

Canadian Churchman

AND DOMINION CHURCHMAN.

A Church of England Weekly Family Newspaper.

Vol. 16.]

TORONTO, CANADA, THURSDAY, JANUARY 2, 1890.

[No. 1.

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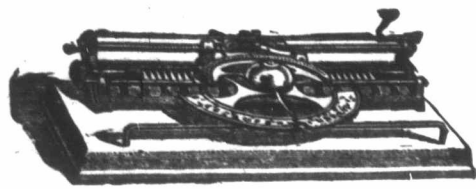
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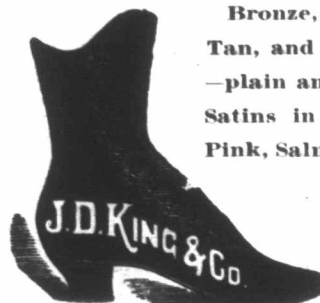


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Canadian Churchman.

TORONTO, THURSDAY, JANUARY 2, 1890.

REV. PROF. WM. CLARK, LL.D. Editor.

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The CANADIAN CHURCHMAN is a Family Paper devoted to the best interests of the Church in Canada, and an excellent medium for advertising, being by far the most widely circulated Church Journal in the Dominion.

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OUR WORK.

In commencing a new series of a long and firmly established Church of England newspaper, under a new name, it is desirable, and even necessary, that a few words should be said respecting our purpose, the kind of work which we hope to accomplish, and the manner in which we intend to carry it out.

In the first place, it is the distinct purpose of those who have the management of this paper, that it shall represent the Church of England, and not any party in the Church. We do not agree with those who maintain that the Church of England is a compound or conglomerate of heterogeneous elements which are held together not by any internal, harmonizing principle but by a kind of external bond. We maintain, on the contrary, that all the contents of the Prayer Book, whatever their form, whether theological, didactic, or devotional, are parts of a consistent whole, and rest upon the ancient foundation of Catholic doctrine before it was corrupted by mediæval superstition.

To use an expression which was once common in the English Church, we are Prayer Book men, quite contented with the Prayer Book as it stands, believing that it contains pure primitive truth without any admixture of Roman error.

Whilst, however, we ourselves adopt, without hesitation, what is known as the Anglican position, we are quite ready to recognize the fact that different schools have existed in the Church, not merely from the Reformation as is generally said, but from the earliest days of Christianity itself. Within certain limits the existence of these schools has worked nothing but good for the deepening and broadening of theology, and for the extension of the Church's influence on the world. Within these limits, these schools are the glory and not the shame of the great Anglican Communion. We desire, therefore, in no ungrudging spirit to recognize the value of the work which has been done by Evangelicals, Broad Churchmen, and High Churchmen in turn. In spite of the excesses which have been found in all of these parties, the Church of England could ill spare the contributions made by any one of them to her thought, her life, and her activity. Standing upon these convictions, therefore, we shall cordially recognize any

good and loyal work which is carried on by any of those who have a legitimate place within the boundaries of the Church.

One considerable part of our work will be to record the work of the Church in Canada, in England, and in the other dependencies of the British Crown, and in the Mission Field. Naturally, our Church news will be primarily and most largely concerned with our own Canadian Church; and here we must ask for the aid and cooperation of the clergy and laity throughout the Dominion. It is not easy, under any circumstances, to preserve a record of Church work in due proportion; and any approach to such a result can be secured only by the union and harmony of Churchmen at large. For our part, we can say that we shall do our best to preserve the remembrance of all good work done by members of the Church, whatever may be the extent of their agreement or disagreement with our own position.

With respect to all movements for deepening the life and stimulating the activity of the Church, it will be unnecessary to point out that these must secure the sympathy of all who love the Church or her Lord. Parochial and diocesan missions, quiet days, united clerical conference and action, increase of the episcopate, works and methods like these have been recognized as among the necessities of our times.

The movement for the promotion of reunion among the various bodies into which the Church of Christ has unfortunately been divided has made progress in the Mother Country, and in the Colonies, and notably here in Canada. Even if no scheme has been devised which has much promise of realization, it is something that the evils of disunion have been recognized, that desires for reunion should have been expressed and that Christians of various communions should have met together in friendly conference, for the sake of considering if any basis of reunion could be discovered. It will, doubtless, often be our duty and our privilege to draw attention to the progress of this great work.

We regard it as a great error on the part of Churchmen, and of Christians generally, to look unkindly upon the investigations of Science. It is quite true that there is a certain species of scientific men who are as irrational as the worst kind of theologians are supposed to be. These men are the easiest to confute. But the injuries inflicted upon the faith and its advocates by the insolences of scientific men who do not know the limitations of their own province, can prove no justification for the denunciation by theologians of the legitimate examination of the facts of nature, and the lawful conclusions of natural science. It argues no strength of faith, but the contrary, to be always trembling for the ark of God, and this even among those who should be regarded as friends.

One department of considerable importance, and, we trust, of profit to our readers, will be the reviewing of new books. Every book sent to us will receive notice short or long, according to our estimate of its importance; and we shall often deem it our duty to bring under the notice of our readers books which have not been sent to us in the ordinary way.

We shall endeavour to procure, from time to time, sets of papers adapted for devotional reading. These will be, in some cases, translations or adaptations from earlier or foreign sources, in

other cases, the original work of regular contributors to our columns.

We acknowledge, with much thankfulness, promises of help which we have received from many leading clergymen and laymen throughout the Dominion; and we beg to assure these and others who may come to our assistance that their contributions will be used, according to our best judgment, in the service of the Church.

It has been thought advisable, on various grounds, to adopt the new title of CANADIAN CHURCHMAN as somewhat more descriptive of the aim of the paper.

The standard which we have here set up, the course which we have proposed to ourselves, may seem ambitious; but we believe it to be attainable to a reasonable extent, if we shall be able to secure the cooperation of our fellow Churchmen—above all, if we shall seek and obtain the blessing of God upon our labours and efforts. Paul may plant and Apollos may water; but it is God that giveth the increase. May His blessing not be withheld from those who seek to serve His Church.

TO OUR SUBSCRIBERS AND READERS.

We have said that we are happy in the possession of a number of contributors to our paper, by whose help we hope to make it second to no publication of the kind in the Anglican Communion. But there is a class of persons who are no less important to us than our literary staff. We refer, of course, to those who bring us the sinews of war. The conductors and managers of the CANADIAN CHURCHMAN are as free, they trust, from self-interested motives as their neighbours; but no paper can be carried on at a loss; no paper can live long unless it can be made a financial success. We do not pretend that this paper can be carried on upon mere transcendental principles.

As, therefore, we propose to do the very best that we can for our readers, so we venture to express the hope that they will do what they can for us, and we will take the liberty of telling them what they can do.

1. In the first place, they can make a point of paying their own subscriptions punctually in advance. The price of the CANADIAN CHURCHMAN is two dollars a year. If paid in advance, it is one dollar. When our subscribers consider what they get in the paper, they will not complain that we adhere to our terms, as we are, in fact, compelled to do. If we could give the paper for nothing, we would. As we cannot do this, we give it on the most liberal terms possible.

2. Another thing which our friends can do for us is to help to increase the number of our subscribers. If the paper is a good one, as we mean to try to make it, then it deserves the widest possible circulation; and this can be got only by those who appreciate its value recommending it to their neighbours. They will thus help us in many ways. They will bring us subscriptions, they will diffuse the contents of the paper, and they will, indirectly, bring us fresh advertisements. The very large number of high-class advertisements which have appeared in the Dominion Churchman have been owing to its wide circulation. We hope that in both respects the CANADIAN CHURCHMAN may outstrip its parent.

There are other ways in which our friends can help us which will naturally occur to them. But as some of these have been mentioned in our first

article, we need not longer detain them. So we will now part with them, wishing them a very happy New Year.

THE NEW YEAR.

The old year has passed away with all its privileges and responsibilities. The motto upon the old Sundial has its eternal application to the hours of our life. *Pereunt et imputantur.* They pass away, but they are imputed. We have to give an account of them. Yes, for good or evil, the effect of the past can never be obliterated. We may break up the fallow ground, we may exterminate the weeds which we have suffered to choke the soil; but we can never have the same final harvest that we should have reaped if all the sowing had been for the best. The moral is very simple. The past is gone. Let it go. We cannot call it back. We cannot change it. Let us leave it, and make better of the future. "Forgetting those things which are behind," let us "reach forth unto those things which are before."

A new year has begun, and has brought with it many reflections and many resolves. We have personal duties and social duties of many different kinds; and it is well that we should forecast the days that are to come, and consider what they may be to us; how, out of our past experience, we may, by God's help, turn them to better account than we have done with the past. It is certain that we have listened to some solemn words on this subject during the last week or two; and most of us have had admonitions from within which have spoken more loudly than any voices from without; and most of us have formed some kind of resolutions, and nearly all of us have thought of doing so.

Of what kind have these resolves been? What ought they to be? How may we give them effect?

"Vain was the man and false as vain,
Who said, were he ordained to run
The long career of life again,
He would do all that he had done."

It may safely be assumed that most of us would not be contented to go over life again in precisely the same manner as we have gone, if another chance were given us. This, however, is not the question. The real, practical question is to consider not what we might possibly do, if we had to relive our lives, but how we may make better of the time which still remains for us, be it short or long.

"The time is short." Let that point be quite clear. We shall leave our work very soon, however we may be doing it—well or badly. Very soon this account will be absolutely closed, and there will be no chance of changing its debit and credit. How does the account stand? What do we think of our work and of the way in which we have done it? We must try to give a sincere answer to that question, if we would get right in the future.

May we not say that some of us have been doing our work badly—absolutely *badly*? We have not made the best of our life, either in regard to the discipline and development of our powers, or in regard to the duties of our position and calling. We cannot honestly say that we hope we are better men than we were at the beginning of the year. We suspect (some of us) that we are no better. Some of us fear that we are worse. Or, if we turn from our inner life to the work we have done, what shall we say of it? As clergymen, as churchwardens, as communicants, have we really helped forward the work of the church and of the parish? Is our parish in a better or in a worse condition than

it was in at the beginning of last year; and what have we done to make it better or worse? We are ready to note what blame may be attributed to others. Are we ready to acknowledge the faults which are chargeable upon ourselves? Every one may help or hinder. Every member of the Church does actually help or hinder work. Have we helped or hindered?

Perhaps the best way to take this matter in hand is, first, to lay down the principle that the next year is to be better than the last. We are to hold on our way: we are to grow stronger and stronger.

The next thing is to enquire earnestly and seriously, what has been hindering us in the past. If we are not willing to take this matter in hand, we may as well confess at once that we have no serious intention of improving. The root of all goodness is humility. The starting point of every endeavour after a better life is the confession of evil and wrong in the past. Those who ignore these truths while professing to desire moral and spiritual improvement are merely deceiving themselves.

Let us begin with questions like these: What have I done with my time? What have I done with my money? Have I expended both in such a manner that I can give an account to Him Whose steward I am without apprehending His disapproval? If not, how can I do better in the future?

Or, again, have I faithfully discharged the simple duties of my position? Have I used any serious thoughtfulness in considering what is the nature and the relative importance of those duties; and in what manner they may be best discharged?

It may seem strange; but there are actually people, Communicants, good kind of people too, who give themselves very little concern about questions of this kind. And yet they are absolutely necessary in order to progress.

How about our sloth, our self-indulgence, our good opinion of ourselves and our work? What of our Scripture reading, our use of religious privileges generally, our recognition of the claims of the Church of the World upon us? The man who will seriously ask questions like these, meaning to make a practical use of the information he obtains will have made a good beginning to the new year.

—PRESBYTER.

BISHOP LIGHTFOOT.

In the *Guardian* newspaper for December 11th there are two short paragraphs which we have read with peculiar and painful interest. The first, which is taken from the *Daily News*, says, "The many friends of the Bishop of Durham will be glad to learn that his Lordship's health is still progressing favourably. On Tuesday last, December 3, he travelled to the South coast, and took up his old quarters in the Imperial at Bournemouth, where, amongst the fragrant pines, he gained so much benefit last year." A second paragraph said: "The Bishop of Durham has promised to add £1 to every £2 collected for various objects connected with Church work and improvements at Bishop Auckland. £1,000 in all is required, and upwards of £200 has already been received or promised, exclusive of the amount to be contributed by the Bishop."

Before these paragraphs reached our continent the sad intelligence had been flashed across the Atlantic that the great Bishop had entered into rest. To say that this is an irreparable loss to the Church of England and to the cause of biblical studies and Apologetics, is to say no more than

than every one knows to be true. We have many good men in our communion, ripe scholars, men of wide and profound learning, of large experience, of practical wisdom, but we doubt whether we have one left who unites all the great qualities of the late Bishop of Durham, at least to the degree in which they were found in him.

Joseph Barber Lightfoot was born at Liverpool, April 13, 1828, and is said to have been a descendant of Lightfoot, the author of *Horæ Hebraicæ*, who was a chaplain in the Long Parliament. Young Lightfoot, if we are not mistaken, was educated at King Edward's School, Birmingham, which then had a great reputation under Dr. Prince Lee, afterwards Bishop of Manchester, and he must have been a contemporary of Canon Westcott and Archbishop Benson, who were educated there. Lightfoot took his B.A. degree at Trinity College, Cambridge, in 1851, coming out as Senior Classic, 31st wrangler and Senior Chancellor's Medallist. He gained the Norrisian prize in 1853, proceeded to his M.A. degree in 1854, and to D.D. in 1864. He also received honorary degrees from Oxford, Durham, and Glasgow. He was ordained deacon in 1854, and priest in 1858. He was Fellow of Trinity College from 1852 to 1871. He was Hulsean Professor of Divinity at Cambridge from 1861 to 1875, Lady Margaret Professor from 1875 to 1879, and Canon Residentiary of St. Paul's from 1871 to 1879, when he was raised to the See of Durham, of which he became the 82nd Bishop. It would be easy to add to this enumeration of the late Bishop's distinctions; and it may be affirmed that no one ever grudged him one of them, or doubted of his being the best man for every post to which he was appointed. It is even said that he would have been raised to the Archbishopric of Canterbury, but the Queen thought it better that such a post should be occupied by a married man. If the story is true, it is evident that Her Majesty is not of the opinion of Queen Elizabeth.

Dr. Lightfoot adorned every position which he occupied, but it was chiefly as a writer that his greatness was displayed, and it is in this capacity that he will be longest remembered. Every volume which he has put forth is a treasure; and our only regret is that he has given us so few. It is difficult to decide whether he has done most for biblical studies or for sub-apostolic history and literature; but it is as a commentator on some of the books of the New Testament that he is most widely known. His commentaries are on the Epistles to the Galatians, 8th edition, 1884; Epistles to the Philippians, 7th edition, 1883; Epistles to the Colossians and to Philemon, 7th edition, 1884. He also published a work "On a fresh revision of the English New Testament," (2nd edition, 1872), and became one of the foremost members of the Company which undertook the revision of the New Testament in 1879. Some admirable letters by him in defence of the finished work appeared in the *Guardian* and elsewhere. A commentary on the Epistle to the Ephesians has been promised for some years, and we sincerely trust that it may be left in such a condition that its publication may not be deferred.

Hardly less important than his contributions to Biblical Science are his articles in the dictionaries of Christian Biography and Antiquities, and more especially his editions of the Apostolic Fathers. In 1869 he published a revised text of S. Clement's Epistles to the Corinthians, and after the discovery by Bryennius of the complete text, he published in 1877 an Appendix giving the end of the two treatises, together with additional notes and a

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translation. But his great work in this field was his magnificent edition of the writings of SS. Ignatius and Polycarp, a work which nearly all contemporary scholars regard as final.* It is impossible to render a worthy tribute to such a man and such a worker. Thanks be to God for such gifts to His Church.

THE CANADIAN CHURCH SUNDAY SCHOOL LESSONS.

Adopted by the Provincial Synod of Canada, Sept. 16th, 1889.

We publish in this number of the CANADIAN CHURCHMAN notes on the Catechism lessons for the 5th and 12th of January, according to the Scheme of Lessons adopted by the Provincial Synod at its meeting in Montreal last September.

These notes are taken from the "Teachers' Assistant" which is published (under the sanction of the Synod) by the Sunday School Committee of Toronto Diocese. It is now a 10 page paper issued every four weeks, and beautifully printed. We are glad to note in the last issue (No. 2 of Vol. IV.) an editorial statement that the circulation of the paper is now over 3,500 copies, an increase since last year of nearly 100 per cent. We heartily commend this invaluable help to clergy and Sunday School teachers throughout the Dominion.

It costs very little,—only 30 cents per annum for 130 pages of sound Church Sunday School teaching. Orders and remittances (in advance) should be sent to David Kemp, Esq., Secretary-Treasurer of Toronto Diocesan Synod, 15 Wellington St. W., Toronto.

MR. ROBERT BROWNING.—The death of Robert Browning has startled many who had not forgotten his advanced years, but had got accustomed to think of him as in that green old age which had promise of years yet to come. Yet a man who was born in the year 1812 can hardly be said to have died prematurely when he passes away in his seventy-eighth year. Mr. Browning was educated at University College, London, but has received literary honors from other Universities. He was made a fellow of Balliol College, Oxford, and a D.C.L. of the University in 1882. He had previously received the degree of LL.D from Cambridge, (in 1879), and Edinburgh gave him the same degree in 1884. His first poem "Pauline" was written at the age of 20, and was published in 1833. It is said that Rossetti was much impressed by the power which it displayed. "Paracelsus" appeared in 1835, and in 1837 he wrote the play of "Strafford" in which the leading part was taken by Macready. Close upon these followed "Sordello," (1840) next the series called "Bells and Pomegranates," including "Pippa Passes," "King Victor and King Charles," "Dramatic Lyrics," "Dramatic Romances," "A Soul's Tragedy," &c., (1841-46). Between 1846 and 1868 many of his greatest works appeared, such as "Men and Women," "Christmas Eve and Easter Day," "Dramatis Personæ," etc. "The Ring and the Book" appeared in 1868-69. His best known poems are "Balaustion's Adventure," (1871), "Fifine at the Air," (1872), "Red Cotton Nightcap Country," (1873), "Jocoseria," (1883). On the very day of his death at Venice, his latest volume of poems was published in London. We do not know whether the controversy as to the obscurity of Mr. Browning's writings is ever likely to be settled,

*Some valuable papers contributed to the *Contemporary Review* in answer to the book entitled "Supernatural Religion," the Bishop was able to collect and publish a few months ago.

but it can hardly be denied that great as is the number of his admirers, there are very many persons of intelligence and distinction who find his poems very hard reading and sometimes unintelligible. The founding of a "Browning Society" in the year 1851 may serve to prove at once the wide popularity of the poet and the need of some light being thrown upon his writings. Curious stories are told of the difficulty which has been found in understanding Browning. One is told of Lord Tennyson, according to which that great poet said he had tried to read "Sordello" and he could understand only two lines of it, and both were false, the first and the last, namely, "Who will may read the story of Sordello," and "Who would has read the story of Sordello." A still more funny story is told of Douglas Jerrold; but enough for the present.

MR. MARTIN TUPPER.—By the death of the well-known author of *Proverbial Philosophy*, literature has lost an unique figure from its midst. Mr. Martin Farquhar Tupper, the son of a distinguished medical man who had twice refused a baronetcy, was born at Marylebone in July, 1810. He was, therefore at the time of his death in his eightieth year. He was descended from an ancient family of Thuringia, which emigrated to Guernsey in the sixteenth century. He was educated at the Charterhouse, and at Christ Church College, Oxford, where, in addition to his M.A., he took the degree of D.C.L. At Christ Church he beat Mr. Gladstone in a competition for the Burton Prize, with an essay upon "The Reconciliation of Matthew and John." Mr. Gladstone stood second, and when Mr. Tupper received the 25*l.* worth of books of which the prize consisted, Dr. Burton asked him "to allow Mr. Gladstone to have 5*l.* worth of them, as he was so good a second." Mr. Tupper was intended for the ministry, but was prevented from taking orders by his infirmity of stammering—an infirmity of which in later life he got the better. He then went to the Bar, but did not practise. It was in 1832 that Mr. Tupper published his first volume, *Sacra Poesis*. This was followed in 1838 by *Geraldine and other Poems*. The first series of *Proverbial Philosophy*, with which his name is now chiefly associated, appeared in 1839. This book, which has passed through countless editions, and has been translated into many languages, was conceived when the author was eighteen; and many of the moral reflections of which it consists were originally written for the behoof of his cousin, whom he afterwards married. The sale of the work was fabulous, hardly any book of the century has equalled it. Many years ago it was estimated that more than a million and a-half copies had been printed in America, though 80*l.* was all the money that American publishers thought fit to put into Mr. Tupper's pockets; but if he could have secured a moderate royalty on his sales, he calculated that he would have received a hundred thousand pounds from America alone. For several years his English publishers paid him an annuity of from 500*l.* to 800*l.*; and from first to last his receipts on account of the book were 10,000*l.*, as he tells us in his interesting and pleasantly written *Autobiography*.

REVIEWS.

TO THE LIONS. A tale of the early Christians. By the Rev. Professor A. J. Church, Putnam, N.Y. Williamson, Toronto, 1889.

No one who is acquainted with any of Professor Church's previous publications will need to be told with what admirable skill and grace he is able to convert ancient history into fiction. Few better

specimens of his handiwork are known to us than this beautiful story of the time of Trajan. The correspondence between this Emperor and the younger Pliny is not only well known, but is one of the most precious documents of the period to which it belongs. It shows us the rules under which Roman governors acted in their dealings with Christians; and it furnishes a most interesting testimony to some of the Christian customs of that time.

Professor Church has made excellent use of this correspondence and of the accurate knowledge which he possesses of the condition of the Roman world at the beginning of the second century. When we mention that Pliny moves before us here as he lived; and that his friend Tacitus who appears on the scene, speaking exactly as we should expect of him from his written works; when we add that we have a striking picture of the simple, brave, patient life of the Christians of the period, of the martyr spirit of aged men and tender girls, whilst renegades and apostates are not unknown we have said enough to show that there is here material for a beautiful story, and such it is. Moreover, poetical justice is rendered generally to the characters and this without any violation of probability.

We cannot abstain from adding one extract—some words spoken by Pliny to a Christian whom he was helping to escape, which are not only in perfect accord with what we know of the supposed speaker, but which may be said to represent the mind of the better scepticism of that age. The Christian had been telling Pliny, who felt that he was not long for this world, that there were some near him who could teach him of another life, "Nay, my dear young friend," said Pliny, "it is too late; or rather, this faith of yours was never meant for me. It seems to make good men and women. I am sure that no one would die for the old gods as bravely and cheerfully as I have seen slaves and weak women die for their Christ. And you have a hope, too, I hear, of a life after death. It is a beautiful thought. I wish that I could have heard of it before. But now, you see, it is impossible. You will think of me, and pray for me. I hear that you do pray for others, even for those who hate you. Perhaps it will be well with me, after all; and, if not, I must bear it as I can, for I have tried to do my duty as a Roman and a man."

KEYS TO THE WORD, or Help to Bible Study. By A. J. Pierson, D.D. Price 60 cents. New York: Anson D. F. Randolph & Co.

This is a most useful little book. There are many "Introductions" to the Holy Scripture of great value; but some of them are useless to unlearned readers and some are too costly. This volume is cheap and it is simple. After a brief introduction, setting forth the aim of the work, we have a concise description of each of the books of the Bible, Old Testament and New. The peculiarity of Dr. Pierson's method is that he associates with each book a key-word which gives, as it were, the note of the book; and this word is expounded in the passage devoted to the book. Thus the key-word of Genesis is "Beginning," of Exodus "Passover," of Leviticus, "Atonement," of Numbers "Sojourn," of Deuteronomy "Obedience," and so on. Or again, in the New Testament, the key-word of S. Matthew is "Kingdom," of S. Mark is "Service," of S. Luke "Son of Man," of S. John "Life." Those who are familiar with the abundant literature on the Books of the Bible will here perceive that Dr. Pierson has made excellent use of the labours of his predecessors; and a perusal of the book will convince them that he has put his information in a most convenient and accessible form. We strongly recommend the book to teachers of Bible classes, as one which they might use as a guide in giving instruction to their pupils, not merely in Christian doctrine, but in the special character and contents of the books of the Bible.

A COMPANION TO SCHOOL HISTORIES OF ENGLAND. By J. E. Symes, M.A. Price 2s. 6d. (60 cts). Rivingtons, London. 1889.

If those of our earlier generation envy the rising race at all, they certainly must do so in respect to their school books; and in few departments is the improvement more apparent than in the region

of history. The present little volume is intended principally for those who make use of the narrative histories of England, as distinguished from the more philosophical works on the subject. But even for those who are tolerably well read in our larger works, this book will not be wholly useless. They will find here brief but full essays on the leading questions which emerge in a study of the country and the people. The book is divided into four parts, treating of: 1. England in the middle Ages. 2. Renaissance and Reformation. 3. The Puritan and Whig Revolutions. 4. The Beginnings of Modern England. To show the manner of Mr. Symes' treatment, we will give the headings of the essays devoted to the third period: 17. Revival of Parliament. 18. Rise of Puritanism. 19. Overthrow of Monarchy. 20. Cromwell's Experiments. 21. Whigs and Tories. 22. The Revolution. 23. Age of Anne. 24. Wesley and Pitt. It is a very useful volume; but we wish the publishers would not deface the title page as they do.

THE CHURCH IN THY HOME. Daily Family Prayers. By Rev. Rufus W. Clark. Detroit. Price 60 cents. New York. Whittaker. 1890.

Mr. Rufus Clark is well known as the devoted and successful Rector of St. Paul's Church, and, we believe, the mother Episcopal Church of the great and beautiful city of Detroit. Such a man is, from his experience in parochial work, well qualified to produce a manual of family prayers; and this he has done very successfully in the dainty volume before us. Mr. Clark has not adopted the responsive method which requires that every member of the family shall possess a copy of the Prayer Book. He has given first a Scripture reading, and then a continuous prayer embodying petitions, thanksgivings, intercessions, concluding with the Lord's Prayer and the Grace. The prayers are admirable—terse, devout, comprehensive, without any of the faults which sometime seems inseparable from this method.

THE PAPAL SUPREMACY AND THE PROVINCIAL SYSTEM. By the Rev. W. D. Wilson, D.D., LL.D. New York, Pitt & Co. 1889.

This is a short but valuable book on the subject of the Papal claims, to which we give at once a welcome. To its particular contents we hope to return.

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

QUEBEC.

QUEBEC.—The Festival of the Nativity of our most Holy Redeemer was probably never more happily or joyfully observed in this city than it has been this season. The services were well attended, and all but one of the city churches were beautifully decorated in honor of the Saviour's birth.

The Cathedral.—The Holy Eucharist was celebrated at 8 a.m., and after Mattins, at 11 a.m., at which there were a large number of communicants. The decorations were better than at any previous Christmas.

St. Matthew's.—The Festival services were commenced with choral Evensong at 8 p.m. on Christmas Eve. On Christmas Day there were celebrations of the Holy Communion at 6.30 a.m. (plain), 7.30 a.m. (choral) and a third after Mattins at 10.30 a.m. There was an exceptionally large number of communicants. The decorations in the church were very handsome and appropriate, the chief features being the altar, font and screen. At the afternoon service at 4 o'clock, a selection of carols were ably rendered by the choir, the words and music being taken from "Carols Old and New" published by the Rev. H. R. Bramley, of Oxford, and arranged by Dr. Stainer. Large congregations were the feature of the day, and quite a number of Dissenters were scattered among the congregation. On St. Stephen's Day there was a celebration at 8 a.m., Mattins at 10.30 a.m., and Evensong at 5 p.m. On St. John the Evangelist's Day there was a celebration at 10.30 a.m. and Evensong at 5 p.m.; and on Holy Innocent's Day, celebration at 8 a.m., Mattins, 10.30 a.m. and Evensong at 5 p.m. During the season of Advent the following clergy preached special sermons on the Friday evenings, viz., Canon Richardson, Rector of St. Paul's; The Very Rev. the Dean of Quebec, and the Rev. A. J. Balfour, M.A. Rector of St. Peter's, and on the Sundays a special course was preached by the Rector.

St. Peter's.—The services in this church consisted of a celebration of the Eucharist at 8 a.m., and

Mattins at 10.30 a.m. followed by a second celebration. As usual, these services were bright and joyous, and were attended by good congregations. A special sermon was preached at 10.30 a.m. by the Rev. A. J. Balfour, M.A., Rector.

LENNOXVILLE.—*Bishop's College.*—The Bishop of Quebec held a quiet day for the candidates for ordination, in the chapel of St. Mark, on Saturday, Dec. 14. The College examinations were suspended and the services of the day were attended by the students of the College as well as by the ordinal. At 8.45 a.m. there was Morning Prayer followed by the Holy Communion, at which the Bishop gave an address on The inward and outward call to the ministry. In the celebration as in the other offices of the day the Bishop was assisted by the Principal and the Professors. At 3 o'clock a short service of prayer was held, with a suitable hymn, after which the Bishop gave his second address on The duty of the ministers of Christ towards error, and the necessity of intelligent, careful, and reverent study. At 5 p.m., choral Evensong with special lessons—as at Morning Prayer the Litany of the Holy Ghost was sung, 476 A. & M. At 8 p.m., Litany and an address by the Bishop on Pastoral work. The addresses were terse, suggestive, and helpful. On Sunday, Dec. 15, Morning Prayer was said at 7.30 a.m., and was followed by a Service of Admission of Lay Readers into the Brotherhood. Four of the students were admitted, R. B. Waterman, C. T. Dibb, N. M. Bayne, and E. Bishop. Hymn 356 'Lay helpers' was sung. At 10 a.m., the Ordination Service took place. The sermon was preached by the Rev. Professor Allnatt, D.D., then followed the Litany, with the ordination of one deacon, the Rev. G. H. A. Murray, B.A., who read the Gospel. Mr. Murray is curate of Melbourne, P.Q. His rector, the Rev. James Hepburn, M.A., was present and took part in the service. The priests ordained were the Rev. T. Rudd, B.A., of Durham, Eng., of Randboro, P.Q. (one of our new missions) and the Rev. E. B. Husband, an alumnus of St. Augustine's, Canterbury. Mr. Husband was a pupil in St. Peter's School, York, at the time that the present Principal of Bishop's College was Senior Mathematical Master in that school. Mr. Husband's parish is a scattered and extensive one—that of St. Sylvestre. The two days, Dec. 14 and 15, will long be remembered by those who attended the services as days of spiritual strengthening. The Corporation of Bishop's College met on Thursday, Dec. 12, and agreed to the new scheme for a Divinity House. The site was fixed, and the following gentlemen were appointed a Building Committee: R. W. Heneker, Esq., Archdeacon Roe, Dr. Allnatt, Prof. Scarth, R. R. Dobell, Esq., Dr. Montizambert, T. S. Hall, Esq., A. D. Nicholls, Esq. and the Principal. About \$200 is now required to reach the minimum sum required, \$10,000; but it is undoubtedly true that about \$2,000 more will be required to make the building adequate for the needs of the case. The annual dinner of the Alma Mater Society of College and School, Lennoxville, will be held at the St. Louis Hotel, Quebec, on January 7, 1890.

MONTREAL.

MONTREAL.—The new chancel screen in the church of St. John the Evangelist is just completed. It is the first stone chancel screen in Canada and was made from a photograph of the principal screen of Westminster Abbey. It is a beautiful specimen of Gothic architecture in harmony with the church. The screen proper extends clear across the chancel opening, and is supported on all limestone foundation. It is composed of three large principal arches, the central one being open and the steps to the chancel lead up to it. The two side arches are filled in with elaborate and beautiful Gothic tracery worked in the very finest Craigleith sandstone. The spandrels between the arches are filled in with Caen stone in each of which a large open quarter foil is cut. The arches are supported on four clusters of columns made of Tennessee marble of a very tender pink color. The bases and caps for the columns are made of the same material and all highly polished. The columns supporting the tracery in each of the side arches are made of highly polished Columbian marble, contrasting nicely with the rich red sandstone. The total height of the structure is twenty-seven feet exclusive of the centre cross, which will probably reach eight or nine feet higher. The cost of the screen is a little over \$5,000. This costly piece of church ornamentation is paid for by the needle work of St. Ann's guild. "The ladies have been toiling months and years making fancy work," said the Rev. Mr. Wood, the rector of the church, "and selling it at bazaars and with what they realised they have paid for the construction of this really beautiful chancel screen."

ONTARIO.

KINGSTON.—*St. George's Cathedral.*—Ordination service was held in this church on Sunday, the Bishop officiating. He was assisted by Archdeacon

Jones, Rural Dean Carey, the Bishop's Secretary, and the Rev. B. B. Smith. The clergy and candidates passed in procession from the vestry to within the chancel, the congregation, which was not large owing to the disagreeable weather, rising to receive them. His Lordship wore his mitre, and was preceded by his Secretary bearing the pastoral staff. The candidates who presented themselves for ordination were:—

Deacons.—W. Moore, Hawkesbury, graduate of Trinity College, Toronto; E. H. Buller, Napance, late of England; W. Johnson, lay helper in St. Paul's church. **Priests.**—Revs. R. W. Samwell, Mattawa; G. A. V. Rollin, Dickenson's Landing; H. J. Leake, M.A., South Lake; John B. Haslam, Metcalfe; S. Goodman, Bell's Corners.

The sermon was preached by the Rev. Mr. Carey, who took for his text the words "Who is sufficient for these things?" He spoke of the grandeur of the office of the ministry, and of the labors of the clergy, pointing out that the task was greater than the men. In referring to the troubles which ministers met with, he said that they did not all come from outside their own ranks. Within the ranks there was often backbiting and the undermining of God's truth. He alluded to the fact that in thirty years St. George's congregation, which was wealthy and educated, had sent only two young men to the ministry. One was late rector of St. James', and the other the curate of Christ Church, Ottawa. Some might say that such a condition of things was due to a lack, among the young men, of that faith and self-denial which animated the breasts of young men in former days. In his opinion true devotion had never been warmer in the Canadian breasts than it was at present. It was only on Saturday that a young woman, in the prime of life, offered her services to the Bishop for mission work, and there was among the candidates a young man who was sacrificing a large income to enter the ministry. The preacher next spoke of the respect shown the ministry, and remarked that many a young man was deterred from taking holy orders by words which fell from his father's lips and which were anything but respectful to the clergy. The responsibility of such fathers was dreadful. All the hindrances, however, were not outside of the clergy. Some were within the ranks, and there were cases in which some only wanted excuses to find fault with those above them in the priesthood. The preacher then went on and addressed the candidates at length.

The sermon concluded, Archdeacon Jones presented the candidates for the deaconate to the Bishop, who questioned them, after which the former sang the Litany. Then His Lordship read the Commandments, and the Rev. B. B. Smith the epistle, which was followed by the laying on of hands. During this ceremony the Bishop's head was uncovered, he having removed his mitre. The Gospeller was Mr. W. Moore, of Hawkesbury.

The mitre having been put on by His Lordship, he received the candidates for the priesthood, who were presented by the Archdeacon. The usual questions were put and satisfactorily answered, and then occurred the ceremony of the laying on of hands, which was taken part in by His Lordship, the Archdeacon, the Bishop's Secretary and the Rev. Mr. Smith.

Stoles were placed on the different newly ordained priests and deacons by the Rev. Mr. Smith. The Holy Communion closed the service.

TORONTO.

Christmas.—The great festival of the Nativity of our Lord was celebrated with becoming solemnity in the city churches. The brightness of the day must certainly have contributed something to the attendance at the services. Many of the churches were as well filled as on Sundays, and a very large number of communicants presented themselves at the Table of the Lord. One prominent feature in many of the churches was the carefulness with which the choirs had prepared the festal music for the occasion; and, generally speaking, the music was not only excellent in itself, but of such a character that the congregation could take part in it, instead of being merely delighted listeners to the choirs. It would afford us no ordinary pleasure to give a fairly complete account of the services; but we are dependent upon the reports in the daily papers, which are of a very partial character, and upon such accidental information as may have been communicated by individuals. If the authorities of the various churches would send us the simple facts in connection with these celebrations, we would gladly chronicle them, and point out the lessons which they teach. It is impossible for CANADIAN CHURCHMAN to employ a body of reporters to collect the desired information, and we must therefore, entreat our readers to help us in this matter. It would be of great interest to Churchmen to know the number of communicants and the amount of contributions on Christmas Day and the other great festivals of the Church. We are thankful to hear that, in many of the churches, there were evidences of progress in regard to the numbers in attendance,

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the number of communicants, and the amount of the collections. As far as we have been able to ascertain, these have generally been in advance of former years. At St. Alban's Cathedral, from a congregation quite recently formed, there were over forty communicants. In the comparatively small church of St. Barnabas there were over ninety. In the too small church of St. Stephen's over one hundred and twenty, and in St. George's over one hundred and fifty. At St. Matthias' church, there was a very large number at the midnight celebration, and many at the later Communion. At St. James' and Holy Trinity the services were very impressive, as they were also at the beautiful little church of St. Simon's, and St. Mark's, Parkdale. We doubt not that the other churches, of which we have no information, held equally successful celebrations. It is a matter of thankfulness that the day was kept in a suitable manner by several Presbyterian and Methodist congregations.

Ordination.—The Lord Bishop of Toronto held an ordination in St. George's church on the fourth Sunday in Advent, when the Rev. A. J. Broughall, the examining chaplain, presented the following candidates: For priests orders, The Rev. H. O. Tremayne, M.A., and the Rev. C. H. Shutt, B.A. For deacons orders, Mr. E. C. Cayley, M.A., Mr. J. G. Walker, B.A., Mr. J. Osborne, all of Trinity College, and Mr. G. M. A. Kuhing, of Wycliffe College. At half past ten, Mattins were sung, they were followed by a hymn during which the Bishop entered the church. The Rector then went to the pulpit. He took for his text, "Brethren pray for us," 2 Thessalonians iii., 1. He dwelt upon the "Priesthood of the laity," and pointed out their part in the continuance and consecration of the ministry, then, turning to the candidates, he recalled the Lord's prayer for St. Peter, and reminded them that he would also pray for them and that they—feeling themselves called by the Holy Spirit—might remember with joy the words "You have not chosen me, but I have chosen you." The sermon was a very thoughtful and impressive one, and was heard with great attention and interest by the candidates and the congregation. After the sermon the Bishop proceeded with the service for the ordination of deacons, Mr. Cayley read the gospel. The more solemn service for the consecration of priests followed at once. All the candidates then received the Holy Communion with many of the congregation who remained. The service was very solemn and impressive.

TORONTO.—*Woman's Auxiliary to Missions.*—At the December meeting of the Diocesan Board, Woman's Auxiliary, Archdeacon Phair gave a short address on his work among the Indians of the Rainy River District, where he has labored for twenty-five years. The Dorcas Secretary's report showed that about 30 bales had been sent out already this season, containing clothing, quilts and Christmas gifts of all kinds, amounting in value to \$1,300. The Treasurer's report was also satisfactory. After some reference to the union of the Ministering Children's League and the Children's Missionary Guild, the meeting was closed.

WHITBY.—*All Saints.*—The church, as usual, was nicely adorned with flowers and evergreens. Attendance at services good and communicants numerous. In addition to an excellent surplice mysteriously found in the vestry on Christmas morning, and sundry valuable contributions to the larder, a liberal offering was received. On this bright morning, also, the ladies presented Miss Fidler, the organist, with a purse of gold; and Miss Bertha Fidler was made the recipient of a handsome dressing case, by the Band of Hope of which she is President.

PETERBORO.—St. John's church was beautifully decorated for Christmas by the ladies of the congregation. The young men's Bible class, which now has fifty-seven members, presented Rev. Mr. Kenrick with an engrossed address, a handsome Morocco-bound Bible and a set of desk furniture in burnished brass, candlestick, ink stand, pen receiver, etc. The young women's Bible class has undertaken the support of an Indian child at the Home, Sault Ste. Marie. Mr. C. B. Beck has taken charge of the mission in the South ward, which has been so ably carried on by Mr. A. W. R. Young, who has resigned. The induction of the Rev. J. C. Davidson will take place on Sunday, the 12th inst.

NIAGARA.

DRUMMONDVILLE.—*Obituary.*—We regret to announce the unexpected death of Mr. John C. Jones, aged 28 years, on the 22nd December, at Lundy's Lane. He and his family were attached to All Saints' church; and were preparing for the usual Christmas decorations when paralysis of the brain set in, and fatally terminated within one week. Mr. Jones was longer known at Forest, County of Lambton, but, during two years' residence at Lundy's

Lane, he became well known and most highly esteemed. His interment took place at Forest on the following Tuesday, 220 miles from his late residence. Bereavement is at all times sad, it seems especially so at the Christmas season; still are we directed to exercise faith in the love of God in Christ towards us, and to cherish the blessed hope of everlasting life through His Name. We rejoice with them that rejoice, and weep with them that weep.

NIAGARA FALLS.—On St Stephen's Day, annual services were held to commemorate the beginning of the third year since the opening of the mission chapel of St. Stephen, Rev. Canon Houston, Rector. The Rev. P. W. Smith, of Fort Erie, delivered an instructive and eloquent address. The Rev Canon Bull was also present.

Several clergy of the Diocese of Niagara are invited to attend the commemorative services of Bishop Coxe's 25th year in the Episcopate of the Diocese of New York, on January 3rd, in St. Paul's (restored) church, Buffalo. The occasion will be deeply interesting and impressive. A very large attendance of clergy and laity is expected.

ACTON. On Friday evening the members of St. Alban's congregation assembled at the residence of their clergyman, Rev. G. B. Cooke, and presented him with an address accompanied with a handsome new cutter, two comfortable robes, and a pair of elegant dogskin gauntlet gloves for driving. Also an address, expressing the high esteem in which Mr. Cooke is held in the parish, of the progress of the parish under his spiritual guidance, and of the Sunday School, which has attained to such a degree of excellence. Mr. Cooke made a suitable reply, thanking them for the beautiful presents and the spirit and love that prompted such magnificence. After the presentation refreshments were partaken of, and a most enjoyable evening spent.

GUELPH.—*St. George's Church.*—There was an early service at 8.30, when prayers were said. Through the inclement weather, there was but a small attendance. At 11 a.m. the service commenced with an eloquent sermon by the Bishop of Niagara, on the respective duties of clergy and laity. The ordination service then commenced, and Mr. Richard Seaborne was admitted to the office of the Diaconate. There was afterwards a celebration of the Lord's Supper, and many of the congregation were participants of it. At 3 p.m. there was a Sunday School service and several carols were sung with much vigor by the Sunday School choir. The Bishop gave them a very touching address. In the evening the spacious church was crowded, and, after prayers, the confirmation service commenced with an eloquent address from the bishop. About thirty were confirmed. The young ladies were dressed in white and wore small caps. During all the services, the gas was lit, owing to the darkness of the day. The Bishop, after the services, spoke in very high terms of the rendering of the musical parts of the service, and the exquisite playing of the organist. Mr. Richard Seaborne, just ordained, of Trinity College, has been appointed curate at St. George's, and will enter on his work at the beginning of the New Year. Never has this church presented a more attractive appearance than on the great festival of Christmas. The young members, like the old, are proud, and justly so, of their church and services, and though the weather had been previously as wretched and depressing as it could well be, yet all worked with great zeal and a determination to have the Christmas decorations as beautiful as possible. It was quite late on Tuesday night before they finished, but the result is most creditable to their good taste. Christmas came in, a bright and beautiful day, far more like Easter in brightness and balmy temperature. The early celebration of the Holy Communion was well attended, about 120 being present. The mid-day service commenced with the grand old hymn, "O, Come all ye Faithful." The church was well filled though many of the usual congregation were out of town. The singing and organ accompaniments were in full accord with the high approval given them by the Bishop on his late visit. The sermon, by the Archdeacon, was most appropriate to the occasion, and was from St. Luke 2nd chapter and 10th verse, "Behold I bring you good tidings of great joy, which shall be to all people."

HURON.

GLANWORTH.—In connection with this church there is a Mission Band and Sunday School on the fifth concession of Westminster, in which Mr. Arthur Shore and the Misses Shore are most helpful workers, under the Rev. S. E. G. Edelstein, who is doing a good work here. Last week the members, friends and children of this Band met to listen to a lecture by the Rev. Mr. Taylor, of Mitchell, and old and young were delighted. Gifts were distributed from a tree, and the happy evening closed with the Benediction.

FOREST.—The temperance meeting in the town hall, on Tuesday evening, was, notwithstanding the very unfavorable weather, a most gratifying success. The hall was comfortably filled by an appreciative audience, among whom were a very encouraging number of young men.

AMHERSTBURG.—With feelings of pleasure and thankfulness, we notice the steady onward progress of our church, in its different branches of work, ever since our present rector came amongst us. Well may we echo the closing words of the farewell notice that appeared in the papers when he left his late parish, words written by those who had known and valued his three years' faithful work in that large country parish: "Our loss will be the people of Amherstburg's gain." Truly we feel that his untiring energy and imperturbable good nature pervades all classes and denominations here, while his simple but forcible expositions of evangelical truth, have endeared him to all who love the Saviour. The closing work of the ecclesiastical year was a grand success for the Ladies of Christ's Church Guild. Only a few short months ago, they began with a membership of half a dozen, and now they number over thirty active, indefatigable workers, with the handsome sum of nearly \$400 as the fruit of their labours. The Bazaar of the last week realized \$285, sufficient to pay off the heavy interest on the rectory, up to the present time, which has been lying on the congregation ever since last February. All joined heartily in the prayer of thanksgiving, with which our rector closed the last meeting of the Guild, and while he advised them to take a few months rest from work, many of them feel that they can confidently soon begin to attack the old debt of \$1,300 which for years has rested on the rectory. Trusting in the loving Providence that has blessed our past efforts, we feel that our labour will not be in vain.

LONDON.—The sixteenth anniversary of the opening of the Memorial Church was observed on Sunday, 15th ult. Special services were held and admirable sermons preached by Rev. Canon DuMoulin, of St. James' Cathedral, Toronto, in the morning and evening. On the following evening the anniversary festival was held in the school room, which was filled with members of the congregation and their friends. The Rector's report showed that during the past sixteen years there have been 2,179 public services, 1,031 baptisms, 486 confirmed, 282 marriages and 320 burials. During the year, in addition to the Church offertories, there have been raised in cash for Foreign and Domestic Missions, \$264.60.

Christmas Presentation.—At the close of the Young People's weekly meeting of the Memorial Church on Monday evening, Mr. J. G. Wright, superintendent of the Sunday-school, came forward and read the following address to the Rev. Canon Richardson, the esteemed Rector:—

"REV. AND DEAR SIR,—The wish has often been expressed that in our meetings here all the members would take part, and thus we should have an expression of the views and opinions of all on the subject before us. I am glad that to-night we have that wish fulfilled in a manner to me very pleasing, and I trust no less so to yourself. Your young friends, the teachers of your Sunday-school and the members of the Society of Christian Endeavor have asked me to become the medium whereby they can convey to you an expression of their hearty appreciation of your efforts at all times to promote their spiritual welfare. Many of your teachers have grown up to manhood and womanhood under your pastoral care. The members of the Christian Endeavor are most of them the former children of your Sunday-school, having been trained in the knowledge of God under your ministrations—have been members of your confirmation classes—and it is their desire that I should give expression to their thankfulness for your unflinching kindness at all times. In the particular work in which they are engaged as Sunday-school teachers and members of the Christian Endeavor, they desire to say that they feel greatly indebted for the sympathy and encouragement they ever receive at your hands. I should be sorry to say one word that might appear to savor of that which is fulsome, but I should fall short of expressing what I know is the sincere feeling of their hearts should I fail to tell you that the years that have been passed have left their memories of loving words and deeds of kindness which will long be remembered by your young friends around you. They desire me also to express their hope that the present joyous season may be to you and yours one of gladness and peace, and that our Heavenly Father may be pleased to give you all a happy New Year, the forerunner of many more of usefulness in your Master's work. I have but one word to add:—Your young friends desire to accompany their good wishes with a small gift, which you are asked to accept, and they trust that it may prove to you a source of much comfort and usefulness."

Along with the address was presented a handsome

brass-mounted gas lamp, with a rubber tube, for the rector's study table.

Canon Richardson replied with deep feeling. He said he was completely taken by surprise, not having the faintest anticipation of this kind presentation. He had ever regarded it as an ample reward for his work to see his beloved people walking in the truth and life of Christ, and he gratefully accepted this beautiful gift and the kind words which accompanied it as a loving sign of confidence in and attachment to him as their pastor. He expressed an unfeigned and deep interest in his Sunday School teachers, and especially in the Christian endeavor Society. But the good words uttered to him this evening filled him with a sense of profound humility, knowing as he did the many imperfections and insufficiency which attached to all his ministrations. He concluded by giving heartfelt good wishes of the season to them all.

PETROLIA.—The Church Women's Association of Christ Church, Petrolia, conducted a sale of useful and fancy articles in Victoria Hall a few days ago. The proceeds of the sale amounted to \$300, and the ladies are much pleased with the success of their efforts. The ladies of Christ Church are active church workers. Several Musical and Literary Entertainments have been given under the auspices of the Young Ladies' Guild, in the basement of the church. The entertainments were well attended, and ministered both pleasure and profit. On Christmas morning there was a large congregation present at Divine service. The services were bright and appropriate. The beautiful church was tastefully decorated with evergreens and flowers, and reflected great credit on the ladies who did the work. The choir, under the able leadership of Charles Jenkins, Esq., rendered splendid service, and was deservedly praised. The Rev. Rob't. McCosh, rector, conducted the services, and preached from the words, "His name shall be called Wonderful." The Christmas offertory, which was presented to the rector, amounted to \$168. Christ church is in a prosperous state, and Mr. McCosh and his people are much encouraged.

WOODSTOCK.—It is with much pleasure that we draw attention to the admirable work being done for the Church of England in this town. Through a variety of causes, the congregation of the beautiful new church had become diminished until, eighteen months ago, there were scarcely a hundred worshippers left within its walls. About that time the Rev. J. C. Farthing was appointed to the Curacy, and at last Easter he was inducted to the Rectory. Marked progress is already visible. An increased interest in the work of the church is everywhere manifest, and the congregation is at least trebled in number. It is well known that Mr. Farthing, from a sense of duty to the parish to which he had been so recently appointed, declined two more lucrative posts in the Canadian Church, a circumstance which gives his parishioners the most convincing proof of his disinterested love of his work and his sense of duty.

ALGOMA.

ROSSEAU.—The Rev. Alfred W. H. Chowns begs to acknowledge, with hearty thanks, three barrels of clothing from the St. Barnabas branch of the Woman's Auxiliary and Sunday Scholars, per the Rev. Alex. Macnab, for distribution in his mission.

The mission of Rosseau is deeply indebted to that of St. Barnabas, having received of their liberality for some years past, and the spirit in which the things are always sent, makes one feel truly, it is more blessed to give than to receive.

The Bishop of Diocese has appointed Feb. 12 and 13, 1890, for the meeting of the clergy west of French River, in Convocation at Saulte Ste. Marie.

THE CHURCH IN THE UNITED STATES.

(Letter from our New York Correspondent.)

NEW YORK, Christmas Eve.—Churchmen, as well the American nation in general, have been more or less moved by two deaths that have recently taken place, each one, strangely enough, in the South; those of Mr. Jefferson Davis, the ex-Confederate president, and Henry Woodfen Grady, Editor and part proprietor of the Atlanta (Ga.) Constitution, the brightest, most influential paper published in the district below Mason and Dixie's line, and one of the best edited papers on the whole continent of America, not excluding the Dominion of Canada. Mr. Jefferson Davis died full of years and, so far as the South was concerned, full of honors. Yet personally Jefferson Davis was not a success. Southerners admit that it was a mistake to make him president. He was an opinionated and obstinate man, full of prejudices and these against some of the best generals, against General Lee himself. But he was a man who had given up and dared everything for the South, one

who died as he had lived, an unreconstructed irreconcilable, who refused to avail himself of the amnesty, because it emanated from the Federal authorities, who would not be re-enfranchised because to be so implied a recognition of a power whose right to rule over the South he persistently denied. And just because he was the last representative of the lost cause, he was idolized by the Southerners, and all the more because he had suffered so severely in purse and person for the Confederacy. Mr. Davis was

A STAUNCH CHURCHMAN.

and died, as he had ever lived, in the communion of the Church, and was buried according to the rites of the Church. But he was not buried from a church. Being a public man, it was necessary that he should have a public funeral in which those not belonging to the Church might take part. Wherefore the ceremonies took place in a public government building, and was crammed to suffocation. As was meet and right, the Church service proper was read by Bishop Gallagher, of Louisiana, assisted by several priests of the Church in their surplices. But there also actively participated in the oratory, sectarian ministers and Roman Catholic priests, one of whom, the Jesuit Father Hubert, had been chaplain of a Mississippi regiment during the civil war and had been commissioned as such by Mr. Davis himself. He made a most feeling speech, and as he spoke, his venerable grey head exposed to the fierce rays of the sun, the hand that held the umbrella over him to shield him from exposure was that of a priest of the American Church. It was a token, let us hope, of that reunion of Christendom for which we all pray to see gathered together in unity, so many whose views and sentiments were so different and yet could harmonize over the grave of a departed hero. And Advent, telling as it does of the Kingdom that is to come, was a fitting time for the gathering, and in the peaceful union of those who were at one time out of the Statehood, but were on that occasion able to meet as brethren under the one flag, was fittingly heralded beforehand by the season of "peace on earth to men of good will."

HENRY WOODFEN GRADY

was likewise a typical Southerner. His father fell in what he deemed the cause of the right, bravely fighting against those whom he reckoned his country's foes. In like manner, Henry Grady gave his life for his friends. He caught cold in Boston last week when pleading the cause of the South and defending her claims against the misrepresentations of the Northern Republicans. The cold developed into typhoid-pneumonia and he died with these words on his lips: "I have tried to serve the cause of the South." Mr. Grady, whom I knew intimately when in the South, was the friend of right and the determined enemy of unrighteousness whether in his own party, the Democratic, or in the ranks of the Republicans. He was the champion of the colored man, but, understanding the negro race as he did so thoroughly, he was careful to avoid even the semblance of allowing its members—what the wiser among them do not wish—social equality. He believed in educating them, in Christianizing them, and was even one of the most strenuous upholders of the endeavors of the Church to evangelize the colored man. We had many conversations on the subject together, and though he was himself a consistent Methodist, he admitted that the Church alone could properly reach the negro, and that the higher the ritual, the more likely was such an emotional race to be won to Christ. In their case he approved of a combined religious and secular education—I fancy he upheld it for the whites also or was rapidly tending that way. He strongly advocated the establishment of a suffragan bishop with all the colored people in the South as his missionary jurisdiction, and if he opposed one thing more strongly than another, it was the ordination of colored men to the priesthood. It was at least premature, he thought, and all the more that they were unstable as water, and through want of proper training were not to be depended upon to persevere. Mr. Grady, who had just entered on his 39th year, was a true patriot, a loyalist son of the United States, and a most loving child of the Empire State of the South, his own Georgia. As an orator he had few equals; as an editor he was unapproachable, as a writer he was distinguished beyond his fellows for versatility and elegance of diction and style. Above all he was in every sense of the word a Christian, a man so pure as to abash the impure by his very presence, a man in whose presence none dared venture on a vulgar, much less on an indecent jest—a rare quality in a journalist. In every particular he was the beau ideal of a Southern gentleman, knightly in his chivalry and noble in his disinterested unselfishness. His loss is the nation's loss, and none mourns him more truly than your correspondent, who in his departure has been deprived of a true friend.

NEW ACTIVITIES

are being daily developed in this city, one of the

busiest centres being St. George's parish, Stuyvesant Square, of which the Rev. W. S. Rainsford, late of Toronto, is the energetic rector. Mr. Rainsford, who has nearly completely recovered from his late serious illness, is set on doing good to all classes. These he tries to reach in every possible way. Under him are four assistant priests, of whom three at least are Canadians, to say nothing of a corps of deaconesses for whom a house has been provided. All these do mission work of various kinds, chiefly in the slums and tenement houses of the East side. In the church which is free and open, with a communicant roll of over 2,000, the rich and poor meet together and mutually help each other. Daily there are religious gatherings of some sort in it or in the parish house—exclusive of the daily services. The church doors stand open all day for private devotion, and guilds of all sorts have been founded for adults of both sexes, as well as for boys and girls. At St. George's chapel on Stanton Street, of which the Rev. Mr. Scadding—a graduate of Trinity College Toronto, is the priest-in-charge, the congregation is altogether poor. Its Sunday schools are filled; its Bible classes thronged. There are calisthenics for the girls, drills and gymnastics for the boys. Services of song are held, teachers' meetings and kindergartens. It has attached to it a reading room, sewing schools, and every possible aid to the missionary. In addition to these are the rescue services carried on every night on Avenue A., under the supervision of the Rev. Dr. Wilson, late of Kingston, Ont., at which the most hopeless and degraded characters in the city are taken in, cared for, instructed in the Christian religion, and brought to Christ. Thus, however some may disapprove of the methods in vogue at St. George's, there is no doubt that it is not only one of the most active and aggressive centres of work in the city, but is also a wonderful agent in the evangelization of the worst parts of this wicked city.

THE NEW HOLIDAY HOME

at Mount Minturn, close to New York, is another charitable enterprise which is nearing completion. It will be for the use of the children under the charge of the Sheltering Arms, and under its roof they will be harbored in companies of 30 or more for a two weeks' vacation. The property consists of 184 acres, on which over \$1,000 have already been spent in improvements. Cottages are to be erected, with a church and school house in the centre. Each cottage will hold 30 and will cost \$10,000. Other kindred institutions are to be allowed to put up buildings of a similar sort and with a similar intention. The boys will be taught farming, gardening, floriculture, and other useful country trades. It is under the fostering care of the Rev. Dr. Peters, rector of St. Michael's, and president of the Sheltering Arms, who is about to build a magnificent new church at 9th Avenue and 80th Street. He is receiving subscriptions to endow a \$3,000 bed for the Sheltering Arms, to be called "The Marys Bed," which is to be endowed entirely by gifts from, or in memory of persons having the name of Mary. The idea takes, judging from the way in which the subscriptions are flowing in.

CHURCH NOTES.

The wealthy Churchmen of California have allowed the missionary fund of the diocese to be deficient \$760 this year. In consequence, several of the missionary clergy have not received their stipend. Yet one parish in San Francisco alone represents \$75,000,000.

A Baptist minister of Salisbury, Vt., has been received into the Church. He has been confirmed, and is now a candidate for Holy Orders. He is the third Baptist minister of that particular locality who has conformed to the Church within three years, one being Professor Gould.

A California missionary priest and his wife sat down on Thanksgiving Day to a dinner of dry bread, baked potatoes, and left-off-over scraps of cold meat!

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.

Systematic And Proportionate Giving.

SIR,—I gladly avail myself of your kind permission to draw the attention of Churchmen in Canada to the work of the Toronto Diocesan Committee on Systematic and Proportionate giving, and first, let me correct a misapprehension that exists in some minds as to the constitutional basis of this Society. It is not a Tithe Society, i.e., the giving of a tenth is not a condition of membership, under this head, we read in the printed constitution, "The Society

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shall consist of Churchmen who appropriate some fixed proportion of their income to Church and charitable purposes, and who undertake to promote the objects of the Society." These conditions, it will be seen at once, afford no room for controversy.

The question of tithe is not involved, except as it incidentally though necessarily arises from the study of the example of givers under less favored dispensations. It would be indeed strange if in the effort to discover what we as Churchmen should give, while we allowed due weight to tithe giving among heathen nations, we passed by the practice of it by the "Chosen people of God." Members of the Diocesan Society are, however, left perfectly free as to what proportion they shall give as well as the purposes to which it shall be applied. In the next place this Society enters with no machinery already existing in the diocese.

It is not a "Side Show" in the ordinary sense of the term, nor does it in any way obstruct or hamper the Church in its work as one well organized Body. On the contrary it asks permission simply to oil the wheels of the existing machinery, to give it additional motive power by kindling the flame of Christian charity and supplying the fuel of help and encouragement where the fire is already kindled, and this the committee hopes to do under God by emphasizing in every possible way, and by every proper means the unquestionable truth of the Scriptures that we should give "as God hath prospered" us. The Synod of the diocese has endorsed in the strongest manner the constitution and work of the Diocesan Committee, and in its last Session voted \$50 towards the necessary expenses.

There is some doubt, however, as to whether the good wishes of the Synod thus practically expressed, can be carried out, as "no funds" are reported. It is too much to hope that Church people, into whose hands this letter may fall, will give it a little of the consideration to which its subject entitles it, by sending to the Secretary-Treasurer of Synod 50 cents, the amount of the annual adult subscription. The money will be a help in itself, but especially in the evidence it will afford to the Committee that their work, though necessarily slow, and to a certain extent discouraging, has the sympathy of many who heartily wish it "God speed." It is the desire of the Committee to be auxiliary to all the funds of the Church, may we not hope that all interested in the Church's temporal and spiritual welfare, will give us a small practical proof that they are willing to accept our help.

WM. CARTWRIGHT ALLEN,
Chairman of Diocesan Committee.

[We hope to take an early opportunity of directing attention to the contents of this letter. ED. C. C.]

The Eucharistic Sacrifice.

SIR,—It is neither surprising nor regrettable that the common people should view with suspicion unfamiliar rites and phrases. It is a safe and wholesome prejudice. For who dares say that it would be better were they indifferent or complacent? Especially are they to be excused when the unfamiliar has to them a Rome-ward look, considering how artfully and assiduously their fears are stimulated by professional make-baits, and, worst of all, by the rhetoric of facts. Why should they not be troubled, when every now and then the secular press makes the most of a sister of mercy or an English priest of mature years, like Mr. Bailey or Mr. Rivington, embracing the delusions of Rome?

But it is very different when those who ought to know better denounce as Popery the Eucharistic sacrifice as held by English Churchmen. If there is anything certain, it is that the English Church has, from the beginning of the Reformation, professed to stand by the primitive church, and it is equally certain that the primitive church regarded the Eucharist as a sacrifice. Both these positions need no proof, and even Hooker is quoted in vain against them. An English Churchman stands here on safe and unassailable ground. Now, it is neither theology nor charity for such as do not like this position to put the most objectionable or indefensible meaning they can think of upon the word "sacrifice," and then conclude they have accomplished a fine piece of iconoclasm. The strongest language used by any eminent divine of the English Church, so far as I am aware, is Thorndike's—"a propitiatory sacrifice." It is only too probable that the frequent and unqualified use of this language would be mischievous; but we are not to jump at the conclusion that it is Popish or untrue. If "propitiatory sacrifice" be taken in the highest and absolute sense, it can mean nothing but the one Divine sacrifice of the Redeemer, which is intrinsically meritorious. But the highest words are sometimes, even in Scripture, used in lower senses, as for example, "God." Through the sacrifice of Christ God is "propitious" to us; but think of that far off use of the word in "propitious weather." Whatever reconciles, conciliates, renders favourable, is propitiatory; and we doubt not that true prayer is such, the prayer of faith and repentance; and still more, that great Acted Prayer which is made in the Eucharist

wherein we plead the great original propitiation. We are justified in this view by our Lord himself who puts into the publican's mouth the prayer, "God be propitiated to me," as it is in the margin of the Revised Version, following the Greek. "Justification" was the effect of this prayer—that is, God was rendered propitious to him, according to the Latin, *Propitius esto mihi*. In this spirit prays the Presbyterian hymn-writer, "Here taste afresh the calm of sins forgiven."

This strong instance may serve to show how many of our quarrels spring heedlessly or wilfully misunderstanding each other's language, and how necessary it is in the interests of truth and charity that we should try to understand each other, put the best meaning possible on what seems dubious or objectionable, and never put the worst meaning without downright constraint.

The Eucharistic hymns of John and Charles Wesley very strongly emphasize the Eucharistic sacrifice; and an orthodox Presbyterian, the late very learned Dr. John Duncan, Professor of Hebrew, speaks thus at a "Table Service":—"Kings and priests. Hence this sacrifice was called in the ancient church the Eucharist—the feast of the priestly offering of thanksgiving. 'Whoso offereth praise glorifieth me.' 'Let us offer the sacrifice of praise to God continually, that is, the fruit of our lips, giving thanks to his name.' Not atoning priests, but eucharistic priests, offering the sacrifice of thanksgiving. Also intercessory priests, offering prayers and thanksgiving for all men."

I hope at this blessed season I have said none other things than such as make for peace.

Yours,
JOHN CARRY,

Port Perry, St. Thomas's Day, 1889.

A Farewell Letter.

A FAREWELL TO MY DEAR "MINISTERING CHILDREN" IN THE UNITED STATES AND CANADA.

Good-bye, dear young people, long before this letter reaches you I shall have started off homeward, and the great steamship Teutonic will, I trust, have landed me safely on the other side of the ocean; but before I go I want to say farewell and a big "thank you" to all the people who have been so good to me. I have met with great kindness; I have gone among perfect strangers, and they have treated me like an old friend, and I am proud of the good work which the league has been doing over here. Distances are very great, and I have not been able to see all those whom I should have liked to meet, and there are very many branches which I have not visited at all, especially those in the west and in the south. There is one branch (in Louisville, Kentucky) where they seem to have raised a very large sum of money, and I wish I had had an opportunity of visiting it, but it was impossible to go everywhere. I hope that the fact of my having seen so many associates and members will have helped them to realize that our league is spreading a little chain of love nearly all round the world. Each member forms a link, as it were, and each dear child must try to see that his or her link is a good one, not one that could be easily broken; for that would be a very poor chain indeed, the links of which were constantly breaking and becoming worse than useless. The associates are the big links, and they must hold the little ones together.

I am glad to think that in consequence of my visit to Canada, fresh branches are starting. In time I hope that Montreal and Hamilton will become centres for excellent work, just as Toronto and Ottawa are at present. In Quebec I was delighted to visit the excellent branch which worked away for three years without our hearing anything about it; and I must not forget London, Ontario—no Canadian branch gave me a heartier welcome.

During part of my visit to the United States I was much troubled and feeling very anxious about the fate of our little league. This was partly owing to the fact that good Miss Emery had to resign, and in vain we searched for some one to take her place. Now this anxiety is over, and a kind lady, Mrs. Benedict, of 54 Lefferts Place, Brooklyn, N.Y., is going to take her place. Not only this, but another lady is also going to help in the good work, though she does not wish her name to be known. Beside this, we have been seeking to find associates who will look after the branches in each State, and thus lighten Mrs. Benedict's labours, beside making the work more efficient. Six or seven ladies have already come forward, and when all the States have organizing secretaries, we shall hope that our league will have become very prosperous.

But I want the little friends of our society to realize that it is they who can make this league a success. The associates can work ever so hard, but they cannot make the league prosper unless the members are loving and unselfish. It is no use their being just called "ministering children," they must really be so, and I know they would like to be true, earnest little workers.

Good-bye to everybody whom I have not seen, and good-bye to all the dear leagues whom I have unfor-

tunately not met on this side of the Atlantic. May the new year, which is fast coming, bring you many rich blessings and great joy in your work of love for others. I will not sign myself this time, as I did once before, your "unknown friend," but your affectionate friend, one who, if God spares her life, will often think gratefully and lovingly of those who were to good to her during her visit to Canada and America in 1889.

M. J. MEATH.

New York, Dec. 8, 1889.

SUNDAY SCHOOL LESSON.

2nd Sunday after Christmas. Jan. 5th, 1890.

The Duties of the Covenant—Faith.

I.—FAITH.

S. Paul (Heb. xi. 1) tells us the meaning of Faith, which is much more than simply believing, for even devils believe. (S. James ii. 19.) Faith must show its life, as plants do, by growth and fruit.

1. *Growth.* The Apostles asked that their faith might increase, i.e., grow. (S. Luke xvii. 5.)

2. *Fruitfulness.* S. James plainly shows the uselessness of a faith which bears no fruit. (S. James ii. 14-26.)

Illustr.—A farmer buries his grain to rot in the ground because he has faith; but he would have no harvest if he neglected to act on his faith, but kept the seed in his barn.

II. THE ARTICLES OF THE CHRISTIAN FAITH.

The twelve Articles of the Apostles' Creed are: I. "I believe in God the Father," etc. II. "And in Jesus Christ, His only Son, our Lord." III. "Who was conceived by the Holy Ghost." IV. "Suffered" * * * "buried." V. "He descended into hell" * * * "dead." VI. "He ascended into Heaven" * * * "Almighty." VII. "From thence" * * * "dead." VIII. "I believe in the Holy Ghost; IX. The Holy Catholic Church, the Communion of Saints; X. The Forgiveness of Sins; XI. The Resurrection of the Body; XII. And the life everlasting. According to a rather improbable tradition, each of these was contributed by an Apostle.

It would be impossible to make a full profession of faith before baptism, unless we had some summary of the most important truths contained in the Bible. Our Lord Himself gives us a summary of the law and the prophets. (S. Matt. xxii. 40.) S. Paul also sums up the law in one word—*Love*. (Rom. xiii. 8.) We have three summaries of the Faith, contained in the three creeds which "ought thoroughly to be received and believed, for they may be proved by most certain warrants of Holy Scripture." (*Article VIII.*)

III. THE CHRISTIAN FAITH.

The custom of making a profession of faith before Baptism seems to have been observed from the first. S. Philip would not baptize the Ethiopian until he had made open confession of his faith in Christ as the Son of God. (Acts viii. 36, 37.) S. Paul's words to Timothy (1 Tim. vi. 12) seem to refer to this custom. He also speaks of "confessing Christ with the mouth" as a customary thing. (Rom. x. 9, 10.) A form of words in which to make this profession soon became necessary. S. Paul mentions one. 2 Tim. i. 13.; Rom. vi. 17.) He may be speaking of the Apostles' Creed, which is certainly very ancient, its origin being unknown.

The *Nicene Creed* is an expanded form of the Apostles' Creed, adopted by more than 300 bishops at the Council of Nicea. (A.D. 325.) It opposed the heretical teaching of Arius, who denied the Divinity of Christ. Macedonius, Bishop of Constantinople, afterwards denied the Divinity of the Holy Ghost, so the Articles relating to Him were added at the Council of Constantinople. (A.D. 381.) The *Athanasian Creed*, so-called because it sets forth his statements against the Arian heresy, was composed early in the fifth century. It consists of three principal parts: 1. A declaration that "Whosoever will be saved must hold the Catholic faith." 2. A statement of the doctrine of the Trinity in Unity. 3. A statement of the Incarnation of our Lord Jesus Christ.

IV. CONTENDING FOR THE FAITH.

We are commanded to "contend for the faith." (S. Jude 3.) "Fight the good fight of faith." (1 Tim. vi. 12.) "Stand fast in the faith." (1 Cor. xvi. 13.) This is what Athanasius did, contending for the faith against many opponents, so that it used to be said, "Athanasius against the world." "In one country, when the people stood up to say the Creed, the men all drew their swords and held them in the air while they said it, to show that they were ready to fight for it and to die for it." We, too, are required to be ready to die rather than deny the faith; but our fighting is principally against our three great enemies, the World, the Flesh and the Devil. A very important part of our armour is the "shield of faith." (Eph. vi. 16.) Like S. Paul (Gal. vi. 14) we should glory in the cross, signed on our fore-heads at our baptism "in token that hereafter

we should not be ashamed," etc. (*See Baptismal Office.*) If people see those who "profess and call themselves Christians," leading careless or willfully sinful lives, they must sometimes think that all religion is a sham and a humbug. It is necessary to be careful lest instead of helping to spread the faith we hinder its advance. (*Illustr.—If a castle is besieged, one false friend inside is more dangerous than hundreds of open enemies outside.*)

1st Sunday after Epiphany. Jan 12th, 1890.

The Duties of the Covenant—Obedience.

We have found there is something to renounce and something to believe; and we shall speak of something to obey. See what Jesus says (S. John xiv. 15, 21.)

I. WE ARE BORN TO OBEY SOME ONE.

All of us must obey some one. It is so in things of the World. It is also so in the things of God. Two masters who want us to obey them—Satan and God. Can we serve both? (S. Matt. vi. 24.) The end of Satan's service (Rom. vi. 23): The end of God's service (Rev. ii. 26; S. John xiv. 23).

II. KEEPING GOD'S WILL AND COMMANDMENTS.

"Keeping," i.e., observing, obeying continually. Must not keep Satan's will and commandments (S. Jas. iv. 7), nor our own will (Prov. xvi. 25), nor the will of other men (Exod. xxiii. 2). Must obey God's will (Ps. cxix. 105). God's commandments, i.e., the Ten and all other things He commands. What did our Lord say in reference to God's commands. (S. Matt. v. 17-19.) He gave a new command (S. John xiii. 34, 35) which make all others easy. (Compare S. Matt. vii. 12.)

III. "WALK IN THE SAME ALL THE DAYS OF MY LIFE."

Must keep his commands *as long as we live.* (Gen. xix. 26; S. Luke ix. 62.) Who began well, but did not go on? (2 Tim. iv. 10.) What does S. Peter say? (2 Pet. ii. 21.) Who does Jesus say shall be saved? (S. Matt. xxiv. 13.)

We must walk in the same all the days of our life. We shall be all the happier in this life, too, if we do so (Prov. iii. 17, 18), and in the world to come, eternal glory (1 Tim. iv. 8).

Family Reading.

Devotional Notes on the Sermon on the Mount.*

I—INTRODUCTORY.

The aim of these notes being mainly practical and devotional, it is not necessary that we should enter largely into some of those critical questions which are concerned with the original form of the sermon on the Mount and the connection between the reports of the discourse given respectively by S. Matthew and S. Luke. A very few words will suffice on these points.

In the first place we believe that the report of the sermon given by S. Matthew represents with substantial accuracy the discourse actually spoken by our Lord Jesus Christ on a mountain in Galilee. The opposing theory that we have here simply a collection made by the Evangelist of words spoken by Jesus at different times during his ministry is inconsistent with what we believe to be the true origin of the first Gospel. Every consideration points to the conclusion that this Gospel was written by S. Matthew, one of the twelve, and that it was a Gospel prepared specially for believing Jews. The fact that sayings which occur in the sermon on the Mount are represented by S. Luke or S. Matthew himself as being spoken in other places and at other times is nothing against the supposition that they were also given as parts of this great discourse. If S. Matthew was the author of the first Gospel, as we believe, it is inconceivable that he should have placed the sermon so distinctly in the framework by which it is surrounded, unless he knew that it was that which he declares it to be. He tells us that Jesus went up into a mountain and sat down and delivered the sermon, and when it was finished He came down again.

With regard to the other question, the connexion between the reports of S. Matthew and S. Luke, it is by no means so easy to come to a conclusion. Is S. Luke's report intended to represent the same discourse as that which is given by S. Matthew?

*This portion of the New Testament has received very full treatment from commentators, from Augustine in early times to Tholuck, Trench, Steinmeyer in our own days. To these and others we are indebted for thoughts and suggestions.

or is it another discourse delivered after the longer one. To this supposition S. Augustine leans, but not decisively. According to this theory, the longer discourse was addressed to the Apostles on the Mount, and formed a more or less esoteric doctrine delivered to them alone, whilst the sermon in S. Luke was delivered on the plain below to the multitude at large. There are difficulties in the way of either solution. On the one hand, the reports if they refer to the same discourse, have remarkable differences; on the other hand the similarity of structure in the two reports is so great that it is difficult to believe that they do not refer to the same discourse. On the whole, we incline to the belief that they are reports of the same discourse. Able writers have spoken confidently on both sides. We can only say on which side we seem to discern a preponderance of argument.

Different views have also been taken of the aim of the sermon on the Mount. It has been termed the Programme of the Kingdom, which unfolds its true nature in opposition to Pharisaism, the *Magna Charta* of the Kingdom, the moral code for its future subjects and citizens, as Tholuck calls it. Steinmeyer says that the discourse produces an impression quite different from this upon the unprejudiced mind. According to him it gives merely an introduction to the knowledge of Christian holiness. It is a foundation which renders a superstructure possible. There is really no difference between these views if they are carefully thought out. The sermon on the Mount does give the laws of the Kingdom, but not in their developed form, not as they would have been propounded after the descent of the Holy Ghost. If anything in the Bible needs to be spiritually discerned it is the contents of this sermon. The Bishop of Peterborough has recently aroused controversy by saying that no one would now think of observing the precepts of the sermon on the Mount. This is unquestionably true if we regard them merely as precepts. He did not mean to deny the spirit of these precepts. For the spirit of the sermon is the spirit of the Gospel of Christ, of God. It is the spirit of love expressed in self-sacrifice. With respect to the divisions of the sermon various schemes have been put forth. Ewald has suggested an arrangement on the principle of numbers. The introduction consists of seven benedictions. In the remaining portion of the fifth chapter the true fulfilling of the law is set forth in seven main duties. In chapters vi. and vii., seven means of virtue are treated of. But Tholuck holds that the process by which this result is attained is highly artificial. His own arrangement is as follows:

- i. Introduction: Conditions of membership in the Kingdom, (v. 3-36).
- ii. Subject: The Messiah comes to fulfil the law in its depth and breadth, (17-20).
- iii. The same developed and applied, (21-48).
- iv. The motive of Christian righteousness, pleasing God, (vi. 1-18).
- v. The righteousness of the Kingdom of God, the highest good, the end of life, (19-34).
- vi. Divers admonitions, (vii. 1-11).
- vii. The general canon for our duty towards our neighbour, (12).
- viii. The more difficult the way the greater the need of faithful guides and teachers, (13-20).
- ix. Peroration: The divine doctrine makes blessed only when it is taken up into the will, (21-27).

An Act of Love.

To mitigate the terrible torture of heavy laden horses, climbing and often slipping on the steep streets leading from the Thames near London Bridge, a kind lady came out daily with her servant and strewed the roads with gravel. We have often seen her in the midst of the traffic, under the very noses of the horses, strewing gravel along the paths; she continued her work for many years. When she died she did not forget the poor horses. She left a considerable sum in the hands of trustees, to be applied "forever" in the distribution of gravel in steep and slippery London roadways. Her name should not be forgotten. She was Miss Lisetta Rest, and had filled the place of organist in the Church of All Hallows for forty-three years.

"Let Bygones be Bygones."

Let bygones be bygones; if bygones were clouded
By aught that occasioned a pang of regret,
Oh, let them in darkest oblivion be shrouded;
'Tis wise and 'tis kind to forgive and forget.

Let bygones be bygones, and good be extracted
From ill, over which it is folly to fret
The wisest of mortals have foolishly acted
The kindest are those who forgive and forget.

Let bygones be bygones; oh, cherish no longer
The thought that the sun of affection has set;
Eclipsed for a moment, its rays will be stronger
If you, like a Christian, forgive and forget.

Let bygones be bygones; your heart will be lighter
When kindness of yours with reception has met;
The flame of your love will be purer and brighter,
If, God-like, you strive to forgive and forget.

Let bygones be bygones; oh, purge out the leaven
Of malice, and try an example to set
To others, who, craving the mercy of Heaven,
Are sadly too slow to forgive and forget.

Let bygones be bygones; remember how deeply
To Heaven's forbearance we all are in debt;
They value God's infinite goodness too cheaply
Who heed not the precept "Forgive and forget."

Marriage.

The following address was given on the occasion of a marriage by the Right Rev. Bishop Short:

Dearly Beloved in the Lord—This sacred place, the house of prayer, this solemn service, blessing you "in the name of God the Father, God the Son, and the Holy Ghost," must I venture to believe, have stamped ineffaceably on our minds as well as the hearts, holiness of marriage as set forth in God's word and by his church. And this impression I desire, by the grace of God, to deepen in you by the few words with which I now bid you "God speed."

Let the holiness of that bond, then, to which you have set your hands this day, never fade from your memories. By the law of God it is indissoluble. Separation there may be; severance not. What God has joined together as "flesh," man cannot put asunder. Human passion and self-will may determine otherwise; but God only can loose what God has joined. View, then, I pray you, marriage not chiefly as the completed satisfaction of human affection, much less as merely an advanced step in social life; least of all as the gratification of impassioned feeling.

View it rather as God in Christ would have you view it, as a help and support for the spiritual life, and preparation for paradise, where marriage shall merge in beatific angelic love.

Let me remind you how St. Peter in one short sentence exhorts Christian husbands and wives to remember always that they are "heirs together of the grace of life," "that their prayers be not hindered."—What high and holy aspirations are here commended to married Christians, as they mingle their prayers and vows before the throne of grace. How may they, then, in some degree realize the "mystic union" which binds the Bridegroom of souls to "His spouse the Church!" What bond of holy peace and love is thus offered to parents when life and its troubles, family sorrows and trials, press heavily upon their hearts! How would their united prayers, then, soothe the anxieties of daily existence, and breathe a-holy calm on "the waves of this troublesome world!" Never fail, then, my young friends, to pray together, as well as in your private chambers, and "the peace of God shall keep your hearts and minds through Jesus Christ."

The holiness of matrimony is indeed the safeguard of our times, of our homes, of our country, and of our church! Let us pray, then, while we are standing in the presence of God, and blessing you in the name of Christ, that no perilous changes of our civil law may tend to lower in public estimation holy matrimony, or desecrate it to the condition of a mere human contract, to be made and dissolved by human authority. May God give us all grace to discern in Christian marriages:

1. God's holy institution and sanction.
2. Its spiritual essence and purpose.
3. And, lastly, its final transfiguration into angelic affection, when we are clothed with a spiritual body in the paradise of God.

Going to Christ.

I am afraid your fondness for pleasure is keeping you from becoming a Christian. Remember what Christ says: "Whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple." Luke xiv, 33. In coming to Jesus the first thing to be settled is, not what pleasure you must forsake, but whether you will forsake any or all of them if Christ requires. Do you stand ready, as soon as you are shown that any pleasure, no matter what, is sinful, to forego it? This is the feeling which God demands.

The kind father finds his little child with her lap full of playthings. "Give me what you have in your lap," he says. The little one without a murmur surrenders all she has. The father examines the toys, hands back whatever is safe for her to have, but retains the broken glass, the sharp knife, and the poisonous paper. So you must yield up everything to God and leave it with him to decide what pleasures he will give you back again.

Holy Baptism—Why Baptize Infants.

Why not? Surely this is the real question.

The Bible is one book from beginning to end—given us by one Divine hand—telling us of one God, who is the same yesterday, to-day and for ever.

The law and the gospel came from the same Lord, and there is a very close connection between them, for "The law was our school master to bring us unto Christ."

Holy baptism is the admission into the covenant of the gospel, just as circumcision was the admission into the covenant of the law; and no reason has ever been brought against infant baptism which would not bear as strongly against infant circumcision.

Infants cannot understand it.—Quite true. But could a little Jew understand circumcision at eight years old. Yet God commanded it. (Genesis xvii., 11-14).

The admission into the covenant of circumcision gave great blessing; they were no longer strangers, but became God's people.

But the covenants are different! Yes, that is true also; and just in that difference we may see how plain it is that infants should be baptized.

The covenant of the law was a covenant of works, "The man that doeth them shall live in them." By it no man living was justified. No man (Jesus our Lord only excepted) ever kept that covenant, yet the infant eight days old was to be admitted into it.

When Christ came he gave us a covenant of grace, "a new and better covenant," which tells of the washing away of sins, of pardon, peace and life eternal through faith in him.

Surely, if infants were to be admitted into a covenant of works there can be no reason to exclude them from a covenant of grace.

But again. A law not altered or repealed remains in force.

God commanded in old time that infants should be admitted into his covenant.

They that would shut them out must show their authority.

Our Lord never gave that authority. So far from it; when "they brought young children to Christ that he should touch them (and) his disciples rebuked those that brought them, he was much displeased, and (not only) said "suffer the little children to come unto me and forbid them not (but added), for such is the kingdom of God."

Yes, little children were brought into that kingdom of God long before they understood the priceless blessings it conferred upon them.—They were the most fit of all to be brought into his kingdom on earth by baptism, for they were the type or figure of those most fitted for his kingdom in heaven.

But the baptism of infants is not mentioned in the New Testament! Is this true? Of course, in the first preaching of the gospel to Jews and idolaters, the converts would be converts, but when they and their households were baptized the children surely are included. And when it is said of the Phillippian jailor he was baptized "he and all his straightway," the baptism of children is implied, and St. Paul distinctly claims for child-

ren the blessings of the covenant "then were your children unclean, but now they are holy."

Oh, parents, let no negligence or want of faith, keep your children from the blessings God has given them in this covenant.

Bring them to your Father's house, and make them in holy baptism his dear children. Seek by his help to train them as God's children. Pray with them—pray for them, that they may be his forever. Then in the great day, in your Father's presence, you shall rejoice together.—S.P.C.K.

"Stretch it a Little."

Trudging along the slippery street
Two childish figures with aching feet,
And hands benumbed by the biting cold,
Were rudely jostled by young and old,
Hurrying homeward at close of day
Over the city's broad highway.

Nobody noticed nor seemed to care
For the little ragged shivering pair;
Nobody saw how close they crept
Into the warmth of each gas jet,
Which flung abroad its mellow light
From gay shop windows in the night.

"Come under my coat," said little Nell,
As tears ran down Joe's cheeks and fell
On her own thin fingers, stiff with cold.
"Taint very big, but I guess 'will hold
Both you and me, if I only try
To stretch it a little. So now don't cry."

The garment was small and tattered and thin
But Joe was lovingly folded in
Close to the heart of Nell, who knew
That stretching the coat for needs of two
Would double the warmth, and halve the pain
Of the cutting wind and the icy rain.

"Stretch it a little," O girls and boys,
In homes overflowing with comforts and joys;
See how far you can make them reach,
Your helpful deeds and your loving speech,
Your gifts of service and gifts of gold;
Let them stretch to households manifold.

—Harper's Young People.

England's Wealth.

Mr. Robert Giffen, the famous statistician, has read a paper before the Royal Statistical Society on the accumulated wealth of the kingdom. This amounted in round numbers in 1885 to ten billion pounds. This would give to each person in the kingdom a personal share amounting to £270. If the several countries were to be separated, England would be entitled to £308 a head, Scotland to £243, and Ireland to £93. Comparing the decade ended with 1885 with the two previous decades, ended in 1875 and 1865, Mr. Giffen finds that in every item and increase of capital marked the preceding decade, whereas the last decade shows numerous instances of a decrease owing to agricultural and industrial depression. Making a comparison of the richest three nations in the world, Mr. Giffen finds that the wealth per head of the population stands as follows:—Great Britain, £270; France, £190; United States £160.

Bishop Magee on Socialism.

The *London Standard* in a recent issue quotes Bishop Magee of Peterboro as follows: "Summing up a discussion on socialism, the Bishop said they must be careful, while knowing that many of the advocates of socialism held doctrines which were very dangerous, that they gave full credit to the nobility of motive and tenderness of sympathy with suffering and wrong which had stirred many of those persons. Christianity, however, made no claim to rearrange the economic relations of men in the State and in society, and he hoped he would be understood when he said plainly that it was his firm belief that any Christian State carrying out in all its relations the Sermon on the Mount could not exist for a week. It was perfectly clear that a state could not continue to exist upon what we commonly called Christian principles, and it was a mistake to attempt to turn Christ's kingdom into one of this world. To introduce the principles of Christianity into the laws of the State would lead to absolute intolerance. The law of Christianity was self-sacrifice, impelled by love; the principle of the State was justice impelled by force. The State had to do justice between man and man, and to

restrain violence; the duty of the Church was clear, namely, not to force Christian principles on the Statute book, but to inculcate in the minds of men, both capitalists and laborers alike, to do unto others as they would others should do unto them; to infuse into the minds of men the great principles of justice, to try to make labor just toward capital, and capital just and fair toward labor."

The force of this dictum lies in the fact that Bishop Magee is an acknowledged authority on the question whereof he speaks.

Directions for Worshippers.

Over the entrance to the little parish church at Hawarden, England, where Mr. Gladstone worships whenever he is at his country home, are inscribed these directions, which may be suggestive to others, as well as the humble parishioners for whom they were designated:—

On your Way to Church.—On your way to the Lord's house, be thoughtful, be silent, or say but little, and that little good. Speak not of other men's faults: think of your own; for you are going to ask forgiveness. Never stay outside; go in at once; time spent outside should be precious.

In Church.—Kneel down very humbly and pray. Spend the time that remains in prayers. Remember the awful presence into which you have come. Do not look about to discover who are coming in, nor for any other cause. It matters not to you what others are doing; attend to yourself. Fasten your thoughts firmly on the holy service; do not miss one word. This needs a severe struggle; You have no time for vain thoughts. The blessed Spirit will strengthen you if you persevere.

After Church.—Remain kneeling and pray. Be silent. Speak to no one till you are outside; the church is God's house, even when prayer is over. Be quiet and thoughtful as you go through the churchyard.

On your Way Home.—Be careful of your talk, or the world will soon slip back into your heart. Remember where you have been, and what you have done. Resolve and try to live a better life."

Truthfulness.

It is not the child's hold of its father's hand which keeps it safe through the dangerous ford, but the father's strong grasp of the child. The child has only to give itself up to its father's will, not choosing the places which it may think safer or easier to cross, but going unresistingly and trustfully as its father leads it, depending entirely on his wisdom and love, and listening from time to time for the strong and cheering tones of encouragement. Let us thus trust our heavenly Father; let us acknowledge that in His love and wisdom He has secret reasons for this discipline of suffering, reasons which are founded on the plan of eternity, and which are far beyond the limits of our finite understanding. Let us trust Him in the grand way in which S. Paul trusted when he said, "All things work together for good to them that love God."

A Parable.

I held in my hand a little dry tree, an infant hemlock. Had it lived a century it might have towered up above all the forest, and held up its head in majesty. But it grew on a sort of bog, and a muskrat, digging its hole under it, bit off its roots, and it was dead. It was full of limbs and knots and gnarls, and I felt curious to know how it happened that it was so.

"Poor fellow, if you had all those limbs and knots to support, I don't wonder you died."

"And my roots, which were my mouths with which to feed, all cut off, too."

"But where do all these ugly limbs come from?" said I.

"Just where all ugly things come from," said he. "I am pretty much like you men. Find out where my limbs come from, and you will find out where all human sins come from."

"I'll take you at your word, sir."

So I took out my knife and peeled off all the bark. But all the limbs and knots were left.

"You must go deeper than that, sir."

So I began to split and take off, layer of wood after layer. But all the knots were there.

"Deeper still," said the dry stick.

Then I split it all off, and separating it the heart was laid bare; it looked like a little rod, about six feet long, and perhaps an inch through at the large end. Ah! and I was now surprised to see that every limb and knot and gnarl started in the heart. Every one was there, and every one grew out of the heart. The germ, or the starting-point of each one was the centre of the heart.

Hints to Housekeepers.

A GOOD CHOCOLATE RECIPE.—Three-fourths of a cake of chocolate, 1 quart of cold water, 1 quart of sweet rich milk, sugar to taste. Grate or scrape the chocolate and mix with the water thoroughly and smoothly; then sweeten and allow it to boil until it becomes quiet a thick paste. Boil the milk separately, and stir it into the chocolate mixture, and cook a few minutes longer.

AUNT DINAH'S MOLASSES CANDY.—Boil one quart of sugar house molasses over a fire until brittle. Dissolve half a teaspoonful of soda in a little hot water and stir in. Flavor with cinnamon bark. Pour out to cool. When cold enough to handle pull until light. Draw out in sticks.

LEMON TAFFY.—Put one pound of yellow sugar and two cups of water in a candy kettle, let boil five minutes, and add two ounces of butter, boil until it hardens, but not until brittle, flavor with lemon, pour in well buttered tins. When nearly cold mark off with a knife in squares, press nearly through. When cold turn out on buttered paper, and break the squares apart.

A GOOD PLAIN CAKE.—One egg, 1 cup of white sugar, 1 cup of sweet milk, (water may be used if preferred) butter size of an egg, 1 pint of flour into which has been well sifted 2 teaspoonfuls Royal Baking Powder. Work well together the butter, sugar and yolk of eggs until foamy, then add the milk and flour, and lastly the beaten white of the egg.

SPICED PUDDING.—One cup of molasses, $\frac{1}{2}$ cup brown sugar, $\frac{1}{2}$ cup of butter, 2 eggs, $\frac{1}{2}$ cup stoned raisins, $\frac{1}{2}$ teaspoonful cloves, cinnamon and nutmeg, 1 small teaspoonful soda dissolved in $\frac{1}{2}$ cup warm water, and flour enough to make stiff as common gingerbread. Pour into a mould and steam two hours.

A SAUCE FOR PUDDING.—One cup of white sugar, 1 scant half cup of butter, 1 egg, melt the butter and sugar over tea-kettle and beat well. Break in the egg and beat very hard five minutes. Then add one tablespoonful each of vinegar and raspberry jelly.

FRIED CHICKEN WITH OYSTERS.—This makes a delightful supper dish for company. Joint a young fowl as fricasseeing. Sprinkle with salt and roll in flour; have ready a frying-pan with at least four tablespoonfuls of very hot drippings (do not use lard), put in the chicken, and fry until brown and cooked through. Lay the pieces neatly on a hot dish, pour all the fat from the pan; throw in a pint of large oysters that have been thoroughly drained from their liquor, two tablespoonfuls of butter, half a cup of rich cream, and a seasoning of salt and pepper. As soon as the least signs of boiling are seen, pour over the chicken which should have a small square of toast laid under each separate joint.

BAKED CALF'S HEART is a very cheap and economical dish and savors strongly of venison. Wash the heart well in cold water, letting it stand half an hour in the second water. Remove the tubes, and fill the spaces with a stuffing made of bread crumbs, melted butter, salt and pepper. Press this well down, and skewer the holes, or sew them together. Stand it point down in a saucepan of such a size that the largest part of the heart will fit in snugly and keep it from falling over. Cover two-thirds with water, and simmer so gently that the water will not boil over the top of the heart, and thus soften the stuffing. Cook for one hour,

then lay it in a baking pan, and bake a nice brown, basting with butter. Make a sauce by thickening the gravy in the pan, and some of the water in which it was boiled, with flour and seasoning to taste. Serve some sour jelly with it.

HOW TO MAKE A GOOD YEAST.—Boil two ounces of the best hops in four quarts of water for half an hour: strain and let the liquor cool down to the warmth of new milk, then put in a small handful of salt and half a pound of sugar; beat up one pound of the best flour with some of the liquor and then mix well altogether. Let this mixture stand until the third day, then add three pounds of potatoes, boiled and mashed, let it stand a day longer, stirring frequently and keeping it near the fire, in an earthen vessel, then strain and put in bottles and it is ready for use. The advantage of this yeast is that it ferments spontaneously not requiring the aid of other yeast. If well cooked and kept in a cool place, it will keep six months or more. It has been thoroughly tested and never fails to make delicious light bread.

A "Little Pillow."

"O Lord, Thou knowest."—JEREMIAH xv. 15.

This little text has been a comfort to many a sorrowful child as well as to older persons. Things are not always bright with the little ones, and they do not always get as much sympathy as they want, because their troubles are not exactly the same sort as those of grown up people. Has there been something of this sort to-day, dear little one? Have you felt troubled and downhearted, and you could not explain it to any one, and so no one could comfort you, because no one understood? Take this little pillow to rest your tired and troubled little heart upon to-night: "Thou knowest." Thou, Lord Jesus, kind Shepherd of the weary or wandering little lambs, Thou knowest all about it. Thou hast heard the words that made me feel so bad; Thou hast seen just what happened that troubled me; Thou knowest what I could not explain; "Thou understandest my thought"; Thou hast been looking down into my heart all the time, and there is nothing hid from Thee. Thou knowest all the truth about it, and Thou knowest all that I cannot put into words at all.

Is it not comfort already just to know that He knows? And is it not enough to know that He knows? Why, you know that He can do anything; so, surely, He can make things come right for you—really right, not perhaps what you fancy would be nicest and most right. And you know that He careth—that is, goes on caring—for you; so, if He knows about your trouble He cares about it too. And He not only cares, but loves, so that He would not have let this trouble touch His dear child, when He knew about it all the time, but that He wanted it to be a little messenger to call you to Him to be comforted, and to show you that He is your best friend, and to teach you the sweetness of saying, "Thou knowest."

"Jesus is our Shepherd,
Wiping every tear;
Folded in His bosom,
What have we to fear?"

"Only let us follow
Whither He doth lead—
To the thirsty desert
Or the dewy mead."

—Frances Ridley Havergal.

Generous of Praise.

How much better the world would be if only people were a little more generous of praise! Let no one suppose that we are speaking of flattery—we mean simply praise, or, as Webster gives it, "Honor rendered because of excellence or merit." How easy it is to find fault when everything does not run smoothly—when anything is omitted which ought to have been done! Why should it not be just as easy to give commendation for the right done?

The day is drawing to its close, and the wife and mother, weary with household care, sits for a moment waiting the sound of the home-coming feet. The door opens quickly, and they have come. "How bright and cheery you look here! But you always make home look that!" and the

husband's kiss on her cheek brings back the care-less girlhood days, and the life looks suddenly bright again.

"The boys wanted me to stay all night, mother, it was stormy; but I thought I would rather come home, and I'm glad now, I did!" and the boy glanced around the pleasant sitting room with a look that told plainer than words how attractive a spot it was to him. The mother's weariness had gone, like the shadows before the light.

How many homes are rendered unhappy by too much fault-finding, and too little just praise! And if one cannot praise—what then? Whittier, in his beautiful poem—"My Birthday," says:

"Love watches o'er my quiet ways,
Kind voices speak my name,
And lips that find it hard to praise,
Are slow at least to blame."

Yes, one can always be "slow, at least, to blame." The fact that little faults try and vex us, in those dear to our hearts, only goes to prove that the general character is good, and there is much to praise. The whiter the snow, the darker look all objects against it. Why not admire the whiteness which forms the background?

Then, if we look within, if we see with impartial eyes the short-comings of our own lives, will we not be slower to notice flaws in others? Shall we not say, in the words of Shakespeare, "I will chide no breather in the world but myself, against whom I know most faults?" If then we are so frail, so weak ourselves, so dependent on the kindness and forbearance of others, shall we not do the little we can to make the world brighter in turn for them?

If there is anything to admire or praise—and there is always something—speak the word now; it will brighten the weary hours, it will prevent, mayhap, a failure to-morrow—a failure caused by discouragement and pain. Oh, there is no time like to-day for speaking the words of praise; and the to-morrow may never come!—*Exchange.*

A Word To The Tired.

This is a beautiful world, and God meant us to rejoice and be glad in it. We ought to make our homes cheerful. It is astonishing what a depressing influence some houses have upon you before you enter them, and after you enter them—they look so cold, so cheerless, so colorless and comfortless. It is not want of furniture nor want of means, but there is an absence of that cheeriness, and coziness, and brightness, which says so eloquently, "Welcome to a home." Our churches, too, ought to unite reverence with brightness and heartiness of worship. We read concerning the temple of Jerusalem, "Upon the top of the pillars was lily work." Yes, strength and beauty are to be in God's sanctuary; everything therein should help and not hinder, the lifting up of our hearts unto the Lord. We cannot close without remarking that there can be no true lifting up of the heart where any habit of sin is dragging down the spiritual nature. We must be lifted up to God by the Holy Spirit, or there will be no true uplifting of the heart at all.

Don't Scold.

Mother's don't scold. You can be firm without scolding your children; you can reprove them for their faults; you can punish them when necessary, but don't get into the habit of perpetually scolding them. It does them no good. They soon become so accustomed to fault-finding and scolding that they pay no attention to it. Or, which often happens, they grow hardened and reckless in consequence of it. Many a naturally good disposition is ruined by constant scolding, and many a child driven to seek evil associates because there is no peace at home. Mothers, with their many cares and perplexities, often fall into the habit unconsciously; but it is a sad habit for them and their children. Watch yourselves, and don't indulge in this unfortunate and often unintentional manner of addressing your children. Watch even the tones of your voice, and, above all, watch your hearts; for we have divine authority for saying that "out of the abundance of the heart the mouth speaketh."

Children's Department.

The Choir-Boy's Offering.

BY ABBIE E. WILKINSON.

It was Christmas eve. The boys, who to-morrow were to sing for the first time as a vested choir, had been having a final practice of the festival music; and now they stood at the foot of the chancel, waiting, while the rector said a few words to them about the dignity of the office of chorister, and the reverence and earnestness necessary for a worthy rendering of the sacred service. "Remember boys," he said, "It is not a concert, it is not a show. Do your best, not for the people, nor for your own credit, but because you are singing to God. Make an offering of the best you have to offer; and remember, too, that no matter how poor it is, or how many mistakes you make, if it is your *very best*, it will be worthy to be offered at God's altar. You may go, now, and 'merry Christmas' to you all."

The little procession moved quietly out of the church, and presently their fresh boyish voices were heard shouting and laughing merrily, as they tumbled into the snowy, frosty world outside. All but one. Little Jimmie Coleman, the least little choir-boy, only seven years old, stood fumbling with his cassock buttons, his eyes fixed, as though his mind were trying to grasp some idea too big for its hold.

"Well, Jimmie!" and the rector's hand was kindly laid on the curly head.

"Please, Mr. Hathaway," said the little boy, "what is a—offering?"

"It is a gift, a present, Jimmie, given to God. You know we all give Christmas presents to each other, and we ought not to forget about giving one to God, who gives us all that we have."

"But I don't—quite—see how you can give—offering to God, Mr. Hathaway; does He reach out of heaven and take it?"

"No, Jimmie; at least, not in the way you mean. What we do, is to bring our offering to God's house, the church, and lay them on his altar, and then in some way that we don't quite understand, He receives them, and blesses us. If you haven't any money—and you mustn't ask your papa for it, for then it would be his, and not yours—you can give your singing, and your prayers, and whatever is your own, instead."

A bright look flashed in the little boy's face, as the rector finished, and with a hasty good night, he trotted homeward.

The house where Jimmie's father lived was only the fourth from the church, but before it was reached, a purpose had been formed and matured. A week ago, a very wonderful thing had happened at that little home. Jimmie had gone to sleep as usual, snugly tucked into the trundle-bed in mamma's room; but in the morning when he awakened, a bran, span, new little baby was there, come to be his sister! It was his very own, he had made quite sure of that, and nobody else's sister in all the world. Such a dear little baby, with tiny, dimpled hands curling round his finger, and little blinking blue eyes, that would spend so much time in sleeping. And now, what if he were to take this little sister, and give her to God! She was his own, and the dearest thing he had, and surely God would be pleased to have

such a Christmas present! No thought of what would follow entered Jimmie's mind, or what home would be without the little sister; but full of his high purpose, he entered the house, and marched straight to the nursery.

It was just supper time: nurse was busy with mamma, and papa and grandmamma were waiting in the dining-room till Jimmie should come in.

"We may as well have supper, mother," said Mr. Coleman. "The boys are practising for Christmas, and Jimmie may be late. I don't myself see the sense of so much fol-de-rol, but the boy is just like his mother in caring for it." Then a few minutes later, "Where can that boy be? Mr. Hathaway would hardly keep the choir till this hour. Jimmie must have gone down town." As he spoke, the door opened softly, and the nurse, coming in with startled face, whispered, "Oh, Mr. Coleman! the baby is not in its cradle! Have you—has any one been in?" "The baby! and Jimmie—the little scamp must have taken it to show to some one. He was asking me to-day, whether it was all his!" Mr. Coleman was in overcoat and hat by this time, but he stopped to say decidedly, "Keep the house quiet and do not alarm the mother. He cannot have gone far with such a bundle." His own heart beating meanwhile for the safety of the tiny baby out of doors in the cold winter night. He stopped at each house inquiring for Jimmie, who, being of a neighborly turn, had made friends all along the street. No one, however, at the first or second house had seen him, and, with a sigh, Mr. Coleman turned into the rectory.

"Jimmie? Why he was with me half an hour ago," said Mr. Hathaway; "Surely no harm has come to the little fellow?"

"He is missing," said the father, "and what is worse, the baby, the new baby, is missing, too. In a fit of benevolence toward the world he has taken it out somewhere to show it off. I hoped it might be here." In the midst of a sentence of condolence, Mr. Hathaway stopped and seized his hat. "Mr. Coleman," he exclaimed, "I believe I am at the bottom of it! come into the church and I'll explain." And in a moment more he was leading the way into the south transept. A single gas-jet, left for those who had not finished the decorations, lighted the building dimly, and above the sound of their echoing footsteps came a clear childish treble from the depths of the chancel itself. Little Jimmie, in his choristers garments, stood before the altar, clasping a white bundle tightly to his breast. The lost baby was found carefully wrapped in her cradle-blankets, Jimmie had brought his dearest possession to present it to the Lord. "Dear Lord," they heard him say, "I've brought you my little sister for a Christmas present. I didn't have anything else nice enough for an offering. Please take care of her, and let me see her sometimes. For Christ's sake, Amen."

Mr. Coleman's eyes were full of tears, as he listened to the rector's explanation. He had never been a religious man, nor one much given to sentiment, but heart and soul were both stirred at his child's act. He then and there resolved—and he kept the resolution—that not only those whom God had given him, but his own life as well, should be offered, "a reasonable, holy and living sacrifice" at that altar.

For the benefit of any mothers who may be anxious, let me add, that the baby received no harm from her cold journey, but grew to be a tall girl, very proud of the noble crother, whose first Christmas offering was not his last.

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Thou givest all Thy children rest,
God of the weary.

The sailor prayeth on the sea;
The little one's at mother's knee;
Now comes the penitent to thee,
God of the weary.

The orphan puts away his fears.
The troubled hopes for happier years,
Thou driest all the mourner's tears,
God of the weary.

Thou sendest rest to tired feet,
To little toilers slumber sweet,
To aching hearts repose complete,
God of the weary.

In grief, perplexity, or pain,
None ever come to Thee in vain;
Thou makest life a joy again,
God of the weary.

We sleep that we may wake renewed,
To serve Thee as Thy children should,
With love, and zeal, and gratitude,
God of the weary.

—Good Words.

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abused him for not pulling his own weight. Every one was out of temper. So George Selwyn determined always to come last. The other fellows chafed him; but he used to laugh, and at last said: "It's worth while my taking that bad one. I used to love to pull the weight of the sulky fellow who had it; now you see all in good humor." This story illustrates his whole after-life. He always took the laboring oar in everything.

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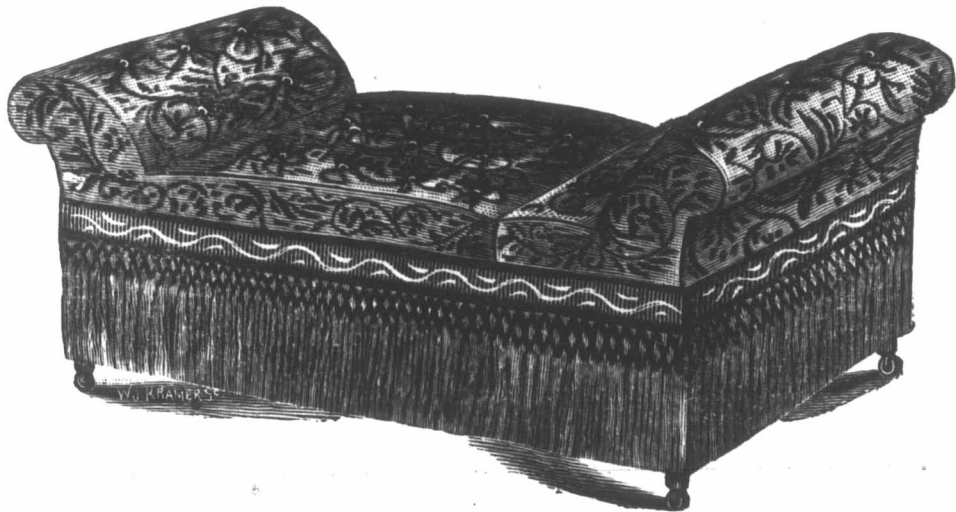
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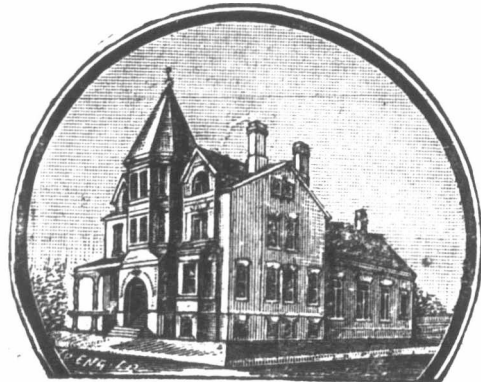
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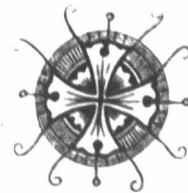


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