. They can now only feebly wrestle with gigantic evils which they might, with proper assistance, entirely overcome. The evil of this isolation—this Parochialitis—is known everywhere through the wide world of the Anglican Communion: from England to India, from Halifax to Vancouver! It nips in the bud many a promising enterprise; it chokes off not a few earnest efforts for Christ and His Church. Here, a Bishop filled with public spirit and holy zeal starts the grand project of a Diocesan Cathedral; some uncharitable individual attacks him through the columns of the secular press, as if he were working for private interest. There, a young priest throws himself into the city slums to hew out a congregation of Church people. Do the rectors of rich neighbouring parishes come forward to help him in his apostolic zeal for the poor? In another place, an attempt is made to educate the masses in a poor locality to a better knowledge of Christianity, and what practical help or sympathy is received from the wealthy and well-to-do members of the Church? Elsewhere an effort is made to organize a society for Church extension, and immediately cold water is thrown upon it and the scheme dies in the very cradle. How are all these detached parochial masses to be organized for united Church work; how are the interests of need and selfishness of greed to be reconciled? While this question is remaining unsolved, the outside religious bodies are stepping in to occupy our place. Nay, new sects to supply our deficiency. Little use for our high-toned Churchmen to rail at these sects, if they themselves refuse to do the work that cries out for help; nor is it of any more avail for those Churchmen whose sympathies lie more with outside bodies than in the Church, to praise the zeal of these while they withhold the means of Church extension. They wrap their parochial cloak around their caricature of Christian religion. They are dying of abominable disease, and dragging the Church down with them. They have got "Parochialitis," and the weaker they grow the worse it gets. Even some of the rectors catch the disease instead of curing their parishioners of it. With such material how can the Church deal with her difficulties? We need in Canada, even more than in England and the United States, more *esprit de corps*—more comradeship among the clergy and among the people in Christian work. The Church is strangely backward in forgetting artificial lines, exceedingly slow in concentrating general forces and influences to help the weak places in the field. The parish, the congregation, circumscribes Church zeal and charity.

CHURCH UNITY AND DISCIPLINE.

We learn from a report in the *Woodstock Sentinel* of a remarkable incident that occurred in the old St. Paul's church in that town on Christmas Day. The Rev. Rural Dean Wade read the usual service appointed for the day, and at the appointed time for the sermon called upon the Rev. Dr. McMullen, ex-moderator of the Presbyterian General Assembly, and an eminent divine, to deliver an address. The learned gentleman took his text from the 1st Lesson for that day, and preached a sermon full of eloquence, and in the course of it recalling in a feeling manner the memories of the past, speaking with gratitude of the kind offices formerly rendered by the Church to the members of his own communion. We cannot help speaking with admiration of the good feeling manifested both by the Rev. Rural Dean Wade and the rev. minister of the Presbyterian Church. At the same time, in view of the circumstances, we cannot shirk the duty incumbent upon us to set forth what we consider to be the mind of the Church in regard to such a proceeding. The Church has ever held, as set forth in the Preface of the Ordinal, that in the Church of God there have ever been three Orders of the Ministry who have authority to act and speak in Christ's name and the Church's name in the public service. These three Orders are bound to be able to produce on demand their credentials, and as stated in the XXIII Article of religion, "It is not lawful for any man to take upon him the office of public preaching, or ministering the sacraments in the congregation, before he be lawfully called and sent to execute the same. And those we ought to judge lawfully called and sent which be chosen and called to this work by men who have public authority given unto them in the congregation to call and send ministers unto the Lord's vineyard." Now it is important to know who have public authority given unto them to call and send ministers unto the Lord's vineyard, and we find the answer again in the Preface to the Ordinal, which says, "No man shall be accounted, or taken to be a lawful Bishop, Priest, or Deacon in the Church of England, or suffered to execute any of the said functions, except he be called, tried, examined, and admitted thereunto, according to the form hereafter following, or hath had formerly Episcopal consecration, or ordination." Now it is plain from the foregoing references, that preaching is among the duties comprised in the functions mentioned, and in accordance with these views it has been heretofore a necessary pre-requisite that preachers exercising their office duly obtained the written license of the Bishop of the diocese. And it is also manifest as a corollary that even a Bishop of a diocese cannot license anyone to preach who has not fulfilled the requirements laid down in the legal documents, that is to say, the Canons, Formularies, and articles of the Church of England. We are strong believers in mutual charity and toleration, as between the Church and the various religious bodies external to her. But it does not follow that we should stand idly by and see the Church's discipline infringed, to see the safeguards which the Church in her wisdom has erected for the preservation of the faith, wilfully and capriciously broken down by one of her sons on any pretext whatsoever, even though it were in the sacred name of charity and Christian fellowship, without raising our solemn protest and demanding that the case receive the prompt and efficacious attention of the authorities of the Church. Lawlessness cannot be condoned in the name of charity, when the

great principles of Church discipline have not only been in jeopardy, but have been ruthlessly infringed.

Furthermore, there is another crucial point, which ought not to be passed over: the fact, as stated, if it be a fact, that the Rev. Dr. McMullen received the Holy Communion at St. Paul's. We do not for a moment doubt, nor wish to detract in the least from his personal qualifications. His known piety, and sincerity, and earnest love for the work of Christ forestall any adverse remarks; but, it is proper and legitimate, nay, our bounden duty, to enquire whether the gentleman has fulfilled the conditions of the Rubric at the end of the Order of Confirmation, which says, "and there shall none be admitted to the Holy Communion until such time as he be confirmed or be ready and desirous to be confirmed." It may be thought by some that we are over nice in regard to the letter of the Rubric, but we submit that there is no use of having Rubrics, or any form of discipline, to which we have given our solemn adhesion, unless we are determined to be bound by them.

It were better for the sake of the Church at large if clergymen entertaining such views of the ordination vows as to permit them to deal with Rubrics which they have solemnly engaged to enforce as may suit their fancy, should abstain altogether from exercising the sacred functions in the Church. For a small breach, if condoned, (and we do not say this is a small breach) will soon be as the letting out of many waters, and the Church might soon be overwhelmed with lawlessness and the unimpeded propagation of all kinds of heresy.

Query.—If a Rural Dean may, with impunity, suspend and ignore the Apostolic Rites of Confirmation and Ordination, why need any other clergyman feel bound to respect any other rule or ordinance? Is it any wonder that laymen, under such teaching, despise Baptism, Confirmation, the Lord's Supper and Ordination?

STUDIES ON PASSAGES OF SCRIPTURE.

BY REV. RR. GAMMACK, EAST TORONTO.

No. 7.

HEALING THE BLIND.

Our Lord was called on several occasions to give sight to the blind, and we have the incident generally described with some fulness as if it were intended to claim our closer attention. Of the seven who were cured, it is curious to note that five make their piteous request in almost the same words, "O, Son of David, have mercy upon us," while one was brought to our Lord by others, and one came before Him incidentally as having found the starting point for a discussion upon the moral providence of God. The cry of these five is a striking form of lamentation and appeal, "O, Son of David, pity us." The use of the word *mercy* takes away our attention from their state. To all appearance they were suffering from the complaint called *Ophthalmia*, which has at all times been prevalent in the East. The irritation set up by the fine sand or dust in the eyes had advanced through the different stages of inflammation to affect the eyeball and surrounding membranes, so that the eyes were closed immediately to human appliances. The cry of the men could not have proceeded from those who were born blind—from such as the man who was sent to the Pool of Siloam. It is contrary to nature to suppose that those who have never known sight could plead for it so piteously; it is more than a question if they

would seek for it at all, or more than an object of some curiosity, as we might wish to know "the fourth dimension." But those five had a heart-felt want, and they simply appealed to our Lord on the side of His pity and sympathy. They may have been useful members of society in their day, and the light of heaven may have been their great delight, and used freely as their means of support. But while it gave beauty in colour and form to others, it was denied to them, and their condition was pitiable. They appealed, therefore, to excite His feeling of love and compassion. They knew that if they had, that they would also have more. He would give expression to His pity in deeds of sympathy. The blind were common in Israel, and the bystanders were not sympathisers, but were more inclined to drive them away from the presence of the new Teacher. Jesus was entirely different, and reproved their churlish selfishness. These poor creatures had cried out for Him to pity them in their helplessness and poverty—the one at the north gate of Jericho, for example; He accordingly called to him, and asked to know in what form he wanted pity shown. There is a deep feeling of pathos and reality in the reply, "Lord, that I may look up." At Jesus' hands he found again what he had lost, and what he could now appreciate, so that he "followed Him, glorifying God;" and the crowd, carried away by sympathy beyond themselves, "when they saw it, gave praise unto God."

His eyes were to all appearance sealed for ever on account of the ophthalmic affection, and the swollen eyelids were incapable of motion; he desired to have his eyes opened that he might look up, and have his sight as in former days. The action of Bartimæus, the blind beggar, was most natural if we imagine him to have been ophthalmic; his blindness probably made him a beggar, and he used his misfortune to excite pity and procure alms. The man who was "blind from his birth" simply could not have made use of the same form of entreaty; he could not realise the want of sight and the benefit to be derived from its attainment. But Bartimæus and the others knew and felt of how much they were deprived in their loss of sight; they could appeal to no higher motive in Jesus than His pity for their helpless condition, and then give fuller expression to their desire when He asked them as to the form in which they desired His pity to be expressed. In the sight of men they might be squalid and in many ways even disgusting in appearance, but His pity was appealed to and their faith procured the blessing; He touched them in deepest compassion, laid His hands upon the sore and swollen eyelids, and at His word the ophthalmic inflammation entirely disappeared. Can we wonder at their following Him and giving glory to God, when they had recovered that which seemed for ever lost?

REVIEWS.

CHRISTIANITY AND SOME OF ITS EVIDENCES.

By the Hon. Oliver Mowat. Toronto: Williamson & Company, 1890.

It would be difficult to name a better book than this, or one so good, in anything like the same compass, on the great subject to which it is devoted. Mr. Mowat's tone is that of St. Paul: "I speak as unto wise men; judge ye what I say." The writer recognizes the unrest and doubt of the age, the indisposition, in many quarters, to continue in the old homage to Christ and His demands; and he sets to work calmly to ask whether we have misunderstood the teaching of Christ, or the arguments by which His claims are sustained. In the first place, he shows the nature

of Christ's teaching, as it is set forth in historical documents. In the next place, he passes on to discuss His claims to be a Divine person, and more especially to examine the evidences for the Resurrection. Did Christ rise from the dead after His crucifixion? This is the question, and it is vital. Many assaults have been made upon this belief, and with some appearance of success; but the replies have been crushing and final: and this admirable lecture of our Premier puts the argument in a most clear and convincing manner. Already the Secularists have confessed its power by attacking its positions. We have no doubt as to the result of the conflict, and we wish for this contribution to the defence of the Gospel a wide circulation.

THE ARCHBISHOP'S JUDGMENT.

COURT OF THE ARCHBISHOP OF CANTERBURY.

(Before His Grace the Lord Archbishop of Canterbury, with the Bishops of London, Hereford, Rochester, Oxford, and Salisbury, and the Vicar-General, Sir J. Parker Deane, Q.C., sitting as assessors.)

1. THE MIXED CHALICE.—The 4th Article alleges that the Lord Bishop when officiating "permitted, and was a party to, and took part in the mixing of water with the Sacramental Wine intended to be used . . . and subsequently at the . . . Service consecrated the said Wine and Water so mixed and thereupon administered the said Wine and Water so mixed to the communicants . . ." the 13th and 14th Articles allege that these acts were "unlawful additions and variations from the form and order prescribed" and "done in contravention of the . . . Rubrics prescribing the Elements to be used . . . and in respect of the consecration and administering of the same." The responsive plea states that with the sanction of the Lord Bishop one of the assistants "after pouring the wine into the Chalice added a little water," and that "the wine and water so mixed" were consecrated and administered by the Lord Bishop. The Article states two heads of charge: (1) The mixing of the cup and (2) the consecration and administration of the mixed cup. The consecration and administration of a mixed cup do not differ in form or order from the same acts done with one unmixed, and are not an apparent addition to the Service in the same sense as the mixing is. It is proper, therefore, to consider these two parts separately.

(1). THE MIXING OF THE CUP IN THE SERVICE.—The adding of a little water to the wine was ordered in a Rubric of the Common Prayer Book of 1549 as a Ceremony in the Service before "setting" the elements "upon the Altar." In the Book of 1552 this Rubric was omitted. Although it may not be proved that everything not ordered in any particular place was prohibited, yet the express removal of so simple a direction as that contained in the words "putting thereto a little clean and pure water" must undoubtedly be understood to mean that the mixing at that place was not to be continued. It will moreover be shown presently that there were good liturgical grounds for the removal of the direction, and that those grounds were before the minds of the Revisers. There is now no direction on which the continuance of the practice can be based, nor has any continuous tradition in the Church of such public ministerial act been established.

(2). THE CONSECRATION AND ADMINISTRATION OF A MIXED CUP.—The consecration and administration of a mixed cup, however, is, as the same Revisers well knew, a primitive, continuous, and all but universal practice in the Church. It is three times mentioned in Justin Martyr's account of the primitive administration of the Eucharist, and is alluded to in the Clementine Liturgy (Hammond, p. xxxix. 17) and by Irenæus, evidently as the only usage known. It is absent, so far as the Court has observed, from only one of the many extant ancient Church liturgies, that of the Armenians.

The question, therefore, arises whether, the direction being removed to add water to the wine in the Service, it remains lawful to use a mixed chalice if the mixing is not done in or during the Service. In the words of the article which state that the cup was administered "so mixed," it is presumed that the stress is not confined to the word "so," meaning as mixed at that moment, but that exception is taken to the administration of a mixed cup at all. When an appeal was before the Lords of the Council which included a question as to previous mixing in the general question of the Mixed Cup, their Lordships "observed that they doubted whether this part of the article was of much importance," and Counsel were not heard on this particular; but the appeal on the whole article as it stood was allowed. Since it has been thought of sufficient importance to be revived before the present Court, the Court, assisted by the learned Counsel, must come to a con-

clusion. And there is new matter bearing on the question, which requires to be considered. The principal arguments hitherto have been three—

(a) That the mixture is symbolical, and that the reception of the mixed cup as well as the act of mixing has a share in this symbolism. Devout imaginations have always created and dwelt on inner meanings, and always will. But it was long before what is held to have been the original intention, viz., *facere quod Dominus Ipse fecit*—to do just what the Master was at any rate believed universally to have done—seems to have had a symbolical sense assigned to it. In the middle of the third century the mixing was interpreted of the union between Christ and His people. Three principal liturgies (Ambros., Moz., Syr. S. Jac.) connect it with the effusion from the Lord's side; twelve others, among them the Roman, do not so connect it; two pointedly give a different application to that circumstance (Constant; E.th.). The Roman sees in it the union of Humanity with Divinity. Accordingly our strongest Protestant leaders take but slight exception to the mixing, some objecting to it expressly because it had no certain meaning (Tyndale, *Answer to Sir T. Moore*, l. 26), some because they thought the mingling was originally practised to mitigate the strength of the wine (Whitaker, *Insp.* xii.); Foxe in his strictures has nothing to say against it, simply mentioning that "in St. Cyprian's time it seemeth that water was then mingled with the wine" (*Acts* vi. 379, Cattle); Jewell was content to leave it as a minor point; Prynne, though he describes and dislikes it, does not enumerate it among offences against the Prayer-Book or the Law (*Trial*, pp. 63, 325, 121). It does not seem possible to condemn the administration of a mixed cup on the ground of symbolical meanings thus unauthoritatively attached to the careful commemoration of the traditional details of our Lord's actions. It does not seem possible that the existence of devout and innocent interpretations, though never generally sanctioned, should in itself be held to overthrow in a court the legality of a custom in the Church. No Church custom could be safe if that were made the rule.

(b) A second argument that has been alleged against mixing before the Service is that neither Eastern nor Western Church had any custom of mixing the water with wine apart from and before the Services. Such a fact would alone carry sufficient weight almost to determine the question. It is therefore necessary to examine the statement in what may seem tedious detail.

(To be Continued.)

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

MONTREAL.

St. George.—At a short special service held recently in St. George's church, the beautiful new reredos, erected by Mrs. James Hutton as a memorial to her deceased husband, was dedicated. The frame of this work of art is of quartered oak, exquisitely carved, and enclosing three tablets of rich Pavanazza marble, the centre one bearing in gold letters the sacred monogram, and the text, "This do in remembrance of Me," on a background of Belgian marble, the whole being set in Minton's ecclesiastical tiles. It bears the following inscription:

Erected by
JANE HUTTON,
In happy memory of her husband,
JAMES HUTTON,
For 41 years an earnest member of
St. George's Church, who
departed this life on
Aug. 23rd, 1889.

This work of art was designed by Mr. W. T. Thomas, and executed by Mr. Robert Reid.

St. Thomas' Day.—A Sunday afternoon visit to Christ Church Cathedral reminded your correspondent of his ordination 17 years ago; it was interesting to find the same Verger still in office and grown gray, to listen to the newly appointed Bible class lecturer addressing appreciative adults, before the Litany, to reflect that none of the choristers are 17 years old, and that neither of the two clergy present nor the Bible class teacher, were originally Churchmen. Mr. R. H. Buchanan, superintendent of Christ Church Cathedral Sunday-school, presided over a distribution of articles of clothing and food to about 150 deserving poor in the Synod hall on the following evening.

St. James the Apostle.—The Rev. Mr. Massey gave a free breakfast to 80 persons in the Mission Hall

reading-rooms, Richmond square, between ten and eleven o'clock, on Christmas morning.

St. Thomas. The late Rural Dean Lindsay's funeral was held in his parish church at the request of his own people. The body of the church and the galleries were filled, the Bishop, the Dean and a large number of the clergy in robes, and several of the ministers of the city were present, the Bishop, the Dean, and Canons Fulton, Ellegood and Anderson officiating, and the choir and organ leading the hymns. Archdeacon Lindsay, Messrs. G. Lindsay and L. O. Armstrong were among the chief mourners. The church was draped and a beautiful floral tribute, with the word "Rest," was on the sanctuary railing, and the coffin also was covered with flowers. "Blessed are the dead who die in the Lord."

St. Matthews. A neat pulpit has been placed on one side of the choir, and the lectern has been removed to the other side, so that there is now no obstruction between the chancel arch and the sanctuary. There was a beautiful blooming begonia in the font, on Christmas Day, and the decorations were tasteful. Text, Heb. ii. 2.

ONTARIO.

LANSLOWNE FRONT. The Lord Bishop of the diocese held a confirmation in St. John's church, Lansdowne, on the 4th Dec., when thirty candidates received the apostolic rite. A few from a distant part of the Mission, who had been prepared by the incumbent, were unable to be present on account of the inclement weather. The service was largely attended and the Bishop's address was most instructive and listened to with marked attention. The communicants numbered 69.

WARRINGTON. The new church in this mission was to have been ready for Divine service on Christmas Day, but owing to no arrival of windows, etc., in time, the opening had to be deferred, and will probably not take place now until Easter. The Christmas services at the other churches were well attended, although the weather was intensely cold, and the sleighing only moderate; more than fifty persons received their Christmas communion.

BARRIEFIELD. **St. Mark's.**—The Christmas service was fairly well attended and there was a large number of communicants. The church was prettily decorated with evergreens. Major Mayne, R. E., read prayers and one of Canon Liddon's most eloquent sermons. The rector celebrated the Holy Communion. On Sunday, the Festival of the Innocents, there was a special service for the children of the Sunday school. The procession marched up the aisle preceded by a beautiful banner of royal blue silk, with gold fringe and cord, borne by William Bucknell and Leonard and Cyril Jones, and singing, "Brightly Gleams our Banner." This was followed by the Christmas carol, "The Inn was Full," composed by Rev. Prof. Jones, and set to music by Rev. E. P. Crawford. The hymn after the third collect was "While Shepherds Watched their Flocks by Night," and after the usual prayers, "We are but Little Children Weak." Major Mayne read prayers and delivered a particularly good sermon, addressed to the children, and couched in such simple language it must have been understood by all. The offertory was for the general hospital, and amounted to \$7.25. The congregation was very large and all seemed much pleased and surprised at the effective way in which the service was rendered. The children were trained by Mrs. Jones, whose efforts for the Sunday school are indefatigable, and Wm. Medley.

TORONTO.

EAST ORO.—The Rev. J. Hore begs to offer his warmest thanks to the vicar and people of Stayner, for the valuable S.S. library obtained for this mission through the kind offices of Mrs. Sheppard.

SHANTY BAY.—Christmas was well kept here; a congregation of about seventy. Thirty communicants, offertory over thirty five dollars.

PRICE'S CORNERS.—The attendance at St. Luke's on Christmas Day was fair and the offertory amounted to \$14. The singing was good under the leadership of Miss Rix. There were eighteen communicants. On the 23rd, Miss Rix, the organist, was presented with a purse of money as a mark of esteem and gratitude.

St. Martin's.—The anniversary of the Nativity of our Blessed Lord was held in this church, Perth Avenue. A very pleasing object was a most beautiful Altar Frontal, the gift of the Sisters of St. John

the Divine. The little church was very tastefully decorated for the occasion with evergreens. The Rev. Canon Middleton preached a most appropriate sermon from the 13th and 14th verses of the 2nd chapter of St. Luke's Gospel. The Holy Communion was administered to a goodly number. The services in St. Martin's are very bright and cheerful, and all who attend express entire pleasure in the way in which the services are conducted. There appears to be a desire by all to co-operate in all the work of the church and to carry out the injunction, "On earth peace, good will toward men."

AULTSVILLE. On Christmas Day the Rev. Montague Poole was presented with a very handsome phaeton. It came to him after the manner that Santa Claus makes his visitations Christmas Eve. In the morning the clergyman found the brand new vehicle standing in his shed, no card upon it or anything to denote where it came from, but later on his warden, Mr. Christopher McManus, and several other gentlemen, called, and in very graceful language, on behalf of the parishioners, made the presentation, which was gratefully acknowledged by their clergyman.

Ven. Archdeacon Roe, of Quebec diocese, was recently in the city.

Rev. Dr. Convers, of Hobart College, Geneva, diocese of New York, preached at St. James' Cathedral on the morning of the 1st Sunday after Christmas.

The address on the word "Remember" delivered by the Rev. Canon Dumoulin, at the late New Year's Eve service in St. James' Cathedral, was most interesting and appropriate. The holy communion was celebrated at this church on the following morning.

St. Philip's Church S. S.—The annual Christmas festival and distribution of prizes for this school took place Tuesday evening, and, owing to the fact that the parish hall was insufficient to accommodate this rapidly growing organization, the gathering took place in Broadway hall, Spadina avenue. The rector, Canon Sweeny, D. D., presided, and welcomed the parents and scholars in a brief speech, after which he delivered an illustrated and instructive lecture on the life of Joseph, which was followed by a story of Dick and his Donkey. The little people manifested a lively interest in the views and signified their appreciation by hearty applause. After a miscellaneous programme, in which the scholars took part, the distribution of prizes for the past year was made, some 60 in all being presented. The singing of the doxology and pronouncing of the benediction brought to a close one of the most enjoyable gatherings that had ever been held in connection with this school.

On Monday of last week St. Peter's Sunday school held its festival, when between four and five hundred scholars enjoyed a sumptuous repast. A short musical programme was provided and rewards presented. There are now 500 pupils attending the school.

St. James' Cathedral.—The annual festival given to the scholars of St. James' Cathedral morning Sunday school was held in the school house last week. The children, numbering about seven hundred, assembled with their friends at 7.30 o'clock and were dismissed about 9, after having spent a very pleasant evening. The room was prettily decorated, and looked very Christmas-like, with its six well laden trees arranged at each side. The children were pleased to receive the annual prizes from the hands of Mrs. Dumoulin. The band of the Boy's Home played creditably. Among other amusements Mr. Pauw gave some recitations which were ably rendered. Before leaving each scholar received a bag well stocked with the usual Christmas sweetmeats.

All Saints' Church Sunday School.—The annual distribution of prizes at the above school took place last week, and was of an unusually interesting character, on account of the importance of some of the prizes. A year ago, Mr. F. Thayer, one of the wardens of the church, offered for competition among the scholars one gold and one silver medal, for excellence in the Church catechism. To these the rector, Rev. A. H. Baldwin, added second prizes in the form of books. The evening opened with a short programme of music and recitations by some of the scholars, which were very well given. Mr. Baldwin then introduced Mr. Thayer, who presented the medals, the gold medal being awarded to George Struter, of the senior school, and the silver medal to Edwin Dewey, in the juniors. The second prize was taken by Lucy McCuaig, in the seniors, and Nellie Lean, in the juniors. The children belonging

to the All Saints' branch of the Ministering Children's League last week gave a Christmas tree entertainment to about 30 poor little children, which was as much enjoyed by the little givers as by those whom they entertained. It was a beautiful sight to see the bright, eager faces of the Ministering Children's League children as they themselves waited on their poor little guests at tea, and gave them the presents from the tree with their own little hands, and thereby exemplified the Scriptural lesson of its being more blessed to give than to receive.

ST. PETER'S.—The annual meeting of the Ministering Children's League was held Monday afternoon in the school house, Rev. Archdeacon Boddy presiding. The chairman read the secretary's annual report of the Church of England branches of the society. The report showed that there were 13 branches in the diocese of Toronto, having a membership of 583. There are 40 branches of the league in the Dominion with a membership of 1,865. The society supports two cots in the Hospital for Sick Children and one bed in St. John's Hospital by contributions from the children. Rev. Professor Lloyd addressed the elder members of the society, and Rev. Mr. Street Macklem spoke to the children.

Brotherhood of St. Andrew.—A convention of the Canadian Chapters will be held in Toronto on either the 24th, 25th, and 26th of January, or the week following. Chapters are requested to elect as many delegates as possible at once, and forward their names to the secretary, Mr. Baillie, 26 King street East, Toronto, in order that the Toronto Chapters may know how many to provide hospitality for.

Miss Lizzie A. Dixon acknowledges with thanks two dollars from Mr. H. Worden, for Rev. J. G. Brick's mission at Peace River.

WESTON.—By the death of Thomas Young Savage, St. Philip's church has lost one of her most attractive members. The deceased gentleman was churchwarden for about seven years.

NIAGARA.

The Constitution and Canons.—The committee appointed at the last session of Synod to revise the Constitution and Canons is making progress. Two meetings have been held, the first to organize, when it was arranged that a fortnight should be given for the members to send to the secretary their proposed changes. The result is some 17 pages of printed matter. At the last meeting held on the 22nd inst., it was unanimously agreed that changes should be recommended in the manner of appointing the standing committees. At the present time the members of the standing committees are appointed by the Bishop. His Lordship is not a member, but has the right of veto. It is proposed to alter this, giving the Synod the power to elect a portion of the members, lay and clerical, making the Bishop a member *ex-officio* of the said committees, but taking away his veto power (in committee). From the second to the ninth Articles of the Constitution have also received attention. All seven articles deal with lay-representatives to Synod. By a close vote it was decided to propose that the lay-representatives should be allowed to communicate in any Anglican Church, while they must be habitual worshippers in the parish church which they represent. It was also agreed to recommend that both males and females should be allowed to vote for lay-delegates, provided they are of the required age, etc. Provision will also be made for organizing a new congregation and holding its first vestry-meeting. The next meeting of the committee will be held on the second Monday in January, when the "Patronage" question will no doubt receive attention. There are no less than seven amendments on the notice paper. (1) Rev. W. J. Armitage, St. Catharines, desires when a parish is vacant that the parishioners shall have 12 months to elect a clergyman in full orders of the Church of England, or any branch thereof. If no election be made within 12 months, then it shall be lawful for the Bishop to make the appointment. (2) Wm. Bell, barrister, Hamilton, proposes that a committee of five be appointed at a meeting of the vestry of the vacant parish, said committee to have three months to make an appointment. Should no appointment be made by the committee within three months from the happening of the vacancy, His Lordship the Bishop shall have the right to make such appointment. (3) W. F. Burton, barrister, Hamilton, proposes that the patronage of rectories and parishes be placed in the hands of the church wardens and congregation of each parish, subject to the approval of the Lord Bishop of any appointment to be made. (4) A. Gaviller, Esq., that the vestry shall have six months to elect a clergyman in full orders of the Church of England, or any branch thereof. A two-third majority of votes of the vestry present at the meeting shall be required. It shall be lawful for

the Bishop to make a suitable appointment to the vacant parish after a vacancy of six months, should no election be made by the parishioners. (5) E. Kenrick, barrister, Ancaster, proposes that the Bishop shall in the case of such rectories and parishes contributing less than \$600 a year towards the clergyman's stipend, make the appointment after consulting the wardens and delegates of the vacant parish. (6) In other cases, the Bishop shall make no appointment without the consent of a Board of Concurrence, to be elected at the annual vestry each year in each parish. (6) Rev. R. Ker, St. Catharines, proposes that an advisory committee of five shall be elected by the congregation on a vacancy occurring, whose duty it shall be to make immediate inquiry for a suitable clergyman. Said committee to report back to the congregation. If the name so reported shall prove acceptable to two-thirds of the meeting, the committee shall present the name to the Bishop, who shall duly appoint and institute. After six months the Bishop is to have full power to fill the vacancy. In the case, however, of missions, the Synod is to elect three nominators, and these with three elected by each mission, shall constitute a Board to fill vacancies. (7) F. E. Kilvert, barrister, Hamilton, proposes that the patronage of rectories and parishes shall be in the hands of the wardens and delegates, who shall within six months after a vacancy occurs nominate a fit and proper person, and the Bishop shall, without delay, appoint such nominee. The Bishop to have power to appoint after the expiration of the six months. It is not expected that any one of these proposed schemes will be adopted.

THOROLD.—On Christmas the congregation of St. John's church were pleased to find a new pulpit occupying a place on the extended chancel platform. This useful piece of ecclesiastical furniture is the gift of Mr. F. T. Walton, mechanical engineer of the Welland canal. It is the product of his own handiwork, and reflects his well-known skill. St. John's has now fulfilled the 83rd canon of 1603. The decorations this year were peculiarly artistic and tasteful. The music was very fine, the choir being larger than usual. The attendance at both holy communion and morning prayer was good, and the offertory collections amounted to a larger sum than has been received by the rector since he took charge of the parish. He and his assistant, Rev. W. J. Pigott, now hold five services every Sunday within the parish.

GUELPH.—Much zeal has been shown in the decorations of St. George's church, which were greatly admired, evincing refined taste as well as a great amount of labour in bringing everything to such a state of perfection. The font and pulpit were very attractively adorned as well as the whole chancel. There was a good attendance at the early communion Christmas Day, including many of the lately confirmed. At the eleven o'clock service there was a full congregation and the service was very hearty. On Christmas morning the Rev. Mr. Seaborn was agreeably surprised by a member from the Bible Association calling on him and presenting him, on their behalf, with a very beautiful communion set, for use in private administrations.

Farnham Church.—This Mission Church was very prettily adorned. A graceful arch of evergreens stands at the entrance of the chancel, while the rails are draped with wreaths of English ivy. The walls also were decorated with evergreens.

CAYUGA.—The annual Christmas-tree entertainment for St. John's church Sunday school, was held on Dec. 19th, the town hall being crowded to excess with a highly interested audience. Several carols, kindergarten and other amusing songs and recitations, with appropriate scenery and costumes, were rendered by various members of the Sunday school, and these were followed by the distribution of a large number of gifts from a heavily laden tree, Mr. A. K. Goodman, L.L.B., acting as Santa Claus with his accustomed ability. The service on Christmas morning was largely attended, and the collection amounted to the liberal sum of \$31.70; many gifts in kind were also sent in direct to the Parsonage. At the grand tea on Thanksgiving Day, sufficient was realized, in addition to the harvest thanksgiving collection in church, to pay off the whole of the indebtedness on the new organ, the balance due in January last, viz., \$300, with interest, having all been provided in less than ten months. The "Willing Workers" society has now undertaken to furnish handsome seats for the choir, more in harmony with the attractive appearance of the organ than are the present ones. The "Women's Auxiliary" has also recently despatched a bale of goods to the North-west, valued at \$30. Not a single death has taken place in any of the families of this parish during the past year, nor has the Incumbent officiated at a funeral for nearly fourteen months, except that of a child brought from a distance for burial.

HURON.

GALT.—A memorable event in connection with the history of this historic parish took place on Sunday, December 21st, in the opening of a new church at Preston, a rising village three miles out of town. In addition to mission services regularly held at Hespeler every Sunday afternoon, the rector, with an eye to the future and for the extension of the Church, opened services under somewhat discouraging circumstances just three years ago in this village. With the valuable assistance of lay-readers, services have been kept up, steadily growing in interest, until now a handsome church occupies a commanding position and is filled with devout worshippers. The church, dedicated to St. John, is a very neat and attractive building of gothic design and thoroughly furnished throughout. Valuable gifts were presented, such as organ, chancel-carpet, matting for the aisles, linen, altar cloths, bible, service-books, markers, hymn-rack, etc., etc. The Sunday-school of Galt gave, at a cost of \$55, communion-table, lectern and prayer-desk; the Preston school, two very handsome chairs, and Rev. Rural Dean Mackenzie, rector of Brantford and formerly of Galt, an alms-basin of solid brass of exquisite design, and engraved to the memory of the late Very Reverend Dean Boomer, LL.D., for 33 years rector of this parish. The Rev. J. Ridley, the present rector, has now the satisfaction of seeing both these mission stations formed into a separate parish, and under the charge of a clergyman specially appointed to minister to the people. The Rev. T. Kingsmill, the incumbent, enters upon the work under most auspicious circumstances. The opening services on Sunday, 21st December, were very encouraging. Large congregations filled the sacred edifice to its utmost capacity. The Bishop of Huron preached both morning and evening, and was assisted in the services by Rev. J. Ridley, rector of Galt; Rev. T. Kingsmill, the incumbent, and Mr. E. Softley, divinity student, of Toronto. The Holy Communion was celebrated at the mid-day service, at which there were some 30 communicants. The offertory amounted to the noble sum of \$121. Not a cent has been raised by any indirect method since the mission was started, and the result clearly shows the wisdom of the procedure. Divine service will now be held regularly every Sunday, both morning and evening, and at Hespeler in the afternoon. We hope the time is not far distant when a similar building will be erected in the latter place, and opened under the most auspicious circumstances. The Galt Chapter of the St. Andrew's Brotherhood was favoured with a visit from the secretary of the Canadian Council, Mr. F. Dumoulin, of Toronto, on Monday, 22nd ult. There was a large attendance of members and a most interesting and profitable meeting. Mr. Dumoulin entered heartily and fully into all the practical details of the order and suggested lines of work, which will at once be taken up. Visits of this kind are of incalculable benefit, and in Mr. Dumoulin the Council has certainly a secretary eminently fitted for the position, and whose consecrated energies will prove most beneficial to the growth and prosperity of the brotherhood, in enlisting the sympathies and securing the co-operation of the young men of the Church.

MOORETOWN.—At a Christmas tree entertainment on Christmas Eve, in Trinity church, Mrs. Armstrong, wife of the Rev. Dr. Armstrong, was presented with a beautiful rocking chair elegantly upholstered, and also with a purse containing a good sum of money. The presentation was made on behalf of the congregation by Mrs. Joseph Featherstone and Mrs. John G. Hyde.

NEW HAMBURG.—St. George's Church.—The Christmas Eve service consisting of the shortened form of evensong, commenced at 8 p. m. The Sunday school children occupied the chancel with the choir, and with them led the chants, hymns, carols, etc., very nicely. The Rev. Mr. Edmunds gave an instructive address. The offertory was taken up by two of the younger boys, and during the presentation "All things come of Thee, O Lord, and of thine own have we given Thee," was sung. On Christmas morning the Church was well filled. The decorations were simple and tasteful, and except the light wreathing of the chandeliers, confined to the chancel. The altar vases were filled with English holly, and a few tall lilies in bloom placed within the sanctuary and at the chancel steps, gave an effective finish to the decorations. The musical parts of the service were well and correctly led by the choir. The Rev. Mr. Edmunds preached from Luke ii. 13-14. The Christmas gifts to the church are a handsome oak credence table and hymn tablets from Mr. S. G. Holley. The Sunday school children have filled the small windows in the tower porch with leaded stained glass. A scroll on the top of the windows bears the text: "Enter into His gates with thanksgiving and into His courts with praise," and beneath: "St. George's church, built A.D. 1888; Vane and these Windows gift of Sunday School." The polished

brass altar vases of the best English make, suitably engraved, are also given by the children from the S. S. offertories. At midnight on New Year's Eve a special service was held in this church with celebration of Holy Communion.

LUCAN.—On Christmas Eve a deputation of his parishioners, to the number of thirty, waited upon Rev. R. H. Shaw, incumbent of Holy Trinity church, and presented him with an address and a splendid gold watch and chain valued at \$125. Upon the corner of the watch was engraved the following inscription: "Presented to the Rev. R. H. Shaw, rector of Holy Trinity church, by his friends." The address which accompanied this excellent gift expressed in a hearty way the favour in which the rev. gentleman is held by the members of the congregation. After Mr. Shaw had suitably expressed his thanks, and the deputation had partaken of refreshments, the latter wished their host the compliments of the season and withdrew.

In May last, the Rev. G. W. Wye opened a fortnightly afternoon Sunday service in the township of Anderdon, Essex, about five miles from Amherstburg, which is the only Protestant service in the township. The people, who are comparatively new settlers, on what till a few years ago was an Indian reservation, showed how they appreciated the services rendered, by putting a load of hay, fifty bushels of oats, some corn and poultry in the rectory barn, a few days before Christmas. The annual entertainment of Christ Church Sunday school, Amherstburg, was held at the town hall, on Tuesday evening, December 23rd. Rev. G. W. Wye occupied the chair. After the programme, the prizes and presents were distributed from the tree. The proceeds amounted to about \$50.

PORT DOVER.—St. Paul's church, Port Dover, has ever been noted for its elaborate Christmas decorations; but this year the decorations were exceptionally fine. For three weeks the members of the church, both old and young, were busy making banners, wreaths, and scrolls; and certainly the church presented a beautiful appearance. Christmas services were held at eleven o'clock, when a very large congregation was present, fifty-five of whom remained for Holy Communion. The offering was larger than that of any previous Christmas. The boy choir, which was recently organized, sung very well, and will no doubt become a permanent institution of the church. The incumbent wore an elegant white silk stole elaborately embroidered in gold—the gift of a lady of the congregation. It was the first time that ever a white stole was worn in St. Paul's church.

PETROLIA.—Church matters are progressing very favourably in Christ church, and a glorious interest in all departments of Church work is observable. The Thanksgiving services which were held in October were largely attended. The offertory amounted to \$214. A sale of fancy and useful articles was recently held under the auspices of the Church Women's Association. The proceeds of the sale reached \$400. The service on Christmas Day was very well attended. The church was decorated with evergreens and the service was bright and appropriate. The offertory, which amounted to \$154, was presented to the rector, Rev. R. McCosh.

ALGOMA.

MEDICINE HAT.—The Rev. J. M. Davenport, of St. John, N. B., has renewed his offer of \$50 if nineteen others will each contribute the same amount so as to make up the sum needed for completing the Medicine Hat Home, so that it may be opened next summer. The offer holds good for three months. The S. P. C. K. grant of \$500 towards the same object is available only when the building is completed and insured. Address, Rev. E. F. Wilson, Sault Ste. Marie, Ont.

QU'APPELLE.

QU'APPELLE STATION.—The Bishop of the diocese held an ordination in St. Peter's Pro-cathedral on 21st December last. The Rev. T. A. Teitelbaum, of St. Boniface College, Warminster, was ordained to the priesthood, and Mr. T. Greene, B. A., of Trinity College, Dublin, was ordained deacon. The Rev. T. A. Teitelbaum will take charge of the district of Sumner and Churchbridge during the absence of the Rev. P. K. Lyon in England, and also continue his successful work among the Hungarians at Esterhaz. The Rev. T. Greene is ordained on his mastership in St. John's School, Qu'Appelle Station. A useful Church Almanac has been published for this diocese.

British and Foreign.

Canon Gregory has been appointed Dean of St. Paul's cathedral.

The committee of the Bishop of London's fund have received £1,000 from Lady Howard de Walden.

There are twenty clergymen connected with Trinity parish, New York.

The 449th anniversary of 'Founder's Day' was duly observed on Saturday at Eton College. The school, which was established by Henry VI. in 1441, remains in a most flourishing condition.

WESTERN NEW YORK.—The parishioners of Trinity church, Buffalo, have within the last three weeks raised over \$40,000 and cleared the parish from debt. A special fund has also been provided for the payment of the salary of an assistant.

The *London Diocesan Magazine* for December announces that the Council of the Church House have just taken two important steps. They have made final arrangements for the purchase of the complete site in Dean's Yard, and they have given instructions to begin clearing a portion of the site with a view to beginning the erection of the great hall early next year.

We understand that the Bishop of Manchester's new book, *Dangers of the Apostolic Age*, will be published at the beginning of the new year. The work is dedicated to Mrs. Moorhouse, and the three headings are, 'The Galatian Lapse,' 'The Colossian Heresy,' and 'The Hebrew Apostasy.' The first and second divisions comprise ten lectures delivered by the Bishop in Melbourne, and the third those delivered in Manchester Cathedral last October.

NEW YORK CITY.—By the will of the late Mary Edson, which has just been admitted to probate, the General Seminary will get \$45,000. Of this liberal benefaction, \$20,000 is appropriated toward the endowment of the instructorship in elocution now so admirably administered by Prof. Russell. Another \$20,000 is for the instructorship in Church music, to which position the organist of St. James' church, Mr. G. Edward Stubbs, M.A., was appointed last year.

The subscriptions to the memorial of the late Bishop of Durham (Dr. Lightfoot) now amount to £5,282 15s. 4d. The cost of the altar, tomb, and recumbent figure will be £1,400, and the cost of the restoration of the chapter house will be £4,000. Sir Edward Boehm has been commissioned to execute the recumbent figure.

The Bishop of Manchester, speaking at Bolton lately, said that despite all wriggling on the part of gamblers, the motive for gambling was pure and unmitigated covetousness, and that was a sin in itself, because it was the desire to obtain the property of another without giving, or endeavouring to give, an adequate return. He denounced gambling in all its forms, even down to playing cards for counters, because the desire was the same. Gambling was the accursed sin of covetousness, which ultimately robbed a man of the power to do patient and steady work. It tended to a state of unrest and feverish excitement, and warped itself round man's social and moral life like a poisonous snake.

NEW YORK.—St. Stephen's college has just been made the recipient of another gift of \$25,000 from the Rev. Charles F. Hoffman, D.D. This is intended for the erection of two new sections of dormitories, to be added to the new building, and to furnish accommodations for twenty-four more students. The number of applicants, this year, was eighty-one, of whom fifty-one were necessarily refused for lack of room. Dr. Hoffman's benefactions to the college now amount to the munificent sum of \$105,000.

Whittaker's Almanac for 1891 has been received, filled with interesting information and important statistics. Price 25 cents. Dioceses, 52; missionary jurisdictions, 17; clergy—bishops (75), and other clergy, 4,066; parishes and missions, 5,428; candidates for orders, 445; ordinations—deacons 164, priests 119; baptisms; 61,787; confirmations, 41,284; communicants, 509,194; marriages, 16,174; burials, 30,613; Sunday-school teachers, 41,500; scholars, 386,118; contributions, \$12,849,962; clergy deceased, 88.

CALIFORNIA.—The Rt. Rev. Dr. Nichols, the assistant bishop of the diocese, has completed a most important visitation of this part of the diocese. The hearts of all Churchmen in this rapidly developing portion of the state have been thrilled by the manly words of the bishop. His sermons have dealt with the great underlying principles of the Apostolic Church: fearless yet winning, they have found a deep response in the minds of all true lovers of the prosperity of the Church of God. In five weeks he has confirmed 246 persons, besides attending the convocation at San Diego and consecrating the new St. Matthew's church at National City. On the evening of the 23rd he preached before the chapter of St. Andrew's Brotherhood on the work of the Brotherhood. All the clergy of the city, the Rev. Messrs. Bugbee, Haskins, Kienzie, Mackenzie and Judd, were present, also the Rev. Drs. Trew, of San Gabriel, and Easter, of Glendale, and Rev. G. A. Ottmann, of Pasadena, and Rev. Mr. Robinson, the rector of The Angels, Garvanza, who had just arrived in the city. The congregation filled the church to overflowing and much interest was manifested. Members of Brotherhoods from All Saints', Pasadena, and Epiphany, East Los Angeles, were present. The bishop left for his home in San Francisco by steamer on the 24th, visiting the mission at San Pedro on the way.

The well-known Rector of St. George's, Hanover Square, Canon Capel Cure, has just died at Cairo. He was formerly a very familiar figure in Oxford life, having been Fellow of Merton for twelve years, and was for nine years Vicar of St. Peter-in-the-East, Oxford. In 1867 he entered upon his London career as Rector of St. George's, Bloomsbury, and ultimately was appointed to Hanover Square. Canon Capel Cure was a moderate Churchman, and was rather noted for his peculiarly polished and careful sermons. They were models of finish and accuracy; restrained, concise, and clear. The late rector served on several important Church committees, and was very popular at Windsor, where he held a canonry. He was a member rather of a past than a present school of Churchmen. Even as a parish priest he always had something of the Oxford don about his manner, which was studied and scrupulously polite. Both at Windsor and in his own parish he will be widely regretted as a painstaking and faithful Church worker on old lines.

CAPE TOWN.—The Mission of St. Philip's, Cape Town, is carried on by the clergy of the Society of St. John the Evangelist and others working with them. It was begun in October, 1824, on the invitation of the Bishop of Cape Town. The work includes a Mission to the Kafirs, Zulus, Basutos, Inhambanis, and other pure-blooded natives residing in the eastern part of the city. Two night schools are held every evening for the natives; there is a Mission service for them on Sundays, and classes for native inquirers, catechumens and communicants are held during the week. More than sixty adults, who were living in heathenism, have been baptized. A boarding-house for natives has been established for the last four years, and has been of great service. Also a home for native women and girls, under the charge of the All Saints' Sisters, has been opened, and is doing an excellent work. There is also a Mission to the general population residing in the district assigned by the Bishop to St. Philip's. The majority of the people living in the district are Cape coloured people, and are of mixed blood. Services are carried on in St. Philip's school chapel, which was opened in 1886. One of the All Saints' Sisters has charge of a Mission day school, the largest in the colony. There is also a night school, industrial classes, temperance society, guilds, and other organizations.

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.

"Protestant."

SIR,—In my former letter I briefly noted the absence of the term Protestant from our Formularies. Against any recognition of it as the designation of the Church, strenuous and effective resistance was made as required. For example, in the second year of William III., when Protestant feeling was high, in a proposed address to his majesty from Convocation occurred the following: "The zeal you show for the Protestant religion in general, and the Church of England in particular." This was successfully opposed by the Lower House, as ranking the Church of England with Socinians, Anabaptists, and Quakers.

ers, who all called themselves Protestant churches. Another address, with the following words, was adopted: "We doubt not the interest of the Protestant religion in this and all other Protestant churches," only that "this and" had to be omitted. The Convocation thus recognised the title as applied to others, but refused it for the Church of England. (Cardwell's conferences, 446-450). Yet in a similar address two years later Convocation alters its phrase, and has "in the Church of England, and in all other Protestant churches." In the Coronation oath, beginning with William and Mary, the sovereign is pledged to "maintain the Protestant reformed religion established by law." The like phrase is found in the Act of Union with Scotland and the Act of Union with Ireland, by which the Churches of England and Ireland are invited "into one Protestant Episcopal Church." So it is not to be wondered at that at a very unlearned time the Church in the United States chose to designate herself "the Protestant Episcopal Church." So great a mistake on many accounts has since been deeply regretted by very many. But what I wish to set before your readers is the much forgotten fact, that while English Churchmen have freely used the term Protestant, it was not intended to cover the discordant mass of Protestantism, but confined to the English Church. Examples will best explain this.

1. Archbishop Laud, in defending his life, solemnly protested "he never intended, much less endeavoured, the subversion of the laws of the Kingdom, nor the bringing in of Popish superstition upon the true Protestant religion, established by law in this Kingdom." And of the King he said, "On my conscience I know him to be as guiltless of this charge as any man now living. I hold that he is as sound a Protestant, according to the religion by law established, as any man in his dominions." In his last will the Archbishop declared that he died a true and faithful member of the Protestant Church of England.

2. Archbishop Bramhall, of Dublin, a learned anti-Roman controversialist, speaking of King James I. and the Lancashire people, who were largely Romanist, says, "By this prudent condescension he gained the people from Popery to the Protestant religion." In defending our Ordinal he speaks of it as "the Protestants' Form of Ordination."

3. Chillingworth's celebrated book, "The Religion of Protestants a Safe Way to Salvation," has the "approbation" of the vice-chancellor of Oxford, and that of the Divinity professors of Oxford and Cambridge, affirming that they found nothing therein contrary to the English Church in doctrine or discipline, etc.

4. Jeremy Taylor, in his sermon at the opening of Parliament in Dublin, 1661, says: "I hope the Presbyterian will join with the Protestant, and say that the Papist, and the Socinian, and the Independent, and the Anabaptist, and the Quaker, are guilty of rebellion and disobedience, for all their pretence of the Word of God to be on their side; and I am more sure that all these will join with the Protestant and say, that the Presbyterian hath no reason to disobey authority upon pretence of their new government, concerning which they do but dream dreams, when they think they see visions." Here Protestant belongs to the Churchman exclusively.

5. To this day the distinction is maintained in Ireland. In 1878 Mr. Bruen, an Irish M. P., exposed a bad piece of extravagance. An Irish prison had nineteen prisoners. They "had no fewer than three chaplains, a Protestant chaplain at £50, a Presbyterian chaplain at £36, and a Roman Catholic chaplain at £60." (*Guardian*, Jan. 7th, 1874).

6. "And pretty it is to consider how the King (Chas. II.) would appear to be a stiff Protestant and son of the Church; and yet willing to give a liberty to these people, because of his promise at Breda," i. e. to the Presbyterians. *Peppys' Diary*, Feb. 26th, 1663.

7. "The Papists," says Robinson, the famous secretary, "plant the ruling power of Christ in the Pope; *The Protestants in the Bishops*; the Puritans in the Presbytery; we [i. e. the Independents] in the body of the congregation of the multitude called the Church." Drysdale's *Hist. of the Presbyterians in England*.

8. In Fuller's "Mixt Contemplations" are many examples of this restrictive use of Protestant. I quote but one, No. xxxiii., "I am a Protestant without wealt or gard, or any addition, equally opposite to all heretics and sectaries," i. e. a plain Church of England man.

Now such a use as this in the present day is hardly to be justified, since Protestantism has come to include the extremest forms of heretical unbelief, and it is not to the honour of the Lord and Saviour that His baptized servants should be ranked by the use of this name with those who deny Him. Certainly a discreet and sparing, not an indiscriminate, use should be made of this word. I end with Laud's defence of the word in his way. In his conference with Fisher the Jesuit, he says: "The Protestants did not get that name by protesting against the

Church of Rome, but by protesting (and that when nothing else would serve) against her errors and superstitions. Do you not but remove them from the Church of Rome, and our protestation is ended, and the separation too. Nor is protestation itself such an unheard-of thing in the very heart of religion. For the sacraments, both of the Old and New Testaments, are called by your own school 'visible signs protesting the faith.' Now, if the sacraments be *protestantia*, 'signs protesting,' why may not men also, and without all offence, be called Protestants?" He perhaps refers to Aquinas who speaks of *signa protestantia quibus homo fidem suam protestaretur*. But this is too orthodox a meaning for the nineteenth century.

Yours,
JOHN CARRY.

Port Perry, Dec. 4th, 1890.

The Archbishop's Judgment.

SIR,—I have just finished the Archbishop of Canterbury's judgment, and I can only say that the man who can read it without adding something new to his knowledge of the subjects it treats of must be a wonderfully well read man. Every clergyman of our Canadian Church should study that judgment, and some means should be at once taken to place copies within their reach at as low a rate as possible. I know not if it could be legally re-printed here. Intellectually it cannot but be respected for its learning and reasonableness, while the sons of peace will give it a glad welcome. It is no crafty or dishonest compromise. It is no "judgment of policy rather than of law," as was indignantly said of other judgments. It goes on the recognition of the English Church's continuity, and on the broad, honest testimony of historical facts. It is a judgment which does not touch doctrine, but which is rigidly confined to liturgical and ritual matters; and it is made clear to all that High Churchmen and Low Churchmen may with perfect honesty and loyalty keep their different uses, and that there's nothing to hinder their living in perfect peace but the want of a charitable spirit. For the practices pronounced not illegal are not pronounced obligatory. For my own part, I value far more than the results arrived at the *methods* employed, which distinctly recognize the continuity of our English Church.

Let me be permitted to say, as the most fitting opportunity I shall probably ever have, what I have long deeply felt: I am most devoutly thankful that we have not in Canada even a scintilla of the fantastic ritualism which has irritated so many in England. And so long as this is the case we have the best safeguard against those flames of discord that an impatient and ignorant Protestantism is ever seeking to kindle amongst us, to our common ruin. If "the Eastward Position" is not illegal, let us remember that the Judgment decides "the North End" to be also "a liturgical one." Let all resolve more than ever to be, in this crisis, loyal and peaceable.

Yours,
JOHN CARRY.

Port Perry, 20th Dec., 1890.

[The above letter contains the last words to the Canadian Church of one of her most brilliant and eminent sons—well termed the "Littledale of Canada." They did not come to hand till the day after his death, so suddenly, while on duty in his parish. They seem to have been posted by him on his way to administer to a sick parishioner—perhaps the last act he performed for the Church before his spirit took its flight to Paradise. "The most fitting opportunity I shall probably ever have," he says, "to say what I have long deeply felt: I am most devoutly thankful . . . we have the best safeguard against those flames of discord that an impatient and ignorant Protestantism is ever seeking to kindle amongst us to our common ruin." Dr. Carry was a very forcible writer and speaker. Some accused him of a fierce and fiery disposition, but there never beat a kinder, warmer or more gentle heart. He was impatient—and rightly so—of all ignorant bigotry and hypocrisy. To him carelessness in sacred things was a crime—sacrilege. May his last words sink deep in our hearts.—Ed.]

Letter from Rev. Geo. Holmes, Athabasca.

DEAR MISS PATERSON,—Though I think, if my memory serves me right, you told me at the Black-foot reserve that a bale of clothing had been shipped for me from your Dorcas Department, I did not come in possession of your kind letter of June 9th until my return to the Athabasca Landing on Aug. 30th. I found the bale there, but of course could

not open it until its arrival at Lesser Slave Lake, which was not for some six weeks after my return. We opened it about a week ago, and were delighted to find everything so good and suitable for our Indians. I wish you could be present about Xmas time when we present them to our scholars. It would rejoice your hearts to see their smiling and grateful countenances, and hear their hearty "Mercee," or "Rennaskamilinan-metune" (we thank you very much; you would feel that you were already, in some measure, enjoying the promised reward for your labor of love on behalf of these little lambs of the Saviour's flock; but how much more when you hear from His own blessed lips, "I was naked and ye clothed me," and when these little souls shall rise up and call you "blessed." Oh, how we shall praise our dear Redeemer then for the means and powers He has given us to be used in such blessed service. Such labor is often regarded as a sacrifice instead of one of the greatest honours that our Divine Master could bestow upon us. Viewing it in this light, we feel that we can give, not one little "mite" of silver or gold, but as St. John says, "Cheerfully lay down our lives for the brethren." Will you kindly, for myself and our dear children, convey to all the kind Christian friends who have contributed to the valuable contents of the bale, our most hearty thanks and best wishes for the success of your "Dorcas Department," trusting that we shall be favoured with the continuance of your help and prayerful sympathy.

We may have about 12 or 14 boys. However, I am not too sanguine that we shall have a large school this winter, since the priests are holding out to the Indians the tempting bait of both food and clothing, and the parents are only too glad to be relieved of the responsibility of supporting their children. Having no conveniences for boarders, we are unable to make such a bid for the scholars, though we are going to make a strenuous effort to take in about half a dozen boys; but the poor girls will have to wait until our dear Christian friends outside send us the means to erect a girl's "home" and supply us with a lady teacher. I am more and more convinced that, unless we can give them, with their education, a good practical training, all our efforts to raise them will be in vain, and our labour and money lost. It is a sad statement to make, but it is nevertheless a true one, that as long as they are under the influence of the camp life, it is impossible to teach them anything like reverence or modesty; the poor little souls are thoroughly corrupted ere they are of age to judge of the consequences; things which we would regard as impure are topics of common conversation around the camp fire, and in this the children are allowed to join, so that it would be surprising if they were better than they are. The Roman Catholics' object in drawing them within their dark walls is neither to educate nor to train them, but to prevent our communication with them. They are there taught to avoid us and regard us as demons, rather than those who are seeking their temporal and spiritual welfare. Things have just come to a crisis in this branch of our work, and I feel that is now or never. The Indians are quite as willing, or perhaps more so, to give up their children to us as to the priests, and I think, without being too sanguine, that if we had a boarding school, we should have the best share of the children.

Oh that I could make our dear Christian friends understand how much we need their help. Shall these poor Indian children be lost, socially, morally, and spiritually? It is a serious question for the Lord's people to answer. If not saved now, many of them will be lost for ever, and who will be responsible? Poor souls, they are deep, deep down in the awful pit of depravity and darkness, and held in the "miry clay" of immorality, while the silent heart cry of many is going up like the Macedonians' "come over and help us!" God grant that more of them may rise up in that approaching day to charge the Church for neglecting their precious souls. It may be said, "you are there to instruct them." Yes, but what good does that do them, while they are left on the way-side to die; they have been robbed of their innocence, stripped of their moral sensibilities, and here they lie wounded of Satan and bleeding out, as it were, the last drop of pure blood. We need, like the good Samaritan, to bring out our oil and come and take them to the inn where they could be sheltered from the impure breezes of home surroundings. I am willing to be the "Innkeeper" if my Christian friends will furnish the means to build it. One new church we intend to open in about three weeks. I know I need not ask you to pray that it may be the birth-place of many precious souls, and a place where many pilgrims may find soul refreshment for their heavenward journey. What is required now to make it a true church in the light of God, is "living stones," cemented together by the love of Jesus.

I may here say that we are very much in need of a piece of carpet for the chancel, which is thirteen feet square, also hangings for reading desk and pulpit. I shall be most thankful for any small con-

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tributions towards the painting of the interior of the church. The "Pocket Communion Service" will be most useful. I shall write and thank the rev. gentleman who so kindly sent it. Since my return in September, we have been very busy taking up our crops, mudding and whitewashing our Mission buildings. Masons outside generally use trowels for plastering, but we poverty-stricken missionaries are obliged to use our bare hands, which I can assure my friends is not one of the most desirable preparations for letter writing; yet we must either do it, or it must be left undone, since we have neither the means to pay wages, nor the provisions to feed hired men. So much secular work and anxiety concerning our finances often quite unfit one for spiritual work, and I must say that at times I feel very much discouraged.

The Indians are just now on the Big Lake making their winter's fishery; they report to have made a very small catch so far, and the season is very far advanced. The very mild weather we are having is also unfavourable for preserving the fish, and bad fish means much sickness. I trust, dear Miss Paterson, that both you and Mrs. Cummings enjoyed your visit to British Columbia, and saw much to encourage and rejoice your hearts. I suppose on the completion of our Calgary and Edmonton railway we may expect to be favoured with a visit from you. In conclusion, allow me again to express my very hearty thanks for your help and kindness. May God abundantly bless and prosper your every effort for the extension of His glorious kingdom.

GEO. HOLMES.

St. Peter's Mission, Lesser Slave Lake, Athabasca.

[NOTE—The bale received by Mr. Holmes was sent from the central rooms last May, and was a joint gift from the W. A. branches of St. Simon's and St. Luke's, Toronto. A bale was also sent from the same branches to the "Trene" schools at Vermilion, Athabasca, but that point being still further north, I have not yet heard of its arrival. The "Pocket Communion Service" was a gift from the Rev. Mr. Cooper, late of Port Hope, now of Grafton. The Rev. Mr. Holmes' letter was two months on the road.—TORONTO DORCAS SECRETARY.]

Use of the Shell in Baptism.

SIR,—It has often been a matter of surprise to many that clergymen do not adopt, more generally, the use of a shell in administering the Sacrament of Holy Baptism, which is far more dignified and convenient than the usual way. The hand not being formed to hold liquid, it is almost impossible to lift water from the font and pour it on the head of a candidate without spilling a good deal of it on the floor or on one's clothes. If we believe that the water has been sanctified for the mystical washing away of sin, it surely ought to be carefully and reverently handled. Any one who has ever used a shell in baptizing will, I think, bear me out in saying that it is infinitely preferable to the hand. In most of the ancient pictures one sees of our Lord's baptism in the river Jordan, we find St. John dipping up the water in a shell and pouring it on the head of Christ. Our Prayer Book does not recognize baptism by sprinkling, but only by pouring on water, when immersion is not practicable, and this pouring cannot well be done with the bare hand. In St. Barnabas Church, St. Catharines, there is a very nice shell that is always used in Baptism; it was brought from California by the rector, and is almost perfect in shape and size. A small silver cross, engraved with the sacred monogram, serves for a handle. It is altogether a beautiful and appropriate vessel, and is in keeping with the handsomely carved stone font possessed by that church.

L. B.

Sunday School Lesson.

1st Sunday after Epiphany. Jan 11th, 1891.

MORNING AND EVENING PRAYER.

What we need in the morning, is to have God with us, to grant us health, strength and protection, and to keep us from sin and from Satan. What we need in the evening is also to have God with us, to protect us through the dangers of the night and to give us His continued blessing.

This blessing to be obtained by prayer. See what the Scripture says (Ps. v. 3; iv. 8; cxli. 1, 2; Prov. iii. 24).

Jews accustomed to offer sacrifice twice a day in the temple (Num. xxviii. 3, 4). Christians thought they would offer their sacrifice of praise and thanksgiving every day, hence "The Order for Morning and Evening Prayer daily to be said and used throughout the year."

The Church (like our souls) wants the continual blessing of God.

To ensure the continual offering of prayer, the Church has laid the following obligations on all her Priests and Deacons: "All Priests and Deacons are to say daily the Morning and Evening Prayer, either privately or openly, not being let by sickness, or some other urgent cause" ("let" here is an old word meaning "hindered"). "And the Curate that ministereth," &c. (see Preface to Book of Common Prayer concerning the Service of the Church.) You may have seen a bridge over a deep river. A man sets a light at one end. It shows us part of the way over. Then he sets a light at the other end, and we can see it all. Every day is like a bridge that carries us from earth towards Heaven; and our morning and evening worship are like the two lights on the bridge.

I. THE ORDER FOR MORNING AND EVENING PRAYER. THEIR ORIGIN.

800 years ago, in the Diocese of Salisbury, in the old mother-land, they had a great many services (at least eight) to be said every day. They were in a book called the *Breviary*. Our Morning and Evening Prayer came from these. The three morning services were *Mattins*, *Lauds* (i. e. praises), and *Prime* (i. e., early), from which we get our Morning Prayer, and which we still call "Mattins." The services in the middle of the day, *Tierce* (third hour); *Sexts* (sixth hour); *Nones* (ninth hour). The evening services were *Vespers* and *Compline*, from which two we get our Evening Prayer, which we call "Evensong." Instead of eight services we have two,—"*Mattins*" and "*Evensong*," or Morning and Evening Prayer.

II. THEIR CONTENTS.

They consist of (1) *Prayer* (Confession, Lord's Prayer, &c.); (2) *Praise*, Psalms, "Te Deum," "Magnificat," &c.; (3) *Scripture Reading* (The Lessons, Canticles, &c.); *Thanksgiving* (The General Thanksgiving, &c.)

How thankful we ought to be for our Book of Common Prayer. Let us delight to join in the public services, not only on Sunday, but as often as possible on the week-day. If we love and serve and worship God we shall be happy. With the love of God, "joy cometh in the morning;" with the love of God, "at eventide there shall be light."

Family Reading.

Mother's Good-Night.

Mamma loosens the baby's frock,
And takes off each little shoe and sock;
She softly brushes the golden hair
And pats the shoulders, dimpled and bare.
She puts on the night gown, white and long,
Humming the while an evening song:
"Daylight is over,
Playtime is closing;
Even the clover
Is nodding and dozing.
Baby's bed shall be soft and white,
Dear little boy, good-night! good-night!"

Mamma kisses the little pink feet,
And tucks the tiny hands so dimpled and sweet,
The rosy cheeks, and the forehead white,
And the lips that prattle from morn till night,
With a last fond kiss for the golden crown;
Gently and softly she lays him down,
And in the hush that that twilight brings
She stands by her darling's bed and sings:
"Over the billow
Soft winds are sighing,
Round baby's pillow
Bright dreams are flying;
Here comes a pretty one sure to alight!
Dear little boy, good-night! good-night!"

—*Courier Journal*.

First Sunday after Epiphany.

DISCIPLES OF CHRIST THE LIGHT OF THE WORLD.

I want you to-day to think first of all of a dark room. This room, if you like, all shut up and dark. Then suppose somebody comes in, strikes a match, and lights a lamp. What happens?

Why the whole room is light! What a change! Yet when your eyes are a little accustomed to the light, you notice what you did not just at first—that the room is not all equally light. Of course not. The part nearest the lamp is the best lighted; the table on which it stands is very light indeed, and the corners of the room are only a little light. But still there is not one little bit of the room that is not the lighter for the lamp.

How curious it is, if you think of it! The

lamp is not only light in itself, but it makes a difference to every single thing that is around it. It must make them lighter, it cannot help it.

How is it that people are like light? For Jesus said one day, "Ye are the light of the world." Whom did He mean by "ye"? Surely all who belong to Him—His disciples. When I say "disciples," I don't mean only the men who followed Him when He was upon earth, but the people who follow Him and love Him now.

So what Jesus meant was, "that those who belong to Him—Christians—are like light."

How is that?

Why this is how it is. As a lamp makes everything about it lighter, so Christian people (real Christians, I mean) make everybody about them better.

Now wait just a moment, to recollect that Jesus is saying those words to YOU. If you are one of His disciples (and I think you are, not in name only, but in reality) one thing is certain. You must make a difference to those about you. You must make them better, exactly as a lamp makes things lighter.

Perhaps you don't quite believe that! Yes, it is true. A lamp can't help making everything about it lighter; and it is not too much to say that a Christian lad can't help making the people about him nicer and brighter, and perhaps even holier. Yes, he shines on all around him. Do you not like that thought?

Now let us go on.

First he shines on those nearest, and here of course his light is the strongest.

Think of him in his home. He has brothers younger than himself perhaps. Well, they are sure to think of him there as a great man, and what is more, will be sure to try and do things like him.

Suppose, then, he is a boy very careful always to say his prayers night and morning. No matter whether he is tired and sleepy, or in a hurry and late, he always kneels down and tries to say a few words in real earnest. Why, what a difference it makes to Harry who sleeps in the same room! Harry sees that his brother cares about prayer, and it is just that, his caring, which makes Harry think a good deal of prayer too. It must be worth something if a big fellow like Tom drags himself out of bed five minutes earlier, or cuts his breakfast short for the sake of it. Or what perhaps is harder still, stops short in the midst of the fun and larks they have going to bed, and kneels down with a really serious face.

Harry will remember that when he's a man, gone out in the world. When he's inclined to give up praying because he isn't in the mood for it, the boys' bedroom with his brother kneeling down night after night will come before him. Or, as he remembers happening more than once, Tom getting up again to say his prayers because he had forgotten them!

Tom's light will reach him all the way to India perhaps, and all across the years!

A lamp in a cottage window will be seen a mile away, and look actually brighter in the distance than it does near. So a right thing, faithfully done, will shine bright in the far distance too.

Or here is another instance.

It is a little trouble to get up and get ready in time for Church on a Sunday morning. You are not obliged to be up at a certain time on Sundays as you are on week days, and so it is very tempting to stay in bed. But suppose you make yourself do it (remembering it isn't your day but God's); now do you suppose that effort won't have any effect on those around you?

I know it will. The light must shine. Your caring about Church and Holy Communion makes the boy who lives opposite not quite comfortable in his mind, as he loiters away the morning in an easy-going fashion. He doesn't say anything, and you don't say anything, but that makes no difference. Your light shines in the corners as well as quite near, and you positively couldn't help that if you tried!

And in Church too. One devout worshipper helps to make twenty more.

Haven't you felt yourself that the fact of seeing a man near you reverently following the Psalms

as they are sung or read, with a look on his face that seems to say, God is really speaking to him in those words and he to God, hasn't that made you first, a little bit ashamed of yourself; secondly, anxious to do like him? To get into the real spirit of the service too?

Now what is that but this light shining? He doesn't know that he is lighting you, but he can't help doing it. He can't keep his light to himself, it must shine on those about him and near him.

Don't you rather like our thought of to-day about light? It seems to suit the first Sunday after Epiphany, for Epiphany always seems to have a good deal to do with light.

It was the star shining far away that led the wise men to Jesus.

Surely that may be meant to teach us that it isn't a flash and a blaze that does any great work in the world, but it is the quiet, steady, calm shining; that does the greatest of all work—leads men to Jesus.

Will you not try and let your light shine? Remember that every little thing you do right will be just one ray helping on somebody else. Never mind where you live, among a great many people, or just with two or three in an out-of-the-way corner of the world, it is all the same. The big place will be the lighter, and the little corner will be the lighter too, because a disciple of Christ is there; only a boy perhaps, yet his light must shine.

A Great Man.

An old man used to sweep the street-crossings for gratuitous pennies, near the House of Parliament, for many years. One day he was absent. Upon enquiry he was found by a missionary ill, in a little attic chamber, barely furnished with cot and stool.

"You are lonely here," the missionary said. "Has any one called upon you?"

"Oh, yes," he replied, "several persons have called—Mr. Gladstone for one. He called and read to me."

"Mr. Gladstone called? And what did he read?"

"He sat on that stool and read the Bible to me."

What a beautiful position! The greatest statesman in the world sitting on a stool in an attic, reading the Word of God to a street-sweeper! Great men lose none of their greatness by kindness to God's poor.

Patience.

Patience is a virtue that needs careful cultivation. In this busy, hurrying, stirring life there is much to vex every one, even though he be constantly on his guard and succeed in escaping much that is annoying.

Impatience is the very opposite of God-likeness. If God were not patient, how could He suffer us to live at all!

This thought will help us to be patient in spite of much that is trying.

Some one has wisely said: "Do not attempt to put the world right in five minutes. You cannot do it. God did not intend you to do it. And do not be out of patience if your own little piece of the world is not in order. You have a great idea of what it ought to be, of what it might be; but you have to be patient under the discipline of bearing with its imperfections, even as God is patient."

We sometimes take credit for being patient because we do not murmur. If we say—full of self-pity and seeking pity from others—"Well, these troubles and afflictions have to be endured, there is no escaping them. It's the common lot. Man is born to trouble. Into each life same rain must fall. Some days must be dark and dreary"—if we can feel all this, we think we have the virtue of patience.

A clergyman, in visiting an invalid, remarked that no doubt her affliction was sent for some good end—perhaps to teach her something she did not know, or to convey to her some virtue she needed. In this she quite agreed; it is so easy to acknowledge general deficiencies. He proceeded to say that perhaps it was sent to teach her patience.

"Oh, no", she replied, a little aggrieved, "it could not be for that; she had learned patience long ago!"

Her affliction became heavier, heavy enough to show her that she had not the needful patience to bear it well. It lasted on until she became possessed with the joyful, willing spirit which suffers gladly, asks to be allowed to bear for Jesus' sake, and raises us "from thankless slaves to sons."

So true it is that "Though God deliver not out of trouble, yet He delivers from the ill in trouble by supporting the spirit. Nay, He delivers by trouble, for by trouble He cures the soul, and by lesser troubles He delivers from greater."

Where is God?

The plague was in London, and people were flying from it.

Lord Craven had his travelling carriage at the door, and a negro servant was helping to pack it. Suddenly he turned to a fellow-lackey, saying, "Since my lord leaves London for fear of the plague, his God must live in the country, I suppose."

The words were repeated as a joke to Lord Craven, but he took them very seriously.

"That poor black has taught me something," he said. "My God is truly everywhere, and can keep me as safely in the midst of this sickness as at my country seat."

So saying, he ordered his carriage to be unpacked and sent away, resolving to remain in London himself to take care of the plague-stricken.

The dwelling of Lord Craven was one of the very few into which the plague never entered.

Word to Conquer By.

"Never" is the only word that conquers. "Once in a while" is the very watchword of temptation and defeat. I do believe that the "once-in-a-while" things have ruined more bodies and more souls, too, than all the other things put together. Moreover, the "never" way is easy, and the "once-in-a-while" way is hard.

After you have once made up your mind "never" to do a certain thing, that is the end of it, if you are a sensible person. But if you only say: "That is a bad habit," or: "This is a dangerous indulgence; I will be a little on my guard, and not do it too often," you have put yourself in the most uncomfortable of all positions; the temptation will knock at your door twenty times in a day, and you will have to be fighting the same old battles over and over again as long as you live.

When you have once laid down to yourself the laws you mean to keep, the things you will always do and the things you will "never" do, then your life arranges itself in a system at once, and you are not interrupted and hindered, as the undecided people are, by wondering what is best, or safe, or wholesome, or too unwholesome, at different times.

Cultivate a Cheerful Disposition.

A cheerful disposition is one of the happiest of earthly blessings. Like mercy, it is not strained, and blessing him that gives, blesses also him that takes, and is mightiest in the mightiest. The morose man, the scold and complainer, the hectoring critic and fault-finder, has his misery pictured in his countenance, and his shadow is cast banefully wherever he appears. His opposite is the man of genial spirit, who sees the good side if there be one, who smiles, has a word of kindness, and who turns benevolently towards the world in which, because it is a pleasure for him to do so, he desires to cast a little sunshine and radiate a little Christian warmth. It so happens sometimes that because of the perversions men are addicted to, and no less in religion than in other things, they forget the blessedness of the bright eye and glowing face, and therefore manifest their piety by groan, scowl, and austere rebuke of all about them. Very brightly rose the sun this morning. A radiance full of colour and sparkle adorned the east, and spread itself over a portion of the sky, filling the earth with laughter, also, and making it gay with song. David never saw the Palestinian hills clap their hands more joyously than did these American ones, all drilled, and excavated as they

are, nor did the corn-laden vales of the sacred Orient ever send up a sweeter music than these, so discordant as they sometimes become when intruded upon by modern traffic. On the brow of the west sat a frown, black and reproving, as if to remind the opposite horizon of its vanity and thoughtlessness amidst the serious and solemn realities of its existence. But the smile went on; it won its way, also, and even in the "evening time it was light," for lo, the clouds had vanished, and the lustre of the morning, chastened into a beauty more heavenly than before, was reigning supreme at the going down of the sun. And so it is with the Christian soul which has in it the light of God; so is the life lived under the influence of Him who is the light of the world.

Pure and Impure, According to Use.

Things become tainted or impure by the uses to which they are put. Whether our lives realize the highest and best depends upon the use we make of them. It is said that Aesop was once ordered by his master to prepare the best possible dinner for his guests. He secured a supply of tongue, and served them in a variety of ways. Xanthus, his master, was angry. Said he: "Did I not order you to prepare the best possible dinner?" "Is there anything better?" said Aesop. "Is not the tongue the organ of truth and the promulgator of science? By it governments are founded, justice administered, the sorrowful comforted, the wayward persuaded, and the dying consoled."

"Well," said Xanthus, "to-morrow this same company shall dine with me again. To-day you have given us the best thing; to-morrow provide for us the worst." Aesop again set before the guests tongue, for, said he, "It is the instrument of strife and contention, the source of division and war. It is the organ of error, of lies, of calumny and blasphemy."

The Love of Christ.

There was kneeling one day in the church a poor collier lad, some ten or twelve years of age. His hair rough, his clothes were torn and ragged; his feet were bare. His hands were clasped as in prayer; a sad wistful look was on his face. I knelt by his side. "I want to be good," he said, "I want to belong to the Saviour; I could trust Him if only I could be sure that He loves me."

His had been a hard life in the world, poor heart! How should I convince him of the fact of the love of God? I spoke to him of friends and playmates. "Is there anyone you have ever known, who, if you had to die, would be willing to die in your stead to save you? A moment's silence, and then with a sweet smile, he looked up and said, "I believe my mother would."

"In that brief pause he had looked back on life, and measured a mother's love. Perhaps there had passed before his mind the vision of her toil late at night to mend his clothes, or to earn to-morrow's bread, and convinced of the reality of a mother's love, his heart told him, it would be strong unto death.

"Then see what Jesus has done," and I spoke to him of the bleeding hands of the Crucified. He bowed his face in his hands, as he said, "I can love Him back again, and trust Him too!"

Thus was the victory of the Crucified won in that young heart. So it is ever with us all.—J. H. Lester, Missioner of Lichfield.

"Into the Wilderness."

There are some spirits which must go through a discipline analogous to that sustained by Elijah. The storm-struggle must precede the still, small voice. There are minds which must be convulsed with doubt before they can repose in faith. There are hearts which must be broken with disappointment before they can rise into hope. Blessed is the man who, when the tempest has spent its fury, recognizes his Father's voice in its undertone, and bares his head and bows his knee, as Elijah did. To such spirits it seems as if God had said, "In the still sunshine and ordinary ways of life you cannot meet me, but like Job, in the desolation of the tempest, you shall see My Form, and hear My Voice, and know that your Redeemer liveth."

East African News.

A deeply interesting account has been sent by the Rev. R. H. Walker of the recovery of Bishop Hannington's bones. The same day he was murdered his body was carried to another place, because the people feared it would bring evil on them; but the people of the next village had the same fears, and so the body was passed on from village to village until it reached the boundary of Busoga. Here a house was built for it, and on a framework the body was left. A coastman was appointed keeper to watch over it; in return the people would supply him with food. To this place Marko, a messenger of Mwanga's, came with letters. He heard the people complain of bad harvests and want of rain, which they put down to having the white man's bones among them, and on his second journey he took the bones to Mr. Jackson, of the Imperial British East Africa Company.

Bishop Tucker has sent an account of his march inland. The Bishop started with two servants, four men (three porters and a guide). Starting at six o'clock one morning, they marched steadily for three hours. At nine they camped for breakfast. The guide was sent off to buy fowls, but nothing was seen of him for five hours. Another of the men also made off; and to make matters worse it began to rain; so Robert Livingstone, one of the two servants, was sent to find the missing men. He found the guide and brought him back, and the Bishop told him how wrong it was to run away, and as Kiogi (the other runaway) had not come back, he, the guide, would have to carry his load. On looking round a few minutes later he was gone; the Bishop thought he had finally bolted. However, he soon reappeared, and with him the missing man. The march continued till half-past six, when the camping-ground for the night was reached. To travel as lightly as possible, the Bishop had only taken a swing-hammock, with waterproof cover, which seemed unfortunate, as it proved a pouring wet night; and to add to the discomforts of it they seemed camping in the very home of wild beasts, their yells and cries continually breaking the stillness. About half-past four, as the rain had stopped, the Bishop gave the signal for breakfast, and at six the march began again, and continued for six hours and a half. The Bishop was determined on reaching Mamboya that night, and hearing that it was only about two hours' journey did not hurry the men. Suddenly the guide startled him by saying that they could not reach Mamboya that night; but the Bishop jumped up, saying, "We must;" he could not sleep in his wet bed, and rain threatened. All went well at first; but after a while the Bishop discovered that the guide had lost his way. This was a most unpleasant prospect, as the travellers had no food, water, or lights. They struggled on, and happily met a Native, who showed them the path. First they had to climb up a mountain, and then descend on the other side into the valley of Mamboya; but beyond that there was a climb of nearly 2000 feet before they could reach the Mission station. However, now they knew their whereabouts, and pressed on with all possible speed, reaching Mamboya just before dark.

The Highest Good.

Does your soul regard earthly things as the highest, and the business which relates to them as your weightiest employment? Then is your soul like the waves of the sea, which are driven and blown by the wind; it is given up to eternal disquiet and transient change. For manifold and varied are earthly things, and whoever gives himself up to their dominion, his soul is dragged hither and thither in all directions, by hope and fear, by joy and sorrow, by desire for gain and by pain at loss. And how should the grace of the Lord and His peace make their dwelling in such a disturbed soul? Oh, my friends, whatever earthly calling may be allotted to us—however spiritual in its functions, however blessed in its effects—if its employments drive us forward in breathless haste upon life's path; if we think we can never find time to stand still and to where we are and whither we will go, and to reflect on the heavenly and eternal concerns o

our immortal souls; if prayer has lost its power, and the divine Word its charm for us—then we have cast away our life upon a fearful error, upon a fleeting dream; then are we, with all our apparent richness in bodily and spiritual goods, really poor—very poor. We have, like Martha, much care and trouble, but the highest good, which alone gives to our life its worth and significance, is wanting. *Julius Muller.*

Thoughts for the Thoughtful

God works with broken reeds. If a man conceits himself to be an iron pillar, God can do nothing with him. All the self-conceit and confidence has to be taken out of him first. He has to be brought low before the Father can use him for his purposes. The lowlands hold the water, and, if only the sluice is open, the gravitation of His grace does all the rest, and carries the flood into the depths of the lowly heart.—*Alexander Maclaren.*

Make Home a School.

Make home an institution of learning. Provide books for the centre table and for the library of the family. See that all the younger children attend the best schools, and interest yourselves in their studies. If they have the taste for thorough cultivation, but not the means to pursue it, if possible provide for a higher education. Daniel Webster taught at the intervals of his college course, to aid an elder brother in the pursuit of a classical education, and a volume of his works is dedicated to the daughters of that brother, who early closed a brilliant career. Feel that an ignorant brother or sister will be a disgrace to your family, and trust not to the casual influence of the press, existing institutions and the kind offices of strangers. If the family becomes, as it may be, an institution of learning, the whole land will be educated.

Respectable Sins.

Beware of respectable sins. Not that any sin, however garishly arrayed or socially dignified, is in itself respectable, but that some sins are so countenanced by certain classes that they are held to be respectable. Mrs. Browning spoke truly when, with epigrammatic force, she said, "The devil is most devilish when respectable," because he is then most dangerous. His seeming respectability throws unwary souls off their guard, and beguiles them by begetting the thought that their objections to certain profitable or delightful courses of conduct are based, not on Scripture rationally interpreted, but on squeamish or morbid consciousness. Hence, for example, when young men see social honours paid to rich financiers whose overflowing coffers were filled by means of transactions which involved lying, deception, and speculative trickery, they are disposed to think such dishonest practices are not so bad as they are taught to believe. So, when members of churches indulge in some questionable, or perhaps even ungodly, practices, they throw the cloak of their respectability over deeds which are in themselves injurious both to the moral and spiritual life. Thus they enable the devil to do his most devilish work of luring young and feeble souls into the pit of destruction. How needful, then, is the precaution, "Beware of respectable sins."

A Good Experience.

God knows me better than I know myself. He knows my weaknesses—what I can do, and cannot do. So I desire to be led; to follow Him, and I am quite sure that He will thus enable me to do a great deal more in ways which seem to me almost a waste in life, advancing His cause, than I could in any other way. I am sure of that. Intellectually, I am weak; in scholarship, nothing; in a thousand things a baby. He knows this, and so He has led me, and greatly blessed me, who am nobody, to be of some use to my church and fellow-men. How kind, how good, how compassionate art Thou, O God! O my Father, keep me humble! Help me to have respect towards my fellow-men, to recognize these several gifts as from Thee. Deliver me from the diabolical sins of

malice, envy, or jealousy, and give me hearty joy in my brother's good, in his work, in his gifts and talents, and may I be truly glad in his superiority to myself, if God be glorified. Root out weak vanity, all devilish pride, all that is abhorrent to the mind of Christ. God hear my prayer. Grant me the wondrous joy of humiliation, which is seeing Thee as all in all. *Norman Macleod's Diary.*

Hints to Housekeepers

CONSUMPTION, CURED.—An old physician, retired from practice having had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma and all Throat and Lung Affections, also a positive and radical cure for Nervous Debility and all Nervous Complaints, after having tested its wonderful curative powers in thousands of cases, has felt it his duty to make it known to his suffering fellows. Actuated by this motive and a desire to relieve human suffering, I will send free of charge, to all who desire it, this recipe, in German, French or English, with full directions for preparing and using. Sent by mail by addressing with stamp, naming this paper, W. A. NOYES, 820 Powers' Block, Rochester, N. Y.

TRANSPARENT APPLES AND WHIPPED CREAM.—Pare twelve fine, tart apples, cut in circular slices three quarters of an inch thick. Remove seeds and core carefully. Spread on dishes for two hours to dry slightly. Make a syrup of one pound and a half of loaf sugar and half a pint of water; boil until rather thick. Now lay in half of the apples, and simmer for fifteen minutes. Take out and spread on dishes to get cold while the rest cook. In fifteen minutes take these out and spread on dishes, returning the first half to the syrup. Be careful not to break the slices by rapid boiling. Cook until done and clear. Remove and finish cooking the rest. Lay all carefully in a deep glass dish. Add to the syrup the grated rind of two fresh oranges, and the pulp carefully picked out as for marmalade. Simmer a little while and pour over the apples. Grate the rind of an orange and express the juice; add this, with one small teacupful of white sugar, to one pint of rich cream. Whip stiff and pile up over the apples. This is a beautiful and elegant dessert.

INCOME AND OUTLET.—The three important outlets of disease are the skin, bowels and kidneys. See that they perform their functions properly and use Burdock Blood Bitters to insure this proper action.

A TOOTHsome PUDDING.—Put twelve egg yolks in a bowl with a pound of white sugar and beat very light. Add half a pound of creamed butter. Shred up half a pound of citron, grate half a pound of cocoanut; blanch and pound a quarter of a pound of almonds and add these with the grated rind of a fresh lemon. Last, add the whites of eight eggs beaten to a stiff froth. Line four pie plates with puff paste, fill with the pudding and bake in a moderately heated oven. Do not cook rapidly.

GOOD DEEDS DONE.—The good deeds done by that unequalled family liniment, Hagar's Yellow Oil, during the thirty years it has been held in ever increasing esteem by the public, would fill volumes. We cannot here enumerate all its good qualities, but that it can be relied on as a cure for croup, coughs, colds, sore throat and all pains, goes without saying.

SALSIFY OYSTERS.—Boil eight large roots of salsify perfectly tender. Peel carefully, crown and all, rub through a sieve, and season with salt, pepper and three ounces of butter. Add a gill of flour, two well beaten eggs and a little rich cream, but the mixture must be very thick batter. Have a frying-pan half full of boiling lard and drop the salsify in, one large spoonful at a time, just about the size of a large oyster. When brown turn, and remove as soon as done. Drain carefully and serve at once on a hot dish.

THE RED RIVER.—The red river of life is the blood; if it be impure, health is impossible and life a burden; Burdock Blood Bitters, say those who have tried it, is the best blood purifier in the world. Miss Maud Carleton, Ridgeway, Ont., says: "Am using B.B.B. right along and find it a perfect blood purifier just as advertised."

Children's Department.

The Truly Brave

Who is the truly brave?
The boy with self control,
Who curbs his temper and his tongue,
And though he may be big and strong,
Would scorn to do the slightest wrong
To any living soul.

Who is the truly brave?
The boy who can forgive,
And look as though he had not heard
The mocking jest, the angry word,
Who, though his spirit may be stirred,
Yet tries in peace to live.

Who is the truly brave?
The boy whose daily walk
Is always honest, pure and bright,
Who cannot lie, who will not fight,
But stands up boldly for the right,
And shuns unholy talk.

Who is the truly brave?
The boy who fears to sin,
Who knows no other sort of fear,
But strives to keep his conscience clear,
Nor heeds his comrades' taunt or jeer,
If he hath peace within.

Who is the truly brave?
The boy who dares to pray,
And humbly kneeling, seeks the face
Of God, and asks supplies of grace
To help him run the Christian race,
And walk in wisdom's way.

Dying at a Cross Word.

To show how this power of the voice extends through the whole animal creation, I will say, that I know one of the best ladies in Massachusetts, who lives within five miles of this school-house. She had, a few years ago, a beautiful canary bird which she dearly loved, and to which she had "never spoken an unkind word in her life."

One Sunday the church organist was away, and she stopped after church to play the organ for the Sunday school.

In consequence of this, the dinner had to be put off an hour, and when she got home her good husband was very hungry, and he spoke to her unkindly.

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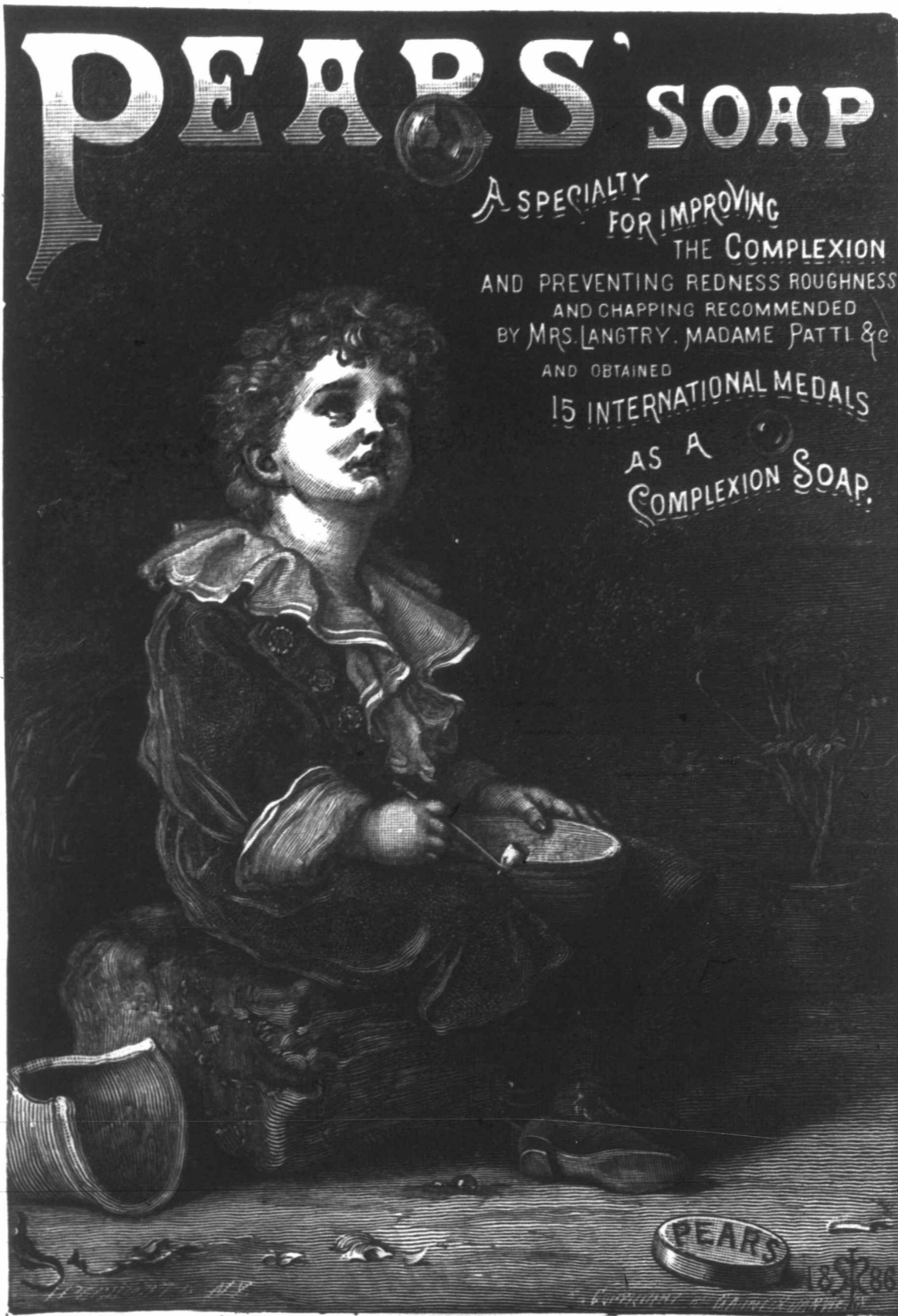
Dr. W. W. SCOFIELD, Dalton, Mass., says: "It promotes digestion and overcomes acid stomach."

Dr. F. G. MCGAVOCK, McGavock, Ark., says: "It acts beneficially in obstinate indigestion."

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The things were put on, and they sat down in silence at the table, and presently the bird began to chirp at her, as it always had, to attract her attention. "To shame her husband" for having spoken so, she turned to the bird, "and for the first time in her life spoke to it in a most violent and angry tone." In less than five minutes "there was a fluttering in the cage." She sprang to the cage—"but the bird was dead."

When I was at New Orleans, winter before last, Mrs. Hendricks, the wife of the late vice-president of the United States, came there. And she said that she once killed a mocking bird in the same way. It annoyed her by loud singing. To stop it she spoke in a violent tone, and pretended to throw something at it, and within five minutes it was dead.—*Our Dumb Animals.*

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- A jolly boy.
- A boy full of vim.
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- A boy who hates deceit.
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- A boy who saves his pennies.
- A boy who will never smoke.
- A boy with shoes always black.
- A boy with some "stick to it."
- A boy who takes to the bath-tub.
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- A boy who does not know more than all the rest of the house.
- A boy who does not think it inconsistent to mix playing and praying.
- A boy who does not wait to be called a second time in the morning.
- A boy whose absence from Sunday-school sets everybody wondering what has happened.

Found Faithful.

"Mamma, mamma, please come quick, and see here!" Eddie called softly, as if he was afraid he might spoil all the wonder if he made a noise. "Mamma, that dog has been taking care of the horse and everything all the time the man was in the store! Don't you think he must be a very wise dog?" "Yes, Eddie; I think he has come to teach you and me a lesson for Advent." "Oh, mamma! a dog?" "Yes, dear. We can learn many good lessons from the dumb animals. This dog's master gave him a work to do while he was away, and when he came back, he found him faithful and true. Doggy might have run off to play with other dogs." "Yes, I saw one little fellow come and look at him," said Eddie. "Or he might have gone to sleep. Now, our Great Master has given us each a work to do here on earth. By and by He will come again to see if we have done it well. We must try to be found faithful when Jesus comes. We must not grow idle or careless or sleepy; but try each day to be better and stronger." Just then the man held up his whip and said, "Drive on, Tip." Tip shook the reins, and the horse went on. Eddie clapped his hands with delight. But I think he will not forget the Advent lesson which Tip taught.—*Shepherd's Arms.*

—It is not the gift, but the giving, which is most precious and helpful. It is not the succor, but the sympathy and intelligence and gentle humanity with which it is offered, that cheers the very soul of the poor and the weary and the dying.

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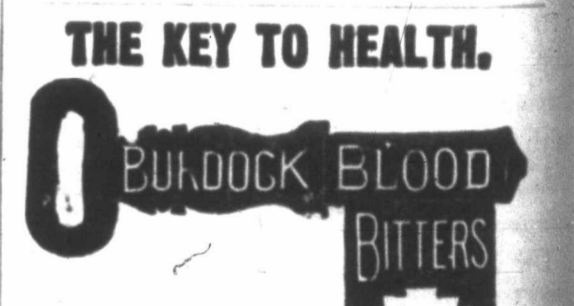


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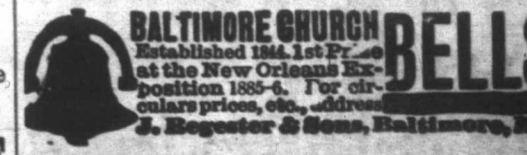
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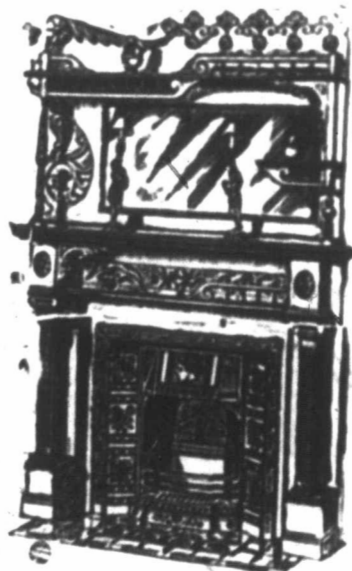
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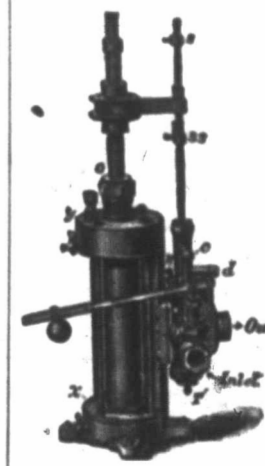
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