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THE FIRM IN BOTH TORONTO AND LONDON DISSOLVES ON JANUARY 31, NEXT.

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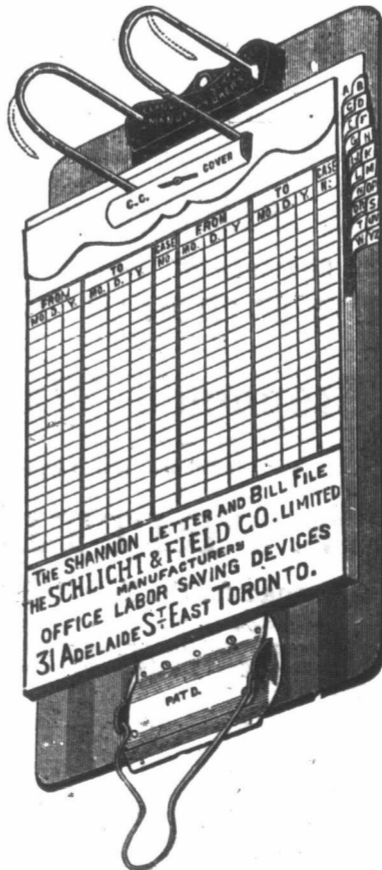
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The **DOMINION CHURCHMAN** is Two Dollars a Year. If paid strictly, that is promptly in advance, the price will be one dollar; and in no instance will this rate be departed from. Subscribers at a distance can easily see when their subscriptions fall due by looking at the address label on their paper. The Paper is sent until ordered to be stopped. (See above decisions.)

The "*Dominion Churchman*" is the organ of the Church of England in Canada, and is an excellent medium for advertising—being a family paper, and by far the most extensively circulated Church journal in the Dominion.

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FRANKLIN BAKER, Advertising Manager.

LESSONS FOR SUNDAYS and HOLY-DAYS.

Jan. 8th, FIRST SUNDAY AFTER EPIPHANY.
Morning.—Isaiah li. Matthew v. 13 to 33.
Evening.—Isaiah lii. 13 and liii or Iv. Acts iv. 32 to v. 17.

THURSDAY, JAN. 5, 1888.

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

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

TO CORRESPONDENTS.

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

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

CRIME AS AN ALLY OF VIRTUE.—Is this possible? Can vice be worked in the same shafts as virtue? The question comes up in a practical form by the proceedings of those who are trying to enforce the Scott Act. Their policy is to send men disguised into towns and villages where by lying and all manner of deceit they get liquor, thus aiding and abetting and sharing in a breach of the Scott Act, or they try to obtain it and fail. If successful they become informers, and if not successful they swear they were. We have the very highest authority for stating that the whisky informers employed on behalf of the Scott Act are men to whom perjury is nought—if it helps them.

The *Canada Presbyterian* thinks "the employment of detectives by temperance and other moral reform associations is a question that will stand more discussion than has yet been given to it. Is it right for Christian people to resort to what Mr. Hutchinson, County-Attorney for Middlesex, as a criminal lawyer calls 'questionable devices?' Is it right to

employ a man who will deceive, tell lies, act lies, personate, drink, and do a good many doubtful things to convict liquor-sellers, or any other class of offenders? Should such means be employed by professedly Christian men in carrying on moral reforms? Does the business not look dangerously like doing evil that good may come?"

Look like it? It is making crime the agent, the ally, the partner of virtue! Characteristically enough, the *Christian Guardian*, the Methodist organ, thinks that the employing men to tell lies, act lies, swear lies, drink against the provision of the Scott Act, and do other immoral acts, is eminently a Christian policy, that it is right and proper to employ the devil in the service of Christ. On the same lines the holding of political meetings on Sunday is approved by prohibitionists, in fact everything, any anything is justified that favors their cause. Prohibitionists make vice a virtue if vice helps prohibition.

THE SO-CALLED PERVERSION OF LORD LYONS.

The Romanists are making much ado over what they call the conversion of the late Lord Lyons to the Papal faith. The facts do not justify them. The chaplain of the English Embassy at Paris says that Lord Lyons' family connections, who were Romanists, made strenuous efforts to convert him. "These efforts were, however, of no avail, and only distressed Lord Lyons, whose attendance at church, Sunday after Sunday, became, if possible, even more regular after the sad event. He always carried his Book of Common Prayer to church with him, and if, as sometimes happened, he left it behind him in the pew he invariably sent some one over from the Embassy to fetch it. The time came when this devoted servant of the public felt that he must retire. All who knew him here had been struck by his failing powers. Lord Lyons went away to his relatives a single Protestant in a Roman Catholic household. Mr. Gill impressed on his hearers that he did not wish to say one word against those devoted kinsmen. Devout Roman Catholics as they were, it was quite natural that they should have done all they could to induce one so dear to them to embrace their faith. Believing, as they did, that there was no salvation outside their own Church, it would have been reprehensible on their part had they not acted thus. And Lord Lyons was alone among them. He had no wife to confirm him in his allegiance to his Church; no son or daughter to restore him to what, in the days of his vigour, he would have bestowed on them—he was absolutely alone among his Roman Catholic kinsmen, and he was yearning for peace and rest. The struggle was unequal. A few weeks before his death he consented to study the question placed before him by his relatives, who were learned in these polemics, and to discuss it with their priests. How far all this had worried Lord Lyons and had hastened his end he (Mr. Gill) would not presume to say; but death came with a friendly hand and snatched him from the strife. He was ill for seven days, and it was after he was attacked, and as he lay unconscious, that he was received, a member of the Church of Rome. "I have nothing to say about such a proceeding," continued the preacher. "It may be in accordance with the practice of that Church; but thank God, it is not in accordance with the practice of our own!" In conclusion, Mr. Gill expressed his conviction that Lord Lyons never really abjured the Church to which he had been devoted in his childhood and his youth, in the vigour of his manhood and in his old age. He believed that all his intellect leaned to the doctrines of the Church of England, and he ventured to say that when the summons came to this old veteran he remained true to the faith which he had learned from his mother. A very intimate friend of Lord Lyons writes—Throughout his life he had been a staunch and loyal Protestant (notwithstanding all the family inducements there were to him to change it), as his father was

before him. He loved his Church, and he enjoyed attending the cathedral, where he was an habitual worshipper. Of the sudden change of his religion therefore in the last weeks of his life I will only say that it is a great mystery, on which it would ill become me to enter. We have known instances like the above where a dying man when well-nigh unconscious has been baptized by a Roman priest who has then trumpeted the case as "another conversion to Rome." There are we believe thousands of such instances amongst the list of perverts.

WHY SCHOOL LEARNING IS TRANSIENT.

At a prize distribution at Warrington Training College, the Bishop of Manchester remarked that one of the greatest drawbacks to our primary education seemed to be the slight effect which it produced upon many of the pupils. The ability to read remained, but they almost entirely forgot arithmetic or looked upon it with disgust, while, strange to say, a very considerable number who had learnt to write almost forgot how to write legibly. He did not say those things with a view of producing despair in the minds of any teacher, much less to stimulate anything like contempt for the capacity of their pupils, for he had learnt that the power to forget was what Dominic Sampson would have called "prodigious." That formed a subject of discussion at the time of the notorious Tichborne trial, and he was not sure whether, if the *Life of Charles Darwin* had been published when that discussion was proceeding, those who contended that "the Claimant" might have forgotten what he was proved to have been taught when a young man would not have received most powerful support from what appeared in that remarkable work. For it was there stated that a great philosopher, surrounded continually by intellectually stimulating circumstances and possessing a mind of rare original power, succeeded in two years in forgetting everything relating to the Greek language which he learnt in seven years at Shrewsbury School, and, what was even more remarkable, absolutely forgot some of the letters of the Greek alphabet. Teachers ought to ask themselves, what was it that made such a result as that possible? Was it owing to some defect in the education of that great philosopher? Perhaps the result was due partly to his strong bent towards mathematical and scientific subjects, and to what amounted almost to a detestation of the learning of languages; but a very great deal of the result must have been due to defective education. Speaking as an old teacher, the right rev. prelate thought the principal methods of impressing knowledge upon the mind in such a manner that it would not be forgotten were two—approaching the mind through the senses, and assigning a reason for everything taught. Object lessons ought to be made even more common than they were. During the marriage service—and he had married as many people as most clergymen in England—he had frequently heard the man say "With all my worldly goods I, thee, and thou." Now that was absolute nonsense; yet it was said with a straight face and apparently with great satisfaction. That sort of mental vacuity was far more common than was generally supposed, and whatever was taught a man when he was in that condition, not understanding the abstract terms made use of, went out of his mind as soon as it entered it. In order to prevent that loss of what was learnt a reason should be given for everything taught. Care should also be taken, by questioning the children, to make sure that they understood and retained those reasons in their minds. In his opinion catechising was the sovereign method of instructing children.

—I will ask him for my place again; he shall tell me, I am a drunkard! Had I as many mouths as Hydra, such an answer would stop them all. So be now a sensible man, by and by a fool, and presently a beast.—*Shakespeare*.

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PAY YOUR SUBSCRIPTIONS.

In last number of the DOMINION CHURCHMAN envelopes were enclosed for subscribers (who have not yet paid) to remit their arrears, and also their subscriptions in advance.

All arrears must be paid up to the end of 1887 at the rate of \$2.00 per annum, one dollar additional will pay up to 31st December, 1888. We trust this will be a sufficient hint for all to kindly forward their subscriptions immediately. Those who have already done so, will be doing a kind favor by forwarding \$1.00 for a new subscriber, so that we may be able to double our subscription list, and thus be placed in the same position as we hope all our subscribers will be, in having a "Happy and Prosperous New Year."

THE BALDWIN LECTURES FOR 1887.

THE University of Michigan, like most Universities on this side of the Atlantic, is a purely secular institution. It is true that prayers are said in the University building every morning, and that there is a goodly attendance of professors and students at the service; but the teaching of the University is restricted to purely secular subjects. Many persons who are deeply interested in the welfare of the University are alive to the dangers attending upon such a state of things, and have sought how to prevent the absolute supremacy of secularism among the 1,600 students who now assemble for instruction in the pretty University town of Ann Arbor.

Prominent among those who have felt their duty to the students in this respect stands noble the Bishop of Michigan, who has been instrumental in the formation of a Church society, known as the "Hobart Guild," which has already found a home in the Holms Hall, a beautiful building supplied with a fine lecture room, reading room, library, and rooms for all kinds of gymnastic exercises. Among the things contemplated by the bishop was a lectureship for the exposition and defence of the faith, similar to the Bampton lecture at Oxford, and scarcely had the design been entertained when it was realized by the munificence of the Hon. H. P. Baldwin, formerly governor of Michigan.

The first series of Baldwin lectures was delivered last year by Bishop Cleveland Coxe, of Western New York, the best known of American bishops, perhaps of Anglican bishops, of all who speak the English tongue. These lectures are just published, and will undoubtedly add to the great reputation for learning and eloquence already earned by their distinguished author. We cordially recommend them at once to our readers, although we hope to be able to subject them to a more careful examination before long.

The second lecturer on the Baldwin Foundation, Professor Clark, of Trinity College, has just completed his series of eight lectures, the subjects of which were announced in the DOMINION CHURCHMAN some weeks ago. The first lecture was given on a Saturday

evening, the Bishop of Michigan presiding; the second on the Sunday evening following, and the remaining lectures in the same manner, on the Saturday and Sunday, the last being delivered on the evening of the last Sunday in Advent. Professor Clark's characteristics as a preacher and lecturer are too well known to need special characterization here. Very different in many respects from his distinguished predecessor, he yet seemed to awaken no less interest by his manner of dealing with the phases of faith and unbelief prevalent in the world at present and in recent times. The audience steadily increased from beginning to end of the series, and in the last Sunday evening there was not standing room in the hall and around the doors, while many went away, unable to obtain admission.

The first lecture of the series, on "Phases and Failures of Unbelief," was devoted to an examination of the different forms of attack made upon the Gospel during the last hundred and fifty years, and showed how each system which ought to explain away the contents of the New Testament had, in turn, been discredited and abandoned. He pointed out that the rationalistic treatment of the life of Christ by Paulus and his school had given way to the mythical method of Strauss, and that this again had been practically discarded and supplanted by mere agnosticism, materialism, atheism, whilst already there were evidences of a spiritual reaction against this sordid philosophy.

The second lecture on "Civilization and Christianity," was an attempt to show that all the higher elements in modern civilization were attributable to the Gospel, and neither had any place in the ancient politics of Greece and Rome nor were developed from anything found in them, but proceeded demonstrably from the teaching, the spirit, the work of Christ, and the institution of His Church.

The third lecture dealt with the individual rather than the community, the subject being "Personal Culture and Religion," and sought to show that, among all the theories of culture now set forth, only the Christian theory met the actual needs of men; and further, that this system had indicated its supremacy in the actual results which it had produced.

The fourth lecture, on the "Unity of Christian Doctrine," was intended to meet the common accusation that there is nothing definite or permanent in the teaching of the Bible or the Church. The lecturer showed that, amid a number of superficial differences, the agreements were real and deep, and that a clear understanding of the terms employed would dissipate a great many of the fancied differences between schools and communions.

The fifth lecture was in some respects the most technical and abstract of the series, dealing with the "Insufficiency of Materialism" in a somewhat metaphysical manner. It was, however, listened to with great interest, and the Professor was requested to deliver it again in Substance, in one of the churches of Detroit. Such was the case also with the first and fourth lectures, which were re-delivered in lecture rooms in Detroit.

The sixth lecture, on "Pessimism," was a kind of supplement to that on materialism, and the lecturer seemed to put forth his strength in proving that the historical reign of Pessimism was always found in the overthrow of faith, that such unbelief necessarily had this logical outcome, and that Pessimism was a miserable and impossible theory of life.

The last two lectures were devoted to the

subject of "The Resurrection." The first dealt with the direct evidences. Of these the lecturer dealt first with the evidence in the Gospels, pointing out that, as the authorship of these documents was disputed, he rested no part of his argument upon them. At the same time he showed conclusively that the assertion of contradiction and irreconcilable discrepancy was entirely unfounded, and that the differences between the accounts in the Gospels confirmed instead of endangering their authority. The real proof, however, was sought and found in the writings of St. Paul, whose genuineness no one now disputes. And from them it was proved demonstratively that the fact of the miraculous resurrection of Jesus was firmly believed by the founders of the Church. In the eighth lecture those theories were considered which had been invented to set aside the evidence for the resurrection. The principal theories examined were first, the hypothesis of apparent death—that Jesus was laid in the grave in a state of suspended animation, and came alive afterwards—a theory scouted by Strauss and now generally abandoned; and, secondly, the vision hypothesis, according to which Jesus did not rise at all, but was only thought to have done so by the disciples, whose hopes made them believe that they had seen their risen Lord. In the opinion of many of the hearers these were the most satisfactory and convincing of the whole series.

It is apparent that the lectures could not have been of the kind known as entertaining; but the hearers were of a highly educated class, consisting of many professors and students of the University, and of many of the most cultivated inhabitants of the University town, of all classes and communions. Leading Presbyterians and Methodists were in the audience, and were among the most regular and interested of the hearers.

MODERN ATTACKS UPON THE EUCHARIST.

SINCE the LORD JESUS CHRIST sat at the Passover Supper and there instituted the Eucharist, there has been continuously an observance of this sacred rite, which to millions upon millions of His people has conveyed that spiritual food He therein promised in Person to convey to all faithful souls. Not a whisper has been heard throughout these long centuries against the divine ordinance. Men have speculated in regard to the modes by which the Sacramental blessing is conveyed, but whoever has approached the Lord's Table, the Altar, has gone to be blessed, and worthily receiving, has found in the Sacrament consolation, inspiration and strength. Had this not been so the Church of Christ would long ago have collapsed.

Within the time of the present generation, however, a cry has arisen that the Cup of blessing is a cup of cursing, that those who go to meet their Lord where He promised to be, will meet not Jesus, but Satan. They depict the Altar of God as a table of devils. The ground upon which they base their blasphemous charge is that men who have been rescued from drunken habits when they taste the wine of the sacrament have roused in them the dormant passion for intoxicating liquor. Unhappily the number of reformed drunkards who partake of the Eucharist is very, very

small. We question much whether they amount to one in ten hundred thousand of those who are found at this sacred rite. Of those a small fraction only were wine drinkers. Drunkards, almost universally, take beer or spirits; wine is too costly for the class who are given to excess. Those rescued from habits of excess are in very rare instances indeed acquainted with the taste of wine. We have known wine refused when offered to men accustomed to coarser liquors; it is distasteful to the palate of a beer, or whiskey, or gin sot. To suppose that a man who has by divine grace been led to abandon a habit of excess in drinking beer or spirits will have that divine grace overpowered by the mere sip of wine taken at Holy Communion, is not only a wicked but a foolish fancy. It is awfully wicked, for it accuses the Holy Spirit of abandoning a soul to Satan when in the very act of pleading the Sacrifice of Christ in that Eucharist, where He has pledged Himself to impart spiritual food! If that thought is not a horrid blasphemy, we fail to see what could be. To those who have drawn near in faith and taken the Holy Sacrament to their comfort at the Altars of the Church, it is inconceivable that a faithful communicant should find in that most solemn of all rites, the shadow of a temptation. But it is possible that one going to the Lord's table in mockery, might find not one temptation but many. There have been pockets picked by communicants, rascals have used the occasion to insert themselves into a crowd of worshippers in order to rob. We have been told of even a worse crime being committed for which the celebration gave the temptation and opportunity. As foul a crime as ever stained our race was committed at the very institution of the Eucharist in the presence of Jesus Himself. If every possible occasion of evil were to be abolished, the race of men would need to be destroyed.

Our belief is this, that the cry against wine in the Sacrament so far as it has any foundation has not arisen from anything that has happened to Churchmen. But of late years there has been a continual excitement kept up by certain sects. So-called "revivals" have brought scores of weak minded people to a sudden halt in a career of vice. They have gone to the Communion as celebrated by these sects, without any preparatory test of the reality of the change they professed to have taken place. Such persons have gone back to their evil ways, because they never really repented of their past life, and never knew anything of the power of God's converting and healing and strengthening grace. They fancied that emotional excitement was a new life; hence when the excitement went off, they returned to their old habits. Thousands of such cases are known, and these deluded, wretched beings, have in their presumption gone to the Communion without one atom of true faith, without one iota of penitence, and may there have had their vile passions stirred by their own Master—the Devil. The manner of celebrating the Communion among the sects is well calculated to make its recipients, if so inclined,

abuse the cup. It is a ceremony only with dissenters, it is not a Sacrament. The elements are handled precisely as cake and wine are at an evening party, and he who likes may drink as much as suffices for scores of Church communicants.

The charge that in the Sacramental Cup there is temptation, does not apply to dissent, for they do not celebrate the Sacrament. If they think well to make a social drinking of wine part of their system let them bear whatever shame it occasions, or let them drink any syrup they like at such times—it is nothing to the Church of God, which has never had any such custom.

The charge that Christ's people meet Satan at His Altar, and not their Lord, is a foul blasphemy. We have reason to feel assured that this abominable notion is intended to work mischief in the Church of England. It is a deliberate attempt to weaken reverence for the Sacrament, which the sects know to be the divine fountain of that spiritual life which vitalizes the Church, and which they look upon with envy, hatred, malice, and all uncharitableness. Let our clergy be warned in time. They incur a terrible responsibility who join in the modern attacks upon the Sacred Eucharist. This trap of the Devil is set in vain in the sight of any bird blessed with ordinary vision.

THE PAN-ANGLICAN SYNOD.

IT is a subject for much satisfaction and thankfulness that the Archbishop of Canterbury has published the circular of invitation, just sent out to all Bishops of the Anglican Communion throughout the world, about two hundred and ten in number. The circular itself is remarkable. It is at once modest and massive. In the most simple, unpretending language possible, it announces subjects for discussion which are of weighty and supreme importance. It will remind many who read it of the quiet, unaffected, yet all-important, mode of action recorded in the Acts of the Apostles (chap xv.), when the Christian Church held its first synod at Jerusalem under the presidency of St. James. A very great and solemn matter had to be discussed. The gathering of the apostles and elders, the discussion, and the decision, may be characterized by the words, 'simplicity, earnestness, and honesty.' But they form a marvellous contrast to the display and splendour and outward parade of pomp and circumstance which have often accompanied many subsequent gatherings and Councils of the Church. Some small amount of display is unavoidable whenever a large body of persons assemble, and it is far from being objectionable. But the world at large will be favorably impressed by the marked singleness of purpose with which the Primate has announced the proposed Pan-Anglican Synod. The first of these synods was bitterly written against by a certain party within the Church, but it is probable that this, the third act of assembling of the Bishops, will be heartily welcomed on all sides. The

dangers which were feared were honestly found not to exist.

The Church ought to remember this proposed synod in her prayers. Would not a good opportunity for this be found in the prayer 'For all sorts and conditions of men,' at the sentence 'the good estate of the Catholic Church?' In the Litany, and at morning and evening prayer, as also at the office of Holy Communion, would be suitable places to introduce (aloud or in silence) a petition upon this subject.

Then, too, it must be acknowledged with a sense of gratitude, that the subjects to be discussed embrace many of the most important topics of the day. It is very satisfactory to observe that under the Subject i. comes (as *d*) that of Socialism as a part of the Church's practical work. A well-stated case is half answered in itself, and this proverb is true here. It is no more than the Church ought to do to face this question and to thresh it out thoroughly and practically, because it certainly is the Church's *appanage* at least (or, as stated by the Bishop, it is part of the Church's work), and can be solved correctly and permanently by the Church only. Great thanks are due to that manly courage which real christian church principles give, and which was so nobly exhibited lately by the Bishop of Lichfield in bringing Socialism forward at the Wolverhampton Congress, and also to his happy and impartial management of the meeting upon that memorable Wednesday evening, October 5th. And thanks are also now due to the Primate for drawing the attention of all the Bishops from all parts of the world to the practical consideration of the subject.

Right Socialism is a part of Christianity, and the Church alone can deal with it. It would be a sorry day for any country if it ever attempted, politically, to interfere with property and the possession of money or gain, with a view to anything so impossible and unjust as equalisation. No legislation can successfully manage the question, because it would ruin any country to tell the active, clever and thrifty, that they shall be no better than the indolent or unthrifty. On the other hand, the fact ought to be, and must be, faced that thousands of men would be thankful to earn once every week what a large number *deservedly* receive every day, and some every hour of their life! And nowhere is this inequality so great as in the United States of the Republic of America. No legislation can, in justice or in equity, punish one man for being more clever, more dilligent, or more careful than another, or fine a man for handing on his savings and his possessions to his children. But the Church can do much by teaching practically the practical truth that the Church is the greatest Democracy in the World; and that, as such, the principles of love and charity which her Founder taught and exhibited, are those which if her richer children rightly viewed the matter, would prompt them to be read to do good and to be glad to distribute. The Church ought to teach how, without appealing to any but the highest and most sacred

motives, such a feeling might grow up amongst all classes, as the result of christian love, as should exhibit the Socialism taught by the Catechism as the 'duty towards the neighbour,' and which is the one abundantly sufficient, and true solution of this very great question of Socialism.

It is also a wise suggestion which makes 'Definite teaching of the Faith,' another of the subjects to be discussed. It is sadly wanted, and in a simple, truthful, and catholic spirit, The Church needs two more catechisms than she has. Let the present Catechism remain unchanged. Indeed it cannot be changed without altering the Prayer-book, of which it is an integral part. But a catechism of Church doctrine and principles, clear and distinct, not (like the present Catechism) the very concentration of doctrine requiring a year at least to explain and teach, but so clear and definite as to need hardly any remark or explanation whatever, is much needed. A Catechism of Church history is also greatly required.

What can be more precious, again, or more abundant in future important issues, than Subject iii., concerning the Anglican Communion in relation to Eastern, Scandinavian, and other Reformed Churches, to the Old Catholics, and others? It is certain that a great change for good is coming over the minds of thousands in regard to the question of true Catholicity, and this largely affects the Eastern and other Churches in their relations to the Anglican Communion, and in the relations of the Anglican Communion to them. It is plain too, that Dissenters are not forgotten; for the word 'others' amply includes them all. Few things would probably encourage Dissenters to return to the Church of their fathers so much as the furnishing, occasionally, within the Church edifice, under proper authority and direction, some such service as they so much prefer; e.g., occasional *extempore* worship? And why might not the parishoners, being *bona fide* communicants at the church, be allowed (of course under due regulations) to hold, perhaps once in Lent, and once in Advent, a service very similar to that which the Society of Friends maintain? It is a great comfort to hope that these, and many other suggestions, will be well thought out by the Bishops from all quarters.

But, best of all, could not a really Catholic office in relation to Unity be produced for universal use throughout Christendom? A Litany, or perhaps, still better, an Office? And that office should truly, and with unaffected simplicity, commit the whole matter to God, and entreat of Him to do what He sees to be best with regard to the promotion of unity. Let the whole body of Christians plead with God that, in reference to this subject, the *what*, and the *when*, and the *how*, may be as He sees fitting and best! Cannot this be arranged? 'All with one accord?' and in the best sense, still 'all in one place?' Could this be done in vain? Impossible.

The other subjects suggested by the Archbishop are of very great importance, and these to which attention is drawn are men-

tioned because it is desirable that the mind of the whole Church should be speedily and earnestly attracted to the consideration of them. The Pan-Anglican Synod of 1888 is likely to prove, under Divine guidance, a meeting of immense value to the world.—G. V. in *Church Bells*.

SPIRITUAL GIFTS.

A sermon preached by the Lord Bishop of Toronto, at St. Albans' Cathedral before the C. E. W. S.

"As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God."—1 Peter iv. 10.

(Continued from Last Week).

To limit God's gifts in Christ to the bestowal of conspicuous spiritual graces, and to say that no one does not possess, in greater or less measure, those positive tokens which evidence the work of grace in the soul, has received nought at God's hand's for which he is answerable to be a minister to the spiritual good of his fellows, is to undervalue altogether the priceless privilege of the Christian covenant. Yes, dear brethren, every man who has a right to call himself a Christian, has thereby received from the grace of God a gift indeed for which he may well be thankful, for which he certainly will be held accountable. Though he be, unhappily, destitute of inward grace, he has received at least the knowledge of God his Father and of Christ his Saviour. He has been admitted into the covenant of grace and received the rights and possibilities of sonship. He has, above all, been gifted with the choicest gift of the Father, His Holy Spirit, the seal of the covenant, to be his guide, teacher, enabler, sanctifier, if he will only use his gracious influences. Is this a gift to be lightly esteemed? And is it not the gift bestowed upon every man with the name of Christian? Why is it that such a vast majority of those who have been baptized into the name of Christ, go no further than these splendid prerogatives and possibilities of their calling, never enter upon the actual enjoyment of what has been their right, live and die nothing more than Christians in name, destitute of living grace, and the evidencing fruits of the Spirit? Why, but that they have not known and recognized their gifts, have failed to use them as stewards of the manifold grace of God?

It is, however, to those who are Christians indeed, who have received not only the grace of baptism but the indwelling grace of God's Spirit to re create them to newness of life, who not only profess the name of Christ, but believe on Him with a lively faith, and love Him with a sincerity of heart, and serve Him truly and honestly, endeavouring to follow in His steps, that the exhortation of St. Peter is most plainly applicable.

Every such an one has manifestly received the gift from God. It is true that amongst them is to be found every possible diversity and degree of gift, from large to small. With respect especially to such gifts as are available for ministering to the spiritual education of others, a great many most truly earnest and devout Christians may feel that their opportunities for usefulness are almost none.

St. Peter fully admits this. All have not the same gift, but each has some gift, according to the infinite diversity of kind and degree which marks all that comes from the hand of God. "As every man hath received" is the rule of ministry, recognizing that what we are stewards of is not the uniform, but the "manifold" grace of God. This being so, we arrive at this truth as enforced upon us by the Apostle's exhortation, that Christ has a ministry for the salvation of souls to be done on earth; that the stewards to whom is entrusted this ministry, are not alone those who have received the special gift for the work and office of priests in the Church of God, but all who have been made partakers of His grace, and as in such measure as they have received it, and that not one, the lowliest, the least endowed, is exempted from the duty of stewardship, in that measure of his ability.

You will readily understand how I have been led to select this topic of the ministry of God's gifts in addressing the members of the Church of England Working Men's Association, as I have been invited to do this morning. The primary objects of this association, according to its constitution, are the spreading of Church principles on the basis of the Book of Common Prayer, among the working classes and others, and an awakening in them a sense of their privileges and responsibilities. The secondary object is the formation of such auxiliary organizations as may be deemed to be for the material, moral and spiritual advancement of its members.

Among the means prescribed, in addition to those calculated to promote self and mutual religious improvement, is that of assisting in such parochial work as meets the approval of the council and receives the sanction of the parochial clergy.

These objects and methods are in direct fulfilment of the duty so clearly laid down by the Apostles as binding upon all the members of Christ's Church of ministering one to another such gifts as they have received.

I hail this movement with the deepest thankfulness, and look upon it as a sign of bright promise for the future vitality and stability of our Church, that the working men have recognized the part they can, and are called upon to take, in advancing the kingdom of Christ, and have associated themselves together both for mutual helpfulness in the spiritual life and for active missionary work in the Church.

It is frequently, but most unjustly, charged against the Church of England that she denies to the godly and earnest laity their right to share in the work of ministry to the spiritual good of others, which Christ has committed to all His true members, and discountenances their efforts for the evangelization of the ignorant and careless and godless. To do so would be to contradict such plain teaching of Holy Scripture as we have here; and the organization of the Workingmen's Association under the immediate sanction of the Church is, amongst many other instances of the glad acceptance of lay help, a distinct refutation of the charge.

But we do maintain that the passage we have been considering does not, any more than the whole tenor of Scripture, give countenance to the dangerous and disorderly doctrine that every man who believes himself to have the gift, or the call, is competent to constitute himself a teacher in the Church of God, and that all believers are authorized to minister indiscriminately in sacred things one to another to the disparagement and contempt of the constituted ministry which Christ has ordained in His Church.

We welcome, brethren, members of the Church of England Workingmen's Association, your loyal co-operation in the great work for the regeneration of men to which we are all pledged as stewards of the manifold grace of God. We pray that God's blessing may rest upon your endeavours for His glory, that by the faithful use of the gifts you have received they may increase and multiply to your own enrichment and the profit of others, and that at the last you may be crowned with the Master's approval and reward of faithful stewardship.

And to all my hearers who have not joined this Association, or undertaken any work for the spiritual good of others, I earnestly commend this solemn warning, "as every man hath received." Ask yourselves how you have received. If in scanty measure pray that you may receive more and increasingly more, and ever grace for grace; and that not for your own benefit and salvation only, but that you may have more to minister to those that have not. And when you have discovered from this self questioning, as discover you must, that you have received some gift according to the manifold grace of God, enquire diligently for what special ministry that gift fits you, and see to it that you make faithful use of it for that end, remembering always that in the strict and solemn account which the Master will, one day, take of your stewardship, every man shall be judged according to that which he hath and not according to that which he hath not.

And now, brethren, members of the Association, I bid you to this Holy Table to make your annual corporate communion, inviting you to a fresh consecration of yourselves and your gifts to the blessed service of that Lord who has purchased you to Himself with His precious blood, calling upon you to find spiritual strength and refreshment in partaking of this heavenly food, and a gladdening realization, in the act of communion, of that bond of fellowship which makes us all one body in Christ and every one members one of another.

Home & Foreign Church News.

From our own Correspondents.

DOMINION.

MONTREAL.

CANON NORMAN'S DEPARTURE.—At a meeting of the Select Vestry of Christ Church Cathedral, a letter was read from the Rev. Dr. Norman, resigning his office as Canon Assistant of the Cathedral. He stated that it was not easy to leave the city that had been his home for twenty years and to sever ties and associations most pleasant and interesting. He should not relinquish those associations without a pang of regret, but he felt he could not resist the unanimous call

from the Bishop and congregation of the Quebec Cathedral. It was proposed by Mr. G. A. Drummond, seconded by Mr. W. F. Lewis, and resolved: That the select vestry of Christ Church Cathedral learned with very great regret that this Cathedral is about to lose the services of the Rev. Canon Norman, D.C.L., and at the same time it cordially congratulates the reverend gentleman on his appointment to the rectorship of the Cathedral Church of Quebec, and wishes him every happiness and blessing in his new and important sphere of usefulness. This resolution was forwarded to Canon Norman by Dr. Norton, the rector, in a very kind letter in which he cordially endorsed the sentiments of the resolution.

In reference to Canon Norman's departure the *Montreal Star* says: While feeling the delicacy of apparently interfering in matters which may appear to be private, we cannot refrain from expressing what we know to be the opinion of the whole English speaking community of Montreal, at the possibility of Dr. Norman leaving us to be appointed rector of the Cathedral in Quebec. Since this matter has been mooted, it has been the universally expressed opinion of persons not only of his own church, but of all creeds, that Montreal would sustain one of the greatest losses that has happened in many years. We can readily appreciate the discernments and appreciation of Dr. Norman's eminent qualities that have called forth the resolution of the members of the Cathedral in Quebec, but at the same time, if we may be allowed to express the opinion of the city of Montreal, we trust that Dr. Norman may see his way to remain with us. Not only has he exerted the very highest influence for good in the commission to which he belongs, but in every sphere of life his usefulness has been largely exerted and highly appreciated. On the Protestant board of School Commissioners his services have been most acceptable alike to those of his own communion as to the other Protestant bodies. As president of the Art Association he has done much to further its objects. Dr. Norman is also the president of the Botanic Garden Association, an enterprise that we have always advocated as being certain to do great good in Montreal: and here, again, if he leaves us, there will be a void. In musical circles his influence has been a recognized one for years. We feel the delicacy of throwing out the idea inasmuch as no one is more sensible of the good that can be everywhere done than Dr. Norman, but may we not suggest without depreciating in the slightest degree the merits of the sister city of Quebec, that Dr. Norman's sphere of usefulness would there be necessarily much more limited than in Montreal. We feel that his friends will do anything that lies in their power short of asking him to do what he may not consider his duty, to induce him to remain in Montreal. We cannot afford to lose one of his high religious character, classical education, personal dignity, and, above all, possessed of that peculiar influence over youth which is one of the most valuable gifts that can be possessed by a clergyman.

ONTARIO.

CORNWALL.—The unveiling of the "Patton Memorial Window," on Christmas morning by Canon Pettit. "The righteous shall be had in everlasting remembrance." May this window long remain to the glory of God and to perpetuate the memory of that holy man of God, who for 26 years was rector of this parish: the late Venerable Archdeacon Patton. The inscription on this window reads as follows: "Remembering without ceasing your word of faith, and labor of love, and patience of hope."—I Thes. 18 verses. "To the glory of God, and in loving memory of Henry Patton, D.C.L., Archdeacon of Ontario, this window is placed here by the congregation and friends. Died April 30, 1874." Brethren, we have in this parish many memorials of the holy dead; the church itself, a memorial of the first rector of the parish; three mural tablets, taken from the old church, memorial of three former rectors; many memorial windows; a memorial chime of bells; a memorial hall and the mountain memorial church; and as for our graveyard it is thickly studded with memorials of your beloved dead. In fact, we are surrounded by them, encompassed by them as by a cloud of witnesses from the world beyond. This morning another is added to the long list, another to perpetuate the memory of one under whose pastoral care the foundation of this church was laid and its walls were reared. On each Christmas morning for many long years, the voice of the late Venerable Archdeacon Patton was heard here in the service of the sanctuary, in the celebration of the Christmas Holy Communion, and in wishing his people well in the name of the Lord. That voice of love has now been long silent in the grave, and this morning this window rises up before you and a silent voice comes to you reminding you of his "word of faith and labor of love and patience of hope." He being dead yet speaketh. From all these memorials, as from the spirit world, come many silent voices, all inspiring a deeper faith "in the communion of saints," all speak-

ing our hearts of the holy faith and of the holy lives of those who have gone before us; all whispering to our souls of the blessed rest and peace in the Paradise of God.

OSGOODE AND RUSSELL.—The Christmas services in this mission were very encouraging. At Holy Trinity, Metcalfe, the church was neatly decorated, and a goodly number of communicants. At St. Mary's, Duncanville, every seat in the new church was filled. The Rev. Mr. Greeson preached sermons suitable to the occasion. The offertories were the largest known.

Report of the Woman's Auxiliary.—The W. A. of the diocese of Ontario has issued a report of its first annual meeting. The report is neatly printed and well arranged. The objects of this auxiliary are: To awaken missionary zeal among the churchwomen in the diocese; to diffuse missionary intelligence; to raise money for missionary objects; and to encourage the formation of parochial branches throughout the diocese. The officers are: president, Mrs. Tilton; vice-president, Mrs. Grant Powell, of Ottawa; 2nd vice-president, Mrs. Buxton Smith, Kingston; secy., Miss Yielding, Ottawa, and Mrs. Macleod Moore, Prescott; treasurer, Mrs. R. V. Rogers, Kingston. The treasurer's statement shows that a total of \$2,184 was received in 1886-7, which sum was distributed in gifts to a variety of missions in the North-west, Algoma, Labrador, India, and those near home, as Mattawa, &c. Besides money gifts, there have been, and continue to be, contributions of clothing sent to needy places. We gladly note that this auxiliary heartily sympathized with Mrs. Boomer's effort on behalf of the Jubilee offering to Algoma.

TORONTO.

Plan of missionary meetings in the rural deanery of East York, January, 1888.

South-west Division.—Monday, January 23rd, Christ Church, Scarborough; Tuesday 24th, St. Jude's Church, Scarborough; Wednesday 25th, St. Paul's Church, Scarborough; Thursday 26th, St. Philip's Church, Unionville; Friday 27th, Grace Church, Markham. Deputation, Rural Dean Kirkby.

North-west Division.—Monday, January 23rd, Christ Church, Stouffville; Tuesday 24th, St. Paul's Church, Uxbridge; Wednesday 25th, St. Mary's Church, Sunderland; Thursday 26th, All Saints' Church, Cannington; Friday 27th, St. Paul's Church, Beaverton. Deputation, Rev. W. C. Allen, A.M.

East Division.—Monday, January 23rd, St. George's Church, Pickering; Tuesday 24th, St. John's Church, Port Whitby; Wednesday 25th, St. Thomas' Church, Brooklin; Thursday 26th, St. Paul's Church, Columbus; Friday 27th, Ascension Church, Port Perry. Deputation, Rev. John C. Davidson, A.M.

Sunday, January 29th, All Saints' Church, Whitby. Deputations, Rev. John Fletcher, A.M., B.D. The incumbent of St. George's Church, Oshawa, will make arrangements for a Sunday missionary service in that Church.

JOHN FLETCHER, A.M., Rural Dean.

BOWMANVILLE.—On Sunday last, 18th inst., the Lord Bishop of Toronto held ordination service in this church, at which service Mr. George Warren, of Trinity College, Toronto, and for the past six months assistant to the Rev. Dr. MacNab, rector of the parish, was admitted to Holy Orders as deacon. The sermon was preached by the Rev. Professor Roper, of Trinity College, from the text: "But ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people," 1 Peter, ii. 9. The discourse was characterized by a depth of feeling and an impressiveness which brought its teaching home to the hearts of the congregation. The sermon being over, the candidate was presented to the Bishop by Professor Roper, the deputy for the Archdeacon on the occasion; and in due order was admitted to the diaconate. At the administration of Holy Communion, a large number received the sacrament at the hands of the Bishop. The choir, kindly assisted by some members of the town band, acquitted itself in a most creditable manner. At the evening service the sermon was preached by the Lord Bishop, the text being: "But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost, keep yourselves in the love of God," Jude xx, 21. Careful thoughts and practical application, as usual, emphasized the Bishop's discourse. One thing too often neglected was brought into prominence—the necessity of holding the true faith, as a basis for a holy life. The congregation was very large at both services. The day was a notable one in the history of St. John's Church; an ordination never having been held there before.

COCKBURN.—Christmas Day.—St. John's Church was filled with immense congregations morning and

evening. The services were very hearty and spontaneous, and the choir of twenty-one voices sang beautifully the anthems "The Son of God goes forth to war," in the morning, and the "Deus Nascitur" and "I will lift up mine eyes" at the evening service. It is seldom that a choir outside the city or towns attains to such a pitch of perfection as here. The church was very tastefully decorated, and many thanks are due to the ladies and gentlemen of the parish for their labors of love.

The offering to the clergyman was augmented by the efforts of Captain Cooke, who collected a sum of money and put it on the plate, together with this inscription pinned on it, "Accept the following contributions from a few friends as a slight token of their appreciation of your services as a Christian minister and as a Xmas offering. The offering amounted to \$38. As the pastor went into the vestry a large parcel was also put into his hands, which being opened after service proved to be a beautiful pair of Astracan fur gauntlet gloves and a purse of money, together with the following address:

REV. AND DEAR SIR,—The choir of St. John's Church, cognizant of the invaluable services rendered us in teaching us to sing the sweet songs of Zion, and to perfect us in the beautiful service of the church, beg to assure you that so much kindness and self-denial on your part has been sincerely appreciated by us, and we take the liberty which this festive season affords us of presenting you with the accompanying pair of gauntlets and a small purse of money as a Xmas box, and we hope, dear pastor, that you will accept from us this slight acknowledgment of our esteem and regard, and we pray that the great Head of the Church, whom you so faithfully serve, may grant you and Mrs. French many happy returns of the season, and that the people of this parish may be long blessed with your devoted pastoral care.—Signed, A. M. Fawcett, C. H. Watson, F. M. Goodwin, S. H. Fawcett, Wm. Goodwin, Bella Huslip, James Malcolm, Thos. Watson, Richard J. Cobman, H. T. Rankin, R. F. Coleman, Thos. Jebb.

PINKERTON.—Christmas Day.—St. Luke's Church was filled with an attentive congregation on Christmas day, and listened to an instructive and earnest discourse on Matthew ii. 10. The collection was good, and presented to the pastor as Christmas offering. The Church was tastefully decorated.

NIAGARA.

Missionary Meetings.—The following deputations have been appointed by the Bishop to address the various missionary meetings to be held throughout the diocese during the winter:—Rural Deanery of Lincoln and Welland:—

Deputation No. 1.—Rev. F. E. Howitt, convener, and Rev. Thos. Geoghegan.

Deputation No. 2.—Rev. Rural Dean Mellish, convener, and Rev. P. T. Mignot.

Deputation No. 3.—Rev. E. A. Irving, convener, and Rev. Reginald Radcliffe.

Rural Deanery of South Wentworth and Haldimand:—

Deputation No. 1.—Rev. Rural Dean Gribble, convener, and Rev. R. T. W. Webb.

Deputation No. 2.—Rev. P. L. Spencer, convener, and Rev. C. E. L. Ritchie.

Rural Deanery of North Wentworth and Halton:—

Deputation No. 1.—Rev. Rural Dean Bals, convener, and Rev. G. H. Cooke.

Deputation No. 2.—Rev. W. R. Clark, convener, and Rev. Gabriel Johnson.

Rural Deanery of Wellington:—

Deputation No. 1.—Rev. Thos. Smith, convener, and Rev. W. R. Blachford.

Deputation No. 2.—Rev. E. M. Bland, convener, and Rev. A. Bonny.

The convener of each deputation will make the needful arrangements with each clergyman as to the place and hour of each meeting and service. The collection at each meeting is to be appropriated to missionary work beyond the bounds of the diocese. The conveners will send to the Bishop a report of each meeting with all such particulars as may be of interest to the Church in the diocese.

ALDERSHOT.—St. Matthew's.—The annual Christmas tree in connection with the Sunday School of this Church was held on Wednesday evening, 28th Dec., at the residence of Mr. David Fonger. Recitations and songs were given by the little folk and a few of their friends. Mr. Geo. H. Sinclair acted well, as usual, the part of Santa Claus. Refreshments were passed round at the close. An enjoyable time was spent by all, and the Christmas tree of '87 will long be remembered by the children of St. Matthew's Sunday School.

HAMILTON.—An unobtrusive, but useful, mission in connection with the parish of the Ascension Church

in this city is deserving of notice. To provide religious privileges for the inmates of two "Homes for the Poor," and for other poor people in the neighbourhood, a room was rented and furnished a few years ago by a benevolent church family, who conducted Bible and sewing classes therein. A weekly service was also held in the room by the clergy of the Church of the Ascension. Recently, and chiefly at the cost of Major McLaren, a neat and commodious "mission hall" has been erected, supplied with a library of good literature, and other requisites of mission work, and regular services are held therein by the curate of the parish. On Tuesday, Dec. 27th, an excellent literary and musical entertainment was given without charge to the congregation and friends, who gratefully appreciated the Christmas treat. Among the singers and readers were such well known artists as Mrs. Wylie, Mrs. H. McKelcan and Miss Herald.

BURLINGTON.—The usual Christmas entertainment for the benefit of the Sunday School was held in the school-room of St. Luke's Church on Wednesday evening, Dec. 28th. After a programme of carols and recitations by the children, prizes were distributed from a decorated "bower," supplied by Captain Sharpe, in place of a "tree." A pleasant feature of the entertainment was the presentation of a purse and address to Miss Belt for her valuable services as organist of St. Luke's Church.

HURON.

ATTWOOD.—Deanery of Perth.—Dec. 18th, 4th Sunday in Advent, was a red letter day for the church people of this village, being the first anniversary of the dedication of St. Alban's Church, under the charge of the Rev. S. E. G. Edelstein. Divine service was held at 11 a.m. and 8 and 7 p.m., the preacher at each service was the Rev. J. T. Wright, rector of St. Mary's, the discourses were earnest and practical; they were highly appreciated and listened to with marked attention by large congregations. The rev. preacher congratulated the people on the beauty of their House of Worship, and exhorted them to worship God in spirit and truth, and to show their gratitude to Him not only with their lips but in their lives. Liberal offerings were made for the church's funds.

LONDON.—The regular December meeting of the Executive Committee of the diocese of Huron was held at the Chapter House. The Rt. Rev. the Bishop took the chair at 2.30 o'clock p.m., and after prayers the following gentlemen answered to their names, viz.:—Revs. W. Craig, W. A. Young, Canon Smith, Canon Hill, F. Harding, E. Davis, Canon Innes, Jeffrey Hill, Canon Mulholland, A. S. Falls, Principal Fowell, R. Ashton, Canon Patterson, Canon Richardson, Archdeacon Sandys, J. Gemley, J. Downie, Archdeacon Marsh, J. T. Wright, W. Davis, W. Daunt, J. H. Moorhouse, D. J. Carswell, Messrs. A. H. Dymond, R. Bayly, E. B. Reed, A. C. Clarke, R. S. Gurd, Thomas Moyle, Charles Jenkins, W. H. Eakins, W. J. Imlach, Robert Fox, E. J. Hutchinson, B. Stanley, Thomas Woods, Matthew Wilson, R. N. Light, F. Rowland and Crowell Wilson.

Minutes of the last meeting were confirmed. The report of the Special Committee to visit and inquire into the questions concerning the Chatham rectory, was read by the chairman, Mr. A. H. Dymond, and after considerable discussion a resolution was passed requesting the Bishop to appoint a committee to confer with the parties interested, with a view to arranging for the administration of the trust and the apportionment of the proceeds among the respective claimants. The Bishop subsequently appointed Messrs. Dymond, Gurd and Jenkins, to form said committee.

The Missions Committee reported appeals against their respective assessments from a number of congregations, the discussion of which occupied the remainder of the afternoon session. The list will be published in due course.

Evening Session.—The Committee re-assembled at eight o'clock. The report of the Finance Committee was received, setting forth the various items of account since last meeting. Adopted.

The Committee on printing reported that they had asked for tenders from the *Free Press* and *Advertiser* Companies, and that of the *Advertiser* was found to be the lowest. In accordance with the rule of the synod, the lowest tender was accepted.

The Investment Committee reported the various investments made since last meeting. Arising out of the report a long discussion ensued as to the best means of managing the invested funds of the Synod. Report adopted.

A resolution was passed that the Investment Committee be requested to bring in a report after next meeting recommending such changes in the management of the funds as they may consider desirable.

The Committee appointed to prepare a list of the

clergy as to their standing in the diocese, reported the result of their labors. Report adopted, and a certified list directed to be entered upon a diocesan register.

The sec. treas. was requested to prepare an amendment to the Canon, so as to include such clergymen as have been, or may be, employed by the Bishop or Synod in diocesan work.

WOODSTOCK.—The vestry of St. Paul's Church asked leave to sell the lot known as the old rectory lot. Action deferred, pending the report of the solicitor.

STRATHROY.—The vestry asked leave to borrow the sum of \$2,000 on security of the church property for purposes of church improvements. Granted on the usual conditions.

After some other business the Committee adjourned, the Bishop giving the benediction at 11 p.m.

ALGOMA.

Mrs. Ladell begs to thank the ladies of the C. H. W. A. S. for the box of Christmas goods for the Christmas tree at Port Sydney Sunday School.

The treasurer begs to acknowledge receipt of the following contributions to the Mission Fund:—Hamilton, Church of the Ascension, R. A. Leeds, E-q., \$50; William Griffith, E-q., \$75; — Parker, E-q., \$10; Mrs. Wiley, \$1; St. Thomas, William Bowman, Esq., \$5; Mrs. Joseph Bowman, \$5; W. Burton, Esq., \$10; Mrs. B. Morgan, \$1; Toronto—a reader of the *Church Guardian*, \$25. If not already acknowledged, Collingwood Tennis Club, \$1; Montreal—W. A., per Mrs. Holden, \$12.50; John Gault, Esq., \$30; Miss Shannon, \$5; C. J. Blomfield, Esq., Lakefield—\$1; A. F., New Brunswick, \$20.

W. & O. Fund:—Mrs. Marter, Gravenhurst, \$1; St. Johns, London Township, per Archdeacon Marsh, \$7.46; St. Barnabas, anon, per Rev. W. H. Clarke, \$1; per Mrs. A. H. Campbell, \$9; and J. K. Kerr, Esq., \$20.

BAYSVILLE.—The superintendent of St. Ambrose Sunday School begs to acknowledge with heartfelt thanks the receipt of thirteen dollars from St. George's Sunday School, City of St. Catherines. Also two barrels of very useful clothing, &c., from Mrs. Ellis, secretary C. W. M. Aid, of the same place. May God reward them and their loved pastor, Rev. E. Bland. Such is the church mode of solving the problem of uniting the rich and the poor.

PORT CARLING.—Rev. S. E. Knight begs to acknowledge through your columns, a box of things from the C. W. M. A. Society of Toronto, through their energetic president, Mrs. O'Rielly, for our Sunday School. The things were most valuable to us for the Christmas tree. Also a box from the "Womens' Auxiliary" of Trinity Church, Brockville, in which was a contribution from the "Children's Auxiliary." Those things are most valuable to us at this season of the year, and I return my hearty thanks and those of my people for the valuable contributions.

FOREIGN.

The flagon used at the first celebration on the day of consecration of St. Mary's Cathedral, Truro, was of pure gold. The stem is richly embossed with rubies, turquoise, emeralds, and other precious stones, the gifts of churchwomen who freely surrendered their rings for the purpose.

At the meeting of his diocesan synod, held on Oct. 18th, the Bishop of Christ Church, who is also Primate of New Zealand, announced his intention of resigning his see at the close of 1888. His Lordship is in his 85th year, and has been Bishop of Christ Church since 1856. He succeeded Bishop Selwyn in the primacy, when the latter accepted the bishopric of Lichfield.

WALES.—The dean of St. Asaph has somewhat surprised the inhabitants of the cathedral city, says a contemporary, by reading the lessons and preaching in Welsh, with "the real accent." Baroness Willoughby d'Eresby has set a good example to patrons of livings by placing the appointment to a vacant vicarage in Wales, which is in her gift, in the hands of the parishioners.

The *Church Times* says that Lord Derby, who has been assailing the Welsh church, has learned a lesson. The other day he wrote a letter in which he said that the power which united the Welsh and English dio-

ceses could separate them; leaving it to be inferred that Parliament was that power. He was, however, answered by Mr. Edward Trenam, of Leeds, who informed him that the union was effected not by Parliament, but by the Welsh prelates themselves, who in 1115 took the oath of canonical obedience to Archbishop Ralph, of Canterbury. The noble lord in reply admits that he knew nothing about the matter of which he had written, for he "does not profess to have given any special study to early Church history."

In a recent address, referring to Canon Taylor's comparison of Christianity with Islamism, the Bishop-designate of Lahore, Dr. Matthews, said he thought a great deal had been overlooked so far as India was concerned. Certain tribes had become Mohammedans, but he considered that the movement was far more of a social than a religious character. Some of the humbler classes, by bringing themselves into closer relationship with Hinduism or Mohammedanism, attained a rise in social scale, whereas at present Christianity could not offer the people that attraction. In British India, with 201,000,000 inhabitants, Christianity had advanced in the last decade thirty per cent, though the increase in population was but seven and a half per cent., and the increase among the Mohammedans was but ten per cent.

RUSSIA.—A munificent and magnificent gift is that made to the Emperor of Russia during his stay in Copenhagen, by Baron Hersch. The gift is of \$10,000,000, to found in Russia primary schools for the Jews, and an additional \$200,000 to be at the disposal of the Czar for works of charity. Baron Rothschild and Baron de Worms are to be trustees of this fund, and it is estimated that with the annual interest, some \$500,000, it will be possible to open 1,000 schools receiving 50,000 children. Never has such a munificent gift been made in his lifetime by any rich man for the destitute.

The annual meeting in synod of the Bishops of the Church in Scotland, was held the last week in November, in Edinburgh, the Bishop of Glasgow occupying the chair. The Bishop of Moray took exception to the manner in which the lists of candidates for Confirmation were prepared, and said that the rules were seldom observed. Many persons presented for Confirmation were not, he believed, baptized. The Bishop of Aberdeen expressed the belief that nearly one-fifth of Scotland was unbaptized, and said that as a rule, Presbyterian ministers would not baptize unless the parents belonged to their church. The Bishop of Glasgow reminded his brother bishops that in the time of Bishop Low it was found that the bulk of the population of a Hebridean island was unbaptized, and a commission of the General Assembly was appointed to deal with the question.

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.

PRIEST AND ALTAR.

SIR,—X. Y. Z. challenges the authority for *hiererus* instead of *presbyter* as the proper meaning of the word in our Prayer Book. He also questions the lawfulness of the word altar.

1. Whenever the word *priest* occurs in our liturgy, it is the word used to translate *sacerdos* of the ancient liturgy of the Church of England. Had the revisers intended to read a new meaning into the word *priest*, why did they not employ the word *presbyter*, when so much pressure was brought upon them to do so? All liturgical authority points to *sacerdos* and *hiererus* instead of *presbyter*, as the original of the word *priest* of the English Prayer Book.

The word altar does not appear in our liturgy, but Holy Table has always been used as its equivalent. Altar has been in common use all these years, and if it is at all opposed to Holy Table why is altar used throughout the coronation service? Then again, the Holy Table is unquestionably the thing called an altar throughout Christendom. Whatever sacerdotal function is appointed to be done at any Catholic altar, that function is certainly prescribed in the Anglican liturgy. Altars are unquestionably ordered by the ornaments rubric, which is the law of the Church in this matter. It is difficult to imagine what other authority may be required for the lawful use of both altar and *hiererus*.

2. In the old covenant those who typified Christ's death in the appointed sacrifices were called *hierateuma*, and they ministered at real altars. How much more

are those present (How many name of covenant laymen hierateum altar, at minister

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are those men hierateuma, who are appointed to re present Christ's death in the New Dispensation? How much more does the Holy Table deserve the name of Altar than the brazen altar of the old covenant could possibly do. St. Peter called even laymen hierateuma; how much more are those men hierateuma, who minister at what St. Paul called an altar, at which it is not lawful for any layman to minister under any pretext whatever.

H. C. STUART.

THE CHURCH IN WALES.

SIR,—As Mr. R. Lewis seems to be all astray with regard to the origin of the Church of England, I was glad to see your excellent reply to his letter. How is it that Mr. Lewis goes for taxation of schools and not for churches? The Church educates for both worlds, and therefore gives the higher education. The Rev. Mr. Lewis, of Maitland, Ontario, says:—

"In this country the sentiment in favor of endowment for education was strong, while that in favor of Church endowment was weak. Church endowment was repudiated by the people, while school, college, and academical was liberally provided for. Commerce, literature, religion, are all allowed to stand on their own bottom, find their own level, flow in their own self found channels. Why should education form the only exception? Why propose compulsory school going, compulsory salaries, &c?"

Dec. 24th, 1887.

P. TOQUE.

WHERE ARE THE MEN?

SIR,—In this month's Canadian Magazine under the above heading, Bishop Anson has ventilated a subject that of all others needs discussion. What the bishops have been doing to let it pass hitherto beggars the comprehension of all thinking peoples. It has been so long the custom for those in authority to place men in out-of-the-way places of the earth on a few hundred dollars a year and to leave them there if need were to perish, without ever as much as once in a life time bending the knee in prayer with them, or writing them more than a common place letter, that they are surprised to find our young men beginning to show themselves fearful of adding to the already too long roll of broken-hearted clergy. Yes sir, not only will the "best" suffer, the whole Church will suffer, if things do not quickly mend. The Church in Canada as it at present stands is in a disgraceful position. Fancy a man writing in the DOMINION CHURCHMAN and saying there are no men in Canada fit to be bishops. Why is this? Is it because of a want of scope for work? No. In no other land is there a grander field; but it is because we want a deeper spiritual life when bishops and priests. Study St. John more we may do better.

Yours,

READER.

THE "OPEN LETTER" AND THE REV. W. J. TAYLOR.

SIR,—In an "Open Letter" published in the Toronto Mail of Dec. 22nd, the undersigned is surprised to find certain statements over the signature of the Rev. W. J. Taylor, Huron Diocese, Sec. C. E. T. S., which should not have emanated from a source marked by such prominence and responsibility. "If the blind lead the blind, &c." Not to controvert seriously the disgusting and utterly improbable statement that, "To bring up flat wine, a common practice is to drop a few dead rats into a cask. The rat flavor is said to be perfectly delirious, &c." We wish to call attention to an asserted quotation from Coluwella. In making the quotation Mr. Taylor says, permit me to give my brief view of the case: "Coluwella, Pliny, Vano, Crto, and other eminent writers give receipts for making sweet wine, as they know it, without intoxicating qualities, remaining so for years. Of wine the first named writer says: 'Many of the wines of the present day will cause diseases of the stomach, such as dyspepsia, dysentery, and other kindred complaints; while wine that is made by taking the freshest of the "must," putting it into a new amphora, freshly daubed and pitched, and sinking it in a pond of water, keeping it there for sixty days will cure the diseases of a disordered stomach.'"

It would have been well if Mr. Taylor had given a definite reference for this quotation, which we do not hesitate to pronounce a gross fabrication and falsehood. As an honest man and a teacher of Gospel truth and humility, we call upon him to give Book, chap., sec., &c., from any standard edition of Coluwella, where it may be found. The cause of Divine truth and genuine Gospel temperance needs no such advocacy as this. If a thing is not true, ministers of the Gospel certainly should neither invent or retail falsehoods, that it may be true.

Trinity Rectory, Norwich, Connecticut, U. S. A.

ED. H. JEWETT.

WOMAN'S RIGHTS.

SIR,—I have just read your editorial "A New Race of Women" with great pleasure. I have also finished reading Miss Stella Austin's "Uncle Philip," and send a few extracts from it on the same subject:

"No practical Christian, or perhaps I had better say, no person who is following Christ, however poorly or imperfectly, can ever be an upholder of 'Women's Rights,' or in another way the question of 'Women's Rights' is incompatible with Christianity. Intellect next to goodness, is the highest gift of God, whether He has given us little or much, it should be cultivated to its highest. The best education for a woman is the education that will best qualify her for the work which God has given her to do. As for women speaking at public meetings, entering professions hitherto closed to them, and what is commonly called women's suffrage; these and all other excesses have their origin in the desire which before now has been the sole cause given for the commission of great crimes—the desire of notoriety. The first work we all have to do is to work out our salvation with fear and trembling. The women of the nineteenth century who uphold these women's rights, the shrieking sisterhood, as I have heard them pithily called, with their brooding over-fancied wrongs, their broad-voiced clamourings, for so-called rights, stand out in startling contrast to the highest type of womanly perfection we have given to us. The life the Virgin mother led in her lowly home at Nazareth." Hoping these extracts from "Uncle Philip" may do some good. Yours, Ottawa, Dec. 22nd, 1887. L. MERRITT.

CHURCHWOMEN'S JUBILEE OFFERING TO THE WIDOWS' AND ORPHANS' FUND OF ALGOMA FOR THE DIOCESE OF HURON.

SIR,—The treasurer again thankfully acknowledges the following sums received since 7th Dec.: Windsor—per Rev. I. P. Hinks, \$23. Oneida and Muncy—Indian churches, per Rev. A. G. Smith, \$1.85; Mrs. Landor, \$2; Mrs. Washington, \$2; the Misses Clark, 25c.; Mr. W. I. Reid, \$2.00, Mr. Cattermole, \$1.00. Goderich rectory—little Georgia Racey, 50c., and a "widow's mite," \$1. Dundas—"Sister Sarah," \$1; Mary Turner, 25c. Galt—"from a Churchwoman," \$1.00; Mrs. Revell, \$2, (her third donation). Warwick—per Rev. P. E. Hyland, \$2. Toronto—Mrs. McCaul, \$5; money box, \$1.25.

Should any further sums reach Mrs. Boomer, she will gladly receive and record them; but as will be seen by the following letter to the Algoma treasurer, she considers her personal task has ended with the old year now so soon to be lost to us.

DEAR SIR,—I have much pleasure in forwarding to you a further sum of \$605, which, with the \$1,670 50 I previously remitted to you, will make a total of \$2,275.50 entrusted to my care as one of the treasurers for the Churchwomen's Jubilee Offering to the W. and O. of Algoma.

I have scrupulously entered every donation under the heading of the diocese from which it came, but with the exception of our own diocese and those of Ontario and Quebec. I imagine that the contributions have all been sent direct to yourself, and that when your promised account is published we shall find that the zeal of our sister dioceses in the good cause has far outstripped our own. My list is as follows:—

Table with 2 columns: Diocese and Amount. Rows include Huron (\$1,088 07), Ontario (642 92), Quebec (462 26), Algoma (58 00), Rupert's Land (22 00), Stray gifts from Toronto (80 00), Diocese of Niagara (27 25), and a total of \$2,275 50.

We who have joined in this little effort have reason to be thankful to God for having so blessed it; nor will we, one of us, I dare venture to affirm, withhold one single cent from the due claims of Algoma, just because in this exceptional year, and for this especial cause we have "done what we could."

Huron Treasurer for } I am, sir, C. J. O. fund of Algoma. } Very faithfully yours, H. A. BOOMER.

(To A. H. Campbell, Esq.)

SKETCH OF LESSON.

1ST SUNDAY AFTER EPIPHANY. JAN. 9TH, 1888.

The League with Gibeon.

Passage to be read.—Joshua ix. 8-15.

The last lesson told us how Israel was defeated at Ai. But a second attack was made and the city conquered. (See chap. viii.) By a skillful ambush Joshua met his pursuers and utterly routed them. All the

surrounding kings were greatly troubled at this unexpected event; and knowing their own danger, they agreed to unite their forces and stand or fall together. But while they were thus agreeing, another consultation was going on in a city not far from Ai.

I. The Fraud.—This meeting took place in Gibeon. The inhabitants were asking themselves whether they should join the new league, or try to withstand Israel. A shrewd Gibeonite, however, suggests a new method.

Picture again the camp at Gilgal, where the Israelites are assembled. See that large body of men coming towards the camp. Are they soldiers or travellers? They appear to be travellers; their shoes are worn, their garments ragged, their provisions mouldy—all things show that they have come from a long distance.

Asked whence they came, these men profess to have journeyed from afar; and they ask the Elders of Israel to make a league with them.

II. The League.—The Israelites should have been careful in making a treaty with strangers. They ought to have sought God's guidance. He was willing to grant them advice, but they did not remember this. They made a solemn league with these travellers. They joined in a meal with them, and thereby pledged themselves by an oath to peace and friendship with the strangers.

III. The Fraud Discovered.—After a few days what strange rumour spreads through the camp? It is said that these strangers are no travellers at all: that they live in the neighbourhood! Messengers are sent to Gibeon. The fraud is found out. But what can be done? The oath is sacred. To break that would bring their religion and their God into contempt. So it is arranged that the Gibeonites and their children are in future, to do the menial work of the Tabernacle, and to remain forever "hewers of wood and drawers of water."

EVENTIDE.

I see them vanish one by one, My playmates of the long ago; And later voices too are gone To chatter in the halls below: Aye more alone I march and moan To where the dismal waters flow.

The years around a mottled sky Swing silent. By the dreary way Scarce would it startle me should I Behold him sudden stand, and say "The sand is run: The day is done: Supper is ready: come away!"

Nor should I cry out if He came Upon me at some lonely turn, Out-rushing as the morning flame To put these ashes in the urn,— To flash the sin From that within, And let the brighter candle burn.

Night rises on a darker wing, Day shivers in her cloak of grey, Yonder the shining hill-tops fling The flashes of a whiter day; Down through the night Peer on my sight Sweet faces long since passed away.

J. M.

NOTES ON CEREMONIAL.

(Continued)

Presentation of the Alms.

The alms will now have been gathered and brought to the server, who now carries them to the right side of the priest, who sets the alms dish on the altar, then returns them to the server, who carries them to the credence table.

(It is very unedifying to see a large alms basin of money left on the altar during the celebration of the Sacrament.)

Let us pray, &c., said facing East.

Prayer for the Church Militant, said with hands extended.

Confession, said by server (if in holy orders) or by the celebrant—in either case the celebrant kneels.

Absolution, facing West, to be pronounced (not read), hands joined.

The Comfortable words should be rehearsed without book.

Sarsum Corda, hands extended and uplifted.

Let us give thanks, hands lowered and joined before breast.

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Jan. 5,
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of Desk,
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WICK,
 est,
 Toronto.

Preface, turned to East, hands extended.
Sanctus. Join the hands and slightly raise the

arms.
Prayer of humble access. Kneel; the hands

joined and resting on the face of the altar.
 (Immediately, with no pause, begin) *The Prayer*
or Canon of Consecration at 'who in the same night,'
raise paten slightly, look up and say 'took bread,'
replace paten 'and when He had given thanks He
brake it,' (break the bread), continue without pause,
'and gave it to His disciples saying, Take, eat,'
lay right hand on paten, hold the bread with both
hands, rest elbow on edge of altar, incline head
slightly, with wrapt attention and intention upon
all the breads, say quietly and distinctly in same
breath without pause, THIS IS MY BODY WHICH IS
GIVEN FOR YOU. Raise the paten and say, 'Do
this in remembrance of Me,' and replace paten.

Continue, 'Likewise after Supper He took the
 cup,' uncover the chalice and raise it slightly in
 both hands, replace it retaining hold with left
 hand, 'and when He had given thanks,' take up
 chalice by knob and foot, rest elbows on edge of
 altar, incline the head reverently, quietly, distinctly
 and continuously say THIS IS MY BLOOD WHICH
 WAS SHED FOR YOU AND FOR MANY FOR THE REMISSION
 OF SINS—raise slightly the chalice, saying
 'Do this in remembrance of Me,' replace the
 chalice, cover with pall.

Due time should now be given to the assistants
 and the people to remember in their prayers those
 for whom they ought to pray.

Any or all of the following prayers will prove
 profitable for the celebrant before he communicates
 himself.

O God the Father, Fount and Source of all
 goodness, Who moved by Thy loving kindness
 didst will Thine only Begotten to descend for us
 into this lower world, and to take flesh,—I worship
 Thee, I glorify Thee, I praise Thee with the whole
 purpose of my mind and heart, and beseech Thee
 not to forsake us Thy servants, but forgive us our
 sins, that so we may be enabled to serve Thee, the
 only living and true God, with pure heart and
 chaste body, through the same Christ our Lord.
 Amen. Or,

O Lord Jesus Christ, Son of the living God, who
 by the will of the Father, and the co-operation of
 the Holy Ghost, hast by Thy death given life to
 the world, deliver me, I beseech Thee, by this thy
 most Holy Body and Blood, from all my iniquities
 and from every evil; make me ever obedient to
 Thy commandments, and suffer me not to be for
 ever separated from Thee, O Saviour of the world;
 Who with God the Father and the same Holy
 Ghost, liveth and reigneth God, world without end.
 Amen.

Let not the Sacrament of Thy Body and Blood,
 O Lord Jesus Christ, which, I, albeit unworthy,
 receive, be to me for judgment and condemnation,
 but by Thy goodness may it avail for the salvation
 of my body and soul. Amen.

May the Body of our Lord Jesus Christ be for
 me, a sinner, the way and the Life. In the name
 of the Father, and of the Son, and of the Holy
 Ghost. Amen.

Receive and reverently consume.

May the Body and Blood of our Lord Jesus
 Christ avail to me a sinner as an eternal healing
 unto the life everlasting. Amen. In the name
 of the Father and of the Son and of the Holy
 Ghost. Amen.

Communicate self with chalice, cleanse the lips
 of the chalice and cover with pall, saying:

I give thanks to Thee, O Lord, Holy Father,
 Almighty and everlasting God, who has renewed
 me with the most sacred Body and Blood of Thy
 Son our Lord Jesus Christ, and I beseech Thee
 that this Sacrament of our Salvation, which I, an
 unworthy sinner have received, may not be,
 according to my deserts, for my judgment or con-
 demnation, but for the preservation of my body
 and soul unto everlasting life. Amen.

MAKE A NOTE OF THIS.—Pain banished as if by
 magic. Polson's Nerviline is a positive and almost
 instantaneous remedy for external, internal, or local
 pains. The most active remedy hitherto, known falls
 far short of Nerviline for potent power in the relief of
 nerve pain. Good for external or internal use. Buy
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PERPETUAL CHANGE IN THE HEAVENS.

It appears that the heavens abound in phenomena
 indicative of changes perpetually affecting the
 great bodies of the universe. Whether it be the
 resplendent orb which diffuses its genial life-sus-
 taining influence over the planetary system, or
 whether it be the innumerable luminaries which
 send their light from afar athwart the illimitable
 regions of space, the observations of astronomers
 furnish unequivocal proof of the occurrence of such
 changes. It is interesting to trace the gradual
 development of our mental conceptions of this
 great law of nature. Things which at one time
 seemed to typify permanence and strength we after-
 ward come to look upon as objects of creation merely
 endowed with a somewhat longer term of existence
 than the insect which flutters about for a few short
 hours and then dies. The monarch of the forest
 may for ages defy the fury of the blast, but the
 day is approaching when he too must succumb to
 the same inevitable law of nature. Countless
 generations yet unborn may contemplate with
 admiration and awe the waters of the great river
 as they fling themselves over the lofty precipice,
 displaying so impressive a symbol of irresistible
 power; but the rocks which vainly strove to stem
 the mighty stream will one day cease their warfare,
 and the thunder of the waters will be hushed into
 silence. Nay, the everlasting hills, which for ages
 have reared their proud crests to heaven in defiance
 of the warfare of the elements, and which we have
 been accustomed to associate in our minds with
 all that is enduring in nature, may one day, as e
 gather from the teachings of science, constitute
 the bed of the ocean.—*Good Words.*

To cease and abstain from sin, to eschew strong
 drink, not to be weary in well-doing—this is the
 greatest blessing.—*Duty of the Buddhist laity.*

SISERA.

BY THE REV. STEWART PATTERSON.

"The Lord shall sell Sisera into the hand of a
 woman."—1st Lesson, Morning Service, 2nd Sunday
 after Trinity."

His mother, from her lattice high,
 With boding heart and tearful eye,
 Looks out upon the dreary sky
 As evening upward steals.

Beside her stands a dark-eyed maid;
 To her the watcher turned and said,
 "Why are his chariot wheels delayed?
 Why stay his chariot wheels?"

"Oft hath my brave one dared the fray,
 Oft hath he rushed in dangers way;
 But my poor heart, until this day,
 Ne'er felt as it feels now.

"Speak, Ahsah, speak! Calm, calm this breast
 By fears and anxious thoughts opprest;
 O say where doth my hero rest,
 What stays his chariot wheels?"

Then spake the maiden: "Lady mine,
 In bitter grief no longer pine,
 For I have asked the stars which shine,
 And thus they ever say:

"The warrior's locks are yet unshorn,
 The warrior's self is yet unborn,
 Whose deed shall make the mother mourn,
 Whose arm the son shall slay.

"The spear and arrow are unmade,
 Unforged as yet the battle blade,
 The pit undug, the snare unlaid,
 That Sisera need fear.

"He dieth not in flood or field,
 Nor as a captive shall he yield
 To hand of man his sword and shield
 His helmet and his spear."

These, lady, are words I trace
 On the night heaven's star-set face;
 Rightly I read, for from a race
 Of Chaldee seers I spring.

"Now let thy handmaid dry each tear,
 Now let thy daughter lull each fear;
 For soon his watchers joyous hear
 His battle chariot ring.

"Our warrior right well hath sped,
 O'er foeman's lines his host hath led;
 Now home he turns his kingly head—
 In triumph leads them back.

"And booty every man doth bear,
 And each one leads a damsel fair;
 But Sisera a robe doth wear
 Meet for the victor's neck."

Ah! golden thoughts too rankly grown;
 Ah! golden hopes too swiftly flown
 Ah! golden dreams too soon o'erthrown;
 Ah! golden stars above.*

Ah! pearly tears by woman shed;
 Ah! diamond drops—at hearts of lead;
 Weep, mother weep! thy son is dead;
 Weep, maiden, for thy love!

No sound. The mother looks in vain;
 The maiden sees him not again;
 The light of Jabin's host lies slain
 Where tent of Kenite stands.

He perished not in field or flood,
 His golden mail each dart withstood,
 No warrior's sword e'er drank his blood—
 He died by woman's hands!

Lost to you now, O faithful pair,
 Is he whose wheels ye must despair
 Of hearing on the midnight air—
 He roams the spirit lands.

The above verses are sent us by Dr. Carry, who
 writes that they appeared in a long defunct maga-
 zine, but are, he thinks, worth republishing. Dr.
 Carry says he has corrected several errors in the
 original and has re-written three stanzas for which
 he "hopes to have Mr. Patterson's forgiveness and
 his readers' thanks." Our able and versatile friend
 doesn't tell us which three stanzas are his own,
 such modesty is unusual in poets.—Ed. D. O.

QUESTIONS FOR THE THOUGHTFUL.

How would your life be practically different if
 there were no God?

What amount of careful, intelligent study have
 you ever given to the Bible?

Is God's revelation of himself and his dealings
 with men a subject of as much interest to you
 as questions of science or literature?

Do you ever let sins pass without any effort to
 check them, thinking it will be easy to repent after-
 ward?

Do you get real pleasure from your prayers,
 reading and meditation on holy things; or do you
 get through them to satisfy the demand of your
 conscience, and are you secretly glad when they
 are over?

Is there any practical connection between your
 prayers and your life?

Is your standard of Christian duty higher than
 when you first began to serve God?

Which do you think you bear most frequently
 in mind: your trials, which perhaps are very small,
 or your mercies, which are undoubtedly very great?

Do you trust God half as truly as you do a be-
 loved wife, husband, parent or friend?

In the education of your children, is the first
 thought: what will train them to serve God, or to
 take a brilliant position in society?

What have you ever done for the souls of others?

Is it pleasanter for you to dwell upon people's
 faults than on their virtues, or their failures than
 on their successes?

Do you speak of the faults of others unneces-
 sarily?

How do you bear contradiction or ridicule?

Are you angry when proved in the wrong?

Do you add to events you describe for your ends,
 or to be thought clever or witty?

Do you long after something with-held from you,
 or rebel against loss, misfortune or bereavement?

—Drunkenness is the greatest remaining curse
 of this age and country, and I believe intemperance
 in drink to be by far the most potent of all remov-
 able causes of mental disease.—*Lauder Brunton.*

*"The stars in their courses fought against
 Sisera."—*Judges.*

HINTS TO HOUSEKEEPERS.

A bureau cover of long white linen fringed towel-ing. Knotted fringe is the best. This can be worked in by a design taken from old Russian work—griffin heads in simple cross stitch—and is really a work of art.

A cover or sheath for scissors can be made of bronze or other fancy-colored leather. Two pieces, that will just fit over the blades of the scissors, are cut, lined, bound, and then overhanded together.

TO REMOVE DIRT AND STAINS FROM MARBLE.—A solution of gum arabic will remove dirt and stains from marble. Let it remain till it dries, when it will peel off or can be washed off.

A PAIR OF REINS FOR A LITTLE BOY.—Made of bright wool, either double Berlin or Germantown, or ordinary yarn will answer. Cast on 11 stitches and knit back and forth, garter stitch, until they are three yards long. Finish by working in with crewel needle, motto or device, and add small bells. Cost of materials, from thirty to fifty cents; price when bought, one dollar.

HOT WATER FOR BRUISES.—Hot water is the best thing that can be used to heal a sprain or a bruise. The wounded part should be placed in water as hot as can be borne for fifteen or twenty minutes, and in all ordinary cases the pain will gradually disappear. For burns or scalds, apply cloths well saturated with cool alum water, keeping the injured parts covered from the air.

PRETTY WATCH POCKET.—Take two tiny infants' slippers, cover the outside with crimson velvet as richly embroidered as possible. Fit it neatly over the slippers, and line with satin, quilted in diamonds, with one layer of wadding; bind the edges with satin ribbon; finish the slippers with a rosette of satin; fasten the two slippers on a piece of cardboard, cover the back with silk, and over-seam the two pieces together.

A bag to hang on the inside of a closet door, that will give the possessor a feeling of having unlimited room, is made of cretonne or fancy striped ticking. About eight inches less than the width of the door will be found a handy size. Put on three rows of pockets; the first can be used for shoes and slippers, the others for old linen, strings, and the numerous odds and ends so often needed and so hard to find places for.

THE STARVING MULTITUDE BEYOND.

In one of his stirring addresses just before leaving England for his work in China, Mr. Stanley Smith used the following forcible illustration to show the home-keeping policy of some Christians in its true light:

"My friends, the living Lord is here among us, and, ah, how He yearns that multitudes out of this great number should go forth to the perishing world. He has given us the Gospel that we may proclaim it to others, and not that we may keep it ourselves. You remember the story of the feeding of the five thousand. What did the disciples do? Let us make a parable out of this story ourselves. Imagine the Apostles are here distributing the food, and that this great assembly is the hungry multitude that is waiting to be fed. They go to the first row of benches distributing the food, and to the second and the third and the fourth and so on to the eighth row. They stop and turn back to the first, and feed these eight rows again, pouring bread and fish into their laps and piling it about them, leaving the starving multitude behind uncared for. What do you suppose our Lord would say if He were here? He would say, 'What are you doing? Andrew, Peter, John, what are you doing? Don't you see the starving multitude behind?'"

"Let us take the parable to ourselves, for this is what we have been doing. We have been feeding those nearest to us over and over again with the bread which our Lord has given to us, and have neglected the multitudes beyond."

DISCOURTESY TO FRIENDS.

It is a curious fact that many persons consider themselves at perfect liberty to treat their friends with the most marked rudeness. I knew a lady once who sent an intimate acquaintance a note scribbled in pencil on a piece of brown wrapping paper, a thing she never would have dared to do with a stranger. What! will you be polite to the world and insult those whom you profess to love? For whom should you make your most careful toilet, for whom reserve your sweetest smile, your softest tone, your fondest glance, if not your dearest friend? Yet how often is it otherwise?

I stood once near a beautiful lady at a fashionable reception. In the course of a short conversation she dropped both her handkerchief and fan. The former was returned to her by a gentleman to whom she bowed the most polite acknowledgments. The latter was restored to her by a gentleman to whom she did not even lift her eyes. My curiosity was aroused and I asked a friend in the vicinity of the little pantomime if she could explain the enigma. "Oh, yes," she answered, readily, "the gentleman who handed her her handkerchief is Captain Dentman; the other is only her husband."

Only her husband! What use, to waste a courteous phrase on him? Only her husband! She will keep her radiant smiles for a stranger's admiration. Only her husband! No need to lift the beautiful dark eyes to his familiar face. Their bright glances are saved for him who is but a passing acquaintance. Only your wife, your daughter, your sister, my anxious man of the world! You need not raise your hat to these, if no one is looking. You will meet a lady presently to whom you can lift it gallantly enough. She is somebody else's wife, or daughter, or sister, that is the difference, too. Alas, alas!

What is it Emerson says? "Treat your friend as if he were a god. And why not? What have you beside your friend, whether he be husband, or brother, or son, or lover; whether she be wife, or sister, or daughter, or sweetheart, or whether the word signify only the one whom you love most? You can live without the world. Its smiles and jests and hollow shams and shows are not essential to your happiness. They will pass away. The fire of ambition will burn out, the acme of success be reached, the goal of earthly fame and wealth and honour be attained, all that you seek be won and lost perhaps; but what then? Can you live without your friends? No, no, a thousand times, no. Let her be your constant thought, your never-failing inspiration, your ideal, your refuge, your strength. Let your every action be an exponent of your love for her."

FEAR OF POVERTY.

How many seem to spend much of their lives in the fear of poverty? They are constantly striving to lay up something "against the time of need," and are full of anxiety lest losses and misfortunes should deprive them of their hoarded treasures. But, alas! how many seem to have no sort of fear of spiritual poverty, but are willing to spend their lives in a state of religious weakness, leanness and starvation. The Lord has made provision that His people might have divine wealth, and that, though poor themselves, they may make many rich with the durable riches of righteousness. And so to the Christian who wears himself with seeking earthly gains, and whose heart is hungry, thirsty, burdened and oppressed, Christ says, "I counsel thee to buy of Me gold tried in the fire that thou mayest be rich." Happy are they who heed the gracious invitation, and gain the wealth and blessing which the Lord alone can give.

A GREEK FESTIVAL.

For a month before Christmas every pious Greek has observed a rigid fast; consequently the "table" which on that day is spread in every house produces something akin to festivity. My friends of the evening begged me to sit down and partake of the meal that they had prepared. It was somewhat of a struggle to me, I must own, for I ex-

pected it would not be served in very magnificent style. Still I was hardly prepared for what actually happened. On a small round table was a perfect mountain of macaroni and cheese—not such cheese as we are accustomed to put with ours, but coarse sheep's milk cheese, which stung my mouth like mustard, and left a pungent taste therein for days. Then there were no plates, no spoons. The master of the house had a knife with which he attacked the dish, and the one which on ordinary occasions fell to the mistress was now kindly placed at my disposal. As for the rest of the family they were an example of the adage that fingers were made before forks, and these fingers grew obviously cleaner as the meal progressed. What a meal it was indeed, as if it were a contest in gastronomic activity! Yet it was pleasant to see the appetite with which great and small entered into the contest and filled their mouths to overflowing with the savoury mess. I was left far behind in the contest, and I had, I fear, to tell many untruths concerning my appetite and the excellence of the dish, and great was my relief when it was removed, and dried fruits and nuts took its place. To drink we had resinated wine—that is to say, wine which had been stored in a keg covered with resin inside, which gives the flavour so much relished by the Greeks, but which is almost as unpalatable to an Englishman as beer must be to those who drink it for the first time. The wine however, had the effect of loosening the tongues of my friends, who had been too busy as yet to talk, and they told me many interesting Christmas tales.—*The Gentlemen's Magazine.*

—In a series of good resolutions for the New Year the editor of *Church Bells* sagely advises his readers to resolve, *inter alia*, "In order not to rob other people of their time and not to try their temper, to be careful in writing letters to render every word as legible as possible, and to be very particular to make the address and the name of the writer as clear as possible." A very necessary piece of advice.

A CHANCE WORD.

Who can estimate the value of a chance word, in the sense in which there is such a thing as a chance?

Upon the silence occasioned by the sudden stopping of a street-car, there fell these words: "So long as you can contribute to the pleasure, happiness, or comfort of any human being, you are of importance in the world—and no longer." Whatever may have been the object of these words, the thought reached the hearts of a dozen or more passengers, and it was interesting to note the changed expression on some listless faces. In utter unconsciousness of any effect of her words, the lady from whose lips they fell passed out into the street. Perhaps in the great day it may be her happiness to know that the Lord then used her tongue for a blessing to some heart which had as yet failed to comprehend the meaning of its life struggle; for the truth she emphasized was a truth which all of us need to realize. Not our personal enjoyment, nor yet our seeming success in life, but our part in God's plan for others, is the measure of our importance in the world.

—Like soothing music the calm, steady words of our Lord come to us through the noises of our hurry and unrest: "My father worketh hitherto, and I work." Ah, the great work goes steadily on! "He shall not fail nor be discouraged till He have set judgment on the earth."

"Not as I will!" the sound grows sweet
Each time my lips the words repeat.
"Not as I will!" the darkness feels
More safe than life when this thought steals
Like whispered voice to calm and bless
All unrest and all loneliness.
"Not as I will," because the One
Who loved us first and best has gone
Before us on the road, and still
For us must all His love fulfil—
"Not as we will."

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THOLUCK'S CHRISTMAS-TREE.

The Christmas-tree is sometimes called Christ's tree, by the Germans. Their children usually speak of it as the Sugar-tree. For, in their eyes, its attractiveness is due to the candies and sweetmeats which it brings.

The tree has taken root in our land. But its growth will be promoted, if we surround it with the simple tastes and quiet "amusableness" which have made it grow so luxuriantly in its native soil.

An English clergyman, while a student at the University of Halle, was invited to celebrate Christmas eve at the house of that eminent Christian scholar, the late Prof. Tholuck. His description exhibits the simplicity and childlikeness of mind with which the Germans enjoy their Christmas-tree. He says:

"Down each side of the room into which we entered—there were sixty students invited—was a long table. In the middle of each table was placed a large Christmas-tree, profusely lighted up with little wax tapers and decorated with colored and gilt papers.

"On each side of the two tables were ranged plates filled with small cakes and sweetmeats; before each plate lay a kind of plum-loaf, and at the side a book or books.

"This room opened into the Professor's study, in which there was also a table. On it were a Christmas-tree, a miniature representation of the shepherds tending their flocks, of the appearance of the angels, and of the manger, with its heavenly child, with Mary and Joseph standing near. There also were plates with cakes, books, and small articles of dress.

"As soon as the visitors had greeted their host and hostess, four students struck up a choral.

"When they ceased, Prof. Tholuck reminded his guests of the great gift which the festival commemorated, and begged them to accept the little gifts he had laid by their plates.

"Each one was then requested to look for his plate and book, which was indicated by a slip bearing his name. On every slip Tholuck had also written an aphorism, such as:

"Thou, O God, hast made us for thyself, and our heart is restless, until it rests in thee; 'We can only know God by living a divine life; 'First receive the kingdom of God as a little child, then press into it as a man.'

"Tea was then handed around, and



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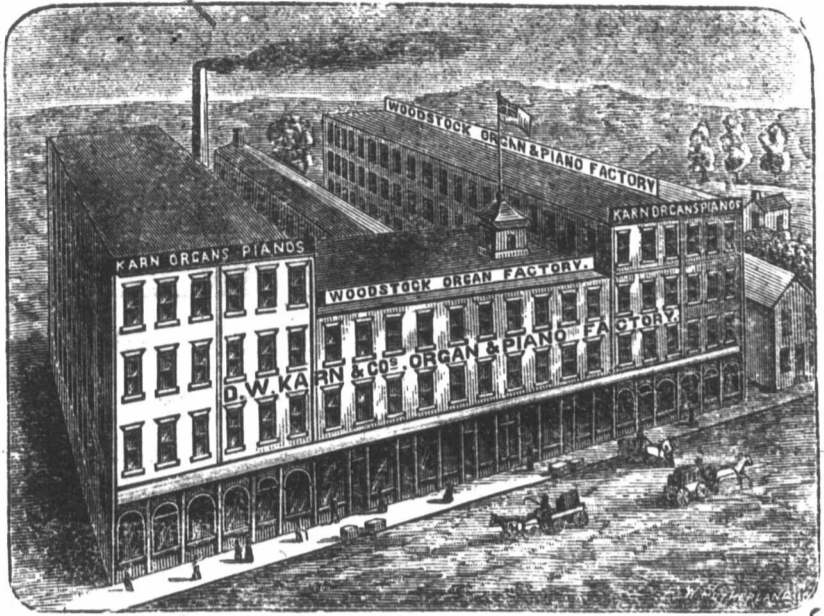
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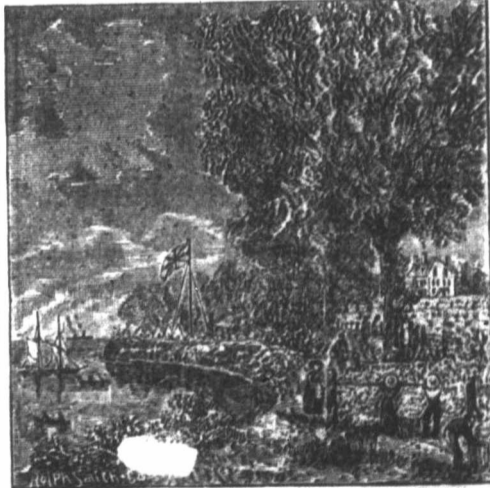
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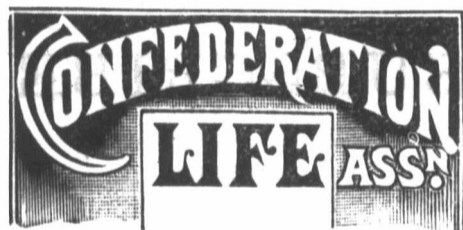
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