

Canadian Churchman

AND DOMINION CHURCHMAN.

A Church of England Weekly Family Newspaper.

Vol. 17.]

TORONTO, CANADA, THURSDAY, JANUARY 1, 1891.

[No. 1.]

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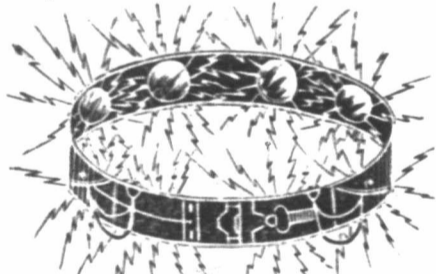
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TORONTO, THURSDAY, JAN. 1st, 1891.

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CHRISTMAS SERVICES have a charm which the general public, however puritanical, find it hard to resist. The "Babe of Bethlehem" has magnetic power over human hearts, even in and through the Church's devout commemoration of His Nativity. Toronto may well feel gratified at the general interest taken in the Christmas celebration. Some of the churches, it is true, lag behind, and are dull and uninteresting. But a large number are now found to vie with one another zealously in fine decorations, splendid music, crowded congregations, and numerous communicants at this sacred season. This year evinces marked advance and improvement in this respect.

CONGREGATIONALISM as a system of denominational religion is breaking down badly in England. It is a wonder that it has held its place so long. This very principle of congregation-independency tends to destructive and disorganization. It is, in fact, the destructive principle of all Protestant bodies. Even in the Church itself the same spirit of selfishness works the same evil results. The severance of interest between congregations of the rich and of the poor does as much harm to the former as to the latter. These suffer from the want of sympathy and help; those suffer perhaps still more from the want of exercise in sympathy and charity.

THE ARCHBISHOP'S JUDGMENT, which was so much deprecated by strict Canonists as being *ultra vires* of any single Bishop, is likely to receive the assent of nearly the whole Episcopate of the Anglican Communion, and so become virtually the judgment of the whole Church. Although not absolutely free from criticism, as to some points, the judgment commends itself to people at large

as being scholarly and fair a really exhaustive treatment of the whole question of Catholic Ritual in the Anglican branch of the Holy Catholic Church. The whole tone of it raises the question above the level of ordinary litigation and controversy.

"A CHURCH ON WHEELS" is a term which was facetiously applied—during a debate on the Toronto Rectory question—by a well-known layman to a certain church then in process of removal from one site to another, on the ground of better meeting the claims of parish population in a new quarter. The term is fully and literally applicable to the "Church of the Advent"—a kind of ecclesiastical Pullman car, invented for and used by the Bishop of Dakota. His territory is so made up of railroad settlements that he moves his "Cathedral Car" about the diocese to suit them. The idea may be capable of further extension!

SPLENDID LIBERALITY characterizes much of the work of the Church at present. Truro Cathedral has a bequest of \$75,000; the fund for the restoration of St. Saviour's, Southwark, has reached \$150,000. Then there are the Church House, the Liddon Memorial, and other calls being responded to with thousands of dollars or pounds. On this side of the Atlantic we hear of the erection of a "People's Palace," New York, by the Vanderbilts, at a cost of \$500,000. Then there is the magnificent Cathedral projected for the same city, the fund being reckoned already by millions. When will Canadian Churchmen show the same princely spirit?

"THE IMPREGNABLE ROCK OF HOLY SCRIPTURE" is the characteristically strong title given by Mr. Gladstone to the reprint in book form of his remarkable articles in recent numbers of "Good Words." The extraordinary versatility of this wonderful statesman and author is well illustrated by this, his latest contribution to religious literature, and in particular to the defence of the Bible against so-called "Scientists" in modern days. Its treatment of the proper interpretation of the books of Moses is well worthy of the consideration even of professional theologians, though Mr. Gladstone modestly deprecates the idea of teaching them anything.

BISHOP COURTNEY OF NOVA SCOTIA has excited the attention of the English *Rock*, by certain remarks at the induction of a new Rector at St. Paul's, Charlottetown, Prince Edward Island. He gave the congregation to understand that the sheep of a church flock had no business to sit in judgment on their shepherd and pastor. The late Rector was forced to resign because he had risen to a higher level of Churchmanship than they liked. He (Archdeacon Weston-Jones) is one of those Wycliffe men who burst the bonds of their college education(?) as soon as they learn something practical about Church work and Church history.

THE TEMPERANCE CRUSADE goes on with varying success in different parts of the field. Some divisions, it is true, at times suffer defeat from injudicious measures or movements, but still the enemy is being driven back. In Vienna the disposition is to treat drunkards as dangerous criminals and imprison them for the public safety. The vice of intemperance takes many

forms in India, and even in Western Europe and America new material for its exercise is being developed. The last thing so misused is "Ether." Mere prohibition of alcohol or any other individual drug will not cure the evil. The *habit*, not the material, must be cured; otherwise what is put down in one form crops up in another.

THE TITHE QUESTION, profiting by the way in which Parnell's fiasco has disorganized opposing forces, is moving towards settlement for Wales and England. The new Bill places the onus of paying the tithes upon the right shoulders, those of the landlords. They have purchased or inherited lands whose original owners were pious enough to impress their property with a trust for the Church: and the present owners cannot be allowed to pocket what does not belong to them. It is a pity that modern Welsh and English Christians are not as liberal in this way as their forefathers who gave the tithes.

REFORMATION MOVEMENTS are going on in various quarters. In France Pere Hyacinthe is meeting with great success in his crusade against Romanism in the Gallican Church. In Italy, Count Campello's adherents are gaining ground. In Assyria the Archbishop of Canterbury is carrying on a quiet work of reform through a special mission. In Palestine and Syria, Bishop Blythe's influence is being strongly felt. The trouble is that in nearly all these cases the fanatics of the Church Missionary Society and other ultra-Protestant agencies are retarding the work by their hostile and unreasoning attitude towards the existing ancient communions.

THE KILBURN "SISTERS OF THE CHURCH" have established several depots for "Church Extension" work in Canadian cities. It is a grand sight to see cultivated and refined Christian ladies descend to the aid of their poorer sisters and brothers in such works as "Orphan Education," "Training Schools for Girls," sale of second-hand clothing, distribution of wholesome religious literature, and the other works for which these "Sisters" have become famous in England. They are a great source of strength to the Church. No wonder Methodists and other denominations first envy, then imitate such organizations.

POPULAR PREACHING has a great charm for "our American cousins." Nothing else can explain "the call" sent by Trinity church, Chicago—once famous for the preaching of our Bishop Sullivan—to the famous assistant curate of St. Alban's, Holborn, Rev. A. H. Stanton. For over 20 years, under various rectors, this brilliant preacher has clung to his post among the poorest of the poor, and in spite of Chicago's tempting offer, clings to it still. Still, such baits are very tempting, and many young Canadian parsons seek for more liberal surroundings south of the lakes. Small blame to them!

PARNELL'S name is no longer one "to conjure with." It has lost its charm; he is but the ghastly masked shell of what he was as a leader. His pose of calm dignity and reserve now only excites ridicule. The public has been "behind the scenes," and knows now how hollow all his professions of integrity and virtue were. He stands confessed as false to every honorable sentiment. The public

conscience—even of distracted and desperate Ireland—cannot longer tolerate. The Romish priesthood—though slowly and reluctantly—give him up as a failure from every Christian point of view.

BOOTHISM, in its latest enterprise of a gigantic scheme for the eradication of vice, is being subjected to a strong fire of friendly but caustic criticism. Professor Huxley, Archbishop Benson, the Bishop of East London, the President of the Charity Organization Society, the President of the Howard Society, and other competent persons, question its qualifications for success. One of its most glaring points is the cool ignoring of many similar agencies, labouring long and successfully in the field. The fact is, these agencies—chiefly worked by the Church in a regular parochial way—only require better support and fuller organization to fill the requirements.

A ROMAN CATHOLIC KING OR QUEEN of England seems an anomaly at present, but the tendencies of the times make such an event quite imaginable in the future. Mr. Gladstone's Bill for admitting Romanists to the offices of "Lord Chancellor of England" and "Lieutenant-Governor of Ireland," is one of the indications of a false liberality which began in what is called "Roman Catholic Emancipation." If the subjects of a "foreign prince, prelate or potentate" are admitted to any national rights in the British Empire, there is no logical argument against their being admitted to the throne, as to other seats of honour and power.

A HAPPY NEW YEAR!

The echo of the kindly wish which has been passing from mouth to mouth must be heard distinctly in the pages of the CANADIAN CHURCHMAN. Our readers—numbering thousands—deserve well of us, especially those who pay their subscriptions promptly in advance! They do not a little to help forward the Church in Canada, for the spread of news about the good works of others stirs up those to whom it comes. We trust to furnish to those who read our pages much to make their New Year "Happy." It will be all the happier for them, if they convince some of their friends of the duty of subscribing for the CANADIAN CHURCHMAN.

MANY THANKS.

We desire to return our hearty thanks for the noble response made in many quarters, both by clergy and laity, to our appeal for five thousand new subscribers; and for many kind expressions of good will and approval. We shall endeavour to deserve the success we ask our readers to promote. We would further bespeak the hearty co-operation of the clergy and laity who desire to see established a Church paper of the highest standard, in Canada, and who have not hitherto put forward any active efforts in our behalf, to extend to us now at the beginning of a new year their best endeavours to increase our circulation. It is only by every individual paying his subscription promptly in advance and taking an active interest in the paper that it can reach and maintain the standard universally demanded.

TO CONTRIBUTORS.

In reference to contributions of Church news, we desire to obtain these from every parish throughout the Dominion, and let it be understood that it is impossible for a Church paper struggling up towards the top rung of the ladder to pay special

correspondents all over the country. From circumstances the CHURCHMAN is obliged to depend upon voluntary interests and efforts. We therefore ask all who are able to do so, to send us items of Church news. Do they desire to make the new year a "happy one"? Then let them heed what we say. 1. Write *short sentences*, not involved paragraphs in the shape of sentences. 2. Let your *articles be short* too. Study your subject so as to be able to treat it briefly. 3. Write plainly. We are aware that owing to extreme modesty many have hitherto been prevented from sending us anything. We submit that this modesty is mistaken, for we do not solicit or expect any personal eulogy of the writer or of his doings, but what we want is a *plain statement of facts* showing the work and progress of the Church; and moreover, if there is any lack or deficiency that ought to be supplied in any unoccupied field, such fact should be set forth with its due importance, emphasized in the Church paper in order that it may receive attention in the proper quarter.

TO CORRESPONDENTS AND ESSAYISTS.

First, we would say that our columns are open to all who desire the welfare of the Church, and as we wish to hear from many, it follows that letters must be brief, as our space is limited. We would suggest that except in rare instances, a letter should not occupy more than a quarter, or half a column in length. Should any subject demand treatment at greater length it should be done in several letters. Secondly, we desire to make similar recommendations to essayists. Essays must be short and crisp, reports brief and pointed, and correspondence must follow suit—a few lines well put upon one subject. Long articles are seldom read through and are frequently passed over entirely, because the business of life is too imperious in its demands for time, and people will not begin to read what they have not time to finish. Subjects demanding lengthy treatment can be treated in a series of *short* articles. It will be seen from the foregoing that we desire above all things to make the CANADIAN CHURCHMAN a bright, newsy, and readable paper, eagerly sought after in every Church household.

ARCHBISHOP BENSON'S JUDGMENT ON RITUAL.

This is a prelate of whom the Holy Catholic Church throughout the world may well feel proud. The Old Catholics of Germany and the Orthodox Greeks have a right to share with the Anglican Church the honour of possessing him. The judgment passed by him in "Read versus the Bishop of Lincoln" will become historic, as a classic among canonical writings, as a gem in ecclesiastical literature. He has more than justified all that was expected of his combined piety and learning. One hardly knows what to admire most, the skill of the jurist, the research of the theologian, the elegant diction of the scholar, or the sweet charity of the Christian heart. All are there; and at the request of so many of our readers, we will give each week henceforth a quota of the interesting document. This week we give the introduction, which shows the masterly manner in which he cuts himself free from the evil traditions and narrow reasoning of the Judicial Committee of the Privy Council. Next week we purpose to give the next part, which deals with the "Legality of the Mixed Cup"—the use of water mingled with the wine used in the sacrament. His treatment of the subject will be found exhaustive.

DEATH OF THE REV. DR. CARRY.

In the dawn of Christmas joy a dark shadow fell upon the Canadian Church as the wires flashed throughout the land on Monday afternoon the startling intelligence that Dr. Carry was dead. In an instant, as he was on his way to discharge the most sacred duty of his ministry to dying parishioners, he fell on the street, and in five minutes had passed beyond the bounds of time. It is needless to say that upon the town of Port Perry, his own loved parish, the appalling suddenness of his death fell with crushing sadness. He had worked for ten years in this quiet resting place, and had greatly endeared himself, not only to his own parishioners of the Church of England, but to the whole community in which he lived. All the ministers of the town gave free expression to their sense of loss, and were amongst the foremost to honour the memory of this great champion of the faith, by their attendance at the services in connection with his burial.

But it is not in Port Perry that Dr. Carry's death will be longest and most deeply felt. As is well known, he was a very Athanasius in the defence of the Catholic faith. He was a man of war from his youth, and he fought on every field where danger or treachery threatened the well-being of the Church which he so deeply loved. He was a man of dauntless courage, and so he never sailed under false colours. Over his own honest signature he fearlessly proclaimed his convictions, even when he knew they were unpopular, and gave his abundant reasons for them. He was a sheet-anchor in every discussion where research, wide and accurate learning, were needed. It is needless to say that he was one of the most valued correspondents and contributors to this paper. In the Synods of the Church he has, for a long time, been recognised as a man of practical mind and good judgment. In our Diocesan Synods he very seldom made long speeches, though he spoke very frequently. His habit was rather to seize some point under discussion, and put it before the assembly clearly and briefly. It was in the Provincial Synod that his great learning and eloquent speech made him conspicuous. For the last two Synods he has been "facile princeps" of that great representative body. His speeches on "The Temperance Question," "The Revised Version," and "The Marriage Question," would have done honour to any deliberative assembly in the world. Two of them were such masterpieces of learning, perspicacity, elegant diction and moderation, that the Prolocutor immediately intervened in the debate to express his unreserved admiration, and to commend the speeches as models in tone and spirit for all who might follow in the debate—a thing which has never been done in the case of any other speaker. We have no man at present to the fore who is qualified to fill the [place which this great Doctor of the Church has left vacant.

Dr. Carry was an Irishman by birth. He came to this country with his father in 1840, at the age of sixteen. He early expressed a strong desire for the ministry, and after preliminary preparations was sent to Lennoxville, where he graduated, and was shortly afterwards, in 1850, admitted to Holy Orders. In 1888 his Alma Mater conferred upon him the degree of D.D. And no one worthier to wear that dignity has ever been enrolled amongst her honoured sons. For over 40 years he has been a diligent parish priest in the several charges that have been entrusted to his care.

As soon as he received intelligence of Dr. Carry's death, his life-long bosom friend, Dr. Roe, Arch-

CARRY.

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deacon of Quebec, hastened from Lennoxville, where he resides, to express his deep affection for his friend, and to do what he might to comfort his sorrowing family. The Archdeacon was requested to take charge of the services in connection with his friend's burial. In compliance with Dr. Carry's own request, his body was carried to the church on Wednesday morning, and as he lay there cold and still in the midst of his flock, the Holy Communion was celebrated. The church was filled with sorrowing friends, and the whole multitude gathered around the table of the Lord, and in that solemn presence pledged themselves to strive after a worthier service for the time to come. At two o'clock the clergy, vested, entered the already crowded church, and the solemn burial service was said. Archdeacon Roe delivered a brief address, in which he said that he had been the bosom friend of the deceased for over forty years; for a large part of that time they had exchanged weekly letters, and so he probably knew not only the history of his friend's life, but his mind and heart, better than anyone now living. He expressed his great admiration for the ability, character and learning of the deceased. He felt himself in a position to speak, and did not hesitate to state his conviction that Dr. Carry was, at the time of his death, the most learned theologian on this continent. As to his religious character he did not express opinions; he knew the secrets of his soul, and he knew that his brother, now gone, was a man of earnest faith and deep religious feeling. Dr. Langtry being called upon by the Archdeacon, expressed his deep sense of personal loss in the sudden departure of his friend. For many years they had been soldiers together in actual battle for the faith which they alike believed, and on many a well-fought field they had stood shoulder to shoulder and back to back. Few men therefore could experience the deep sense of personal loss which oppressed him as he stood there and realized that his old companion in arms had been so suddenly called away to serve in other scenes. There were lessons which, they ought to gather up from their brother's life and try to put in practice when they had said their last farewell to him. He would not dwell upon the history, life, or religious character of the deceased, of which Dr. Roe had so beautifully spoken. No one could meet Dr. Carry without being impressed, not only with the extent, but with the accuracy of his learning. He remembered not only facts, but details in a way that was quite amazing. How was that extensive and accurate knowledge acquired? Simply by unremitting diligence. I am speaking with the authority of knowledge obtained from his own lips when I say that early in life Dr. Carry resolved to save the odd five minutes which make up so much of every life. And so he always kept open on his desk some work of scientific theology, to which when he had nothing else claiming his attention, he always devoted himself; in that way one standard author after another was mastered, and day by day his knowledge grew. The first lesson, therefore, was diligence in whatever calling might be ours. And the other lessons which everybody who knew Dr. Carry would at once recognize as characteristics of his life, were honesty, earnestness, fearlessness in saying and doing what he believed to be right. The Rev. J. P. Lewis being then called upon, expressed in glowing eloquence his sense of the great loss which the whole Church in Canada had sustained, and yet the great cause she had to be thankful for the life and learning of our brother departed. Canons

Middleton and Davidson, old and intimate friends of the deceased, took part in the devotional services in the church, and then we bore the dead warrior away through the driving snow to lay him down in his lonely grave till the morning breaks and all clouds and shadows flee away. In the language of the ancient Church, many throughout the land will cry from the ground of their hearts:

"O Father, grant to him eternal rest,
And on him let thy light perpetual shine;
O make him glad in Paradise the blest,
And in the judgment day declare him thine."

STUDIES ON PASSAGES OF SCRIPTURE.

BY REV. DR. GAMMACK, EAST TORONTO.

No. 6.

St. Matthew, xix. 13-15; St. Mark, x. 13-16;
St. Luke, xviii. 15-17.

The incident relating to our Lord's taking the children into His arms, putting His hands upon them and blessing them, is one of the most beautiful and touching that we find in Scripture. It is beautifully used in our Baptismal Service for Infants, and much kindly feeling has it evoked by its frequent repetition. And yet our commentators give us only half of what should be said: they most persistently overlook what is the real point and object of the scene. In its direct teaching it has nothing whatever to do with infant baptism: those who brought the children could have had no such notion, and it is not agreeable to His general principles that Christ should lay up in chrysalis form the future life and action of His Church. His kindness to little children is applicable in ten thousand ways as we walk in life, and we hinder the very grace that ought to be fostered by it when we limit it in the least, even to little children. Our first assumption is at fault when we picture the mothers bringing the children; we know not who brought them or how many there were. In the illustrations given to our Bibles we see our Lord surrounded by a crowd of rollicking chubby children who are evidently presented by their mothers, and the grandeur of the scene is hidden away under a load of weakly sentiment that culminates in the pride of the mothers' hearts in exhibiting their babies. But the question must be asked and fairly faced, Why were these children brought to Christ? What was the motive that influenced the action of those who brought them? What was their petition when they came? St. Mark and St. Luke say that they brought the young children or infants that he should "touch them"; St. Matthew says, "There were brought unto Him little children, that He should put His hands on them and pray." They were evidently of tender years, but what was the object of His prayer for them? St. Matthew says that "He laid His hands on them and departed;" St. Luke gives no account of what He did, or if He even looked at or spoke to them. St. Mark alone relates how "He took them up in His arms, put His hands upon them and blessed them." It is clear that a mere blessing was not the object for which the children were brought; there is probably not an instance of such pure desire in all the Gospel narratives. All prayer of any value must have some definite aim, and the prayer from Him that was sought for the children, must have been for some defined object, which mere blessing is not. We read then, in short, that they were brought in order that He should touch or lay His hand upon them with prayer. That was the object of those that brought them; it is thus far clear and definite, and he added this, that He "blessed them," although it may have been but a fuller form of carrying out their desire that He should touch the children.

This naturally suggests our enquiring into the idea connected in those days with *touching*, and we find at once a new light. The word comes to have a technical force, and is very frequently used in connection with our Lord. He not only "put forth his hand and touched" the leper, and, to cure St. Peter's wife's mother, "touched her hand," but others resorted to Him for the same purpose, or one even more distant, that they might "touch if it were but the border of his garment; and as many as touched Him were made whole." But there is a case so closely parallel to that of the little children, that we cannot but use the one to illustrate the other; even the phraseology employed is most noticeable. St. Mark tells us how at Bethsaida "they bring a blind man unto Him, and besought Him to touch him . . . and He put His hands upon him . . . After that He put His hands again upon his eyes." The conclusion, then, that we are compelled to draw is that the children were brought to Jesus by those who imagined that the children would be benefited by such touching, and that the children were in need of being touched by Him. In all the parallel cases He was called on for the cure of disease, and so it must have been with the children. He was not asked for a general blessing, but that He might touch them, or put His hand upon them and pray for them. Infantile diseases and deformities both there and here are innumerable, and this presents our Lord in a new light as the Physician to little children and infants, as well as to those of more mature years. Each little suppliant has its own special reason for appealing to the Lord. One is lame, another blind, another rickety, another full of disease, but for all the ills of humanity His *touch* is a cure, and no appeal can be stronger than that for the helpless babe. Even the leprous is safe and clean in His enfolding arms; His very touch is their richest blessing. What might not a Rubens have done with the crowd of little sufferers, crying to Him from the cradle, and being embraced and made whole by the Great Physician. What a depth and purity of moral and spiritual teaching is found enshrined in all the grouping! It is wide, deep, and full, applicable to all the needs of infancy—tender, sweet, and true, as the child's own little heart. Infant baptism touches but one fringe.

REVIEWS.

THE DOCTRINE OF SACRIFICE.*

There are very few subjects of equal importance, theoretical or practical, to the theologian, with the doctrine of Sacrifice. It cannot be said that the subject has been neglected either among English or among German writers. We have Magee and Oxenham and Bushnell and McCleod Campbell and Dale and Simon, not to mention many others; whilst the Germans have Hengstenberg and Bahr and Kurtz, and their schools, with much valuable discussion on this perennial subject. And here we have before us a new edition of one of the very best books on Sacrifice that we have ever seen.

It is thirteen or fourteen years since the first edition of Dr. Cave's book made its appearance; and we believe it may be said with truth that it was at once recognized as of standard importance and authority. Whether we have regard to its careful analysis of the ancient sacrifices of Israel, or to the full examination of all the passages bearing upon the sacrifice of Christ, or to the relation between these two subjects, or to the different theories by which it has been endeavoured to bring out the essential meaning of the Atonement or to the significance of sacrifice in the spiritual life of man, we shall not consult this volume in

*The Scriptural Doctrine of Sacrifice and Atonement. By Alfred Cave, D.D. New edition; 10s. 6d. T. and T. Clark; 1890.

vain, although in particular points we may find more copious information elsewhere.

For example, if we wish to study the history of the doctrine of Atonement in the Church, we shall have recourse to the very full treatise of the late Mr. Oxenham; yet we have found no errors and no omissions of any moment in Dr. Cave's sketch of the different theories, as given in chap. x. of Book II., and in some respects he is fairer to Protestant teachers than Mr. Oxenham could be expected to be.

There is one objection which may possibly be raised to Mr. Cave's method—namely, that he does not relate the Atonement to the Incarnation in the way which is now more commonly done. But there are two answers to this objection. In the first place, there is some danger of the Atonement being cast into the shade. Grant that the older evangelicals did wrong in making the Incarnation little more than a device to give adequate value to the Atonement, we must never overlook the prominent position assigned to the Sacrifice of Christ throughout the New Testament by St. John and St. Peter, as well as St. Paul. Dr. Cave, then, has undoubtedly followed the apostolic teaching in his method of representation.

In the second place, his plan of investigation being historical and taking him back to the earliest forms of sacrifice as his starting point, it was of necessity that he should take up the subject just as it presents itself in the Old Testament, and follow on in the course of its development; and this he has done, as far as we can judge, with great care and success. Beginning with the origin of sacrifice, he examines its significance among the patriarchs, and then at great length, the nature and the meaning of the Mosaic injunctions and institutions, and the significance attached to them in later times. Before leaving this part of the subject, the author passes under review some of the principal theories on the subject of Old Testament Sacrifice.

We doubt whether there is any treatment of this most interesting subject which is more satisfactory than Dr. Cave's. If any one will, to take only an example, compare his handling of the trespass offering with that of a writer so learned and devout as Mr. Jukes, he will at once see how thoroughly Dr. Cave has grasped the subject.

In regard to the New Testament doctrine of atonement, the author follows generally the orthodox view, although not in the old mechanical fashion. On this subject, he tells us, there are greater variations from the earliest edition of his book than on any other. The differences, however, are more in shading and representation than in essential meaning. His views, he tells us, have been steadily reopening, as he believes, during the thought of years. In our view, the results are most interesting and satisfactory.

This volume, then, may be cordially recommended to preachers and teachers as an invaluable help for the work of the pulpit and the Bible class. The teacher might use along with it Oehler's Old Testament Theology, and perhaps Mr. Oxenham's work on the History of the Atonement. But any one who will go over the book itself, with constant, careful, and laborious use of the Scriptures in the Revised Version, will hardly miss much which is of necessity in the study of the doctrine of Sacrifice.

The Song of the Exile.—A Canadian Epic, by W. S. Skeats. Toronto: Hart and Company.

It may sound a little ambitious to designate the principal poem contained in this very pretty volume an epic. Yet there is a good deal of charming versifying and a great deal of undoubted patriotism in these pages. The hero leaves his native land because the father of the lady of his love forbids his addresses. Coming to Canada, he passes through the country, beginning at Quebec and ending at Niagara. As he passes along, he tells the tale of English victories over the French in the east and Americans in the west. On one point the author is very emphatic, and that is the danger to which this country is exposed from the influences and power of the Roman Church. Passing over the more ambitious poems, we select a portion of the very last in the volume as a sample of the poet's pleasant style and manner.

CHRISTMAS.

'Tis Christmas day; the bells ring out
The joyous tidings far and near,
And children hail with gladsome shout
The merry sound of Christmas cheer.

'Tis Christmas day, the children's day,
When He was born a little child,
To take Creation's sin away,
And purify the Truth defiled.

Oh! Christians, to your name be true,
Cast all your faithlessness away,
And let your hope be born anew
On this, your Saviour's natal day.

MAGAZINES.—*Littell's Living Age* (Dec. 18) begins with an interesting article on the Light Reading of our Ancestors from the *Quarterly Review*, based upon M. Jusserand's book on the English Novel in the time of Shakespeare. This writer claims for Lyly, Nash, and Greene, of the Elizabethan period the honours generally conceded to Defoe, Richardson, and Fielding. The writer of the present article concerns himself very little with this question—one of the rather unprofitable kind—but deals rather with a subject of very considerable interest and importance, "the enormous influence which romantic fiction has exercised upon national life and character." This is the point which he undertakes (and with much success) to illustrate in his essay. Of the other articles the most important is one on the Obliteration of Florence—a very serious matter. We are now told that it is the duty of the English people to restore the Elgin Marbles to Florence. We hope that, before they do this, they will take notice of the doings at Florence, and obtain some guarantee that it will not be the same at Athens. *The Canada Educational Monthly* (December) has some excellent articles: Precision in Diction, by Mr. M. F. Libby; Art in Literature, by Mr. A. H. Morrison; Moral Training in Schools, by Miss Mary Lloyd; and some other articles judiciously selected from other publications. *Church Bells Portrait Gallery* (December) has portraits of the Bishop of Manchester (Dr. Moorhouse), the Dean of Westminster (Dr. Bradley), the Dean of Windsor (Dr. R. T. Davidson, Bishop Elect of Rochester), and W. P. Bowman, Esq. The likenesses are admirable, and they are excellently engraved, and the memoirs are trustworthy and adequate. *Rupert's Land Gleaner* (November) carries on its work in a very satisfactory manner, and thoroughly deserves the support for which it appeals. *The Canadian Church Magazine* (December) completes the fourth volume with a number of much interest. Letter press and illustrations will alike be welcome to Canadian readers. Mrs. Willoughby Cummings writes in an interesting manner on Rupert's Land. Some of the reviews (notably that on Mr. Hague's recent book) are rather feeble.

THE ARCHBISHOP OF CANTERBURY ON "GENERAL" BOOTH'S SCHEME.

The Archbishop of Canterbury has sent the following letter to "General" Booth:—

"My Dear Sir—circumstances with which you are acquainted will have explained some delay on my part. I must now reply to your last letter. And, first, let me assure you that you are mistaken if you suppose that the Church envies you the origination of your scheme, or views it with the least disfavour as emanating from an organization external to her own. What the Church desires is that the effective remedy for the suffering of the poor and outcast shall be found, whoever finds it. And if your scheme is the right one, or the best, honour will be given where honour is due. For myself, I can scarcely doubt that the means required for the experiment will be provided, and it will be tried by you with all the force that energy, courage, and faith can bring to the working out of large conceptions.

"I have now studied your vast scheme with such thought and knowledge as I am able to bring to bear on it. There are two points of view.

"It would be out of the question to slur over the religious principle of the scheme. You rightly place this in the forefront as the fountain of energy in your officers, and the motive power of recovery for the lost. Our experience does not convince

me that the characteristic modes of the Salvation Army are capable of producing lasting moral effects in a whole class or district. And, speaking as a Christian, and not only as a student, I cannot understand the ignoring of those institutions of our Master, Christ, which were intended to serve, and, under whatever disadvantages, do widely and deeply serve as the Christian pledges of conduct and bonds of union. It is not only the rough convert, but the officer with his grave responsibilities, who is to be restrained. I say no more on this subject than that your methods of engaging people to moral or religious conduct are very different from these institutions. Naturally your methods lie at the very heart of your scheme, so that together they work or fail to work.

"Secondly, as to the economic principle of your scheme. Its centrality and universality and the dominion to be exercised over it appear to me to amass difficulties for the future. Wants are so various, individual, local, generic, that local operations or specialized societies appear to possess great advantages in dealing with them. Of such there are numbers earnestly at work, with a host of agents and volunteers. It seems to me a sign of weakness that you ignore them so completely as to produce—unintentionally, no doubt—the impression that in districts where such organization has been long and vigorously at work, your own are the only helpers and rescuers. I do not doubt that these local bodies and various associations now need much co-ordination—that co-operation would economise labour and intensify result. But labour vast and loving is going out by many channels, in many functions, and for many objects; and that the effect of it is large, steady, and increasing, is certain. You deserve gratitude, as for many other reasons, so for this, that your large picture and large ideal exhibit so forcibly the need of intercommunication and collaboration. You will not have written in vain if you cause both the devoted helpers and the hitherto inattentive spectators of misery to see that immediate measures ought to be taken to link many energies together, and far more adequate means supplied to find a footing for the willing, a new start for those who have lost ground, a shelter for the helpless, stamina for the weak, a motive for the self-despairing and self-despising. These works are seriously and soberly going on, and yours is a call, even to all those who least agree with some of your methods, for immense extension and for wise alliance. Believe me to remain, with much respect, your faithful servant, EDW. CANTUAR.

"The Reverend William Booth, General of the Salvation Army."

THE ARCHBISHOP'S JUDGMENT.

COURT OF THE ARCHBISHOP OF CANTERBURY.

(Before His Grace the Lord Archbishop of Canterbury, with the BISHOPS of LONDON, HEREFORD, ROCHESTER, OXFORD, and SALISBURY, and the VICAR-GENERAL, SIR J. PARKER DEANE, Q.C., sitting as assessors.)

Judgment in the suit, "Read and others v. The Lord Bishop of Lincoln," was given on Friday in the Library of Lambeth Palace.

Sir Horace Davey, Q.C., Dr. Tristram, Q.C., and Mr. Danckwerts were counsel for the promoters; Sir Walter Phillimore, Mr. Jenne, Q.C., and Mr. A. B. Kempe, for the Bishop of Lincoln.

Prayers having been said by the Archbishop of Canterbury, the Court was formally opened by Sir John Hassard, the Registrar.

The Archbishop proceeded at once to deliver his judgment. His Grace said: In the course of this trial three distinct and independent questions have been under consideration. The first of these had reference to the jurisdiction and authority of the Court itself; the second had reference to the difference, if any, between the obligation of a Bishop and the obligation of a Priest to conform to the Rubrical directions for the administration of the Holy Communion according to the Book of Common Prayer; and the third had reference to acts charged as offences in respect of certain Rubrical details on the part of the Lord Bishop of Lincoln against these and other laws and regulations. Upon each of these questions the Court has had the pleasure of hearing full and learned arguments. The constitutional and inherent authority of the Court was affirmed in the judgment delivered in this Hall on May 11th, 1889; and the obligation resting upon a Bishop, as upon a Priest, to conform in the celebration of the Holy Communion to the directions contained in the Book of Common Prayer, was affirmed on July 24th, 1889.

It remains for the Court to deliver judgment upon the merits of the specific complaints of Rubrical irregularity which have been brought by the promoters of this suit against the Lord Bishop of Lincoln. These complaints may be summarised as follows, viz., that the said Lord Bishop, when celebrating the Holy Communion on certain specified occasions, allowed two lighted candles to stand upon (or apparently upon) the Communion Table; added water to the wine, and administered it so mixed; before the Consecration Prayer stood in what is called the Eastward Position; during the Consecration Prayer stood so that certain "Manual Acts" could not be seen; allowed a hymn, "O Lamb of God," to be sung after the Consecration; made the sign of the Cross at the Absolution and Benediction; and took part in what is referred to in the Articles as 'the ceremony of Ablution.' These acts, it is alleged, are all and each of them contrary to the law.

The responsive Plea for the Lord Bishop submits that the acts which were done by the Lord Bishop or with his sanction 'are not . . . any of them illegal acts forbidden by the Laws, Canons, and Constitutions Ecclesiastical of this Church and Realm'; alleges that the Lord Bishop 'had no wish or intention to prevent the Communicants present from seeing him break the Bread and take the Cup into his hand'; and with regard to the action articulated as the ceremony of Ablution, that 'thus' (as described in the Responsive Plea) 'the remains of that which was consecrated were completely and reverently eaten and drunken in accordance with the Rubric.'

Besides the learned and weighty arguments of the Counsel who have addressed us upon either side, the Court has considered with the utmost carefulness and respect the various decisions which have been given in recent years upon some of the points at issue, and the elaborated reasons upon which these decisions have been based, whether by the learned Judges of the Diocesan and Provincial Courts, or by the very eminent authorities before whom as the Lords of the Judicial Committee of the Privy Council these matters or any of them in any form have come. It cannot be necessary that the Court should express its sense of the importance attaching to such decisions, so far as they bear upon the present case, for the elucidation of these minute and complicated questions. Inasmuch, however, as the points raised in the suit before us are some of them novel, and all of them are raised under conditions differing from those of former suits: Inasmuch also as the researches of later students have brought much fresh information to bear upon historical points admittedly obscure, the Court has not felt it right so to shelter itself under the authority as to evade the responsibility, or escape the labour of examining each of the points afresh, in the light of this ample historical research, and of weighing once again all the reasons which may be advanced either for or against any of the actions or usages now under consideration.

In thus sifting to the bottom, so far as it is able, these questions, the Court discharges what appears to be, in the special and peculiar circumstances of this case, its plain and obvious duty. It is worthy of note that a similar course was adopted and explained by the Lord Chancellor Cairns and the Judicial Committee of the Privy Council in the Judgment delivered May 12th, 1877, on occasion of the Appeal brought before their Lordships by the Reverend Charles Joseph Ridsdale. It should be added that in examining the arguments urged by Counsel on either side, the Court has followed out the investigation of such corroborative or independent evidence of a historical character as was accessible upon each and all of those points.

In delivering this judgment I am glad to be able to state that all the assessors concur in all the conclusions arrived at except one, and that upon that point there is one dissentient.

The Articles will be taken in the order in which they are found to be conveniently treated in relation to each other.

(To be Continued.)

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

QUEBEC.

QUEBEC.—*St. Matthew's*.—The annual meeting of the St. Matthew's Men's Club was held in their rooms on Dec. 18th, when the following officers were elected: Pres., Rev. T. A. Williams; Vice-Pres., John Hamilton, Esq. and Geo. Lampson, Esq.; Secretary, Geo. E. Borlase, Esq., N.P.; Treasurer, C. M. Teakle, Esq.; Committee, Messrs. W. H. A. Eckhardt, T. Page, Geo. Harvey and Thos. F. Teakle. Weekly meetings will be held as usual during the coming winter.

RIVER DU LOUP STATION.—A very interesting ceremony for the people of this place was the laying of the foundation stone of the new church, which took place on Thursday, Dec. 18th. The first part of the service, including addresses from the Rev. E. Weary, Incumbent of the mission, and Rev. Dr. Horner, late of Rose Blanche, Newfoundland, was, owing to the inclemency of the weather, held in the school house opposite the proposed site of the church. The service used was that authorized by the Lord Bishop of the diocese. After the addresses and the singing of a hymn, the congregation, headed by the clergy, proceeded to the spot where the stone was to be laid. Rev. E. Weary laid the stone on behalf of Mrs. E. A. Jones, of Quebec, who was prevented from being present owing to the death of a friend. The customary coins and papers were sealed and placed under the stone. The singing of the "Church's One Foundation" and the pronouncing of the benediction concluded the service. The congregation, in thanking their friends and well-wishers, have much pleasure in informing them that within the past month \$200 had been collected, in addition to six stained glass windows from the Rev. Lennox W. Williams, M.A., rector of St. Matthew's, Quebec, and presents of lumber from the generous firms of Price Bros. & Co., Quebec, and King Bros., River Ouelle. The total cost of the proposed building will be about \$700, and it is hoped that it will be completed by Easter. The ladies of the congregation have formed themselves into a Guild for the purpose of forwarding the object.

MONTREAL.

Obituary.—The recent notice of the illness of Rural Dean Lindsay will have prepared his numerous friends for the sad sequel in his removal by death to the rest of Paradise. Until his last illness, Mr. Lindsay took the liveliest interest in everything of general interest, and especially in church and missionary matters. The deceased gentleman was an Alumnus of Bishop's College, Lennoxville, a delegate of Provincial Synod, Rural Dean of Hochelaga, Rector of St. Thomas church, Montreal, and a life member of the Diocesan Synod, and in the last report he appears to belong to 15 committees, among which probably none was more congenial to his kindly nature than that on works of mercy, of which he was convener; and last year he was the Vice-President of the Montreal Ministers' Association. Mr. Lindsay passed away on the afternoon of the 22nd Dec., and leaves his widow, three daughters (one unmarried) and a married son, also grandchildren, to mourn their great loss, as well as an unusually large circle of friends, to whom he was endeared by his kindly, genial and sympathetic nature. Archdeacon Lindsay of Waterloo is his only surviving brother, who has laboured for nearly 40 years in Waterloo and its vicinity; and for 25 years the late Rural Dean Lindsay was Incumbent of Brome. A good man, a faithful pastor, a kind friend.

ONTARIO.

Presentation and Address.—The Rev. William Moore, M.A., Incumbent of St. Luke's church, Lyndhurst, St. Peter's, Seeley's Bay and St. John's, Leeds, all in the Parish of Leeds (rear), was presented, a few days ago, with some splendid and useful presents, by the congregations of the above churches. The congregation of St. Luke's made him the present of a very fine coon-skin overcoat worth forty-five dollars, accompanied by an address. The congregation of St. Peter's made him the recipient of a valuable cutter which cost forty-five dollars. The cutter was built by Mr. William Layng, of Athens, and reflects very great credit indeed on the builder. The congregation of St. John's presented him with a pair of robes worth eighteen dollars and a pair of fur gauntlets valued at six dollars. It is but fair to add that St. John's generously assisted both of the sister churches in the more costly presents. The above presentations speak well for the popularity of the Rev. Mr. Moore. Not wishing to occupy your valuable space with wordy praise of a clergyman so deservedly popular, it may be sufficient to say that his many virtues and sterling qualities have endeared him to his people. He is not only esteemed and respected, but beloved by the several congregations. Even those who do not belong to the Anglican faith esteem him as a true Christian minister. As a worker, the Rev. Mr. Moore is zealous and energetic. Since his arrival in the parish, not yet a year ago, several improvements have been made. The belfry in St. John's has been repaired, the chancel carpeted, the grave-yard cleaned and embellished, and a very splendid "Communion set" has been procured. At St. Peter's the church has been painted and the grounds fenced and the fence painted. At St. Luke's there is a movement on foot to build a shed and Sunday school house. There is also a movement on foot to build a

vault for the use of the parish. Financially, the parish is now in good shape, being entirely free from debt.

KINGSTON.—Edward J. B. Pense has been appointed treasurer of the diocese of Ontario, vacant through the appointment of R. T. Walkem, Q.C., as chancellor. R. V. Rogers, Q.C., lay secretary, has been appointed agent for the Kingston rectory funds and bequests. Rev. Mr. Cooper, of St. Paul's church, ordained to the office of deacon, has been appointed to the church at Sydenham in place of Rev. Mr. Scammell, who has gone to Birmingham.

BROCKVILLE.—In St. Peter's Anglican church, on Sunday, 21st ult., his Lordship the Bishop of Ontario ordained five priests and two deacons. He was assisted by the archdeacons of Kingston and Ottawa, and Rural Dean Carey, of Frontenac. The priests ordained were: Revs. Arthur Henry Whaley, of Milford; Rev. A. U. Depencier, of Navan, Russell county; Rev. S. D. Hagne, of Balderson; Rev. William Johnson, of Wellington, and Rev. Chas. J. Hutton, of Sharbot Lake. The deacons ordained were: John Fairbairn, of Franktown, and J. B. Cooper, of Sydenham. In the evening his lordship held confirmation, when 30 candidates were confirmed. The services throughout were of a most solemn and impressive character.

TORONTO.

Christmas Services.—The services commemorating the incarnation of our Lord and Saviour appear to have been well attended throughout the city, and much care seems to have been bestowed upon both reasonable decoration and music. It would be invidious to select churches for special mention, when all certainly did their part right well. The offertories at these services were, as usual, specially devoted to the clergy.

St. James' Cathedral Young Men held a most successful concert in the school-house on Monday evening, Rev. H. J. Winterbourne in the chair. With him on the platform was Rev. J. G. Lewis. An excellent programme was rendered. The recitations by Dr. Foster were well received, and the large audience applauded to the echo. The vocal solos by Miss Mitchell and Miss Blackhall were well rendered, as were also the recitations by Miss Grey and Miss Ashen. The instrumental solo by Miss Blackhall and duet by the Misses Chaffee were enjoyed by all, and received merited applause. Much credit is due the young men for the way in which their concerts are carried out.

St. Stephen's Re-opening Services.—St. Stephen's church, on the corner of College street and Bellevue avenue, was re-opened for public worship on 24th December, after extensive additions and alterations made in the past five months, during which time the congregation have worshipped in the school-house. The original church seated only about 400 people; aisles were added in 1878, increasing the seating accommodation to about 600; and now, by the addition of a considerable structure on the east, the church has been so enlarged as to contain a congregation of about 900. The new portion of the building has been so constructed as to form a harmonious whole with the old nave, and at the same time to lend itself readily to a junction with a new nave at some future time when the congregation are able to afford to build one. In the meantime the parishioners of St. Stephen's have a dignified and roomy interior—lofty, airy and well ventilated. The old part of the church has also been re-decorated. The expense has been about \$8,000. The whole amount has not yet been raised, but a sufficient amount has been subscribed—including one or two large and generous sums—to warrant the belief that the rest will be readily made up during the next few weeks. The preachers at these re-opening services were Rev. Prof. Clark in the morning, and the Right Rev. the Lord Bishop in the evening. A pound party for the poor was held at the school-house of St. Stephen's, and at other places in the city of Toronto, on Monday 22nd.

Port Hope School.—The result of the recent examinations at the Trinity College School have been issued. The school is in a very prosperous condition and has just had added to its attractions a handsome and commodious gymnasium, which will be ready for use after the holidays. It is about 80 x 50 feet, and consists of two stories, the ground floor being reserved as a play-room during inclement weather. Mr. Meiklejohn, one of the assistant masters, has just resigned his position in order to return to Scotland. His place will be filled by Mr. G. P. Woolcombe, B. A., of Christ church, Oxford, who has been for some time a very successful master in

Bishop's College School, Lennoxville, P. Q. The successful pupils were as follows:—General Proficiency—4th form, H. C. Osborne; 3rd form, H. F. Hamilton; upper 2nd form, W. W. Francis; lower 2nd form, C. W. Gamble; upper 1st form, L. Lambe; lower 1st form, D. Dawson. Honourable Mention—6th form, W. E. Tucker; 4th form, P. C. H. Papps, R. J. Renison; 3rd form, D. McG. Rogers, R. H. Locke, H. C. Bickford, G. S. Wilkes; upper 2nd form, R. A. Bethune, T. W. B. Marling, R. C. H. Cassels, W. T. Renison, E. S. Senkler, H. J. Helliwell, R. B. Cartwright, J. D. Bell. Modern—Upper 2nd form, G. W. Coen; lower 2nd form, T. H. Cowdry, A. L. Ireland, S. A. McC. Armstrong, C. A. Heaven, S. Lockridge, J. Soney, F. T. Wolverton; upper 1st form, G. H. McLaren, C. N. Jackson, J. A. Stairs; lower 1st form—P. E. Frind, H. L. Reid, H. A. Mallock, B. Townsend, G. C. P. Montizambert, A. W. Whitney, J. M. Syer.

Christ Church.—We congratulate the Rev. T. Paterson, Rector of Deer Park, on the completion of the mission chapel in connection with this parish. It is a plain gothic with a small structural chancel, and will seat about one hundred and twenty-five; it is situated near the east end Balliol street, in the north-eastern part of the parish.

The names of the Lord Bishop of Toronto and Rev. Canon Dumoulin were among the signatures appended to the petition recently presented to the City Council of Toronto, praying for the running of Sunday street cars for the convenience of public worship.

Rev. J. G. Lewis, formerly of St. Alban's cathedral, has been appointed an assistant at St. James' cathedral.

NIAGARA.

HAMILTON.—*All Saints.*—R. Thomas Steele, choir-master of this church, was, on Saturday evening, presented by the members of the choir with a purse of gold and an address. The visit of F. Dumoulin, son of Canon Dumoulin, of Toronto, to Hamilton, is likely to result in the organization of three chapters of the Brotherhood of St. Andrew, in this city. They will be in connection with the parishes of Christ church cathedral, St. Thomas and St. Matthew.

Christ Church Cathedral.—Rev. G. M. Bland, rector of the Cathedral and master of the Cathedral Guild, was delightfully surprised on entering the vestry on Christmas Day to find beneath a sprig of holly a handsome, gold St. George's cross, the badge of the guild, with an accompanying note stating that it was presented to him as a small token of the members' esteem and affection for the master of the guild.

ST. CATHARINES.—*Christmas-tide at St. Barnabas church.*—This pretty east end church, which has lately been moved nearer the city and thoroughly repaired inside and out, is never behind-hand in the celebration of the Feast of the Nativity. All last week busy hands and loving hearts were at work making wreaths and emblems of evergreen for the adornment of God's house. The dark green wreathing on the screen and around the windows serves to bring out the rich stencil work on the ceiling and the delicate colouring of the walls. Handsome banners in the chancel overhang with the texts "Jesus of Nazareth" and "Babe of Bethlehem," and a profusion of flowers on the altar and font make the interior as bright and as pretty as that of any church in the country. The festival began with choral service on Christmas eve. At the 8 o'clock celebration the Rev. R. T. Nichol was the celebrant, and the church was almost filled with devout worshippers. After matins the Rector, Rev. Mr. Macnab, took the choral celebration, the music of which was well rendered by a strong choir. At evensong the church was crowded and the service was bright and hearty throughout. The Rector preached from Hebrews i., 1st and 2nd verses, Rev. Mr. Nichol assisting in the service.

WEST FLAM BORO.—This mission is still without a clergyman. The Bishop hopes, however, to be able to send one in a few days.

HAMILTON.—The churches were all tastefully decorated, and the services, which were of the brightest character, were largely attended on Christmas Day. The Church in this city is making steady progress. Two new parishes have been set apart in the city, and a Chapel of Ease erected in All Saints' parish within the past few months.

Two clergymen of the diocese are absent on leave in England, the Rev. E. J. Fessenden, B.A., Rector

of Chippawa, and the Rev. G. Johnson, B.D., Welland. They are both, it is understood, engaged in S. P. G. work.

ANCASTER. The services on Christmas Day in St. John's church were large and hearty as usual; not for many years has the attendance at the Holy Communion been as large as it was at both the eight and midday celebrations on this day.

British and Foreign.

During the past year 4,260 people have been baptized in India in one district.

The population of Formosa is of a mixed character, partly Chinese and partly wild tribes. Missionaries began fourteen years ago to labour, when idolatry held sway and foreigners were hated. Now 12,000 conversions are reported, and churches in full operation.

The Belgian Anti-Slavery Society has ordered a steamer intended for carrying passengers and provisions on the Upper Congo. A station is to be established on the Upper Lomani, and an expedition sent to Lake Tanganyika by way of the Congo.

A very handsome verger's mace of solid silver and ebony, made in London, has been presented to the Corporation of Trinity church; it is a thank-offering for a baptism performed by the Rector.

St. Andrew's church, New York, is in process of enlargement and remodeling, and a parish house is in course of erection, at a total cost of about \$375,000. The church will be newly decorated and furnished, and thirty-three feet longer than before.

WAHUMA.—According to Stanley, one of the most promising fields for missionary work is among the Wahuma people inhabiting the grass country to the south-west of the Albert Nyanza, Africa. In this place, people, climate and soil, all unite in making a most inviting place for a Christian settlement, the only obstacle being the difficulty of access.

At the Convocation in New Albany, the Bishop confirmed Prof. Alfred Kingsley Glover, late a Unitarian minister at Grand Haven, Mich., and received him as a postulant for Holy Orders. Mr. Glover is Professor of Science in the Indiana Normal University, located at Evansville. He is a graduate of Columbia College, New York, and of the Meadville Theological School, Pennsylvania.

The Soudan Mission of the Church Missionary Society has now penetrated the interior as far inland from the Western coast as Lokoja, on the Niger River. This is a little above the junction of the Benue. Though even this is but on the borders of the Soudan, it is an important station, and will serve as a rendezvous for those going still further.

The "Journal of the One Hundred and Seventh Convention of the Diocese of New York" shows the "Statistical Summary for 1880-1890," and on page 205, presents a remarkable exhibit of growth in the decade. Thus the baptisms have increased from 5,399 to 7,223; the communicants from 35,637 to 51,655; and the contributions from \$766,388 to \$2,620,524, which is more than one-fifth of the contributions of the whole church for the past conventional year.

The Bishop of Ossory in a letter from Bath, addressed to the *Kilkenny Moderator*, gives a most interesting account of the discovery of the real "Pool of Bethesda." The Bishop supplies full details sent to him by a relative, Mr. Gilman, United States Consul at Jerusalem. The story of the discovery of this famous pool after so many long ages is indeed a remarkable one. The remains of an ancient church were found immediately over it, which confirms certain traditions handed down from the Fathers and ancient historians.

It is scarcely fifty years since Bishop Selwyn left England, and now New Zealand is a flourishing Church province with a Metropolitan and five suffragans. The daughter missionary diocese of Melanesia presents an equally splendid sight. The cross which marks the grave of the martyr Bishop Patteson is now the object of most reverent care at the hands of the islanders, most of whom are Christians; and his beloved successor is a son of George Augustus Selwyn, the pioneer Bishop of New Zealand.

The following is the appropriate reply of the Bishop of London (through his chaplain) to a protest made by the "Church Association" against the recent service of Reconciliation in St. Paul's Cathedral:—

FULHAM PALACE, October 25.

Dear Sir—I am desired by the Bishop of London to write and acknowledge with thanks your very learned and interesting letter concerning the "Service of Reconciliation" in St. Paul's Cathedral, which, however, seems to be based on the assumption that the Church of England did not exist before the Reformation. I am, yours faithfully, Wilfred Ogle, Chaplain.

A venerable relic has been restored to daylight at Canterbury, and is in course of reconstruction; it is the archiepiscopal throne presented to the cathedral about two centuries ago by Archbishop Tenison. The work is attributed to Grinling Gibbons, and about three months since, when it was said the throne was stowed away in a cellar adjacent to the cathedral cloisters, Mr. Cavendish Bentinck, M. P., proposed that the vice-president of the council should, on behalf of the Science and Art Department, apply to the Dean and Chapter for the loan of it with a view to its exhibition at South Kensington.

Bishop Temple, the Bishop of London, has adopted a most successful plan of holding once in the year a conference in each Rural Deanery, to which all the licensed clergy are invited, while the incumbents are requested to bring with them five representative laity from their parishes, including the churchwarden. The practice is to hold a combined meeting of clergy and laity in the evening, the afternoon being occupied by a gathering of the clergy only, and although in some few deaneries the attendance is still somewhat unsatisfactory, in the majority clergy and laity alike value very highly the opportunity of meeting their diocesan.

Of the 116 students at the General Theological Seminary, New York, certainly twenty and probably more have been educated in the denominations; many of them are recent converts, and not a few have been Churchmen for less than a year. The latest addition to the list is the late pastor of a Dutch Reformed society. The contributions of the various bodies to "The Church of the Reconciliation" may be summarized about as follows: the Presbyterians and Dutch Reformed send half a dozen each, the Lutherans, Methodists, and Congregationalists, each a couple; the Baptists and Unitarians each one. Various foreign branches of the pure Catholic Church are also represented. The list is far from confirming the popular idea that converts become extremists in the Church.

At the Congregational Union at Swansea, Mr. Simon, a Nonconformist minister of Leicester, ventured to tell his brethren that "the Church of England is progressing in spite of—not in consequence of—its State connection," and that in his own town "it is making greater progress than all the Nonconformist Churches put together. Such a statement could hardly be acceptable to Mr. Simon's audience, which was largely composed of Welshmen, in whose ears the decadence and approaching downfall of the Church of England has for years past been sounded.

ARCHBISHOP THOMSON DEAD.—The most Rev. William Thomson, D.D., was born at Whitehaven, Cumberland, on February 11, 1819, and was educated at Shrewsbury School and at Queen's College, Oxford. Of the latter he was successively scholar, fellow, tutor and provost. He took the degree of B.A. in 1840, and was ordained deacon in 1842 and priest in 1843. After four years' experience of parochial labour at Guildford and at Cuddesdon, he became tutor of his college, and was appointed select preacher at Oxford in 1848. He was chosen to preach the Bampton lectures in 1853, the subject being "The Atoning Work of Christ." In 1855 he married the daughter of James Henry Skene. In the same year he was appointed to the Crown living at All Souls, Marylebone, and was elected provost of Queen's College. He succeeded Dr. Baring as Bishop of Gloucester and Bristol in 1861, and less than a year after became Archbishop of York, this rapid progress being altogether without precedent. He was a few years ago known as the Society Bishop and was a favorite at court. In earlier years he was tutor to the Prince of Wales. Of commanding person, above 6 feet in height and corpulent, he looked every inch an ecclesiastic of the old school. He was of the most conciliatory disposition. Dr. Thomson's chief Parliamentary work was the promotion of the Public Worship Regulation Act and the royal commission on church patronage. He was author of a large number of volumes, chiefly of a theological nature, including a series of the Bampton

lectures. He projected the "Speaker's Commentary," to which he contributed the "Introduction to the Gospels." The value of the See is £10,000 and residence.

LAHORE.—At a missionary meeting held at Simla on July 29th, the Bishop of Lahore described a visit to some villages in the Sialkot and Gurdaspur districts. Many converts had recently been gathered in, and all over the district congregations of seventy or eighty met in the simplest of little churches for worship. These churches had not cost more than a rupee per sitting, if he might use the term, for, with the exception of the Bishop, for whom, in consideration of his infirmities, a chair had been provided, sittings there were none—the people all sat on the ground. The simple service was conducted and joined in with great fervour, and his heart was much touched by a beautiful custom they had of repeating "Jai Prabhu Yesu" (Victory to the Lord Christ), as they rose at the conclusion of their service. Who are these people? They are very poor and humble, and had no great sacrifices to make. They might be looked on as degraded by some, nevertheless they were a very fine race physically—the same that had given us our Mahzabi forces, our Pioneers and Guides' Corps.

Correspondence.

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

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

Dr. Gammack's Scripture Studies.

SIR,—I fully reciprocate the good will of Professor Symonds, and can only wish that we were able to report a little more progress. There is none in re-asserting what I had given reason for laying aside. The "rapid transition" scheme seems to be a *Deus ex Machina*, and not adapted to the present stage. The figurative must be based upon the material or visible: disjoint the second, and you lose the point of the first. Can we imagine our Lord's pointing to "the lilies of the field" at the season when they were all underground? It would not be more unsuitable than this "rapid transition" view, and who gave the authority for assuming that He was speaking at the time of sowing? My impression is that it was at the time of passing from summer to autumn, and in so supposing I force nothing, I destroy no contrast, as Professor Symonds will see if he lays aside his English and looks at his Greek. Christ goes naturally and easily from the natural into the spiritual conception, and all the sowing, of course, is past. The text gives no future notion beyond what is put into it, and our translators had no right to insert the futuristic *then*, which is only misleading. All the tenses are presentials. *Tetrameenos* or *tetramemon* is peculiar to St. John and the LXX, though not unknown to classical authors. It is possible that it is here the Greek form of some Aramaic concept, but I do not know if a Rabbinical quotation would be of much assistance, and the whole would open up a new and far wider question. In Thucydides, we find passages that are curiously illustrative of those in question, and yet we either want his limiting conditions, or are left in doubt. If, then, the usual explanation of the passage in the Gospel be defective and all but demonstrably wrong, can anyone offer a more probable conjecture than I do? It is perhaps a difficulty that the Greek article is wanting to the *tetrameenos*, but does not the present translation provide gratuitously a still more decided difficulty?

JAMES GAMMACK, LL.D.

East Toronto, Dec. 19th, 1890.

Diocesan Mission Work.

SIR,—I was greatly pleased with the articles on "Diocesan Mission Work in Canada," in your issue of Dec. 4th, while commenting upon the appeal of the Mission Board to the Synod of Toronto, for well they seem to set forth the great needs of the Church in our day in Canada; for lack of this missionary spirit in the past, thousands have been lost to us in the new settlements and small villages and towns. If the Church had had such an organized system of missionary work as the Methodists and other bodies have from the earliest days adopted in Canada, what would have been our position to-day had we been equally zealous in holding together the scattered members of the Church, instead of allowing them to wander off to other folds? Only those who have been the early settlers of the country can know what the longing is for the ministrations of the Church of their Fathers, but denied to them, for in the past the Church has not realized her responsibilities. It is not, however, too late to change our

whole system, if the plan proposed by the Toronto Board of Missions is adopted—"To appoint a travelling missionary in every Rural Deanery." This may not be accomplished for some time, but let us at least have one such in each diocese, whose whole time shall be devoted to visiting outlying and neglected parts, attending to the spiritual wants of our people, organizing congregations, and helping to supply vacant services; there is ample scope for such a man in every diocese. Your valuable articles bring to my mind the following circumstances under which a congregation was organized by a travelling missionary such as is recommended by your board, and is worth noting in connection with your remarks, as showing what could have been done had we had such a system of working as now proposed. In about the year 1836, a settlement was formed in one of the new townships of the old Niagara District, composed largely of members of the Church of England, many of whom would no doubt, as in similar cases, have drifted away to the Methodists (for as usual with them, they were early in this field), but for the timely visit of a Rev. Mr. O'Neil, who hearing of this settlement, paid us a visit, I think in 1839, and gave us a service, the first of the Church of England ever held in this township; before leaving he urged us to at once secure or put up a suitable building for Sunday services, and the heads of families should take this duty. It did not take long to have a nice little log church, with regular Sunday services, which held our people together, and before three years resulted in the erection of a frame church costing \$3,000, with the purchase of a glebe of fifty acres, and the building of a parsonage; thus we held the fort, and this church stands to this day as a record of early missionary work. This, I am confident, can also be done in many of our new settlements, if only directed in the same way by a travelling missionary. We have no lack of laymen who would gladly help to hold our members together, until better times come, as in this case. The employing the heads of families for this work is better than leaving it to one individual to perform, as it gives mutual confidence and enlists more in the work. I trust the Toronto Synod may adopt the proposal of its Mission Board, and that Huron and other dioceses may do likewise.

CHURCHMAN.

Approval and Suggestion.

SIR,—In forwarding my subscription to the CANADIAN CHURCHMAN, I beg to express my satisfaction with the many improvements made in it during the past year. They seem to me to have been continually progressive, and particularly in the way of Church teaching, upon which a good deal of industry and learning have been brought to bear. For all this, if I may venture to speak in behalf of the clergy generally, there is much to be thankful for; nevertheless, permit me to say there is something wanting in the many of the learned articles of your contributors. Though they contain exceedingly valuable facts, they require to be clothed with the warmth of living sentiment which appeals to the hearts of the people. We want short articles in a popular style on Church doctrine to meet the requirements of our rural population.

A COUNTRY PARSON.

Trinity University.

SIR,—I have read with much anxiety your article and the correspondence on non-residents. Am I to understand that Trinity will not allow young men to be educated there unless they reside in the College? If this is so, I think it a great mistake, as it certainly will drive many young Churchmen to get their education at the Toronto University. I deeply regret the action of the authorities, as I have been looking forward to giving my son an education at Trinity, but cannot afford to pay for his residence there. I would certainly prefer him a resident, so as to be under the training and influence of so scholarly and Christian a gentleman as Provost Body.

CITIZEN.

Dr. Gammack's Study on St. John iv.

SIR,—I beg to supplement in some particulars Professor Symond's objection to Rev. Dr. Gammack's conjectural interpretation of St. John iv. 35, according to which *tetrameenos* is considered a technical word, applied to a particular season. Some positive evidence of this will have to be adduced before it can be entitled to any serious regard. I see from Tromm's Concordance that the word occurs twice in the Septuagint, Judges xix. 2, and xx. 47, in some editions: it is not in the Vatican, which alone I possess, and which has the resolved form "four months." Then there seems just as little reason for supposing this word to have such technical use, as *hexameenos*, *heptameenos*, and *trimeenos*, which are all found in the Septuagint.

Then, Dr. Gammack objects against the received

interpretation its double sense of a word in the same verse. As I have mislaid the paper, I cannot give his exact words. But this is certainly found in many places of Scripture, of which I give the following instances. St. John ij. 19-21, where *temple* denotes Herod's structure and Christ's body; St. Matt. x. 39 and xvi. 25, where *life* or *soul* denotes body and spiritual life, to which may be added viii. 22, "Let the dead bury their dead"; Ps. xviii. 26, "With the froward thou wilt show thyself froward," where *froward* must mean one thing as applied to God and another as used of wicked men; Jer. xxxiv. 17, to "proclaim liberty to one's neighbour," and God's proclaiming "liberty to the sword," are very different senses of liberty; Isa. lviii. 10 has the same double sense in "drawing out thy soul to the hungry and satisfying the afflicted soul," according to Professor Cheyne, "minister thy substance to the hungry, and satisfy the afflicted soul," and Revised Margin. Upon this Professor Cheyne observes: "This verse shows how unsafe is the common argument that such and such a Hebrew word must have a particular meaning, because it has this meaning somewhere else in the same section. Here is 'soul' used in two senses close together." In Job vi. 18, 19, our A. V. translates the same Hebrew word "paths" and "troops." In fact this is a literary use found in all writers, and that our Lord should in the same sentence employ "harvest" to represent the fruit of the earth and the spiritual in-gathering can be no matter of surprise. For my own part I think the common meaning leaves nothing to be desired. Nevertheless I think we are all indebted to Dr. Gammack for the stimulus which his "Studies" are calculated to give, and that the CANADIAN CHURCHMAN is to be congratulated upon having such a correspondent.

JOHN CARRY.

Port Perry, 19th Dec., 1890.

[The above and other letters were received some time previous to Dr. Carry's death.]

Missionary Work.

To the Secretaries of the Parochial Branches W.A. Diocese of Toronto.

DEAR MADAM,—It is a fact that the great want of funds to carry on the missionary work of the Church is every day becoming more apparent, and the needs more pressing. Our Society, as an auxiliary to the Board of Missions, must, therefore, exert every effort to supplement what is now being contributed to the mission cause. At the last meeting of the Diocesan Board, a resolution was passed recommending to the branches the plan called "An extra cent a day," whereby, in a systematic way, much money could be contributed to help on the great cause of missions. The plan was suggested at a missionary meeting in Newton Centre, Mass., U.S.A., in November last, the idea being that the money thus given be saved by self-denial in car fares, candy, gloves, neckties, table delicacies, etc., etc. At that meeting forty persons pledged themselves to join the band, of both sexes, of all ages, and the number has since increased to 114, which will give for the year the sum of \$416.20—all extra. Since then, by means of circular letters, the plan has spread, until there are now about 85 other bands.

The method of work is very simple, namely, in every branch those who are willing shall give their names to the branch treasurer, who will keep a list of the subscribers, and give each special one envelopes, which will be returned to her, containing 80, or 81 cents, at the end of the month. She will send the amount received through these envelopes monthly to Miss Dewar, 112 St. George street, Toronto, who will forward the sum total received monthly to the diocesan treasurer, in whose books it will be entered as the "Extra-cent-a-day" Fund.

If this simple method were adopted by every one of the 1,500 members of the W.A. in this diocese, the total contributed in the year would be \$5,475—all extra, and from small self-denials surely a four-fold reward. The subscribers need not, of course, be limited to the members of the W.A., or, indeed, to women. On the contrary, let us all endeavour to secure, as far as practicable, the active co-operation of every Christian. "My life was given for thee, what hast thou done for me?"

EMILY CUMMINGS,
Diocesan Secretary.

Tempora Mutantur.

SIR,—A very able commentator on the Archbishop of Canterbury's judgment in the Bishop of Lincoln's case, says: "The wonder is that anybody should consider it worth while to attach any importance to it (i.e. the ablutions)." The same might, indeed, be said of the eastward position; but some occult significance has been attached to it, and the Archbishop has consequently discussed it with abundant learning. His decision is that the eastward position of the celebrant during the Communion Service is legal, but must not prevent the bulk of

the communicants from seeing the ceremony of breaking the bread in the consecration prayer. It would be curious, had we the space, to note at length how circumstances and prejudices change, and even reverse the significance of ritual customs. The eastward position, and in particular the breaking of the bread in that position, is now thought by the Low Church party to symbolize the sacrificial aspect of the Eucharist. Time was when the High Church party in England condemned the eastward position and adopted the northward, because the former was supposed to obscure the doctrine of the Eucharistic sacrifice. The extreme section of the Non-Jurors published a prayer book of their own in 1718, in which the eastward position is forbidden and the northward prescribed, because the interposition of the celebrant's body between the act of consecration and the people was supposed to hinder them joining "either in the sacrificial or sacramental part of this office"—a "shocking" notion to divines who held such high views on the sacrificial aspect of the sacrament. In explaining this rubrical direction, Brett, one of the most eminent of the High Church Non-Jurors, says: "I desire that the priest may still be directed to stand at the north side of the table, and not at the place which we at this time call before the table—that is, the west side, with his back to the people." This proves two things—how the eastward position was once a common, if not the prevailing, custom; and it was the extreme section of the High Church party who objected to it on the ground that it obscured the very doctrine which the Low Church party now declare it teaches.

R.

Sunday School Lesson.

2nd Sunday after Christmas. Jan 4th, 1891.

MISSIONS.—PRAYER FOR ALL CONDITIONS OF MEN.

Our Prayer-Book, in obedience to St. Paul's command (1 Tim. ii. 1, 2), provides prayers and thanksgivings for all men, as well as for kings and those in authority. In the Litany the "sorts and conditions of men" are mentioned separately, *e. g.*, all nations, the sick, travellers, orphans, etc. When this is not used, its many petitions are grouped together in the "Prayer for all Conditions of Men."

In the "General Thanksgiving," thanks are offered for all men.

I. THE PRAYER FOR ALL CONDITIONS OF MEN.

This prayer may be called *new*, although it is more than two hundred years old. It, with the "General Thanksgiving," was added to the Prayer-Book when it was last revised in 1662. Originally it is supposed to have been longer, containing petitions for the King, clergy, etc. These were thrown out by the Convocation. The length of the original accounts for the word "*finally*," which seems rather unnecessary in such a short prayer. It may be divided into five parts.

(1) *The Address.* It is reasonable that God should be addressed as the "Creator and Preserver," when asked to preserve all whom he has created.

Prayer for all Men. All sorts of men means all races—English, French, African, Chinese, etc. God made us all of one blood (Acts xvii. 26). All are children of Adam. Christ died for all (1 St. John ii. 2). We belong to one great family, and should, *to-day*, pray particularly for the heathen, that they may know "God's ways." As a means to this end, let us obey our Lord's command, and pray that "labourers may be sent into the vineyard." Do not let the "Epiphany Appeal" fall upon deaf ears.

All conditions of men are prayed for—rich and poor, high and low, strong and weak. All conditions meet together (Prov. xxii. 2), and all may profit by the prayers offered. The rich need help as much as the poor, or *more* (Eccles. v. 12; St. Matt. xiii. 22). So in the Litany we asked to be delivered "in all time of our wealth."

(3) *Prayer for Universal Salvation.* That all men may know "God's way," and all nations obtain "saving health" from the Good Physician.

(4) *Prayer for the Church.* Even in the general prayer the Church must take the first place (Gal. vi. 10). In these days of clashing doctrines and varying creeds it is indeed necessary to pray "that all who profess and call themselves Christians may be led into the way of truth." Instead of quarreling with those who differ from us, let us pray that all may "hold the faith in unity of spirit, in the bond of peace, and in righteousness of life." This threefold cord of unity, peace and righteousness, cannot be easily broken (Eccles. iv. 12).

(5) *Prayer for the Afflicted.* It is well to pray for these (St. James v. 14, 15), but only God knows what is best; so they are commended to His fatherly care for comfort, relief, patience, etc.

II. THE GENERAL THANKSGIVING.

Thanks, as well as prayers, must be made for all

men (1 Tim. ii. 1); this is done in the "General Thanksgiving." The "Confession" which is also called "*General*," is repeated aloud by the congregation. In some churches the people join audibly in the "General Thanksgiving" also; this is not according to the rubric. Notice that the "Amen" is printed in italics, while in the "Confession" it is in Roman letters the same as the prayer.

(1) *The Address.* God is called "The Father of all mercies," then thanked for His mercies to us.

(2) *Thanks for all God's goodness.* For His love in creating us, for His thoughtful care in preserving us, and for the countless blessings of this life. But far more thanks are due for His "inestimable love" which passeth knowledge, Eph. iii. 19) in the redemption of the world by our Lord Jesus Christ. How wonderful is that redemption. That the great and mighty God should become man, and die on the Cross to save sinners (Rom. v. 8). Is it possible to measure the length and breadth and height of His love? Let us receive in wondering gratitude "His unspeakable gift" (2 Cor. ix. 15.)

We thank God also for the "*means of grace*." Grace ("favour" or "help") may be obtained through the means provided. Prayer, sacraments, study of the Bible, are all intended to help Christians on their way.

Then there is the "*hope of glory*" which brightens the dark paths and makes suffering seem as nothing (Rom. viii. 18).

Lastly, we pray that thankfulness may be shown, not in words only, "but in our lives." A sad, dismal religion is *wrong*. Christians are commanded to "rejoice in the Lord always." See also 1 St. Peter i. 8; iv. 13.) Cultivate a joyous disposition, for joy stands second only to love (Gal. v. 22). Those who stand in the light of God's favour should reflect it, as the moon reflects the light of the sun.

"The moon above, the Church below
A wondrous race they run,
But all their radiance, all their glow,
Each borrows from its sun."

Family Reading.

Second Sunday after Christmas.

FORMED BY A MOULD.

Did you ever see a brickmaker at work? I dare say you have. He takes a mass of wet clay, puts it into a mould, turns it out, and behold! there is a brick.

The mould forms the brick, makes it the shape of itself. And if it is a good mould, the bricks come out a good shape; but if there is anything wrong about the mould, if it is crooked or bent, of course the bricks are crooked and bent too, as is quite to be expected.

I wonder if people are ever at all like clay. I think they are in one way. They are very apt to be formed by those near them and about them, just as soft clay is shaped by the brick-mould.

They are *soft*; they don't think for themselves; they don't try and get *right* ideas about things and doings, but just get hold of the notions of those about them.

Now that is exactly what you must *not* do, for St. Paul says plainly enough—"Be not conformed to the world." That is, don't get shaped or formed by the ideas of the world.

The world is wrong very often, and that is why it is called "*wicked*" in the Catechism.

Yet we needn't think of particular people as "*the world*." Don't say "Mr. So-and-So belongs to the world, but Mr. So-and-So is a true Christian."

How can you see into hearts?

Nobody can settle who is on the right side and who on the wrong but God.

But for all that, you can be quite clear about *opinions and views of things*.

"Everybody thinks so," is often said; just as if "everybody" must be right.

Don't take up an opinion because it is held by somebody you know. For instance, there is that well-known saying, "Take care of Number One." That sounds almost as if it were a proverb (which is a short, pithy saying).

Now it is that very thing which makes it so dangerous. For it is really low, and bad, and selfish. As much as to say, "Take care of *yourself*" (that is Number One), and never mind other people."

Get the best thing yourself, the warmest seat by the fire, the really good view of the procession in the street, the best apple on the plate.

Never mind if other people get a draughty seat, or are pushed out of seeing the procession at all, or if they get the over-ripe apple, which is too sweet and not at all nice.

"Clever," the world says, to look out for yourself, and—you're half inclined to think so too. It's so comfortable to take care of one's self, the fire is so nice and warm, and it is just what "everybody" does, to make a push for himself.

Only that text will come into your head, "Be not conformed to this world."

So is the world right after all?

Right! No, I should think not. You want to be noble and unselfish, don't you? You want to be like Christ, Who never pleased Himself, Who was as unlike as possible to the selfish, grasping world.

And what happens if a boy does what the world tells him—goes on taking care of Number One? Why at last he *can't* be noble and unselfish; he is incapable of it.

The other day some little boys were sliding, the ice broke, they slipped into the water and were drowned. A big lad was only one or two fields off, and when he was asked why he didn't plunge in and try to save them, he said, "He thought he should be drowned too." So he let them sink and die, the cowardly lad! Ah! I dare say he had followed the world's advice, and taken care of himself so long, that he couldn't change all at once.

What else does the world say?

"Get on in life by fair means or foul."

Yes; boys think they must get up in the class, and so they copy a little bit slyly in school, and just glance at another boy's paper, and get an idea that helps them a good deal by looking (without *seeming* to look) at the exercise, which is always right.

And the other boys think there is no harm in it; its always been done, and so on. Ah! that's the world again, the boy's world that has its false opinion about right and wrong!

Now you know very well that cribbing and not doing work honestly, all yourself, is wrong. Shut your ears then to what the world says, and listen to God.

"There shall no deceitful person dwell in My house."

"He that is *faithful* in that which is least, is *faithful* also in much."

So you will not be "conformed to the world," will you? Do keep in mind the fact that "everybody" thinking a thing does not make it right.

Or when you are older, the world will very likely say to you something like this—"Get rich, that is the chief thing."

And if you believe the world, what will happen? Several things might happen. A situation might be offered you where there's a good deal of work on Sunday. The world will say—

"Never mind that. You must live. Business comes first. A man must attend to business if he wants to succeed. (The world, you see, often puts the matter in a way that sounds very sensible!) What do Sundays matter just for a few years?" Ah! but there's another view of the matter altogether, if you look into the Bible.

"Seek ye first the kingdom of God and His righteousness." And what then? "All these things shall be added unto you."

As much as to say, "Do what's right, and trust God for the rest." God prospers those who seek Him, even on earth. They get on in the main, that is, taking things altogether, not a little bit at a time.

So I do hope you will be brave, and not mind the world.

"No, I won't give up my Sundays for the sake of a good place. I won't run the risk of getting worldly by giving up my greatest helps—Church, a quiet time on Sundays, and Holy Communion."

Once a lad was offered a well-paid situation. But where was it? In a gin distillery. "You needn't touch a drop of spirits yourself," the manager said to him. "But how about the people who do?" said the boy. He thought of the thousand homes reduced to misery and want by the fatal habit of gin-drinking. He thought of the sodden face of a drinking woman he had passed that very morning. So he said "No," because he

felt he couldn't grow rich on what so often leads to ruin and sin.

He was right, don't you think so? But the world would have called him "over-particular," and "scrupulous," and "absurd." Because money is everything in the world's eyes.

What image or form must you try to get? Surely the image of Christ. He will make you like Himself if you ask Him, for He moulds His disciples to His own likeness. And that will be blessed and happy for you.

But how sad to get hardened to the world's shape, so that at last you cannot change any more. Now is the time above all others to keep from being "conformed to the world."

Saturday Night

The week has gone with the troubles
That weigh upon heart and brain;
The cares that are worse than sorrow,
The task that is worse than pain;
The toil of a hard-won pittance,
The scoff and the bitter sneer,
That yet must be borne in silence—
Oh, would the end was near!

But rest comes now. It is midnight,
And I sit by the hearth alone,
And dream of the days departed,
And think of the youth long flown;
The days when a sunny radiance
Surrounded the future years,
When happiness seemed so certain,
And life had no thought of tears.

Ah, well! we have all our visions
When the pulses of youth are stirred,
Naught dreaming of coming sorrow,
Or the sickness of "hope deferred."
How the ties that bind in the morning
May break ere the sun is low,
And our dearest may pass from our presence,
And we—we must let them go.

Love, happiness, death and sorrow,
Thorns ever amid the flowers;
It must be so. In a circle
Moves onward this life of ours.
But I think that I should not murmur
If I knew it were near its close;
If to-night I should hear the summons;
Perhaps it may come—who knows?

A Beautiful and Consistent Life.

The late Miss Benson, eldest daughter of Archbishop and Mrs. Benson, has for years devoted the life which might have been spent in pleasure, to earnest and unwearying efforts to save and brighten the lives of others. She was deeply interested in the welfare of the poor of London, never sparing herself where they were concerned, and it was while carrying out her self-imposed duties as a nurse among the sick and suffering, that she caught the disease which put an end to her noble and unselfish young womanhood.

The poor and unhappy women of London have lost a devoted friend by the death of Miss Benson, and a gap has been made in the army of Christian workers which it will not be easy to fill. The record of her beautiful consistent life is of infinite value to those who are trying to live in imitation of Christ, and the pathetic story of her death is not unlike that of her Master's, in that she laid down her life for her friends.

Loving Words.

A loving word is always a safe word. It may or may not be a helpful word to the one who hears it; but it is sure to be a pleasant memory to the one who speaks it. Many a word spoken by us is afterwards regretted; but no word of affectionate appreciation, to which we have given utterance, finds a place among our sadly remembered expressions. Looking back over our intercourse with a dead friend or fellow-worker, we may, indeed, regret that we were ever betrayed into a harsh, or hasty, or unloving word of censure or criticism in that intercourse; and we may wish vainly that we had now the privilege of saying all the loving words that we might honestly have spoken while yet he was with us. But there will never come into our hearts, at such a time, a single pang of regret over any word of impulsive or deliberate affection which passed our lips at any time.

We have reasons to be on our guard in our speech in most directions; but we can be fearlessly free in our loving utterances. Apart from any question of the good we do to others by our words of love, we are personally the gainers, for now and hereafter, by every such word which we speak explicitly; and we are sure to be the losers, now and by and by, from every such word which we ought to have spoken and failed to speak.

Heart Worship.

In a certain congregation may be seen regularly an aged man silently following the course of the service, kneeling in prayer, standing in praise and sitting patiently through the sometimes lengthy sermon; yet all the while there is visible on his countenance that pathetic, passive calm, indicating a deafness that is all but total.

"Do you not find church going very uninteresting, now?" asked a friend, recently.

"Yes," answered the old man, "I cannot deny I do weary sometimes when the service is long; I go for three reasons; first, I can at least honor God with my presence in His House; second, I can worship Him in spirit, if in silence; third, every church-goer if regular and faithful may influence some one who is less so."

What a lesson for those who offer God a grudging, reluctant, and irregular attendance at His House, and go home perhaps grumbling over a sermon less interesting than usual, or a service not altogether up to the mark.

Well, undoubtedly, "the Lord knoweth them that are His," and how justly, therefore, will He discriminate between the true and the counterfeit worshippers that assemble continually in His House of Prayer.

Home Love.

Home love is the best love. The love that you are born to is the sweetest you will have on earth. You, who are so anxious to escape from the home nest, pause a moment and remember this is so. It is right that the hour should come when you in your turn should become a wife and mother and give the best love to others; but that will be just it. Nobody—not a lover—not a husband—will ever be so true as your mother or your father. Never again, after strangers have broken the beautiful bond, will there be anything so sweet as the little circle of mother, father and children where you are cherished, protected, praised, and kept from harm. You may not know it now, but you will know it some day. Whomsoever you may marry, true and good though he may be, will, after the love days are over and the honeymoon has waned, give you only what you deserve of love or sympathy, and usually much less, never more. You must watch and be wary lest you lose that love that came in through the eye, because the one who looked thought you beautiful. But those who bore you, who loved you when you were that dreadful little object—a baby—and thought you exquisitely beautiful and wonderfully brilliant—they do not care for faces that are fairer and forms that are more graceful than yours. You are their very own, and so better to them always than others.

"I Will Be With Thee."

We find these words frequently repeated in the Bible, and especially in the Old Testament. In some instances they had reference to the Israelites as a whole, but in many instances they had special application to certain individuals. Now, what use can we make of these words so that they will do us good? How shall we interpret them so that, at certain times especially, we shall derive sweet satisfaction and precious comfort from them? Well, one way is to assure ourselves that they may and should be appropriated by us as individuals. It is just here that we often realize no little difficulty. Particularly is this the case when almost everything seems to be against us. We are caught in the gale of some adversity and are fearfully swept by it; double handed misfortunes tackle us and try our foundations with a hapless vim and vigor. We seem to be quite alone in our tossings on the billows. How dark it all looks! How solemn we feel! How weak we are! And then we

say: "True, God has said, 'I will be with thee,' but, then, this is meant for some one else. God does not say in direct and personal terms that He will be with *me*. If He did, then it would comfort me and calm my disturbed spirit." But stop, my dear friend! Did not God say these words to certain others that they might again be repeated for such an one as you? If you plead unworthiness, just remember that those were very unworthy persons to whom He first spoke these words. He did not speak such words to others because they needed them and wanted them. God always gives comfort and strength where they are needed and wanted. So, then, if you feel that you need the assurance that God is with you, and will continue to be with you, be sure to accept the truth that He is with you, and evermore will be. And remember who it is that says this. He is the great, loving and watchful Father: He is the all knowing, all powerful Lord and Saviour. He called Jacob "worm," and said: "Fear not, thou worm, Jacob. I will help thee." He is with thee, my brother, to help thee. Only trust Him and He will make His presence felt.

The Kind Princess.

The kindly, sometimes affectionate, regard shown by the Princess of Wales and her children for those who have been long connected with their household is particularly displayed toward Mrs. Johnson, who was for many years governess to the young princess.

When change of air was ordered for the Duchess of Fife, during her recent indisposition, she asked to spend a few days with her old instructress, and was very much benefited by her quiet pleasant stay in Devonshire.

Now we learn that the Princess of Wales is going to visit Mrs. Johnson at Farringdon House, and that she has begged to be treated with "no more formality than if she were Mrs. Johnson's own sister." Knowing the naturally simple tastes of this royal lady, and her daughters, we can easily understand that they might enjoy a change from court ceremonials, but the little incident also shows a refreshing absence of affectation and false pride on one side and the possession of much sound discretion and trustworthiness on the other, when the future Queen of England specially requests to be treated as one of the family in her late governess' house.

Parents' Influence.

Parents can exert a great influence for good on their children, by carefully ordering their lives in conformity with the purest ethics; by showing in life, as well as teaching, what the child should be. They should also daily impress on the children's minds the value of the great cardinal virtues, emphasizing them by illustrations drawn from the storehouses of history and biography. They should also place in the hands of the young no books but the best—prominent among which should be the biographies of earth's noblest men and women, those who have made the world better, and who have signally emphasized the cardinal virtues. The stories of their lives will prove an elixir of moral strength in forming a strong healthy character in the young.

What to Read When the Day is Over.

It is wise at night to read—but for a few minutes—some books which will compose and soothe the mind; which will bring us face to face with the true facts of life, death, and eternity; which will make us remember that man doth not live by bread alone; which will give us before we sleep a few thoughts worthy of a Christian man with an immortal soul in him. And, thank God, no one need go far to find such books. I do not mean merely religious books, excellent as they are in these days; I mean any books which help to make us better and wiser and soberer and more charitable persons; any books which will teach us to despise what is vulgar and mean, foul and cruel, and to love what is noble and high-minded, pure and just. In our own English language we may read by hundreds books which will tell of all virtue and of all praise; the stories of good men

and women; of gallant and heroic actions; of deeds which we ourselves should be proud of doing; of persons whom we feel to be better, wiser, nobler, than we ourselves.—*Charles Kingsley.*

He Makes His Mother Sad.

He makes his mother sad,
The proud, unruly child,
Who will not brook
Her warning look,
Nor hear her counsels mild.

He makes his mother sad,
Who in his thoughtless mirth
Can e'er forget
His mighty debt
To her who gave him birth.

He makes his mother sad,
Who turns from wisdom's way;
Whose stubborn will,
Rebelling still,
Refuses to obey.

He makes his mother sad,
And sad his lot must prove:
A mother's fears,
A mother's tears,
Are marked by God above.

Oh! who so sad as he
Who, o'er the parent's grave,
Too late repents,
Too late laments
The bitter pain he gave?

May we ne'er know such grief,
Nor cause one feeling sad;
Let our delight
Be to requite,
And make our parents glad.

Moral Education.

Some urge that moral education is impractical just as navigation by steam was once declared, and to the satisfaction of eminent scientists was proven to be an impossibility. The scientist had scarcely finished demonstrating its impossibility, however, when the first steamship pushed into port from across the ocean. In many cases, as illustrated in individual lives and in institutions where moral education has been tried, the results have more than justified expectations. It has reduced crime, and will, when generally adopted, almost revolutionize society, making a far better manhood and womanhood than humanity has yet evoked.

One at a Time.

"Sometimes I compare the troubles we have to undergo in the course of a year to a great bundle of fagots, far too large for us to lift. But God does not require us to carry the whole at once. He mercifully unties the bundle, and gives us first one stick, which we are able to carry to-day, and then another, which we are able to carry to-morrow, and so on. Thus we might easily manage if we would only take the burden appointed for us for each day; but we choose to increase our trouble by carrying yesterday's stick over again to-day, and adding to-morrow's burden to our load before we are required to bear it."

Three Rules in Living.

1. Public worship is not complete without an offering. "None shall appear before Me empty," is the great canon for all attendants at public worship.

2. The first requisite for an acceptable offering is that it should bear a reasonable proportion to the income of the giver. Every Christian can fix, in consultation with his own conscience, what he can afford, and then can resolutely and regularly put that on one side, for God and His service. He will soon find not only that he has something to give, but also something worth giving.

3. The offering is not to be discharged by the head of the household for the whole family. Giving, like prayer and praise, and faith and good works, is a personal matter. True giving involves self-sacrifice—it must cost us something. Children as well as parents, servants as well as masters, all have some money of their own, and all should tithe themselves.

Why the Church is Called Catholic.

The Church is called Catholic because it is throughout the world, from one end of the earth to the other; and because it teaches universally and completely one and all the doctrines which ought to come to man's knowledge, concerning things both visible and invisible, heavenly and earthly; and because it subjugates in order to godliness every class of men, governors and governed, learned and unlearned; and because it universally treats and heals every sort of sins, which are committed by soul and body, and possesses in itself every form of virtue which is named, both in deeds and words, and in every kind of spiritual gifts.—*St. Cyril.*

The Mother's Prayer.

Once there was a good mother, whose chief prayer for her little boy in his cradle was that he might have a loving heart. She did not pray that he might be wise, or rich, or handsome, or happy, or learned, or that others might love him, but only that he might love.

When that little boy, whose name was Edward, grew up, it seemed as if his mother's prayer had been answered, and that in making it she had been wiser than she knew or dreamed.

She had not prayed that he might be wise; but somehow the love in his heart seemed to make him wise, to lead him to choose what was best, and to remember all the good things he was taught.

She had not prayed that he might be rich; but it turned out that he was so anxious to help and serve others that he found the only way to do that was to get the means of helping; and so he became diligent, thrifty, and prompt in business, till at last he had acquired the means he sought.

She had not prayed that he might be handsome; but there was so much love and good-will manifest in his face that people loved to look on it; and its expression made it handsome, for beauty attends love like its shadow.

The prayer had not been that he might be happy; but, dear me! how can there be love in the heart with ut happiness? Edward had no time for moping, discontent, for revenge, or anger. He was too busy thinking what he might do for others; and in seeking their happiness he found his own.

But was he learned? Of course, when he found it pleased his parents to have him attend to his studies, he did his best; and though there were many boys quicker and more apt than he, yet Edward generally caught up with them at last, for love made him attentive and earnest.

But last of all, though Edward loved others, did others love him? That is the simplest question of all. You must first give love if you would get it. Yes, everybody loved Edward, simply because he loved everybody. And so I advise those boys and girls who think they are not loved, to put themselves the question, "But do I love?"

—About four miles from Canterbury is seen the following curious notice: "Traction engines and other persons taking water from this pond will be prosecuted." This is as good as the notice once seen in a barber's window: "Hair cut while you wait." At Tynemouth appeared, some thirty or more years ago, the alarming announcement: "Visitors are cautioned against bathing within a hundred yards of this spot, several persons having been drowned here lately by order of the authorities."

—"Ob what denomination are de chile?" asked an old coloured preacher of a young coloured couple "down South," who had brought an infant to him for baptism. "Sah?" said the young father, evidently perplexed by the word "denomination." "I axed you eb what denomination de chile wa?" repeated the minister, a little severely. The parents looked at each other in evident confusion for a moment; then the father stammered out: "I doesn't know what you mean by 'denomination,' sah." "Houh, yo' don't?" replied the preacher scornfully. "Well, den, I'll simplify it, 'cording to yo' ig'nance, so yo' kin understand it. Are de chile a boy or gal chile?"

How Do We Give?

A clergyman entered his pulpit in a large and fashionable seaside place. He looked around him, and saw the pews filled with a crowded and well-dressed congregation, and wondered, "Where are the poor?"

But when the sermon was over, and the plates were passed round, and brought back to the clergyman laden principally with pennies and with even lesser coins the clergyman asked himself, "What have become of the rich?"

It is "according as a man hath" that we are expected to give to God's cause; and the "widow's mite," will not be accepted of those who have more to offer.

Hints to Housekeepers.

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

CELERY SAUCE.—Cut up and stew in half a pint of water until tender, two fine heads of celery. Cream up a teaspoonful of flour with a large spoonful of butter, add to celery with salt, pepper and a cup of sweet cream. Stew a moment and serve. Delicious to eat with game or poultry.

EASILY CAUGHT.—Croup, colds, sore throat and many painful ailments are easily caught in this changeable climate. The never failing remedy is just as easily obtained in Hagar's Yellow Oil, which is undoubtedly the best of all the many remedies offered for the cure of colds or pains.

4,000,000 MILES.—In a life of 70 years the Blood travels 4,000,000 miles. If impure and unhealthy it carries disease with it. Purify your blood with B.B.B. I was up night and day with a bad arm, and could find no cure from doctors' medicine, so I took two bottles of B.B.B., which cured me.

MISS GERTIE CHURCH, Aylmer, Ont.

ASPARAGUS SAUCE.—Stew one pound of tender asparagus heads, in barely enough water to cover them. When tender drain off the water and cover them with sweet, rich cream, mashing them up thoroughly. Add a large tablespoonful of fresh butter, salt and pepper to taste. Simmer gently for a few moments.

MOTHER AND BABE.—*Gentlemen.*—I have used Hagar's Pectoral Balsam for a bad cough, and was cured by one bottle. My babe only two months old also had a cold and cough, and on giving him some it helped him very much.

MRS. E. J. GORDIER, Florence, Ont.

BIRD JELLY FOR CONVALESCENTS.—Put twelve fat, well prepared robins, or six partridges, in a saucepan with one quart of water; cover closely, and set on the fire. Boil gently until the birds are ready to pull to pieces, and the water is reduced to half a pint. Strain through the colander, and piece of muslin, and skim-off the grease carefully. Salt to taste and pour into four little fancy moulds. This is very delicate and nutritious.

BUTTER CUPS.—Boil hard twelve fresh eggs. Peel, cut in half and remove the yolks. Cut off the tip of each piece. Set them in a pretty baking dish. Rub the yolks smooth with one heaping tablespoonful of butter, teaspoonful of mustard, salt, pepper, teacupful each of finely minced cold fowl, and old ham; a tiny bit of onion (salt, spoonful), two tablespoonfuls of bread crumbs, gravy to moisten it. Mix thoroughly, roll into balls size of egg yolk, and put one in each half of egg. Pour over the whole a teacup of chicken gravy, put pits of butter in and sprinkle lightly with cracker dust. Bake for about fifteen minutes or until nicely browned. Serve with cold meats.

"Susie's Dolly"

By GRACE LOVE.

Three merry little maidens,
Sitting in a row,
Busy making dolly clothes,
Fast as they can sew.

Watch the winsome faces,
So eager and intent;
See the needles flying,
Like as if they meant

Business was a rushing
In the dolly line,
And "Arabella Adams"
Her sister's must outshine:

"Because," said gentle Nellie,
With eyes so brown and wise,
"It's going to be the sweetest,
Delightfullest surprise!"

And Arabella darling,
You're going off to stay,
To cheer poor lonely Susie,
Who lies in bed all day.

When mamma took us to her,
She looked so tired and sad,
So you, my pretty dolly,
Must help us make her glad.

She's just as poor as can be,
And has no pretty things;
She'll think you're just an angel,
Altho' you don't have wings."

So talked the happy children,
While nimble fingers wrought
The cutest dolly's outfit
You ever would have thought.

And when they had it finished,
And done up "quite in style,"
They all trooped off to Susie's,
And there it was worth while

To see her bright eyes glisten
Until the tear-drops came;
She knew she'd be so happy
She'd most forget she was lame.

And mamma kissed each beaming face,
When, as the twilight fell,
They clustered closely to her side,
And each vied to tell

Of how it was the "gladdest thing"
They'd ever thought to do;
And their dear hearts were doubly blest
I'm sure, I think, don't you?

Daddy Jack.

He could not tell where he came from.
One winter day he appeared, ragged and
forlorn, at the asylum gates, when the
bigger boys were warming themselves
with a game of ball. A little toddler
of four or five, noticing the pale face
pressed against the bars, offered to
share the bun he was eating with the
stranger. The morsel was so eagerly
devoured that Baby Ben applied at the
house for more for the hungry boy, and
Jack was called inside the gates. No
one from the outside ever claiming him,
the asylum became his home, and
Baby Ben the object of his passionate
attachment.

He might have been eight years old,
but the matron needed but a look into
his pretty, vacant eyes to tell her that
his mind was little older than a babe's.
He had no name for himself but Jack.
The boys finding him continually with
little Ben upon his knee, nicknamed him
Daddy. As the days grew shorter and
colder, Ben, always a sickly child,
seemed to droop, and Daddy Jack's voice
became a familiar sound, crooning crazy
lullabies to his baby, with always the
same singsong but sweet tune like a
chant.

Sometimes it was—
"And snow, and cold, and ice,
And warm, and bread, and milk,
And by Benny! Benny by! Benny,
Benny, Ben."
Or it might be—
"Where's Jack? Here's Jack. Here's
Jack—
Benny's Jack. Good Jack. Benny's
Jacky Jack."

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Dr. W. W. SCOFIELD, Dalton, Mass., says: "It promotes digestion and overcomes acid stomach."

Dr. F. G. MCGAVOCK, McGavock, Ark., says: "It acts beneficially in obstinate indigestion."

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

Vertical text on the left edge of the page, partially cut off.

Benny's Jack showed one strange trait. He had a terror of a broom. No persuasion or threat could move him to touch one. In fact he had been thrown into such spasms of fear by the teasing of the boys that it was necessary to punish severely any one of them who should mention the subject to him.

As Christmas drew near, little Ben grew more feeble, and his hand was in Daddy Jack's the day long. It happened that a visitor noticed the listless baby, and sent him a toy broom for amusement. When that was in Ben's grasp, not all the fretting and calling he could try, would bring Jack near him. But let the broom be dropped, and in a moment Daddy Jack clasped him tight, and Daddy Jack's kisses fell thick on his little face and hands. It came to be accepted in the asylum that Jack must have been at one time greatly terrified and perhaps received his mental hurt from a common broom.

Christmas week Baby Ben died. The night before, the matron lifted him from his cot, and let Daddy Jack hold him in his loving arms. The child suddenly roused from his weakness and called for the little broom. Jack grew pale and trembled, but did not answer. Then Ben began to coax.

"Get it, Jacky," Benny's Jacky'll find it, won't he, Jack? Benny's Jack. Good Jack. Benny's Jack Jack."

Jack only kissed him, and could not speak. Then Baby Ben turned away, and would be put to bed again. In the early morning his little spirit passed away.

It was feared that Daddy Jack would suffer from dangerous excitement when the child was taken away. He settled into a dull hopelessness that was most pitiful to see. He found a pair of Baby Ben's shoes, and came to the matron with them in his hand.

She tried to tell him where Benny's feet were walking then, and spoke of golden streets where snow came, but he went away sadly with the shabby little shoes. He opened the window in the dormitory near his cot and put them on the sill. The few remaining days before Christmas he kept a close watch upon them all day when he was not driven away.

"Poor Jack!" the matron said on Christmas morning. "How can we make a happy Christmas for you? Benny would not like to see you fret."

He looked up wistfully and she drew him to her while she repeated, over and over, two or three simple sentences about the Christ who had been a child on earth on the first Christmas day. She said that He had taken Benny to His beautiful home and that He would not like it if any one did not try to be good and happy on his birthday.

When the asylum children gathered gleefully around their Christmas tree and sang their pretty carols, Daddy Jack stood watching and listening very attentively. He suddenly clutched his neighbour's sleeve.

"Can Benny see the tree?" he whispered.

"Why yes, may be," was the astonished answer.

Daddy Jack disappeared, but a few moments after he pushed his way through the crowd close to the shining tree. His face was pale and set, and in his hand he held Baby Ben's little broom. Before any one could stop him, he had hung it by its loop of twine as high as he could reach, muttering to himself—"Good Jack. Benny's Jack. Benny's Jack wasn't afraid."

But the victory was too great for the weak brain? Benny's Jack staggered and kind friends caught and carried him to his little cot. He lay a long time, white and still, and when his eyes opened slowly to the light, they turned to the window where he had left Benny's shoes. His lips parted more than once, but he could not speak. Then a radiant smile broke over his face, and making a convulsive effort, his voice came strong and clear.

"See! See! Benny's in the shoes and they may be all turned to gold and the Christ-Child have him by the hand and they be holding out their hands to Benny's Jack. Benny's Jack wasn't afraid. Good Jack. Happy —"

The voice was still. Daddy Jack had gone to spend his happy Christmas with Baby Ben.

"So the tender Lord of Christmas, When He wipes away all pain, Lest His lambskins should not know Him, Stoops to be a child again."

He Makes His Mother Sad

He makes his mother sad,
The proud, unruly child,
Who will not brook
Her warning look,
Nor hear her counsels mild.

He makes his mother sad,
Who, in his thoughtless mirth,
Can e'er forget
His mighty debt
To her who gave him birth.

He makes his mother sad,
Who turns from wisdom's way
Whose stubborn will,
Rebelling still,
Refuses to obey.

He makes his mother sad,
And sad his lot must prove;
A mother's fears,
A mother's tears,
Are marked by God above.

Oh! who so sad as he
Who, o'er the parent's grave,
Too late repents,
Too late laments,
The bitter pain he gave?

May we ne'er know such grief,
Nor cause one feeling sad;
Let our delight
Be to requite,
And make our parents glad.

A Touching Scene.

A crowd of newsboys gathered around the flower-stand on the corner of one of the great thoroughfares in Chicago a few days since. Some of them were barefooted, all of them were ragged, and many of them could not boast of clean faces, yet the passer by who had interest enough to stop and look at the motley crowd, would have seen a pathetic look on all the faces. They were buying rosebuds, these boys—red, white, and yellow ones, to carry to the Second Regiment Armory, for there was to be a funeral there, the funeral of their dead companion, Andrew Sullivan, who had been killed by a fall through an elevator shaft at the Auditorium.

Andrew Sullivan, although he was a cripple and had to go about on crutches, had always greeted them with a smile and a pleasant word. He belonged to the Waif's Mission, and the kind men and women who were interested in the special charity, and who knew what intense suffering the poor boy had at times, were surprised at his quiet acceptance of his affliction. Many a lesson of submission they learned from the poor waif's patient bearing of his burden.

As the boys passed into the large

room where the remains of their companion rested, they laid the tokens of love in his coffin, and then took their places as mourners in the seats surrounding it.

The services were opened by singing the beautiful hymn, "He died for me." What a comforting thought that Jesus died for the poor, homeless waif, and that He had taken the fatherless, motherless boy to be forever with Him in the Father's house. No more suffering, no more sin, nothing but rest and joy forever more. The Rev. F. J. Brobst, pastor of the Westminster Presbyterian church, read appropriate words from the Scripture, spoke tenderly and simply to the boys of their dead friend, and then committed them all to the Saviour who had given Himself for them. Six pall-bearers, inmates of the mission, bore the remains to the hearse, and all the newsboys followed it in the street cars to Graceland cemetery, where the directors had donated a spot for the grave.

As they rode along, they talked of their companion's kind words, of his patient life, and told how glad they were that they had done something to make his daily life happier. "I never got in his way when he was selling his papers," said one. "I've passed on to give him a chance, many a time," said another; and a third told how he had often taken Andrew's pile of papers from the wagon for him, in the gray light of early day, so Andrew could lie in bed a little longer.

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When the burial was over and they were on their homeward way, they told each other how they could sacrifice some of their comforts and pleasures, to save money for a head stone to be placed at the grave, as a mark of respect for their former friend, who had passed away from the burdens and sufferings of this world, and had entered into the joy of his Lord.

Many a pathetic incident like the one just spoken of takes place in our great cities, but the crowd who throng the streets know nothing of it. Sometimes mere mentions of the circumstances find their way into the daily papers, but they are quickly passed over as one of the many things that are continually happening among the poor in the lowly walks of life.

"Thou, God, Seest Me"

One day the astronomer Mitchell was engaged in making some observations on the sun, and as it descended towards the horizon, just as it was setting, there came into the rays of the great telescope the top of a hill seven miles away. On the top of that hill was a large number of apple trees, and in one of them were two boys stealing apples.

One was getting the apples, and the other was watching to make sure nobody saw them, feeling certain that they were not discovered. But there sat Professor Mitchell seven miles away, with the great eye of his telescope directed fully on them, seeing every movement they made as plainly as if he had been under the tree with them.

So it is with men. Because they do not see the eye which watches them with a sleepless vigilance, they think they are not seen. But the eye of God is upon them, and not one action can be concealed. If man can penetrate with the searching eye which science constructed for his use the wide realm of the material heavens, shall not He who sitteth upon the circuit be able to know all that transpires upon the earth which He has made?

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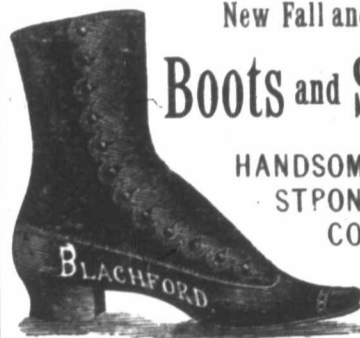
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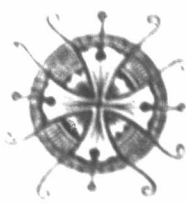
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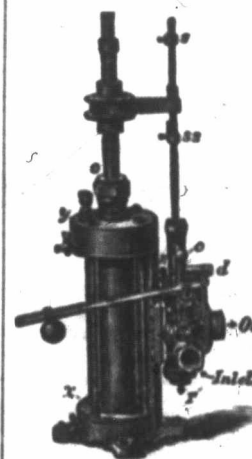
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