

Canadian Churchman

AND DOMINION CHURCHMAN.

A Church of England Weekly Family Newspaper.

Vol. 16.]

TORONTO, CANADA, THURSDAY, DECEMBER 25, 1890.

[No. 52.]

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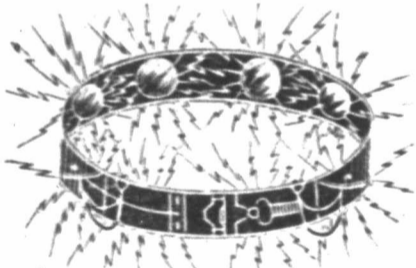
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NOTICE.—Subscription price to subscribers in the City of Toronto, owing to the cost of delivery, is \$2.50 per year, if paid strictly in advance \$1.50.

Lessons for Sundays and Holy Days.

December 28—1st SUNDAY AFTER CHRISTMAS

Morning.—Isa. 35. Rev. 16.

Evening.—Isa. 38. or 40. Rev. 18.

To CORRESPONDENTS.—C. L. P.—We are sorry to have to decline the verses on the Resurrection. They show poetical feeling and power of expression; but we would take the liberty of asking our fair correspondent to study the art of poetic composition. The lines do not conform to its requirements.

In the last three years the income, the attendance, and number of communicants in St. Andrew's church, New York city, have been doubled.

MR. A. K. GLOVER, formerly a Methodist minister, was confirmed by the Bishop of Indiana, at St. Paul's church, New Albany, on Monday, November 24th. He expects to prepare at once for Holy Orders.

THE Bishop of Michigan has received a gift of \$10,000 from Mr. and Mrs. E. T. Slocum of Detroit, to endow an additional lectureship in connection with Hobart Hall, at the State University at Ann Arbor. The Baldwin Lectures this year are to be delivered by the Bishop of Northern Texas.

NUMEROUS CONVERSIONS.—Twenty-five priests of the Roman communion have recently been received into the ministry of the Church of England. A correspondent of the *Echo* gives their names and residences. All except five of these are foreigners, Italian, French, German. One of them is known to the editor of this journal, and a devout and loyal Churchman he has become.

HONOLULU.—Rev. John Hanaloo, a native Hawaiian pastor, has just died, after having served for twelve years a church in the leper district on the island of Molokai. He left his former pastorate in 1877 to accompany his leper wife, and has ministered to the lepers in the kindest way, and without contracting the disease. He is said to have always taken all the ordinary precautions

of cleanliness to avoid infection, but without neglecting at all his duties to the people.

GROWTH OF THE CHURCH.—St. Peter's church, Brooklyn, is another instance of the remarkable growth of the Church in the States. Since the Rev. Lindsay Parker took charge in 1886 the number of communicants has increased three-fold, or from 278 to 768. The Sunday school has increased from 351 to 842. Each year there has been confirmed from 68 to 87. As the result of introducing the free church system, the sum raised this year has been \$16,240.

THE Bishop of Lichfield attended at St. Peter's Collegiate Church, Wolverhampton, on Sunday, for the purpose of inaugurating the twelve days' mission to be held simultaneously in all the ecclesiastical parishes in this town, Tettenhall, Bilston, Willenhall, Wednesfield, and other places. The grand old church was well filled. After the delivery of an earnest, practical address, his Lordship formally inducted the missionaries to the work they were appointed to do, and prayed that God's blessing might rest upon their labours.

CONVERSIONS IN ONE YEAR.—A list of ministers from the denominations who have applied for orders from Advent, 1889, to Advent, 1890, has been kept by two clergymen living in different parts of the United States, and their lists compared give Methodist, 14; Congregational, 12; Presbyterian, 10; Baptist, 5; Reformed, 5; Lutheran, 4; Unitarian, 2; Romanist, 2; Salvation Army Officers, 2; Second Advent, 1; Reformed Episcopal, 1; Moravian, 1; Unknown, 1. Total, 60. Of these, 1 returned to his first love, and 18 applied to the Church of England. This is the largest number of accessions for many years. The appeal of the bishops for unity is taking effect.

LAST week a crowded meeting was held at the Westminster Palace Hotel to establish a Consumer's League, their object being to bind themselves to buy only from those who pay fair prices for labour. The purpose is most commendable, and a striking sign of how deeply the revelations concerning the condition of the producer of 'bargains' have touched at least a section of society. By-the-by, most of those present were ladies, which of itself is a satisfactory sign. Canon Scott Holland, who presided, seemed to be hopeful that the League would attain its end. It may do so, it may strike a heavy blow at the sweating system and starvation wages, it may bring home to consumers that they, too, incur a responsibility when they insist upon cheapness without knowing how it has been made possible; and if it does these things, or even part of them, we shall be thankful.

THE Church Congress and the Baptist Union are this year giving striking testimonies of the tendency to tear down barriers of division. In the Baptist Union this week the president in his address triumphantly emphasised the approaching unification of the general and the particular Baptists. At the Church Congress a really pathetic and exceedingly beautiful plea was uttered by Earl Nelson for actual and practical brotherhood between Churchmen and Nonconformists. It is to be hoped that on both sides this earnest expostulation by a Churchman of Churchmen will be ac-

cepted as a token of hopeful possibilities hitherto undreamed of, but now nearing actuality. And it will not soon be forgotten by either hearers or readers of the address of the Baptist Union Chairman, how vehemently and eloquently he dwelt on the evils of sectarian division, and how he evidently was expressing the impassioned yearning of a large-hearted Christian minister for the time when all denominationalism, including his own, shall be but the remembrance of a vanished monstrosity.

DR. LEFROY, the dean of Norwich, is plainly bent on not letting his position be one of idleness, or mere dignity, or even of learned leisure. He has selected one of the worst quarters of that Cathedral city, and intends devoting himself to visiting in its midst. How things change, and not always for the worse! In old days, "in the good old times," who ever would have dreamed of a Cathedral dignitary turning into a district visitor? That kind of hard, practical work was to be got over in the inferior stages of an ecclesiastic's profession; when he arrived at the office of a canon or a dean he might consider himself as having reached at last a very haven of rest. But in this turbulent generation there are to be no sinecures; a man, even in the highest rank, must take his fair share in bearing the burden and heat of the day, or his doom is sealed. And we may be thankful that there are now so many of the Bishops and dignitaries who are so devoting themselves to their work as to win reverence and influence, not because of their position, but because of their sympathy with their brethren and their devotion to their work.

ROMAN FAILURE IN ENGLAND.—Every now and then some alarmist like the Bishop of Liverpool proclaims that the Papal church is speedily going to swallow us up. The following statement made by one who knows, indicates that there is not much fear as far as England is concerned. Preaching on the death of Cardinal Newman, the Roman Catholic Archbishop of Sydney is reported to have said:—"I do not know, indeed, that the number of Catholics in England to-day is as great as it may have been forty years ago. In 1850 they were probably more than a million and a half. In 1873 the present illustrious Cardinal-Archbishop of Westminster, relying on the most accurate statistics that could be obtained, estimated their number at 'about one million and a half.' Only the other day the details presented at the Catholic Truth Conference still reckoned them as not exceeding a million and a half. And what renders this numerical sterility the more striking is the fact that the population of the Empire has developed in vast proportions during the same period. The Roman church has enormously increased its agencies, colleges, schools, churches, bishops, priests, and nuns, and failure, absolute failure, is the result of fifty years of unremitting effort.

THE BISHOP OF DERRY ON THE PROSPECTS OF THE CHURCH IN IRELAND.—The Bishop begins with a forecast of the ecclesiastical upheaval that is impending in Ireland. The result of a quarter of a century's agitation, legislation, and social struggle, is, to use the phrase of the *Times*, the "deprotestanting" of the greater part of Ireland. In every province except Ulster, Protestantism,

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according to Mr. T. W. Russell, "is being gradually squeezed out." But this is due not to conversations, but to the social changes which are causing the expropriation of the landed gentry. As these sell their estates and leave the country, their dependants, who now frequently form by far the larger part of the Church congregation, will disappear, and in many parishes no flock will be left for the Protestant clergyman to look after. The Bishop makes the necessary qualifications of these statements by pointing out that some landlords, even when their estates are sold, may be expected to remain in the country, and that some Protestant farmers will cling to their homesteads. But his conclusion is that "many parishes may be blotted out as organised institutions in the south and west of Ireland."

DISCORD IN THE ROMAN CAMP.—The XIX. *Siecle* published a few days ago a long account of an interview with the Superior of one of the largest religious congregations in Paris, which throws a startling light upon the boasted unity of spirit amongst the Vaticanist clergy. It appears that the rivalry, not to say animosity, between the religious and secular priests in the Church of France, is nearly as fierce to-day as it was in the Church of England and other National Churches anterior to the Reformation. The Superior went so far as to tell his interviewer that the Atheists and Socialist Republicans are not the most dangerous enemies of the French religious orders. "On the contrary," said he, "our worst foes are the secular clergy, especially the parish priests of the Paris churches." If the expulsion of the religious orders may be charged upon "the laity and the free-thinkers," their hindrance in the recovery of their property and in their restoration to their religious work in France is due to "the jealousy of the (parochial) clergy." He said that the income of the parochial clergy in the capital from Masses had increased five-fold since the expulsion of the religious orders. Notwithstanding the outward show of unity which the Jesuit victory at the Vatican Council forced upon the French bishops and clergy, the Gallican traditions are secretly burning below the surface, and may some day break forth in a volcanic outburst.

MR. GLADSTONE ON THE GOSPEL OF WEALTH.—Mr. Gladstone has reviewed in the *Nineteenth Century* Mr. Carnegie's Gospel of Wealth. The *Church Times* says, while not agreeing with all his conclusions: We have never seen a more perfect specimen of literary and ethical criticism, in the finest sense, than this essay. The unwonted clearness and directness of style and thought is perhaps the least of its merits. The lofty point of view from which the question is considered is of itself sufficient to mark off this remarkable paper from the ordinary ruck of review stuff. It is entirely saturated with Christian ideals, and penetrated with the aroma of Christian devotion. Our readers will, we trust, make a point of carefully studying it for themselves. It is sufficient here to say that the English statesman enthusiastically accepts the "Gospel" of the American millionaire iron-master. The enormous power of wealth has, he thinks, "been used on the whole not well, but ill." Mr. Carnegie "has confronted the moral and social problem of wealth more boldly . . . than any previous writer." And his gospel is, in brief, to this effect: A wealthy man should "administer" his wealth, that is, bestow it wisely in his lifetime rather than bequeath it at his death. To leave it to his sons is to do them a positive

mischief; his daughters may, indeed, rightly claim a modest provision. To leave it in the form of charitable bequests involves serious moral evils, and Mr. Gladstone endorses on the whole Mr. Carnegie's censures on this method of disposal. "Death-duties" are the wisest of all forms of taxation; and the State may fairly claim a moiety of a millionaire's hoard as its share. A rich man, then, should in his lifetime give away his wealth, and observe strict modesty in private expenditure.

WHERE ARE WE?

The text of the Archbishop of Canterbury's judgment on the Bishop of Lincoln has this week come to hand, and we are able now to lay its contents before our readers. It is an extremely long judgment, occupying nearly twenty closely printed columns of the *London Guardian*, with an additional nine columns of appendices. It is obviously impossible for us, therefore, to give the judgment *in extenso*; we must content ourselves with giving as full a summary of it as possible.

The first point dealt with in the judgment is the charge of (i.) mixing water with the wine, and (ii.) administering the mixed chalice. With regard to the first it is pointed out that the rubric of 1549, ordering the ceremonial mixing of water, was omitted in 1552, and "that there is now no direction on which the continuance of the practice could be based." The mixing, therefore, as a ceremony is condemned as unlawful. But the case is different with the use of a mixed chalice prepared beforehand. That, says the judgment, is a primitive, continuous, and all but universal practice in the Church. It has the testimony of Justin Martyr, the Clementine Liturgy, and in fact all the ancient liturgies except the Armenian. The practice arose from a desire to do what the Master had done, and the passover rites were celebrated with a mixed cup. The ceremonial mixing is of later date, and arose from the "symbolical sense" which was assigned to the mixed chalice. Unfortunately the older liturgies are not agreed as to the interpretation to be attached to this symbolical mixing. To some it signified the union of Christ and His people, to others the effusion from the Lord's side, to others again the union of human and divine in the Person of Christ. These symbolical meanings, however (to which be it noted the Puritans made no objections), are not touched by the question of the ceremonial mixing. Whether the cup be mixed before the people at the time of the oblation, or whether it be mixed beforehand in the vestry or at the credence, and placed ready mixed upon the altar (as in the principal Oriental rites), does not effect the question of the doctrinal significance attaching to the use of the mixed chalice; and our English Liturgy, by removing the ceremonial mixing, but leaving untouched the question of the mixed chalice, prepared beforehand, has simply reverted to a more primitive and more catholic type.

The decision of the court, therefore, is that (i.) the Church has by her inherent authority (Acts xxxiv.) "removed" the ceremonial mixing, and (ii.) that "no rule has been made to 'change or abolish' the all but universal use of a mixed cup from the beginning."

The next point treated of is the ablution of the vessels after the benediction. With regard to this practice the court finds that the priest is ordered reverently to consume all that remains of the consecrated elements without their being carried from the church; that this consumption is to take place before the congregation leaves the church, because,

if need be, some of them are to be summoned to assist in their consumption; and that, thirdly, without water it is almost impossible to consume all that remains of the consecrated elements. While, therefore, the court is of opinion that the proper place for the ablution of the vessels is "at the credence or in the place where they had been prepared," it does not consider that the priest who "in a reverent way without ceremony or prayers" should thus consume the consecrated elements "before finally leaving the holy table, would have subjected himself to penal consequences by so doing."

We next come to the "eastward position." This is treated of in two sections, the eastward position in the first part of the Communion service, and the breaking of the bread before the people. In the first part of the service the eastward position is allowed, and abundant evidence is brought forward to show that it has been a continuous alternative use of the Church of England, "favoured" by the "Church authorities" at the Savoy Conference. At the same time no doctrinal significance can be attached to the position. "The imputed sacrificial aspect of the eastward position is new and forced, and can take no effect in rendering that position either desirable on the one side, or illegal on the other." "None of the alternative positions which have been mentioned as adopted by different authorities in accommodating this rubric to the present situation of the holy table, convey any intrinsic error or erroneous shade of doctrine."

With regard to the eastward position at the time of consecration, our first thought on glancing over the judgment was that it had been condemned. But a more careful study showed that such was not the case. In discussing the general question of the eastward position in the earlier part of the service, the Archbishop expresses himself as follows:—

"The eastward position is, it was said, a sacrificial position—"the natural attitude for one offering a sacrifice"—and conveys some sacrificial doctrine of the Eucharist against the doctrine of the English Church. There may be ill-informed recent maintainers of this position as essential, who may be found to have alleged something of the kind. If it were true it would apply more strongly by far to the consecration prayer, *where such position is admitted to be lawful*, than to the beginning of the service. But . . . the statement . . . is without foundation. Neither those who approve nor those who disapprove of an action which is recognized by authority can really invest it with any sense contrary to the sense of the authority which recognizes."

It is then clear that the eastward position is taken as being a lawful position during the prayer of consecration. But, which ever position is taken, the manual acts must be so performed as to be visible to the people.

"The tenor of the Book of Common Prayer is openness. The work of its framers was to bring out and recover the worship of the Christian congregation, and specially to replace the Eucharist in its character as the Communion of the whole Body of Christ. By the use of the mother tongue, by the audibleness of every prayer, by the priest's prayers being made identical with the prayers of the congregation, by the part of the clerks being taken by the people, by the removal of the invisible and inaudible ceremonial, the English Church as one of her special works in the history of the Catholic Church, restored the ancient share and right of the people in divine service. Both parties

of the Church before the last Revision required that the prescription of the manual acts should be "explicit and distinct" (Savoy Divines) as "a needful circumstance belonging to the Sacrament" (Bishop Cosin), and the harmony of the construction requires that the people should follow the whole consecration, acts as well as words, all the acts as well as the one act to which (probably for other reasons) a direction is attached. . . . "The gestures which the Great High Priest is minutely recorded to have used, were without doubt not only seen by the partakers, but meant for them—and it is no rehearsal of His action, if the spirit and meaning of His acts are hidden—acts full of Divine teaching and power. At Emmaus He repeated them and was instantly known through them. (Luke xxiv. 35)" . . . "The court decides that the Order of the Holy Communion requires that the manual acts should be visible."

It is further ruled that an absence of intention to conceal is not sufficient. There should be a distinct intention to do the manual acts "before the people."

The singing of the *Agnus Dei* is pronounced lawful on the ground that the singing of hymns during the communion time has always been permitted, and that no objection can be taken to the words of the *Agnus Dei* which are found both in the Litany and in the Gloria in Excelsis. "The use of these words ('O Lamb of God,' etc.) after the prayer of Consecration could only be condemned on the ground that any and every hymn at this place would be illegal, which cannot be maintained in the face of concurrent, continuous, and sanctioned usage. To condemn the singing of that text here as unsound in doctrine would be contrary to the real force of Ridley's injunction, and to other unexceptionable Protestant teaching."

Bishop Ridley's injunction was "No minister is to counterfeit the Popish mass . . . saying the *Agnus Dei* before the communion." But Bishop Ridley himself helped to draw up the First Prayer Book of Edward, which ordered it to be sung during the communion, and he was enforcing obedience to this book when he issued his injunction.

The use of two candlesticks on the holy table is upheld by the Court as having the prescription of an almost continuous use in the Church of England. There is an appendix "relating to altar-lights" which gives a "survey of the historical data on which the judgment is based."

If then the whole time from 1660 to 1847 is reviewed, there is no trace of lighted lights having fallen into any doubt of legality.

"Between 1620 and 1640 it was endeavoured to make them an offence under the Act of Uniformity, but this plea failed and was abandoned."

"The yet earlier history of the law on the point has already been summarized, with the result that they were legal when and after the Prayer Book became law and so remained."

Even when divested, however, of all symbolical teaching except the general teaching that Christ is the light of the world, it is likely that the use of candles (lighted or unlighted) will be distasteful to many minds, "and where that is the case, even in a slight degree, charity and good sense ought not to be violated."

With regard to the sign of the cross in the Absolution and Benediction, the judgment of the Court is very distinct. The practices are both characterized as "innovations which must be discontinued."

"It is one of those weak illogical compromises

which show the Church of England at her worst and exhibit the faults without suggesting the merits of an ecclesiastical establishment." Such is the rash judgment of the *Daily News*. We feel sure that our readers will disagree *in toto* with this criticism. The judgment of the *Times* is far more to the point: "It is valuable and opportune if only because it is manifestly meant to be a message of peace, a decision to which no party in the Church will have reason to look back with unholy exultation or with bitter regret."

To ourselves the Archbishop's decision seems to be all that could be hoped for, if not all that could be desired. The doctrine of the English Church is in no way affected by the decision. It has been shown clearly that certain practices which were supposed to involve Romish superstitions are not liable to that interpretation, and that our English usages are based on practices more primitive than the Roman. No doubt to the great mass of the English clergy, who, whether men call us "High" or "Low," are above all things loyal to our English Church, conscious that God has placed us in our peculiar and somewhat difficult position because He has a work which *through us* He would do upon the earth,—to us the decision brings a welcome relief from the harrassing perplexities in which we have been placed, and conscious that our position has been now wonderfully strengthened, we shall (God willing) put forth even greater exertions in the fulfilment of those important duties of reconciliation which God seems to have laid so peculiarly on the shoulders of the Anglican Church.

STUDIES ON PASSAGES OF SCRIPTURE.

BY REV. DR. GAMMACK, EAST TORONTO.

No. 5.

St. Luke x. 25.

The characters of the Scribes, Pharisees and Lawyers have proved a fruitful field for word-painting, and many a word of exhortation would be pointless without the foil of such men. Yet there should be no pleasure in speaking evil of those who can make no reply, especially when we really know so little of themselves or their principles. St. Paul pleaded for the Jews that they were acting in ignorance, and so did a greater than St. Paul. It has been the traditional course of pulpit exercise to give these men no peace in their graves, and because our Lord saw occasion to speak severely of these men as a class, we must show our allegiance to Him by speaking evil of each in the class! But in so doing we throw away much of the genuine teaching power that we should find in the Scriptures. All the Samaritans were not children of Sanballat, and a Samaritan is our type of practical charity.

St. Luke tells us of the lawyer who "stood up, and tempted (Christ), saying, Master what shall I do to inherit eternal life?" He is blamed by us at once for his action and his question: it is said that he was wrong in tempting Christ, and for supposing that the inheritance of eternal life could be gained by proposing to do anything. But it is instructive to watch closely how our Lord deals with the lawyer, and to see how just our inference is that he was a single minded searcher after truth, inspired with no desire to entrap the new teacher, and answered by our Lord in all straightforwardness and good feeling. Christ shows towards him both respect and a desire to lead him forward into the way of righteousness. Of the man himself we know nothing: he emerges from darkness, puts his question, receives his

answer, and retires. Many thus come forward in the presence of the great Teacher, and to the world are unknown, but they have done their life's work. As to what the lawyer was we know a little. His province was the study of the Mosaic Law in its letter, its bearings, and its rabbinical or traditional interpretation: he was also a living authority and casuist for all cases of conscience that might arise among the people. He was held in the utmost reverence on account of his profession, and it was only human that he should sometimes harden down in to ruts and grooves of red-tapeism. But we are not justified in importing into the person of every lawyer the connotation of hypocrisy, formalism and spiritual deadness. Our Lord's reception of him would suggest no such notion: his words and actions are entirely against the supposition. Our translators say he *tempted* Christ in his question, but in saying so they foment and deepen a prejudice. In the Greek word there is no moral quality. God tempts us every day as he did David: Satan does the same. The lawyer came forward and put a testing question to Christ as a new and popular rabbi: to the lawyer it may have been a question of deepest professional, or, it may be, personal interest. Jesus accepts it as genuine, and sends the lawyer to his text book of Scripture. Our Lord is evidently pleased with his answer from the Pentateuch, and gives the noteworthy confirmation, "This do, and thou shalt live." To his further question He replies by the parable of the good Samaritan, and gives the similar conclusion, "Go and do thou likewise." There is no evidence that he had any sinister motive in questioning Christ, and Jesus took him as a genuine enquirer: we need not curse where the Lord has blessed. If again he had a low idea of the spirituality of religious service when he asked what he must do to inherit eternal life, our Lord repeats once and again the lawyer's own terminology, "This do, and thou shalt live," "Go and do thou likewise." We must all work out our salvation, and give obedience to the commandments of God. Love does not withdraw the service, but only puts it on a higher foundation: the man who acts from the motive of love obeys all the commandments just the same, and so does the man who lives by faith. Neither faith nor love absolves from the strictest obedience. We must, therefore, on the authority of Christ Himself conclude that the lawyer came to Him and was prompted by no unworthy motive: and that His question we should never be taught to despise or condemn, if the final judgment is to be a genuine assize. "Love is the fulfilling of the law," but not if we are idle, content with the emotion. Under the exciting influence of faith and love, we have, if we may adopt the simile used by another writer, to work our passage to heaven by keeping the ten commandments, and the hundred and ten other commandments that faith and love will manufacture out of them.

REVIEWS.

HISTORY OF THE PRESBYTERIAN CHURCH IN IRELAND.*

To the ordinary person the Presbyterian Church in Ireland probably seems a very insignificant body; and numerically it never has been of much importance. At present, the author of the volume before us, says, its adherents barely exceed six hundred thousand. They are smaller than they were, and there is little prospect of their being greater. But its influence has been out of all proportion to its numbers; and this must be

*History of the Presbyterian Church in Ireland. For readers on this side the Atlantic, by Rev. William Cleland. Price \$ 1.25. Toronto: Hart & Company, 1890.

allowed if it is only remembered that it has contributed more than any other body to the existence and progress of the Presbyterian Church in the United States, which is to-day the largest Presbyterian body in the world.

Mr. Cleland writes in a tone of patriotic enthusiasm which is quite allowable and will be tolerated and more than tolerated by those who belong to other communions. He tells the story of his Church and people well and it is a story worth telling. Beginning with a brief sketch first of the civil and then of the ecclesiastical history of Ireland from the earliest times, he next proceeds to speak of the Reformation, and of the true beginning of the Presbyterian Church in Ireland in the Ulster plantation. It is quite natural that the author should see hardly anything but good in an event which he believes to have been a blessing even to the native English; and we are inclined to agree with a good deal of what he says. But we must remember that some take a different view of the matter and regard the plantation as a political mistake. Be this as it may, Mr. Cleland tells his story with an evident endeavour to be fair and accurate.

The headings of some of the successive chapters will sufficiently declare the changeable fortunes of the Church. Thus we have Prosperity and Persecution, the Irish Massacre of 1641, the Church Rising out of Ruins, Darkness and Light Alternating, Freedom's Battle, the Reign of Queen Ann. The arrangement of the subjects treated is admirable. Nothing helps to compose the mind in a historical narrative so much as a mere annal-like setting down of events in succession without bringing unity into the series, and, so to speak, focussing the incidents. Mr. Cleland adopts the better method of arranging the history under heads. This has the advantage of dividing up the story into sections, each of which remains distinct, and also in its relation to the general history.

Members of the communion to which Mr. Cleland belongs will read this book with deep interest; and this will be the case especially with Irish Presbyterians; but we can hardly imagine any member of any Christian Church laying down the book without having received instruction and edification from its perusal.

PINE, ROSE, AND FLEUR DE LIS.

Messrs. Hart have sent us many beautiful books, but they can hardly ever have sent us one more charming than the volume which is now before us. Paper, print, binding, decoration—all are admirable and harmonious. We can hardly be mistaken if we imagine that the author has had something to do with the material embodiment of the creations of her genius, so fitly does the book enshrine its poetical contents.

The author of this volume is no stranger to Canadian readers. Indeed her reputation extends far beyond the boundaries of the Dominion; and we cannot doubt that the present volume will add materially to her fame; for its high qualities are many and various, and first among them we may mention its freshness and independence. We do not mean that it does not participate in the spirit of the age, or that it does not show traces of the influences of the stronger singers of our own days; but there is here no servile copying or mere reflecting of tone or language of the greater minstrels. There is indeed a remarkable freshness, force, and individuality conspicuous throughout the volume, alike in thought and in expression. The first section of the book, occupying nearly one-half of the whole, entitled "Down the River," is a charming description of the descent of the great St. Lawrence, with snatches of song on the waters; the Thousand Islands, Ottawa, and many another point on the way. Here, by way of specimen, we give a couple of stanzas from

THE THOUSAND ISLANDS.

"We are tired of the tumult and turmoil of water
around us,
Our boat would we bear to a bright and a blossoming
shore,
The islands appear, and as longing for land they
have found us

*Pine, Rose, and Fleur de Lis, by S. Frances Harrison (Seranus). Price \$1.25. Toronto; Hart & Company. 1890.

And their beauty of birch and their selvdge of
shadow hath bound us,
In bonds that bewitch as we blindly approach and
adore—
We are tired of the tumult and turmoil of water
around us."

This mood does not pass away so quickly as the feeling for the water had passed; and we have an interim of lingering, and a meditation, entitled *Extremes*, of man's proneness to dissatisfaction, and a couple of Rhapsodies, and sundry other lingering songs, ending with "Loath to Go."

"So we linger, loath to leave
(Stretched upon a bracken bed)
Such an island, such an eve!

Still unto the waters cleave
Sunset yellow, pink and red,
While we linger, loath to leave

Yet we must press on, achieve,
Cease to dream, and do instead—
Still we linger, loath to leave
Such an island, such an eve."

We hope we have said and shown enough to make evident the music and gracefulness of these compositions; but we ought to mention what the reader may possibly have divined, the remarkable width of sympathy displayed by the author of these verses. She is not one who passes through the world and passes judgment on men and things simply as they appear in relation to her own personal point of view. It might be said that she has the power of living in each new set of circumstances as they arrive, just as though she were born among them; the power of taking into her own life the atmosphere which she is breathing, whether it moves among the pines, the roses, or the fleur de lis. Thus of

STE. ANNE DE BEAUPRE.

"In the sacred hamlet of Bonne Ste. Anne
One is never far from the wayside cross,
One is always near some talisman,

For relics preserved on a famous plan
Abound, nor suffer change or loss
In the sacred hamlet of Bonne Ste. Anne.

Brittany! Harken and wonder! Your children's
children incline,
Passing the host as it moveth along the street,
Hastening fast to the fane by the edge of the brine!"

Here and there we discern the sound of a voice which could mock, if it chose, but will not, so that we pause to look and love these simple people with their simple superstitions. But we must draw rein, with one charming stanza from the poem on October:

"While the leaves still cling may the heart still sing,
though the trees in the storm be straining,
Their trunks showing black in the forest track
heaped high with the frail ferns' raining,
And the song is strong while the tissues strong faint
not nor wither in waning."

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

MONTREAL.

MONTREAL.—*St. Stephen's*.—At the annual meeting of the Association, Bishop Baldwin and Mr. George Hague addressed the large audience with great earnestness and made some excellent points, which the rising generation would do well to remember. Mr. Hague enforced the absolute necessity for church membership of some kind, and instanced his own experience when he first came to America and was well-nigh falling away from spiritual grace through the neglect of a visible church connection. He had always belonged to a branch of Christ's Church, but was only in his third month as a member of the Church of England. Bishop Baldwin spoke on the necessity of unity for Christian work among young men. A body like *St. Stephen's Association* without energetic action would be like a mill that had been shut down for want of motive power and the cobwebs allowed to spread over the doorway. Their aim should be to be a power in the city for good and the breaking down of the strongholds of Satan. They should connect themselves with domestic and foreign missions.

Synod Hall, D.S.S.A.—Dec. 15th.—"The Inspiration of the Bible" and "How to Retain our Young

Men" were the appointed subjects, when Dr. Henderson and Mr. H. J. Mudge read papers, which were followed by a discussion, and the last meeting for 1890 was among the best. Principal Henderson pointed out the absence of the subject of inspiration among the Articles. Antecedent reason in favour of inspiration, admitted by all Christians in some form or degree; he dealt not with the inspiration of the Bible *writers*, which was speculative, but with the Bible as such, which was practical. He touched on the nature and extent of inspiration. I. Negatively (i.) it is not intended that any *version* is inspired, e.g., A.V., LXX., Vulgate, etc., (ii.) nor that all the contents of the Bible were received directly by revelation, (iii.) nor from ordinary secular sources, —either inspired or not. (iv.) Inspiration does not necessarily imply scientific technical accuracy. Inspiration is conceivable together with moral evil, e.g., the first lie, "Thou shalt not surely die"—the falsehood of Ananias, Noah's drunkenness, etc., the moral value of good and evil is great, the good to follow—the evil to avoid. II.—Positively, (i.) from its peculiar, unique, *sui generis* property (a continuous chain of many links). (ii.) Inspiration secures the infallible value of record, by the imprimatur of the Holy Ghost. (iii.) Displays the virtue of the Holy Ghost in operation; inspiration is the divine element in the Bible—renders it infallible, divine, "The Sword of the Spirit," the ultimate standard of right and wrong, of truth and error. (*vide Art. 20.*) Inspiration attaches itself especially to the original MSS., and it is the object of Biblical criticism to test the correctness of these. Enemies have been unable to shake the foundations in N.T. No criticisms have affected any important doctrines. The learned lecturer believes in verbal inspiration as opposed to partial, in dynamical rather than mechanical. The Bible is not only verbally inspired, but there is no alternative between this and what is unworthy of the name. Luther rejected the epistle of St. James, because it clashed with his views of doctrine. So-called higher critics say that Moses was inspired, but not the Ten Commandments, which were written by the finger of God. III.—Proof from reason. The Bible could not be a law for man unless verbally inspired. Lawyers say that law is not law unless verbally authoritative. The words of the Bible must be inspired for the Holy Spirit spake the words.—The words of the prophets were inspired. In Malachi, "Thus saith the Lord" occurs 24 times and equivalent expressions occur in the O. T. 2,000 times. *Matt. x. 20.* St. Paul favours verbal inspiration, 1 Cor. ii. 13. Some interesting illustrations, indicating the wisdom of the Holy Spirit by the avoidance in the Greek N. T. of ambiguous words, were given, and it is the Holy Ghost who is the interpreter of Holy Scripture. Mr. Mudge advocated attractive, interesting services, instructive sermons with something adapted for the young. Raise standard of teachers. Personal influence needed. How can we get able teachers? Train boys. \$1,300.00 raised by I. S. S. in Montreal in one year. Reports wanted of work done to interest the S. S.; only 25% of our young men church goers; only 5% communicants. Pulpit should appeal for teachers; encourage questions from scholars; visit, invite, pray, be social.

ONTARIO.

Obituary.—The Rev. Geo. Jennett, M.A., incumbent of St. Matthias' church, Hintonburg, and of All Saints' church, Birchton, died suddenly of heart disease in the city of Ottawa, on Tuesday, the 18th of November. The previous Sunday, for the first time in twenty years, he felt unable to take his usual services. His medical attendant, Dr. Potter, advised him to take a limited amount of exercise, and on Tuesday he drove into the city on parochial business. After luncheon at the residence of his daughter, he went into the store of Messrs. Bryson & Graham, and while sitting at the counter being served, he reeled and was caught by the attending clerk. He was conveyed to a lounge and Drs. Hanna and Potter were immediately summoned, but despite all their efforts he died painlessly in about ten minutes. The deceased gentleman was born in Granada, W. I., April 23rd, 1827. He was educated in England and graduated with honors at Durham University. His first incumbency was in Trinidad, W. I., where he was married. Subsequently he was acting Archdeacon and Examining Chaplain in Antigua, W. I. In 1875 he came to Canada and took the curacy of Christ church, Hamilton, afterwards moving to Ottawa; he became rector of St. Paul's church, Rochesterville, and later, rector of St. John's church, Richmond. He moved to Hintonburg two years and a half ago. He leaves a widow, four sons and five daughters to mourn their great loss. We are glad to be informed that they are left in easy circumstances. The earthly remains of the Rev. George Jennett were laid at rest in Beechwood cemetery on Friday afternoon, the 21st Nov., by a large gathering of sorrowing relatives and friends. The funeral service was read in All Saints church, Birchton, by the Rev.

when Dr. Henderson... papers, which... the last meeting... of inspiration... in favour of... in some... the inspiration of... but with... He touched... inspiration. I... at any... is... (ii.) nor that... received directly... secular sources... ration does not... accuracy. Inspir... oral evil, e.g., the... the falsehood of... the moral value... to follow—the... its peculiar... tinuous chain of... the infallible... of the Holy... the Holy Ghost... rine element in... ne, "The Sword... of right and... (i. 20.) Inspira... tional MSS., and... test the correct... able to shake the... ave affected any... sturer believes in... ial, in dynamical... ble is not only... ernative between... name. Luther... cause it clashed... ed higher critics... t the Ten Com... y the finger of... e Bible could not... pired. Lawyers... y authoritative... nspired for the... e words of the... hi, "Thus saith... nivalent expres... s. Matt. x. 20... on, 1 Cor. ii. 13... sting the wisdom... e in the Greek... a, and it is the... Holy Scripture... interesting ser... something adapted... achers. Person... st able teachers?... i. S. in Montre... rk done to inter... ag men church... Pulpit should... questions from... al.

... M.A., incumb... burg, and of All... ddenly of heart... esday, the 18th... lay, for the first... ble to take his... unt, Dr. Potter... int of exercise... ty op parochial... residence of his... Messrs. Bryson... counter being... and Drs. Hanna... ned, but despite... about ten min... born in Granada... ated in England... am University... d, W. I., where... was acting Arch... Antigua, W. I... k the curacy of... rds moving to... Paul's church... John's church... g two years and... sons and five... We are glad to... y circumstances... George Jennett... tery on Friday... e gathering of... e funeral service... ton, by the Rev.

Thorn Baily, of St Barnabas. The choir of All Saints and St. Matthias sang the hymns "Ye servants of the Lord" and "Now the labourer's task is o'er." The coffin was carried by Messrs. Thompson, Maxwell, McNeil and McElroy, of Ottawa; Mr. Shore, of Ashton, and Messrs. Bishop, Wilson and Hayter of Hintonburg. Five of these had been Mr. Jennett's churchwardens, namely: Messrs. Maxwell and McElroy at Richmond, Mr. Shore at Ashton, Mr. Thompson at Rochesterville, and Mr. Wilson at Hintonburg. Mr. Jennett's teaching was direct, and keenly practical. Not stopping at general truths, he would describe specifically every unchristian habit and business method which we excuse to ourselves as necessary in dealing with the world. Each listener felt that here was a man that had met the same difficulties as himself, and had come through them all to a recognition of Christ in everything. The scenes at his home and at his grave recalled the lines of Bryant in the death of the old physician:—

"When the earth
Received thee, tears were in unyielding eyes
And on hard cheeks, and they who deemed thy skill
Delayed their death hour, shuddered and turned
pale
When thou wert gone."

The services of the English Church are being continued at All Saints' in Birchton and at the Mission Hall in Hintonburg at the usual hours. The construction of the new church (St. Matthias), whose corner stone was laid three weeks before his death, and into which Mr. Jennett was throwing so much energy and hope, has been resumed.

The Bishop has appointed R. T. Walkem, Q. C., chancellor of the diocese, as successor to the late Dr. Henderson, Q. C.

OTTAWA.—St. John's New School House.—The inaugural services in connection with the formal opening of the new Sunday school house took place last week and were a pronounced success. At the morning service Rev. H. Pollard, the respected rector of the church, officiated and preached eloquently from the 72nd Psalm, to a very large congregation. He preceded his sermon with an interesting history of the Sunday school movement in connection with St. John's, and traced the rapid progress of their work, which was parent to the wish for increased accommodation, and which was now consummated. In the course of his powerful sermon he pointed out that despite the many detractive influences, temptations and doubts, the undercurrent of religion ran smoothly and was interwoven with our lives. The offertory amounted to \$240.10. The formal opening of the new Sunday school took place in the afternoon, when both the new and the old rooms were literally packed with the children and congregation of St. John's and many from other congregations. The Rev. H. Pollard occupied the chair, whilst on the platform were Archdeacon Lauder, Rev. A. W. Mackay, Judge Macdonald, of Brockville, and several members of the congregation. After praise and prayer conducted by the clergy of the church, the chairman introduced Judge Macdonald, who congratulated the congregation on the attainment of their desires. He sketched in an interesting manner the history of Sunday schools and closed with some interesting advice. In similar terms Archdeacon Lauder addressed the meeting and spoke of the pleasure he had had in returning from his European trip to see a fine building erected where not a stone had been laid when he left. He then spoke of the necessity of religious training in public schools and regretted such did not exist at present. He tendered his hearers a paternal address of counsel, congratulations and advice. The offertory was \$68. In the evening the church was again crowded, when Mr. Mackay preached on Sunday schools from Psalm 127, v. 8. He pointed out that many of our best thoughts and inspirations had their emanation in the Sunday school, and that many of our missionary enterprises had their impetus from the training received in the Sunday school. On Wednesday the ladies held a very successful sale and concert, and raised about \$250.00, and on Thursday evening a Children's Entertainment of tableaux, music, etc., was well attended. The new hall is a very fine building, 72x44 and 24 feet high, with panelled ceiling; there are openings into the old school house, which consisted of two stories, 22x72, and these will be used for class rooms, etc.; the whole is heated with steam and lighted by electricity. The new rectory, built at the same time, is a handsome brick house, 40x44 ft., with every convenience, heated with a hot water furnace and lighted by incandescent lights. The rector moved into it about Dec. 1st.

TORONTO.

OSHAWA.—Mr. and Mrs. Talbot were tendered a reception on Friday evening last in the school house, by the congregation, under the auspices of the Ladies'

Guild, Mr. H. T. Carswell acting as chairman of the meeting. The room was neatly decorated for the occasion with evergreen throughout, in a manner very creditable to the ladies and gentlemen who did the work. Mr. Talbot was briefly introduced and made a few fitting remarks, after which some time was spent in personal introductions. A short but interesting programme was rendered, those taking part being the Misses Massons and Bambridge in a vocal duet, Mr. Verral a song, Messrs. Henderson and Hill in recitations, and Miss McBrien, piano solos; Miss Wilson and Mrs. J.A. Carswell were the accompanists. Miss Greta Masson also gave a recitation which did her credit. Refreshments were served by the Young Helpers, and a thoroughly social time was spent by all. The gathering, a large and representative one, resulted in the expression of probably the most cordial welcome ever extended to a minister by the Oshawa congregation. On Sunday the services were largely attended, and the reverend gentleman made a most favourable impression by his deep earnestness in the services of the Church.

As a preacher, Mr. Talbot is eloquent and impressive, his utterances, too, being characterized by great plainness of speech and appositeness of illustration. His discourses on Sunday following the reception were appropriately directed to thoughts of Advent, and were heard with marked attention, and it is hoped, with edification. Mr. G. W. King, the new organist, presided at the organ and the musical services were good. Regular services will be held during Advent on Friday evenings at 7.30. We extend to the reverend gentleman and family a warm welcome to our town, and wish them every success in their new field of labour.—Vindicator.

Report of Examiners in the Inter-Diocesan Examination held Saturday, Dec. 6th, 1890:—

75% of the marks necessary to obtain a first class
50% of the marks necessary to obtain a second class
35% of the marks necessary to obtain a third class
MAXIMUM 200.

Teachers, First Class.

Mr. D. O. McDougall, Long Beach, N. B., 176
Miss Mabel Morris, St. Mark's church, Parkdale, 158
Mr. W. J. Medforth " " " 150

Teachers, Second Class.

Hon. Mrs. Aylmer, Richmond, Quebec 145
Miss Elizabeth Simpson, Melbourne, Quebec 113
" Eunice Simpson, " " 102

Scholars, First Class.

Master Chas. P. Muckle, Grace church, Toronto, 192
Miss Lucy McCuaig, All Saints' " " 184
" Maude Sharpe, " " " 181
" Blanche Storey, Trinity church, Brockville 171
" Ellen Andrews " " " 169
" Ethel Pevely " " " 167
" Annie Newton, All Saints' " Toronto 165
" Eliza McKnight, St. George's, " Belleville 162
" Hannah Merrin, " " " 157
" Hattie Dean, St. Philip's " Toronto 155

Scholars, Second Class.

Miss Maggie Wonsley, St. George's, Belleville 149
Master Frank Smith, St. Phillip's church, Toronto 144
Miss Catharine Merrin, St. George's " Belleville 138
" Sarah Andrews, " " " 131
" Helen McKnight, " " " 109

Scholars, Third Class.

Miss Isabel Leech, St. Philip's church, Toronto 86
" Emily Chapman, St. Mary's, Dovercourt, 82

Rev. Mr. Huntington.—This well-known divine of New York, who devoted himself with apostolic zeal to the work of social reform, has arranged to address a series of meetings in Ontario. The meetings arranged for are as follows:—Friday, Jan. 16th, Kingston; Sunday, 18th, Toronto, in St. Margaret's; Monday, 19th, Hamilton; Tuesday, 20th, Toronto; Wednesday, 21st, Peterboro; Thursday, 22nd, Cobourg; Friday, 23rd, Belleville; Sunday, 25th, Toronto.

PARIS.—Woman's Work.—In the annual report of Mrs. Lewis' (Miss Leigh's) "Homes" just received, we find the following interesting items—the first being a visit from the Prince and Princess of Wales and their daughters, who recorded their approval of the "excellent homes" in the visitors' book. The admissions into the Mission Home during the year have been 552, making a total of 6,281 since the Home was opened. In the Free Registry Bureau, the number of those seeking situations was 3,574. Applications for governesses and servants, 996. Number of situations obtained, 315. The Y.W.C.A. Home is in such request, and the applications for beds so numerous, that one of the sitting rooms has been made into a dormitory. There have been 353 admissions to the Artists' and Governesses' Home; admissions to the Mission services, two Sunday add to these the Mission services, two Sunday schools, Kindergarten, day school, clothing club, night school, mothers' meeting, children's sewing

class, lending library, temperance association, Band of Hope and soup kitchen, and we shall have some idea of the magnitude of the work, and the thoroughness with which it is carried on. Mrs. Lewis says: "We long for workers, inspired by the Spirit of the living God, to yield the love of life for the life of love." Anyone wishing to contribute to this noble work will please send to Mrs. Hodgins, Hon. Sec. for Toronto, 92 Pembroke Street, Toronto. The *Paris Echoes*, a monthly paper, containing an account of the work, may be had for 40 cents per annum.

RURAL DEANERY OF PEEL.—Missionary Meetings.—

Name of Place.	Date.	Deputation.
Albion	January 20	Rev. W. W. Bates, M.A.
Palgrave	" 21	" " " "
Bolton	" 22	" " " "
Sandhill	" 23	" " " "
Tullamore	" 27	Rev. A. W. Sprague, M.A.
Castlemore	" 28	" " " "
Claireville	" 29	" " " "
Brampton	" 27	Rev. C. H. Mockridge, D.D.
Streetsville	" 28	Not provided for.
Churchville	" 29	
Springfield	" 21	Rev. G. F. Sweeny, D.D.
Dixie	" 22	" " " "
Port Credit	" 23	" " " "
Islington	February 3	Rev. W. Walsh.
Mimico	" 4	" " " "

GEO. B. MORLEY, Sec. R. D. P.

St. Barnabas.—On Tuesday evening a very pleasant and successful entertainment was given under the auspices of the guild of St. Barnabas. An eloquent and instructive lecture on Alaska was delivered by the Rev. J. P. Lewis, Rector of Grace church. Musical selections by Miss Kate and Miss Grace Tuthill, Mrs. Ellis, Miss Young, Miss Taylor, Dr. Ellis and Messrs. Miles and Spacey contributed greatly to the enjoyment of the evening. The Rector, Rev. H. W. Clarke, occupied the chair.

St. Margaret's, Spadina-avenue, is a prosperous new church. It was opened last Easter, and under the pastoral care of Rev. R. J. Moore, has done good work in the populous neighbourhood. In aid of the building fund a sale of work was opened last week in the school-room, which was tastefully decorated. The high tea and fair saleswomen were well patronized and proved quite a success.

OSHAWA.—The closing exercises of Bishop Bethune College were held Wednesday evening and were largely attended, not only by townspeople, but by many from a distance. The concert under Prof. Arthur Fisher was very interesting, and clearly evinced the thorough instruction received in the school. A comedy entitled Who is to Inherit, by a number of pupils under the lady principal, Miss Jeffreys, was well performed, and evoked a great deal of favourable criticism. The college has made rapid strides and promises well for the coming year, a satisfactory increase in attendance being already assured. Rev. Mr. Talbot, the new Rector of St. George's church, is manifesting great interest in the welfare of the school, and with such names as the Bishop of Toronto, R. S. Bethune, Dr. Carry, James Henderson and others as friends, this institution of a year's standing will undoubtedly prosper.

ETOBICOKE.—Christ Church.—Sunday, December 7th, was an eventful day for the Church people of Mimico, the Lord Bishop of the Diocese visiting the parish and administering the Holy Rite of Confirmation for the first time in the new church. When the hour for the service came the church was filled to overflowing, extra seats having to be placed in the aisles. His Lordship delivered a most impressive address, impressing on the candidates the thought of the great opportunity the season of confirmation afforded for spiritual growth and strengthening. Twenty-four candidates then received the "Laying on of Hands." At the celebration of Holy Communion, over fifty remained to partake of the Holy Feast.

St. George's.—In the evening the Bishop visited St. George's and confirmed eight candidates. A large congregation of over 250 were present. The service is a very hearty one, the responding and singing being unusually good, and the organist, Miss Musson, and choir, deserve great praise. The annual Sunday school entertainment was held on the 12th, and proved very successful. In addition to local performers, Messrs. Stevenson and Mockridge, of Trinity College, kindly assisted. The cantata "Message of Christmas" was rendered by forty voices chosen from the Sunday school children, who sang remarkably well, doing credit to their trainer, Mr. Stephens, who devoted a great deal of time and care to the work. The principal solo parts were: "Santa Claus," Mr. Stephens; "Winter," Miss Beatty; "Storm Herald," Master F. Hancock; "Jack Frost,"

Master Willie Clayton. Miss Tier kindly acted as accompanist. After the programme was concluded the children received their presents of books, toys, candies, etc. The national anthem brought to its close a most enjoyable evening. The Sunday school has had a most successful year, the roll showing an increase of twenty over last year, the total number being now 142. The staff of teachers and officers, to whose faithful and self-denying work the increased efficiency and numbers are due, now numbers fifteen. Here, as in the case of so many of our parishes, the great bar to Sunday-school work seems to be the indifference and apathy of the parents, very few indeed manifesting the slightest interest in the work, except to growl and find fault.

NIAGARA.

GUELPH.—*St. George's*.—There was a service at 8.30 on 8th Sunday in Advent, at which a portion of the congregation was present, and Miss Beatrice Chisholm presided at the organ. At 11 there was a second service commencing with the "Bidding Prayer," and sermon by Professor Lloyd, on the Christian ministry and its obligations and responsibilities. It was an excellent practical discourse and was listened to with deep attention by the large audience present. The presentation of the candidate, Mr. Seaborn, then took place, by the Archdeacon, thus commencing the very impressive and beautiful ordination service of the English Church. This was followed by a celebration of the Holy Communion, Professor Lloyd, Rural Dean McKenzie, the Archdeacon and Mr. Seaborn assisting the Bishop. The hymns and music generally were in harmony with the touching services. At 3.30 Prof. Lloyd addressed the Sunday school and a large number of the general congregation, on incidents of missionary life in Japan. The professor is a very pleasing lecturer, and retained the attention of the children as well as adults all through his narrative. The most interesting and attractive ordinance of confirmation was administered last night, under very impressive circumstances. The church was crowded to the doors, and chairs had to be placed in the aisles to accommodate those who came a little late. At 7 p.m. the candidates entered the church from the western door and advanced up the aisle, the young men taking the lead followed by the female candidates. Then came the clergy, and the Bishop, bearing his pastoral staff, the Archdeacon on his right hand, while the choir and congregation sang the stirring hymn, "Onward, Christian Soldiers." The front pews were reserved for the candidates. The prayers, psalms, etc., were taken by Rural Dean McKenzie, while Professor Lloyd read the lessons. At the close the Archdeacon presented the candidates to the Bishop as desirous to receive the apostolic rite of confirmation. The Bishop then coming forward to the front of the chancel, addressed the candidates in a very eloquent and powerful address on the continuity of the English Church from the dawn of Christianity to the present day. He then proceeded with the confirmation service. There were about 48 or 49 altogether. A beautiful anthem, "Come, Holy Spirit," was given at the commencement of this service, Miss Green taking the solo part with great power and sweetness. Indeed, the clerical visitors were greatly delighted with the musical parts of all the services. The benediction pronounced by the Bishop closed the interesting series of services, which will cause this Sunday to be long remembered by the congregation. On Saturday evening, the Bible Association of this church held a very successful and harmonious reception for the Bishop in the large school room, and presented him with an address. His Lordship responded, thanking them most heartily, and telling them how much he enjoyed a visit to Guelph, and his great admiration for their beautiful church. A short musical programme was gone through with in a very successful manner, and those present were introduced to the Bishop; a very pleasant evening was brought to a close.

HURON.

LONDON.—*St. John the Evangelist Church*.—Last month our new surpliced choir for the first time took part in the public services. It is composed of twelve boys and eight men, and most creditably did they perform their part, adding greatly to the heartiness of our services. Too much credit cannot be given to Dr. Jones, the organist, for his able training of these lads. Our worthy rector seems bound to carry out St. Paul's injunction to the churches—"Let everything be done decently and in order." On the 9th Dec., a sale of work was held in our school house under the auspices of the Ladies' Guild. The financial result was highly satisfactory, and will materially help to pay off the small debt upon this building. We hope before the Christmas of 1891 to see the contemplated additions made to the school house of two more class rooms and a commodious vestry, thus connecting the whole with the church.

We are only waiting for the order from our Guild to begin, for when they guarantee the cost of any improvements there is no fear of failure.

PARKHILL.—Very impressive services were held in this parish on Sunday last, when St. James church, Parkhill, and Grace church, Greenway, were formally consecrated to the service of God by the Right Rev. the Bishop of Huron. The rite of confirmation was also administered to sixty-three candidates. The sermons by the Bishop from 2 Tim. ii. 19, and Matt. vii. 13, were full of deep thought and earnest exhortation, which made a profound impression upon the extraordinary large congregations which attended all the services, many hundreds having to be turned away for want of room. This parish has grown wonderfully during the incumbency of the present minister, the Rev. M. G. Freeman, who took charge of it two years and a half ago, when it was in a very lifeless condition, the congregation small and scattered, and labouring under a heavy debt; though meeting with many discouragements from the inactivity of the people, he zealously laboured to stir up the wills of the people. Having re-organized the Ladies' Guild, he was nobly supported by them in his work, and to them is due the credit of clearing St. James' church of a mortgage debt of about seven hundred dollars. This church has also been beautifully frescoed and painted, besides being cleared of a floating debt of four hundred dollars within the past year, which speaks volumes for the small but rapidly increasing congregation. The congregation of Grace church, Greenway, having cleared the debt from their church, have lately had it handsomely kalsomined and frescoed; a substantial iron fence has been placed across the front of the church lot, and a large and commodious driving shed has been built for the protection of the many teams which are driven there, some of them from a long distance, every Sabbath afternoon. A Young People's Mutual Improvement Society has been formed in connection with St. James' church, for the purpose of binding the young people more closely to the church and leading them to take a greater interest in Church work. A Children's Missionary Class has been formed in connection with the Sabbath school, for the purpose of training the scholars to take a greater interest in missionary work. The active way in which the members of both congregations assist their minister in the discharge of his duties shows the good feeling which exists between pastor and people. May it ever continue to exist and the work of the Master be carried on with a devotion and zeal worthy of us all as being called after His name—Christians.

SIMCOE.—Mr. Caswell preached in Trinity church on Sunday evening, the 30th Nov., to a very large congregation, on the parable of the Mustard Seed—St. Mark's Gospel, ch. iv. 30, etc. The sermon was able, interesting and instructive. The lecture on a Missionary Tour Around the World, illustrated by stereopticon views, was held in the Mechanics' Hall, on Tuesday evening, Dec. 2nd. The hall was crowded to overflowing. The lecture occupied nearly two hours and a half. In his views he took his audience round a circle of the globe, commencing at Ontario and returning to it. The views stood out strongly and were well defined. Distinguished among the objects presented were the portraits of eminent Missionaries. We select two for a brief allusion, viz.: Bishop Bompas of Mackenzie River, and the late Bishop Patteson, of the Melanesian Islands. Bishop Bompas has for about 20 years laboured among the aborigines of the Northwest. His diocese extends within the Arctic circle. He and his wife live among the people. They have never had a home of their own during their missionary life. The equally earnest Bishop Patteson had a different diocese, as the equator passes through it. He gave his young life, his fortune and talents to the exhausting field assigned him; and, after a few years of most successful labour, was speared to death on the island of Nukapu, Sept., A.D. 1871. Mr. Caswell possesses rare gifts for this toilsome and gratuitous service. In his manner and style he is clear, descriptive, direct, and enthusiastic, the latter a very necessary quality. A most cordial vote of thanks from the audience to the lecturer was presented by the Rector, the Rev. Mr. Gemley. The collections on Sunday and Tuesday, which go to the mission fund, were liberal.

ALGOMA.

DICKSON'S CORNER.—In school No. 7, Chaffey, the Rev. L. Sinclair began Church of England service on the first Sunday in Advent, to be held once in two weeks. The congregation was good and filled the school. Mrs. Crump kindly undertook the musical part, and her husband was appointed to act as official. Mr. Sinclair gave the congregation to understand that he had commenced the services only for

the benefit of those who were on the average distance of six miles from any of the other churches on the mission of Ilfracombe. He also expressed hope that they would continue their presence in the future.

RAVENSCLEIFF.—On Thursday, Dec. 4th, a missionary meeting was held in St. John the Baptist church at 3 p. m. Addresses were delivered by the Rev. Rural Dean Lloyd, of Muskoka, and the Rev. W. T. Noble, of Gravenhurst. The Rev. L. Sinclair presided. There was a good attendance and the offertory was given to the Deanery Fund.

NEPIGON.—The Rev. Robt. Ranson acknowledges the following amounts to Re-building Fund: Per Rev. E. F. Wilson, from friends in England, \$28.61; Shingwauk Home Bazaar, \$31.37; John Summer, Esq., Carlton Place, \$10.00.

ILFRACOMBE.—The Rev. L. Sinclair desires to return grateful thanks to Miss M. Hopton, of West Malvern, England, for her kind gift of a surplice, electro-plate communion set for one of the churches, and pocket set of the same material. Also for the box of new clothing and other useful articles for distribution in the mission.

RUPERT'S LAND.

CYPRESS RIVER.—The Ladies' Guild report \$150—the result of one year's work. The church services are more attractive to lovers of music since Mrs. Dransfield has taken charge of the organ. The men are working hard for their church this year; there are many drawbacks to church-building, frost, wet harvest, etc.; yet the people are anxious to build a church. We hope some of the readers of the CANADIAN CHURCHMAN will help us, as outside aid is badly wanted. Mr. Dransfield will acknowledge all subscriptions in the CANADIAN CHURCHMAN, and asks that the "Cypress Church Building Fund" may have a place in your Christmas offerings. Address: The Vicarage, Holland P.O., Manitoba.

HOLLAND.—Churchmen are working hard to raise the \$2,500.00 needed on our Building Fund. We acknowledge \$25.00 from Dr. Baldwin, and \$500.00 are needed before spring. Come over and help us. Send subscriptions to Jas. F. Holland, Treasurer, Holland post office, Manitoba.

Correspondence.

All Letters containing personal allusions will appear over the signature of the writer.

We do not hold ourselves responsible for the opinions of our correspondents.

"Protestant."

SIR.—In spite of the undoubted decadence of the Papal Church, there is, humanly speaking, a long life before her yet; and so long will the word Protestant have its place and use in the world. Some seem to think it the noblest word in religion, and one can but wonder at such a mistaken judgment; while there are Churchmen who cannot away with it, and regard it as utterly naught. Perhaps some notes on its origin, use and abuse, may not be out of place in your columns, and may help to a more intelligent and safer employment of a term which is too often somewhat of a dangerous explosive. Few words so innocent have in so short a time gathered an environment so charged with strife and bitterness. Fortunately the air of history is, at the worst, cool and safe compared with that of a partisan lecture-room; and we need apprehend no mischief from turning over some musty leaves. It may not be unnecessary to inform some readers as to the origin of the word. I abridge Mosheim's account of it. In the early tumults of the Reformation in Germany, a Diet assembled at Spire in the year 1526, for the purpose of settling affairs. It ended in a manner favourable to the friends of the Reformation. It was unanimously agreed, after much discussion, that the Emperor should be requested to call without delay a General Council for the settlement of religious controversies, as the only proper authority in such matters; and that, till this was done, the princes and states of the Empire should, in their respective dominions, be at liberty to manage ecclesiastical matters as they should think most expedient. But this liberty was of short duration. In 1529 the Emperor assembled a new Diet at the same place, which by a majority of votes reversed the previous decision, and declared unlawful every change that should be made before the determination of the approaching council was known. To this the Reformers justly objected; while the first Diet was unanimous, this had but a majority of voices, which could not fairly bind all the Empire; and finding

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their representation to the Emperor of no avail, they entered a solemn protest against this decree on the 19th April, and appealed to the Emperor and to a future council. Six princes of the Empire, seconded by thirteen imperial towns, led the way in this, and so were the first Protestant princes. Such was the origin of this famous word.

It is to be observed that this was a title not chosen by the Reformers, but imposed on them by their opponents; and therefore though eventually acquiesced in, was not likely to represent their real mind. The Reformers protested against the Diet of Spire, a political body, and to be named thence was to have their religion henceforth connected with mere politics. They appealed to a general council, as the highest religious authority on earth; and from that act they would have been most properly denominated appellants, which their enemies were shrewd enough to see and refuse. When the late Signor Garazzi was in Toronto, in 1872, speaking of the Free Church of Italy, he said in Cook's church as follows: "He would now make a statement which would startle many of them. They did not want to be Protestants: he had refused to be Protestant in Italy, because that meant to protest, and protesting was always the resort of the vanquished. They were now victorious, and did not intend to protest against Rome. They would act with more purpose; they would destroy the Papal system." (vid. *Globe*, Aug. 22, 1872). At first this term was not in high favour in our Church; for Ridley, speaking of the parties in the English Church in his day, says: "And—to speak plain, and as some of them do *odiously* call each other—Protestants, Pharisees, Papists, or Gospellers." And now that long since it has come to cover every form of error outside Romanism, it need surprise no one that very many sound Christians have "taken a scunner at" the word, as the Scotch say. While, therefore, the word must continue in use, it ought ever to be remembered that it is no adequate title, and that "the Protestant Church" need not necessarily mean anything even Christian. But even if that extreme position, though quite just, be not helped, yet as "Protestant" implies nothing but negation, it is not fitting to designate that church which is "the pillar and ground of the truth," and which has a substantive being. To hold the Catholic faith is essential to the Church's life; to protest against certain forms of error is an accident of her functions. The English Church is therefore to be congratulated that this useful but much abused word has never found a place in her formularies or symbolical writings. While then we make use of the word to express when necessary our hostile attitude towards papal corruptions of primitive Catholic truth, it should never be taken as an adequate title of our Church. Only ignorance or fanaticism can do this. In another letter I shall furnish some illustrations of its more reasonable application by sound and learned English Churchmen of a past day.

JOHN CARRY.

Port Perry, Dec., 1890.

Trinity College Non-Residence.

SIR,—I gather from your editorial and the letters of correspondents two things: First, Trinity College, including the new wing, is quite full of resident students; additional accommodation is already required. Secondly, the policy of the present Professor is to discourage the attendance of non-resident students, to put every difficulty in their way instead of affording them every facility for the adoption of such a plan. Now if this be a correct inference, and I think it an inevitable one from what has been written, then there is no room to discuss the advantages of residence or non-residence. Those advantages are not attainable by any but the limited number now in possession, and it seems to me to be a mere act of suicide, under the circumstances of the case, not to afford every encouragement to the attendance of as large a number of non-resident students as can be obtained. I cannot understand how men bent upon promoting the interest of the Church and the community could ever dream of adopting such a policy.

AN OUTSIDER.

Magic Lantern Wanted.

SIR,—Please give me room for this question. Will anyone send me a post card with the address, in Montreal or Toronto, where I can hire a first-rate magic lantern and slides.

W. Y. DAYKIN, Missionary.

Ompah, Ont.

—When a boy at school, Prince Albert Victor, his Grace of Clarence and Avondale, ran short of pocket money, and wrote to his august grandmamma for supplies. These, however, were refused, some very good advice in an autograph letter being sent by way of consolation. The letter proved consoling indeed, though in an unforeseen manner, since the Prince was able to dispose of it for 80s. It has recently been re-sold for £16.

Sunday School Lesson.

1st Sunday after Christmas. Dec. 28th, 1890.

CONTENTS OF THE PRAYER BOOK.

Many persons never think of reading the preface to a book, but pass it over as dry, uninteresting, and not worth the trouble of reading. Thus they often miss the key to the proper understanding of the book. In no case is this more true than in that of our Prayer Book. He who would gain an intelligent comprehension of that book must by all means study its preface. "Study," not merely skimming it over, is necessary. The first part of the present preface was first prefixed to the Prayer Book as revised in 1661, and was written by Bishop Sanderson. Those parts "Concerning the Service of the Church" and "Of Ceremonies" formed the preface of the first Book of 1549 (with some few omissions), and are supposed to be from the pen of Archbishop Cranmer. A careful perusal of the prefaces will give us much useful and necessary information as to the Prayer Book itself.

By the "Lectiory," or Table of Lessons, which shows the order in which the Holy Scriptures are appointed to be read, we see that careful provision is made for the reading of the most important portions of God's Word year by year in due and orderly course.

By the "Calendar" we see what days are appointed by the Church to be religiously observed. For those Saints' Days which are indicated by italics or red letters in the Calendar, special Collects, Epistles and Gospels are appointed. Those which are indicated by ordinary type are commonly called "Black Letter Saints' Days," for which no special service is appointed. It may be well to notice that the Saints in commemoration of whom special services are appointed are Saints whose names are recorded in the Holy Scriptures. The others are holy men and women who have lived and died since the Apostles' time. In looking through the Calendar we see after the names of Saints various letters, "V. and M.; Bp. and C.," "Mar.," "Arhp." These abbreviations signify "Virgin and Martyr," "Bishop and Confessor," "Martyr," "Archbishop." A "Martyr" is one who dies for the Christian Faith. A "Confessor" is one who makes confessions of it at the peril of his life.

On December 16, you will notice the words "O Sapientia." This is not the name of a saint, but is intended to signify that on this day began seven special antiphons (i.e., verses, generally taken from Holy Scripture), which used to be sung before the Psalms and Canticles down to the Magnificat, and which are continued (except on S. Thomas' Day) up to 23rd December. These antiphons were a series of hymns to our Lord, beginning successively "O Wisdom,"—(hence the words "O Sapientia") "O Adomai," "O Root of Jesse," "O King of David," "O dawning Light," "O King, Desire of all nations," "O Emmanuel." The Prayer Book, however, has made no provision for the continuance of this ancient practice of the Church, though the memory of it is still thus preserved in the Calendar.

In addition to the Calendar, we have also in the beginning of the Prayer Book, a table showing how to find when Easter Day will fall in any year. Just before the commencement of the Order for Morning Prayer, will be found what is called *The Ornaments Rubric*, about which there has, of late, been so much contention. Some contend that it means exactly what it says, and others that it means exactly the opposite. So far, the courts of law have determined that the words "shall be retained, and be in use," are so controlled by other documents, that they in effect mean "shall not be retained, nor be in use," but this decision has failed to command universal concurrence.

Morning and Evening Prayer. These services came first into the Prayer Book, and are intended to be said daily throughout the year.

The Athanasian Creed follows next. This Creed is appointed to be said on certain special days mentioned in the Rubric.

The Litany. We next come to the Litany, which is appointed to be sung or said on the days mentioned in the Rubric, at the commencement of the office.

Prayers and Thanksgivings on special occasions and for different subjects follow next. These prayers and thanksgivings are to be used as occasion may require before the two final prayers of the Litany, or Morning and Evening Prayer.

Collects, Epistles, and Gospels for the Sundays and Saints' Days, are then collected together, and are introduced in their appropriate places in the Office for the Holy Communion, and the appropriate Collect for the Day is also said before the Collects for Peace at Morning and Evening Prayer.

Communion Office. After the Collects, &c., follows the office for the Holy Communion.

The Baptismal Offices follow next in order. They are three in number: (a) for the Public Baptism of

infants in church; (b) for the Private Baptism of children in houses; and (c) for the Baptism of such as are of riper years, and able to answer for themselves.

Catechism. After Baptism follows instruction in the Christian faith preparatory to Confirmation, and for this purpose the Catechism is here introduced.

Confirmation. After the Catechism, in appropriate order, follows the Confirmation service.

Marriage Service. After boys and girls have grown up and been confirmed, the next great event in their lives is often Marriage, and for this important occasion an appropriate service is next provided.

Visitation and Communion of the Sick. Then as age creeps on, in the natural order of events (though by no means tied to that order), often comes sickness; and in the hour of weakness the Church provides the consolations of religion for her children.

When at last our mortal life is ended, she accompanies to the grave with the solemn yet consoling words of the *Service for the burial of the Dead*. Thus from the cradle to the grave, at all the important crises of our lives, and also for our daily comfort, instruction and guidance in a holy life, the Church provides in the services of Her Prayer Book.

Besides the services we have mentioned, other *Services for Special Occasion* are also to be found. Also the *Articles of Religion*, and the *Table of Kindred and Affinity*, which shows the various degrees of relationship which the Church holds to debar from marriage.

Care should be taken to use the exact words of the Prayer Book. By inattention to this, blunders are made, e. g., in the 4th verse of the *Venite*, the words used are "In His hand;" but we sometimes hear "in His hands." In the 6th verse of the *Te Deum*, the words used are "Heaven and earth are full of the majesty," but we sometimes hear "full of Thy majesty." So also in the *Magnificat* (7th verse), the words are "He hath put down the mighty from their seat," but it is not uncommon to hear an "s" added to the last word. Attention should also be paid to the *Rubrics* (so called, because generally printed in red type), and their directions followed, and especially when they prescribe the posture to be assumed. When they prescribe kneeling, they do not mean sitting or crouching with the head resting on a board in front of us.

Family Reading.

Happy Christmas.

There is sound of preparation,
There is bustle in the air,
Children's light and happy laughter,
Expectation everywhere.
All the shops are decked with beauty,
All the streets with sleigh bells ring;
Surely all the world is looking
For the coming of its King.

Now the happy day is dawning,
See the eastern heavens are bright,
Lo, a new and blessed morning
Springs from out the tomb of night.
On the stairs and in the hall ways,
Children's voices gaily ring;
Merry Christmas, Merry Christmas,
For the child to-day is king.

Then, from every tower and street,
Ring the bells with joyous call,
Come to Bethlehem, see the Christ-child,
At His feet adoring fall.
Lo He comes with royal bounty,
Bringing gifts of priceless cost,
Christmas cheer from heaven's storehouse,
Life and hope to those once lost.

But, alas! The Christ-child cometh,
And His own receive Him not,
For amidst the joys of Christmas,
Christ Himself is oft forgot.
In His house of prayer He waiteth,
On His board His banquet spread,
Bread and wine, which who so taketh
Is with life eternal fed.

Come ye faithful, come to Bethlehem,
Come and worship Christ your King,
Bring your gifts of gold and incense,
And with herald angels sing:
"Glory in the highest, Glory,
And on earth good-will and peace."
For God's blessed gift of Christmas
Shall our praises never cease.

Xmas, 1890.

E.P.C.

The True Christmas Spirit.

Has the spirit of Christmas come to you? I do not mean the spirit of Christmas as evidenced by the dainty things from the Christmas tree, the plums in the pudding, or the rich juice of the gravy; but I do mean—are you ready to put out your hand to her whom you have thought did you an unkindness?

Are you ready to ask forgiveness for the thoughtless word spoken?

Are you ready to overlook what seemed to you a slight? And are you ready to ask that each one near and dear to you may be joyful and happy, and that the stranger at the gates may not be forgotten?

Unless you can do all this the Christmas spirit is not in you.

And if it is not, then, my dear women, get down on your knees and pray to that little Child who came on earth so many years ago that He might bring to it light and joy, and ask Him to open your heart to the light and love of kindness.

Do you want to make a happy Christmas for yourself and for other people? Then give, and give royally. Royal giving means generous bestowing of the best that you have to those least used to possessing.

Your royal gift may be but a loving message, but be sure if it is given in the name of that little Child, it will bring happiness wherever it goes, and, like the water of the fountain, it will return to you with its virtues a thousand times greater, and you will be made better and younger by it. In your joy remember the children, not just your own—they have you to look after them—but think of the little ones whose homes are base, where life is like a tossing sea.

Remember the sick children. Think of the joy a beautiful toy, a great round orange, a big bag of candies only to be looked at, will bring to the little ones whose limbs are tied down forever. Think of the great picture-book over which the eyes will open wide—eyes, my friend, that will soon be closed forever in death: and of the great and intense delight felt when a wonderful tree is recognized, or a bird's name is known to the little boy whose life has been spent in the close streets.

These are gifts that you will never regret. Give of them—give of your plenty and from your heart, and be sure that to each little one of your own will come special happiness because you have remembered the sufferers among the babies. When that Divine Baby slept so quietly in the stable, the great kings of the earth thought it worth while to bring presents to Him, and surely as you consider the least among these, He will remember you. Let the bells ring out then on Christmas morning and let your heart beat in unison as you know that you have brought joy unto His little ones. Children are God's own angels sent by Him to brighten our world, and what we do for these messengers from the sky, especially at that time of the year which belongs to them, will come back to us threefold, like unto bread cast upon the waters.

Remember the first Christmas gifts were laid at the feet of a child—a poor child of humble parents. Give your gifts then to the humble; to the poor, to the helpless, and thus will your own Christmas be a happy one.

First Sunday after Christmas.

GOOD WILL TO MEN.

"On earth peace, good will towards men."

That was part of the angels' song when our Lord Jesus Christ was born. And I don't think any words could bring Christmas before your mind more than those.

Directly you hear them several things come into your head, even if it is some other time of year. The church decorated with greenery; the bells ringing a peal; the hymn, "Hark! the herald angels sing"; and above all, holiday time.

Well, it is Christmas-tide now: you needn't merely think about all these things, for they are actually here. And several others too which help to make you jolly and happy—parties and presents, and ever so many Christmas cards coming by post; even if there does not happen to be frost, and consequently none of the skating and sliding and snow-balling which seem as if they

ought to come at Christmas, but in reality seldom do.

But now let us look a little deeper, and find something that's worth having underneath all the fun and amusement of Christmas. I don't want to spoil Christmas one bit, never fear; I only want to make it still happier, and sweeter, and better.

Now my something is this. The very words we began with, Good will to men.

Now that isn't just words, is it? Oh no. "Good will" means a very real thing. It means, feeling kindly to everybody. You say, "Oh, that's just suited to Christmas." It's exactly what I feel. I've got the dearest people about me, father and mother and the other home people, and they all like having me home, and smile, and the neighbours look pleasant and say, "Why, Jack, what a man you're getting," and everybody's good-tempered, and jokes are going on all day, and I'm in high spirits, and so I feel as if I'd got an uncommon amount of good will towards everybody in the world.

"Everybody," I repeat slowly. "That means a good many. But you haven't mentioned many yet. Why, you actually haven't mentioned the 'every-bodies' you see most of, who work with you all the year round. 'Everybody' must mean them, mustn't it?"

"Well," you answer in a doubtful tone, "I don't know about that. Good will towards all fellows I work with! They're quite different to the people at home, don't you see? Mother's glad when I'm happy, but I do believe some of the chaps are glad when I get into a mess. When I'm doing badly they smile in such a nasty way! But I know how to pay them out, I can—"

Stop a moment, my dear lad. I thought just now we were talking about "good will to men." That nice kindly Christmas feeling! What has become of it? Oh, here it is, but I'm afraid it's a poor, narrow, tiny thing after all. Not large and fine and beautiful, reaching out all round you, and taking in even the fellows who bother and tease and smile when you're in a bit of a mess. Ah! you see, the very thing I should like is, that your good will should reach out beyond the loving people who are about you now, and take in just those whom it is not easy to love and care about.

Why do I tell you this? The reason is very plain. Because, my boy, you belong to Christ. Who came down among us at Christmas. And so, although loving those who love you is good and right, yet it isn't one of the especial lessons Christ came to teach you. You would have done that if He had never come. But loving the very person who is sometimes of a trial to you, trying to put right out of your mind the tiresome ways that vex you, that is the test of real good will.

For the angels who came from Heaven, remember, didn't sing about the common, easy-going good will that comes so readily, but the far nobler feeling, that asks nothing and gives all, that puts away all thought of a slight or annoyance for one very simple reason, because Christ said, "Love one another." "Father, forgive them."

Here is a true story about this very thing.

One Sunday evening a clergyman went through some of the roughest streets of a large town. He was going to hold a service in a small mission chapel. A young man was with him, who had volunteered to help in the singing, and as the two went along a rough fellow pushed rudely against the young man and tried to knock him over, muttering, "A canting fellow like him coming here with his hymns."

The chapel was reached, when the young man whispered to his companion, "I'm going to try and fetch somebody in," and disappeared.

The service began, and when about half over two men entered. They knelt down side by side, and when the singing began shared the same hymn-book. What was the clergyman's astonishment to recognize the very man who had insulted his friend, and now here they were together, the injured and the injurer!

How it had been managed I know not. I only tell you the facts. But "good will" is a strong weapon, stronger even than the strong arm of the law, and that was probably the secret. Kindness had an effect on the man which no hard words would have had, and hence the result.

Can you do something like that? I say "something like," for every-day life is dull and rather

flat, and things don't often come about like a story, though that story, as it happens, is really a true one. It is a good story, and yet, after all, I do allow that feeling good will towards a rough fellow in the street is not really quite so hard as getting rid of jealousy towards a clever companion. Especially one who does things in the same line as yourself, better than yourself.

What do you think? Turn it well over in your mind, and when you have settled which person is farthest away from your good will, try your very best to let it reach him. And then take the very next opportunity of showing him some kindness.

At any rate do some little kind thing for him. You can make yourself do that, and then most likely the feeling will come all right of itself.

Then the birthday of our dear Lord will not have come and gone in vain, and you can join in the angels' song—Glory to God in the Highest, and on earth peace, good will towards men.

The Reason Why.

BY THE REV. JOHN MAY, M.A.

I love the Church, for she was framed
By Apostolic hands;
Her corner-stone is Christ Himself,
On which she firmly stands.

On Prophets and Apostles too,
Foundation broad and deep;
With warders on her battlements,
A ceaseless watch to keep.

I love the Church, for hungry souls
Here eat the bread of Heaven;
Here, to the thirsty traveller
Are purest waters given.

I love the Church for she is old,
Her hoary head is wise;
I ask no infant sect to guide
My steps to Paradise.

I love her for her Liturgy,
Her prayers divinely sweet
So Scriptural, devotional,
Time-honoured, and complete;

I love the grand old Church, because
She loves the sacred Word;
And, for her homage to the Book
Is honoured by her Lord.

I love the Church, for, everywhere
The foot of man hath trod,
She plants the Cross, and points the way
To Paradise and God.

I love her for the gifted sons
Who strike her hallowed lyre;
And for her martyred saints, gone up
In chariots of fire!

Why do I love the Church? Because,
A wise and watchful guide;
In weal and woe, in life, in death,
She's ever by my side.

She brings the children to her Lord,
And lays them on His breast;
She smooths the pillow of the dead
In their last place of rest.

Ah! Who would not a Churchman be,
Confest, in heart and life?
Who would not flee the fevered realms
Of Sect, and Schism, and Strife?

Then happy in her fold, may I
Have grace and wisdom given
To live in her, to die in her,
And to ascend to Heaven!

Bell Industry.

Clinton H. Meneely, the successful bell founder of Troy, has erected in a New York church on Fifth Avenue, the largest and most costly set of chimes in America, the actual weight being 30,000 pounds, the tenor bell weighing 6,500 pounds, there being fifteen bells in all, costing \$15,000. Clinton H. Meneely's castings have been sent to all parts of the United Kingdom. It will be remembered that this enterprising firm erected the peal in the tower of the church of St. James the Apostle, Montreal, and which gives universal satisfaction.

Two Catholicisms.

The catholicism of Rome consists in separating itself from all other Churches and in appealing not to their union, but to their submission. Our catholicism—that of the Old Catholics—consists in approaching all other Churches truly Christian, and seeking unity with them on the broad and solid basis indicated by the fathers. "In necessariis unitas, in dubiis libertas, in omnibus caritas."—In things necessary, unity; in doubtful or secondary things, liberty; always and everywhere, charity.

The catholicism of Rome is the most absolute centralization under the most personal government.

Our catholicism—and that which will become the catholicism of the future, as it was the catholicism of the past—is the federation of national and autonomous Churches in a common faith and a mutual love. And the Pope will find a place there when he renounces his spiritual and temporal domination as well as his personal infallibility, and becomes at Rome or at Jerusalem that which was the first successor of St. Peter, that which was St. Peter himself—*primus inter pares*, the first among his equals.

"Unity and multitude (*duo et tres in unum*)," as Pascal says: "It is an error to exclude either of the two, as the Papists, who exclude the multitude, or as do the Calvinists, who exclude unity. Multitude which does not reduce itself to unity is confusion, and unity which does not depend upon multitude is tyranny."—*Pere Hyacinthe in Church Year.*

Colour and Quality.

Those who associate colour with quality have almost invariably regarded red as the symbol of strength and for warmth; for all its shades are more or less full of vitality, while nothing is more emblematic of the strength and warmth of youth, will all its hopes and purposes, than that modification of red known as rose-colour. Blue, again, is universally felt to be the symbol of coldness, the ancients considering the disembodied spirit to be of a blue tint; and while red is a physical colour, blue—the colour of the air, of distance, of space, of the heavens—is an ethereal and intellectual hue. Yellow, on the other hand, has had two entirely different symbolical meanings. In its deep golden tinge—the colour of the sun—it was the emblem of virtue, as in the halo of the saints, while in its more crude and glaring tint it has always been used to signify baseness; Judas is often represented in old works of art in that form of colour, and it is today the colour of the dress of a certain class of convicts. Green, again, has always been connected in the public mind with jealousy; purple, with royalty; white, with purity and joy; gray, with sobriety; and black, with grief. The system of heraldry has made great use of the symbolical meaning of colours—gules, azure, sable, vert, and purple being their designations. With all this, the varying civilizations, or semi-civilizations, have never agreed on the colour to be worn in mourning—these mourning in black, those in white, others in yellow, and kings in scarlet.

Dr. Hans Von Bulow to Wm. Knabe & Co.

AFTER CONCERT TOUR, 1890.

DEAR SIR:—My renewed and by more use—under aggravating circumstances, as bad health and tiresome travelling—enlarged experience of your Pianos this (second and last transatlantic) season, has throughout confirmed myself in the opinion I expressed last year, viz: *That sound and touch of the Knabe Pianos are more sympathetic to my ears and hands than sound and touch of any other Pianos in the United States.* As I met with frequent opportunities of establishing comparisons between the Knabe Pianos and instruments of rivalizing or would-rivalizing producers, I dare now add that I declare them *the absolutely best in America.* With sincere regards, yours truly,

DR. HANS VON BULOW.

Hamburg, 27th May, 1890.

Perfect Obedience.

An Eastern king was once in need of a faithful servant for a position of great intimacy and trust. He gave notice that he wanted a man to do a day's

work, and two men came and asked to be employed. He engaged them both for certain fixed wages, and set them to work to fill a basket with water from a neighbouring well, saying that he would come in the evening and see their work. He then left them to themselves and went away.

After putting in one or two bucketfuls, one of the men said, "What is the use of doing this useless work? As soon as we put the water in on one side it runs out on the other."

The other man answered, "But we have our day's wages, haven't we? The use of the work is the master's business, not ours."

"I am not going to do such fool's work," replied the other, and throwing down his bucket he went away.

The other man continued his work, until, about sunset, he exhausted the well. Looking down into it, he saw something shining at the bottom. He let down his bucket once more, and drew up a precious diamond ring.

"Now I see the use of pouring water into a basket," he exclaimed to himself. "If the bucket had brought up the ring before the well was dry, it would have been found in the basket. The labour was not useless after all. I can now plainly see."

But he had yet to learn why the king had ordered this apparently useless task. It was to test the capacity for perfect obedience, without which no servant is trustworthy.

At this moment the king came up to him, and as he bade the man keep the ring, he said, "Thou hast been faithful in a little thing, now I see I can trust thee in great things. Hence forward thou shalt stand at my right hand."

Thus was the faithful obedience of the servant to the master's word abundantly rewarded.

Bible Reading.

"Thy word is a lamp unto my feet," said the psalmist of old. You want your lamp to burn as brightly as possible. You trim the wick; you wash, dry and polish the glass chimney; you keep the shade clean. Let the dust gather, and the smoke make its sooty deposit, and the wick become crisp, and hard, and black, and the light upon the page is flickering and weak. The lamp is your friend, but you must take good care of it; it will treat you as you treat it. The figure may be homely, but it is true. What the Bible brings to you will depend, in a large measure, upon what you bring to it. You may have a crumb, or a loaf, or a granary full to bursting, just as you choose. There is gold on its surface, there are royal pearls in its depths. All are not equally equipped for its study; but every one of us can do his utmost in its patient, loving study, and no labor will bring a surer or richer reward.

—On Tuesday, at the Pavilion, a large and appreciative audience attended the second concert of the Toronto Symphony Orchestra, conducted by Sig. Dr. Auria. All the numbers were admirably rendered—in a Concerto of Mendelssohn's composed for orchestra and piano. The magical fingering of Mr. Tripp was appreciated and vociferously applauded. Mr. Schuch sang three songs capitally well—one being in response to an impromptu call of his delighted audience. The next concert of the association will be given on Thursday, February 5th.

—Once a minister paid a visit to a deaf and dumb asylum in London, for the purpose of examining the children. On this occasion a little boy was asked in writing: "Who made the world?" The boy took up the chalk and wrote underneath the question: "In the beginning God created the heaven and earth." The minister then inquired, in a similar manner: "Why did Jesus Christ come into the world?" A smile of delight and gratitude rested on the countenance of the little fellow as he wrote: "This is a faithful saying, and worthy of all acceptance, that Jesus Christ came into the world to save sinners." A third question was then proposed, eminently adapted to call his most powerful feelings into exercise: "Why were you born deaf and dumb, while I can hear and

speak?" "Never," said an eye witness, "shall I forget the look of resignation and chastened sorrow which sat on his countenance as he took up the chalk and wrote: 'Even so, Father, for so it seemeth good in Thy sight.'"

Hints to Housekeepers.

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

POTATO PIE.—Cut any cold meat in inch square pieces; lay in a pie-dish with any cold gravy, or, if there is no gravy, add a sprinkle of corn-starch, and a little cold water. Cover the whole with a thick layer of mashed potatoes as a crust, and bake a rich brown.

A FRIEND'S FACE.—A friend's face often looks sour and glum from the effects of misery-making biliousness or liver complaint. If we tell him to use Burdock Blood Bitters and he does it, the face soon brightens with returning health and happiness. B. B. B. never fails.

BRAISED BEEF.—Take a piece of rump steak an inch thick; fry it slightly in butter, on both sides; add enough hot stock to just cover the steak; season with pepper, salt and a sprinkle of herb; add also a carrot and a sliced onion. Let it simmer slowly an hour and a half or two hours; put some butter and flour in another sauce-pan; add the gravy in which the steak was stewed, and a little tomato catsup. Lay the steak on a platter, arranging the carrot neatly around it; pour over it the hot sauce.

Just why so many people suffer pain when a remedy of known and certain effect like Hagyard's Yellow Oil may be had at every drug store, is not very clear. This peerless pain-soothing remedy is a prompt and pleasant cure for sore throat, croup, rheumatism, lame back, etc. Price 25 cents.

DEVILLED MUTTON.—Melt in a clean frying-pan two tablespoonfuls of butter, and one of red currant jelly; when it simmers put into it slices of the cold mutton, cut evenly, and not too fat. Heat slowly, turning several times, till they are very hot, but not until they begin to crisp. Serve the slices on a hot platter, cover and set over hot water. To the liquor left in the pan, add three tablespoonfuls of vinegar, a small quantity of made mustard, and a pinch of salt; let it boil up and pour it over the meat on the platter.

A SUCCESSFUL MISSION.—The medical mission of Burdock Blood Bitters in curing constipation, has been markedly successful. No other remedy possesses such peculiar power over this disease.

Was very bad with costiveness, and one bottle of B. B. B. cured me, would not be without it, says Mrs. Wm. Finley, Jr., of Bobcaygeon, Ont.

TURKEY SCOLLOP.—Pick the meat from the bones of cold turkey, and chop fine. Put a layer of bread-crumbs on the bottom of a buttered dish, moisten with a little milk; then add layer of turkey, with bits of the dressing, and small pieces of butter on top; sprinkle with salt and pepper, then another layer of bread-crumbs, and so on till the dish is nearly full. Add a little boiling water to the gravy left over and pour it on the turkey. Then for a top layer crust, beat two eggs, two tablespoonfuls of milk, one of melted butter, a little salt, and cracker crumbs sufficient to make thick enough to spread on with a knife. Put bits of butter over, and bake three-quarters of an hour, with a tin plate over it. About ten minutes before serving remove the plate, and brown slightly. Chicken is also good served in this style.

THE TRIUMPH OF SKILL

Is Best Illustrated in the Prices at which
we are Selling our

HOLIDAY GOODS

Leaders in Jewelry Novelties.

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Gents' 14-kt. Rolled Plate Scarf Pins, with stone settings, 25c., 40c., 50c., 75c., \$1.
Ladies' 14-kt. Rolled Plate Fob Chains, with fancy charms, \$1, \$1.50, \$2, \$2.50.
Ladies' 14-kt. Rolled Plate Albert Chains, with fancy flowered slides, \$2.75, \$3, \$3.25, \$4, \$4.50.
Ladies' 14-kt. Rolled Plate Bar Pins, with settings, or beautifully engraved, 50c., 75c., \$1, \$1.50, \$2.
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Ladies' Solid Silver Fob Chains, with fancy charms, \$1.75, \$2, \$2.25, \$2.50.
Ladies' Solid Silver Albert Chains, with fancy slides and charms, \$2.50, \$2.75, \$3, \$4, each.
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1. Height of Man. 2. Length of Coat from neck to bottom. 3. Length of Sleeve from middle of back to cuff. 4. Around chest, close under arms. 5. Around waist, close over hips. VEST.—Length from back of neck to bottom of front. PANTS.—1. Length of seam inside leg seam. 2. Size of waist. 3. Size round largest part of hip. 4. Width of knee required. 5. Width of bottom required.



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Children's Department.

Jeanie's Faith

Little Jeanie was a Scotch lass. She lived on the edge of a wide moor which stretched away in the distance like an unbroken sea of tall grass and purple heather.

A splendid play-ground it made for the little girl, although a lonely one. She had no brothers nor sisters, and no neighbors lived very near, so she had no companion to share her sports.

She never thought of being lonely in summer, when she made friends with the little birds and listened to their sweet songs, but sometimes in winter she was tempted to wish that she did not live so far away from all neighbors.

One day late in November, when the air began to grow cold with the breath of approaching winter, Jeanie's father fell ill. At first his wife did all she could to relieve him, but, as his fever increased and his cough became more incessant, she lost faith in the simple remedies she had been applying, and wished that she might consult the doctor.

How to send word to him was the question that perplexed her. She could not leave her husband, for he needed her too much, and she was afraid to let little Jeanie start out on such a long walk alone.

"I am not afraid, mother," insisted the child. "Do let me go, and perhaps I can bring back some medicine that would make him better."

The mother hesitated. It was a long walk, but the sturdy little maiden had often walked four miles before without being overwheeled, and she could come back with the doctor.

The noonday sun swung high in the heavens, so she was sure that Jeanie would have time to go and return before nightfall, and so she gave her consent.

Proud of her responsibility, Jeanie bade her father and mother "Good-bye," and hastened away, looking back to throw a kiss before her mother closed the door.

The air was clear and cold, but Jeanie was so warmly wrapped in her plaid that she did not heed it. The sky was becoming darker as she went on, but she did not mind it until a snow flake whirled before her eyes.

"Oh, the first snow has come!" she cried in delight; and soon the air was full of feathery, whirling snow-flakes.

"I am glad I am so near the doctor's house," she thought as they fell thicker and faster. "It would not be pleasant to walk all the way back in a storm."

She was very tired, though she would not admit it to herself, when at last she reached the doctor's house and rapped for admission. A woman opened it almost before the sound of the old fashioned brass knocker had died away.

"The doctor is out," she said in answer to Jeanie's query; "he may not be back till evening. Who do you say is sick?"

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CAUTION.—Be sure the word "Horsford's" is printed on the label. All others are spurious. Never sold in bulk.

Jeanie told her, and then as the door closed, she turned away with a swelling heart. She was so tired that her feet fairly ached, and the long homeward walk was yet before her.

It never occurred to her to ask permission to rest till the doctor came, and so she set off at once on her return journey, while the snow flakes whirled about her as if they were trying to have a game with her.

Very slowly and wearily the little feet dragged themselves along, and poor Jeanie wondered whether they would be able to carry her home.

She toiled on until she had accomplished about half her journey; then the short winter twilight closed around her, and she sank down on the snow-covered ground to rest for a little while. She was so cold that her feet and hands pained her, and the stinging sensation brought tears to her eyes.

With a little sob she gathered her plaid closer around her. She would never go home again; she would have to perish here alone in the dark and the cold; there was no one to help her. Oh, but there was a Friend near at hand! Suddenly she remembered who it was that is a refuge in time of trouble, and, kneeling, she clasped her hands and prayed, "O God, please send some one to take me home, for Jesus' sake. Amen."

Then she waited and listened with a child's trusting faith that her prayer would be speedily answered. Nor was her faith unrewarded, for in the distance she heard the sounds of a horse's hoofs rapidly approaching, and as they drew near her she called loudly lest they should pass her.

A cheery voice answered, and in a few moments more the doctor's strong arms had gathered up the little snow-covered figure and wrapped her in a warm robe.

"God sent you, didn't he?" said Jeanie, when she had told him how tired and cold she had grown and how she had despaired of reaching home.

The doctor told her that when he had returned home at an earlier hour than he had expected, his servant had told him of Jeanie's call:

"I was afraid you would get lost in the snow, so I hastened to overtake you; and I was not any too prompt, for you would soon have frozen to death lying there in the snow. Yes, little one, God sent me to you, and you did well to trust Him to care for you."—Minnie E. Kenny, in *Sunday School Visitor*.

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"You must go to Bermuda. If you do not I will not be responsible for the consequences." "But, doctor, I can afford neither the time nor the money." "Well, if that is impossible, try

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NOTICE.

Notice is hereby given that the Incorporated Synod of the Diocese of Toronto will apply to the Legislature of Ontario at its next session for an Act authorizing the said Synod to manage and invest the several trust funds under its control as one general fund, and for other purposes.

D. KEMP, Secy. Treas.

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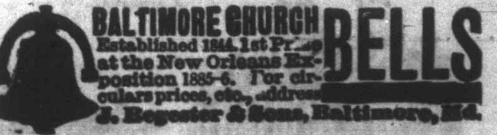
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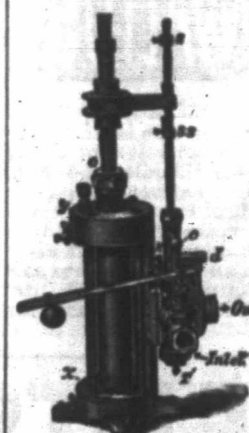
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