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# Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA.

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

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

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### LESSONS for SUNDAYS and HOLY-DAYS.

Dec. 18th, FOURTH SUNDAY IN ADVENT.  
Morning.—Isaiah xli. to 57. Rev. II. 18 to III. 7.  
Evening.—Isaiah xxxii.; or xxxiii. 9 to 23. Rev. III. 7.

THURSDAY, DEC. 22, 1887.

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

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

### TO CORRESPONDENTS.

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

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

CHRISTMAS THOUGHTS.—He that, as Job saith, taketh the vast body of the sea, turns it to and fro as a little child, and rolls it about with the swaddling bands of darkness. He to lie there, the Lord of Glory, without all glory! Instead of a palace, a poor stable; of a cradle of state, a beast's cratch; no pillow but a lock of hay; no hangings but dust and cobweb! Christ, though as yet He could not speak, yet out of his crib, as a pulpit, this day preaches to us, and his theme is, "Learn of Me, for I am humble!" This is the precept of the precept, as I may call it, the lesson of Christ's cratch.—Bishop Andrews.

WHAT AT THIS TIME DID CHRIST BECOME?—What even man pities, as helpless; what is the very type of helplessness; every member powerless, moved at will, yet unable to move itself; helpless even to utter its own wants and helplessness. One had not dared so to speak of His Ineffable Humility, lest we, so little humble, should not be able to do so with fitting reverence, had they not of old, in

more reverent days, so spoken. But now we would repeat it, and, with Sarah, laugh with wondering joy.—Dr. Pusey.

BY BIRTH THE ONLY-BEGOTTEN AND EXPRESS IMAGE OF GOD; and in taking our Flesh, not sullied thereby, but raising human nature with Him, as He rose from the lowly manger to the right hand of power,—raising human nature, for Man has redeemed us, Man is set above all creatures, as one with the Creator, Man shall judge man at the last day. So honoured is this earth, that no stranger shall judge us, but He who is our fellow, Who will sustain our interests, and has full sympathy in all our imperfections. He Who loved us, Who best knows by infirmity how to take the part of the infirm, He will separate the wheat from the chaff, so that not a grain shall fall to the ground. He Who has given us to share His Own spiritual nature, He our Brother, will decide about His brethren.—Cardinal Newman.

"HE WAS A LITTLE CHILD, that thou mayest be able to become a perfect man. He was wrapped in swaddling clothes, that thou mayest be free from the bonds of death: He was in a manger, that thou mayest come to the Altar: He was on Earth, that thou mayest be in Heaven: He had no place but the inn, that thou mayest have mansions in the Heavenly habitation. The weeping of the Christ Child washed thee: His tears cleansed thy sin."—St. Ambrose.

GOD IS OUR LAST END AS WELL AS OUR FIRST CAUSE.—Our own God, Creation's home, our last end, our only Rest. Another day is gone. Another week is passed. Another year is told. Blessed be God then, we are nearer to the end. It comes swiftly, it comes slowly, too. Come it must, and then it will all be but a dream to look back upon. But there are stern things to pass through, and to the getting well through them there goes more than we can say. One thing we know, that personal love of God is the only thing that reaches Him at last.—Dr. Faber.

THE LAST ALGOMA ORDINATION.—A short letter enquiring if the Bishop of Algoma had been ordaining students of Wycliffe, was sent us by an English subscriber. The Bishop has replied in somewhat melancholy terms to his supporter and friend that he had done so. The enquiry was a legitimate one, we are always glad to find signs of interest being taken in our mission field by persons in the old land. The fear which prompted the enquiry was also legitimate. It is right and proper for those who give money to a diocese to be watchful lest their gifts be wasted, owing to clergy being employed who will not work with a single eye to the interests of the Church of which they are commissioned officers. Such persons have a consciousness of discord between their policy and their duty, which is a serious moral weakness, it is a form of ministerial paralysis. It is for the Bishop to judge each candidate by his own observation of him, of his record, and of his professions. It would be wrong to judge every man who emerges from the College in question, by the Principal. It would be a sorry day, indeed, were our graduates so plastic in mind as to take all their convictions from any one teacher! The "one Church as good as another," notions that some men of loose convictions entertain, are not so attractive to the young clergy as certain of their tutors would like. They are not hardened yet to that degree of indifference to the solemn obligations of the ministry, which will come if they also devote themselves to party work. It is a matter for profound thankfulness that so large a proportion of the young clergy, who were trained for the dishonour of party zeal, have risen to the honour of a good conscience as

priests of the Church. It is all very well for a College don to make himself popular amongst a mixed circle of sectarians by disparaging his Orders and his Church. But when a young clergyman settles down to parish work he has often to be on his defence against open attacks made upon the Church by those sectarians, and finds it a necessity to "hold the fort" of those Church principles which his College taught him to despise. Fidelity becomes essential, he must either fight or go under. Your Wycliffe man usually prefers fighting, and when the conflict comes he by dire necessity is driven to find weapons in that old store-house of Church history, which he was taught to regard with disdain, or kept in total ignorance of.

The Bishop of Algoma will not, we are satisfied, see his diocese made a party camp. Our English friends must trust him, and be generous with their hearts and purses. Dr. Sullivan will be thankful for candidates from any College, if they come to him with adequate culture and imbued with the right spirit. More than that cannot be expected of a Bishop—especially of a Bishop of such a mission field as Algoma!

TOO RIGID ORGANIZATION.—The Rev. W. B. Maturin, at the Louisville Congress said very opportunely and wisely:—The Church, has two distinct sets of work to do. She is commanded, "Feed my sheep," and also, "Disciple all nations," and she must be able to do both. The Church will use very different means for building up her own people from those employed to graft in others. For her own people set prayers are prescribed, Morning and Evening Prayer, and the Holy Communion. In them she expects her people to find all they need. The Psalter is the great central point of daily worship. The more you say the psalms, the more you will love them, and you will find in them everything you need. At the celebration of the Holy Communion we bring all our needs and lay them before God the Father. The kind of prayer meeting which will be found most helpful for our people is a quiet day, a retreat. Begin it with the Holy Communion, and have meditations conducted by the clergyman in charge through the day, connected with themselves, with rests between. Take the thoughts thus brought home to you, feed on them in your heart, and you will go out of that day refreshed and strengthened for your work. So much for work among our own people. But when I go out to the unconverted, I am free to deal with a soul according to its needs. In England, they say, a man drowned once before the eyes of an expert swimmer. When asked why he had not saved that man's life, he gave as his excuse that he had not been introduced to him. But whether I am introduced to him or no, I am going to get at him as I may, and in extreme cases I shall not shrink from extreme measures. When the Church tells me what to do, and how to do it, I will follow her, but if she leaves me free, I shall act as I can and may. There is a danger of dying of organization. That disease drove John Wesley out of the Church. But while over-strictness is dangerous, over-excitement is equally so. I have very little faith in immediate conversions. When the rapture passes off, men will say, "I have made a fool of myself." I have adopted the rule to make them come back the next day to take their profession of faith; then, I know, they mean it. Another danger, just as grave, is irreverence. We may not drag down the Divine Church to the common levels. The speech was a very powerful one.

—Except thou desire to hasten thy end, take this for a general rule: that thou never add any artificial heat to thy body by wine or spice, until thou find that time hath decayed thy natural heat; and the sooner thou dost begin to help nature, the sooner she will forsake thee, and leave thee to trust altogether to art.—Sir Walter Raleigh.

1888.

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## PAY YOUR SUBSCRIPTIONS.

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

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

## THE CHRISTMAS OFFERTORY.

FOR the first time a growl has been heard against the Christmas offertory being devoted to the clergy. Some large minded and large hearted person has uttered his magnanimous protest against any other person showing a loving spirit of gratitude to his spiritual pastor. The protest is certainly only against others doing this, because with such a spirit the protestor runs no risk of being tempted into any act of benevolence. Grapes are not on thorn bushes, nor can blood be got out of stone, much less could a christian deed of generous love flow from one who would at this gracious season infect his fellow churchmen with the same wretchedly mean ideas by which he himself is cursed. We fancied old Scrooge was dead, he is not, he has written to the press, asking his friends to keep back gifts from the Christmas offertory,—but we are very sorry to find the old curmudgeon a member of the Church of England! Men whose souls and pockets are stricken with the leprosy of avarice should in decency go "without the camp" at Christmas time.

The Christmas offertory is a favorite one of Church people. Other gifts are obligations, they are duties called for by our very profession. True, they are not burthens but sources and occasions of satisfaction, but the Christmas Offertory is as purely spontaneous as the love of Him towards us Whom we so feebly follow in this act of devotion, and gratitude, and good-will. How cheerfully then, and with what delight should we rejoice over this opportunity for manifesting the affection and appreciation we entertain towards those who minister to us in spiritual things. Every cent of the Christmas offertory carries with it a message of Christmas love and a Christmas blessing, hence is it to ourselves a Christmas joy.

To all within sound of our voice, aye to all beyond, the DOMINION CHURCHMAN, wishes with cordiality: A MERRY CHRISTMAS AND A HAPPY NEW YEAR.

—MISS CLARA LOUISE KELLOGG, the singer, does not believe in sending American girls abroad for musical education. She gives her reasons in an article which will appear in the *Youth's Companion*.

## ST. ANDREW'S CROSS.

IT seems as though we were seeing daylight at last through the tangled bush of discussions upon lay work. The subject for some years has been so fascinating for debate at Church Congresses, Conferences, and other assemblies that it, has been kept standing year after year as far too attractive to be disposed of by practical action. There has been more said about the sphere of laymen, the diaconate, lay readers, and so forth, than would have sufficed for debates in Parliament upon which a constitution for a country would be built. Laymen, here and there, sickened with these interminable discussions that ended nowhere, took their own course as lay workers, and organized all manner of associations for Church work. Is is one of the hopefulest signs of the day that there is so much of this spontaneous activity amongst our young men. We can remember the days when, in large English towns, there was very rarely seen a communicant under middle age. Among the most promising of these new societies is that of the "Brotherhood of St. Andrew," which is thus described in its organ: "St. Andrews Cross," "It is an organization within the Church, whose object is "The spread of Christ's kingdom among young men." It is composed of young laymen, who, having this object at heart, have banded themselves together in parochial branches, or chapters, and pledged themselves to promote it by daily prayer and by regular and definite work in bringing their friends and acquaintances, and strangers whom they meet, to the services of the Church, and in making them feel welcome and at home there. The field is a great one, and the work requires Christian zeal, energy, common sense and enthusiasm. In all cases where the simple rules of the Brotherhood have been carried with these, God's blessing has crowned the work and brought out great results."

This society is spreading rapidly in the States, and has been introduced into one parish in Canada. We trust that our clergy or active laymen will take steps to extend the brotherhood, which could with great advantage be established in every parish, however small or large. It is far better to have in a parish a branch of some widely extended league than an isolated guild or association. The power of sympathy is not only wholesome but stimulating and strengthening. The members can enjoy the benefit of other's experience and the advice of elder workers in the field. We shall be glad to receive news of the founding of this brotherhood, and promise to place our columns open for intelligence of its work and progress.

## THE WORD MADE FLESH.

ONE mark of finality is St. John's teaching about the Logos or Word. In the Epistle he enters into no details or description respecting the nature and person of the Logos; and yet, in accordance with that peculiarity of his method which we have already noticed—the doctrine of the Logos, as the source of all

life, is the fundamental matter and pith of the Epistle. This, we may remark in passing, is one of the indications that the Epistle was a didactic accompaniment of the Gospel. But in the use of the Logos as a distinct name of Christ St. John stands alone. Other Apostles—St. Paul, St. James, and above all, the writer of the Epistle to the Hebrews—seem to hover on the verge of it, and when they approach it they are thinking always of the Divinity more than of the humanity—of the glorified, eternal Christ, and not immediately of the man Christ Jesus. Other writers, again, both Hebrew and Hellenistic, had employed terms which bore some resemblance to it, but not one had infused into it the significance which makes it a concentration of the Johannine Gospel. Philo had repeatedly dwelt on the term and surrounded it with Divine attributes; but Philo knew not the Lord Jesus, and in Philo the Logos is surrounded with association derived from the Platonic and Stonic philosophies. The Targums had used the words *Megmara* and *Debura*, which would indeed only mean "the Word;" but in these the use had been intended simply to avoid the rude anthropomorphism of early Hebrew literature, and to make God seem more distant rather than more near. Alike the Alexandrians and the Targumists would have read with a shock of astonishment and disapproval that utterance which St. John puts in the very forefront of his Gospel, as containing its inmost essence, and as solving all the problems of the world, that "the Logos became flesh." It was a truth far beyond anything which they had dreamed, that the Word—Who was in the beginning, Who was with God, Who was God, by Whom all things were made, in Whom was life, which life was the light of man—that this Word was in the world, came to His own people and His own Home, and was by most of them rejected—that this Word became flesh, and tabernacled amongst us, and we beheld His glory, a glory as of the only begotten from the Father, full of grace and truth. To make such a use of the word Logos was to slay those conceptions which lay at the heart of the Alexandrian theosophy with an arrow winged by a feather from its own breast. It was to adopt the most distinctive watchword of the Philonists in order to overthrow these most cherished conceptions. I see yet another mark of finality in what St. John says of God, and especially in the first Epistle. It is indeed possible to make the whole analysis of the Epistle turn on the three great utterances—definitions we dare not call them, yet approximations to some description of the essence of Him Who is Divine—that God is righteous, that God is light, and above all, that God is love. But I regard it as a most blessed fact, that words so full of depth and blessedness should occur in what is practically, and perhaps literally, the latest utterance of Holy Writ. "God is righteous," and therefore He hates all unrighteousness in others, and there can be no unrighteousness in Him. Unrighteousness marking itself as righteousness—unrighteousness putting on as its disguise the

flaming armour of religious zeal—unrighteousness in the form now of persecution, now of violence, now of scholastic orthodoxy, now of depreciation, unfairness and slander—has been again and again represented as doing Him service. But because He is righteous He hates it. Whether it take the form of Inquisitorial cruelty or anonymous falsehood, all violence is hateful to Him. Lying for God is to God an abomination, even when the lie claims to be a shibboleth of His most elect. Want of candor, want of gentleness, want of forbearance, are unhallowed incense which does but pollute His altar. Nations that represent Him as a God of arbitrary caprice, treating men as though they were nothing but dead clay, to be dashed about and scattered at His will—nations that represent His justice as something alien from ours—nations which imagine that in His cause we may do evil that good may come—those idols of the school are shattered on the rock of the truth that God is righteous. "God is light." Nations that represent Him as taking pleasure in man's blind and narrow dogmatism, self-satisfied security and bitter exclusiveness—as making His chosen and His favored ones not of earth's best and noblest, but of the wrangling religionists who claim each for his own party the monopoly of His revelation—as though one could love the dwarfed thistles and the jagged bents better than the cedars of Lebanon—their idols of the fanatic, idols of the sectarian, idols of the Pharisee, are shattered by the hammerstroke of the truth that God is light. God is love. The words do occur in the Gospel, and the epitome of the whole scriptures, and the epitome of the history of mankind, and as such they are a standing protest against all that is worst and darkest in many of the world's schemes of inferential theology. God is love—not merely loving, but love itself. The nation, therefore, which would represent Him as living a life turned towards self, or folded within self, carrying only His own glory, caring nothing for the endless agonies of the creatures He has made, predestinating them by millions to unutterable torments by horrible decrees, regarding even the sins of children as infinite, "drawing the swords on Calvary to smite down His only Son"—these idols of the zealot, idols of the Inquisitor, idols of the persecutor, idols of the intolerant ignorance of human infallibility, idols of the sectarian newspaper and the religious partisan, are dashed to pieces by the sweeping and illuminable force of the truth that God is love. But, therefore, those three final utterances of Revelation will become more and more, we trust, the protection, the emancipation, the precious heritage of all mankind; they will be the barrier against wicked persecutions, against unjust calumnies, against savage attacks of sectarian hatred. They are a charter of humanity against the misrepresentation of religion by misguided infidelity, against its no less perilous perversion by the encroachments and the usurpations of religious hatred and religious pride.—*Farrer.*

It is the heart not the weather that makes the holiday.—*Author of John Halifax, Gentleman.*

#### CHRISTMAS—THE CHILDRENS, FESTIVAL.

THE birthday of the Child Jesus is peculiarly the children's festival. Those people who have the responsibility of bringing up the Kings children do not treat them as playthings. The Incarnation and words of Christ have cast a halo round childhood. As a rule do not people kiss a child, just christened, reverently, as if they unconsciously felt Christ had just blessed them and realised they were really then part of Him, really "members of Christ." Almost all good and manly men love children, and are loved by them, and is there not something rather touching in the way a good clergyman holds a baby?

In everything we may learn from the pattern of the Perfect Man. How sternly He rebuked the disciples who would have sent the children away because they interrupted His teaching (and yet they were good men). Oh, what would have been said to mothers of the present day, who leave their children to servants, and send them away, either for work, pleasure, or study! Christmas is such a busy time. But would not some do well to copy the "Master," and let teaching and parish business be interrupted in the holidays by the children. Such a little pleases them. I have known poor children hardly able to go to sleep for thinking of a stocking that may have an orange and some sweets put in by Father Christmas in the night. That the Christmas pudding should be on fire may not alter the taste to us; but if it does to them, let us act accordingly.

In the Christmas holidays we may well be a bit child-like in more ways than one, and it will be very refreshing. There is nothing more fascinating than a well-brought-up child; and we are told in the Bible we must be like them. So we shall do well to try in the Christmas holidays; for "practice makes perfect." One meaning given to the word child is "something dear to a person." Why are children dear to most of us, and why are we told to be like them? Why do we like to be told by a child, "I do so love you"? Is it not their simple trust, innocence, and belief in you that makes a child's kiss so valued?—

"Dear soul, couldst thou become a child  
While yet on earth—meek, undefiled;  
Even God Himself were ever near,  
And Paradise around thee here."

For various reasons some of us do not feel merry at Christmas, but children do; therefore, putting aside our own feelings, let us do nothing to damp their joy nor grudge any trouble, that they may have bright and happy recollections of Christmas and home. Is any one "so busy" at the church, that they send the children away who "would so like to decorate their own home too?"—

"Many people find it more difficult to enter into others' joys and add to their happiness than to sympathise with and alleviate sorrows, especially when they feel differently, when their hearts are elsewhere, perhaps with those far away, who are specially missed at Christmas. It has been said to do little things to make our friends happy that we know will give

them pleasure requires a charity beyond that which is commonly to be met with among men—nay, even among saints.—*Isaac Williams.*

As a rule we see something of this in the love of a mother for her child:—

"The greatest instance of natural love that we know of when she takes part in their games and innocent joys. It is an image of the love of God. It differs from all else; for it is not human but divine. Do we not see this in our Lord's life? How marvellous the work He did in three years! Yet He did not consider it waste of time to go to a wedding. He not only did people good, He made them happy. He thought of others' ills and cured them, one by one, of their bodily wants, their food, their drink, for He was sorry for the hungry, the thirsty, and the tired. He taught them when He had gone to have a quiet time with His disciples."—*Isaac Williams.*

But, in addition to all this, He had time to go and see those who loved Him—Mary and Martha and Lazarus. What thought for others. Was not John allowed to sit next Him?—knowing, no doubt, it would make him happy. Did He not eat with publicans and sinners? May not the Incarnation teach us a lesson here? for Jesus Christ came to produce an ideal humanity.—*E. H. P., London Guardian.*

#### THE CHURCH IN WALES AND ITS WOULD BE ROBBERS.

TRAVELLING in Wales, years ago, we oftentimes, in speaking to a native, heard the reply, "Dim Sassanach," this being interpreted is—"No English." Our correspondent, Mr. Lewis, instead of writing his grievously long letter, might have given frankly his reply in these two words, for it is clear that he knows no English Church history. Mr. Lewis says he quoted the language used at a Nonconformist meeting when he called Tithes a tax. We would recommend him to leave Nonconformist language alone in relation to such matters, men who are conspiring to rob the Church are not likely to speak of their contemplated crime honestly. He quotes a dictionary also, which says "tithes are allotted to the clergy,"—quite so, they were allotted by men who owned the property, who had the legal right to make the allotment, and the legal inheritance of this legal allotment constitutes the legal title of the Church to this allotment. At this point Mr. Lewis commits a blunder, for which he ought to whip any boy who gets so far wrong in his history! He says, "But the term 'clergy,' to whom such a tax was originally and for centuries allotted, in no wise can be more claimed by the Anglican Church than the Nonconformists, since it was before the Reformation the legal title of the Romish hierarchy. The State took it from that body and gave it to the Anglican Church! This sentence is a congeries of blunders. Even supposing these tithes were given to the Roman Catholic hierarchy, they would still be the legal owners of them, for not one Act was ever passed transferring their (supposed) property to the Anglican Church. Whatever is Mr. Lewis dreaming about? The notion that the State robbed the Romish Church to endow the English Church is ludicrously false, such an assertion ranks historically with Jack the Giant Killer!

No fact of history is better established than this, that the Church in England, from the Apostles' days up to the Reformation, was identically the

same Church as the Church of England to-day. There never was a Romish hierarchy in England before the Reformation,—every Bishop and every priest in England before the Reformation was an official of the Church of England. So in Wales, there never was a Romish hierarchy in Wales prior to the Reformation. This is so elementary, we feel ashamed at repeating such stale, notorious facts. What claim can nonconformists have to property given to either the Church of Rome or of England? Their only claim is that of the thief whose brute strength overpowers his victim—that's all, and Welsh dissenters show their belief in this being so, by boasting of their numbers, as though a question of right to property could be settled by the illegal claimants being more in numbers than the lawful owners! Very recently, a lease given 999 years ago by the Church in England fell in—pray, Mr Lewis, to whom did that property go? You say it belonged to the Roman hierarchy, but the Pope has not claimed it, and the English Church has, being, as the law declares, the identical corporation which 999 years ago gave that lease! O! no! tell us the moon is a green cheese, tell us tales from Baron Munchausen, relate to us Goody Two Shoes, we are ready to pay due respect to such stories, but pray do not insult the intelligence of Churchmen by repeating that silliest of lies, the story about the Church of England being established at the Reformation, and endowed with property at the expense of the Romish Church.

The equity of tithes can be best shown by an illustration. Suppose a Mr. Jones dies, leaving by will a rented farm to his son and heirs, on condition that he or they pay one-tenth of the rental yearly to a Mr. Lewis and his heirs for ever. Then the son dies and the heir says, "This paying one-tenth of that rental to the heirs of Lewis is a nuisance, I am a nonconformist and he is a Churchman, why should I be so taxed to help to keep a Churchman anyway?" Now we ask our friend to apply this lesson home. If you, Mr. Lewis, inherited such a tenth, or tithe, for they are the same word, and your property in it were menaced, would you give it up? Not so, and if it was attempted to compel you by brute force to resign your right, you would say, what Lord Selborne says to Welsh dissenters—the attempt is criminal, it is a design to commit a theft!

The only connection the State has with tithes is this—the State enforces payment of debts, that is one of its duties, the State is no respecter of persons or churches or sects in such matters. The tithe payers being often dissenters is utterly irrelevant, they bought their land or they rented it subject to the right of the Church to tithes, had no such charge been on their land it would have cost them more for purchase or rental. Pray, does Mr. Lewis think a nonconformist is honest who refuses to pay his debts due to a Churchman? Does he himself get goods of a Romanist trader and then repudiate the debt because he cannot conscientiously help to support a Romanist? Those Welshmen are fearfully and wonderfully made whose consciences are urging them on to repudiate their lawful debts due to the Church, because they are dissenters!

Mr. Lewis' allusion to slavery seem to us mysterious. What is the analogy between Tithes and Slavery? We give it up. But we know this that honest England paid slave owners for releasing their slaves, and honest England will lose her honour if she allows the Church to be looted by robbers, because they are a majority.

Mr. Lewis, as a Welsh Churchman, should glory in the heritage of honour that comes down from the ancient British Church, which planted the Cross widely over the old land, the Church which withstood Rome from the first, and continuously to this day, that gave Rome to know that Britain never would be slaves to Rome, the Church whose sons gave property for her support, the property of tithes, which although directly inherited and legally owned by the Church to-day, is now being sought to be stolen by the violence of men who use religion to cloak a scheme of bare faced rascality, according to the judgment of Lord Selborne, an Ex-Lord High Chancellor of England. The "Literary Churchman" declares that "The whole dissenting machinery in Wales is under contribution for the advancement of the principles of Socialism."

#### THE CHRISTMAS GIFT.

Notes for a Sermon for Christmas Day.

St. John iii. 16. "God so loved the world, that He gave His only begotten Son."

"O God, Thou hast made us for Thyself, and our heart is restless till it rest on Thee." (St. Aug. Conf). God knows this, and therefore, as on this day, He gave us "The Gift of God," (St. John iv. 10). His only begotten Son; and in gratitude for the Gift, we mingle our carols with the joyous songs of angels "Glory to God in the Highest."

There had been a long separation between God and man; Creator and creature man yielded to temptation, he sinned, and sin brought separation. Henceforth the approach of God inspired man with terror, (Isa. vi. 5). Yet God longed for reconciliation; His love could not endure estrangement from its object; but holiness and sin could not dwell together. How was the Divine love to cross the great gulf, and reach, and win the heart of man? The text furnishes us with the answer, "God so loved, &c."

I. Consider the lover of our souls,—God. The great "I am," self-existent, self-sufficing God who needs nothing from any, (Job. xxii. 2, xxxv. 6; St. John 26; Psalm 1. 12. "If I be hungry.") Yet, He seeks our love, "My son, give Me thy heart."

II. Consider the object of His love, "the world." God loved the world, that is man, you and me; the creator His creature. Yes, even after man's disobedience, while we were yet sinners, (Rom. v. 8), dead in sins, (Ephes. ii. 5), rebels, undutiful, enemies, lost, as a sheep, or a coin, or a son is lost. Yet, though Abraham be ignorant of us, though we were not, as he, friends of God, and faithful—surely Thou art our Father, and Thy Father's heart goes forth to us even in our sin, and because of our ignorance and our misery.

III. Consider the greatness of God's love, "so loved us."

(a) Love is the strongest passion of the heart; it is "strong as death, many waters cannot quench love, neither can the floods drown it." (Cant. viii. 6, 7). Love refuses no effort, shrinks from no toil, obstacles only inflame it, it will creep where it cannot go. The greater and nobler the man, the greater and nobler is His love. What then must be the love of a God, of an infinite and infinitely perfect being? His must be "a great love," (Eph. ii. 4), "an everlasting love," (Jer. xxxi. 3). God "so loved" us that nothing could check its outflow, Rom. vii. 32, and text. Once He had tried to show how much He was ready to give for the heart of man (cf. the offering of Isaac, Gen. xxii), but no—He could not endure that any of the creatures He loved should suffer the intense agony of "giving His only begotten Son" as a proof of love, and therefore He interposed and stayed the Father's hand. God spared Abraham, He does not spare Himself; text, how dear His Son is to Him, He tells us over and over again, "This is My beloved Son."

(b) Why did not the Father Himself come, or why was not the Holy Spirit sent rather than the Son? Because the Son is the Word, the wisdom of God, because He is the image of God, and because He is the heir of all things. Man had lost the knowledge of God, it was fitting that the Word should enlighten him. Man had lost the image of God, holiness, it was fitting that he should be "renewed after the image of Him that created him." Col. iii. 10. Man had forfeited his inheritance, it was fitting that in the Son we should be made "heirs of God, joint heirs with Christ." Rom. viii. 17. Therefore like Ruth to Naomi, Jesus saith to us this day, (Ruth i. 16, 17. Where thou lodgest I will lodge, &c.)

IV. Consider why God so loved us that He gave His only Son. That we who believe on Him (1)

should not perish, but (2) have everlasting life. Man was created to be the companion of God, to walk with Him, to live with Him that absolute life which alone is life. And though man had sinned God could not bear to see him perish, see him fall to the level of the lower creation, beings of the dust, &c., and only dust; could not suffer that he should abide in ignorance in the misery of unforgiven sin, in terror of death. Therefore He gave us His Son, that believing on Him we should not perish, but have everlasting life,—not merely a life of endless duration, but supernatural life, life beyond and above the sphere of nature, and this life is in His Son. Beginning here it is to be completed and crowned hereafter. Therefore do we rejoice this happy Christmas Day. R. G. S.

### Home & Foreign Church News.

From our own Correspondents.

#### DOMINION.

##### ONTARIO.

BATH.—Thos. E. Howard, Esq., on Wednesday afternoon, 7th inst., dropped down and expired instantaneously, in the street, from paralysis of the heart. Deceased was one of the most prominent residents of the village of Bath, and it is safe to say that few private individuals were more widely known in this and adjoining counties. The place he occupied in the community it will be hard to fill. In private life, he was much respected, and his death is lamented by all who knew him. He was a member of the village council, of the school board, and master of the local lodge of the A.O.U.W. He was all his life an attached and loyal churchman and a lay delegate to synod during many years past. The rector of Bath, Rural Dean Baker, officiated at his funeral, assisted by the Rev. Wm. Roberts, of Amherst Island, and the immense number of people in attendance from far and near gave proof of the high esteem in which the deceased was held by the community at large.

NAVAN.—This new mission, formerly part of the parish of Bearbrook, has at last come into possession of a priest of its own, the Rev. A. T. Brown, B. A., for two or three years incumbent of Marysburgh. Mr. Brown entered upon his work four or five weeks ago, and has received a cordial welcome from the parishioners, than whom there are not to be found in the diocese warmer-hearted or more loyal church folk. Mr. Brown has found already that there is abundant scope for the exercise of his energies, as well as unlimited opportunities for church work within his parochial bounds, and is determined neither to spare the former, nor fail to avail himself of the latter, in promoting the advancement of his Master's cause. The mission board contributes \$200 to start the new mission, and will watch its progress with interest.

METCALFE AND DUNVILLE.—The work of the church here—under the ministry of the recently appointed incumbent, Rev. Mr. Greeson—prosper apace. Since Canon Forest's time no such cheering sign of growth have been witnessed.—*Locus Deo.*

The Lord Bishop of Ontario has appointed the Rev. C. H. M. Baker rector of Bath, Rural Dean of Lennox and Addington, vice the Rev. R. S. Forneri, B. D., resigned.

OSGOODE AND RUSSELL.—The advent services in this mission have been very encouraging. The incumbent has been giving sermons on the collects, followed by an after-meeting. Instructions were given on Sin Repentance; the Christian Life. The teaching was pointed and definite. It is believed much good is the result. Despite unfavorable weather, large crowds assembled every Sunday. Would that more such services were held, there would be a re-quickening of church life.

QUEENSBOROUGH MISSION.—On Saint Andrews' day, and the three days following that festival, the Lord Bishop of Ontario visited this new mission with the following results: 1. Consecration of two new churches, viz., Saint Oswald's at Millbridge, and St. Margaret, at Glenmore. 2. Consecration of a new burial ground. 3. Confirmation of forty-two candidates in four different centres. A special feature in this Episcopal visit was the "sick bed confirmation" of Mrs. James Best and her aged and invalid father-in-law.

WELLINGTON.—St. Andrew's Parish.—Two months ago a guild was formed, to be called St. Andrews

ing life. Man God, to walk late life which ned God could fall to the level t, &c., and only abide in ignor- terror of death. lieving on Him sting life,—not of supernatural of nature, and re it is to be herefore do we R. G. S.

rch News.

Wednesday after- pired instantane- the heart. De- residents of the say that few known in this e occupied in the a private life; he lamented by all r of the village ster of the local life an attached ate to synod dur- Bath, Rural Dean ted by the Rev. d the immense ar and near gave e deceased was

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nt Andrews' day, tival, the Lord mission with the wo new church- ge, and St. Mar- of a new burial o candidates in ure in this Epis- mation" of Mrs. father-in-law.

—Two months d St. Andrews

Guild. It started with 25 members. Its offices are divided into literary, temperance, willing-workers and charity branches, to work for the church. The pecuniary result of two months work has been \$36 already. On Wednesday, December the 7th, this parish was visited by the Lord Bishop of Ontario, who was most heartily welcomed by the parish. He was greeted by a congregation which more than filled the church, at eleven o'clock service. His Lordship's sermon was one of superlative excellence, pertinence and power, which drew tears from many eyes; especially from the candidates for the holy apostolic rite of confirmation, which numbered twenty-five, i.e., ten males and fifteen females, who had been carefully prepared by the incumbent, the Rev. W. H. Smythe, and who all took their first communion with some 60 others. His Lordship was celebrant, assisted by the Rev. J. A. Morris, of Carrying Place, as epistoler; the Rev. E. Loucks, of Picton, gospeler; together with the Revs. D. F. Bogert, of Belleville; F. W. Armstrong, of Trenton; and W. H. Smythe. The choir was full and discoursed excellent music, chanting all the "Amens" through- out. One feature of this service was singularly im- pressive. At the Bishop's suggestion, just before the "laying on of hands," five minutes silent prayer was observed for the candidates, at the close of which, while the congregation was still kneeling, the choir sang in softest accents the 207th hymn, beginning

"Our blest Redeemer, ere He breathed His tender last farewell," etc.

The effective power of *silence*, by a large congregation, almost compelled the undevout to unite in prayer for the youthful class about to seal their vows at the altar of God.

OTTAWA.—A general ordination was held in Christ church on Sunday, Dec. 11th, the 3rd in Advent. The examination of the candidates began on Tuesday morning, Dec. 6, inaugurated by a celebration of the Holy Communion. Archdeacon Lander was the celebrant, and at the request of the examining chap- lain, gave a short but impressive address to the young men, reminding them of their responsibilities, and also of the many encouragements and blessings they were sure to receive if faithful to the discharge of their duties. The examination was conducted by the Ven. Archdeacon of Kingston, Dr. Bedford-Jones, and the Rev. E. P. Crawford, M.A., rector of Trinity church, Brockville, and was continued until Friday evening. Daily matins and evensong began and closed the work of each day. At noon on Saturday the result was handed to the bishop, ten out of the twelve candidates being recommended for ordination. It was greatly regretted that another candidate, Mr. Maurice Britton, the efficient and zealous lay reader at Carleton Place, was suddenly taken ill the Sunday before the examination, and was unable to present himself. The whole afternoon of Saturday was spent as a kind of "quiet day," the Archdeacon of Kingston addressing the candidates on their future life, profes- sional and personal, and giving instructions to the young men about to be promoted to the higher office and to their priestly functions at the altar. A more impressive service than that of Sunday morning can scarcely be imagined. The church itself, so beautiful and stately, added materially to the solemn grandeur of the ritual, which was carried out with the utmost decorum and dignity. The procession was formed in the school room of Christ church. After prayer it was led by the Rev. W. Muckleston, curate, who had taken great pains to have all the details of the cere- mony carefully looked after, then followed the candidate deacons, and with a space between, then came the candidate priests, then the visiting clergy, then the preacher, the Rev. W. Lewin, rector of Prescott, then the two Archdeacons, and then the Bishop's chaplain with the pastoral staff habited in his scarlet robes and bearing his mitre. Notwithstand- ing the unfavorable weather the church was well filled, and all joined heartily in singing the processional hymn, "Through the night of doubts and sorrow." The sermon was preached from Joshua vii. 22, "So Joshua sent messengers and they ran," and was chiefly directed to the great increase of the Anglican and American episcopate in the last half century, closing with a few words of exhortation to the candi- dates. These were presented by the Archdeacon of Kingston, who then sang the litany, the bishop kneeling at the faldstool with his chaplains, one at each side facing the altar. The Epistle was read by the Rev. E. P. Crawford, and the Gospel by the newly ordained deacon, Mr. Austin Smith. The music was the Communion Office by Berthold Tours, and was rendered admirably by the choir. Both organist, Mr. Dingley Brown, and choir deserve very special commendation for the reverent manner in which this important feature of the service was performed. While saying this it is impossible not to express a little regret that in such a noble church as Christ church the choir cannot be supplied. Men and boys in cassocks and surplices would have been far more in harmony with all the surroundings on

this occasion, than the young ladies in a variety of colors and costumes, and the gentlemen in their walking coats. But with this exception there was nothing to be desired. The Bishop took the eastward position throughout, the Rev. W. Read acted as server, and we were glad to notice that the ablutions were carefully made before the procession left the chancel singing *Nunc Dimittis*. Altogether it was a service for which to be devoutly thankful. When all had duly returned to the school room, and the closing prayers were said, the bishop standing robed and mitred at the top of the long lines at either side, called up the newly ordained one by one and shook each warmly by the hand, wishing him God speed. It remains to give the names and stations of the ordained:

Priests—Walter Henry Stiles, St. Aug. C., Missionary, South March; John Peter Smitheman, St. Aug. C., Missionary, Stafford; Robert Atkinson, St. Aug. C., Missionary, Marysburg; George Spooner Anderson, Trinity College, Toronto, curate, Maitland; James Robinson, St. Aug. C., Missionary, Combermere; David Jenkins, Theological College, Gloucester, Missionary, Newington. Deacons—Thomas Austin-Smith, St. Aug. C., Missionary, Madoc; Charles Palmerston Anderson, Literate, Missionary, Beach- burg; Arthur Shaw, M.A., Lennoxville, Literate, Missionary, South Mountain; Richard Coleman, St. Aug. C., Baldersons and Lanark. Mr. Coleman was not examined, having passed the Cambridge Preliminary Theological Examinations before leaving England, whence he just arrived.

NIAGARA.

ST. CATHARINES.—St. George's Church.—Friday, Dec. 2, witnessed a very important event in the history of this Parish, being no less an occasion than the ded- ication of a beautiful chime of nine bells, procured from the firm of McShane & Co., Baltimore, Md., and presented to the church chiefly through the munif- icence of private individuals, who chose this method of memorializing their beloved dead, contributing thus to the glory of God in adding to the appointment of His House, and at the same time securing a powerful re- minder to themselves and others of that blessed arti- cle in the creed, I believe in the communion of Saints, as no less than 5 bells speak of loved ones not lost but gone before, and bear inscriptions in their memory, while of the remaining four, one is the Jubilee bell, one replaces the old one that has stood in the tower for forty years, one is the gift of the Sun- day school and the last a thankoffering for a child's money. The solemn service in connection with the dedication were commenced at 10.30 with shortened matins. The Bishop, attended by the Dean and some 16 of the neighboring clergy, entering the church in procession by the South transept door. The commu- nion officer followed, and after the Nicene Creed the procession reformed and went up the gallery to the Belfry door, where they were grouped in full view of the congregation: The Rev. E. M. Bland then receiv- ing the belfry key from McShane & Co's representa- tive, said, "we accept this chime of bells as good work and true, and worthy of our acceptance for the ser- vice of the House of God," then turning to the Bishop and handing him the key he added, "Right Rev. Father in God, in the name of the Chime Committee and on behalf of this congregation, I ask you to dedi- cate and set apart these bells to the honor and glory of God and for the use of His House." The Bishop responded briefly, joyfully accepting the invitation to perform the ceremony, and the beautiful form of dedi- cation service provided for the occasion was proceeded with. At the conclusion of the prayers, the hymn "Who are these like saints appearing," was rung out on the chime, and then Bishop and clergy returning to the altar, the communion office (Choral Celebration) was completed.

At two o'clock a most elegant and substantial lunch was provided in the school house by the ladies of the Chime Committee, to which were invited as many representatives of the community as possible, the local clergy, who all came, the mayor, the members of parliament, architect, churchwarden, organist, chim- er, &c., and we need hardly say the viands were done full justice to by all present. At 4.30 came the children's service, and a full church greeted the Bishop, who addressed a few light words to them. Then came chime-ringing, followed by these children's adjourn- ment also to the school house, where by this time the congregation had assembled in goodly numbers for the afternoon reception. Cakes, and jellies, and or- anges, and sweetmeats soon supplied the chattering merry crowd of children, and a bell-cake specially made for them, evoked loud enthusiasm. Festival Evensong was said at half past seven, the choir pro- viding as in the morning, most excellent music, for which, we may add, they are famous, then came the Bishop's admirable address, founded on Job xxxviii 7, on the subject of joyful worship and the provision for musical rendering of our Service of Common Prayer. Barnby's exquisite Vesper "Now the day is o'er," fol-

lowed the benediction, and instead of an organ volun- tary, the chimes sweet melodies sped the people on their homeward way. Then once more down to the school house, where with undiminished bounty we find supper spread for the refreshment of the willing choir and somewhat weary workers after the day's long toil, wherein, however, thanks to the planning and skilful management, everything had been brought to a most successful issue. The universal verdict ap- pearing to be that everything in connection with the day's doings was most satisfactory; special allusion being made to the character of the service, the ritual of the dedication service being particularly noted as so solemn, appropriate and impressive, and well con- ducted in every particular.

May St. George's Bells sound many years to sum- mon faithful worshippers to the House of Prayer.

ALGOMA.

The Rev. J. S. Cole thanks the Young Peoples' Mis- sion Band of St. James', London, Ont., for a bale of things for distribution in his mission; for many valu- able presents for himself and family, some greatly needed; forwarded by Miss Racey; and last, but not least, a letter that might have cheered the heart of any missionary. Also for a box from the young ladies bible class, St. Johns, Port Hope, through Miss A. R. Armstrong. Would that Bible classes generally add- ed more of practice to theory, the only rightful method of study. However, there is evidence that some do not look on the labors of our missionaries as valueless themselves, to be treated with scorn, or their well- being with indifference; and who refuse to look on them as men to be hustled out of the world the more speedily the better.

Correspondence.

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

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

THE CHURCH IN WALES.

SIR,—As you have done me the honor to make me the subject of editorial censure in your article under the above heading, I trust you will allow me the favor of replying to your attack. The brief report of the address I gave to the St. David's Society had been supplied by one of the members, and, although a faithful abstract of what had been spoken, it failed to state that I was simply presenting to the society the public opinion of the Welsh Nonconformists, ex- pressed at a great public meeting held in Cardigan- shire. A brief letter was inserted in a daily paper by correcting the error, and the correction was under- stood and accepted by all who read it, and whose pre- judices did not urge them to misconception and misrepresentation. The report of the opposition meeting held in defence of the Established Church, had not reached this country before my addresses were given, and the secretary of St. David's society is prepared to assure you that, having subsequently received the report of the later meeting, in which Lord Selbourne, certain bishops and others had spoken, the President sent him notice that, at the next meeting of the society, to be held in December, he would give a similar abstract of the speeches delivered in defence of the establishment.

When I used the term "tax" for "tithes," I quoted as I have stated the language used by the speakers at the great Nonconformist meeting. That application of the word is sanctioned in Stormont's dictionary, where amongst the other definitions of "tithes," he interprets it as "the tenth part of the produce of land and stock allotted to the clergy," and "to tax to the amount of a tenth." But the term "clergy" to whom such a tax was originally and for centuries allotted, in no wise, can be more claimed by the Anglican-Protestant Church than by Nonconformists, since it was before the Reformation, the legal title of the Roman Catholic hierarchy. The State took it from that body and gave it to the Anglican Church, and if the same power thinks it wise and just to apply such tithes to Nonconformist or to educational purposes, it only acts as the Reformation legislators acted. I, therefore, make no retraction, but maintain, even at the risk of being called, as your article sug- gests, an abettor of crime, that when the law enforces a people to pay from the wealth they create, a por- tion of that wealth for the support of a religious or a secular institution, it is a tax whether or not they belong to the favored church.

Lord Selborne with the skill of a special pleader, even as your article represents, indiscreetly admitted the claims of the majority to consideration, by assert- ing that there were more Churchmen than Metho-

dists, than Baptists, than Independents taken separately in Wales, and condescended to call the Anglicans a denomination, when he wished to prove they were the most numerous of the group. But the term Nonconformist embraces, and best represents, these nominally adverse sections, who are after all not so much opposed, and nothing so bitter in their antagonism, as the three great divisions of the Anglicans, the Broad, the Low and the High Church. Now, in Wales, Nonconformity embraces the great majority of the people, and is as much the national religion of that country, as Episcopacy is of England, or Roman Catholicism of Ireland; and, as Nonconformists, the people of the principality maintain their churches, and therefore justly complain that they are compelled in addition, that is, are virtually taxed to support the established Church. I am a member of that church, but I claim for my countrymen of the principality, the privilege which every citizen of Ontario enjoys and regards as one of the most sacred rights of citizenship and liberty, the privilege of being exempt from supporting any form of church but the one which conscience sanctions.

Your article further adds, that the Dean of St. Asaph stated that he saw no trace of hostility to the Anglican Church amongst the people of Wales. That is the truth. It shows at once their intelligence and sense of justice. Their hostility is not to the creed of the church, nor to its clergy or people, but to the tithe system which, compels Nonconformist, to support that church; and the best proof of that hostility and index of popular feeling, are seen in the fact, that nearly seven-eighths of the members of parliament representing the principality are advocates for the nationalization of tithes.

Finally, your article after indulging in a further fling at the obscure malcontent who addresses you, that Lord Selborne denounced what your correspondent is supposed to approve, that is, nationalization of tithes, as thieving, wicked and mean as pocket-picking. I bow to your preference of a Lord High Chancellor over an obscure public school teacher. I cannot fail, however, to recollect that when slavery was as dominant as a state church, Christian churches and clergymen quoted Holy Writ to support its iniquities, and proved to the full satisfaction of its supporters that it was a God-sanctioned institution, and denounced its enemies in terms similar to those you put into the mouth of the ex-Lord Chancellor. But Lord Selborne has only followed the example of many of his illustrious predecessors, who filling the same office with the same or with different titles, condemned innocent men and women to exile, or to dungeons or to death, because they refused to conform to laws and institutions which they believed to be unjust and iniquitous. Respectfully Yours,

R. Lewis.

[We make a few remarks on this unconscionably long and irrelevant letter in our editorial columns].—Ed. D. C.

X. Y. Z.

SIR,—A priest who hides himself under the last letters of the alphabet, is "sorely puzzled" to explain how churchmen can, consistently with honesty and "true knowledge," go on calling (1) the Lord's Table an Altar; (2) how they "do not follow Hooker's preference for Presbyter"—to Priest, he means; (3) he desires to know where in the Prayer Book or Bible he is described as a *hiericus*; and (4) where the Christian Altar is mentioned in either. He implies, too, in his last paragraph, that all this is characteristic of "Canada," in contradistinction to England.

His letter is short, but what a long controversy does it open up! What a library has been written on his four points! Let me try my hand, not at brevity, but at solving the puzzle.

Doubtless, X. Y. Z. may be puzzled from some lack of "true knowledge;" but, let me say it without offence, a certain measure of modesty would prove as valuable a solvent of his difficulties as knowledge itself. He does know perfectly well that a great many of the most learned, wise and holy men of our church have used the terms he objects to; and is it modest to impugn their integrity and consistency? That is a general consideration which cannot be reasonably overlooked. And there is a second of no less consequence, viz., that loyalty to the Prayer Book does not forbid us to use any words or phrases not found in it: were the case otherwise, X. Y. Z. and his friends would be in a deplorable plight. Loyalty does not forbid what is inconsistent with the language of the Prayer Book. Now, Altar, is not inconsistent with Table; it is the exact equivalent of it, as "the Man," probably the God-Man, expressly informed Ezekiel, 41: 22: "The Altar of wood . . . and he said unto me: This is the Table that is before the Lord." See the marginal references for three other places to the same effect. The rule of the new law: "Leave there thy gift before the Altar," was from an early date reasonably interpreted of the Christian sacrifice. "We have an altar," in the

Epistle to the Hebrews, is very justly interpreted of the Holy Table, and at any rate the contrary can never be infallibly shown. Besides, the term Altar was universally used in the first and purest ages of the church; to which our church has constantly appealed from the Reformation to the last Lambeth Conference; and were English churchmen to repudiate that word under the pretended authority of their church, they would be bringing upon her the reproach and burden of an intolerable inconsistency. "The learned Mr. Joseph Mede," of anti-Papal renown, says, that in the writings of the first 300 years the term Table is found but once or twice, while Altar is universal. Now, High Churchmen, whom X. Y. Z. aims at, neither decri the term Table nor deny what it implies; but they use also the word Altar in faithfulness both to the Bible and the Catholic Church. I may add, to what has been already said, that St. Paul's contrast of the Table of devils with the Lord's Table implies the substantial identity of Table and Altar. And, here, let me ask X. Y. Z., to explain what is to this moment a puzzle to me, viz., that in the fourth and fifth centuries, when Eucharistic doctrine is supposed to have developed in a "high" direction, it is the term Table that prevails throughout the East, (quite supplanting Altar), though it is adorned with epithets which make Altar appear insignificant. I should be very thankful if he can explain this to me. If he seriously reflects on these facts, he will probably abandon the idea of any antithesis between Table and Altar. Concluding with John Wesley, "To men it is a sacred Table . . . And to God it is an Altar." I would also beg X. Y. Z. to remember that Altar is used *forty six* times in the Coronation Office of the present Sovereign. It is used in several Acts of Parliament, and it is expressly justified in the synodical decrees of the Church of England. Vid. Cardwell's Synodalia, p. 404.

As to the term *Priest*, we are under no obligation to "follow" any "preference" of Hooker's; and X. Y. Z. has answered himself in telling us he was "admitted a priest in the Church of God." With the words "cohen" and "hiericus" we have nothing to do. We use the word *priest*, a contraction of presbyter, with the added idea of a spiritual sacrifice to offer, which could and would be equally implied were we to use the term *Elder*. *Priest* is no exact equivalent, either etymological or religious, of *cohen* in the O. T., and yet X. Y. Z. uses it, without scruple. *Priest* occurs in the Prayer Book *one hundred times*, as against *minister* seventy times. X. Y. Z. may see the work of a Christian minister described by the office of a *hiericus* in Rom. 15: 16; here the Apostle accumulates the terms of the Levitical ministry upon himself and his work. He is a *Leitcurgos*; he ministers the Gospel sacred and fully. (Margin of R. V. "Ministering in Sacrifice"—*hierourgounta*); not to the Gentiles, but (*eis*) in respect of them; and to make them an *oblation* (*prophora*). All that is pretty priestly! Again, do not people like X. Y. Z. frequently use "Sabbath" for Lord's Day? and yet it is not found in the New Testament or in the Prayer Book, or in any Christian writer down to a monk of the twelfth century. Though, to be sure, two blacks don't make a white. The same observations, however, may be made as to *priest* in the sense of *sacerdos* that were made about Altar; and it is to be noted that in the Title of Art. xxii. "Of the Marriage of Priests," the word used in the Latin, which is of equal authority with the English, is *sacerdotum*.

I hope I have suggested enough for X. Y. Z.'s rumination for some time to come. I dare not think that I have satisfied him, but I may venture to say that it would be wise to take some time for reflection before he attempts any answer. I shall not write further on the subject, for the rest of this year at any rate. I will add but another word: X. Y. Z. says, "if the Prayer Book and Bible are not to be our guides, let us at once pitch them into the fire." If X. Y. Z. is not to be our guide, and I for one say no, how would he like the application of his plan to himself? He will probably think me but an *abecedarian* for my pains, so I will subscribe myself,

Yours,

A. B. C.

8th Dec., 1887.

ALGOMA.

SIR,—May I ask space in your columns for a brief statement of our financial position in Algoma?

The stipends of our missionaries, such as they are, amounting in all, to over \$14,000 per annum, are drawn largely from our General Mission Fund, supplemented by two grants of \$3,132, and \$1,876 from the "S. P. G." and "C. C. S.," respectively. Independently of these grants, the sum required, quarterly, for stipends, outfits, &c., is about \$2,500. Of this, \$1,700 are lacking for the current quarter, ending Dec. 31st. Our position, therefore, is most critical, and calls for the prompt interposition of the friends of Algoma. In partial explanation of this deficit, it may be stated that scarce any help has come to us from England this year, owing to the multiplicity of

jubilee claims. It is also quite possible that the special jubilee offerings, made by Canadian churchwomen in behalf of our Widows' and Orphans' Fund (the particulars of which will shortly be published) may have reduced our General Fund to some extent. Be this, however, as it may, the stern fact stares us in the face that \$1,700 are needed to pay the cheque due on the 31st of this month. Further, supposing this "present distress" provided for, we will begin the new year without a dollar in our General Fund, save the scattered contributions of individuals, until the next apportionment of the receipts of the Mission Board in Sept., 1888. Still farther, to say nothing of the unoccupied fields, in which church people are silently but surely drifting away to other religious communions, or falling into practical infidelity, three of our organized Missions are vacant, one since last January, for want of money to provide the necessary stipends. The people in all three, have been ready in their poverty, to give up to the full measure of their ability, but the church at large has doled out here benefactions with a niggard hand. Meantime, save for a few occasional services by a lay reader, or visiting clergyman, the churches have been closed in these missions, the congregations scattered, the Sunday schools broken up, the children unbaptized, the faithful practically excommunicated, the sick unvisited, and the dying uncomfited with the vision of Him who hung upon the cross, 'held up before their closing eyes.'

These are the simple facts of the case. They speak for themselves. I can but make them known through the only vehicle open to me. 'The Church of England in Canada' called this missionary diocese into existence, on her must rest the responsibility of its maintenance.

E. ALGOMA.

Dec. 14th, 1887.

## REV. MR. WILSON'S SCHEME NOT APPROVED OF.

SIR.—With reference to Rev. E. F. Wilson's proposal to establish a new institution at Banff, will you allow me to say that while I yield to no man in the desire I feel to promote in every way possible the welfare of our Indians, I have not yet seen my way to endorse the proposal. And I think your readers will be disposed to admit that we who are in daily contact with the Indians, and can appreciate what is being done for them by our missionaries and the Indian Department, can form a truer estimate than Mr. Wilson of what should yet be done. Are your readers aware that my lamented predecessor, whose untiring energy and ceaseless self-devotion should never be forgotten, started this institution "from the sense of need he entertained for a trained band of interpreters, school masters, catechists and pastors, who being themselves natives of the country, would be familiar with the language and modes of thought of the people," and that it is my aim to carry on the work on the lines laid down by him? Is it generally known that in addition to the day schools carried on in many of the Reserves, there is an excellent industrial school at Battleford, established and equipped by the Indian Department, whose Principal is a licensed clergyman of the Diocese, and all the employees, members of the Church of England; and that through the kind efforts of the C. W. M. A. S., of Toronto, the beginning of what will soon, I trust, be a most successful girls' school, has been made by Miss Brown at the Blackfoot Crossing, to be followed shortly, I hope, by a similar effort among the Bloods? Ask the Bishop of Huron, Canon Dumoulin, and the venerable Rector of Port Hope, if our missionaries do not labor as earnestly and prayerfully for the advancement of the Indians, young and old, as Mr. Wilson himself? If so is it not better to help us to do the Lord's work among them, and trust us to expand it if He is pleased to send us the means?

CYPRIAN SASKATCHEWAN.

Emmanuel College, Prince Albert, Nov. 22, 1887.

## ALTAR AND PRIEST.

SIR,—My attention has been directed to the letter of "X. Y. Z." entitled "puzzled" in your issue of the 8th inst. It reads like the letter of one who sincerely desires information and is not a captious questioner. His trouble seems to arise from being unable to find the words "Hiericus" and "Altar" in our Prayer Book.

By way of general explanation, I would say, that the design of our Reformers was expressly to simplify the languages of the Prayer Book—using the more easy and familiar English words of the day. "Hiericus" is Greek, and would sound strange to English ears; there, as now, instead of "Hiericus" they used the same word "Priest," by which they translated "Hiericus" in the English Bible. Though originally Greek also, it had in its straightened form,



become familiar and easy to the English tongue. Its long form, "Presbyter," would be almost as bad as "Hierous." Nothing can be plainer than that, what priest means 'Hierous' in the English Bible; it also means in the cotemporary English Prayer Book. If "X. Y. Z." wishes to go deeper, he will find that the New Testament ministry is expressly identified in the Bible, so far as their ministerial office goes, with the priesthood of the Old Testament; the same technical term 'Hieratenein' being used of both. No argument can then be drawn from the absence of "Hierous" from our Prayer Book.

"Now, as regards 'Altar.' 1. The word is still used in our coronation service, etc., though read in our ordinary popular communion service. The Reformers, therefore, meant by both terms the same thing. They are the same thing in fact; "Holy Table" being only a simple and more familiar English title for "Altar." 2. A glance through the ancient Liturgus will show both terms used quite interchangeably. 3. The splendid Liturgy of St. Chrysostom used in the Greek Church, uses like our own Liturgy, the term "Holy Table" instead of "Altar" throughout the Rubrics; and it is only by collateral evidence (as in the case of our 'coronation service') that we can prove that the Greeks use the two words to mean the same thing—one title being as common as the other is rare. It is just possible that our Reformers followed the Liturgy of the Greek Church in this peculiarity, intentionally, as a model.

Yours, A. B. C.

A LENTEN PASTORAL.

SIR.—Time after time our bishops issue pastorals with reference to many matters; but it never yet has been my privilege to read a pastoral to my people at the beginning of Lent. A few words from our bishops at the beginning of that solemn season would greatly assist the clergy in promoting its due observance. I have felt the need of my bishop's assistance during Lent, and I know that others are similarly placed. Let it be confessed that it is quite as important to draw near to God as it is to give to missions and such like. Let us have a Lenten Pastoral.

A PRIEST OF HURON.

PUZZLED.

SIR.—"X. Y. Z." is, he says, sorely puzzled, not being able to fit Sacrifice, Altar, Priest, Prayer Book or Bible. Let him reflect:—

1st. That Christ Himself was the Sacrifice; that the Cross was the Altar; that Christ Himself was the Priest.

2nd. (In the Old Dispensation.) That which was offered was the Sacrifice; that on which was the offering was the Altar; he who offered was the Priest.

3rd. (In the New Dispensation.) The Bread and Wine is the Sacrifice; the Lord's Table is the Altar; he who offers is the Priest.

Of old, the Sacrifice offered on the Altar by the Priest pointed to Christ, who had yet to come. Now, the Bread and Wine offered on the Lord's Table by the Priest, points to Christ who has come. As of old, so now, ALL points to Christ crucified. St. Paul says, (Heb. xiii, 10) "We have an altar whereof they have no right to eat which serve in the tabernacle." Let not the words Sacrifice, Altar, Priest, any longer puzzle "X. Y. Z."

A. SLEMMONT BARPVILE.

SIR.—In the Dominion Churchman of Dec. 8th, a correspondent signing himself "X. Y. Z." asks how can we call the Lord's Table an Altar, and the officiating clergyman a hierous (not iegous as your correspondent has it.) I have ever found that a controversy in the press can only furtively deal with fundamental differences, and of necessity many important points must be passed over. I would, therefore, offer my advice to X. Y. Z., which, if he will follow it, may lead to his enlightenment. There is a small manual of 397 pages, called "Church Doctrine, Bible Truth," by Dr. M. F. Sadler; published by Rowsell & Hutchison, Toronto. I recommend him to read this book. He will certainly find more cogent argument in this manual than anyone could submit in the press. And when your correspondent has read the book, let him pass it on to some one else who is puzzled.

Yours, &c., N.

SIR.—In answer to your correspondent, X. Y. Z., I would say that no officiating minister has ever been called by the name he gives him *twice* in his "umble, very umble" communication, viz., *iegous*. He meant of course *hierous* and gets his extraordinary distortion by ignoring [English like] the Greek aspirate and writing the Greek *r* as a *g*, to which it bears some resemblance. Had he heard the term *hierous* applied "in Canada" frequently, he states, to the officiating

minister, he could not so have mistaken the spelling and in fact being as it is, a purely Greek term not yet anglicised, it is about as little used by English speaking men, consequently, as *iegous*. To come down to hard pan, perhaps your correspondent means that he hears the second order of clergy calling themselves *priests*. If so they have good grounds for so doing. For they have been ordained to the *Priesthood* as the ordinal states. But however commonly the title is employed among the clergy, they cannot use it more frequently than it is used in the *Rubrics* throughout the Prayer Book. How often is the word *Presbyter* used.

With regard to the term *Altar*, it is to be found in the Coronation Service. It was removed, indeed, from the Liturgy, as we know, through the opposition of Bishop Hooper to the expression. But as we know, also, it was the name by which the Holy Table was distinguished for 300 years after Christ and since the Reformation it has also been constantly so called by churchmen. It is employed without scruple by the last reviewers of the Prayer-Book in 1662, "who of course, understood the real spirit of the Church of England," as Dean Hook remarks.

Yours truly, PRIEST.

Dec. 15th, 1887.

SIR.—Your issue of the 11th inst. contains, under the above heading, a letter which is likely to leave simple minded people sorely "puzzled." We are told either to follow the Prayer-Book or pitch it into the fire, and yet those who are unwilling to follow Hooker's preference for "Presbyter" to the Prayer-Book term Priest, are, we are told, no churchmen. Great as Hooker was, how can he or any other individual weigh against the Prayer-Book? Even if one called X. Y. Z. an *ierous* or for that matter a *hierous*, he might plead the authority of Holy Scripture, for in Jeremiah xxxiii. 18, we read, "Neither shall the priests, the Levites, want a man before me for ever." Who these priests are, appears from Malachi iii. 3, "that they may offer unto the Lord an offering in righteousness." And are we not told that "we have an altar whereof they have no right to eat which serve the tabernacle? Of course some commentators "explain away" these passages, as others do which assert our Lord's divinity. But are people who believe the Bible as it is, to be denied the name of churchmen? By the way, do not so called sacerdotalists behave more like churchmen in the way of holding fast to the church and her services, than many of those that abominate 'priest' and 'altar'.

As X. Y. Z., speaks of the Prayer-Book as one of the "guides to my daily life" he will, I hope, pardon me for asking whether he obeys these two plain directions. 1. "All Priests and Deacons are to say daily the Morning and Evening Prayer, either privately or openly, not being let by sickness or some other urgent cause.

And the Curate that ministereth in every parish, church or chapel, being at home and not otherwise reasonably hindered, shall say the same in the parish, church or chapel where he ministereth. 2. And when there is a Communion the Priest shall place upon the table so much Bread and Wine as he shall think sufficient,"—"then" of course, referring to the humble presentation of the alms. I ask this question because I never have known a priest ('hierous' or 'presbyter') obey these directions and object to terms priest and altar, or to what they imply.

Yours truly, A LAYMAN.

SKETCH OF LESSON.

CHRISTMAS DAY. DEC. 25TH, 1887.

"Thy Only-Begotten Son."

Passage to be read.—Prayer Book Lesson.

- The Collect dates from 1549, and consists of:—
- 1. A commemoration of the greatest of all God's gifts to us, in the person of His Incarnate Son;
- 2. A commemoration of our own regeneration and adoption as His children;
- 3. A prayer for the daily renewal of the Holy Spirit.

Thus, as in several other Collects, the event which we are celebrating is connected with some corresponding event in our own spiritual life.

"To take our nature \* \* \* to be born." Observe, He was God's Son before that. "In the beginning was the Word." (See the Gospel.) "Begotten of His Father before all worlds." (See Nicene Creed.)

"As at this time." on the original the words were "this day." Bishop Cosin (1661) substituted the present form.

"Being regenerate," viz., in and by baptism. By "regeneration," is to be understood that new relation between God and the baptized which is established in

baptism. It involves, in the language of the Catechism, "a death unto sin and a new birth unto righteousness; for, being by nature born in sin and the children of wrath, we are hereby made the children of grace." With these words compare the answer: "My godfathers and godmothers in my baptism; wherein I was made a member of Christ," &c. Regeneration is distinctly connected with baptism in Tit. iii. 5, and with scarcely less distinctness in our Lord's conversation with Nicodemus. Comp. S. John iii. 3 and 5. In these verses the words rendered "be born," would be better rendered "be begotten." There is no scriptural authority for using the word "regeneration" or any of the cognate expressions, "new birth," "born again," "born anew," &c., in the sense of conversion. The change of heart involved in "conversion" is quite distinct from the change of relation involved in regeneration. Figuratively, conversion may be spoken of as a new birth, but it is not the new birth; and it would obviate much confusion and misunderstanding if the words were kept quite apart.

"By adoption." In a general sense we received "the adoption of sons" when our Lord took upon Himself our human nature (Gal. iv. 4, 5); but the formal act by which we are individually adopted is the act of baptism. Comp. Gal. iii. 26, 27.

"And grace," i.e., not from any merit of our own, but of His own free grace. "By nature we are the children of wrath." By baptism we are made "the children of grace." See Catechism.

"Renewed." Renovation is the daily continuance of that gracious work which is commenced in regeneration. Comp. Col. iii. 9-10. It is expressly connected with the operation of the Holy Spirit in Tit. iii. 5: "renewing of the Holy Ghost." People outside the Church of England often suppose that we include renovation under regeneration. This is a great mistake. Regeneration is a single act that takes place once and for all; renovation is a continuous work. "The inward man is renewed day by day" (2 Cor. iv. 16).

"The new birth, like natural birth, is a process external to ourselves, and in which we are passive, not active, agents. Renewal, on the other hand, is a work done in us and with us; by the Holy Spirit, indeed as the prime mover in it, but still with the full co-operation of our own wills." (Goulburn.)

THE EPISTLES (Heb. i. 1-12), sets forth the supreme excellency of the Saviour. God spoke in times past by His Prophets; now He speaks by His Son, who is at once Creator, Sustainer and Redeemer; and, as the Old Testament Scriptures clearly shew, far superior to the Angels.

THE GOSPEL (S. John i. 1-14) sets forth the eternal existence and the manifestation in time of the Divine Word. He is designated the Word, as being the medium through whom God gave us the fullest revelation of Himself. His share in the creation of the world is referred to, as shewing that from the beginning He was the source of "Life and Light."

Family Reading.

A CHRISTMAS TALE.

It was the night before Christmas, and the stars shone brightly, more brightly it seemed than usual, in order that the twinkling lights of heaven might not be surpassed by the unusual brilliancy upon the earth. In palace and hut the Christmas torch was lighted, and hearts, as well as their dwelling places, were made brighter.

Through one of the lanes of Hamburg a little girl, about eleven years of age, was passing on her way home. The frock she wore and the thin dress were no protection, and the wind boisterous and cutting, jostled the delicate child roughly, though not more roughly than an occasional passer-by, who, laden with bundles, hurried homeward. But the little maid was happy because in her hand was an eight shilling piece, bright and fresh from the mint, which she clasped tightly and now and then looked at it as she stopped before a lighted shop window. All day, in the service of a rich lady, she ran here and there, for this and that to grace the festival in the great house.

As she went slowly homeward, with the glistening silver in her hand, she thought of her poor mother, and the poor cheerless room that awaited her. Looking toward the bejewelled sky, she saw a falling star, and remembered that she had heard that if a wish was expressed at the moment when a star fell, the wish would be fulfilled. And when she looked again heavenward, another star shot in to space, and she cried as quickly as she could;—"Good luck and a blessing—good luck and a bless-

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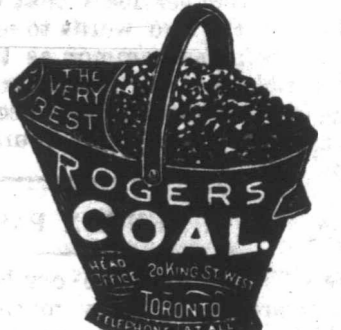
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ing for my poor mother!" when, presto, she ran against some one. As her eyes were turned upward she did not see the portly gentleman who stopped before her and with some show of displeasure exclaimed, "Is this proper behaviour for the street?"

The gentleman had just come from his dinner at the hotel opposite. He was a bachelor and a good liver, and to-day his dinner had been prolonged, because it was Christmas-eve. "Why do you run so needlessly, and knock me in the stomach?" And he looked very angry, caught the child by the arm. She cried out with pain. She stammered an apology and said that she was looking at a falling star, and asked for a blessing for her poor mother.

"Nonsense! Superstition! Stuff!" exclaimed the gentleman. "A falling star!"

Then, recovered from the sudden meeting, and his good nature asserting itself, he looked curiously into the pale, yet beautiful face of the child. The moon at that moment appeared above the houses, and its light fell directly upon the two.

The childish face upturned to him, lighted by a half-frightened, half-pitying expression, held him, and aroused the remembrance of his own childhood and of the merry Christmas time in it. In every man's heart there is a place for love and sympathy; in some the growth is small, in others large, and in some there is only sterility. So with the gentleman suddenly stopped by the little girl. But as he looked into the troubled face, the little place or garden in his heart, heretofore barren, began to show signs of life, and soon the plant which we call sympathy, or charity, sprouted, grew, budded, and bloomed with marvellous rapidity.

"What is your name, little one, and where do you live?" he asked in a pleasant voice. She told him that her name was Susan, like her mother's, that her mother was a wash-woman and lived in an alley where the sun, even in mid-summer, never shone.

"Come!" said the stranger, "I will take you home, and if all is as you say, then, indeed, will the falling star have brought you what you wish—good luck and a blessing."

They went through the market place into a narrow street where the poor people lived.

"Here it is," said the child, and running before, stood by a door on the lower floor. The stranger was obliged to stoop, and that he had never done before.

"Mother is within, and has a fire in the stove," exclaimed the child; "I can see it through the chinks."

The poor woman, who, like her daughter, during the day, had been employed in preparing rich people's houses for Christmas-eve, had arranged a surprise for her child. She sat upon a low stool before a little iron stove: in which a fire burned briskly which gave her great pleasure, for a fire did not glow in the room as often as the good woman wished; and the little stove—it seemed to be a thing of life and sense, and to take pleasure in resuming its regular trade, namely, giving out heat and making its friends happy; and the poor really imagined that the little stove danced a little jig on its four legs.

On the rickety table was a very small fir tree, two apples, a few nuts, and a little wax candle—all for the little Susie, whom she knew would be delighted with the gifts, small and mean as they were.

As the stranger entered the room Susie's mother looked up astonished, arose, gazed wildly at the visitor for a moment, and then placed her hand before her face and wept bitterly.

And now it was the stranger's turn to be astonished. He looked again and again at the child and mother; the tears came; his hands trembled, and the words failed; but the corner of his heart—that little garden where sympathy, charity and love ought to be cultivated, but had been barren many years—became suddenly transformed. The place was fertile, but charity had never been planted there, and now the woman's tears, the discovery he had made warmed it into vigorous life.

Brother and sister! Since the sister's marriage, many years before, they had not seen each other. The brother had become rich, but the sister had

lost everything; first her dowry, by her husband's debts, then the husband himself, and finally hope. The brother, displeased with the marriage, refused aid. "Why did she marry the worthless fellow!" he exclaimed, and then thought no more of them for many years—until he met little Susie, as we have pointed out.

"Susan," said the brother, "now we will forget the past. This is Christmas eve, and you shall go with me and remain with me," and he kissed his little niece.

"Let sorrow and care remain here. We will return to the old home where we played as children."

Then they left the poor dwelling, the sister upon his arm, and leading his niece by the hand, and to him, as to them, came greater happiness than he or they had ever experienced before.

And now, when the stars fall, and the silver rain illumines the sky, he invokes a blessing upon them. They brought him his long lost sister, a better heart, and a more enjoyable life.

CHRISTMAS DESECRATED.

But how is Christmas-tide desecrated? Christians do this by failing to come to the festival with the Advent preparation, spending their time in the theatre, concert hall and bazar, leaving no time for the "Mission," which they dismiss to the more devout, while they take too low a view of Christmas itself. Yet the Church, the same authority which changed the Sabbath observance from the seventh to the first day of the week, has decreed the devout observance of Christmas, and those who respect the Sunday decree, should not hold lightly by the other. I speak not of the exact day, but of the principle involved.

We should remember then, that Christmas is very unworthily kept when we make feasts in our houses and neglect the House of God, where Christ claims a "pure offering." The positive desecration, on the other hand, comes by the introduction of disorder. The suspension of labor is attended with risk and needs safeguards. It is so with Sunday, already in some quarters, a terror to the people. Holidays need to be hedged about with safeguards, or, instead of a blessing, they may become a curse. It would be unwise to ignore this. Even with respect to Christmas St. Bernard was obliged to speak in the twelfth century. In England many abuses sprang up, and the "Lord of Misrule" was in power from November until February; while the "Abbott of Unreason" was not abolished until 1555; Misrule has no Lord now, though it might be well if we had a Master of the Revels, say the chief of police. Under the head of disorder we might put the general giddiness, for at the holidays there are those who regard gluttony, drunkenness and sensuality, three of the Seven Deadly Sins, as subjects of jest; though it is declared that those who do these things shall have no part in the Kingdom of God.

But while we allow and encourage all pure and innocent recreation, let us repudiate those games that are an offence against the modesty of true maidens, and rebuke those young men who assume a degree of liberty that would better befit a court fool. And, may I say it here, the increasing popularity of mistletoe bodes little good, since, with its wholesale importation, as now coming to be practiced, there follows a loss of maidenly delicacy and reserve—though it is a loss that we cannot afford in a state of society like ours, full of young men and young women, with passions inherited from long generations of over-indulgent ancestors, and intensified in accordance with the laws of heredity. Society will grow corrupt fast enough without the help of paganism and social rot engendered under the mistletoe.—Dr. B. F. De Costa.

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THE WORD "CHRISTMAS."

The origin of the word Christmas is instructive. It is composed of two words Christ and Mass. Mass is one of the many names for a celebration of the Blessed Sacrament. Putting the word in our nomenclature, it would be Christ-Celebration or Christ's Celebration. The very name of the day itself shows what should be the prominent service of its commemoration—the Holy Eucharist. And so it has always been from time immemorial. It is not called Christ. Morning Prayer, but Christ-Mass, or Celebration, or Holy Eucharist.

ADVENT MEANS COMING.

It is the second coming of the Son of God that we have in our minds when we think or speak of his advent, and in order to mark the immeasurable importance of this most solemn subject, the Church sets apart a special season—of nearly four weeks duration before Christmas Day—for its particular consideration. During these weeks of Advent the Church calls her children to withdraw as much as possible from the pleasures of this world, in order that they may give more time to prayer, and to the contemplation of this and other kindred subjects; and if we are faithful sons and daughters of our spiritual mother, we shall gladly avail ourselves year by year of this special opportunity to ponder on the awful thought of Judgment to come. But the subject is one which demands immediate consideration on your part, if you have not already weighed its terrific import. The subject may come to your notice at a time of the year when Advent is still far distant. Do not, for your soul's sake, say that you will postpone the matter until that season comes round again! Let not a day pass until you have done all you know to commence a serious preparation for that sure and terrible Judgment which shall certainly one day overtake you in common with all mankind, for "we shall all stand before the Judgment-seat of Christ." Ask yourself candidly, "Am I ready to pass through this fierce ordeal? To stand one amidst millions of souls, and, before them all, confess and be judged for every unrepented sin I have committed? Am I ready to face the frown of my outraged God, His face once radiant with mercy, now clouded over with just anger; His eyes once beaming with compassionate love, now fixed on me with a piercing glance of inexorable justice, ready to pass upon me, if found guilty, the dread unalterable sentence—'Depart from me, ye cursed, into everlasting fire.' Am I prepared for this? Shall I be able to stand before the great white throne whereon sitteth the Judge of the earth? Shall I have the courage to turn my head and gaze upon that mighty sea of faces, some indeed glowing with the light of innocence, reflected upon them by Him in whom they trusted, the Son of Righteousness, but others, yea, the vast majority, weeping and wailing at the thought of the mercy that they have rejected, the long threatened judgment which they despised? Shall I be able to meet the fierce glance of the enemy of souls, Satan, the great accuser of his brethren, who shall come forward to bear his terrible witness against his victims? Shall I be able to gainsay his accusation, that I fell before his seductions, that I committed the sins to which he tempted me, that I did, alas! delay—until too late—my repentance? Shall I be able to meet the sadly solemn countenance of my guardian angel who shall likewise come forward and bear witness how he strove to protect me and keep me pure, and yet how, in spite of all, I fell? Shall I be able to bear the angry uprising of my own burning conscience, which will bring vividly to my remembrance in that hour of terrible retribution every impure thought, every unkind word, every falsehood, every sin of which I have been guilty? Oh, this terrible Judgment to come—how shall I meet it—who shall stand when He appeareth."

Such may well be the train of thought passing through your mind in contemplation of the awful subject placed before you. It will be your own fault if yours is to be such a case as has been

Dec 22, 1887.

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pictured. There is no reason why you should perish—except the reason of your own impenitence! You may be saved if you choose! The way is open; the gates are not closed; the arms of mercy are still outstretched! If your repentance is sincere, your confession good, your future life consistent, you cannot avoid, but you may yet safely pass through, the ordeal of Judgment to come.—*The Church Kalendar for 1886, Egerton & Co., N.Y.*

### ONLY A BUNCH OF VIOLETS.

FOR CHRISTMAS.

I was walking one day in Paris in the long road, or avenue rather, which is called the "Champs Elysees." It is very wide indeed, and bordered on both sides by beautiful trees; among which in the summer are to be seen quantities of well-dressed people walking about or seated, and enjoying the lively scene around them. Children by the score are there too—richly dressed and playing all sorts of games, attended by their governesses or nurses, and all this, joined to the constantly passing brilliant carriages, makes eyes unaccustomed to the sparkle and glare soon get weary. Even I, used to Paris and its ways as I was, felt tired of the whirl and rush, and I thought to myself I would turn out of the wide thoroughfare and make my way home by some quieter side street.

I was standing at the edge of the pavement with this intention, waiting to cross, till there should come a safe moment, when I caught sight of a little group not far from me, and I could not help watching what was going on, with interest. A flower cart was drawn up at the side of the road. Though it was scarcely yet full summer, there was a good display of flowers, and many of those passing stopped to buy. Among these were an old gentleman and a little boy. One could see without being told that they were grandfather and grandson. The child said a word or two to the gentleman, who let go his hand and walked on slowly. The little boy waited patiently for a minute or two, till those before him round the cart had been served, and then he came forward and made some inquiry of the flower woman. I could not hear what he said, but he was no doubt asking what he could have for his money, for once or twice a shade of disappointment crossed his bright face, and he looked doubtfully at something he held in his hand, which I afterwards saw must have been his few coins. I felt so sorry for him that if I had not been afraid of giving offence, I would have offered him the little sum he was evidently short of, but after half starting forward to do so, I drew back again. The boy, although simply, almost poorly clad, had too much the air of a gentleman, and so had the grandfather, whose stooping figure I still perceived slowly walking on in front. At last the boy, after peering all over the flower cart, caught sight of a little nest of violets—sweet-scented violets—in one corner, which had been almost hidden by the larger and more brilliant plants. His face lighted up joyfully, as he pointed them out to the flower woman, and she in turn smiled and nodded pleasantly. Poor thing, she could not afford to lower her prices, but the working classes of France have great sympathy with small means and the economy they oblige, and I could see that she was glad for her little customer not to be altogether disappointed of his purchase.

She chose carefully the prettiest and freshest of the violet bunches, wrapped an extra leaf or two round the stalks to keep them cool, and handing the little bouquet to the boy, smilingly received from him the coppers till now held tightly clasped in his hand.

And with all the brightness back in his face again, the little fellow bounded forward to rejoin his grandfather, as light-hearted and light-footed as a young chamois.

I crossed the road and walked on. The little incident had interested and pleased me. I could not help wondering for whom the flowers were intended—a sick mother or grandmother perhaps. The child was not improbably an orphan, seeing that he was in care of a grand-parent. And I

went on picturing to myself the simple, thrifty home to which the pair were by this time wending their way, little thinking that I should ever see either of them again.

I was by now in one of the handsome side streets, running parallel with the great avenue. It was quieter here; there were fewer carriages or foot passengers, so that on the wide road even a small group was plainly seen, and happening to glance backwards, I saw a sad little procession making its way slowly along. Two men, dressed in black were carrying a little coffin—no heavy burden it was plain—yet heavy was the sorrow of the two mourners following close behind. It was but the funeral of a tiny child, a baby or scarce more than a baby, to judge by the size of the coffin, the "only one" of the poor father and mother alone in their grief, who walked behind. They were of the very poor class of Paris working people, though decently clad, as is almost always the case in France, but too poor to have got mourning for themselves, even for the funeral of their child. The woman, it is true had a black skirt, but over it she wore, perhaps to conceal its shabbiness, a clean checked cotton apron, and the poor father had no attempt at mourning, except a little band of rusty black fastened round the left sleeve of the blue working blouse. They were both weeping, the mother openly, her poor eyes swollen and red as if with many hours of tears, the husband trying to keep calm, as he from time to time wiped his weather beaten cheeks with his sleeve. Their poverty was shown in another way; there was not a single flower, much less a wreath or cross, on the little black draped coffin—so sad, so piteously desolate a funeral it has seldom been my lot to see in Paris. Yet poor as it was, it met with the outward marks of respect and sympathy which I often wish we could see in this country, for every head was uncovered as it passed on its sorrowful way. I stood still for an instant to watch it; suddenly a small figure, rushing across the road, darting nimbly in front of a quickly advancing carriage, as if afraid of being too late, caught my eyes. It was my little friend of the violets. There was no mistaking him and the grandfather's, it seemed to me, almost familiar figure, waiting and looking after the child from the other side of the road. What is the boy in such a hurry for? Ah—I see now, and my own eyes are not free from tears.

Breathless and eager he runs up to the poor little procession, with blushing face and gentle hands he lays on the tiny coffin his treasured violets—beautiful in themselves, doubly beautiful as the gift of a sweet and pitiful heart—and without waiting for the thanks ready to burst forth from the overlaid hearts of the parents, hastens back again to his old grandfather, whose face I can distinguish lit up with a smile of tender approval.

"God bless him," the poor father murmurs. I am near enough to hear it; "God bless him," the weeping mother repeats.

"God bless him," I whisper to myself.

"Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."—*Mrs. Molesworth.*

### A CHRISTMAS GREETING.

"Unto us a child is born." The Son of Mary is the Son of Man. In the womb of mankind the Redeemer of the world is become incarnate by the Holy Ghost. Throbbing nature is attuned to the Hymnody of the Highest.

In Bethlehem of Judea was He born, the foretold of Ages, Heavenly scion of David's royal line. Half-a-dozen miles south of Jerusalem, situated on the crest of a long limestone hill, was the little straggling city dear to Israel as the birthplace of King David, dearer to the true Israel as the birthplace of a Greater than David.

How simple and natural the record! A middle-aged man and his young reputed wife seek refuge in a caravanserai, and are accommodated with a Manger, or outhouse, and here during the night is the Child Jesus born "unto us." Augustus, per-

haps, was supping with Mæcenas and Horace in Rome; Herod in his palace-fortress of Machærus, only a few miles off across the Judean hills. The world sobbed around, in its fallen state, as the Sun rose above the Eastern Hills. But hark!

What sudden blaze of song  
Spreads o'er the expanse of Heaven,  
In waves of light it thrills along,  
The angelic signal given,  
"Glory to God!" from yonder central fire  
Flows out the echoing lay beyond the starry choir.

Next day the name of the Child is inscribed in the census-roll, among the children of the house of David.

"Unto us" "is born this day, in the City of David, a Saviour which is Christ the Lord." The cardinal requirement of our flimsy, self-sufficient age is a more profound recognition of the fact of Incarnation. It is not an historical, but an ever-present fact; not an incident of our redemption, but its source.

To all a merry, joyous Christmas of sweet communion and fellowship with mankind in Christ Jesus; to all, the season's blessings in ever-flowing abundance. A MERRY CHRISTMAS!

### A CHRISTMAS HYMN.

It was the calm and silent night!  
Seven hundred years and fifty-three  
Had Rome been growing up to might,  
And now was queen of land and sea.  
No sound was heard of clashing wars—  
Peace brooded o'er the hushed domain;  
Apollo, Pallas, Jove, and Mars  
Held undisturbed their ancient reign,  
In the solemn midnight,  
Centuries ago.

'Twas in the calm and silent night!  
The senator of haughty Rome  
Impatient urged his chariot's flight,  
From lordly revel rolling home;  
Triumphal arches gleaming, swell  
His breast with thoughts of boundless sway;  
What wrecked the Roman what befell  
A paltry province far away,  
In the solemn midnight,  
Centuries ago?

Within that province far away  
Went plodding home a weary boor;  
A streak of light before him lay,  
Fallen through a half-shut stable-door  
Across his path. He passed—for naught  
Told what was going on within;  
How keen the stars, his only thought—  
The air how calm, and cold, and thin,  
In the solemn midnight,  
Centuries ago!

Oh, strange indifference! low and high  
Drowsed over common joys and cares;  
The earth was still—but knew not why?  
The world was listening—unawares.  
How calm a moment may precede  
One that shall thrill the world forever!  
To that still moment none would heed  
Man's doom was linked no more to sever,  
In the solemn midnight,  
Centuries ago!

It is the calm and silent night!  
A thousand bells ring out, and throw  
Their joyous peals abroad, and smite  
The darkness—charmed and holy now!  
The night that erst no name had worn,  
To it a happy name is given;  
For in that stable lay, new-born,  
The peaceful Prince of earth and heaven,  
In the solemn midnight,  
Centuries ago!

—*Alfred Domets.*

—SEVERAL DISTINGUISHED SOLDIERS, of the Civil War, including Gen. Horace Porter, Gen. Alfred Pleasonton, Col. J. S. Mosby, and Col. T. W. Higginson, will contribute a series of articles to the *Youth's Companion* during the coming year, on "Boys in the Army." The articles will be full of incidents, and designed to illustrate the valor and the peculiarities of young soldiers.

GOOD WORDS FOR OUR BOYS.

Be gentle, boys. It is high praise to have it said of one of you, "He is as gentle as a woman to his mother." It is out of fashion to think if you ignore mothers and make little sister cry whenever she comes near you, that people will think you belong to the upper stratum of society. Remember that, as a rule, gentle boys make gentle men (gentlemen).

Be manly, boys. A frank, straight forward manner always gains friends. If you have committed a fault, step forward and confess it. Concealed faults are always found out sooner or later. Never do anything which afterward may cause a blush of shame to come to your face.

Be courteous, boys. It is just as easy to acquire a genteel, courteous manner as an ungracious, don't care style, and it will help you materially if you have to make your own way through life. Other things being equal, the boy who knows the use of "I beg your pardon" and "I thank you" will be chosen for a position, three to one, in preference to a boy to whom such sentences are strangers.

Be prompt, boys. It is far better to be ahead of than behind time. Business men don't like tardiness. They realize that time is valuable. Five minutes every morning amounts to half an hour at the end of the week. Many things can be done in half an hour. Besides, disastrous results often follow lack of punctuality.

Be thorough, boys. Black the heels as well as the toes of your shoes, and be sure that both shine. Pull out the roots of the weeds in the flower beds. Don't break them off and leave them to spring up again when the first shower comes. Understand your lessons. Don't think that all that is necessary is to get through a recitation and receive a good mark.

Be Christians, boys. Don't go through life without making sure of one of the mansions Christ has gone to prepare for his children. What a terrible thing it would be to have the "pearly gate" closed against you, and to hear the awful words "I never knew you!"

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A boy thinks that when he becomes a man he will be uncontrolled - will do just as he pleases. That is a great mistake. No matter how rich, how influential, you will find that every position is controlled by certain obligations, certain limitations that commands obedience, and if the command is not obeyed, the man suffer

The Youth's Companion

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a punishment for his disobedience—loss of position, or money or influence, or something that he prizes.

Manhood does not mean liberty. There is a freedom within the reach of all, and the attainment of that freedom depends on the kind of obedience that has been yielded to law in childhood, in youth. If the obedience has been an unwilling obedience one yielded because of fear, there will be no freedom in manhood. If during boyhood a boy has obeyed the laws of truth, honesty, good order, cleanliness, politeness, he will have formed habits that give him freedom from the vices of lying, theft, disorder, uncleanness, impoliteness. He will obey most of these laws unconsciously; a breaking of them would cause him discomfort.

A boy who has always spoken the truth even when he could save himself from disagreeable consequences by telling a lie, will have a freedom that cannot come to a boy who has not formed the habit of truth speaking. The freedom of the truth speaker is unlimited. He not only in manhood is free from temptation, but he has the unlimited confidence of his friends. Doubt never touches him. A lie told is simply a link in a chain that has a beginning but no ending, and this chain will coil itself about the teller until the end of life. One lie compels the telling of another to make the first appear like truth. Look about you, and see how a boy or girl whose word is doubted is looked upon by playmates.

Then think of the scorn of God for one who does not speak the truth. Are you willing to be despised by God and man, and yourself? bound in the chain of a despised habit? Form the habit of truth speaking that you may have the freedom of a truth speaker.

The taking of a slate pencil is not much, you think; but it robs you of perfect integrity, and is the first link in the chain. Even borrowing a pencil in a mate's absence may lead to danger. Be careful of the first link. The drunkard thought he was free when he began; now drink is his master. A boy who cannot control his temper is not free; his temper is his master. Remember that "He who is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city." Habits

of politeness learned in boyhood give an untold freedom in manhood. For then a polite act is done because it is natural. Sometimes a boy is puzzled as to what is polite. He will never be wrong if he applies the golden rule. It is worth a volume of rules on etiquette. True freedom in manhood comes to that boy who obeys the laws of right in boyhood, and who by aiming to be a good man frees himself from evil habits, evil companions, evil books. The truest freedom comes only to those who learn to obey willingly the laws of right.



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## KATE'S SECOND THOUGHT.

"I'm sure that was my basket," Esther said.

"Well, I'm sure it isn't," declared Kate. "I sat mine right down by that big stone; and besides, I know I had more berries than you, for I picked all the time you were chasing that butterfly."

Then there was a good deal of talk about this same thing, which of two baskets, just alike, save that one had more berries in, belonged to Esther. Roger sided with Kate, and Wheeler thought that the fuller basket was probably Esther's; and Kate told him he always took Esther's part right or wrong, and really they were in danger, all of them, of saying things that would need forgiving, when Esther said suddenly:

"Why, what's that?"

"That," said Wheeler parting the bushes and looking out into the sky, "was a clap of thunder; unusually loud, too. We are going to have a storm."

Sure enough, the big raindrops began to patter around them while he spoke. Not a very hard shower, only the thunder sounded unusually loud, and the lightning was very sharp. They stopped picking berries, and waited under shelter of the great trees, peeping out now and then at the prospect.

"Isn't it strange what thunder is?" said Esther.

"Why, no," said Kate; "it isn't strange, I suppose. People who have studied know all about what makes it. I used to think it was God's voice. Mamma says when I was a little bit of a girl, whenever it thundered I would say, Hark! God speaks!"

"Maybe his voice does sound a little like thunder," Roger said, thoughtfully; "and maybe the lightning is a little like the way Jesus looked when he was up on the mountain and shone so that the disciples were afraid."

Roger had been studying his Sabbath School lesson, and been talking it over with his mother just before he came out. His mind went back to it now.

"O, you don't think God's voice really sounds like thunder, though?" said Wheeler.

"Why, I don't know," Roger said. "Some folks thought so, you know. When God spoke to Jesus once, and said he had glorified his name, the people standing around thought that it thundered."

"Does it say that in the Bible?"

"Certainly; it's one of the references in our lesson."

"I don't wonder they were afraid," Esther said.

She was the youngest of them, and was always just a little bit afraid of thunder and lightning.

Kate turned and put her arm around the little sister. When the rain was over they went back to their berries.

"Essie, I guess maybe that was your basket. Anyhow, you can have it."

"No," said Esther, "I don't feel exactly sure; and I would just as soon you had it."

But Kate kissed her again, and urged that she ought to have it anyhow, because she was the youngest; and they exchanged baskets.

"What made you do that?" Roger asked, as they walked homeward.

"Do what?"

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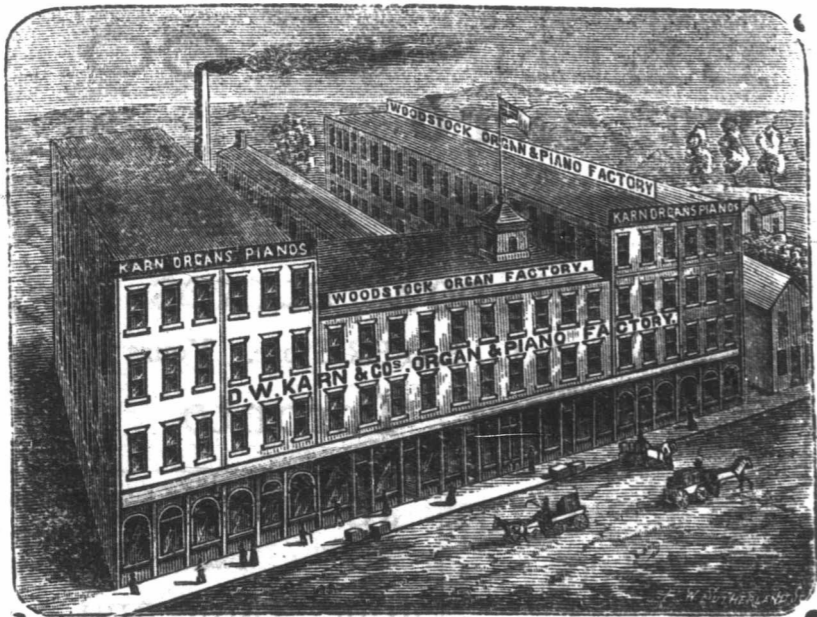
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