

Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA.

Vol. 8.]

TORONTO, CANADA, THURSDAY, JANUARY 12, 1882.

[No. 2.]

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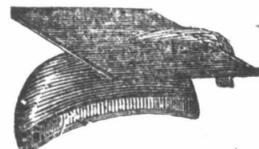
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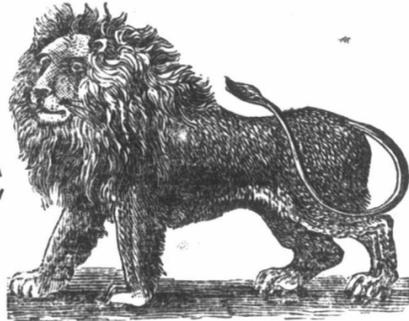
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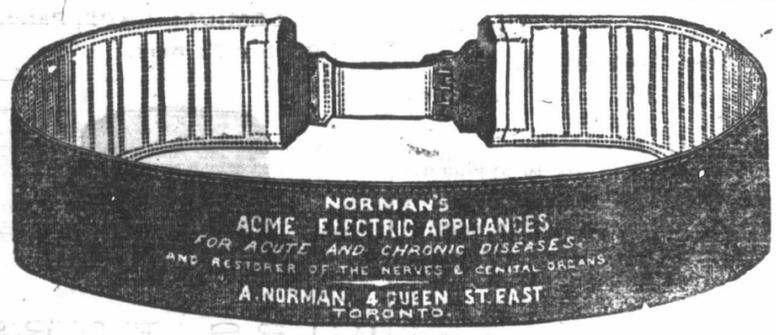
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Dept. of Railways and Canals
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LESSONS for SUNDAYS and HOLY-DAYS.

Jan. 15. SECOND SUNDAY AFTER EPIPHANY:—	
Morning...Isaiah 55.	St. Matthew 9, to v 18.
Evening...Isaiah 57, or 61.	Acts 9, to v 23.
22. THIRD SUNDAY AFTER EPIPHANY:—	
Morning...Isaiah 62.	St. Matthew 13, to v 24.
Evening...Isaiah 65 or 66.	Acts 13, v 26.
25. CONVERSION OF ST. PAUL:—	
Morning...Isaiah 49, to v 13.	Galatians 1, v 11.
Evening...Jeremiah 1, to v 11.	Acts 26, to v 21.
29. FOURTH SUNDAY AFTER EPIPHANY:—	
Morning...Job 27.	St. Matthew 16, to v 24.
Evening...Job 28 or 29.	Acts 17, v 16.

THURSDAY, JANUARY 12, 1882.

THE chancel at Pattiswick, near Braintree, has just been restored, at an expense of £650. The nave is to be restored next year.

Nineteen diocesan conferences out of twenty-four have, by large majorities, decided to send representatives to a large Central Council. Only one (Bath and Wells) has suggested another plan.

A society has been established in Exeter under the patronage of the Bishop, to promote good manners. The members promise to avoid all bad words, evil speaking, to bear no grudges, to obey all lawful authority, to study to do good to all men, and to show kindness to animals.

After a lapse of seven years, a most successful mission has been held in connection with the parish church of St. Mary, Newington. About 180 church workers have devoted themselves to it under the direction of the rector. The Bishop of Rochester brought the eight days' mission to an end by a most impressive sermon.

The choir stalls presented by Sir Watkin Wynn, in memory of his nephew, Mr. Wynn, of the Scots Greys, who was drowned under very melancholy circumstances at Windsor last year, have been fixed in their places in Trinity church. Mr. Kendall, of Warwick, whose work in the House of Lords is well known, designed and executed the choir stalls.

St. John's church, Egremont, has been rearranged. It is a proprietary chapel, and when built, architectural taste was of a very inferior type. The "three-decker arrangement has been removed, and stalls provided for the clergy and choir. A district has been assigned by the rector of Walsley, the Rev. W. E. B. Gunn being the first vicar. The church is "free" and "open," although the endowment is only £19 a year.

The Bishop of Bedford has made an appeal for volunteers, to aid Church work of various sorts—Sunday-school, night-school, men's clubs, wholesome entertainments, &c.—in East London. He says there must be many young barristers, solicitors, and other professional men, who would be glad to give up one or two nights in the week, or part of their Sunday, to work which is always full of interest, and which is as helpful to the donor as to the recipient.

The Old Testament company of revisers finished their seventy-second session on the 25th of November, at the Jerusalem Chamber. There were present:—the Deans of Canterbury and Peterborough, Mr. Bensly, Dr. Chance, Mr. Driver, Dr. Ginsburg, Dr. Gotch, Archdeacon Harrison, Dr. Kay, Professor Leathes, Professor Luby, Professor Wright, and Mr. Aldis Wright (Secretary). The second revision of the prophetic books was continued as far as to the end of Jeremiah ix.

In the course of the visit of the two Old Catholic Bishops to England, they were welcomed at Cambridge, Ely, Addington Park, Riseholme, and Farnham Castle. The visit was brought to a termination in a happy manner by a meeting of the Anglo-Continental Society, in London, at which Bishops Reinkens and Herrog were cordially received by the Bishops of London and Edinburgh, and addresses were made by the Rt. Hon. A. J. B. Beresford-Hope, M.P., Sir Walter Farquhar, Bart., Archdeacon Emery, and others, to which the two Bishops replied in their usual expression of friendliness towards English people, and of respect and admiration of the Church in England.

On the 24th of November, the Rev. Henry Montague-Villiers, who has succeeded the Honorable and Rev. Robert Liddell, and the Rev. W. J. E. Bennett, in the vicarage of St. Paul's, Knightsbridge, was inducted by the Archdeacon of Middlesex, in the presence of a large congregation. Among the clergy present were Canons Gregory and Carter, the Rev. G. H. Wilkinson, and the Rev. Baden Powell. Dr. Hessey, in his sermon on Isaiah vi. 8, spoke in high terms of the new pastor's labours in his former parish of Adisham, Kent, and also of his zeal as a mission priest, whereby he had been the means of awakening those who had relapsed into indifference or unbelief in many slumbering parishes.

The Ecclesiastical Courts Commissioners held their eighteenth and nineteenth meetings on the 24th and 25th of November, at 9, Bridge street, Westminster. There were present: The Archbishop of Canterbury, the Archbishop of York, the Earls of Deyon and Chichester, the Bishops of Winchester, Oxford, and Truro, Lords Blachford, and Coleridge, Sir R. Phillimore, Sir W. James, the Deans of Durham and Peterborough, Canons Westcott and Stubbs, Dr. Deane, q.c., the Rev. Chancellor Espin, the Rev. A. C. Ainslie, Mr. A. Charles, q.c., Mr. F. H. Jeune, Mr. S. Whitbread, and Mr. A. B. Kempe (Secy.). On the former day, Dr. Littledale was under examination for an hour and a half.

The parish church of Rathby, Leicestershire, was recently reopened by the Bishop of Peterborough, after partial restoration, at a cost of £3,000. The Bishop, in a speech he made at a luncheon on the occasion, expressed a strong opinion that, although the Church of England might shrink here and there, her growth on the whole was a rapid one.

Out of seven millions of Jews throughout the world, there are about 80,000 of them in England. It is related of the late Earl of Beaconsfield that when he was asked whether he was a Jew or a Christian, he replied: "Sir, I am a developed Jew." And so Christianity has been spoken of as "developed Judaism." Dean Milman expressed the character and history of the Jews in three words:—"Literature, persecution, industry."

In April last Dr. Rigg, the Principal of the Wesleyan Training College at Westminster, protested in the *Guardian* that he "had striven for many years to cultivate a generous and charitable feeling toward the Church of England and its members." It is however regarded as a somewhat singular method of exhibiting this "generous and charitable feeling" that Dr. Rigg should have objected to the clergy of the Church-being permitted under the new code to teach children in night schools! Mr. Mundella has pointed out that there is no one else qualified to do so in country villages. He says:—"What we propose to do here is to extend the usefulness of the night schools; so that children of eleven years of age, who have left school to follow the plough, may be brought to the school and continue their education, and be taught something of specific subjects—botany, geography, &c. You know that generally the only man in the village that can teach such subjects is the clergyman, and the only man at leisure will be the clergyman."

In an editorial on the Bishop of Rochester's recent Charge, the *Guardian* remarks:—"It is really vain to hope to 'make a durable impression on the huge, sweltering masses of godlessness, poverty, and squalor, which have accumulated in our densely peopled districts by any other processes than those of combined and associated work. Individual efforts will no more tell than would isolated skirmishers upon the ranks of a serried host. Organization has its dangers, no doubt; but without it, the people are lost to us. And how great are the arrears in the diocese of Rochester, when we find but 291 parochial charges, worked by 572 clergy, for a population rapidly pushing towards 2,000,000. . . . The statistics of church attendance strike us as contrasting favourably with most of those which have been lately given from some of our great centres of population. . . . It is noteworthy that Dr. Thorold should have confirmed more than a thousand persons under fourteen years of age. He fixes his limit at twelve, and his reasons for doing this seem to be sound. . . . We note with satisfaction that out of 104 deacons admitted by the Bishop no less than ninety were graduates. It looks well to find the more highly educated candidates for orders nowise reluctant to face the work of heavy metropolitan parishes."

A meeting in aid of the "Parochial Missions to the Jews" was held in the Convocation-room, King's College, Cambridge, November 28. The Archdeacon of Ely presided; and there were present the Dean of Lichfield, the Rev. R. Sutton, Prebendary of Chichester, the Ven. Archdeacon Chapman, the Rev. J. H. Lord, the Rev. J. Greathead, the Rev. W. H. Guillemand, the Rev. H. M. Lower, and others. Prebendary Sutton read a paper on the method of parochial missions, and the claims of the Jews upon the Church. The promoters of the missions have not arrived at the foundation of a new society, preferring to describe the effort to the commencement of a fund to strengthen the existing machinery of the Church, by enabling the incumbents of parishes to work among the Jewish population without the aid of an external society. The work undertaken includes the special training of men for Jewish work, and the granting of stipends to licensed curates specially qualified for it. Mr. Margoliouth, now a student at Cuddesdon, is shortly to be ordained to the work in Leeds. Two more—converts from Judaism—have offered themselves, and also a clergyman in priest's orders, who has had some years' experience as a missionary in India.

THE SECOND SUNDAY AFTER THE EPIPHANY.

THE human character of our Blessed Lord can only be fully justified and sincerely revered, when we recognize in Him nothing less than a Divine Person who existed before His appearance in the world as the Babe of Bethlehem, and who altogether transcends the ordinary conditions of human existence. This Divine Person St. John names "The Word," that is, the everlasting "Reason" or "Thought" of God, having a tendency, like thought or reason in men, to express itself in some outward form, as human speech; so that as human thought takes shape in language, and strikes the sense of hearing, even thus the everlasting and Personal Thought of God, entering into conditions of sense and time, clothes itself in a human form, and appeals not merely to the sense of hearing, but also to the other senses of sight and touch. This Word is the absolute Light from which every thing that can be called Truth at all, certainly radiates; and the glory St. John speaks of in the Gospel and elsewhere is itself a radiation from this Light. "The Word was made flesh, and dwelt among us, and we beheld His glory." During His tabernacling upon earth in a human form this glory was generally hidden; the earth-bound eyes of men could not see it: but on certain occasions it was manifested within the limited circle of His disciples. The absolute Life, Who is also the Light, was manifested, and the disciples saw it, and declared to the men of that age the eternal life which was with the Father, and was manifested to them. The miracle of Cana was pre-eminently an occasion when this Glory, radiating from Christ's Divine and eternal Person, shrouded under a veil of flesh, poured forth its rays through the words and acts of Jesus of Nazareth. This glory, then, is the beauty and effulgence of Christ's Divine attributes translated into forms which bring them within the reach of human sense; and when St. John says that our Lord manifested this, he implies that although it had been almost entirely hidden for a long series of years, yet that, like the sun behind the clouds, it had all along been giving forth light, the source of

which the men who enjoyed it did not recognize. The miracle of Cana was the rolling away of a dense cloud from before the face of the sun.

But Christ's miracle was something more than a wonderful fact indicating the presence of a super-human power. It was also a parable and a prophecy. It was a true unveiling of the laws whereby the King of the new spiritual empire would govern His subjects. In Christ's kingdom, as at Cana, nature is ever being silently changed into something higher and better. What is Holy Scripture but the water of what might have been a human literature changed by the Spirit of Christ into the inspired Word of God? What are the Sacraments but the water of what else would be the mere symbols of a distant and possible purification and nourishment changed into something higher, something real, by the Presence and Word of Christ? Here, a little water in a font; there, a little bread and wine, lie before us, the simplest symbols of cleansing and of food. And if Christ were only a memory of the past, instead of being, as He is, a present and a living Lord, they would be nothing more than symbols to the end; but His word and blessing make them what otherwise they could not be—here channels of His grace, there vessels of His presence—imperceptibly to sense, certainly to faith. And so with natural character. The water of nature is continually being changed into the wine of grace. That which was mere good nature becomes a Divine charity towards God and man: that which was only well-exercised reason or far-sighted judgment becomes heightened into a lively faith in the unseen, which hour by hour, and day by day, deals with the unseen as a great reality.

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 in advance.

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 favour by forwarding one dollar for a new subscriber.

SUNDAY-SCHOOL TEACHERS' AIDS.

BY the appointment of the Synod, and with the full approval of the Bishop of Toronto, a committee has for some time been publishing the leaflets of the Church of England Sunday-school Institute. And in order to aid the teachers of our schools still further, we have secured the services of three of our ablest ecclesiastical writers, who each contribute a short article every week. One on the Collect, one on the Catechism, and one on the subject for the week. We ask all who have not already done so, to read the articles which have appeared under this head in this and in our two previous numbers. And we feel persuaded that they will see that no small pains are being taken to instruct and assist parents and Sunday-school teachers in their most responsible work.

We have further to ask all our subscribers to assist our contributors in their important work by inviting the attention of parents and teachers to these articles. And by doing what they can to sup-

ply them regularly with copies of the DOMINION CHURCHMAN. There is no work of the Church more important than that of the Sunday-school, and every honest, self-denying effort to make that work more effective ought not only to awaken the gratitude of our people, but to enlist their earnest co-operation.

THE LATE CANON FOREST

CALMLY and peacefully on Christmas-eve, after nearly ten months of suffering the Rev. Canon Forest, M.A., rector of Williamsburg, passed away from the scene of his labours into the rest that remaineth for the people of God. A soldier of Christ who had fought a good fight—a servant of Christ who had kept the faith—he was called to the reward that is laid up for the faithful soldier and servant. Though the disease to which he succumbed had for some time given warning that he could not long be sustained, it was a severe shock to his congregation to learn at the early celebration on Christmas-day that he who had for so many years broken unto them the Bread of Life had resigned his life to God who gave it—and this feeling was shared by all in the community. Canon Forest was a Churchman of the old Tractarian school, and as such may have been credited, by those who knew him least with a spirit of narrow exclusiveness, which very unjustly is supposed to characterize that type of churchmanship. He was indeed staunch and uncompromising to a degree, but though he spoke the truth boldly and acted up to his convictions without fear of the consequences, he ever spoke the truth in love, and what he lost in vain popularity he gained in the universal respect which is always in the end accorded to a consistent adherence to well defined and clearly enunciated principles, even by those who may object most strongly to the principles themselves. As was said by one who conscientiously differed from him: "You always knew where to find Mr. Forest." It may seem out of place to write of his attainments and sterling worth, to readers who knew him so well; but we cannot refrain from adding our tribute of respect to his memory. Next to his childlike faith, the trait of his character, that would at once strike even a casual acquaintance, was his manly earnestness and untiring zeal for the extension of his Master's Kingdom. For many years he was one of the most prominent members of the mission board of the diocese, and since the death of Dr. Boswell, formerly rector of this parish, he has been chairman of the board; and the members of his congregation all know how faithfully he has impressed upon them, both by precept and example, the duties which they owe to the missionary cause. As the author of the scheme for systematizing the mission work of the diocese, through the establishment of Rural-deaneries, he has left his stamp indelibly upon the diocesan organization. And if his life amongst us was a "living epistle, known and read of all men," he has by his death emphasized the lessons which he taught so clearly from his pulpit. It was his own direction that his funeral should be of the most quiet and unostentatious character possible. In accordance with this wish he was borne to the grave by his brother priests in a decent coffin covered with black cloth, with no ornament on it save the banner of the Cross, under which he had fought so long and so manfully. And as a matter of course the hired grief of scarf and hat-band, tinsel solemnity and funeral plume, was happily absent at the funeral service on Wednesday. He also gave instructions that the modern innovation of the funeral sermon—to often the occasion for fulsome and unchristian flattery of the dead—should give place (we quote his own words) "to a solemn celebration of the Holy Communion, for all those who believe in the comfortable doctrine of the 'Communion of Saints,' after which the dead living and the living dead should proceed to the place of sepulture to reattest their faith."

Canon Forest was born in London, England, in 1823; he graduated at Bishop's College, Lennoxville, and was ordained deacon in 1846 by the Right Rev. Dr. Mountain, Bishop of Quebec, and in the following year advanced to the priesthood. His first duty was to minister to the needs, both temporal and spiritual, of the fever-stricken immigrants at the Quarantine station of Grosse Isle, where he was sent as chaplain, and this was no sinecure. Owing to the weakness of the staff of nurses and surgeons, the condition of the thousands of sufferers was something terrible. In trying to do for the love of Christ, the work that the paid officials could not do, he himself contracted the fearful ship fever, but by the blessing of God was spared to exercise his office in the following parishes successively:—Bury, Grenville, Osgoode, Russell and

Cumberland, Merrickville and Burritt's Rapids, and lastly Morrisburgh. At the time of his death he was Rural-dean of Stormont, comprising the united counties of Stormont, Dundas and Glengarry, and Prescott and Russell. He was canon of St. George's cathedral, Kingston, and had for many years been delegate to the synod of the ecclesiastical province of Canada. Although his literary abilities were of no mean order, his retiring disposition prevented him appearing before the world as an author. He, however, published a treatise on Lay Baptism, and a work of his on Baptismal Regeneration is now being prepared for publication, which has been pronounced unanswerable by able critics, both here and in the United States. The pall bearers were the Rev. Messrs. Lewin, Clempson, E. P. Crawford, A. C. Nesbitt, G. W. White and H. Austin, by whom the body was carried to the church, the clergy singing the familiar hymn "Nearer to Thee" as a processional. The Rev. F. Prime and Rev. G. S. Poole, receiving the body at the church gate.

The funeral service was said by Rev. J. R. Serson, the lesson being read by Rev. W. J. Muckleston. The celebrant was the Rev. Arthur Jarvis, who for the last six months has done duty as *locum tenens* in the parish—the Rev. W. J. Finlay and Rev. W. Wright two of Canon Forest's sons in the gospel acting as epistoler and gospeller respectively. After the service the body was taken to its final resting place in the family burying ground at Burritt's Rapids, a number of parishioners of the deceased, and several of the diocesan clergy proceeding thither to do the last offices of respect for a beloved pastor and a faithful brother.

Diocesan Intelligence.

MONTREAL.

FROM OUR OWN CORRESPONDENT.

MONTREAL.—Christmas celebrations were as usual. Nothing new in the way of decoration has received notice in the press, and except one goes around to visit each church it is not easy to give details. In the country, the day falling on Sunday, larger congregations were found. There was little, we might say no inducement to spend the day driving. We have had, as to weather and roads a most exceptional Christmas. Carols that mentioned snow-clad fields, seemed out of place, for not a vestige of snow was to be seen. In the city the day was delightful, both for walking and driving. Roads clear, smooth, and dry: the air clear and balmy, and the sun shining. The River St. Lawrence as free as in November from ice, the ferries plying as usual. Judging from the items that appear in our city papers concerning country places, our Church people are improving on the Christmas festival every time it comes round, by increased benevolences to their Church, clergy, and Sunday-schools. Christmas trees for the latter were seemingly everywhere, and they more or less bore gifts for the pastor.

The Rev. Mr. Lumin, of Glen Sutton, received a purse of \$23; the Rev. W. R. Brown, a fine wolf-skin robe for sleigh; and the Rev. John Ker, of Durdam, a set of harness richly mounted.

St. Martin's.—The choir and congregation presented, through the rector, the Rev. J. P. Dumoulin, a substantial purse of money on Saturday, Dec. 24th, to their organist, Mr. R. R. Stevenson. Mr. Dumoulin expressed the esteem in which Mr. Stevenson was held by all the members of the choir and of the congregation.

St. Stephen's church, of this city, received great attention as regards its decorations; and the music was of the usual good character. The other churches were all elaborately arrayed in festal dress. Some of them would require specially detailed reports. The cathedral has always been an exception, decorations from the first occupancy of the building having been deprecated, as they might tend to injure the delicately carved work that is found on every pillar.

The Rev. R. D. Irwin is acting as curate for the Rev. C. Bancroft, rector of Knowlton.

Christmas vigil was observed in many of our country churches, and the feasts of SS. Stephen and John, and the Holy Innocents, received more notice this year, than in the past, services being held in the morning or evening of each of those days in an increased number of parishes.

SWEETSBURGH AND COWANSVILLE.—The parishioners of these places presented the rector with a well filled purse of money, showing thereby their esteem and appreciation.

The feast of the Circumcision with its important lessons and analogies, by reason of its falling on Sunday, had the attention of a larger number drawn to it than it generally has. The religious feast being overshadowed by the secular feast of New Year, the house of feasting was attended to rather than the house of God.

The Watchnight service established under Bishop Oxenden in the cathedral, was observed on the Saturday night. Canon Baldwin preached the sermon at the closing of the old year, and Bishop Bond gave an address at the opening of the New Year. We wonder that it does not occur to the promoters of this service that it would be a most appropriate thing to have a celebration of the Holy Communion in the first hour of the New Year. In its lowest view, that of a pledge of love that Christians have one to another, nothing could be more suitable; only in the case of so doing the feast of the Circumcision would be brought into notice, whereas now it is the New Year only that receives attention.

LA CHUTE.—The Sunday-school of the beautiful little church of St. Simeon held its first Christmas tree in Victoria Hall, on the evening of Dec. 27th, St. John the Evangelist's day. After the opening hymn and collects, the young people dispersed through the hall, and spent a merry hour in the indulgence of some of the old-fashioned games which abound in innocent mirth and harmless enjoyment. Refreshments were then handed round, and brief addresses were delivered by the Rev. H. J. Evans, and other gentlemen. Then followed the great event of the evening, the unveiling of the tree with its many beautiful fruits and brilliant waxen lights, and the distribution of prizes to the expectant little ones. Each scholar was gladdened by the presentation of numerous, pretty, and useful gifts; and as the names were called and the owners stepped forward in response, the bright faces, eager looks, and outstretched hands, made a tableau not soon to be forgotten. Among the many surprises none was more complete than the gift of a magnificent fur cap and a costly surplice "from the congregation of St. Simeon to their beloved rector, Rev. H. J. Evans," and an elegant toilet set to Mrs. Evans, from her Sunday-school class. The happy gathering was brought to a close by the pronouncing of the benediction by the Rev. H. J. Evans.

FREELIGHTSBURG.—Christmas-tide has been one of Christian joyfulness in this historic parish. Old Trinity two years since, with all its associates, as the first in the eastern townships, gathered for the last time its accustomed multitude in the festive garb, with which through long years it greeted a world's remembrance of a Saviour's Nativity. It is numbered with the past, but the seeds were in it of a resurrection to renewed life and an uninterrupted mission of love to souls and testimony for Christ. Its founder, of revered and pious memory, is to live over again in generations to come in the reiteration of the Old, old Story, with the Sacraments, means of grace and ordinances derived therefrom. Unable last year to assemble within the walls of the Bishop Stewart Memorial Church, still almost under its shadow carol and anthem resounded the angelic message.

This year fresh joys came to those who through prayerful expectancy and sacrifice had again "found out a place for the temple of the Lord, a habitation for the mighty God of Jacob" within its solid foundations and enduring walls, were repeated the former Advent calls, and under the activity of zealous souls—wreaths, symbols, and inspired announcements, prior to Christmas-eve, in figurative and living green. "beautified the place of the sanctuary." Living voices too, both young and old had anticipated the reflection thus made of the glad tidings which should be to all people. Through these and large and well-ordered congregations both on Christmas-eve and Christmas day, expression was given to the earnest devotions of such as realize the fact, and remembrance of "the consolation of Israel." Glad-some hearts and happy voices joined in carol, canticle, and chorus, that Christ our King was born. On the festival of the Holy Innocents, the Sunday-school festival took place. The spacious Memorial Hall was filled, and in its commodiousness secured a flattering verdict of the wisdom of the promoters. At about half-past six the service began with the band and inquiry, "Little children can you tell," &c., answered by the entire Sunday-school and Bible class arranged before the chancel. At the concluding verse they advanced in double column within the chancel, and occupied seats therein. Then followed the ante-Communion service and public catechising, which proved their familiarity with the elements of Christian faith, to be learned and understood for the soul's health, and as preparatory to the public profession of the Saviour's name in Confirmation. The replies of the scholars were given with distinctness and correctness, and afforded happy augury to the possible future to each, founded upon such a beginning, if

headed. The inspiring carol, "Hark to the Merry Bells," was then pleasingly rendered in duet, solo, and chorus, followed by the Collect, Epistle, and Gospel for the day. After a brief address, and during the singing of the carol, "Christmas Treasures," two young ladies of the Bible class presented the offerings of the Sunday-school at the altar, amounting to \$8.09 collected in a little over two months towards a stained glass chancel window. With the lively strains of Hopkins's Christmas carol, in double file the entire school marched through the centre aisle to the west end of the hall, where now illuminated, and before but slightly concealed, stood in all its glories of attraction to youthful eyes, the Stewart Memorial Sunday-school Christmas tree of 1881. To this a general contribution has been made from near and far, including Mrs. N. S. Whitney, Montreal, whose thoughtfulness added much to the completeness of the display. The committee (Miss Reid, Mrs. Parker, Miss Chamberlin, and Miss Hibbard) managed admirably.

ONTARIO.

FROM OUR OWN CORRESPONDENT.

BROCKVILLE.—At the missionary meeting at St. Peter's, on Sunday, Jan. 29th, at 7 p.m., addresses were given by the Lord Bishop of the diocese, and the Deputation: Rev. Dr. Clarke, of Belleville, and Rev. T. Garrett, of Ottawa.

DUNCANVILLE.—There was a very pleasing Christmas-eve gathering here in connection with the Sunday-school of St. Mary's church. Mr. Jas. Keays, Registrar of the county, occupied the chair, and after introductory remarks by the Rev. J. F. Fraser, the incumbent, a good programme of music and recitations was carried out by the young people. The crowning feature of the evening, however, was the distribution by Santa Claus of an immense number of gifts from the loaded Christmas-tree. Neither old nor young were forgotten, and the parsonage Christmas-dinner was kindly and substantially remembered. This congregation is inclined to be active and progressive, and it is to be hoped it will not be long before a new church is built, or at least the old one very considerably improved.

The Bishop of Ontario has appointed the Rev. Canon Pettit, Rural-dean of Stormont.

EGANVILLE.—The Christmas services and festivities in this parish have been unusually successful. Christmas morning St. John's church was crowded and the services especially bright and hearty. The new organ, recently purchased, contributed to the result. Holy Communion, to a large number of devout communicants, was, of course, administered. Three Christmas trees have been provided, one at Lake Dora, out-station, one at St. John's Church, and one at Scotch Bush, out-station. They were all well laden, and the Sunday scholars of the station were all remembered. The incumbent was presented with a fine fur coat at one, a well-filled purse at another, and several gifts at another, while equally generous tokens of kindly feelings were hung on for Mrs. Mills.

ARNPRIOR.—A bazaar in connection with Emmantel Church was held in the Town Hall, on the 19th and 20th of December. The amount realized, after paying all expenses, was \$380. This is to be devoted towards the liquidation of the debt on the rectory. The \$1,000 debt contracted three years ago will thus be reduced to the small balance of \$100.

MERRICKVILLE.—On Thursday evening, the 29th ult., a Christmas festival under the auspices of Trinity Church Sunday-school was held in the Town Hall. The Jacob's ladder, loaded with books and presents for the children, presented a magnificent appearance. The children of the Sunday-school and choir sang several hymns and carols in a most creditable manner. A very interesting part of the entertainment was the presentation by the incumbent, in the name of the Sunday-school teachers, of a concertina to Mr. John McGuire the indefatigable superintendent of the school. Although the evening was very wet, the sum of \$80 was realized for the library. The offerings on Christmas-day in the parish amounted to the handsome sum of \$61.00 (sixty-one dollars.)

PERTH.—The services at St. James' church on Christmas-day were largely attended. The rector, the Rev. R. L. Stevenson, officiated. The decorations were of quite an ecclesiastical character, and occupied several of the ladies during the greater part of the preceding week. As the result they were in good taste, effective, and church-like. Many partook

of the Holy Communion. The offertory, special for the clergyman, amounted to \$131.12, the largest yet received. The hymns, chants, and anthems, were appropriate to the festival. On the 21st, 22nd, and 23rd Dec., an "apron sale" was held in aid of the organ fund, when the sum of \$424.11 was netted. Towards this object Peter McLaren, Esq., contributed, in addition, \$250. As the result, a new organ, costing \$2,000, has been ordered from the firm of S. R. Warren and Son, Toronto, which, it is expected, will be in position in the organ chamber of the church by March 1st.

STAFFORD.—The annual Christmas-tree and tea-meeting in connection with St. Stephen's and St. Patrick's church, Stafford, was held on the festival of the Holy Innocents at 6:30 p.m. Mattins and Evensong were sung in St. Stephen's church at 11 a.m and 5 p.m. The entertainment was as usual for the Sunday-school children, but on this occasion it combined with the desire to encourage the attendance at Sunday-school, a desire also to raise funds for the building of a new parsonage for the resident missionary of Stafford. The school-room was crowded with friends, who seemed to enjoy themselves immensely, and the young people displayed quite an amount of talent during the evening upon the platform. Photographs of the incumbent, the Rev. R. James Harvey, taken by Messrs. Notman and Sandham, of Montreal, were displayed for sale. A handsome cake, presented by Mr. Thomas Brown, realized \$13.00. The Christmas-tree when illuminated presented quite a charming appearance, as did also the faces of the young folk as they eagerly grasped the coveted gift from "Santa Claus." The Rev. J. W. Forsyth, M.A., and the Rev. R. D. Mills, M.A., were invited to take part in the entertainment. The total receipts for the evening amounted to \$60, which will be deposited in augmentation of the building fund opened with the Quebec Bank in Pembroke.

BELLEVILLE.—St. Thomas' Church.—The services at this church on Christmas-day were very interesting and beautiful. The church was very tastefully decorated, and the music, which was of a very high order, was well rendered by the choir, under the able direction of Professor Oldham. A conspicuous ornament was the new and very beautiful lectern, which had arrived from England only two or three days previously. It consists of an eagle with outstretched wings, placed on an elaborate pedestal, the whole of burnished brass. It was sent as a Christmas gift to the church by Miss Hulme (sister of R. C. Hulme, Esq., one of the churchwardens), who had visited Belleville some years ago, and who thus nobly showed her Christian sympathy and liberality. The rector referred to this generous offering on Sunday morning (Christmas-day), and spoke of the kind letter which had accompanied the gift, and intimated his intention of making a suitable reply, in his own name and in behalf of the congregation. The congregations at morning, and still more at evening service, were large, and all seemed pleased, and it is hoped edified. The weather was most lovely, more indeed like Indian summer than Christmas time.

TORONTO.

Messrs. Warren and Son, of this city, have just shipped a large three manual organ, containing thirty-eight stops, and costing \$5,000, to Trinity church, St. John's, New Brunswick. This makes the twentieth organ sent from their factory during the year 1881. During the year they have built three very handsome instruments in this city, which fully sustain their reputation as first-class builders, viz. in Grace Church, Church of the Ascension, and Knox church. Messrs. Warren report trade as brisk, they have all they can do for months ahead, and have been lately increasing their staff, to keep up with their contracts.

ROACHE'S POINT.—Christmas-day turned out a brighter occasion to the little community at Roach's Point than was anticipated. The churchwardens determined to make an effort to mark the day if possible with the sacrifice of praise, and so petitioned the Bishop to allow their late minister to officiate. His Lordship having kindly acceded to the work of decorating the little church began in earnest, a temporary screen was erected surmounted by a cross made of fir cones, whilst an evergreen cross replaced the white one behind the altar. Full choral evensong Te Deum was sung on Saturday night, and on Sunday morning a goodly number assembled a little before ten, the hour of service, plain matins having been said, the service of the day, the choral celebration of the Communion commenced, and was rendered in the usual solemn manner customary at this church. Mr. Turton preaching without a text, said that many events of

importance had taken place since he addressed them this time last year, some otherwise than they would have wished; but on the whole he thought they had every reason for thankfulness—thankfulness to begin with, for they could now dwell on the kindness and consideration with which their bishop had lately treated them, rather than thinking of a time when as some of them thought, things might have been otherwise, thankfulness that they were permitted to assemble there that morning to offer to the Almighty the Holy Mysteries of the altar. The Benedictus and Agnus Dei were by Monck, the rest of the service Marbecke, with the Sarsum Corda and Preface sung to the ancient Chant, the music being under the direction of Mr. Frank Young. On the feast of the Circumcision the service was repeated.

NLAGARA.

From Our Own Correspondent.

ST. CATHARINES.—St. Barnabas Church.—The Christmas festival in this church has been kept with unusual heartiness and spirit. The decorations are extremely beautiful; gold, blue, and white being the principal colours used, with of course the exception of evergreen. The font is a special feature, its base encircled with bands of box and hemlock; the top bears a lofty pyramid of ivy supported by primulas in full bloom, the whole surmounted by a cross in everlastings. The rood screen looks very bright in its Christmas garb; above it are two brilliant texts, "God with us," "Prince of Peace," in straw tissue on blue ground; from the centre rises a Latin cross of green with a circle of red berries, beneath is a white shield pendant with handsome design in straw. The chancel windows are diapered in delicate wreaths of green with bouquets of red berries at the points of intersection, and over each runs, in large white letters, the word, "Alleluia." Of the banners in the chancel, two overhang the screen with admirable effect, and two others of aesthetic design hang from windows in the nave. The altar, always the principal feature in the church, stands out well in its white frontal, and festal array of cross and vases; the gothic arches of the reredos behind are adorned with sacred monograms in satin straw, which are exceedingly beautiful and effective. In the work of decoration almost every family in the parish was represented, in some cases by many members. The whole appearance of the church gives abundant evidence that the workers spared neither time nor labour in preparing the sanctuary for this great festival. Owing to the zeal and energy of several ladies among the congregation, who took the matter in hand, the heating and lighting of the building have undergone much improvement. The congregation on Christmas-day, and on the Feast of the Circumcision were unusually large; the usual music was supplemented by the singing of choice Christmas carols, accompanied by six wind instruments, in excellent taste. Notwithstanding the exodus of so many families from this parish, owing to the recent depression in trade, the number of communicants this Christmas-tide was three times larger than it was two years ago; and this, as the incumbent remarked in his eloquent sermon on Sunday evening, is surely a most encouraging sign, for the communicants list is undoubtedly the gauge of spiritual life in a parish.

DUNNVILLE.—In this parish the Christmas offertories, which were given to the clergyman, amounted to over \$84.

CHIPPAWA.—Trinity church was very tastefully decorated for the Christmas services, which were well attended. The musical part was very good under Miss Heller's efficient management. The number of communicants, forty-three, being the greatest number at any one time for the past four years. The offertory was also larger than at any previous time of the present rector's charge. On Tuesday, the Service of Song called "The Child Jesus," was given by the Sunday-school under Mr. Harvey, lay-reader and superintendent of the Sunday-school. There were, besides the rector, Rev. C. L. Ingles, of Stamford, Canon Houston and Rev. C. Ingles, Parkdale. The latter of whom gave a very good address to the children. The church was filled to the doors with the parents and friends of the Sunday-school. The service was heartily rendered by the little ones, every one expressed great pleasure and surprise at the proficiency attained in the course of a few weeks' training. The solos in the service by Miss Ellen McKenzie, Herbert Breckon, and Robert McKenzie, were sweetly rendered. Too much praise cannot be given Mr. Harvey, who has so enthusiastically entered into this church work. The offertory in aid of the Sunday-school was very good and we hope at Easter we shall be gladdened with another such a service, it needs only to be suggested, we are sure, to be acted upon.

PORT COLBORNE AND MARSHVILLE. The churches in this parish were both very tastefully decorated for the feast of the Nativity of our Lord. In St. James' church a beautiful lily was placed in the font, and a lovely green cross (formed of a luxuriant and carefully trained plant of smilax) upon the altar. The congregations were very large, notwithstanding the exceedingly bad roads. The number of communicants was greater than usual, and the offerings were larger than on any previous occasion, amounting to \$57.24, being an increase of \$22 as compared with last year.

LUTHER.—The opening of the New Year in this mission was marked by a visit from the ex-choir of Holy Trinity, Toronto, under the leadership of Mr. F. G. Plummer. The members, twenty in number, arrived in the village on Saturday night, and shortly afterwards proceeded to the church, where a midnight celebration of the Holy Communion was held. The choir, in surplices and cassocks, entered singing "O come, all ye Faithful," at the conclusion of which Rev. C. Darling commenced the service, which was fully choral. At 10.30 a.m. matins were said, followed by a second choral celebration of the Holy Communion, at which the mission priest, the Rev. R. S. Radcliffe, celebrated. In the afternoon one half of the choir, accompanied by the Rev. Mr. Radcliffe, went to Colbeck mission, ten miles distant. After a very cold drive the school-house was reached, and found to be full of a most reverent congregation, ten of whom communicated at the choral celebration which was held. The rest of the choir went to Waldemar, another outlying station, where there was also a good congregation. Evensong was held in the church at 7.30, when the building was crowded to the doors. On Monday morning the choir boys went to the farm houses in the vicinity, and sang carols, returning to the church for evensong at 8 p.m. The visitors were astonished and delighted to find such a beautiful little church in this distant village. Its internal arrangements, and that of the mission house connected with it, put to shame many city churches; while the self-denying efforts of the Rev. R. S. Radcliffe, who has built up the Church in this place within three years, are deserving of every encouragement at the hands of Churchmen.

HURON.

From Our Own Correspondent

LONDON.—St. Paul's. The teachers and scholars of the Sunday-school presented their superintendent, Mr. G. F. Jewell, with a very handsome Italian clock as a token of their appreciation of his services. The Rev. Canon Innes in presenting the clock from the school, delivered an appropriate address.

LONDON SOUTH.—St. James'. The chancel of this church has been greatly improved in appearance. It is said that the frescoing in that chancel is not to be excelled in the city. The designs are unique, and all the details have been carefully carried out. The design of the borders is Gothic, the ceiling is tinted blue with gold stars, while the border is finished in appropriate colours. The walls are tinted with what is known to artists as warm grey. Above the stained glass chancel window and within a circle, is a star with the words inscribed, "Glory to God in the Highest." Connected with the inscription is a scroll running part way down each side of the window, bearing the completion of the text, "and on earth peace, good will toward men." On the west side of the window in a handsome scroll are the words, "I am the Bread of life." Underneath the windows are oak panels. The centre one, immediately over the Communion table contains the text, "Do this in remembrance of Me;" and the two large ones contain the Lord's Prayer, and the Apostles' Creed. And over the organ front is written, "Praise ye the Lord," and on the opposite side, "The Lord's name be praised." In front of the arch of the chancel and facing the congregation is the inscription, "This is none other than the House of God." The wainscotting has been regained in oak, adding much to the effect produced by other improvements.

The members of St. James' had planted in the hall a Christmas tree laden with presents for the scholars. The Church and its nursery, the Sunday-school, have progressed *pari passu*. Within one brief decade the number of Sunday-school scholars has increased from nine to 280. Knowing the suburb as we do, we heartily congratulate the rector, the Rev. Evans Davis and his faithful aides on the happy growth of the Old Church in London South.

AYLMER.—The Christmas offertory of Trinity Church was larger than it had been in the history of that church. It, of course, was presented to the incumbent, the Rev. W. Daunt. Thirty dollars, the amount of the offertory, was no small offering for

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Trinity Church. The Ladies' Aid Society have raised, since last Easter, nearly two hundred and fifty dollars for the benefit of the Church.

BRANTFORD.—Christmas offertories in the diocese are, by the direction of the Bishop, given to the rector or incumbent. The offertory of Grace Church amounted to \$111.50—the largest for many years. It was, of course, a gift to the rector, the Rev. G. C. Mackenzie.

SARNIA.—We regret to have to say that the Rev. Mr. Ellerby has for some time been unable to discharge his duties as rector of St. George's in consequence of an attack of paralysis. The two last Sundays of Advent his place was supplied by his Lordship the Bishop.

ERRATUM.—We are, we confess, jealous for the good name of our "Old St. Paul's." The letter from "T. Brown" in the DOMINION CHURCHMAN of Dec. 2nd, would lead the reader to suppose that a Methodist minister and the Rev. W. F. Campbell addressed a missionary meeting at St. Paul's, London. Now neither of the gentlemen named addressed such a meeting here. In fact there has been no such meeting here. The meeting took place at Kirkwood.

EXETER.—Christ Church was handsomely decorated on Christmas, and great credit is due to the ladies of the church, especially Miss Hyndman. A grand entertainment, under the auspices of the Ladies' Aid Society of Christ Church, was given in Drew's Hall. The programmes consisted of readings, songs, tableaux, and an exhibition of Mrs. Jarley's far-famed collection of wax-works. It was really the treat of the season.

The Christmas offerings in connection with Christ Church were unusually large this year, amounting in money and substantial presents to the clergyman and his good wife, to about \$35.

Parsonage improvements will be carried on in the spring.

HENSALL.—St. Paul's church was handsomely decorated on Christmas, and much credit is due the parties by whom the work was done.

WATFORD.—Trinity Church: The Sunday-school festival in connection with this church was held on Christmas-eve. The exercises consisted of recitations from the Old and New Testament Scriptures, relative to the birth of Christ. The readings, recitations, and answers, by the children were very commendable. The singing of carols and hymns appropriate to the joyous season, was something that should be heard to be appreciated. Among many beautiful parts of the service was that of thirty children standing in front of the chancel, with evergreen branches, while singing "Hosanna! Hosanna! to our King." One hundred and twenty-five children took part in the exercises, and every one was presented with a gift from the Sunday-school. A large congregation was present, and a liberal offering was taken for Sunday-school purposes. The festival was helped by the appearance of the church, the walls being decorated with appropriate mottos in coloured letters, and the chancel with evergreens. The rector of the church conducted the services.

It is pleasant to be able to state that the Christmas offerings from the congregations of the parish were very far in advance of any previous year.

SIMCOE.—Trinity Church: The services on Christmas-day were attended by unusually large congregations. In the evening the old church was crowded to the door. The decorations were really beautiful. The young ladies of the congregations, and the gentlemen who assisted them, are deservedly praised by all for the taste and refinement displayed in the designs chosen, and for their effective arrangement. They were resolved to make this venerable edifice look its best for the last time, as ere next Christmas the new church will have taken its place. The choir rendered valuable aid in the choice hymns and anthems given. Never before did they sing so well, although now without a leader. The rector, the Rev. Mr. Gemley, took for his text, in the morning Isaiah ix. 6, and in the evening, Luke ii. 18, 14. Those words formed two of the chief mottoes in the decorations. The offertory, which was presented to the rector, was, we are told, \$100, which was larger than usual. The services of the day must have given great satisfaction and encouragement to Mr. Gemley and to his congregation.

In the afternoon the teachers and scholars of the Sunday-school assembled in the church. The rector

preached a short and suitable sermon to the children. At the close the teachers gave Christmas cards to the members of their classes, each card bearing the inscription "Trinity Church Sunday School." Two Christmas carols were sung by the children.

CHATHAM.—Christ Church: The decorations of this church, which were under the management of Wm. Northwood, Esq., ex-mayor, and a committee, were very handsome and very tasteful and deserve great praise on the part of the parties who assisted in getting them up. The church never looked so well. The new stained glass window, just put in, added very much to the appearance, also the memorial window put in by the wife of the late churchwarden, Mr. P. T. M. Andrew, who was very much respected. The service which was conducted by the incumbent, the Rev. N. H. Maclean, both morning and evening, were interesting and instructive, and suitable to the day. A very large Christmas offering was taken up, amounting to \$131, which went to the clergyman, showing the appreciation in which he is held by the congregation, which is in a very flourishing condition, as is also the Sunday-school, which is under the superintendance of our worthy pastor, assisted by Mr. H. J. Ebert, eldest Sunday-school teacher, who is very much liked by teachers and children.

ALGOMA.

From Our own Correspondent.

ST. JOSEPH'S ISLAND.—The Rev. H. Beer desires to acknowledge the receipt of a box of books from Mr. Jewell, librarian of St. Paul's Sunday-school, London, Ont., through T. Vallier, Esq.

UFFORD.—Mr. Thomas Dowler, lay-reader, wishes to acknowledge the receipt from the "Church Women's Mission Aid," of a box of toys for the Christmas tree, to be given to the children of St. Mary's Sunday-school, Beatrice Watt, Muskoka, on the 29th ult.; and also of a large quantity of papers and cards from the same source, for distribution in the same school. He wishes also to thank the Rev. H. B. Owen, Newmarket, for the very regular supply of Sunday-school lesson papers sent by him, and also for his subscription of two dollars towards the Christmas tree.

ROSSEAU.—A numerous assembly of parents and children gathered at the Rosseau House to witness and participate in the distribution of gifts from a large Christmas-tree laden with treasures to gladden the hearts of our Sunday-school children. The contributions were chiefly from the lady visitors to the Rosseau House during the summer, who gave a concert in aid of this school, augmented and assisted by other kind friends. It was an exceedingly pleasant sight to see the children sporting round the tree with their joyous faces. The prizes were given away by Santa Claus impersonated by a gentleman here, to whom great praise is due for the excellent manner in which he sustained the character, and for the capital original poetry he delivered, suitable to each one receiving a gift. Mr. Ditchburn, the superintendent of the Sunday-school, on behalf of the parents and children thanks, in most grateful terms, those kind friends who contributed towards this entertainment.

UNITED STATES.

ALBANY.—The Convocation of Ogdensburg met in Trinity Church, Gouverneur, on the evening of the 18th ult., under the presidency of Archdeacon Morrison, rector of St. John's church, Ogdensburg. Evensong was said by the rector, Rev. J. D. Skene, and Rev. D. Flack, of Brushton, the canticles being sung to Gregorian tones very heartily and effectively by an unusually good village choir. Addresses were delivered by Rev. W. J. W. Finlay, priest in charge of Morriston, N.Y., on "The Prayers of the Church;" and Rev. C. S. Olmstead on "Private and Family Prayer."

On Wednesday morning the Litany was said by Rev. D. Flack, and was followed by a celebration of the Holy Communion by the Rector, assisted by Rev. W. J. W. Finlay. The sermon was preached by the Rev. T. Y. Clemson, rector of St. Paul's, Waddington, N.Y., from the text, Matt. xi. 7-9. The preacher briefly sketched the life and character of St. John the Baptist, dwelling upon the lesson to be learned from a comparison of the man and his work with the shortness of his ministry. In words of deepest earnestness and fervid love, he gave point to the statement that, as with St. John the Baptist, so with many another man of God, by alluding to the, humanly speaking, sad case of a brother priest (Canon Forest, of the diocese of Ontario), who, although not a member of

this Convocation nor of this nation, had often been present at our meetings. "He is one," said the preacher, "whose Christian manliness, sound learning, brotherly kindness, and practical wisdom, united with a rare degree of humility, have caused him to be greatly beloved and respected, not only in his own country but among ourselves, where he has ever been our honoured and welcome guest. And yet now, when his mind has matured, and he is in possession of all his richly endowed and highly cultivated gifts, he is called away from the scene of his ministry." He also alluded to having stood by the bedside of our brother only two days before, and witnessed his longing to be free from pain and yet perfect willingness to use to the end all human means, and patiently waiting in faith and humility for the summons of the Master; and also to the words of counsel he had spoken to his brethren who had visited him, urging them, with all the earnestness of one who had reached the point where the world and the things thereof have no power, and already his life seemed that of another world, to never forget their vocation, the dignity of the priest's office, or its awful responsibilities. That while he "had no hope, and none can have any hope but in the free mercy of God for Jesus' sake, the means whereby God's grace ordinarily comes to the souls of men have been committed to our stewardship and must be accounted for." "Like the Baptist, he seems about to depart," said the preacher, at the moment, when, as we should suppose, best fitted for his work, but the Master needs him in Paradise. Yet we shall miss him. Especially will the younger clergy miss him, for he ever delighted to draw them around him, and in him they found a friend ever ready to lend them the loving sympathy of his large heart, and the kindly and wise counsel that few are so competent to give." To all present his words came as an Advent lesson, and made the Communion more than ordinarily solemn, through it was not the first time that the Blessed Sacrifice had been offered at our altars for our dear brother.

In the afternoon the Rev. J. D. Skene, read an essay on "The purpose of divine agencies in humanity," and at evensong the Archdeacon (J. D. Morrison, D.D., LL.D.), preached a masterly sermon on "The Existence of God." Before separating all admitted the truth of the Archdeacon's remark, that this meeting had been more than usually enjoyable, and that a hallowing influence seemed to have pervaded it owing to the thoughts going to the bedside of Canon Forest, and as it were hearing the words Mr. Clemson had repeated.

CORRECTION.—On page nine, column one, in Ed. R's first answer, for "baptized" read "baptizer."

S. S. Teacher's Assistant TO THE INSTITUTE LEAFLETS.

No. 8.

THE COLLECT.

It is interesting to notice that this ancient Collect is accompanied in both the Churches of England and Rome in these days by the very same readings—Epistle and Gospel—as were in use in the Church a thousand years ago. Those readings as is generally the case with the Epistles and Gospels, form the best commentary on the meaning of the Collect: perhaps we shall rather say that the Collect gives us briefly, in the form of expression of our thoughts to God, the keynote of the Church's object in providing those particular readings from Scripture for the particular day. Perhaps the two most important or emphatic words in the Collect are, "Govern" and "Peace." God is brought before us to-day as the Being who "Moderates" all things throughout the universe. An example is given in our Lord's Epiphany in the Gospel as the producer of Wine for a Wedding Feast. The process by which water became, through the substance of the Vine, the juice called Wine was in the miracle at Cana of Galilee—all comprised by the Lord in the compass of an instant of time. "What was water one moment—the simplest fluid in nature—becomes next moment wine without having passed through the natural chemistry of the Vine plant, which would have taken months by the ordinary process. He who possessed this wonderful power, used it on this occasion as the Epistle indicates we should use our human powers in genuine love and sympathy with our brethren. In this way is produced the Peace of God, or the soil of our hearts is prepared for its introduction there.

[We may notice in passing that the passage from the element of water to that of wine in this miracle, suggests the Christian life which passes under the government of God, from the Sacrament of Baptism to the Sacrament of the Lord's Supper, in which those elements are respectively used.]

Scattered about in the Church's Calendar like the "lesser light" of the firmament, are certain minor holidays. Last week, on Friday, was commemorated Bishop Hilary of the French Diocese of Poitiers in the 4th Century. He became famous for leading the Gallican and British Bishops against the Arian heresy, which denied the Divinity of Christ; but the Emperor banished him for a time, on this account, so that he became what is called a "Confessor"—"he confessed Christ before men" and suffered for it. His name is associated with the wording of the Nicene Creed in our Prayer Book.

This week two female saints, Prisca and Agnes are commemorated besides the martyred Bishop Fabian. The history of Prisca carries us a century farther back than that of Hilary in the history of the Church of Christ. She is said to have become a martyr very early in life. A little later on in Church History but still before the time of Hilary, we come to St. Agnes. When ordered to offer incense to the heathen goddess Vesta, she refused, and made the sign of the Cross instead. Like Prisca, she died for the faith; and her death made a lasting impression on the whole Christian world. To this day her name is a synonym for gentleness and purity. Saints Jerome and Augustine, early Christian writers, both refer in high terms of admiration to her constancy in those virtues. Nearer to the time of Prisca, than that of Agnes, but a bishop of the same Church (Rome) was Fabian. His martyrdom occurred in the "Decian persecution." Those were the days when the faith of the Church of Rome was still—as in the days of St. Paul—"spoken of throughout the world." Alas that the fine gold has become dim in that Church of martyrs since the age of martyrs; and that the Church which suffered so much from persecution, afterwards became the worst at persecuting others!

THE CATECHISM.

- Q. What is the Second Commandment?
A. Thou shalt not make to thyself, &c.
- Q. What is the difference between the first and second commandments?
A. In the first we are charged to take the one true God for our God; in the second, to worship Him in a right way. The first orders inward devotion; and the second, a fitting outward worship.
- Q. What words in the Duty towards God explain this commandment?
A. My duty towards God is to . . . worship Him, to give Him thanks, to put my whole trust in Him, to call upon Him.
- Q. What sin is specially forbidden?
A. Idolatry. Deut. iv. 15; St. John iv. 24.
- Q. Is it wrong to worship God under any form or figure?
A. Yes. Romans i. 25.
- Q. Does God resent this?
A. Yes: for this the heathen were left to the evil of their own hearts (Rom. i. 20-32); and to this were due the captivity and dispersion of God's ancient people.
- Q. What is the Bible meaning of "worship"?
A. Bowing down to a person or thing.
- Q. How are we to worship God?
A. With both body and spirit.
- Q. How with our bodies? A. By using reverent postures and gestures. St. Luke xxii. 41; St. Matt. xxvi. 39; Acts ix. 40, xx. 36; Isaiah vi. 2; Rev. vii. 11, &c. [Vide Rubric to General Confession, Lord's Prayer, &c.]
- Q. How are we to worship God with our spirits?
A. By fixing our hearts upon Him in prayer. By abasing ourselves before Him for our sins. By submitting our reason to the claims of faith.
- Q. What comes next in our duty to God?
A. To give Him thanks.
- Q. For what?
A. For every thing, (specify) Eph. v. 20; but especially for our redemption through Jesus Christ.
- Q. What special service of thanksgiving is provided for this?
A. The Holy Eucharist. Eucharist means "giving of thanks."
- Q. For what do we in this Rite specially offer thanks?
A. "For the redemption of the world by the death and passion of our Saviour Christ, both God and man."
- Q. What is the next part of this duty to God?
A. "To put our whole trust in Him;" especially in the Redemption which He has wrought through Christ; in His promises, in the guidance of His Providence, and the teaching of His Spirit.
- Q. What else belongs to this part of our duty to God?
A. "To call upon Him" in prayer.
- Q. Wherein does this differ from "worshipping Him"?
A. The latter appears to refer to the stated solemnities of public worship; the former to every time and every place, especially in moments of difficulty or danger.

Q. What besides heathen idolatry is forbidden by this second commandment?

A. The worship of Saints and Angels. Acts x. 26; xiv. 12; Rev. xix.

Q. Is it lawful to make a image of our Blessed Lord?

A. Yes, if it be not for worship; for our Lord was "found in fashion as a man."

Q. What sins of ignorant people are hereby forbidden?

A. Fortune-telling, the use of charms and amulets, superstitions about lucky days, actions as implying the power of evil spirits over God's Providence.

Q. What is the so-called "religious" world is equally forbidden?

A. All sensational modes of worship, which appeal to our merely emotional bodily nature, rather than to reason and faith and the spirit of man.

[Comp. Such hymns as "Safe in the Arms of Jesus," and the worship of the Sacred Heart.]

Q. What reason is given for obedience?

A. God is a jealous God; i.e. He has indignation against those who offer to anything else what is His alone by right.

Q. What punishment is threatened to violators of this commandment?

A. The sins of the fathers are visited upon the third and fourth generations of them that hate Him. [As love is obedience, so disobedience is declared hate.]

Q. Are we to understand that God inflicts spiritual injury on the descendants of sinners?

A. No: Ezek. xviii. 20; "The soul that sinneth it shall die"—itself, and not another for its sin. But in early times it was agreeable to the wise Providence of God to punish temporarily the seed of the ungodly; as now they are punished in the order of nature.

Q. What sin of Christians is especially against this commandment?

A. "Covetousness, which is idolatry." Eph. v. 5, Col. iii. 5. Comp. also 1 John v. 21, idols in the heart.

Therefore let Christians beware!

THE FLIGHT INTO EGYPT.

WHEN the Wise Men had offered their gifts, being warned of God in a dream they did not return to Herod as he had requested, but went back to their own land by another way. Neither in Scripture nor in history do we find any further notice of their existence. But the first and most startling result of their visit—the slaughter of the Innocents—became widely known, as we pointed out last week, throughout the empire.

Of the flight and its duration, Holy Scripture gives us no further information, telling us only that the Holy family fled by night from Bethlehem and returned when assured that it would be safe to take the Saviour babe to the land of His nativity. St. Matthew does not tell us where they lived in Egypt, nor how long their exile continued. But ancient legends say that they remained ten years absent from Palestine and lived at Matareeh, a few miles north-east of Cairo. The Evangelist alludes only to the cause of their flight and return, and finds in the latter an explanation of the words of Hosea: "Out of Egypt have I called my Son." As the Wise Men did not return to him, Herod had no means of identifying the Royal Infant of the house of David. And so in his ruthless rage and jealousy he determined to make sure of his destruction by ordering the instant slaughter of all the children of Bethlehem, from two years old and under. "To us" says a popular living writer, "there seems something inconceivable in a crime so atrocious, but our thoughts have been softened by eighteen centuries of Christianity, and such deeds are by no means unparalleled in the history of heathen despots and of the ancient world. The massacre of the Innocents as well as the motives which led to it may be illustrated by several circumstances in the history of this very epoch. Suetonius, in his Life of Augustus, quotes a story to the effect that shortly before his birth there was a prophecy in Rome that a king over the Roman people would soon be born. To obviate this danger to the Republic, the Senate ordered that all the male children born in that year should be abandoned or exposed; but the senators took care that the statute did not apply to their own houses, because each of them hoped that the predicted king might be his own son. Again Eusebius quotes from Hegesippus, a story that Domitian alarmed by the growing power of the Name of Christ issued an order to destroy all the descendants of the house of David. Two grandchildren of St. Jude the brother of the Lord he tells were betrayed to the Emperor, but when he saw that they only held the rank of peasants, and that their hands were hard with toil he dismissed them with a mixture of pity and contempt."

The slaughter of the Infants has been questioned as a tragedy too atrocious to be true. But all that we know of Herod's character makes us feel that it is profoundly in harmony with his terrible career.

His master passions, as history paints him, were a most unbounded ambition and almost excruciating jealousy. And so his whole career was marked with the blood of murder. He had massacred priests and nobles; he had decimated the Sanhedrin; he had caused the high priest, his brother-in-law, the young and noble Aristobulus to be drowned in pretended sport before his eyes. He had ordered the strangulation of his favourite wife, the beautiful Asmonian princess Manaume. His sons Alexander Aristobulus and Antipater, his uncle Joseph, Antigonus and Alexander the uncle and father of his wife,—his mother-in-law, Alexandra,—his kinsman Cortobanus, his friends Dositrets and Godias, were but a few of the multitudes who fell victims to his sanguinary suspicions and guilty terrors. "Deaths by strangulation, deaths by burning, deaths by being cleft asunder, deaths by secret assassination, confessions forced by unutterable tortures, acts of insolent and inhuman lust mark the annals of a reign which was so cruel; that in the energetic language of the Jewish ambassadors to the Emperor Augustus the survivors during his life time were even more miserable than the sufferers. And as the case of Henry the VIII. every dark and brutal instinct of his character seemed to acquire fresh intensity as his life drew towards its close."

It has been objected that Josephus does not mention this tragedy. That however may have arisen from the fact that the slaughter of a score or two of infants in an obscure village was in his judgment a mere trifle in the light of Herod's other crimes. It is more probable however that Josephus, whom after all we can only regard as a renegade and a sycophant, did not choose to make any allusion to facts which were even remotely connected with the life of Christ. For "no one can doubt" says Canon Farrar "that his silence on the subject of Christianity was as deliberate as it was dishonest." But although Josephus does not distinctly mention the event, yet every single circumstance which he does tell us about this period of Herod's life is in harmony with its occurrence.

As soon as Joseph was made aware of the death of this monster (and a death of appalling terror it was) he returned with Jesus and his mother to Judca, intending evidently to settle at Bethlehem, the city of his ancestors. But on his way he was met by the news that Archelaus, who though younger than Antipas had been named in the last will of his father, Herod, was now ruling in his stead. And as though anxious to shew that he was the true son of that father, Archelaus, even before his authority had been confirmed by Roman authority, had given to his subjects a specimen of his future virtue by ordering the slaughter of three thousand of his fellow countrymen in the Temple. It was clear that under such a government there could be neither hope nor safety. And so Joseph, obedient to the Heavenly vision, turned aside into the parts of Galilee where the Holy family might live securely in their seclusion and poverty, under the sway of another son of Herod. The equally unscrupulous but more indolent and indifferent Antipas.

Correspondence.

All Letters will appear with the names of the writers in full and we do not hold ourselves responsible for their opinions.

THE ROMISH RITE CALLED BENEDICTION OF THE BLESSED SACRAMENT.

SIR,—It is now more than a quarter of a century since my attention was arrested by the fact which I had observed both in Upper and Lower Canada, that Romish churches were built externally like meeting-houses, having no chancels at all, or a very slight apsidal extension. Contrasting this with our traditional Anglican chancels, I was long puzzled to account for the modern Roman innovation; but my inquiries brought me no light. In time I felt persuaded that the change was but the architectural analogue of the altered Eucharistic doctrine and worship of the Roman Church; that as the Mass had become more scenic and, indeed, everything, where there was no vernacular presentation of the Breviary services, it was felt necessary to bring it into more local prominence; and this was effected by the abolition of structural chancels. In this I discovered I was partly right, and was certainly on the right track; but for the full truth I was indebted to an article in the *Christian Remembrancer* for 1851, which appears to have been written by Dr. J. M. Neale. Without further reference to my sources of information, I shall endeavour to say as briefly as possible what is necessary for the understanding of a most serious and dangerous corruption. As the worship of God is two-fold, (a) the celebration of the Eucharist, and (b) the Daily Prayer; so from the earliest times the church fabric has consisted of

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the chancel and the nave, always, both in east and west, architecturally separated by a screen, called by various names. But about the year 1550, when Christian Rome had become as corrupt as the Pagan city, through the sins of pontiffs like Alexander VI. and Julius II., the Basilica of St. Peter's was rebuilt; and the new fabric presented the high altar standing naked and unguarded in the midst of a vast hall, without any of the traditional fittings of a church—without sanctuary or choir, without throne near it, or rood screen. This sudden and extreme revolt from the Church's tradition has borne evil fruit ever since in the Roman communion. And though some efforts were made in England by the great architect, Pugin, to return to earlier usage, more powerful and aggressive attempts have been made to systematize and uphold the modern deviations. In the Roman Church the popular devotion craved for vernacular services, and in a two-fold way this was met—a compromise throughout. First, instead of extending to the people the Latin Breviary services, now retained for the clergy alone, an irregular bundle of vernacular forms of worship, litanies, methodistical hymns, and modern prayers have accumulated, as everybody may know, and are encouraged by authority, as the playthings, so to speak, of the laity, who are assumed to be incapable of anything better. Then, secondly, instead of the Mass in the vernacular, a new rite, that of Benediction, affords a partial gratification of the popular demand. This led to building churches in the shape of halls, with an obtrusive altar in the middle. The establishment of the order of the Jesuits completed the downfall in the Roman communion of the ritual tradition, while the ridiculous preference for pseudo-classical architecture over that which was the natural growth of Christian times and Christian requirements, led very naturally to a contempt for those ritual arrangements which had been for so long inseparably connected with the architectural forms which clothed them. Of this new worship the chief exponent and furtherer was an Italian society, "The Oratory;" and after the secession of Newman and Faber, they were specially deputed to establish a branch of "the Congregation of the Oratory" in England. The society dates from the sixteenth century; it was founded by St. Philip Neri, and its work is chiefly preaching. The Birmingham House, of which Father Newman was made Superior, has long been known through its distinguished head; and through Newman and Faber the new development has been familiarized to the English mind. Their decided affection for Italian architecture was no mean factor in the progress of Oratorianism. The old churches and the new views would not work together: it was felt that one must give way. The ecclesiological system prescribed screens, and chancels, and reverence for the altar; their's rejected all those traditions of the old Fathers and customs of the Universal Church as barbarous and cumbersome expedients of undeveloped doctrine. The enlightened nineteenth century had need of other things. I shall mention but one now—the symbolizing in the worship of the Church of a doctrine already too materialized, but ostentatiously presented by the Oratorians in a form which completed that process. This doctrine is that of the Real Presence, irrespective of the Sacrifice or Communion, out of which has been developed the rite of "the Benediction of (or rather by) the Blessed Sacrament;" the essence of which is the blessing of the flock by bringing forward the *Hostia* into a closer proximity to them.

Your obedient servant,
 Port Perry,
 15 Dec., 1881. JOHN CAREY.

CHURCH MUSIC IN WINNIPEG.

Sir,—*"The finest choir in Canada!"* If I were to tell you that the choir of Holy Trinity Church, Winnipeg, has, under the training of Dr. Maclagan, become *"The finest choir in Canada!"* you—a citizen of the Athens of the Dominion—would probably receive the exclamation with genteel silence, and think me an enthusiast. That such a statement should be made of a town whose real age is not more than five years—thirteen hundred miles west of Toronto—until five years ago the home only of Hudson's Bay employees, Indian trappers, and half-breed hunters, does seem strange, and yet it is the unembellished truth.

I do not propose to trouble you with a mere eulogy of the brilliant talents of Dr. Maclagan as an organist, or as a teacher of music—or of the deep wisdom of the rector, J. W. Fortin, or of the far-sightedness of his action and able church authorities in securing the services of one of the most distinguished musicians in his profession. My desire in this letter is to point out to you good people of old Canada, and particularly to the sleeping Churchmen of Toronto, how utterly you all fail in your interpretation of the real musical character of the services of the Church, and how inevitably mediocre are your attempts in the rendition of these portions of her beautiful Liturgy. The great—the one great and terrible defect of Church

work in Canada, is the lamentable ignorance of her duty of the Book of Common Prayer, and when I say this I involve the knowledge of the services of the Church, of her articles of belief, of her doctrines, of her sacraments, of her holy days, of her collects, of her prayers, of her canticles, of her Psalms, in short, the knowledge of her whole system of worship. I will take you in any Church Sunday-school in Canada, and you will not find one teacher in a thousand, or one pupil in ten thousand, who can give you even a brief *resumé* of the history of the grandest hymn in the English language, the *Te Deum*, or explain its formation, or tell you why it and the other musical portions of the service have been introduced, or give you a *rationale* of the canticles. And as to the higher constituents of the service, the creeds, the sacraments, or the articles of belief, they are a *terra incognita* to tens of thousands of our young people, whom we foolishly imagine are becoming Churchmen and Church women by the teachings of our Sunday-schools. Our Sunday-schools are, as I have more than once declared, a disgrace to the Church, often teaching what should not be taught, and omitting to teach what should be carefully instilled. Among the subjects omitted is the very important point, which should be driven into every young mind, that the services of the Church, properly rendered, are essentially and emphatically musical. Now, how is this really taught? In many schools—and it makes one stand aghast at the wretched mockery—in many schools by singing day after day, and year after year, those feeble hybrids, the melodies of Moody and Sankey. These are put forth as the exemplars of the strong, healthy, and noble style of pure Church poetry, and the minds of our youth are enfeebled by this veriest of all vulgar trash. Our Sunday-schools are, at this moment, perpetuating a system which has already seriously sapped the strength of the Church in Canada, since little or no attention is paid to distinctive teaching. It is absurd to suppose that a school can turn out young people as Churchmen who have had no instruction in the great principles or the practices of the Church, or who have not been taught the meaning of her services. As matters now are, the Presbyterian, the Methodist, and the Congregationalist, will find need for but little change in our schools to adapt them to their own systems; and the result, the inevitable result is, that our youth are, as a rule, quarter Methodist, quarter Presbyterian, quarter Congregationalist, and quarter Episcopal, the last quarter being the feeblest of the four. If they were taught properly, they would be saturated with the idea that the Church service is essentially one of song. They would be taught that the very highest musical talent the world has yet seen has been for ages engaged in framing music fit for the magnificent hymns of the Church, they will feel that the noblest efforts of man has been put forth to render in fitting music the grand ideas and sentiments which run like threads of doubly refined gold through the stately, the pathetic, the thrilling, the wailing songs, canticles, and responses of our service, and they would learn that a music which does not fittingly render these ideas is debased, and should be carefully and sternly refused admission to our choirs. How lamentably the music of our Church falls below these requirements, I need not tell you. How shockingly the *Te Deum* is mangled; how dull and heavy the rendering of the canticles falls on our ears, how the grand music of the European masters is ignored, and the *namby pamby* airs of modern would-be composers are adopted. I need not indicate, for no one knows better than yourself that even in Toronto, the seat of education in all its branches, culture and refinement, the Church music is a pitiable travesty. The reasons for this universal defect in the services of the Canadian Church may be easily indicated; but I have not space for the purpose, even were it necessary to perform the labour. That the defect exists, and that it has a serious and most injurious influence on our young people is obvious. It cools their ardour for their Church, it compels them to look upon our services as dull and tedious, and forces them to make comparisons with the music of other bodies, notably that of Methodists, who are putting forth huge efforts to excel the Church of England in the music of worship, and these comparisons are always to our disadvantage.

I have a peculiar pleasure in saying that in our Church of Holy Trinity these considerations have been deeply pondered by Mr. Fortin and his wardens. They wisely determined that the musical portion of the services should be rendered in a style worthy of their beauty and grandeur. They determined to elevate the standard, and raise the music as nearly as possible to the dignity of the noble service. This determination involved the necessity of securing an organist of the highest class, and, this, in its turn, involved a very considerable addition to the expenses of the church. But, fortunately, they were equal to the occasion. The peddling policy which distinguishes and ruins the musical character of hundreds of churches, that of employing cheap organists, was ignored, and boldly throwing themselves on the support

of the congregation, they eagerly accepted the offer of Dr. Maclagan to take charge of the organ and choir. He arrived here in August last from Montreal, and his advent is revolutionizing the musical world of the North-west. Admittedly a musician of the first class, and an organist of exceptional ability and brilliance, even among the stars of Montreal, he has in a few months created a choir which is now, by the concurrent testimony of people from all parts of Canada, superior to any in the Dominion. True, he had materials of the finest quality to deal with, for Winnipeg supplies a great number of excellent voices, most of them English, but his predecessors had the same, and yet the music was a disgrace to any church. The rector and wardens have wisely left the music entirely in the hands of the doctor, and he has proved the wisdom of the confidence placed in his judgment. He is careful to select such hymns as will encourage congregational singing, while he has in the canticles, anthems, responses and voluntaries, produced the works of the greatest musical composers. The result has been astonishing. It is now a delight to attend Holy Trinity, and hundreds, particularly of our young people, miss no opportunity of enjoying the warm, hearty, and beautiful services which his noble music does so much to enrich. Putting the matter on the low ground of money calculation, the result has been eminently satisfactory, since the increased popularity of the church has enlarged its income in a ratio exceeding that in which its revenues have been drawn on by the payment of the salary of the organist. Dr. Maclagan judiciously gave up a large income in Montreal, depending on the future of Winnipeg. He will not be disappointed, for here he is without a compeer, and the whole North-west is at his feet. A new building for Holy Trinity is already spoken of, on which at least \$75,000 will be spent, and there is not the slightest doubt that it will be furnished with the very best organ in the Dominion of Canada. He tells us that such an instrument can be furnished for \$10,000, and the congregation are so proud of their organist that they will within a very few years place him in charge of such an instrument, for at anything inferior to the best they will not ask him to preside. The organ should, and will be equal to the organist. The congregation is in so flourishing a condition that these plans can very easily be carried out, and the income of the organist will, of course, be placed on a footing commensurate with his great powers, and in keeping with the noble character of the people who will fill the new edifice

Yours,
 Winnipeg,
 Dec. 12th, 1881. W. LEGGO.

ARTEMUS WARD AND THE "MICHIGAN REGIMENT." — In a Louisville, Ky., hotel one day, Artemus Ward was introduced to a colonel who had commanded a Mississippi regiment in the war. Artemus in his way that was "childlike and bland," said: "What Michigan regiment did you attend, Colonel?" Then it was that the Colonel spun like a top and swore like a sailor, until pacified sufficiently to hear an explanation. Artemus, with surprise, observed "that he was always getting things mixed about the war." It is always unfortunate to get things mixed, but never more so, than when one is sick. Then it is that the right thing in the right place is wanted more than at any other time in life, or under any other circumstances. It is a pleasure for us to note in this connection, the experience of our fellow citizen, Colonel Samuel H. Taylor, who, as is well known, does not get things mixed. In a recent communication he writes; "I do hereby certify that I suffered very much from rheumatism and neuralgia during the fall of 1879, and tried many remedies with little if any good results. I had heard of St. Jacobs Oil, and concluded to try it; more as an experiment than with any hope of good results. I can with pleasure commend it to others, for the reason that I know it cured me." Such an emphatic endorsement coming from one of the very foremost lawyers of our state, well and widely known, carries with it a degree of importance and suggestiveness, which cannot be overestimated.—*Washington (Ind.) Gazette.*

GUILTY OR WRONG.—Some people have a fashion of confusing excellent remedies with the large mass of "patent medicines," and in this they are guilty of a wrong. There are some advertised remedies fully worth all that is asked for them, and one at least we know of—Hop Bitters. The writer has had occasion to use the Bitters in just such a climate as we have most of the year in Bay City, and has always found them to be first class and reliable, doing all that is claimed for them. *Tribune.*

In every parish a large number of new subscribers can be obtained, if some friends will kindly make known our liberal offer.

Children's Department.

CHRISTMAS TREES.

HAVING promised to acknowledge all the gifts received by us (Church Women's Mission Aid) from Sunday-school children in the city, to be given to those in the country, I must now do so; and, while thanking those who answered my appeal, I must say that I was surprised at not having more answers. But I suppose I was rather late in asking, so I must hope next year you will all think of us, and be ready to give when asked; for we shall be doing (D.V.) just the same work next Christmas as we have done this.

We have received toys, books, &c., from children of St. Stephen's, St. Luke's, St. Peter's, Holy Trinity, St. Bartholomew's, and from a church in Brampton, and the gifts were all very nice and useful; but all together were not enough to furnish one box; and we sent twelve. A lady of St. Peter's was kind enough to undertake the furnishing of a tree for forty children, and did it in a most liberal way; but that cannot be said to have come from the children. What I am anxious to accomplish is that the children should help the mission work, and I do not see how it can be better brought about than by their giving of their own, or really working with their own hands for it.

We are now going to work for twenty Church families in Muskoka, who were burnt out last summer, and are now suffering for want of clothing and bedding. We shall send a box up in about three weeks to the clergyman, who has asked for it, and who has promised to give everything out with his own hands to those he knows to be most in need, and we shall be very glad if anyone who can assist us in this, will send their contributions to the Church Women's Mission Aid rooms in the Mechanics' Institute, Church Street, as soon as possible. We meet for work as usual on Fridays at 2 p.m.

Address, Mrs. O'Reilly, 81 Bleeker Street, Toronto.

ALMSGIVING.

Second Sunday after Epiphany.

IN the north of France, on the river Somme, stands the ancient city of Amiens. Though French summers are far warmer than English ones yet the winters (at least in the north of the country) are fully as cold as ours, and it was on a bitterly cold day about 1,500 years ago, that a detachment of Roman soldiers entered that place. The ground was hard and white, the sky black and gloomy with east wind and impending snow, and the men marched on as swiftly as might be, to get under shelter before it fell. At the city gate crouched a poor beggar, cold, hungry, and almost naked. He held out his hand for alms, but the soldiers, impatient to be under cover, pushed by him without a word. At last a young officer came by, a lad not under eighteen years old. He looked with pity on the poor creature, and felt in his purse for a piece of money, but it was quite empty. The cold winter had brought so much distress that all had gone in charity to the starving poor. Deeply grieved, he looked at the beggar. How could he leave him to perish in cold and nakedness; yet what could he do for him? place. Some blushed for shame at

All at once he tore off his military cloak, drew his sword, and cut it into two parts. One of these he gave to the beggar, and flinging the other round his shoulders, he hastened after his comrades. They were looking back, and had watched what had taken having done nothing themselves for the poor man, while others mocked him and said, "What a strange figure you look! I wonder you are not ashamed to go into the town with only half a cloak on!" But the young man cared for none of them. He went straight on his way through the streets of Amiens, and that night he was visited by a dream which was strange yet comforting to him. He seemed to see the whole court of Heaven, angels and archangels, and among them our Lord Jesus, wearing the half cloak which he had given to the beggar that day, and saying, "Martin, yet but a candidate for Baptism, hath clothed Me with this garment."

Surely this young soldier fulfilled thoroughly the apostolic commands recorded in to-day's Epistle, "He that giveth, let him do it with simplicity; he that showeth mercy, with cheerfulness." Surely he "distributed to the necessities of the saints." Nor did he stop in the way so well begun; he became a zealous Christian and a bishop of the Church. We now call him St. Martin, and many of our churches bear his name. Much might be said about him, but we have only time for a slight sketch of his life.

Martin, the son of an officer in the Roman army, was born about A.D. 316. Though his parents were pagans he early sought Christian teaching, and at ten years old got his name enrolled among the candidates for Baptism. Five years later he was pressed into the army: this was much against his will, but still he served the Emperor faithfully, and learned all the duties of a soldier. At the age of eighteen, soon after his adventure with the beggar, he was baptized.

A short time afterwards the Germans, then a barbarous nation, invaded the country. An army was sent against them, and a present of money made to each soldier on the eve of the expected battle. But Martin, who was among them, declined the proffered gift, saying that it was his wish to leave the army as soon as possible. His comrades taunted him with cowardice; but he said, "Not so, I am no coward; place me in the front of the battle without helmet or buckler, and in the strength of the cross I will thrust myself into the thick of the enemy without fear." The night was spent in expectation of a battle the next morning, but to the surprise of all, the Germans asked and obtained peace, after which Martin easily got leave to retire from the army.

He went straight to Hilary, Bishop of Poitiers, and after being instructed by him, set out to see his parents in Italy, promising to return again to Poitiers. The journey was a long one and full of dangers. He had to cross the Alps, and there he fell among bandits who seized him for their prey. The fiercest among them raised a sword to kill him, but one of his comrades, touched by the young Christian's composure, seized the extended arm and diverted his purpose. They asked Martin if he were not terrified at the danger in which he found himself. "No," he replied "for I am a Christian, and under

God's protection. I only grieve for you, who by the wicked lives you lead hinder God's mercy from touching your souls." The robbers listened, and at last they actually set him free. The man who had attempted his life was the most deeply moved. He conducted Martin through the mountains in safety, and then giving up his evil courses he became a Christian, and was accustomed in his old age to tell this story of his past days and his conversion.

Meanwhile Martin reached his home in safety, and there was the instrument of bringing his mother to the Christian faith. He went back to Bishop Hilary, and was ordained deacon, priest, and finally Bishop of Tours, a city in France. His life was an active one. France was still in part a heathen country, and there was a good deal of missionary work to do in it. And this St. Martin did most zealously, sometimes at the risk of his life, till idolatry was quite rooted out of his diocese. He was spared to his people till he was four score years old, then illness came on, and he felt sure that his end was near. The aged saint felt no fears, and he longed to be at rest; but his disciples were miserable at the thought of losing him. So they crowded round him, saying, "Father, why will you forsake us? When you are gone the ravens will fall upon your flock. We know it is well with you, you desire to depart and to be with Christ, but have pity upon us who will be left in such a danger. Who will have pity upon us? Who will have care for our souls?" Moved with their grief, St. Martin wept too, and uttered this prayer, "Lord, if I am still needed for Thy people I refuse not to labour. Thy will be done." But his time for rest was at hand. He lingered only a few more days, which he passed in constant prayer, his hands and eye raised to Heaven. Those around would have placed him on one side, thinking that change of posture would give him ease, but he said, "Allow me, my brethren, to look rather to Heaven than earth, that my soul may be directed to take its flight to the Lord to whom it is departing." Soon after this he expired, November 8, A.D. 397.

NO MORE HARD TIMES.—If you will stop spending so much on fine clothes, rich food and style, buy good healthy food, cheaper and better clothing, get more real and substantial things of life every way, and especially stop the foolish habit of employing expensive, quack doctors or using so much of the vile humbug medicine that does you only harm, and put your trust in that simple, pure remedy, Hop Bitters, that cures always at a trifling cost, you will see good times and have good health.

GOING BACK.

How few press on in the steps of Christ, as years go by! How few grow ripe in soul, as their bodies age. How few add new gains, day by day, to their store of truth and grace. How few even think it needful to go on at all, past the first weak state of their soul's infant life. Also! things are worse than even this. Are there not few who hold fast what they have won,—who do not, from time to time, let all go, so that they have to begin again. In most parishes there are crowds who once were communicants, once were Church goers, once were men and women of prayer, but who have gone back. Why is this?

What can be the cause of such wide-spread falling away from grace? Is it God's fault? Have these people taken Him at His word, and found the promise false? Have they tried what God gives, and proved it not worth having? No one dare think of this being the truth. It cannot be that God mocks men by vain hopes of good. It seems hard to think that those who so lightly turn away from the Lord, can have truly tasted that He is gracious. The blame rests with men; but how?

The fall of some is not hard to explain. They are not whole-hearted in their religion. It is a restraint to them, but not a new life of freedom. They do not get near enough to God to know and love Him. They do not think of Him, or read His Word, or speak to Him, or use the higher means of grace aright. So their religion is not a part of themselves; God has no hold on their hearts. In time they grow weary of what they feel is only a weak attempt, a badly done work. When trial comes, they are prepared to part with what they will not be thoroughly in earnest to make worth keeping.

So, men pray without heart, with no thought beforehand, with no faith in God's pledges, looking for no answer. Prayer, of course, is vain; their words do not reach heaven; they become a mere form—empty, with no aim. They are left out with no loss; and the life becomes prayerless. So again with the Holy Communion. Men draw near after no preparation, or a hurried one. They do not put before their faith the meaning of what they do, and what God gives. They are stirred by little or no feelings of holy, thankful gladness when they go away.

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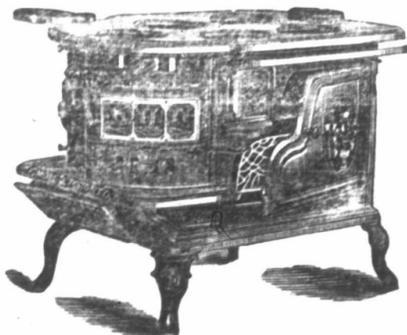
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