

Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA

Vol. 15.]

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[No. 52.]

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

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LESSONS for SUNDAYS and HOLY DAYS.

Dec. 26th.—FIRST SUNDAY AFTER CHRISTMAS.
Morning.—Isaiah 35. Rev. 19 to v. 11.
Evening.—Isaiah 38; or 40. Rev. 19, 11.

THURSDAY DEC. 26, 1889.

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

TO CORRESPONDENTS.

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

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

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

CHRISTMAS DINNER HUMOUR.—We cull the following from *Church Times*, they will help to cause good digestion to wait on appetite at family tables, around which we wish our friends one and all, "A Merry Christmas."

The good Bishop of Fredericton tells that whilst visiting a remote place in his diocese, he was endeavouring to provide for placing a priest there. So he asked the woman of the house where he put up, "I suppose there are not many Episcopalians here?" "I don't know," was the reply, "but the men killed something under the barn yesterday; that may have been one, but I ain't sure what they called it."

The Archdeacon was to hold a visitation, and came to the church. He was stepping up the chancel steps to go to the vestry, when a boy in a cassock suddenly confronted him. "Ye canna go

any further," said the boy. "But I must," was the reply, "I am expected." "I tell ye ye canna go in. I'm put here to keep people out, and I wunna let ye pass." "Oh," quoth the Archdeacon, "I see; you are the *rude screen*."

On a sultry summer's day, when thunder and hail showers had prevailed in the early morning, a wedding party came to the church from a distant part of a long parish. When the register had been signed, the Vicar asked the bridegroom, "Have you had any hail this morning?" The man blushed and hesitated, but at length replied, "Well, Sir, we did just have a glass apiece afore we started."

A few more notes from parish registers reach us:—

From Buxted, Sussex, 1666. "Richard Basset, the old Clarke and Sexton for 43 years, buried. His melody warbled forth as if he had been thumped in the back with a stone."

Seasalter, Kent, 1724. "Bapt. Rachael, dau. of William and Elizabeth Fox. Mr. Wigmore made the punch."

The following lovely story is going the rounds concerning a good old homespun lady, who had attended for some time a church in which the service was intoned. Meeting the vicar in the street one day, she said to him:—"Mr. Pasture, I hev a little favour to ask of ye; I've been a-saying my prayers in F now for nigh on to five years, and I would reely like to say them in E for a-while. I'm gittin' so husky in F now that I can't jine in as I used to do."

A PLEA FOR MUTUAL TOLERANCE.—The process of spiritual worship, says Prebendary Jones, cannot be defined any more than the operation of the air we breathe or the mode by which bread is converted into bone, muscle, and brain. He concluded as follows: "We must be tolerant towards those who use forms of worship unfamiliar or even repugnant to ourselves. Some people find spiritual nutriment in what others cannot digest. This is a fact, and it might teach us that men can use conscientiously different shapes of supplication. Let us give them the credit of honest confidence. The admission is needed, indeed, on the largest scale where the differences are fundamental and men profess even antagonistic beliefs. But perhaps it is most required in those cases where people hold one creed and yet give a different interpretation to the same theological statement or religious act. It is especially desirable in circles of acquaintanceship or families, where individuals look at the same thing in different lights. Give them the credit of honest persuasion, though our aspect of the matter pointedly varies from theirs, and we could not, for the life of us, see things as they do. Some, perhaps, show their resentment of the indefinite by attaching importance to the minuteness of ritual or some form of discipline which they crave. This punctiliousness may seem to others unnecessary, cramping, or even puerile; but many grown-up men and women are puerile, and cannot be blamed for so being. They are none the less innocent and honest. Others, intellectually capable, who have accepted some theological and historically supported structure of belief which naturally creates an appetite for explicitness of doctrinal statement and per- tinent direction, believe that they can thus best find comfort for their souls. Others may adopt some fashion of worship of a wholly different character, which appears to us not merely undignified but even occasionally grotesque. To their own Master they stand or fall. Many men, many minds. Let each one be fully persuaded in his own—not, perhaps, in the sense of being able to define precisely what he does and says, but as being conscious of and thereby honestly getting the Divine comfort and direction which he wants. God has not sown the fields or planted the gardens of the earth with only one kind of seed and fruit. Thus, too, the soil of the kingdom of heaven bears manifold spiritual

food. Let us believe that each had best eat what suits the digestion of his soul, and not sit in judgment on a brother because he does not follow the same fashion in worship as himself.

THE PHENICIANS IN ENGLAND.—In a recent review of Dr. Stone's Lectures on History, we alluded to the visits to England of traders from the east shores of the Mediterranean made in very early times. We draw attention to the following as a very striking illustration of the persistency of certain phases of life in the old world, as those born and bred in a new land do not realise how traditional lore in regard to Church history was handed down for centuries.

An interesting discovery regarding the presence of the Phœnicians in the south-west counties has just been made by Mr. W. B. Thorpe, F.S.A. In the village of Ipplepen, three miles from Newton Abbot, Devon, there has for many centuries resided a family named Ballhatchet, the surviving male representative of which is Mr. Thomas Ballhatchet. This man is now seventy-four years of age, and the facial type is quite distinct from that of the natives of Cornwall and Devon, and distinctly of a Levantine character. The farm, which has been from time immemorial in the possession of the family, is called Ballford, or Baal's Ford, and in the centre of the group of buildings is a large square tank of ancient artificial construction. The farm evidently stands upon the site of an old Baal temple, of which the Ballhatchets—whose ancient name was evidently Baal-Akhed, corrupted into Baal-Achet, &c.—held the office of Baal-Kamar, or Baal's priest. Immediately above the farm rises a hill, which is known as Baal-town—the rock or hill of Baal. The discovery of this curious survival is very interesting, as it is in harmony with the survival of those ancient names in the yeomen classes of the south-western counties. One of these families was the Purkises, the charcoal burners who carried the Red King's body in their cart from the Rufus Stone to Winton Cathedral, the last of whom died only thirty years ago, and who had held their land from father to son from the days of King Alfred. Many other traces of the Phœnician colonists may, no doubt, be found if searched for in Cornwall and Devon.

WITTY, WISE, BUT CAUSTIC WARNINGS.—Mr. Lang, a well known writer in a lecture on "How to fail in literature," said he would begin "by laying down some broad general principles which would make disaster almost inevitable. He had had, he said, ample opportunities of study in this branch of knowledge—in addition to his own experience. He who would fail could not begin too early to neglect his education, and must on no account observe life and literature. To cultivate a bad handwriting was an elementary precaution often overlooked. Those who would court disaster should be as ignorant and as reckless as possible. As a matter of style, they should always place adverbs after the word "to," as "Hubert was determined to energetically refuse to entangle himself with such;" and should use more adjectives than words of all other denominations put together. They should also hunt for odd terms as "a beetling nose," and should have startling descriptions, as "the sun sank in a cauldron of deathly chaos." Unusual terms should be put where they would cause the reader the most surprise—as, for instance, trees round a man's house might be called his "domestic boscaige." "Fictional," for "fictitious" was to be distinctly recommended; "all the time," might be employed for "always," "back of" for "behind," and "do like he did," for "do as he did." He who would fail could not begin better than by having nothing to say. It was an excellent plan to notice nothing, to take everything in the lump; to go through the world with eyes and ears shut, and then to embody the results in a novel or a poem," or, we might add, a sermon.

CHURCH THOUGHTS BY A LAYMAN

A CHRISTMAS REVERIE

HAD Christianity done no more than give Christmas to man it would have earned the profoundest gratitude of our race.

Christmas we mean, only as a social festival, would have been a priceless addition to the joys and sweetness of life.

But Christmas brought us in its lap the Babe of Bethlehem, in whom again appeared Man in the image of God—God in the form and fashion of Man, the new creation of Humanity that no blight of sin did or could ever touch.

On Christmas day the first, there happened the greatest event Time records or Eternity will celebrate. To those who ask us, "How do you know that the 25th of December was the Saviour's birthday?" we answer with a happy smile, "We neither know nor care!" We do know that in the fulness of Time Mary brought forth her Son, and laid Him in a manger, and that this took place in one of those sections of time called 'a day.'

The Church from its earliest era consecrated a day to be a perpetual memorial of that transcendent event,—it is *God's Family Birthday Festival*. Minute and curious and captious questions as to Christmas Day having exactly the same position year by year in relation to the astronomical phenomena which regulate what we call a "year" seem to us, as they have ever seemed to countless millions of Christmas rejoicers, too childish, too microscopically small, to be worthy of ought but disdain. But even disdain is too harsh for Christmas, and so we may quietly ask, "How, in a world shaped like this Earth is it possible for any one day, even when known, to be kept precisely within the same limitations, by all those who desire to keep it in memory?" We Canadians begin our Christmas as others are dreaming of the happy Day that is past, others are piling the Yule logs of Christmas Eve as we are calling each other to "Salute the happy Morn." No Sabbath could be kept if the objections some raise to Christmas were allowed to sway the observance of Festivals. Our 'First-day' is to some the 'Second' day, to others the Seventh, others are in the shadows of night when we are in the full noon of Sunday light. Clearly the mechanical precision of astronomical uniformity is not possible in a world like ours in the observance of any anniversary. See how hollow the demand for it is.

Those who raise this objection to Christmas keep St. Andrew's Day with religious regularity. But St. Andrew's Day in Scotland differs from that day elsewhere by twelve days, and it has not even as good an historical basis for being kept on the 30th November, as Christmas has for being observed each 25th December! Had Bethlehem been in Scotland, how enthusiastically would our Presbyterian friends have kept Christmas Day.

The other objection, that Christmas being observed by Romanists as a Festival should be tabooed by Protestants, comes strangely from those who keep the Sabbath in company

with Romanists, keep St. Andrew's Day with Romanists, and celebrate New Years Day not with Romanists only, but with the least reputable classes!

As we note the Puritan still refusing to honor his Lord's Birthday, and while his brethren are singing to the praise and glory of the Redeemer, sternly keeping his mind upon his shop or his office, we see how long it takes to kill bigotry. The anti-Christmas feeling is a mere relic of the political passions of the Commonwealth, which led to the persecution of the Church of England. It is as utterly out of date now as would be the Puritan nasal twang and canting phrases of Praise-God-Barebones, or the swaggering gait and loose speech, and dandy clothes of the Cavalier. Turn for a moment to those days. The Christmas of 1643 must have been cold and doleful in the churches under the rigid Presbyterian tyranny; outside the churches, however, the Christian people could still keep it after the old manner. But on Christmas Day, 1644, the Christian people were not allowed to keep it even in their own houses after the old manner. The hyper-Papal, Erastian, and Nonconformist Parliament made a brutal attack upon the liberty of the Christian conscience. It decreed the 25th of December, 1644, to be a Fast-day, and the celebration of Christmas in the dear old Catholic, national, and family manner consequently became—as if England were under a Pagan Cæsar—a crime against the State.

The questions alone worthy of a Christian are, "Did the birth of Jesus occur according to the Scriptures?" and, "Is the Incarnation worthy to be celebrated with thanksgiving?" We know that Jesus *was* born to manifest Divinity in humanity. We feel it to accord with the richest and deepest instincts of our nature to celebrate the event of events. To all the few who share not our Christmas reverence, worship, and festivity we say, "Listen, listen, listen! to the echoing through all the centuries of the joy bells of Christmas wherever the name of Jesus is known. Still rings out the Christmas song of the bells, the world is girdled with their peeling melody of sacred joy, and before every Altar, "Come all ye faithful," meets with the enthusiastic response of love and gratitude, while well nigh every christian hearth is brightened by Christmas memories, Christmas tokens, Christmas joys! The Christmas sun shines into dark hovels where its rays are the only light and warmth ever felt in the weary year! The Christmas sun streams in at palatial windows, where amid imperial splendours, the Kings of the earth rise up to lay their homage at the feet of the child Jesus. Why then stand churlishly aside and refuse to join in this all but universal Festival in honor of our Redeemer?"

While gifted and godly men are puzzling their brains and distressing their hearts over the problem of Christian Unity, He Who prayed that His people should be so visibly one as to be seen of the world, looks down upon Christmas and shares its joy, as He sees in each celebration the hope, and the promise,

and the foreshadowing light that heralds the day for which he longed, the day of Union in which He will see of the travail of His soul and be satisfied.

Yes! when God's orchestra and God's chorus are "at one," as at the dedication of the Temple, when the little systems of man have had their day and ceased to be, when the Catholic Church, that Jesus came on Christmas Day to found, embraces visibly to the world all who own Bethlehem's Babe, their Lord, it will be recognised that the bond of harmony is Christmas music, and the power that drew all Christians into unity was Christmas teaching.

The divisions that scandalize and paralyze the Church are manifestations of the power that caused the wreck in Eden. The first Adam was the first sect maker, he split off from God's order, and gave our nature the evil tendency which has created all divisions. The second Adam, the Lord Jesus, was Incarnated to bring Man back again to vital unity with the Will and Spirit of God. He made Himself HEAD of His Church, so that every member thereof should be consciously and manifestly part of His mystical BODY.

While men perversely or devoutly will puzzle their intellects over metaphysical interpretations of dogmas, there must be differences in judgment. Such high debate clearly is not a work that mankind at large can share in, clearly therefore no part of the religion of Christ.

See how God's design differs from man's! Wise, presumptuous man presents religion as a problem in logic, a disquisition in abstract reasoning, his gospel is a metaphysical puzzle.

God who made us knows our frame. He says, "Come ye to Bethlehem, Behold a Mother, Behold her Babe!" No child of man, savage or cultured, ever saw a mother with her child without being touched and softened into sympathy. Yes, the sight of "the child Jesus," has done more for humanity than all the metaphysical treatises on theology ever penned.

Emerson said, "Christianity is in the Phædo," but the phrase is a mere phrase, it has no meaning. The Incarnation is not *in* Christianity merely—it *is* Christianity.

The Incarnation is the supreme, perfect revelation of God, as the Creator, Redeemer, Sanctifier of Man.

As Christ was born to take our nature, so we, re-created into His nature, stand in Him, and He lives in us, not as the hope only, but the very assurance of glory, for we sharing individually His Incarnation through His sacramental life being imparted to our life, must, by the very necessity of our relationship, enjoy the eternal beatitude of the Divine Presence, where for ever the first Christmas Day will inspire the theme of angelic song.

CHRISTMAS UNDER THE NONCONFORMIST TYRANNY IN 1643.

IN the year 1643, Christmas Day fell upon a Monday. When the Westminster Assembly of Divines were first debating their elaborate schemes for the "godly, thorough Reformation" of the Church of England—

[Dec. 26, 1889.

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FY IN 1643.

nas Day fell upon the Westminster st debating their "godly, thorough h of England—

that is to say, for Presbyterianising, Calvinising, and Scotticising the Christian People of England against their will—they had no intention of abolishing the great festivals of the Christian year. Not only had the Continental Lutherans, whom the Puritans disliked as "Semi-Papists," retained Christmas Day, Easter Day, and Whitsun Day, but even the Calvinist or "Reformed Churches" of Europe, which were their admired ideals and models of pure doctrine and right discipline, had not cast off celebration of these festivals. Calvin told Haller of Zurich that he had himself actually re-established the observance of Christmas Day in Geneva, after the extreme Genevan fanatics had abolished it. The English Puritans and their allies, the Scottish "Reformed" or Presbyterianians, contributed two novel and original features to the foreign body of doctrine and discipline which they had borrowed from Geneva and Zurich, which they had already forced upon Scotland, and which they wanted to force also upon England and Ireland by the sword of the Scottish and Parliamentary armies, by the secular law of the English Parliament, and the pseudo spiritual law of the English "Synod" of Westminster. Sabbatarianism was one of these; the rejection of the great doctrinal festivals of the Catholic Church was the other. Neither Calvin nor Zwingli had kept "the Sabbath;" both Calvin and Zwingli, and the Churches which they founded, celebrated Christmas Day, Easter Day, and Whitsun Day. The "Reformed" or Calvinist Churches in Germany and the Netherlands followed their example. John Robinson, the famous early Independent, during his exile in Holland, where he was the pastor of certain sectaries who called themselves "the English Church at Leyden," but who were "commonly called," as he tells us, "Brownists or Barrowists," took offense at the retention of "Antichrist's feast-day" by the Reformers in Holland. "It seemeth not without all leaven of superstition," he wrote in 1619, "that the Dutch Reformed Churches do observe certain days consecrated as holy to the Nativity, Resurrection, and Ascension of Christ, and the name also (as it commonly comes to pass when human devices are reared up by the side of Divine institutions) as much more holy than the Lord's day!"

The English Puritans or Nonconformists, as well as the English Separatists, had all along been fanatically Sabbatarian. But the Puritans, as distinct from the Separatists, had shown no disinclination to observe the great Christian festivals. They had regularly gone to their parish churches, Christmas Day after Christmas Day, prior to the calling of the Westminster Assembly of Divines, when they came so directly under the bigoted and resolute pressure of the Scottish Presbyterianians. Francis Rous, one of the members of the House of Commons who sat in the Assembly, whose versified version of the Psalms, by order of the House of Commons, was examined and revised by the Assembly with a view to their being "authorised to be sung in churches," had spoken favorably of the observance of Christmas Day. The opposition to Christmas in England, anterior to the Scottish invasion, had been confined to the Separatists, the Brownists or Independents, the Anabaptists, and the other sectaries; it had formed no part of the platform of the Nonconformists or Puritans proper, who were opposed to the Separatists at least as much as they opposed the Bishops and Conformists. In 1640, three years before the House of Paliment issued the ordinance con- voking the Assembly of Divines "for the settling of the government and liturgy of the Church of England" (June 12, 1643), the Separatists at

Bristol, as their record tells us, had taken twelvesteps further from Antichrist than the more lagging Nonconformists had ventured upon, whom they described as "grave, sincere, and godly people, that had gone along with them step by step until this," who "had not light in that duty to separate from ye Church of England, as they called it." The "third" of these "steps further in Separation," which marked off the Dissenter from the Puritan, the Separatist from the Nonconformist, is described as follows in the quaintly pharisaical record:—"Thirdly, it pleaseth ye Lord in these latter days to raise up a people, and make them come a step further in Reformation, even to come from under ye skirts of ye whore, and to cast off Popish scraps of doctrine and worship, ye appendices thereof—namely, idolatrous holy dayes; primarily, their three great or cardinal Masses—viz, Michaelsmass, Christ— or py—mass, thirdly Candle-mass, together with the multitudes of their Saints-dayes so-called, as St. All Soules and St. Midsomer!" ("Broadmead Records," Bunyan Library, vol. xiv., p. 20) With this extravagant fanaticism of the Separatists, the English Nonconformists in the Westminster Assembly had little sympathy at the first. Edmund Calamy, who was so prominent and influential amongst them, had even risen from a sick bed to preach on Christmas Day, and asserted that he thought himself "in conscience bound to preach that day lest the stones of the street should cry out against him." The able, but truculent and fanatical Scottish assessors, however profoundly they hated the Brownist and Anabaptist "sectaries," symbolized with them rather than with the English Puritans in the view which they took of Christmas Day as a relic of Popery. Scottish Presbyterianism had abolished the observance of it, and Henderson, Baillie, Rutherford, and Gillespie insisted that the English should also abolish it. In December, 1643, after the Assembly had been in session for five months, the members had to face the question whether they should or should not advise the Parliament, the contemporary supreme head of the Church of England, to continue or abolish the Feast of the Nativity. It never occurred to any of the pragmatic and tyrannical assessors in the Synod, Erastian, Presbyterian, Independent, or Scot—to Cole man, Calamy, Nye, or Baillie—to ask the real Church of England, the mass of the baptised English people, whether they desired its abolition or retention. They all alike knew, and most of them deplored, that the real Church, the Christian people, would endeavour still to celebrate the feast, even if the Parliament were to disestablish it, and declare the observance of Christmas to be a political crime.—*The English Churchman.*

GOD WITH US.*

The great essential doctrine of Christmas lies in those few words, God is with us. To hear of Christ having come on this earth for a little time and then having gone away again would not be to us glad tidings of great joy. The first Apostles would not have won men to the Gospel if they had preached an absent Jesus; one who had left His Church and gone to Heaven. An historical Christ, one whose history we read in the Bible, and which seems to come to an end at the Ascension, would not be any comfort or help to us. The fact that Jesus Christ showed Himself to a few people in Judea, nearly two thousand years ago, would not alone be any cause for us to rejoice. The great secret of our Christian joy lies in this fact, Jesus, one who is Emmanuel—God with us, one who Himself said to His Church "Lo, I am with you always, even unto the end of the world." How then is the presence of Jesus ever with us? We can only understand that by believing in the sacrament of the Church. The person who ignores sacramental doctrine cannot realize the abiding presence of his Lord.

*From sermons for Advent to Whitsunday by the Rev. H. J. Wilmot Buxton, M.A.

He may think of Jesus as having been on the earth, as having lain in the manger, and died upon the Cross, and having gone up to heaven, but he cannot understand the true meaning of our Lord's name—Emmanuel; Christ is to him God who has gone away, not God with us. Do you think those first Apostles and newly-made Christians would have borne all their persecutions, the prison, the wild beast, a thousand forms of martyrdom, if they had not believed that Jesus was with them? No! they believed His word, "I will not leave you comfortless, I will come unto you," and they worshipped daily in His presence. And where did they find that presence? Where we find it, my brothers, on the Altar, in the blessed sacrament. There is the means ordained by Christ Himself by which He comes to us, and is Emmanuel—God with us. Here lay the secret of the courage and faith of those early Christians, with all the world against them, from the cruel Roman tyrant on the throne of Cæsar, to the commonest soldier in the army; these early Christians stood like Athanasius against the world, and conquered. Persecuted, misrepresented, watched by spies, they could find on the Altar in the Calacombs, the presence of their Lord, and could say, "In thy presence is the fulness of joy." To them Christ was not dead, but living; not absent, but present; and so feeling that God was with them they went forth unfearedly to speak and to die for Him, saying, as they came to the sacrament of love, "Jesus is yet alive, I will go and see Him before I die." So must we feel if we would realise fully the blessed fact that the Incarnate Son of God abides with us always. If we lose sight of this doctrine; if we cannot believe in a present Jesus, the very heart and life of our religion is taken away. Why is it that so many among us never come to the Altar of the blessed sacrament? Because they have not realised the presence of Jesus there, fulfilling the gracious promise that He would never leave us, nor forsake us. Why is it that so much of our Church going is mere selfishness, and so brings no blessing, no comfort with it? Because people have not realised the presence of Jesus in His Church. They think of the priest or the style of service, or the sermon, and above all, of themselves, and do not understand that they should come to worship Jesus, and to see Him with the eye of faith, Emmanuel, God with us. There would be no more cold services or irreverence in Church, if our people once really felt the fact that Jesus is there in the midst of them. Why is it again that our Bible reading is often so useless and uncongenial a task? Because people think they are reading about an historical Christ, who has gone away, instead of a living, present Saviour dwelling with us—Emmanuel. Try then, brethren, to get hold of that great fact of our Lord's presence, and then you will see what results flow from it. First, that fact should make us humble. If the Son of God, King of kings, Lord of lords, chose to come to this earth in the lowliest manner, if He chose a manger to be born in, a workman's home to live in, the commonest of clothing and of food, surely we, who profess to be His followers, have no right to be proud. And yet do you think humility is a virtue much respected among us? Is not poverty looked on as about the greatest social crime which a man can commit? We look at a man's coat and enquire his income, and the higher he holds his head the more we honour him. And yet how utterly inconsistent with all this is the Bethlehem stable, where Jesus is born, and the humble life of Him who had nowhere to lay His head! And there is the same humility in the way in which Jesus comes to us now. Of old He came in the form of a poor man, whom they called the carpenter's Son; now He comes to His faithful people under the form of Bread and Wine. If God can so humble Himself to take our nature upon Him, and to abide with His people, man dare not be proud. Next, I think the fact of our Lord's abiding presence ought to make us brave. If God be for us, and with us, who can be against us? No temptation need be too strong to be conquered; no sorrow need be too heavy to be borne; no difficulty need be too hard to be surmounted by those who know that God is with them—Emmanuel. My brothers, when we are sorely tempted, when the bubble of the world seems to drown the whisper of God, when the promptings of the flesh drag at our white robe of purity, when the devil dazzles us with some newly-planned temptation, turn we not to Jesus afar off, but to Jesus here with us, feeling confident of this one thing that His strength is sufficient for us, that the Lord of hosts is with us, the God of Jacob is our helper. And once again, the fact of our Lord's abiding presence ought to make us good to each other. Oh! the pity of it, that those good old words—"see how these Christians love one another"—should have grown into a sneer! Let thy presence of Jesus which makes us one body, one family, bound together in one hope of our calling, make us also careful how we offend against our brother. Pause, I beseech you, before you speak or listen to the cruel word, the harsh judgment, the unkindly criticism. Look on your fellow-men and learn from the Incarnation to respect man, every

man, as wearing the flesh which Jesus wears. Learn to look upon all men as brethren, who have a claim upon us in their need. There is a noble family in Italy whose name of Frangipanna means breakers of bread, that is, for the poor. We who are bound together in one family with Him who gives us our daily bread, not only bread for the body, but bread for the soul, should all be breakers of bread with our brethren; helping those who have need to a share of our blessings, for thus alone can we give something to Him who freely giveth all things—our Emmanuel, God with us.

The old legend tells us that Saint Crispin used to make shoes for the poor without payment or reward, and the angels supplied him with leather. Be sure that if we desire to help others, God will always give us the means of doing so.

PASTORAL OF AMERICAN BISHOPS.

At the close of the recent Convention, the Bishops issued their pastoral letter to the clergy and laity of the Church. They express thankfulness for the spirit of unity shown at the Convention, and the cheering statistics presented, showing an increase both in the number of candidates for holy orders and in the members of the Church, and for the desire for unity shown not only in the previous Convention held in 1856 at Chicago and at Lambeth, but also among other bodies of Christians. To show its importance they speak first in their address of "relief for infirm and disabled clergy, and for the widows and orphans of those deceased," wherein the Church has been sadly remiss, and they also appeal for a "retiring fund" for clergy worn out with service. They speak next of

CHRISTIAN EDUCATION.

"We deem it not unfit that we should, with earnest emphasis, remind the sons of the Church that institutions of our own eminently demand their interest and aid, their gifts and their encouragement. It is not so much that the college or University is to be made the means of ecclesiastical extension, nor that we are greatly concerned that the Church should receive honor and recognition from men as being the nourishing protectress of science and arts and letters, but rather this, that the student's life should be in contact with that broad, Catholic spirit which the Church takes with her and manifests wheresoever she goes.

"Nor may we forget the due supply of the means of the secondary education of the young. The pressing need is that inexpensive schools of the best character, of high purpose, and adequate equipment, shall be added to the Church instrumentalities. The ample endowment of such schools by pious and earnest Churchmen would bring their advantages within reach of those who need them most, and now vainly desire them. In order that the wealth of the pious and generous may be invited into these channels, it is of high importance that the teaching Church shall be represented actively by those, both men and women, who shall in Christ choose for themselves this special way of devoted life. If common sense did not, then easy observation would, persuade us of the immense value and power of a body of teachers for the young whose incentive to labour and whose reward for it shall be not earthly gain, but the honour of God and the heaven-taught graces of immortal spirits.

POLITICAL MORALITY.

"To 'render unto Cæsar the things that are Cæsar's' is surely more than the due payment of the tribute-money which supports the public action of the State. It is no less the righteous and godly exercise of all the functions of the citizen. On account of the dangers which beset all government, the far-seeing founders of the Republic rested their hopes for its welfare and success upon the civic fidelity of the people, not upon the excellence of our governmental methods. Those methods make possible among us gross and shameful perversions of political right and authority. Official place, in morals and in politics, is not the prize won by a vulgar selfishness, nor the refuge of patronized incompetence, nor yet the barter price promised or paid for political influence, but a place in which a righteous man may serve his fellow-men, and advance the reputable interests of his country. The emoluments of office are derived from a fund contributed to the State by the loyal obedience and patient toil of the industrious masses; to say the very least, it should be distributed so as to secure the most efficient and economical conduct of public affairs.

THE LABOUR QUESTION.

"It is painfully evident that the present industrial system is subject not only to vehement criticism, but to perilous strain; and one of the most discouraging elements of the situation seems to be the hopeless or despairing tone of those who deal with the overshadowing questions, which throng so persistently upon the mind and heart of our generation. It seems scarcely to be expected by many that a solution of

the problems can be reached by applying to the many devices of human sagacity, or any reconciling principles of economic science. . . . We are confident that it is a fallacy in social economics, as well as in Christian thinking, to look upon the labour of men, and women, and children, as a mere commercial commodity, to be bought and sold as an inanimate and irresponsible thing. It is the employer who seeks and finds the inner soul of the operative, who respects his manhood, and perhaps translates for him the inarticulate longings of his better nature; it is the master whose watchful sympathy finds room and play in the cottages of his wearied workmen, and in all the life which has its centres there—it is he who has found the open secret of a wisdom that is 'peaceable' because it is 'from above,' and is 'pure,' 'gentle,' and 'is easy to be entreated.' The heart and soul of a man cannot be bought or hired for money in any market, and to act as if they were not needed in the doing of the world's vast work is as un-Christian as it is unwise. We may not therefore omit to urge upon all those to whom our words may come the profound need of a righteous and full appreciation of the moral and spiritual factors which enter into industrial questions. To bear in mind the hardships and heavy cares of our brother men, to remember our common kinship in the great family of God, to ponder their necessities, to stand ready and glad to plead their cause, to brighten their lot and comfort their distresses—this is the exalted office of Christian men; it is the hopeful method of peace and good will. And let it never be forgotten that there is here a reciprocal obligation laid upon labour—a duty defined by every principle of righteousness and truth. That duty, a duty fully and fully recognised by large numbers of Christian working men, plainly is to treat the employer, in his most difficult position, with all considerate and thoughtful regard. His legitimate interests may not be ignored, and it should be the steadfast will and purpose of his working associates to protect those interests and defend them against all unjust aggressions. Combinations which cripple or hinder his rightful freedom of action, unreasonable demands concerning the hours and compensation and division of labour—these are not in the way of substantial right, and any temporary or passing triumph for them is but the delusive promise of a method bad in morals which really invites and compels disaster.

SUNDAY OBSERVANCE.

"In the law of God there is a day which He calls his own, and by the declaration of the Lord Jesus Christ it was 'made for man.' The holy day, thus guarded and shielded against invasion, is the day for worship and for rest. To rob it of its character at the demand of greed, to make labour so weary under its daily burden that it is tempted and almost forced to change its day of high and holy refreshment into a day of reckless indulgence or soulless apathy, is grievous sin. We are enabled to thank God for the good examples of some of our brethren, who have been forward to minister graciously and helpfully to large bodies of operatives in their employ. They have provided for needed rest, for helpful and elevating recreation, for due demands of human frame and human spirit. Let the examples be multiplied, and let the Church of God interpose its protest against oppressive wrong. And to this end we would say also that a high duty rests with all those who are of the flock of Christ. In days of self-will and self-indulgence, there are too often those who, forgetting obligation and privilege, disparage the sacredness of the Lord's Day by choosing it for the purposes of amusement or mere social entertainment. They know not what they do, for their action poisons the springs of holy living, and pollutes the pure stream whose flowing waters make glad the city of God.

THE CATHOLIC FAITH.

"While the Catholic body steadfastly enunciates, and day by day declares, the unchanging belief, it is needful in a restless age that the peculiar place of that belief should be distinctly and thoughtfully recognised. Resting upon most certain warrant of Holy Scripture, it is 'the faith once' (for all) 'delivered to the saints,' and is not to be confounded with the doctrinal statements of theology, with mere passing phases of religious thought. However valuable and venerable the theology may be, it should not complicate and endanger the defence of essential Christian unity. It is the region of a Catholic freedom. And in this connection we would urge upon our brethren of the clergy especially the necessity of a wise prudence in the setting forth of doctrinal views. It too often happens that a zealous persuasion is substituted for authoritative certainty, and definitions are issued in extreme, unqualified, and objectionable form, with the implied assumption that the Church of God has made itself responsible for the rash speculation. Manuals and pamphlets, often anonymous, abound in our day dealing with sacred mysteries and holy things in a tone and often in language which invites condemnation. Especially does this seem to be the case in the doctrine of the Holy Communion, wherein the most

unguarded phrases and discredited terms are lightly used in the explication of that Holy Sacrament. It is perhaps sufficient for the need of this hour that we remind you, brethren beloved, that the Anglican communion has never found reason to modify the language of that Article, the Thirty-first, which declares that—

The offering of Christ once made is that perfect redemption, propitiation, and satisfaction for all the sins of the whole world, both original and actual; and there is none other satisfaction for sin but that alone. Wherefore the sacrifice of masses, in which it was commonly said that the priest did offer Christ for the quick and the dead to have remission of pain or guilt, were blasphemous fables and dangerous deceits.

"In a time when the hearts of Christian people seem to be drawing all one way, and mourning, as well they may, over the 'unhappy divisions' of the kingdom of peace, it is the part of a wise and holy charity to place no new barrier in the path of those who are seeking a common home and rest. The very instinct of the Church of Christ forbids the harsh and heedless dogmatism which would measure the worth of its utterances by their extravagance and vigour. The history of the Church arraigns and condemns it, even as it also discourages and condemns that dogmatism of denial and negation which counts it a small thing to bring into question and dispute the settled convictions or pious persuasions of the Christian world.

Home & Foreign Church News.

From our own Correspondents.

DOMINION.

QUEBEC.

SHERBROOKE.—*Deanery of St. Francis.*—First of all, the correspondent who told you in your issue of December 12, that the anniversary of the Church Society usually held in Quebec had been this year held in Sherbrooke, was mistaken. It is not the diocesan anniversary of the Church Society, but the anniversary of the branch belonging to the deanery of St. Francis. This deanery consists of 21 parishes or missions, and includes Sherbrooke, Lennoxville, Coaticook, Richmond, Magog, and Stanstead. This deanery numbers 28 clergy including the clerical staff of Bishop's College. Early in December every year is held the anniversary of the Church Society in this deanery, the gathering is always held in Sherbrooke as being the largest place and the most central. The whole function lasts two days; on the Tuesday (December 10), the Church Society holds its business meeting at 2.50. Detailed reports are then read from the parishes and missions of the progress during the year. The reports this year were of a peculiarly encouraging nature. The total amount raised for Church purposes during the year was about \$24,000, of which about \$2,700 was raised for extra-parochial objects, of this Sherbrooke raised \$7,400, of which more than \$2,000 was for extra-parochial objects. Besides the detailed reports of the individual clergy, a synopsis of these reports is prepared by the Secretary, the Rev. Canon Thomeloe, M.A., and a brief report bringing out the salient points of the year's work. For 1889 we notice the division of Hatley, a missionary being now stationed in the small manufacturing town of Waterville. To this mission the Rev. J. M. Thompson who has for a year been rector of St. Ambrose, New York, has now been appointed. Mr. Thompson's experience as a missionary both in Quebec and in New York, is a welcome gain or recovered benefit to the deanery, and in the mining population of Capelton we will find material to work upon, which will, we trust, repay his labours. There are two important Church educational establishments in the deanery, Bishop's College and its school, Lennoxville, and the Diocesan Ladies' College at Compton. These are reported as being in a very flourishing condition. The business meeting lasts till about 6 o'clock. On December 10th Rev. Canon Thomeloe, M.A., was re-elected Secretary, C. E. Perry, Esq., Treasurer, and W. Farwell, Esq., and Edgell, Auditors. At 8 p.m., on the Tuesday, a special evensong is held. The deputation consists of a well known clergyman, generally from the American Church; this year, as your Quebec correspondent announced, the preacher was the Rev. D. Parton Morgan, D.D., rector of the Church of the Heavenly Rest, New York City, his text was "They that sow in tears shall reap in joy, &c." He spoke forcibly of the depression which seems to haunt the work of sowing and of the joy of success, often long deferred; the text was shown to be an admirable motto for mission work. The service was well attended. At 8 a.m. on Wednesday (11th) there was a celebration of the Holy

ries the means of self-enjoyment and sensuality. Such aids towards making life more endurable the Church cannot pretend to hold out to her children, but she can and does extend to them a helping hand in the way of ministering to their spiritual necessities, and, so far as things innocent extend, to their temporal wants likewise. The note of preparation for Christmas benevolence has long been sounded, and into every church, however humble, and every mission chapel or room, however squalid the neighborhood, loving hands are pouring the means for Christmas trees, Christmas dinners, and Christmas gift distributions, all of which will have made sad hearts glad, some children happy, and the poor comfortable. The spiritual interests of the city are not neglected meanwhile, and every Advent sees further additions made to the agencies already existing for the spread of the Gospel and the increase of the means of grace. One of the latest is one of the most admirable.

THE BROTHERS OF NAZARETH,

a society of laymen under much the same engagements as the members of the Order of the Holy Cross, which spiritually directs them, have been adopted as workers in the parish of St. Andrew's, Harlem, of which the Rev. Dr. Van de Water is rector. There have been assigned to the Brothers stalls in the Church on the Gospel side of the Altar, in accordance with ancient Anglican use, and, on the Epistle side, the rector hopes very soon to have sisters placed as fellow-workers with his people. Be it remembered that Dr. Van de Water is not looked upon as even what in Canada would be called an extreme High Churchman. He is very far from being anything approaching to the level of the churches of St. Ignatius, or St. Mary the Virgin. His ritual does not come up to the level of that at Trinity or the Church of the Transfiguration, while in doctrine he is probably, while orthodox in the main points, nearer Broad Churchism than anything else. But he is a man full of zeal for souls, who knows a good thing when he sees it, and will be the first to press it into the service of the Church. Speaking in his pulpit of the Order, he said it had entered the parish as a "distinct factor in the Church's great work of reaching the masses." He demanded the Church's due recognition of "men who had given up all, voluntarily taking upon themselves the vow of poverty, and devoting themselves to the Church, [for] the Church Catholic recognizes and encourages those who, in answer to a Divine call, have left all and consecrated their lives to the services of the Church." Dr. Van de Water is a fearless man and calls a spade a spade, as his words show.

A CHRISTIAN HOME

for wage-earning boys is the latest work undertaken by the Brotherhood of Nazareth. To it the Bishop of New York has given his benediction in a letter to Brother Gilbert, the Superior, in which he speaks of the growth of the Brotherhood and the prosperity of its work as "good news." He sends them a check for \$50, and hopes that they may succeed in their project, and in course of time make it self-supporting. The Brotherhood, whose headquarters is at East 120th street, have likewise charge of All Saints' Convalescent Home, where discharged patients from the hospitals and others recovering from sickness may stop until fully restored to health and strength.

A SOUP KITCHEN AND COFFEE HOUSE

for the poor has likewise just been opened by the Church of the Heavenly Rest, the Rev. Dr. Parker Morgan, an Oxford M.A., and an enthusiastic Welshman and Welsh preacher, rector. It is located on East 46th street, and it is hoped that the means will be forthcoming to purchase the adjoining property and build on the site a mission chapel to be dedicated to St. David of Wales. Dr. Parker Morgan is also one of the great supporters of a large sewing school in connection with the mission work of the Church Temperance Society, which has been opened at the Society's headquarters in Annex Hall, Fourth Avenue, just on the skirts of the Bowery. It is in charge of Mrs. Dorman B. Eaton, wife of the eminent civil service reformer. She has been in charge of a school of this sort for the last twenty years, and has now put it formally under the Church. It meets weekly and has some 200 children in attendance every Saturday. Their order and neatness would do credit to girls of a much higher rank in life. Engaged in a like labor of love is

THE CHURCH CLUB

of New York, at the Church of the Holy Martyrs on Forsyth Street, away down town. It must have been abandoned had not a band of devoted laymen from the above-named body taken hold of it. I mentioned some months ago that the experiment was about to be tried of seeing how far lay services would answer. Mr. Robert Graham, the energetic secretary of the Church Temperance Society, leads the good work. The success has been magnificent and phenomenal. The church is crowded every Sunday, new interest has

been awakened, and the most eager attention has been paid to the teaching of the lay evangelists, who have the assistance of clergymen at stated times. It is possible, even probable, that such services point the way to the solution of the question of utilizing and not abandoning the impoverished and nearly deserted down town churches, and of establishing therein rescue missions, centres of religious life and revival. In them might be found the most admirable training schools, not only for lay readers, but also for the future priests of the Church who are pursuing their studies at the General Theological Seminary, whence they go out to labor in the Master's vineyard, full of theories indeed, but with the minimum—if they have the minimum—of training in parish, rescue, and evangelizing work. The City Mission is likewise alive and doing a noble work. It is strange, however, that except Trinity and the Church of the Transfiguration and that of the Holy Cross, now given up by the Order and worked simply as a mission church, the real missionary work among the poor and the wretched, so far as the sterner sex is concerned, is

CARRIED ON BY THE LOW AND BROAD CHURCHMEN

almost exclusively. The Sisters of St. John Baptist and St. Mary's indeed are ever on duty, but, except for the purpose of high ritual, big functions, aesthetic services, and the promotion of embroidery work, for all the evangelization that is being done by the priests of St. Mary the Virgin and St. Ignatius, these churches might as well not exist. They are not attended in the least by the poor, who, so far as they are concerned, have not the Gospel preached unto them. Their congregations consist almost exclusively of carriage folk, those who are attired as Solomon never was in all his glory. No poor person, it seems to me, can find a dwelling-place within their walls, or be a door keeper in any sense of the word, for even the very sextons, vergers, and ushers are rich. It is quite otherwise with Trinity, and its group of mission churches, and also with the Church of the Transfiguration and its chapels. It is true that in St. Mary the Virgin and in St. Ignatius the highest possible doctrine is taught, and probably to a class that needs religious instruction at least as much as the poor, and have less real religious faith than their poorer brethren; and true also that these churches educate the classes, objective teaching in the way of ceremonial. But the same is done at Trinity and in the Church of the Transfiguration, where the rich and the poor meet together and not only see a dignified and correct ritual, but also hear the soundest of sound doctrine preached every Sunday, and have their children well taught likewise in the Sunday schools. These churches also have their mission chapels, where, as likewise in the Church of the Holy Cross, sound doctrine is taught to the poor and the same high ritual is in use. If St. Mary the Virgin's people and those of St. Ignatius would but give some of the money they spend on magnificent silk embroidered and be-laced vestments—for which neither Scripture nor Catholic antiquity afford any authority, *fine linen* being the fabric employed in the Temple and early Christian services; if they would give up a tithe even of their luxurious details in music and in fittings and devote, the money thus saved to keeping up a mission apiece in the slums, they would seem to be

BETTER SERVING THE MASTER.

As it is, apart from Trinity, the Church of the Holy Cross, or that of the Transfiguration, what churches keep up mission chapels and stations among the poor? St. George's, Calvary, the Holy Communion, Grace, St. Bartholomew's, the Incarnation, the Heavenly Rest, St. Thomas', and the Ascension, all Low Church or at best Broad, while the City Mission, a thoroughly Low Church organization, does nearly all the rest. I do not, of course, deny that there are churches among the poorer people in poor districts where high ritual and high doctrine rule, such as the Church of the Redeemer, the Church of the Beloved Disciple, and one or two more; but what I would insist on is the fact that the two which make the biggest show as to Catholic teaching and the like, one of which, St. Ignatius, has an organ, *The Catholic Champion*, that has never a good word for anyone or anything that does not shape or allow itself to be shaped to Ritchie's lines, do absolutely the least of all the rich churches in New York in true missionary and evangelistic work. And right here let me say that all my sympathies, proclivities, and inclinations are with the party of high ritual and high doctrine, as the party that acts as the pioneer in pushing forward the Church's outworks and in consolidating them afterwards. And why St. Mary the Virgin and St. Ignatius should be exceptions to the rule is more than I can say. "'Tis true; 'tis pity: pity 'tis, 'tis true."

CHURCH ITEMS.

The Church of the Holy Spirit, now the Church of All Souls, to which Dr. Heber Newton has migrated with his congregation, will retain the female choir in addition to the surpliced choir of boys and men. The

ladies will be vested in violet over dresses out surpliced and will wear white caps of some sort during the services!

The Rev. W. S. Rainsford, though able to preach with all his accustomed vigor, is obliged to refrain from parish work at present. He is down at Southampton, L.I., where he resides just now on account of the health of Mrs. Rainsford.

All Souls Church, lately vacated by the Rev. Heber Newton, has been bought by the Methodists for \$70,000.

The Guild of the Good Shepherd, the outgrowth of the personal work of the Bishop of Pittsburg, and designed to meet special diocesan missionary needs, has been in operation for over four years, and has established several new missions.

The new home of the Order of the Holy Cross is pleasantly situated in a retired neighborhood in the upper part of the city. It will offer a welcome to clergy desirous of making a retreat.

Georgia is crying out for priests, especially for missionaries to the colored people. Many parishes are vacant in the diocese.

Bishop Potter is to deliver the Phi Beta Kappa oration at Harvard University at the next Commencement.

One of the Boston clergy lately preached on free and open Churches, taking as his text, "Open for me the gates of righteousness." He evidently did not believe in toll-gates on Christ's highway.

The late J. H. Shonberger, of New York and Pittsburg, Pa., bequeathed to the Board of Missions of the Church \$50,000; to the St. Margaret's Memorial Hospital, Pittsburg, \$800,000; to the Seabury Divinity School, Fairbault, Minn., \$85,000; to Diocesan Missions in the Diocese of Pittsburg, \$80,000; and to Trinity Church, Pittsburg, \$100,000, on condition that it shall be rendered free and open, and shall keep up Matins and Evensong all the year round. Mr. Shonberger was a vestry man of Trinity Church, Pittsburg, which his money chiefly rebuilt. He contributed nobly to the Church during his life-time.

A DEAR LITTLE SCHEMER.

There was a little daughter once,
Whose feet were—oh, so small!
That when the Christmas Eve came 'round,
They wouldn't do at all.
At least she said they wouldn't do,
And so she tried another's,
And folding her wee stocking up,
She slyly took her mother's.

"I'll pin this big one here," she said—
Then sat before the fire,
Watching the supple, dancing flames,
And shadows darting by her.
Till silently she drifted off
To that queer land, you know,
To "Nowhere in particular,"
Where sleepy children go.

She never heard the tumult rare
That came upon the roof!
She never heard the patter
Of a single reindeer hoof;
She never knew how Some One came
And looked his shrewd surprise
At the 'wee foot and the stocking—
So different in size!

She only knew when morning dawned,
That she was safe in bed.
"It's Christmas! Oh!" and merrily
She raised her pretty head;
Then, wild with glee, she saw what dear
Old "Santa Claus" had done,
And ran to tell the joyful news
To each and every one.

"Mamma! Papa! Please come and look!
A lovely doll, and all!"
And "See how full the stocking is!
Mine would have been too small.
I borrowed this for Santa Claus,
It isn't fair, you know,
To make them wait forever
For a little girl to grow."

THE FRIARS' CHRISTMAS.

(Chicago Current.)

In the Convent of St. Joseph, high above the Pinchon Pass, Fifty monks before the altar knelt to say the Christmas mass; And as they knelt, but little cared they for the solemn words they said, All their thoughts were on the dainties for their Christmas dinner spread.

Much they murmured at the Abbot for his slow and measured drone, "Will he never close the service?" Suddenly a clearer tone Rang above them: "For His coming, who to save a world from sin Left the glory of the heavens for the manger of an inn.

"Is this mockery your welcome? Is it thus you keep the Day Blessed forever by the Christ child that on Mary's bosom lay? Will you feast while others famish? In the homes of want below Men are starving—find them—feed them. For His sake arise and go!"

Robed and cassocked from the convent fifty friars took their way. Downward through the holy stillness of the blessed Christmas Day; Black against the drifted snow-banks showed their figures as they went, Much they looked like birds of rapine on a evil errand bent.

Birds of rescue, not of rapine, were the black-robed brotherhood, Like the raven heaven appointed to supply the prophet's food. To the needy and the dying gifts of life and strength they bore, In the homes of want dividing all their cherished Christmas store.

Robed and cassocked up the mount'n through the dying light of day Climbed the fifty weary friars. Long and dreary was the way; At its end no Christmas dainties waited for them in the hall, Bread and water formed their dinner. Of their Christmas this was all.

But their joy what heart can measure when above the Abbot's drone As he led their vesper service rang again that clearer tone: Ye are blessed in blessing others; whose lendeth to the Lord Findeth here and more hereafter his exceeding great reward.

"Christ the Gift rewards true giving. He is ever found of them Who with gifts of heart and service seek for Him in Bethlehem— Ye have found Him." Into silence died the lingering notes away: In the hush the Abbot whispered: "Nunc precamur—let us pray."

—Hosea Gordon Blake.

CHRISTMAS.

Christmas is a festival which has been observed from a very early age of the Church. While no one pretends that it is the exact birthday of our Lord and Saviour, yet we believe for various reasons that His birth took place in the winter, and about the time of the winter solstice. At all events, the whole Christian Church agrees in celebrating our Lord's birthday on the twenty-fifth of December, and all celebrate it much in the same way, with solemn and joyful hymns of praise, with churches decked with evergreens, with exchanges of gifts and good wishes.

To the young it is usually a season of unmixed pleasure. They look forward to it for weeks beforehand, and enjoy the little mysteries of making and buying presents, and preparing pleasant surprises for parents and friends. All hearts seem to open. The workman has a holiday and perhaps a gift from his employer. Even the prisoner and the pauper sit down to a Christmas dinner on that day, and are often remembered with gifts by those in

happier circumstances than themselves. Would they were always so remembered. Would that all so far as they are able, might keep Christmas in the spirit of our Lord's precept: "When thou makest a feast call the poor, the maimed, the halt and the blind" (St. Luke xiv., 18).

But as we grow older, Christmas, like other things, changes its aspect. All our anniversaries become saddened, and this one is no exception. To the recent mourner it recalls one who last year sat at the board, who will sit there no more. The mother put away the little stocking which will never be hung up again, and even the children speak sadly and with tears of the sister or brother whom no present can reach. At such times it must be the religious aspect of the day which alone can bring comfort and joy. The parent, the husband are gone it is true, but not far. The tie remains unbroken. The little one is safe in the arms of Him who though He was the Mighty God, was also as at this time a baby in His mother's arms. The veil has fallen it is true, but it is only a veil, and will soon be lifted. Let us then still keep the feast. Let the gift which cannot reach the beloved hands be put into hands which would else be empty. Let us still rejoice that Jesus Christ is born, because in Him we have the promise that all tears shall be wiped away.

It may be that some one will read these words who is a wanderer by his own fault from home and friends and all the once-prized joys of Christmas-tide. To such an one we say: The season has a message for you if you will hear it. The Babe of Bethlehem was born for you, however deeply you have sinned. You may be far away, herding swine in the desert, filled with the fruit of your own devices, hungry and feeding on husks; yet your place in your Father's house is still kept for you, and no one else will ever fill it. Your Father's eyes are watching for you, your Father's heart goes out to you no matter how far you have strayed, the robe and the ring are still waiting, and may be your Christmas gift if you will.

Then let us all rejoice in the Lord. Let us take the Holy Babe to our houses and hearts, new-born for every one who will receive Him. Let us lay our gifts at His feet, and however poor and humble they may be they shall be gilded by His smile and blessed by His love. And though we cannot come to the Babe of Bethlehem like the wise men of old, with gold and gems and precious perfumes, let us lay at His feet the gift he will value far more, even the gift of ourselves, our souls and bodies to be a reasonable, holy and acceptable sacrifice, knowing that He will accept the gift and make it fit to shine in His Kingdom for evermore.

"Young men and maidens, old men and children, praise the name of the Lord, for His name only is excellent and His praise above all the earth." —Parish Visitor.

THE TWO CHRISTMAS TREES.

Bark was strewn in the street, and the carriages glided like noiseless shadows past the great mansion where the young widowed countess lived. The door-bell was taken off, and the broad steps were covered with thick carpets; for death sat by the head of the bed where lay the widow's only child. It had come so suddenly, so unexpectedly, just at the time of the children's great festival, on the first year the Christmas-tree was to be lighted for the little rosy-cheeked, bright-eyed boy. Now the tree stood there decked from top to root, bending its boughs under the wealth of gifts, but no one thought of lighting the colored candles, for the red cheeks were pale, the blue eyes dim. Just as the Christmas bells were ringing, he bent his head with the last sigh. The young widow was childless.

The earth had received what belonged to the dust, the father no longer rested alone in the quiet churchyard behind the iron fence; but she—how lonely she was! How empty was her home and her heart! A few days after, the very last day of the whole year, as she sat by the grave, how agonizing it was to think of the past twelvemonth, when every day the child's merry shouts had waked her in the morning.

Wearied by weeping, her eyes wandered over the iron railing. A new grave had been added since

she had brought her sacrifice—a poor person's grave with a plain wooden cross. Some wreaths of moss lay on the earth, and above the cross hung a home-made garland of pine-twigs. When she went away she passed it, stopped, and read a very common name—a middle aged man lay beneath.

A few steps from the mound she met the grave-digger strolling along with a rake in his hand. The young countess stopped him to give an order, and, as she passed on, inquired who occupied the new grave.

"A poor workman, who was drowned," was the reply.

"Drowned?"

"Yes, your ladyship; and leaves a wife and seven children."

"So she still has children with rosy cheeks and sparkling eyes. She is richer than I," sighed the widow.

"No, pardon me," replied the grave-digger, leaning on his rake; "she has pale-faced, dull-eyed children. It's a sad Christmas for the poor people."

The countess went back and took a wreath heavy with flowers, one of many, from her child's grave; but when she approached the wooden cross to hang it there in place of the pine garland, the man stopped her.

"No, let it stay. That wreath is most suitable, and it has its story, too."

"Tell me the story."

"Yes, your ladyship; it isn't long. You see, the man who lies there had some money left over, for he was sober and diligent, so he bought a little Christmas-tree for the children, which was to have been lighted New Year's Eve; but the green branches were put to a different use, because the widow had no means to get a better wreath."

The rich woman silently bowed her head, then rose, stately and beautiful, saying:

"Where does she live, sitting in her sorrow among her pale-faced children?"

The way led through narrow streets, high up a dilapidated staircase, and the countess had much difficulty in finding it; but at last she reached the room. A strange, damp odor of wet walls and old clothes greeted her. There sat the mother, sewing by the fading daylight, while the children's pallid faces peered out of the corners. The rich and the poor woman gazed silently at each other a moment, then the countess said, slowly and sadly:

"We have graves side by side in the churchyard. You have children and no Christmas-tree; I have a Christmas-tree but no children. Rise and follow me."

The woman stared irresolutely at her strange guest, but the countess continued:

"Don't you understand me? I am telling you that I have come for you all. Follow me at once, just as you are, you and all your children."

So the tree was lighted. It cast a ruddy glow on the children's blanched faces, and their dull eyes began to sparkle. But as the little ones shouted joyously around the two windows, the poor woman flung herself at the countess' feet—she wanted to express her thanks, but could not. The lady raised her, saying:

"You see, I have been thinking so constantly about my boy, he was the light of my eyes and the joy of my heart, and now to-night a great sense of consolation has come upon me. When children rejoice, the children's angels rejoice too, and among them, I firmly believe, is my own boy. You have many mouths, and I plenty of bread. Come to me, and we shall both receive a blessing from what God has given us—the Christmas blessing, for it was the two Christmas-trees that brought us together."

—Translated from the Danish, by J. M. Percival.

CHRISTMAS DECORATION.

Where there is opportunity and the disposition to study Christmas decoration, the appended clippings from a city daily will be serviceable.

The old order of stringing wreaths from central points overhead to wall and column, is a ruinous measure for the acoustic of any church, and has taken the life and sparkle of many an elaborate Christmas music service.

Evergreens, of course, are first to be thought of in connection with decorations. With evergreens

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simply many are content, but they can be used with other things with great effect as many do not seem to know. The stiffness of evergreens should be toned down with sprays of English ivy, laurel, and hollies. The common box, both green and variegated, is a pretty foliage, and the lines of the yellow honeysuckle are extremely artistic when combined with evergreen. The lasting properties of every foliage is of the first consideration, and beyond all question ivy and holly are best after evergreen. The cream-coloured hollies are handsomer than the red, and the strawberry evergreen, with its handsome clusters of fruit, are very showy, particularly when used with red holly. Of all laurels, the myrtle-leaved Portugal laurel is most desirable; and of ivies every variety is needed. Periwinkles are suited for church decorations, and their slender shoots present a pleasing contrast to other greens. Stray pieces of fir twigs can be appropriated, and with ivy are beautiful.

After the green foliage, flowers come next in importance, and Japanese chrysanthemums are first choice. They are easily worked into designs and are very effective in their multiplicity of colours. Camellias are valuable, but each flower should be wired to prevent the petals from dropping. Trumpet lilies, white hyacinths (Roman), and white and red primroses are the best flowers to secure for this purpose.

The evergreens should be first arranged upon the walls and about columns and gas brackets. The flowers can be placed with greater effect and economy if this is done. Evergreens should be made into wreaths, and several sizes should be prepared. In making them only small pieces of evergreen should be used. It requires more time, but the added beauty will repay the trouble. A few slender twigs of ivy should be worked in to relieve the severe uniformity and to make trailing lines of green on the wall. Long ropes of evergreen should be tied, and here again should be used only the smaller pieces. Wreaths and ropes should be made carefully, and the strings employed ought to be of a dark, strong material. When the long ropes of evergreen are finished they can be used in a variety of ways, some in straight lines, others looped up or in circles. A fine wire is useful in connection with the string when loops are to be arranged. Ivy wreaths made with small sprigs of holly as ornamentation should be tied on wire, since they cannot be kept in shape otherwise. Slender sticks, painted green, should be prepared, for they can be used to advantage, particularly where it is not desirable to drive nails into the wall. Impromptu hooks can be made of stout wire, and these can be adjusted to walls on small, long screws. Where there are recesses to be filled, light designs in wood or wire should be made to fit into them, and these can do service from year to year.

Columns are easy to decorate, and because they are easy they are made to look very clumsy. The height of a column should be carefully measured, and the rope of evergreen should be fastened at the base first, and then graduated so that the upper end shall be much the lighter. When securely fastened, some trailing shoots of ivy, with small foliage, should be suspended around the top in a graceful, careless way, and some shoots of laurel should be put about the base in an upright position. Gas brackets are easily decorated with long sprays of ivy, intermingled with small shoots of a brighter color, variegated holly, for instance. Ivy resists heat better than any other green, and it is used for pendants above the burners. In the chancel, as along the galleries, wreaths composed of green and variegated foliage should be twined about each support, and flowers should be worked into them with careful effect.

Laurel shoots, fixed to sticks fastened here and there to the rails, are newer and prettier than the rope of evergreen fastened usually on the railing. The same plan may be utilized at the windows and chrysanthemums be worked into the ropes and wreaths. Flowers should be liberally used along the gallery and on the pulpit. Wreaths should be used on the latter, made of uniform size and of the smallest foliage. White flowers in clusters, such as Roman hyacinths, are handsomest, but if these cannot be had the cream-colored holly berries will be attractive. Fir clusters are showy in wreaths,

and if chrysanthemums are used with them they are very beautiful.

The pulpit requires more ivy and flowers and no evergreens. Slender shoots of variegated ivy and Roman hyacinths are the most choice decorations, and if possible to secure a vase filled with maiden-hair fern the effect will be artistic and beautiful.

In decorating a church the shape and size should be first considered, and then the effects of designs should be tried. A great deal depends upon the arrangement of decorations, so that a low building shall not be made to appear lower, or a high one higher. Nor should there be so much in the way of decoration that the eye is oppressed. Beauty in detail and beauty in outlines can be secured if enough interest is taken in the work to study it before it is undertaken. The idea of decoration should be to combine harmony and lightness, so that the eye shall rejoice in the colors introduced into the otherwise plain interior familiar to congregations; thus is true decoration achieved.

CHRISTMAS GIVING.

Every time that the great festival of Christmas dawns upon the earth it brings with it certain reflections, or rather emotions, that seem to be as much a part of its atmosphere as the frosty sky and keen snow scents which in northern latitudes belong to it, and which we most frequently associate with our thought of Christmas, in spite of the fact that the day comes—and is kept, too, with all due state—in the tropical and semi-tropical latitudes, where frosty weather is unknown.

The chief of these emotions proper to the Christmas season is the consciousness of a great and warm good-will to man such as that of which the storied angel sang; a good-will which makes us desire everyone's happiness, and inclines us to do all in our power to achieve it, so that for the time being we feel almost reconciled to our dearest foe, if we have one; a good-will which sharpens our needles, empties our larders, opens our purses, and brings cordial words and kind wishes to our lips; a good-will which goes out even to those in the white and silent cities of the dead, and lays fresh wreaths of Christmas green above the snow upon their graves.

This good-will manifests itself especially in relation to children, for whom at this time, if never before, it seems to us necessary to make the earth teem with happiness. And not only do they go on journeys to old homes, or receive with all ceremony of welcome those who come journeying to them, but they are admitted to all the tempting stir of the kitchen in the preparation of the substantial cheer, they are initiated, to the delight of their small hearts, into the secret manufacture of gifts, and are allowed to expect sweet accumulations of their own; the lighted and laden Christmas-tree, the stuffed stockings, the crammed shoes beside the bed, are promised them, and a whole paraphernalia of mysterious lore, in the form of St. Nicholas and Kris Kringle and the Christ-child, is especially supplied them. Then, too, is the time chosen to kindle the childish heart with pity for the poor, and to draw parallels between the condition of the fortunate and of the unfortunate that shall move the little souls to compassion and to its expression and action. Stories of the homeless children and of the desolate wanderers of great cities are told to them, and they are given the turkey or the goose or the occasional mince pie to take to families about them where there are children who would otherwise go without dainties certainly, to say nothing of food.

No other festival thus carries with it quite such a spirit of joyousness, apart from its own inherent reason for joyousness. The gaiety of the Fourth of July is that of a brief noise and excitement; the gaiety of Thanksgiving is confined to one day only, but the gladness of Christmas begins in the sweet and hidden preparations for the gifts of others weeks beforehand and does not end with the giving of the gifts; for the satisfaction of pleasant duty more than well done remains long afterward, and the gratification from the gifts received is an affair of permanence, an affair of far more permanence than the season of Christmas holidays that follows them.

It is surely a pity that the pure joyousness of such a day should be marred by anything partaking of the nature of covetousness or the sense of acquisition; but as that would seem to be counter-balanced by the delight of giving, on the general average, it is only just to leave it out of sight. What is absolutely to be regretted about the manner of celebrating the day is that the habit of giving to the children has become such a prodigal one that it has increased the quality and cost of gifts to those who are not children, till the custom is likely to become a burden, if it has not already become one, and possibly to cease altogether by mere reason of its excess.

If the very wealthy limited themselves, by the general acceptance of an unwritten law, to the giving of Christmas gifts involving only a very moderate expenditure, then the less wealthy, and those to whom the giving here means the going without there, would be able to give and not be pinched in the purse for a period of weeks and months afterward. It is true that Christmas-time affords opportunity and excuse to the very wealthy to make gifts that it seems to them they cannot make quite with delicacy at other times. But to those who truly wish to do generous things, other times and seasons can be made propitious with a little care and ingenuity. For one absolutely needs the Christmas-tide in order to make acceptable the gift of those who can hardly afford to give at all; but the very wealthy, of sufficiently friendly footing to give gifts at Christmas or any other time, are so indisputably superior in the point of ability to give, that rivalry on that point is not to be thought of; the giving may really take place at any time without reference to a general custom or any especial season of the year, and acceptance becomes as graceful as bestowing, it being taken for granted that the receiver, in accepting in such cases, renders as great a favor to the giver as the giver renders to the receiver—renders it in affording the other the chance to enjoy the pleasure of bestowal and the gratification belonging to the doing of good deeds.

When it shall be made a general custom to give only inexpensive gifts at Christmas-time, a great and needed reform will have been wrought, and one that will bring more comfort to many people than a wilderness of gifts can ever do. A book that costs a dollar and a quarter is as full of the spirit of the day as a check many times its worth, a diamond, a trinket, or a possession of any sort; a photograph, a drawing, a bunch of flowers, a bit of handiwork, says all that any prodigality can say. It would be well, then, for a large number of people of only average means—the majority of givers, indeed—if by general consent gifts of any great money value should be reserved for their own occasions, and it should come to be considered something outside of the limits of good taste to give any gifts at all on Christmas Day whose purchase, were the giving reversed, would be able to occasion the least inconvenience to a narrow purse.—Harper's Bazaar.

THE CLOSING OF THE YEAR.

A few more days and the year which to some has brought happiness and to others misfortune, will be added to those which have passed before it. Many will during the present month sit in retrospective thoughts over the events which have marked the year in their lives.

To the young the years speed not fast enough; to the old they are not too short. The young man employs the closing of one year in preparing for the next, the aged man muses over the events of past years, and contemplates the mysteries of the future. In the lives of many the year has proved a memorable one, while in those of others it has been marked with no special events. The hopes of one have reached fruition, the aspirations of another have fallen short of success. And thus the last day of December will bring alike pleasant and sad memories. There is a lesson to be drawn from the close of every year that may well teach us of the opening of the new one. It is by deriving profit from the past that we can improve the future. If we have undertaken enterprises during the present year that have proved unsuccessful, we

can now, on looking back over the ground, see more clearly what our mistake was or wherein we failed, and by having undergone such experiences we are by far the better off. We have been taught lessons which we might otherwise never have learned, and in our future undertakings the great value of them will be apparent to us, if now they yet seem unnecessary and unproductive of good. There is a lesson in all our failures, if we will but regard them in the proper light. So long as we profit by what has occurred during the year now rapidly drawing to a close, it will not have been wasted. The experience of the old year will make our success during the new more assured, for we will have learned what shoals to avoid in the sea of life. If our barque has just ground over the rocky reefs with but slight injury, let us feel thankful that we were not entirely wrecked. The closing of another year will also remind many of the necessity of acting in the present rather than postponing to the future. It will teach us, perhaps, what may have escaped us before, that the sun as swiftly descends to its setting as it rises to its noon. As a nation, our history is unequalled for activity, enterprise, and thrift, yet how many are loitering by the wayside, contending to themselves that there is "plenty of time" in which to attain a certain end; then, rising up suddenly, how surprised are they to find that the opportunity for their achievements has passed. These and scores of other lessons will be suggested to many with the close of 1889.

AMERICAN STATESMEN.

Among the notable features of the *Youth's Com-pa-nion* next year will be a series of popular articles on the methods of Government. "The Senate" will be treated by Senator Hoar, "The House" by the Hon. John G. Carlisle, and "The Opposition" by the Hon. Thomas B. Reed. Mr. Blaine will also contribute an important article to the series.

THE SICK WOMAN.

Christ was on His way to the house of Jairus; and as He went the multitude thronged Him, and some one touched Him. It was a woman, and she had been ill a long time, and had spent much upon doctors, and had tried many cures, but all in vain; we are told she was nothing bettered, but rather grew worse. She had heard of the great Teacher, and came to listen to Him, and as she listened she received what we call faith, and put forth her hand and touched the hem or fringe of Christ's garment. The Jews were commanded to wear fringes by the Law. It was the most sacred part of their dress, and directly the sick woman touched it, there came virtue out, and she was healed.

Then Jesus asked His disciples, "Who touched Me?" and they answered, "Thou seest the multitude thronging Thee, and sayest Thou, Who touched Me!" Were there not hundreds around Him, touching Him every instant, and how then could they point out the particular person? But the woman who was healed fell down before Him, and told Him all the truth. And Jesus said to her, "Thy faith hath made thee whole; go in peace."

But faith alone is not enough to save. We often hear of "faith healing," and in nervous diseases a strong faith may sometimes effect a cure; but this is only the exception, not the rule. We may have complete confidence in some one, and yet it may be a mistaken confidence, and that some one may be powerless to assist us. But here we have both faith in her who came to be healed, and one who was almighty to cure.

But all who touched Christ were not cured. It was a mixed multitude that came to listen to the Lord Jesus; some to see, others to be seen. Some came from curiosity, and some because they had nothing better to do! And some among them doubtless were ill; but either they did not know it, or did not care about being cured; for though many "touched" Christ, we do not read of any one else, but the woman, being healed. Theirs was not the touch of an expecting faith.

And so it is now. When we see a crowded congregation filling God's house, how solemn it is to

remember that, though all are in Christ's very presence, and join in the prayer, "Lord, have mercy upon us"—"There is no health in us,"—only a few after all feel their need of healing, and have come to be healed.

There are three things this miracle teaches us:—
First, the woman knew she had a disease. And we too have a disease—Sin.

Secondly, she wished to get rid of it. But do we wish to do so?

And, lastly, she went to Christ, because she believed He could take it away. And He said to her, "Thy faith hath made thee whole; go in peace."

It was not the fringe itself that cured the woman; any more than it is baptism, church services, or the bread and wine in the sacrament, that save us. It is going to Christ *through these things* that brings the blessing, and to every earnest seeker who goes to Him in faith for healing, He will say, "Thy faith hath made thee whole; go in peace."

"ASK, AND IT SHALL BE GIVEN YOU."

O how blind and unbelieving we often are when we enter the spiritual realm, and seek to apply eternal principles! The Author of our being invited us—yes, even beseeched us—to hold sweet communion with Himself. The provisions of grace by which this contact may become real and lasting are never subject to interruptions for the sincere seeker. In dark days or sunny there can be no obstruction in this intercourse, only such as arises from our unbelief.

O think of the perfect arrangement—the blood of Jesus sprinkling the mercy-seat; the dispensation of the Holy Spirit arranged by infinite wisdom with a view to promote this fellowship with the Father; all the promises of God—Yea, and Amen; the testimony of devout minds in all ages proclaiming the impossibility of failure when we approach God in true prayer; the character and covenant of the Almighty pledged to such inter-communication; the adaptation of this fellowship to meet the instinctive yearnings of the soul for happiness! Consider this plan, merciful through out, tested by millions of needy souls.

It is written, "To him that knocketh it shall be opened." Isaiah foresaw this, and cried out, "Thy gates shall be open continually; they shall not be shut day or night." That glorious city which the revelator describes is but the perfected type of the kingdom of God on earth. It is said that "the gates of it shall not be shut at all by day." So it is with him that overcometh through prayer. The gates are wide-open continually. Is he toiling with his hands seeking daily bread? His heart uplifted toward God may find blessed comfort every moment. Is he passing through overwhelming seas of adversity? He may look up and hear, "Behold, I am with thee." Is he utterly unable to choose between certain plans in life that are presented to him? He reads with greatest comfort: "If any of you lack wisdom, let him ask of God, that giveth to all men liberally."

MIRRORS.

We are mirrors. We cannot help being reflectors. We reflect in our characters every influence that touches our lives. I am introduced to you. You speak one sentence—I know that you are an Englishman, or an American, or a Spaniard. You are a combination of reflections. We become like those with whom we associate. Two boys in a University in England, roomed together for eight years. Toward the end of that time these two boys were so much alike that it became remarkable. They had reflected and reflected until one was almost the image of the other. If you called on one and found the other one instead, you might talk to him on the same subject, and expect to receive the same answers that you would from the other.

I once knew a girl who was growing so saintly that every one wondered. No one guessed her secret. She became very ill, and a dear friend of hers obtained permission to open a locket which she wore constantly about her neck. There she saw engraved on the inside of the locket the clue to

the secret: "Whom having not seen we love." If we reflect the glory of the character of Christ, we shall be changed from glory to glory—that is, from character. How this is I cannot tell. Had Paul written in these times, he would probably have used the photograph instead of the mirror as a symbol. I cannot tell how the impalpable shadow which appears on the plate is fastened there—no one can. And I cannot tell how character is changed. We reflect Christ for a time, and then we are changed, and then we are changed again, and then again, and so on from glory to glory. First the blade, then the ear, and then the full corn in the ear, and after that it doth not yet appear what we shall be. Do you not see the infinite possibilities of this? We are to go on and on. We are to be God's reflectors in this world.—
Professor H. Drummond.

MARRIAGE.

Men and women, and especially young people, do not know that it takes years to marry completely two hearts, even of the most loving and well sorted. But nature allows no sudden change. We slope very gradually from the cradle to the summit of life. Marriage is gradual, a fraction of us at a time. A happy wedlock is a long falling in love. I know young persons think love only belongs to brown hair, and plump, round, crimson cheeks. So it does for its beginning, just as Mt. Washington begins at Boston Bay. But the golden marriage is a part of love which the bridal day knows nothing of. Youth is the tassel and silken flower of love; age is the full corn, ripe, and solid in the ear. Beautiful is the morning of love with its prophetic crimson, violet, purple and gold, with its hopes of days that are to come. Beautiful also is the evening of love, with its glad remembrances, and its rainbow side turned toward heaven as well as earth. Young people marry their opposites in temper and general character, and such a marriage is commonly a good match. They do it instinctively. The young man does not say, "My black eyes require to be wed with blue, and my over vehemence requires to be a little modified with somewhat of dullness and reserve." When these opposites come together to be wed, they do not know it, but each thinks the other just like himself. Old people never marry their opposites; they marry their similars, and from calculation. Each of these two arrangements is very proper. In their long journey these young opposites will fall out of the way a great many times, and both get away from the road; but each will charm the other back again, and by and by they will be agreed as to the place they will go to, and the road they will go by, and become reconciled. The man will be nobler and larger for being associated with so much humanity unlike himself; and she will be a nobler woman for having manhood beside her that seeks to correct her deficiencies and supply her with what she lacks, if the diversity be not too great, and there be real piety and love in their hearts to begin with. The old bridegroom having a much shorter journey to make, must associate himself with one like himself. A perfect and complete marriage is perhaps as rare as perfect personal beauty. A real happy marriage of love and judgment, between a noble man and woman, is one of the things so very handsome that if the sun were, as Greek poets fabled, a god, he might stop the world in order to feast his eyes with such a spectacle.

TO TAKE OUT A RUSTY SCREW.

The hinge of the wood-house door was broken, and Farmer John, who never liked to see things going to pieces, went to work to replace the broken hinge with a new one. The old screws, however, had rusted, and although a man of muscle, not one of them could Farmer John budge, until Willie came out to see what was going on. Now, Willie was a great reader. His father often thinks he spends too much time over his books. "Let us try the Russian way," said Willie; and going to the house he heated the kitchen poker red-hot, and pressed it to the head of the screw for a few minutes, when the screw was easily taken out with a screw-driver. So much for "book-learning." So much more for the bright boy.

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GOOD ADVICE.

Follow the following advice and you will grow in grace and be saved from many sins and a world of trouble :
Say nothing you would not like God to hear. Eccles. v. 2.
Do nothing you would not like God to see. Titus ii. 7.
Write nothing you would not like God to read. Heb. iv. 18.
Go to no place where you would not like God to find you. Job xxxiv. 21.
Read no book of which you would not like God to say, Show it to me. John v. 89.

Never spend your time in such a way that you would not like God to ask, What art thou doing? 1 Thess. v. 15.

NEVER FORGET ANYTHING.

Charge your mind with your duty. That is largely the true definition of faithfulness. But memory and mistakes are used as apologies a great deal oftener than necessary. A boy beginning business life will generally lose his place who pleads such an excuse more than once or twice.

A successful business man says there were two things which he learned when he was eighteen, which were afterwards of great use to him, namely, "Never to lose anything, and never to forget anything." An old lawyer sent him with an important paper, with

certain instructions what to do with it.

"But," inquired the young man, "suppose I lose it; what shall I do then?"

The answer was, with the utmost emphasis, "You must not lose it." "I don't mean to," said the young man "but suppose I should happen to?"

"But I say you must not happen to. I shall make no provision for any such occurrences. You must not lose it."

This put a new train of thought into the young man's mind, and he found that if he was determined to do a thing he could do it. He made such a provision against every contingency that he never lost anything. He found this equally true about forgetting. If a certain matter of importance was to be remembered, he pinned it down on his mind, fastened it there, and made it stay.

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THEN AND NOW.

One rainy morning a few days ago little Harry, just five years old, was looking over a last years story book. He called his mother and begged that she would read him about some of the pictures. As they turned over the leaves they came to one of Adam and Eve being driven out of the garden by the cherubim with flaming sword.

"Now," said his mother, "you can tell me about that one, can't you?"

Harry thought that he could; and began answering such questions as his childish ability suggested. He seemed to think that it was perfectly just that they should have been punished for their disobedience, and he would have done the same thing; that it was very naughty in them to have disobeyed God, and consequently that their punishment was not too severe.

"Now," said mother, "Don't you and I everybody do things every day that we know are wrong and for which we deserve punishment?—Then don't you think that Adam and Eve should have been spared? Was it not hard that there was no one there to speak for them, to beg God not to be angry with them, and to forgive them, and to give them another trial to do better?"

"Yes," said he "I do."

"Yes, I know that you do. Do you not remember that there is some one who always begs God to forgive us our sins, and to look again upon our faults and give us a chance to do better in the future? Who was it that gave himself up into the hands of the cross, who now liveth and reigneth in heaven as a mediator with God for our sins?"

"Jesus Christ," answered the little one; "I remember it."

"Yes, you do remember, too, that he is still there with God."

"Which do you love the best," said Harry; "Jesus Christ or God?"

His mother endeavoured to explain to him the difference, if there was one. Said she: "The love for God, my child, is like the feeling you have in the presence of the grandest and best person you know; that for Jesus like that you have for one who always comes to your rescue and helps you



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when you are in any trouble and begs for you pardon and peace."

Perhaps it would have been well for Harry to have had the word mediator properly explained to him; but as he was not old enough to understand it his mother did not attempt it.

The other children who read this, and who have studied Latin, know that the word comes from medius, which means middle. The word mediator means, then, literally one who stands in the middle. Jesus Christ is our mediator between God and man—man the offender, on the one hand; God the righteous Judge of all the earth, on the other, and Christ our mediator in the middle. Here he stands interceding for us, and begging God to be merciful, to forgive, spare and save. Should we not delight in the imitation of such a character, and be charitable and merciful to others?

When Adam and Eve lived there was no one to take this place, no mediator between God and man; but now, when we feel that "there is not one good, no not one," we can pray our Heavenly Father, "that we who for our evil deeds do worthily deserve to be punished, by the comfort of his grace may mercifully be relieved, through our Lord and Saviour Jesus Christ.

THE MICE IN COUNCIL.

A certain house was much infested with mice; but at last they got a cat, which caught and ate some of them every day. The mice, finding their numbers growing thin, resolved

to call a meeting, to see whether any means could be devised to protect themselves from the devouring jaws of their cruel enemy. At this council many plans were proposed and rejected. At last a young mouse rose up, and proposed that a bell should be hung round the cat's neck, that they might have timely warning of her approach, and so make their escape into their holes. This proposal was loudly applauded by all the junior members, and at once agreed to by all. Upon this an old gray mouse, who had sat silent all the while, stepped forward, and in a short speech said the proposal of his young friend was, indeed, a most admirable contrivance, and that the mouse who made it was, without doubt, an ingenious fellow; but he said he thought it would not be proper to give him a vote of thanks till he should further inform them how this bell was to be fastened about the cat's neck, and what mouse would undertake it. The mice looked into each others faces; but as no reply was given to the question, the assembly dispersed.

It is generally easier to propose than to execute. A number of boys set out with their fishing-rods and baskets to fish in the river. It was the afternoon, just after the school had been dismissed for the day; and the water being in fine condition, they very soon had their labour rewarded by hooking several good-sized trout.

"Old Houghton was telling me," said Tom Mathers, "that the river is twice as good in the morning. I propose we rise at five, and have a good two hours before school to-morrow."

"I think I see you coming out at five!" said one of the boys, laughing; and no wonder, for Tom Mathers was always late for his classes, and was constantly being fined for his slothfulness.

"I can get up when I make up my mind," said Tom a little hotly. "It is not such a very difficult thing to do; and what's more, you will find me here before five, if you choose to come."

The other boys agreed to be there, they parted—Tom firm in the determination to be the first on the ground.

But, alas! a bad habit is not to be uprooted in one night. So closely did sleep bind him to the pillow, that it was not till his sister had opened his door, a little after the usual hour, and told him to hasten, that he remembered his appointment. He was just in time to get into his place before the bell stopped ringing; but, to his great distress, there lay a large dish of glistening, speckled trout on the master's desk; while his companions were smiling good-naturedly at him. To make matters worse, the lesson the junior class read that morning was the fable of the "Mice in Council;" and after they were finished, the master said, by way of application, "I think our young friend Tom there, knows now that it is easier to propose than to execute; though I, for one, ought to be much obliged to him, for I have now a very fine dinner secured to me."

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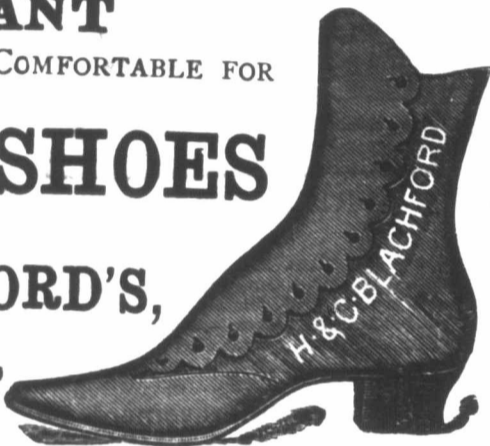
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you coming out at
of the boys, laugh-
er, for Tom Math-
e for his classes,
being fined for his

when I make up my
little hotly. "It
difficult thing to do;
you will find me
if you choose to

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firm in the deter-
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a large dish of
trout on the mast-
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that morning was
Mice in Council;"
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ay of application,
friend Tom there,
s easier to propose
though I, for one,
liged to him, for
ne dinner secured

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