

Canadian Churchman

AND DOMINION CHURCHMAN.

A Church of England Weekly Family Newspaper.

Vol. 22.]

TORONTO, CANADA, THURSDAY, JANUARY 9, 1896.

[No. 2.

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1896

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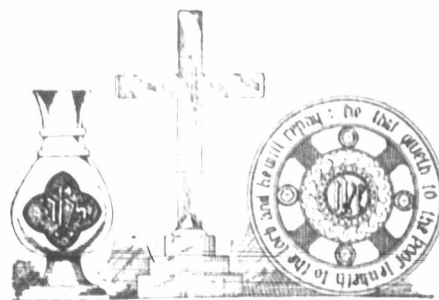
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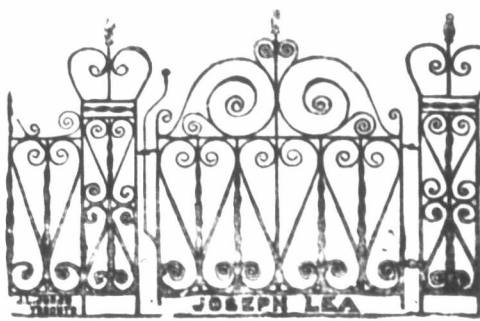


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Canadian Churchman.

TORONTO, THURSDAY, JAN. 9, 1896.

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Lessons for Sundays and Holy Days.

January 12.—FIRST SUNDAY AFTER EPIPHANY.
Morning.—Isaiah 51. Matthew 7, v. 7.
Evening.—Isaiah 52, v. 13, and 53; or 54. Acts 7, v. 35, to 6, v. 5.

APPROPRIATE HYMNS for first and second Sunday after Epiphany, compiled by Mr. F. Gatward, organist and choir master of St. Luke's Cathedral, Halifax, N.S. The numbers are taken from H. A. & M., but many of which are found in other hymnals:

FIRST SUNDAY AFTER EPIPHANY.

Holy Communion: 177, 314, 558, 559.
Processional: 78, 79, 219, 313.
Offertory: 178, 178, 300, 365.
Children's Hymns: 76, 331, 333, 571.
General Hymns: 63, 77, 486, 487, 547.

SECOND SUNDAY AFTER EPIPHANY.

Holy Communion: 197, 312, 315, 557.
Processional: 80, 218, 390, 488.
Offertory: 81, 174, 306, 523.
Children's Hymns: 77, 330, 334, 574.
General Hymns: 75, 169, 220, 478, 548.

FIRST SUNDAY AFTER THE EPIPHANY.

KNOWING RIGHT FROM WRONG.

There is so much that we cannot know, so much that the best and wisest amongst us must be content to remain in ignorance of. Few things bring this more home to the mind than the sight of the heavens on some starry night. It strikes one with a feeling of awe—almost of fear—to see the shining planets, the countless myriads of stars, and to remember that our world, of which we think so much, is but one amongst unnumbered worlds—a tiny planet revolving in boundless space. When we feel this—and it is good for us to feel it now and then—it is a peaceful and soothing thought to remember the star of Bethlehem, and that the one thing we can all of us know (even the youngest and most ignorant) is—right from wrong. We can know it because the same God who made the universe is our Father, and has by His Holy Spirit given us the voice of conscience to warn us clearly when we are wrong

to tell us plainly what is right. We can know it, because Christ has been made manifest. There ever before us is His perfect example—the star by which to guide our steps. If we only know "what things we ought to do," and if God of His mercy give us grace to do them, then we shall surely reach at last that happy land, where perhaps our Father will let us understand more of the mysterious wonders of creation—where certainly He will let us know *Himself* more fully than we do here; and in the fullness of that knowledge there will be perfect joy and blessedness. Meantime, the Church repeats to-day the old simple lesson—do right; ask God to show you what to do; ask Him to give you grace to do your duty. The Gospel holds up to children the pattern of Christ's childhood. Be willing to learn as He was who "sat in the midst of the doctors, both hearing them and asking them questions;" be *subject to your parents*, as Christ was, that like Christ your Master, as you "increase in stature," you may increase also "in wisdom, and in favour with God and man."

LAY RESPONSIBILITY.

BY CANON LIDDON.

The brethren of the laity expect much, and rightly expect much, of the clergy. They are quick to note failures and inconsistencies, and the clergy certainly have no right or wish to complain, if the laity judge them by the Divine standard which it is their business to enforce. But perhaps if the laity knew more of the temptations of the clerical life, they would not, we hope, judge less sternly, but would help better by their prayers. To preach the Gospel, the whole Gospel, and nothing but the Gospel, out of the pulpit as well as in it, in general intercourse as well as at home, before its opponents as well as before believers, is not easy. Many are the temptations to mutilate known truth, to twist it, to exaggerate it, to misstate the inspirations of passion for the inspirations of faithfulness, to mistake the promptings of cowardice for lofty spiritual prudence. Many are the temptations to substitute doing good, in a general way, for that which is their proper work as Christ's ambassadors; to substitute a gospel of benevolence, of philanthropy, of literary refinement, for that real message from heaven which was ever on the lips of Christ's first Apostles, and without which all else is but a poor and heartless trifling with the solemn interests of dying men. May it not be that if no prayers, no living interest, follow on their steps, and they fail grievously to do justice to the truth and grace entrusted to them, the resulting woe will not be altogether theirs; but it will be shared, according to a law of inexorable justice, with those who might have helped them, and who left them to themselves.

THE OTTAWA BISHOPRIC.

The Church at large can have nothing but words of congratulation to offer our brethren in the Diocese of Ontario for the prompt and successful manner in which they have contributed funds for the new Diocese of Ottawa. The fact that at a time when so many feel a financial stringency, they have done so much, and given so liberally for the extension and strengthening of the Church's influence, is a source of pride to every loyal Churchman. It is a gratifying manifestation

of confidence in the Church and her future, and also of confidence both in the Church's teaching and those who teach it. The eminent prelate who has for so many years presided over the Diocese of Ontario, and the clergy who are associated with him, may with great satisfaction contemplate this latest development of their work, while to the laity unbounded praise is to be given for their almost spontaneous reply to such a demand for funds to increase and perfect ecclesiastical administration. The work brought to so successful a termination has no doubt been an anxious and labourious one, and yet we feel that the task of electing a bishop for the new diocese must be occasioning greater anxiety and thoughtfulness. It is a question in many minds whether the present method of selecting a bishop is the best one. In all assemblies constituted as our Synods are, there is a danger of influences being at work that we would be better without; feelings and passions may arise in the excitement of an election which, in after and cooler moments, men of all shades of opinion must bitterly regret, while there is a possibility of some who possess the franchise not sufficiently considering, or not being sufficiently informed as to the requirements necessary to make a good bishop. We sincerely hope that our brethren upon whom this heavy responsibility rests, will approach the question with a firm determination to act generously and with earnest thoughtfulness, with but one aim—to glorify God, and build up His Church, having in view the fact that their action means weal or woe, success or failure, for many years to come. Let nothing be done for mere expediency, but governed by high principle and loyal conviction, let them be determined that with God's blessing the right man shall be chosen for this important position. Ottawa, as the seat of Government and centre of political life, makes unusual demands in the choice of its bishop. From all parts of this wide Dominion, men—representative men—gather together, men who reflect in secular affairs the opinions and sentiment of the whole community, men who possess influence, and are endowed with rich intellectual and material advantages. It is of the highest importance that the future Bishop of Ontario should be able to commend himself to such, and should claim their respectful attention, should by his piety and learning deserve their approbation, and should, deservedly we say, be an influence amongst them for the good of Christ's religion, and the welfare of the nation at large. The Church needs such a bishop at Ottawa, for it is an influence which can alone be exercised by one not only possessed of certain personal qualifications, but standing in a position commanding consideration. We do not presume to suggest to the learned clergy and laity of the Diocese of Ontario who is the best qualified for them to choose as their future bishop. One thing we will say, though, that while sound doctrine and holiness of life are indispensable requisites, and eloquence and ability to hold his own in the social life are most desirable, there is a qualification we feel to be of the utmost importance, and that is a disposition for zealous, practical work in furthering the spiritual interests of the people. In our opinion, a bishop who has absolute faith in the Church's doctrine and methods, who is guided by high principles of righteousness and truth, and who makes the spiritual well-being of his people his prime consideration, must

be a successful bishop. Everything else will follow. Personal work, and the personal knowledge of the people begotten of it, of their needs and aspirations, of their virtues and of their faults, along with the strong confidence in the hearts of the people of their bishop's whole-souled interest in their welfare, must be a large factor in accomplishing a useful and successful Episcopate. We want Episcopal leaders in the Church's warfare, and the sons of the Church in Canada are crying out for such leadership. In choosing men to hold high and responsible positions it is sometimes necessary for those who have the power of choice to exercise great personal unselfishness and self-restraint. The honour belonging to the position itself, with its privileges and responsibilities, the honour of enjoying the confidence of a large body of influential electors belonging to the most respectable classes of society, and as Christian men performing not only to their own community, but to the Church at large, a heavy obligation, is worthy of any man's natural and pardonable ambition. Possibly a broad-minded care for the Church's well-being may lead some to deem it necessary to look beyond the limits of their own diocese to find a suitable man. If this should prove the better course, we have faith in the clergy and laity that they will willingly cast aside as unworthy of themselves all personal and inferior considerations. For our own part, we believe that there are men in the Diocese of Ontario whose names are entitled to be well considered. We look upon the Diocese of Ontario as a strong diocese; it is strong in its Churchmanship, strong in the learning and ability of its clergy, strong in energy and active usefulness, both amongst its priests and laity, and it would seem strange to us if from so able and devoted a class of men as the clergy of the Diocese of Ontario undoubtedly are, one could not be chosen to preside over the destinies of the new Diocese of Ottawa. It seems only right, and in the end must have a most beneficial effect upon the minds and labours of the clergy of any diocese, that years of service, sound learning, personal piety, and unselfish devotion should, when an opportunity comes, receive the recognition which we hold it is in the interests of the Church to bestow. We shall look forward with the deepest concern to the outcome of the approaching election, and it is this concern which has led us to express our admiration of the splendid liberality of the Churchmen of the Diocese of Ontario, and to suggest the thought uppermost in the minds of devoted Churchmen all over the Dominion, that by the goodness of God our brethren may be so filled with such wisdom and grace that they may elect the best man for so important a post, and that they may remember that by their action the whole Church in Canada will be largely affected.

"THE CANADIAN CHURCHMAN" CATHEDRAL FUND.

The Cathedral of St. Alban's, Toronto, is in dire financial straits. The scheme was generally approved of and endorsed by the Synod of Toronto as a noble one, when it was started many years ago, and so much has been done that a handsome chancel has been finished, and is used as a parish church as well as the nucleus of the future cathedral. But the promised subscriptions have failed to come in, and it seems as if all that has been expended would be lost to the church by the apathy of the people. The honour of all of us is bound up in this matter, and the sweeping away

of this land and building would mean everlasting shame to the Diocese of Toronto. The Bishop has appealed without avail; the conscience of the people has not been impressed. A subscription equal to one dollar from each communicant would relieve the Bishop from this anxiety, but the clergy cannot be aware of this, or they would have taken action long ago. We now appeal earnestly to all. Send us what you can, and the funds received will be duly acknowledged and handed over. Stir up your clergy, your friends and neighbours, and see that their contributions are forwarded. Organize and act. Cheques and P.O. orders to be made payable to Frank Wooten, Toronto.

SUBSCRIPTIONS RECEIVED.

Previously acknowledged.....	\$155 00
H. G.....	1 00
James Luck.....	1 00
A. Clubb.....	5 00
C. J. Agar.....	5 00
A Friend, Toronto Junction.....	1 00
Rev. W. T. Lipton, Wolfe Island.....	1 00
Communicant, Church of the Ascension, Port Perry.....	1 00

THE BISHOP'S APPROVAL.

MY DEAR MR. WOOTTEN,—I have read in yesterday's issue of your paper your announcement of a CANADIAN CHURCHMAN Cathedral Fund, and write to thank you very warmly for this spontaneous and unsolicited enterprise on your part to come to the assistance of St. Alban's Cathedral in its great emergency. Your earnest appeal affords me much encouragement as a proof of loyalty and a true Churchman's interest in this anxious Diocesan undertaking.

Its completion and support would impose no heavy tax upon any one if our Church people generally, throughout the Diocese, would unite in making small contributions; and I cannot but believe that if the matter were brought before them and the opportunity given, they would gladly do this to secure to our Diocese the crown of our Church of England system—a noble Cathedral—the centre and source of the spiritual activities and unifying forces of the Church; the worthy spiritual home of all her children, the pride and glory of our ancient and historic communions.

Earnestly hoping that you will receive such a response as shall be the best reward of your disinterested effort, I am, yours very truly,

ARTHUR TORONTO.

Toronto, Nov. 8th, 1895.

REVIEWS.

KINGSFORD'S HISTORY OF CANADA—The History of Canada: By William Kingsford, LL.D., F.R.S.C. Vol. viii., 1808-1815. Price \$8. Toronto: Rowsell & Hutchison. 1895.

We sincerely congratulate Dr. Kingsford on the appearance of his new volume (the last but one) of his great History of Canada. Beyond all question, this is the most interesting volume of the whole series; and many who felt but little interest in some of the earlier epochs of our history, will have their deepest emotions stirred by the contents of the present volume. The volume begins with a sketch of European affairs from the beginning of the nineteenth century onwards, after which the connection is shown between the embarrassments of England with her neighbours and the opportunity taken by the United States. In this respect and in other ways, we must confess that we have read this volume with a measure of pain. No doubt, allowances are to be made for the politicians of the United States. Yet the British Government had not behaved altogether badly to them, and the British people not at all. Moreover, the States had drawn their increase

from the mother country largely after all the troubles were past, so that we almost think there must have been something in the climate or in the institutions of the United States which would help to account for the evil temper of the people towards their neighbours who were under the British Crown. It would, indeed, be difficult to find a better commentary on Colonel Denison's recent pamphlet than that which is supplied by a considerable portion of this present volume. There is much in these pages which is of deep interest apart from the story of the war; but it is to the year 1812 that we turn most eagerly for a history of the events which took place in this most uncalled for and unprovoked struggle between two divisions of the same great family. It can hardly be said that any part of the war was creditable to the United States; and the taking of Detroit was properly appreciated by the authorities on both sides. But it was not the American officers alone who were sometimes found wanting. If we had had more Brocks, or if Brock had been preserved longer, our successes would have been greater. The story of Queenston Heights is excellently told by Dr. Kingsford. Among the incidents which are of peculiar interest to ourselves is the attack on York, now Toronto, which was surrendered by Major Allan and Bishop Strachan. The mention of this sturdy prelate brings to our remembrance the letter (appended to the present volume) which he wrote to Thomas Jefferson, ex-President of the United States, in reference to the reprisals effected by the British in the burning of Washington, which the ex-President had politely compared to the devastations committed by the barbarians in the middle ages. Here is the Bishop's reply: "As you are not ignorant of the mode of carrying on the war adopted by your friends, you must have known that it was a small retaliation after redress had been refused for burnings and depredations, not only of public but private property, committed by them in Canada; but we are too well acquainted with your hatred to Great Britain to look for truth or candour in any statement of yours where she is concerned. It is not for your information, therefore, that I relate in this letter those acts of the army of the United States in the Canadas which provoked the conflagration of the public buildings at Washington, because you are well acquainted with them already; but to show the world that to the United States and not to Great Britain must be charged all the miseries attending a mode of warfare originating with them, and unprecedented in modern times." We have no great pleasure in recalling these things; but there are some present reasons for not altogether forgetting them; and the whole of Dr. Kingsford's volume may be recommended to the attention of Canadians of the day in which we live.

THE CHRISTIAN DOCTRINE OF IMMORTALITY—By Professor S. D. F. Salmond: Price 14s. Edinburgh: T. & T. Clark. Toronto: Revell Co. 1895.

The subject of this volume is of unquestionable importance and interest, and it has probably never been so copiously debated as in this century. It would be interesting to compare the statements respecting a future life with the general trend of theological thought at any particular time. This, however, is not the work of the present volume, which takes up the subject in the most comprehensive manner, dealing with it historically and doctrinally. The first book is devoted to what the author calls the ethnic preparation, in other words, to the belief in immortality held by Gentile nations. The second book deals with the Old Testament preparation; and here the author has to notice the objection that the Hebrew religion did not make prominent, the doctrine of a future life. There were two main reasons for this. In the first place the doctrine was really implied in much of their teaching; and in the second place it was not clearly brought to light until the revelation of Jesus Christ. The treatment of this part of the subject is excellent and satisfactory. In Book III. the author takes up the Teaching of Christ respecting the Sacred Advent, the Judgment, the Resurrection, the Intermediate State, and Final Doctrines. In the fourth book the

General Apostolic Doctrine is considered, and in the fifth, the Pauline doctrine. In the last book there is a kind of summary in which the different theories of future retribution are passed in review. This part of the work is executed very thoroughly. The writer meets the arguments recently brought forward in favour of the doctrine of annihilation in a satisfactory manner, and also those in favour of universalism. When he comes to his own theory of future punishment, he is less distinct, but at least he holds the belief of everlasting punishment. Apart from the fact that we must express our substantial agreement with the conclusions of this book, we can recommend its contents as giving nearly all the material and meat of the arguments which have been brought forward from different points of view. If the author does not always convince us, at least he gives us material for judging.

THE TWENTY-NINTH PSALM.

BY REV. T. G. A. WRIGHT, B.A.

This Psalm may be divided into four parts. The first is the introduction, consisting of the first two verses:

"Give unto the Lord, oh ye mighty, give unto

consisting of the last two verses, is the climax. In the Revised Version it reads:

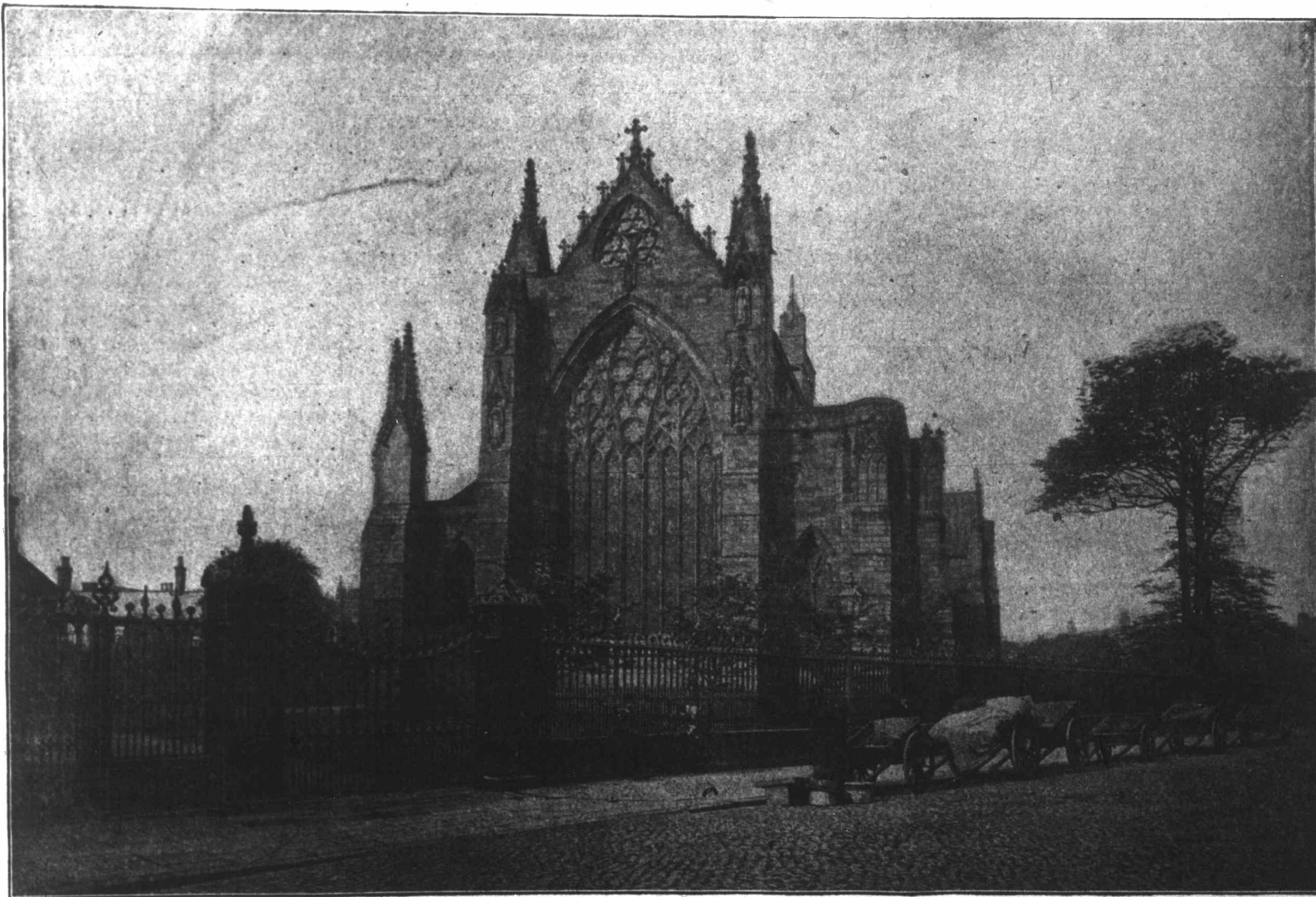
"The Lord sat as a king at the flood; yea, the Lord sitteth as king forever. The Lord will give strength to His people; the Lord will bless His people with peace."

"The Lord sat, (not "sitteth," as in A. V.) as a king at the flood." When, therefore, the heavens were opened, and the fountains of the great deep were broken up, when the world was buried under tumbling torrents, there was One who sat supreme and unmoved over all. "The Lord sat as a king at the flood." The same king who sat on the throne then is on it still. "Yea, the Lord sitteth a king forever." With mighty power he utters His voice, and He is therefore able to give "strength" to His people. With calm kingliness He sat on the throne when the world was being drowned, and therefore He is able to give His people "peace." *Strength* and *peace* belong to God, and He here promises them to His people.

"The Lord will give strength to His people; the Lord will bless His people with peace."

The whole Psalm gives a picture of life. Life is full of storm and danger. From one standpoint, we look on life and see nothing but raging billows; angry lightnings; furious whirlwinds; crashing forests and quaking mountains. All nature is disturbed. Life is not without its brightness and joy; but sooner or later the storm comes, and all is cloud and peril. The wealthy, for instance, are wearied

danger, trial? Has it no abiding joy, no certain peace, no sure hope? Yes, there is one place where the storm enters not, where peace prevails: "In His temple, everything uttereth glory!" Let us enter the temple, then, and every cloud is turned into sunshine and every sorrow is turned into joy. Everything is there uttering "glory!" Here, then, is the key to life. When man is in the temple, when he shuts the world out, when he becomes a worshipper, his own dangers and trials give place to the greater thought of God's glory. Standing in the presence of God, man forgets his own brief trials, and with an overmastering determination resolves to "give the Lord the glory due unto His name." It is manifestly of the utmost importance to understand, as best we can, this saying, "In His temple everything uttereth glory." "In His temple"—where is this? *First*, the plain literal interpretation of the word temple is the house of God not yet erected when David wrote this Psalm, but soon to be erected by his son. When the Psalm was written it would apply to the *Tabernacle* before the temple was built. Here then is strong sanction for the public worship of God's name. "Let us not forsake the assembling of ourselves as the manner of some is," urges St. Paul. Why? Because in the temple everything uttereth the glory of God. In the temple, away from all the cares and worries of the world, the earnest soul can worship God in spirit and in truth. *Secondly*, the word *temple* may mean Christ's body. When Christ drove the money-changers from



CARLISLE CATHEDRAL FROM THE EAST.

the Lord glory and strength. Give unto the Lord the glory due unto His name; worship the Lord in the beauty of holiness."

This introduction bids us acknowledge the glory and strength of the Lord and to give Him fitting worship. The duty of worship is the undertone of the Psalm. *Secondly*, comes the description of a mighty storm. The God of glory is thundering: His voice is upon many waters. Not only is the storm on the waters, but it breaketh the gigantic cedars of Lebanon. Moreover, the voice of the Lord divides, or "hews out" (R. V. margin) flames of fire—that is, darts forked lightnings across the troubled sky. The same terrible voice maketh the hinds calve; or, as Bishop Horsley explains this expression, makes havoc of the oaks; or, as Bishop Lowth explains it, makes the oaks tremble. The oaks are shivered, and the forests are discovered, or, as the Revised Version has it, "stripped bare." Everywhere on sea and land the storm rages. All nature is in tumult and confusion. Then comes the *third* part of the Psalm, consisting of the last half of verse nine: "In His temple doth everyone speak of His glory; or, as the Revised Version has it, "In His temple everything saith, or uttereth, Glory!" Outside the temple, the waves roar; the lightnings flash; the oaks tremble; the forests flee away. But within, there is no discord, no jar, no storm. Everything speaks the same message and tells only of the glory of God. The last or *fourth* part of the Psalm,

and heavy laden with the cares of the world: for the worries and anxieties of riches are sometimes more crushing than the pangs of poverty. The stormy cloud may be, not the cares of riches, but sickness and death. Parent, brother, sister, child or friend may be taken, and the world may seem very dark.

"There is no flock, however watched and tended,
But one dead lamb is there;
There is no fireside, howsoever defended
But has one vacant chair."

—Longfellow's Resignation.

Or, again life may be a keen struggle with poverty and distress. The world has had many such lives, of which I mention one. The son of a poor mason, in distressed circumstances, helping his father by carrying mortar, when other boys were at school, received a dangerous fall, was taken up unconscious and became deaf. Later he was sent to the workhouse, and there he learnt the shoemaking trade. He was then apprenticed to a shoemaker who exacted 16 or 18 hours work a day, and treated the lad with such cruelty that the law cancelled the apprenticeship and sent him back to the workhouse. Friendless, deaf and poor, he plodded on, till his hunger for knowledge and his assiduous reading became known to some charitable gentleman who gave him some help. Such was the thorny path by which Dr. Kitto reached his fame. But is this the sum of life? Is it filled with confusion, storm,

the temple, St. John, ii. 19-21, says the Jews asked a sign of His authority and Christ said: "Destroy this temple and in three days I will raise it up; but He spake of the temple of His body." We therefore say that the word *temple* may mean *Christ's body*. Nor does this contradict the first meaning of the word temple; for Christ has told us that where two or three are gathered together in His name, there is He in the midst. It is Christ's presence which sanctifies the place. Christ honours the worshippers by His presence at their side—in the midst—in the very centre. That is His place, for He is the central object of their worship. This interpretation of the word *temple* as meaning Christ's body is itself capable of two divisions. In the temple, regarded as Christ's *individual* body, everything uttereth glory. He was without sin: the spotless Lamb of God; and because He was thus sinless, He, and He only, is our perfect pattern. In Him everything uttered and still utters glory. He said, "I came not to do mine own will, but the will of Him that sent me." He was able to say unreservedly, "Thy will be done." Being perfect, He was able to say, "Follow Me." No saint of God ever dared to speak thus. Even St. John admitted that if He said he had no sin he deceived himself.

But also in the temple, regarded as Christ's *corporate* body, everything uttereth glory. "He is the Head of the Body, the Church," says St. Paul. The Church is therefore *His body*. Corrupt doctrines

and practices of corrupt members may creep into the Church, but they are no real part of the Church. They are the ulcers of the body which in the day of perfect health will be expelled. Such, manifestly, are the unscriptural doctrines and practices of the Romish Church, which the Archbishop of Canterbury says must be renounced before there can be any union between the Church of Rome and that of England. Such, not so manifestly, but still very truly, is the half-hearted worship of many Christians, and their careless appreciation of pure doctrine. It cannot be said that everything in such cases uttereth glory, but it can be said that when broken and contrite hearts confess their sins to God, and seek His pardon and grace, and strive earnestly to keep God's holy will and commandments, and walk in the same all the days of their lives, everything of a truly spiritual nature in such worship is uttering God's glory. "The carnal mind is enmity against God," says St. Paul. It is no real part of God's Church. Though the wheat and tares must grow together to the end, in the end the tares will be burnt up and perish. *Lastly*.—The temple may be the individual human body. "Your bodies are the temples of the Holy Ghost," says Holy Writ. It is interesting to note that the *tabernacle* and the *temple* were each three times as long as they were broad; and it is said skilful carvers observe the same proportion in cutting out the perfect statue of a man. This typical meaning of the temple as a figure of the human body was verified when St. Paul said, "Your bodies are the temple of the Holy Ghost." In tabernacle and in temple was an inmost sanctuary called the "Holy of Holies," where the *Shekinah*, the symbol of God's presence, dwelt; so likewise in the inmost sanctuary of the body—in the heart—must the Spirit of God dwell. When God's Spirit fills the heart, the life becomes transformed. The storm may rage outside; life may be full of difficulty, and trial and sorrow; but in the heart there may be still calm, sweet peace. Christ on the angry waves of Galilee is the pattern of such a life. He was asleep, at peace, in the storm. God, who is able to ride the storm, can give His people both *strength and peace*. "The Lord sat as a king at the flood; yea, the Lord sitteth a King forever. The Lord will give strength unto His people; the Lord will bless His people with peace."

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS

NOVA SCOTIA.

FREDERICK COURTNEY D.D., BISHOP, HALIFAX.

HALIFAX.—*Christmas Services.*—St. George's church was nicely decorated. The chancel was trimmed with spruce and evergreen. The pulpit was latticed prettily; also the desks and font. The pillars of the church were twined with spruce.

St. Matthias' Church.—The decorations were principally confined to the chancel. The pulpit was nicely latticed with evergreen.

St. Mark's Church.—The chancel was decorated with cut flowers. The pulpit was wreathed with white silk trimmed with gold and evergreen. The pillars of the church were wreathed with evergreen. On the west side of the church, immediately below the ceiling, was the text in red letters: "Christians, awake, salute the happy morn." and on the opposite side of the church, "Unto us a child is born."

St. Paul's Church.—Owing to the recent improvements in the interior of this church, nothing elaborate in the way of decoration was attempted. The chancel was bedecked with cut flowers and the usual texts displayed.

St. Luke's Cathedral.—The bright festival services of Christmas were especially welcomed and appreciated by the congregations attending. The sacred edifice was adorned with the growths that the season allows, spruce predominating. The altar displayed tasteful decorative attention. Vases and pots filled with choice, white flowers stood on either side and above. The chancel, when illuminated, presented a brilliant spectacle—the star, a blaze of light, proved a great feature. The screen across the chancel, surmounted by a gilded cross, wreathed in holly, was a happy innovation. The decoration on the organ of real English holly was very attractive. There were four celebrations of the Holy Communion, the mid-day being choral. The bishop preached at 11 a.m. His lordship's discourse was founded on Christmas under the various conditions of life. The choir took a zealous part in the festival. On Christmas eve its members attended service and sang some exquisite carols, and Christmas morning special music was rendered. Gounod's "Nazareth" was sung in fine style as the anthem, the chorus being well taken up by the congregation. Stainer's "Te Deum" and Abutter's Communion Service in G, were also splendidly given. There were nearly 400 communicants during the day. The grand organ at such services, with Mr. Gatward's skill, does much

towards their excellence and completeness. Forty dinners for the poor had been provided. Before dispersing the choir, bishop and clergy were photographed by Captain Clarkson both in their stalls and in procession. A children's service was conducted by the rector in the afternoon.

The Bishop of Nova Scotia ordained, on the fourth Sunday in Advent, the Rev. Frank Wright Mudge Bacon, B.A., of Dalhousie College, Halifax, to the priesthood, and gave him charge of the parish of Blandford; Messrs. Daniel Edwards, Albert Edward Andrew, B.A., of King's College, Windsor, and Thomas Johnston, of St. Aug. College, Canterbury, to the diaconate. Mr. Edwards has been placed in charge of the Mission of Waverley, under the supervision of Rev. F. Wilkinson, the rector of Dartmouth. Mr. Andrew has been appointed assistant curate of St. Peter's, Charlottetown, P.E.I. Mr. Johnston takes charge of the mission of New Germany under the supervision of the Rev. E. A. Harris, rector of Mahone Bay.

WINDSOR.—A new periodical makes its appearance this month, published under the auspices of the Collegiate School, Windsor. It takes its name from that of the School it is intended to represent, following the example so common in the public schools of England. It is called the *Windsorian*. It is ably edited and comes out in attractive form, with several illustrations of the School, and boys and masters. We understand it is to be published tri-annually. If its succeeding numbers equal the standard set by its initial effort we predict for it a flourishing future.

It is probably little known in Canada what a galaxy of names of interest, not only to Canada, but to the whole British Empire, the little town of Windsor can produce as having attended this School, or the College of which the School is a feeder. How few Canadians, for example, know that King's College is distinctly a U.E. Loyalist foundation. The Right Rev. Charles Inglis, the first English Colonial Bishop, founded it in 1789. Before coming to Nova Scotia, Bishop Inglis was rector of Trinity Church, New York, from which he was driven at the time of the rebellion to Nova Scotia. The story is well known how he persisted in reading the prayers for His Majesty King George in Trinity Church, N.Y., in spite of the presence of soldiers armed with muskets who had threatened to shoot him there and then if he said those prayers. The College obtained Royal Charter in 1802. The Academy, as the Collegiate School was at first known, was founded under sanction of the Parliament of Nova Scotia in 1787. Upon the rolls of one or other, or both of these institutions, are found the distinguished names of Bishop John Inglis, the third Bishop of Nova Scotia; Right Rev. G. S. Souther, Bishop of Aberdeen, and the Rev. Dr. J. J. S. Mountain, of Cornwall, who recently offered to endow a new diocese in Ontario, to be called after the town of Cornwall. One of its graduates, the Rev. Dr. White, rector of Shelburne, is the oldest clergyman (of the Church) in the Dominion, both in age, in orders, and in length of rectorship. He was graduated in 1827, ordained in 1829 and '30, and has just celebrated the 60th anniversary of his induction as rector of his present charge. He frequently officiates and preaches. Judge Haliburton, commonly known as "Sam Slick," was also a *Windsorian*. The following are amongst the distinguished names: Sir Edward Cunard, Sir C. H. Tupper, the Hon. A. R. Dickey, and a number of Provincial Judges and Ministers of the Crown; Major Welsford, who was the first to fall at the storming of the Redan; the centenarian, Admiral Sir Prevost Wallis, who fought on board the "Shannon" in 1812, when the celebrated naval battle and capture of the "Chesapeake" took place; Sir Tobias Jones, who recently died, the senior Admiral of the British Navy. But the name that above all others is revered by King's-men, is that of Sir John Inglis, the hero of the defence of Lucknow, a monument to whom is being put up at the present time in England. He was born in Halifax, and being the grandson of the first Bishop of Nova Scotia, is certainly entitled to rank as a world-wide-renowned U. E. Loyalist of Canada, if not the most distinguished of them all, from an Imperial point of view. It may interest some of your readers to see the order and dates of the foundation of the universities of Canada. We clip the following from the *Windsorian*, which appears under the signature of Professor C. G. D. Roberts, our honoured Canadian poet: "King's College, Windsor, N.S., 1789; University of New Brunswick, Fredericton, 1800; McGill College, Montreal, 1813; Dalhousie College, Halifax, 1821; University of Toronto, Toronto, 1827; Acadia College, Wolfville, N.S., 1838; Queen's College, Kingston, Ont., 1841; Victoria College (Cobourg), Toronto, 1841; Bishop's College, Lennoxville, Que., 1843; Trinity College, Toronto, 1852; Laval University, Quebec, 1852; St. Michael's College, Toronto, 1852; University of Mount Allison, Sackville, N.B., 1862; Ontario Agricultural College, Guelph, 1874; University of Manitoba, Winnipeg, 1877; McMaster University, Toronto, 1888."

MONTREAL.

WILLIAM B. BOND, D.D., BISHOP, MONTREAL.

MONTREAL.—The following has been issued to the members of the Synod: GENTLEMEN,—We have to inform you that the thirty-seventh annual session of the Synod of the Diocese of Montreal will be held in the Synod Hall on Tuesday, the 21st day of January, 1896. There will be a public celebration of Holy Communion in the cathedral on Tuesday morning at half-past ten o'clock, when the bishop intends to deliver his charge to the Synod; and evening service will be held in the cathedral at eight o'clock; preacher, the Rev. John Ker, D.D., rector of Grace Church. The Synod will meet for business on Tuesday at two o'clock in the afternoon, and on succeeding days at ten o'clock each forenoon, unless it be otherwise ordered by the Synod. The Annual Diocesan Missionary Meeting will be held on Wednesday evening at eight o'clock. The Annual Meeting of the Diocesan Sunday-school Association will be held on Thursday evening at eight o'clock. The lord bishop desires us to transmit the following resolution which was adopted by the House of Bishops at the recent meeting of the Provincial Synod: "That the Bishop of Montreal be requested to inform the Synod of the Diocese of Montreal that the House of Bishops has received their memorial concerning some proposed change in the existing Provincial System, and has concurred with the prayer of the memorial that no change be made in the present session of the Provincial Synod."

Unfinished Business of Last Session.—Moved by Rev. D. Lariviere, seconded by Rev. Rural Dean Sanders: "That an effort should be made to establish a French Summer School for our theological students and any of the clergy who might desire to attend the same." Moved by Rev. Rural Dean Loughurst, seconded by Ven. Archdeacon Lindsay: "That a committee be appointed to report to this Synod in what way the following changes can be brought about, viz.: That parochial accounts for the year be closed on 31st December, thus to facilitate the collection of statistics for the Rural Deanery reports and harmonize with the January meeting of Synod; and also that all other business heretofore done at Easter time be transacted at a meeting called early in the New Year." Moved by Mr. Edgar Judge, seconded by Mr. Walter Drake: "That the clergy and laity of all parishes in which the collections ordered by Synod have not been taken up, shall be deprived of representation in the Synod at the session following."

Notice of Motion.—Rev. Canon Norton will move the confirmation of the amendment to the Canon on Division of Parishes (Under Royal Letters Patent), which was adopted by the Synod at its last session. J. Empson, Clerical Secretary; Richard White, Lay Secretary.

ONTARIO.

J. T. LEWIS, D.D., LL.D., ARCHBISHOP OF ONT., KINGSTON.

OTTAWA.—At the Church of St. Barnabas full Catholic Ritual was introduced at the Christmas services, and will be regularly used hereafter. This is the second church in the diocese to use the vestments, lights, and full Ritual, and the first to restore the use of incense. A ward of C.B.S. is shortly to be formed. The large majority of the congregation are in sympathy with the changes.

KINGSTON.—The Christmas congregations have been very satisfactory. At St. George's Cathedral about 160 made their communion at the early celebration, and some 95 later in the day. The music was exceptionally good, and was warmly commended by the Archbishop.

All Saints', the poorest of the city churches, had quite a nice lot of gifts from its members. The font had been cleaned and recut, a new super-frontal, handsomely embroidered in gold thread, replaced the one which had been in use nearly 80 years, and a beautiful point-lace veil was used to cover the holy elements. All these were the work of parishioners, by whom they were given. The offerings were better than ever, and the congregations larger than last year. St. Paul's and St. James' also report good congregations and a satisfactory number of communicants. At St. Paul's the music was of a higher class than some which has recently been sung there, and included a *Te Deum* by Tours. St. Luke's has at last procured and hung a bell, which was used for the first time on Christmas day. It was dedicated on the eve, when each parishioner who wished was allowed to try its tones.

WOLFE ISLAND.—The services in Trinity and Christ Churches were bright and hearty on Christmas day, and the offerings liberal. On that day the Rev. Mr. Lipton entered upon his fourth year as Incumbent of this mission. On New Year's Eve the Sunday-school children, with their parents, assembled at the parsonage and spent a pleasant evening.

NEW BOYNE AND LOMBARDY.—Christmas came to us this year bringing, as a gift, very bad roads—almost as bad as our worst in spring. We were not, however, prevented from having our Early Eucharist at Trinity Church, Lombardy, followed by matins and celebration at St. Peter's, New Boyne, at 11 a.m. At the latter place the rector was assisted by the Rev. W. J. Hamilton, of Montreal Diocese, 72 partaking of Holy Communion. Evensong was said at Trinity at 7 p.m. At the morning service at Trinity, Miss Fanny Klyne, our esteemed organist, was made the recipient of a ten-dollar gold piece as a slight token of appreciation from the congregation.

NORTH ADDINGTON MISSION.—The Christmas festivities are over, and all are now looking forward to the beginning of the New Year. The Christmas tree and concert given by the Anglican congregation, on Monday, December 23rd, proved an entire success, in spite of the bad weather. The Town Hall was packed with English and French people, who filled the seats and left very little standing room in the aisle. About eight o'clock the Rev. H. J. Spencer took the chair; and an excellent programme of songs, recitations, dialogues and tableaux were rendered. Among the guests present on the platform were the Rev. Chas. T. Lewis, of Tweed, and Mrs. Lewis, and the Rev. Mr. Benoit, of the Sabrevois mission, Montreal. Both these gentlemen proved very entertaining. Mr. Lewis with his comic songs, and Mr. Benoit called forth roars of merry laughter with his reading about the Frenchman who tried to explain his desire to fish by saying, "I wants to fly over de vater, to dingle dangle at de end of a long pole." Mr. Benoit also kept the company convulsed by his description of the inhabitants of the "Dark Continent." The choruses rendered by young ladies of the village proved very pleasing. Dr. Crichton kindly gave a reading, for which he received a round of applause. A party of ladies from Tweed proved of very great assistance, and added to the evening's entertainment. Refreshments were served in the usual fashion, and the Flinton appetite being very good, rapidly caused the good things to disappear. The Christmas tree looked superb, laden down with its many Christmas gifts, and the lighted candles gave the whole the appearance of a scene in fairy land. Many went away gladdened by the pretty things from the tree, part of which were kindly sent to Flinton by the W.A. of St. James' church, Kingston. The people of Flinton also owe a debt of gratitude to two kind ladies of Kingston, and to the Rev. W. B. Carey, for their kind thoughtfulness; and also to the W.A. of St. Mark's church, Barriefield, which sent a large bale of very useful and ornamental gifts. The handsome sum of \$25 was realized, which goes towards paying for the new organ.

FLINTON.—During the week ending December, the Rev. Mr. Benoit of the Sabrevois Mission, Montreal, visited the mission of North Addington. On the fourth Sunday in Advent he preached in the morning at Cloyne, and in the evening at Flinton. He preached also at both these places on Christmas Day. On Thursday, December 26th, a service was held in the French language—the French Prayer-book being used—and the Rev. Mr. Benoit preached the sermon in French. The hymns, "Nearer my God to Thee" and "Sun of my Soul," were sung in French at this service. In spite of the fact that the weather was very inclement, about 20 French Roman Catholics attended this service. Mr. Benoit in his addresses is very clear and powerful, and is trying to teach these Romanists, who are unsettled in their faith, that there is a true branch of the Catholic Church, called the Church of England, which has come down from the days of Christ and the Apostles, pure and free from errors. And he shows very truly and clearly that, because a Roman Catholic begins to doubt the truth of some of those things taught by the Roman Church, he need not necessarily become an infidel (as a great many French Canadians are doing), but he can, without leaving the fold of the Catholic Church, simply renounce the errors of Rome, and connect himself with the Church of England, which is after all the true Catholic Church of this country—being a British Province.

TORONTO.

ARTHUR SWEATMAN, D.D., BISHOP, TORONTO.

TORONTO JUNCTION—All Saints'.—This church was filled on Christmas day with very attentive congregations, who apparently appreciated the very full services provided for them. At the early celebration of the Holy Communion, there were about 150 communicants, and at the eleven o'clock service nearly 200. At this latter service a very excellent orchestra was added to the accompaniment of the organ, which had a most telling effect on the music of the anthems. A solo was taken very nicely by one of the boy choristers. The sermon was preached

by the rector, the Rev. Arthur Baldwin, who referred to the present state of affairs between the United States Government and Great Britain. His text was taken from Isaiah, 9th chap. and 6th verse. The choir gave several carols with good effect. In fact the whole of the eleven o'clock service was very bright and attractive and yet devotional. Mr. Fairclough conducted during the anthems and carols, and Mr. Stiver presided at the organ. The rector was assisted at the two services by the Rev. Mr. Bell, Mus. Bac., of Toronto Junction.

SCARBORO'.—*St. Margaret's*, West Hill.—We understand this church has been closed. Services hitherto have been held here once each Sunday, with an average congregation of fifty. It is very much to be regretted that this course has been taken by the Incumbent. We hope steps will be immediately taken to have the church opened and regular services held.

The Canon Missioner, Rev. A. W. Macnab, has preached on the subject of "The Cathedral," and advocated the claim of St. Alban's to diocesan support in the following churches: St. John's; St. Matthew's; St. Bartholomew's; St. Stephen's; St. Matthias; St. Mary Magdalene; St. Mark's, Parkdale; St. Mark's, Toronto Junction; Christ Church, Deer Park; Grace Church, Markham; Christ Church, Stouffville; Holy Trinity, St. Luke's.

St. Paul's.—Rev. Hugh Stowell Phillips and Miss A. M. Hankin, missionaries from Tukhem province, China, delivered addresses in St. Paul's school-house, Bloor street east. Both are passing through the city on their way to England. Mr. Phillips was an eye witness of the murder of the missionaries Stewarts at Kucheng, in August last. He escaped a like fate only after passing through great danger.

Holy Trinity.—The school-house of Holy Trinity Church was the scene of a very pleasant occurrence last Thursday evening, when the many members of the congregation gathered to bid farewell to their curate, Rev. Frank DuMoulin, who leaves for Chicago, where he will fill the position of assistant rector of Trinity Church, and also to receive his successor, Rev. B. C. H. Andrews, formerly of Peterboro'. The function was under the direction of the Women's Auxiliary of the church, who supplied refreshments for the two or three hundred present. A choice programme of part songs and vocal solos was rendered by the members of the choir, and Mr. Frank Blatchford and Mr. Paul Hahn played very sweetly on the violin. Mr. Wm. Ince, one of the oldest members of the church, on behalf of the congregation, presented Mr. DuMoulin with a solid silver private communion set and a handsome marble baptismal font. Rev. John Pearson, rector, introduced Mr. Andrews, after which a pleasant and social evening was spent. Some time ago the Young People's Guild of the church presented Mr. DuMoulin with an inkstand and a gold pen, and Tuesday evening, Dec. 31, the members of the choir met in the choir vestry and presented him with a number of books suitable for a clergyman's library.

NIAGARA.

CHARLES HAMILTON, D.D., BISHOP, HAMILTON.

GUELPH.—*St. George's.*—The Bishop of Niagara held an ordination in St. George's Church, Guelph, Sunday morning, December 22nd, when Mr. Robinson, who has been acting as student in charge of Fergus, was ordained to the diaconate. Provost Welch, of Trinity College, preached the ordination sermon, setting forth the functions of deacons and their separation from the laity. He emphasized the great difference between the office of a deacon and that of a priest, and how much higher and greater was the step from the diaconate to the priesthood, than that from a layman to a deacon. The Provost spoke of the occasional disrespect sometimes shown toward the priestly office, and told the people of the obligations resting upon them to assist the clergy, as it was the office and duty of the priesthood to serve and be spent for them. If criticism and fault-finding would give place to kindly help and charity, the priests of the Church might come much nearer the ideal of their high calling. At the evening service the Ven. Archdeacon Dixon presented thirty-one candidates to His Lordship for the Apostolic rite of confirmation. The bishop addressed the candidates and congregation at some length, dealing at first with some of the erroneous ideas regarding the "Laying on of Hands," then with the great spiritual blessing through obedience to the ordinance, and the necessity and duty of all to receive it—that they may have their full orders and membership as laymen in God's Kingdom. It is always with great pleasure that the people listen to their bishop and receive his words of fatherly counsel.

NORVAL.—On the Festival of St. John the Evan-

gelist, service was held in St. Paul's Church, at 8 p.m., at which the Rev. Gerald Card, B.A., curate of Grace Church, Toronto, who very kindly spared time from his own duties to come out for the purpose, baptized the infant daughter of Mr. and Mrs. Hayter, and preached. Before the service Mr. Card baptized another child privately. The service on Christmas morning, though not so well attended as last year, owing to the bad state of the roads, was bright and hearty. The Annual Tea and Christmas Tree Entertainment of the Sunday-school in the evening was very successful. The part taken by the children reflected great credit both upon themselves and those who had them in charge. On Monday evening, December 30th, a few of the members of the congregation met at the house of Thomas Maxted, Esq., and presented Miss Hattie Maxted with a very handsome morocco-bound Oxford Bible in recognition of her painstaking and persevering work in getting up the Christmas entertainment, specially in training the children.

HURON.

MAURICE S. BALDWIN, D.D., BISHOP, LONDON.

BERLIN.—The Rev. F. J. Steen wishes us to state that he has neither received nor accepted an appointment to the staff of Wycliffe College, as stated in our last issue.

PORT DOVER.—St. Paul's Church service on Christmas Day was unusually interesting and impressive; considering the unusually disagreeable weather, the attendance was large, including many of the members of other churches. The decorations were very handsome and appropriate and, reflect much credit on all who designed and executed them. The choral service was unusually fine and carefully prepared under the leadership of Mr. A. Lawrie, Miss Batteredby presiding admirably at the organ. There was a full choir and all did themselves justice. Rev. A. W. Wright, missionary from the North-West, read the service in a very impressive manner. The incumbent, Rev. Mr. Newell, preached an excellent sermon from Luke ii. 1-15. It consisted largely of contrasts between Cæsar Augustus and the Messiah, and the respective power and influence of each as then known and felt. Now the empire and last vestige of Cæsar are gone, while the kingdom that came not with observation is all-powerful and on the increase. The offertory was quite large and went as usual to the incumbent. Several new members have been added to the church recently.

VICTORIA.—The services held in Christ Church here were well attended, considering the weather. The church is more prettily decorated this year than usual. The pastor drew a touching picture of the era, and the event which he and those present were gathered together to commemorate.

ALGOMA.

EDWARD SULLIVAN, D.D., BISHOP, SAULT STE. MARIE.

PORT CARLING MISSION.—The Rev. W. A. J. Burt begs to acknowledge with thanks a bale of presents for the children of the above mission, also a box of clothing, etc., for distribution. This latter was found accidentally, lying at Falkenburg station by Mr. Burt. As the donors are unknown, as well as the parish from which they were sent, Mr. Burt would be very thankful if those who sent it would kindly communicate the fact to him.

RUPERT'S LAND.

ROBT. MACHRAY, D.D., LL.D., ARCHBISHOP AND PRIMATE.

SWAN LAKE.—*St. Stephen's.*—On Saturday, the 21st December, most interesting and impressive services took place in the above church. His Grace the Archbishop of Rupert's Land had been petitioned by the incumbent, the Rev. A. Tansey, and the parishioners, to consecrate the chancel which has been erected this year. The service commenced with the consecration of the chancel, the petition being read by the incumbent, when His Grace proceeded to the consecration, the deed of which was read by the incumbent, in absence of the registrar. Evening prayer was then taken by the incumbent up to the 3rd Collect, when they proceeded to the confirmation service, when 7 candidates were presented by the Rev. A. Tansey—5 males and 2 females—the archbishop giving two most impressive and instructive addresses; after which His Grace preached a most stirring and graphic sermon on "Sacredness of the Burial Ground," giving a history of it from the 23rd chapter of Gen., verse 4, after which the graveyard was consecrated, the incumbent reading the petition and deed as in the consecration of the chancel. This brought to a close one of the most impressive and instructive series of services ever held in the little church. On Sunday, the 22nd, His Grace held confirmation service in the new church at Somerset,

when 4 candidates—3 males and 1 female—were presented by the incumbent, when His Grace gave two most thoughtful and helpful addresses, which ought to leave food for long reflection to the thoughtful hearer. Again, in the evening, His Grace very kindly preached a very powerful and learned sermon on "The Bible," bringing out very strongly the great importance of its teaching to the young. The organ from the parsonage was borrowed for these two services, which helped to make them bright and hearty. It is a pity that some kind friends could not help the struggling people of Somerset to finish their little church inside, and thus make it warm.

QU'APPELLE.

WILLIAM J. BURN, D.D., BISHOP, QU'APPELLE STATION.

QU'APPELLE STATION.—On the Festival of St. Thomas an ordination service was held in St. Peter's Pro-Cathedral, when the Rev. W. Watson, incumbent of Moose Jaw, was advanced to the priesthood. The Lord Bishop of the diocese officiated, and the candidate was presented by the Rev. J. P. Sargent, who, with the Rev. G. Nelson Dobie, assisted in the laying-on-of-hands. Mr. Dobie preached the sermon, pointing out the dignity and responsibility of the holy office, and the peculiar dangers of the priest's life in the North-West.

INDIAN HEAD.—On the fourth Sunday in Advent the Lord Bishop held a confirmation service in the Church of St. John the Divine, when fourteen candidates were presented for the sacred rite of the laying-on-of-hands—eleven adults and three children. The service was most impressive, and the helpful addresses of the bishop were listened to with much attention by the crowded congregation. On Christmas Day there was a celebration of the Holy Communion at 8 a.m., when the bishop was the celebrant. Although a very cold and stormy morning, there were fifteen communicants. The second service was held at 11 a.m., when the Rev. G. Nelson Dobie was the celebrant, and the bishop preached a very helpful sermon on "God Manifest in the Flesh." The service was choral, Marbeck's Creed being well rendered by the choir. There were 12 communicants at this service. On St. Stephen's Day, Mr. and Mrs. Dobie entertained the choir at the vicarage. A very happy evening was spent in games, music, etc. The Sunday-school had their treat on New Year's eve, when the prizes were distributed. The diocesan library, which has been kept at St. John's College since its formation, has now been moved to Indian Head and placed in the parish room. The library contains some hundreds of useful and valuable books, theological, historical, biographical, and some novels.

British and Foreign.

The Peace Society is this year sending out nearly 25,000 invitations to preach peace sermons.

Archdeacon Browne (Archdeacon of Bath and Canon Residentiary of Wells) died lately at the age of 86.

The Dean of Westminster has arranged for a collection to be made in the Abbey, on behalf of the Armenian Relief Fund.

There are two Chinese girls who are studying medicine at the University of Michigan. They will return to China as Christian medical missionaries.

Mrs. Warde-Aldam, who recently restored Hooten Pagnell Church at a cost of £6,000, has presented to the same church a set of chimes and clock costing £600.

The Archbishop of Canterbury has refused Father Black's petition to cite the Bishop of London and his Chancellor for the "re-marriage" of a divorced person.

It is generally regretted that Canon Burbidge, vicar of St. Michael-in-the-Hamlet, Liverpool, has resigned the office of Rural Dean of Toxteth, a position which he has held since 1886.

The clergy at Bridgetown, Barbados, are holding open-air meetings in the lanes and alleys connected with their districts. Large numbers are attending their services and listening with attention.

The office of Chaplain to the House of Commons, hitherto held by the Dean of Canterbury, will have to be filled before the meeting of Parliament. The appointment is in the hands of the Speaker. Among those regarded as possible nominees are the Rev. R. H. Hadden, vicar of Aldgate, and the Hon. the Rev. J. S. Northcote, vicar of St. Andrew's, Westminster.

The Bishop of Central Japan (Dr. Bickersteth) reached England last week for a brief visit. We understand that the object of his visit is the proposed extension of the English episcopate in Japan.

The great "Louis Quatorze" bazar, which the Society for the Prevention of Cruelty to Children held last week in St. James' Hall, Manchester, proved an enormous financial success. The receipts amounted to £10,300.

The Duke of Westminster desires to warn the clergy against several persons who are touring in the provinces collecting money for the "poor Armenians in Anatolia," and falsely representing themselves to be agents for the Grosvenor House Committee.

The Bishop of Ripon (Dr. Boyd Carpenter) will contribute to the January number of the *Quiver* a paper upon the pulpit as a "Modern Witness to the Truth." The article is the first of a short series to be written by experts in their respective subjects.

Following close upon Westminster Abbey, Canterbury must now be added to the number of those cathedrals where an early celebration of Holy Communion is afforded weekly on Thursdays, 8 o'clock being the hour, and St. Anselm's Chapel the place.

Dean Clarke, of Barbados, attained his 85th anniversary on the 25th ult. He is very feeble just now, and unable to take any part in the services of the Church he so much loves, but he may be seen in his stall almost every Sunday morning, singing and praising his Maker.

The election to the Lady Margaret Professorship of Divinity took place at Cambridge on a recent Tuesday, the electors being the Doctors and Bachelors of Divinity who are members of the Senate. The Rev. Arthur James Mason, D.D., Canon of Canterbury, was elected.

The Archbishop of Canterbury has appointed the Rev. J. Cave-Browne, vicar of Detling, in Kent, and author of "Lambeth Palace and its Associations," to the office of Honorary Curator of the Library, Lambeth Palace, in succession to the late Bishop Durnford, of Chichester.

A very impressive service took place in Dalloch Parish Church, Dumbarton, when Miss S. Lamond, of the Deaconess' Institution, Edinburgh, was ordained and set apart for work in that parish. This is the first ordination of a deaconess for parish work in the West of Scotland.

Details from East Africa have been received of the drowning of Bishop Maples, and Mr. Williams (senior lay member of the University Mission). Mr. Williams was asleep when the boat filled, and sank without a cry; and the bishop, while exhorting the crew to escape, also perished.

A Reuter's telegram from Antananarivo, recently, states that an anti-European mob had wrecked the S.P.G. station at Raminandro; the missionary, the Rev. E. O. Macmahon, and his family, escaped, owing to a previous warning; 600 French troops were sent to quell the disturbance.

The Bishop-designate of Newcastle (Canon Jacob) has promised as a parting gift to the Royal Sailors' Home, at Portsea, a cabin, to be named the "Barham," in memory of his great-grandfather, Lord Barham, who was first Lord of the Admiralty at the time of the battle of Trafalgar.

The chorister boys of St. Paul's, numbering about forty, are boarded, lodged and educated by the Dean and Chapter. A lad enters at the age of nine, and remains until his voice breaks. It says much for the care taken of the lads that not one has been lost through death for over twenty years.

The origin of hoods is obscure. But they may be seen in old pictures of the "Inquisitors," and identical in shape with modern Cambridge hoods, i.e., they have the tippet to cover the shoulders, the bag or "wallet" hanging below, the hood or head-piece to protect the head or serve as disguise.

In reference to the marriage of a divorced person, which took place at St. George's, Hanover Square, recently, under a license from the Archbishop of Canterbury, the *Guardian* is asked to state that, had not the ceremony been hastened, a protest would have been made in the church at the time.

A report of the collections made on Hospital Sunday in June last, has just been issued. The Church of England contributed the sum of £30,329 and over. The largest collection is that of St. Michael's, Chester Square, with £1,180 10s., while Christ Church, Lancaster Gate, follows close with £1,170 18s.

The Bishop of Japan and Mrs. Bickersteth are shortly expected in England. The bishop has been unexpectedly summoned to consult with the ecclesiastical authorities on the proposed extension of the English episcopate in Japan, and he hopes to return to the East in the early spring of this year.

It is expected that Canon Jacob will be consecrated Bishop of Newcastle, in York Minster, on Saturday, January 25th (the conversion of St. Paul), there being no Dean and Chapter of Newcastle. There is no foundation whatever for the statement being circulated that the Bishop-designate is engaged to be married.

The Rev. Edward Clayton died at Chester last month. He was formerly incumbent of Stratton, in the Diocese of Oxford, and later—after an interval of missionary work among the Kafirs—vicar of Iffley (1878 to 1885). He was Rural Dean of Middlewich from 1858 to 1878, and was appointed to an Hon. Canonry of Chester in 1870.

An early celebration of the Holy Communion has been started this Advent in St. Anselm's Chapel, Canterbury Cathedral, on Thursdays, in connection with St. Augustine's College. At this service the eastward position is adopted. This is due to Canon Holland's influence, who has done so much to beautify and furnish St. Anselm's Chapel.

Confirmation was administered by the Bishop of Argyll to eighty-two lads on board H.M.S. "Northampton." The candidates were to have come ashore to the church, at which a number of people had assembled to witness the event. But a storm was raging at the time, and the boys could not be landed, consequently the confirmation took place on board ship.

A life of Christ is about to be published, with coloured photographs after James Tissot's pictures, by MM. Mame, the Catholic publishers of Tours, the first twenty impressions of which will be sold for \$1,000 a copy and the rest of the 1,000 copies at \$300 apiece. The advertisement, with one specimen picture and some sketches in black and white, costs \$12.

A statue of St. Ladislas has been disinterred at Grosswardein, Austria, from beneath the fortress, which is built upon the site of the old cathedral. It is believed that it formerly stood, not inside the sacred building, but on the square in front of it. The face and the crown on the head are well preserved. The figure is draped in a cloak. The feet are broken.

The Archbishop of Canterbury has the right to confer any degree granted by any British university on distinguished men. It is a right very sparingly exercised. It confers the right to wear the hood of the degree, and it is generally understood that the person so distinguished adopts the hood of the degree in the university of which the Archbishop is himself a member.

Lord Northbourne, laying the foundation-stone of a new church at Gateshead, stated that he recently had a conversation with Mr. Gladstone on the subject of the enormous wealth amassed by various individuals in the country. Mr. Gladstone said these persons could have no surer means of earning fame and title to immortality than by devoting some large portion of their accumulations to building English cathedrals.

The Bishop of Durham has appointed Canon W. Scott Moncrieff to the important rectory of Easington, in the Diocese of Durham, vacant by the death of the late Canon T. H. Chester. Canon Scott Moncrieff was at one time incumbent of St. Thomas' "English" Episcopal Church, Edinburgh. Since the year 1875 he has been vicar of Christ Church, Sunderland, where he took an active part in Church matters, and was much esteemed.

At the second ordinary meeting of the English Church Union, Canon Knox Little moved: "That a petition be presented to the Bishops of the Provinces of Canterbury and York, praying them to take immediate steps to put a stop to the scandal resulting from the blessings of the Church being given by individual clergymen to the marriage of divorced persons, contrary to the law of the Church, and to the injury of Christian morality."

A correspondent of the *Church Review* writes:—"The Rev. Hanmer William Webb Peplow, vicar of St. Paul's, Onslow Square, claims the honour of having refused the largest number of livings in one year. In explaining to his congregation the reasons which had actuated him in declining the vicarship of Sheffield, which had then just been offered to him, he stated that it was the fifth living that had been offered to him during the preceding twelve months, all of which he had declined."

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The title "Sir" was formerly prefixed to the name of every person in holy orders. Dominus, the academic title of Bachelor of Arts, was usually rendered by Sir in English, so that a Bachelor who in the books stood Dominus Brown, was in conversation called "Sir Brown." As most clerical persons had taken that first degree it became usual to call them "Sir." David Laing, in one of his valuable notes to "Knox's History of the Reformation," Vol. I., pp. 555-6, says: "This title appears to have been given to persons in priest's orders, who had taken their Bachelor's degree. Those priests who received the appointment of chaplains were chiefly persons who, either from want of means or influence, had not been able to prosecute their studies the full time at the university to obtain the higher rank of Master of Arts; and therefore the title 'Sir' was given them, simply to mark the absence of that academic rank." He mentions "Mr. Thomas Pittlock" and "Sehir Lawrence Lavsone, chaplains," as parties to a deed in 1522.

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.

N. B.—If any one has a good thought, or a Christian sentiment, or has facts, or deductions from facts, useful to the Church, and to Churchmen, we would solicit their statement in brief and concise letters in this department.

Information Wanted.

SIR,—In nearly all the ancient liturgies of the Christian Church the reading of the Gospel at the ante-communion service was left to the deacon. Will you kindly inform me through the CANADIAN CHURCHMAN when and why this primitive practice of the Christian Church was changed. If I am not mistaken, by the universal practice of the Church of England in Canada, the deacon is made to read the Epistle, while the priest himself reads the Gospel. At least this has been the experience of your humble reader.

H. E. BENOIT.

Sabrevois College, Montreal, Dec. 20th, 1895.

A Correction.

SIR,—By misplacing one or two of my Greek words (which, by the way, I see you print in English type) and omitting another, you destroy all sense in my note on the Revised Version translation of Acts xxvi. 28, 29. For four of the lines as you have them, I wrote: "Now, *en pollo*, contrasted with *en oligo*, can mean nothing else than the reverse of it, i. e., at 'length,' 'in detail,' Latin, 'in extenso'; *polla euechesthai* means 'to pray long and earnestly'; and therefore," etc. As I don't want to appear to write nonsense, even in Greek, and I am sure not even a classical scholar would know what I mean from your compositor's unauthorized version, I must beg the favour of this correction.

A. W. SAVARY.

Annapolis Royal, N.S., Dec. 30th, 1895.

Reforms Needed.

SIR,—Mr. Symons pointed out in his three important letters that revision and reform were badly needed in the Canons and laws of the Church; he, however, only touched one point, where he deemed an improvement could be made, and from my standpoint only gave one side of the question; yet, no matter how far I may agree or disagree with Mr. Symons, I am fully convinced that many alterations and amendments are necessary on the lines which he indicates, and taking the changes that are taking place from year to year, I think that not only revision and amendment, but total recasting of many of the Canons is absolutely necessary, and this, to my mind, is especially and notably the case with the Canons on the Widows' and Orphans' Superannuation and Commutation funds. I will not undertake to point out in this article what changes I think ought to be made, but may do so in a future communication.

JURIS.

Help Wanted.

SIR,—The youngest mission at present in this diocese is that of Wapuskaw. It is situated on one of a series of lakes far into the interior, and very difficult of access. To enable our missionary there, the Rev. Chas. Webber, to receive and board Indian children, we are erecting a larger building than would otherwise be necessary. The Indians are ready to send their children. But we have no Government help at all for this mission for school work. We can

only appeal to the Church in Canada to come forward and assist us in this good work. Receiving Indian children when young and at an early and impressionable age, teaching them Christian truths and inculcating Christian morality, honesty, truthfulness, purity, cleanliness, etc., is one of the most hopeful branches of our work. Mr. Webber appeals for help. Thirty dollars per child might, with clothing, etc., from the bales, be sufficient. The building is also costing much more than we have available funds for. The low water of last season just at the time when material and building supplies were being shipped in, and the consequently increasing difficulty and expense of freighting, have seriously added to our difficulties. We sorely need help to meet this outlay. I can only remind friends of the missionary cause, who have taken a deep interest in our work in Athabasca, of the old Latin saying—*bis dat qui cito dat*. My commissary in Manitoba, the Rev. W. A. Burman, Winnipeg, Man., will gladly receive subscriptions for Wapuskaw.

RICHARD ATHABASCA.

Athabasca Landing, Dec. 10th, 1895.

"Regeneration."

SIR,—I have read, with much interest, the controversy which has been going on in your paper under the heading "Life in a Look," and in response to your kind solicitation I wish to offer a few remarks which I believe will be useful to the Church and to Churchmen. From what has been said we should learn to pity those that are heated with a mistaken zeal in the lesser points of religion, whilst this greatest and mightiest doctrine of Christianity (being born of water and of the Spirit) is neglected. Never was there more reason for the exercise of such a compassion than in the present age, when party zeal is raised to such a height and true piety sunk so low. Are there not many who would now be thought the only prophets of the Lord, that lay more stress upon outward forms and ceremony than upon faith and repentance? and make more to depend upon their own way of administering baptism and the Lord's Supper, than upon those qualifications without which no administration of the sacraments can be available? Nay, are there not those who have laid the whole stress of our acceptance with God upon a point of civil government, as if it was of more importance to embrace a set of notions of that kind, than to observe such a doctrine as that of "Regeneration," which our Saviour thought fit to prefer to all others? Conversion and sanctification have been slighted; and contempt thrown upon those who are most in earnest in recommending these things. By some they have not been believed, nor by others understood, and by very few insisted on as they ought to be. And shall we not pity those who are going on confidently in an opinion of themselves, upon some outward advantages; when at the same time they are strangers to the true and only way to heaven? Alas, man! your crying up the Church, and being of this or the other party in it, will not stand you in stead at the bar of God, if you know not what it is to be born again. Many despise this way of preaching and writing. You may despise it, if you please, only know this, that in so doing you do not despise man, but God; and you must blot out these texts from the Bible before you can justify such a contempt. "Jesus answered, 'Verily, verily, I say unto thee, except a man be born of water and of the Spirit, he cannot enter into the Kingdom of God.'" It is at thy peril, man, whoever thou art that hearest or readeest these words, if thou darest to show a disgust or even a disregard for them. This text stands in thy Bible, as with a hand pointing to it; and a double seal (verily, verily,) set upon it, that declares it one of the unalterable edicts of heaven. Let the profaneness of the world, or the vain religion of the world, suggest what they will—if thou art not born again thou art not in a state of salvation.

T. B. R. W.

Church Losses.

SIR,—Taking the first article upon "Church Losses" seriously, one is moved to ask what the writer means by his remedy, "Convert the people." The word "conversion" is not strictly scriptural, but very popular—indeed, regarded with superstitious reverence, whilst repentance is a thoroughly scriptural word, and regarded as more popish than evangelical. Since the article under discussion has laid blame upon a number of clergy who avoid preaching conversion, for neglecting their most important duty, may I try to write an apology for my own practice. Conversion has at least three meanings. In that system which teaches election to life and election to death, conversion is the operation of God giving to a soul its assurance of election to life; without such assurance we remain among the lost. In another system, which insists upon perfect holiness being attained upon earth, conversion is the work of God cleansing away the old Adam so that the convert

becomes a new man. After conversion it is the easiest thing in the world to live without sin. Those who say, "Have mercy upon us miserable sinners," are not converted. In a third system, conversion is the influence of God inducing absolute repose upon the finished work of Christ. They who are careful about good works are not converted. In which of these three senses are we to convert the people? We must see clearly before walking vigorously. Surely any ordinary Churchman will say all these meanings imply false doctrine, and therefore work along any of these lines must be injurious, because a great prophet has said, "the truth shall set you free." The truth we believe is taught by the Church. In all men there is some light, for He lighteneth every man that cometh into the world; man's thoughts either accuse or excuse (St. John i. 9, Rom. ii. 15). In all, there is not only conscience, but some room for the exercise of choice, for it is written of Jews: "I set before you life and death, therefore choose life" (Deut. xxx. 19); and of Gentiles it is said: "When the Gentiles which have not the law do by nature the things of the law, these are a law unto themselves," Rom. ii. 14. Thus God by nature is helping His creatures to be ready to accept grace, and so real is this assistance that Christ could say, "When the Holy Spirit is come, He will convict the world of sin because they believe not on Me." Therefore, because of this antecedent help given to every creature, God commands us to repent and believe the Gospel (St. Mark i. 15, I. St. John iii. 23); that man should everywhere repent because of the judgment day (Acts xvii. 30). Judgment is based upon the fact that all men everywhere have some light and some degree of free will for choosing. Therefore, St. Peter called the Jews, St. Paul the Gentiles to repentance. Repentance is possible for every creature, for He willeth that all should come to repentance. Allowing much to the influence of the Holy Spirit, still repentance is accomplished, not by passive reception, but by active co-operation on the part of man. The revised version helps us to catch the right idea by changing the words "be converted" into "turn again." "Unless ye turn again, ye cannot enter the Kingdom of Heaven." This turning again is reckoned among the principles of Christ's doctrine, as repentance from dead works to serve the living God. But the mere turning from dead works does not enable us to accomplish God's will on earth as it is in heaven. A carnal nature cannot produce spiritual works. However desirous, apart from the True Vine we can do nothing. Therefore, we must be born again to receive our spiritual nature, be engrafted into the Vine, that our souls may receive His spiritual sap. "By the one spirit we are all baptized into the one Body"; in other words, taken out of the bad Adamic vine and grafted into the Good Vine, and made partakers of the fatness of the sound stock and root, or born again, receiving a spiritual nature from Christ, who is "the Everlasting Father" of our new race. Now it does not necessarily follow that proper fruit will infallibly be produced. For He hath said: "Every branch in Me which does not bear fruit, shall be taken away"; again, "If a man abides not in Me, he is cast forth and burned." Moreover, St. Paul reminds us that the flesh lusts against the spirit, and the spirit wars against the flesh, and that we have our choice to make: "If ye live after the flesh ye shall die, if ye through the spirit do mortify the deeds of the body, ye shall live." In how many cases the fruit did not infallibly come, I must leave the reader to remember or find out. We have an excellent case in point in I. and II. Corinthians. St. Paul says: "Do you not know that your bodies are temples of the Holy Ghost which dwelleth in you." Yet some of them were living in drunkenness, some in uncleanness. To us he preaches: "Unless ye be converted," like a rousing evangelist (?) He bids these members of Christ repent, II. Cor. xii. 21. Moreover, our Lord addresses the same warning to the churches in Asia—"Repent and be zealous." It must be manifest then how entirely different this turning is from the conversion preached as necessary by sectarians of various classes, and from the grace bestowed in baptism and confirmation. It is a wilful act upon the part of a creature assisted by the Holy Ghost, in turning from the service of Satan and self to the service of God, whether the moral attitude be assumed before or after reception of His spiritual sap, His spiritual blood, when we are engrafted into His Mystical Body by the Holy Spirit in baptism. To convert the people, according to popular theology, is to render repentance almost impossible, since it destroys the sense of responsibility, reduces the need of will power to almost none at all, relieves the sinner from the pain of confession, and renders him shameless in the public profession of his evil state. Moreover, pride fills the converted soul so that it complacently despises sacramental union with Christ. Work along these lines is certain to cause loss—not so much of numbers as of spiritual manhood.

S. W. HAGUE.

BRIEF MENTION.

Canon Warr, formerly stationed at Oakville, died at his residence near Liverpool.

It is expected that Great Britain's next budget will show a surplus of £5,000,000 over that of the previous year.

Mr. William H. Xanders, a German Lutheran minister, has applied to the Bishop of Indiana for holy orders.

Two hundred trains enter and leave Moorgate street station, London, every hour throughout the day.

The Sunday-school membership of Germany has increased over eighty per cent. in the last twenty years.

Italian statistics show that during the month of October 20,606 Italians emigrated to America.

Victor Emanuel's monument in the Pantheon at Rome has already cost \$2,000,000, and will need another \$3,000,000 before it is completed.

The rivers of the "Gold Coast," in West Africa, are rich in gold. For 1,000 miles east and west from Ashantee every river's banks yield gold in greater or less quantities.

Two miniatures of Joan of Arc by a contemporary artist, now in a private collection at Isenheim, in Alsace, are said by Mr. Gatrio to be probably portraits of the Maid of Orleans from life.

The first glass window in England was one put up in an abbey about 1680. Glass windows, however, did not become general for many years.

The first advertisements known of in England were in the shape of small bills affixed to the doors of St. Paul's Church.

On Sunday, December 15th, died very suddenly the Rev. John S. Cowley, of Ketley, Wellington Galop. The deceased was a son of Archdeacon Cowley, the son of the famous missionary in the North-West, and always took a great interest in Canada and Canadians.

The Marquise de Plaumartin, who recently died in Paris, bequeathed 50,000 francs to the Paris Deaf and Dumb Institution, and 4,000,000 francs to the Brussels municipality for the erection of an asylum for the aged.

The first chime of bells in America was made in Gloucester, England, and placed in Christ Church, Boston, in 1744.

A German authority states that from the mouth to the source of the Rhine, 725 castles, formerly the homes of warlike chiefs, are to be found overlooking its waters.

The committees of the Diocese of Ontario upon proposed special offering to clear off debts of Synod, upon the marriage laws and upon religious instruction, have been called for Tuesday, Jan. 14th.

Victor Hugo's statue in the Place Victor Hugo will stand on a rock hewn in the shape of the isle of Guernsey. The figure will stand on the highest point looking southwest, that is, toward France. It will be finished in 1900.

The fourth Hebrew peer has just been created. He is Baron Henry De Worms. The other three British Hebrew peers now living are Lord Rothschild, Lord Battersea, and Lord Wandsworth.

The curious fact is brought out by a writer in a French newspaper that Augustus von Bismarck, one of the ancestors of the Iron Chancellor, began his career as a soldier in the army of France.

Paderewski's home in Paris is near the house that Victor Hugo occupied. He is a widower, and his only child, a lad of 12, is a complete invalid, but inherits his father's acute and comprehensive mind.

Dean Farrar of Canterbury, thinks it "perfectly erroneous to talk of the failure of missions, when they started with 120 despised Galileans, and when now there are 120,000,000 Protestants, and they have in their power almost all the resources of the world."

The longest Egyptian railroad now extends to Girgeh, 826 miles from Cairo. It is soon to be extended to the first cataract, 710 miles from the coast. This means, of course, an ultimate railroad connection with the British possessions in South Africa.

Bamboo pens have been used in India for over 1,000 years. They are made like the ordinary quill pen, and for a few hours' writing are said to be very serviceable.

His Highness the Rajah-I-Rajgan Jagatjit Singh, of Kapurthala, who visited the World's Fair at Chicago, has just published a story of his travels in Europe and America.

The Bank of England has 1,160 officials on its pay roll, which amounts to about \$1,500,000 a year, and 1,000 clerks. If a clerk is late three times he receives a warning; the fourth time he is discharged at once.

I Believe

IN THE HOLY GHOST.

The Holy Ghost is God; in worship lowly
We offer Him our faith and hope and love,
As with the Church's "Holy, Holy, Holy,"
We praise the Three in One who reigns above.

He lives, the bond of that mysterious union,
Revealed as truth divine, unveiled to none;
By Him the faithful share, in blest Communion,
The Father's love, the grace of God the Son.

He brooded o'er the deep; and lo! Creation
With countless wealth of life and force arose;
The prophets, speaking by His inspiration,
Told fallen men of hope in all their woes.

By His o'ershadowing the lowly maiden
Was mother to the Christ, Emmanuel,
Who gives to weary souls and heavy laden,
The spirit that upon His manhood fell.

We hail the Comforter, with us abiding,
That Christ the Life and Truth be with us still;
To all the truth of Jesus surely guiding,
And quickening souls to do His perfect will.

THE HOLY CATHOLIC CHURCH, THE COMMUNION OF SAINTS.

The Church is One, 'tis Holy; none can sever
Christ's living Body, make it aught but pure;
It fills the world; on High it is for ever;
Gifts breathed upon Apostles still endure.

As members of One Body we are sharing
One life divine, with happy saints at rest;
As branches of One Vine the fruit are bearing
Of that one grace by which the saints are blest.

Baptized into the Saviour, we inherit
The kingdom's treasures which are His by right;
Adopted, pardoned for the Saviour's merit,
We find in Him our righteousness and might.

Through life's strange wilderness the Saviour leads us
Where from the Rock the living water flows;
Himself, the living Bread, He gives to feed us,
His Blood, the Wine that maketh glad, bestows.

THE FORGIVENESS OF SINS.

The pardoning grace of God we humbly cherish,
With deepening faith and love, and holy fear;
Lest, after all, through unbelief we perish,
We watch and pray for grace to persevere.

The Spirit helps us as we learn our weakness,
And know not how to live, or how to pray;
Bestowing thankful courage, hope and meekness,
And warning when in heart we turn astray.

In Christ we live, His word of truth believing,
We do His will, and in His love abide:
Still ever new supplies of grace receiving,
Till in His likeness we are satisfied.

THE RESURRECTION OF THE BODY, AND THE LIFE EVERLASTING.

The body dies, the ransomed spirit never;
It still is one with Him who dies no more;
And with the risen body, shall for ever
Be glorious on the everlasting shore. Amen.

The Epiphany, or the Manifestation of Christ to the Gentiles.

On the twelfth day after Christmas the Church celebrates the joyous Feast of the Epiphany. It follows the Circumcision, that His glory may be manifested in the flesh as well as His humility. On this day the Church commemorates a threefold manifestation of Him; the first is, that to the wise men of the East, who were the first fruits of the Gentiles, by the guidance of a star (the Gospel); the second, His baptism in Jordan, on the same

day in which He was manifested as the "beloved Son of God" (second morning lesson); and the third, the miracle of Cana in Galilee, when He changed water into wine (second evening lesson). But the adoration of the Magi is the chief subject of this day, in the Western Church.

The 60th chapter of Isaiah should be read on this day in every place, or everywhere, as it always has been throughout Christendom.

Fitting In.

Some people never fit in anywhere. They are stiff, unyielding, angular; they seem to have about as many quills as a porcupine, and they always stick out; and wherever you put them it is a misfit; they are uneasy, discontented, uncomfortable, and impracticable. They clamor for their rights, they complain of their troubles, they magnify their authority, they stand upon their dignity, and all around must bow, bend, or break before them. Such people always have trouble. Yesterday, to-day, and to-morrow things go wrong with them, or do not go at all; and they seem to have no wisdom or power to correct the wrongs or remedy the evils of which they complain. If the threads are tangled they jerk them. If the machinery creaks or rattles, they run it the faster. If the engine is off the track they put on more steam!

There are others who may have quite as much tenacity, but they have more ductility. They yield, they bend, they give way. They accept the situation. They conform to circumstances; they yield to the logic of facts and events. They do not threaten nor fume nor bluster. They do not strive nor cry, nor cause their voices to be heard in the street. They do not dispute about trifles, nor murmur over what cannot be helped. They are meek, and gentle, and long-suffering, and kind; and yet they have their own way quite as often without a fuss, as these more boisterous and turbulent souls do with all their storming.

Such people know how to fit in. They can take what comes, and be thankful. They can fill the place that is vacant. They can do the thing that needs to be done. They can make the best of things. They have no grudges to gratify, no enemies to punish, no wrongs to avenge, no complaints to make. They step aside when a locomotive is coming, and they do not attempt to quarrel with nature or destiny.

There are always places for such people. They are ever welcome, ever useful, ever faithful over a few things, and ever and anon are called to come up higher, and to be made rulers over many things, and at last to enter into the joy of Him who pleased not Himself, who came not to be ministered unto but to minister, and to give His life a ransom for many. It should be the aspiration and earnest endeavour of all our young people to be in this class, that they may receive the reward of well-doing.

Why?

Why do we often bestow our gifts to the poor in such a manner that the recipients must sacrifice all self-respect in accepting them, never thinking that the next turn of the wheel of fortune may make us the recipients and them the givers?

Why do we store away outgrown garments, thinking they are most too good to give away, until, as in the writer's experience, the fire fiend comes and burns all else but the chest filled with the "out-grown and too-good," which is found under the debris? Though we may not look upon this as a special providence, still it is an experience lesson with a very pointed moral, the point being made more harrowing by the thought that if that chest had been filled with the next season's wearing apparel, we should have had something wherewithal to clothe ourselves after the fire fiend had done his work.

Why do we send our little ones to Sunday school bedecked in silks and satins, knowing that it will cause many a heartache to less fortunate little ones? Then to crown our unkindness, make a Christmas tree for the scholars, giving each a bag of candy, an orange, or some little toy, but hanging upon the tree for our own more fortunate little ones, all the gifts which should come to them the next morning in their own home.

Stevenson's Grave.

Readers of the works of Robert Louis Stevenson—and there are few people who are not—will be interested in the following details which a visitor to Samoa has sent to the *London Graphic*, with a sketch of the spot where he lies buried—a spot chosen by himself. The grave, which is a simple mound of red volcanic soil, lies in the middle of a small clearing in the forest, on the top of the Vaca Mountain, immediately above Vailima, Upsilu, the house where Stevenson used to live. The grave is six hundred feet above the house, and over one thousand feet above the level of the sea. When it became known that the burial was to be on the top of the mountain, the natives cut a strip of forest about twenty feet wide from the bottom to the top of the mountain. Up this clearing runs a zig-zag path, as the ascent is far too steep for a road straight up. From the clearing on the top can be seen the Bay of Apia and part of the coast to the eastward, with the long line of breakers marking the barrier reef. A white cross of metal stands at the head of the grave, and at the foot is an anchor made of Scotch heather. Around the grave, says the correspondent, were scattered bright coloured autumn leaves—if there is such a season as autumn in those evergreen isles. It was at first proposed to erect a granite obelisk which might be seen from the harbour, but that idea seems to have been abandoned, and the last suggestion is that a simple native tomb of white coral should be erected with a marble slab, on which will be cut an inscription, and the following epitaph, which Stevenson himself wrote:

Under the wide and starry sky
Dig the grave and let me lie;
Glad did I live and gladly die,
And I lay me down with a will.
This little verse you grave for me:
"Here he lies where he longed to be,
Home is the sailor, home from the sea,
And the hunter is home from the hill."

The Disgrace of Inefficiency.

People take time, use diligence, and pay money to fit themselves for their vocations. They desire to become proficient in their respective callings. This is what our schools and colleges and universities are for. They are designed to qualify and equip our youth for their chosen occupations. Young men go to a business college to prepare themselves for business, or that positions as book-keepers in our banks or salesmen in our stores might be available to them. Young women learn stenography and type-writing that they may obtain situations in our offices, and so earn a living. If either of the professions are chosen, qualification for success and eminence in them is sought by a long course of study. The greater the proficiency the brighter the prospect. Our youth are aware of this. They know, as everybody knows, that fitness for a specified work opens the door of opportunity, and insures employment. If application is made for a position, and when the candidate is questioned as to his qualifications for the place, he expresses doubt about his ability to fill it, it is not likely that he will succeed in securing it. But if he has tested his powers, and feels sure of himself, and can answer without hesitancy or misgiving that he can fulfil the duties of the office, he will probably be employed; and if he makes a success of it, he will rejoice in it. The need of preparation for his work was felt; he prepared himself for it, found his work, and has his reward in success.

It is desired to make a spiritual application of this recognized fact in the business world, or in practical, everyday life. More of this sense of need for qualification for service, and proficiency in it, should be manifested in the Church of Christ. Too many who have been church members for years are still in the swaddling clothes of babyhood, so far as it concerns religious experience and fitness for Christian work and activity. They have no aptitude for the work because of a wilful disinclination to be put in training for it. In every department of life incompetency is a mortification and disgrace, except in the Church. Here the stock excuse for exemption from work, sometimes made without a blush by those who have been years in the communion of the Church, is incompetency. In any secular calling they would

be ashamed of such a plea, and would resent as an insult any charge of inefficiency. All the more ashamed should the Christian be of such a plea, especially after a long period of enjoyment of Church membership.

The Church now has so many well organized departments of work, that there is no reason why every member should not find something to do suited to his capacity and taste. After all, perhaps, the difficulty is in the will. Where there is no willingness there is no desire to work for the Church, or in the Church for Christ. Nowhere in this world, in none of its spheres of activity, should the Christian be conscious of so strong a desire, and be so anxious for proficiency, as in the Church of Christ, the one only Divine institution that shall survive all other institutions, and where work and its results abide forever.

The law of efficiency in the world is the law of efficiency in the Church. As "practice makes perfect" in the one, so it does in the other. A sense of insufficiency for service is an argument for service; for we learn how to serve by serving, how to work by working. We have known stumbling, stammering novices in prayer to become a power in prayer by persevering praying. We have known weaklings in exhortation to become very edifying and persuasive through exercising the gift. Experts in any calling had their early failures and struggles.

What an impetus it would give the cause of Christ if the latent, unused forces of the Church were to be made available through the consent of the people; if the napkin were to be cast aside and the talents it enfolded utilized in the service of Christ, through perfect consecration.

Consideration for Others.

Good manners are of more importance to the Christian than may at first sight appear. Forms are said to be "the translation of Virtue into the vulgar tongue," and, if this is so, we ought to take care that our meaning is not lost by a careless or bad translation. In other words, our intentions may be excellent, but, through roughness or awkwardness of manner, they may easily be misunderstood, and thus our "good" may be "evil spoken of."

"Be courteous," wrote St. Peter. Jesus Christ Himself, as has been said, thought it worth while to teach an elementary lesson in good manners, when he "put forth a parable to them which were bidden, when he marked how they chose out the chief seats." From this we may know that courtesy and good manners are not merely an accident of breeding and a matter of outward polish, but that the roots of this quality go deep down into our natures. The word courteous is thus defined: "Having such manners as befit the court of a prince; graciously polite and respectful of the position and feelings of others." True courtesy then springs from consideration for others and a suppression of self, and is quite distinct from mere surface-polish of manner, which is a spurious article, and liable to fail at any emergency. Is it not a fitting quality for those who claim to belong to the court of the highest Prince?

Thoughts for the New Year.

Renewed feelings of ambition are synonymous with the opening of a new year. More resolutions are made than at any other time, and as often are they alas! broken. But with some the resolutions made with the dawn of a new year have been carried through to its close. Numerous lives of honour and achievement can be traced to some determination of purpose made upon an occasion such as the first day of a year affords for a fresh start in the journey of life. We all desire success; the problem of life is its winning. Every person carries in his or her own hand the key that unlocks either the door of success or failure. The true key of success is labour, and it requires a strong, resolute will to turn it. It is hard, earnest work, step by step, that insures success, and never was this truth more potent than at the present time. Positions of trust and eminence are no longer secured at a single leap. Men and women have ceased to succeed in a hurry. Occasionally there will be an

exception, but the instances are rare. Success, a writer has said, is the child of confidence and perseverance, and never was the meaning of a word more clearly defined. The secret of many successful careers is the thorough performance of whatever has been undertaken. An excellent maxim is that which counsels us never to put our hands to anything into which we cannot throw our whole energies harnessed with the very best of our endeavours. Perseverance is essential to success, since it is often achieved only through a long succession of failures. In spite of our best efforts, failures are in store for the majority of the race. It remains, then, for us all to do the best we can under all circumstances, bearing in mind that races are not always won by the swiftest feet, nor triumphs in battle secured by the strongest arms. It is not so much the possession of swiftness or strength, as it is the right application of them by which success is ensured.

Start Well.

Much depends upon a cheerful start for the day. The one who leaves his home with a scowl upon his brow, and a tart speech, is not likely to be pleasant company for anybody during the day. He will probably come home with the temper of a porcupine.

Wise plans should be laid for every day, so that it be not an idle saunter or an aimless bustling to and fro. Yet, to make good speed on the right track, we must not start overloaded; not too many things to be undertaken lest they prove hasty botch work. The journey is not made in a cushioned car, but on foot, and the most galling load is vexatious and worrying care. One step at a time is all that the most busy Christian can take, and steady walking ought not to tire any healthy body or soul. It is the overstrained rush, whether in business or study, that breaks people down; especially the insane greed for wealth, or the mad ambition goading brains and nerves to a fury.

A good rule is to take short views. Sufficient to the day is the toil thereof; no man is strong enough to bear to-day's load with the morrow's piled on the top of it. The only long look far ahead that you and I should take should be the look toward the judgment seat, and the offered crown at the end of the race. That is the way to get a taste of heaven in advance.

Wait.

What a great advantage it is when we have wisdom and grace enough to omit all the hard words and sharp criticisms, and keep right down to solid, sweet and convincing logic! He is already defeated along the line of perfect love who has lost his temper, and who has lost his head enough to show it.

Sharp words and sharp writing and sharp publications ought to wait until we are sure we want to use them. Sleep on them. Wait a day. Wait a week. Wait a month. Perhaps by that time you will be ready to wait forever. Perhaps you will then be glad you did not speak or write or publish such words under the heat and haste of a wounded or bad spirit, and you will say: "Well, I will not say it or write it or publish it at all. I will use something else that sounds like perfect love." No one ever regrets deliberation. Many have bitterly regretted haste.

Last Hours of Archbishop Whately.

His (the Archbishop's) last illness showed his principles; then he spoke plainly. To one who observed his sufferings and asked him if he suffered much pain, he said, "Some time ago I should have thought it great pain, but now I am enabled to bear it." His intellect was unclouded by illness. He could think and speak. Some one said to him, "You are dying as you have lived, great to the last." The reply was, "I am dying as I lived, in the faith of Jesus." Another said, "What a blessing your glorious intellect is unimpaired." He answered, "Do not call intellect glorious; there is nothing glorious out of Christ!" Another said, "The great fortitude of your character supports you." "No it is not the fortitude of my character supports me, but my faith in Christ." With such a witness on his lips and in his acts, Archbishop Whately passed away.

The Hidden Treasure.

CHAPTER XXII.—CONTINUED.

"Play not with me, young sir," said the priest frowning. "I have certain intelligence from one who hath seen it, that you have in your possession a copy of the Lutheran New Testament. I require you to put it into my hands." Jack was silent and did not move. "Come, my son!" said Father Barnaby, assuming a more friendly tone; "I pray you be not obstinate. Do but give me up your books, and promise me openly to confess all your errors and all may yet be well. Unless you will do so, I must search your father's house and commit you to prison, where it may go hard with you."

"You will do your pleasure!" said Jack briefly. "I have nothing more to say, except that whatever I may be, there is no cause of complaint against my father!"

Jack was detained in the sitting-room while the house was thoroughly searched in vain. The hiding-place of the books remained undiscovered, to the great chagrin of Brother Joseph, who showed himself an adept in his business, and who had to report his ill-success to his principal.

"Daughter!" said Father Barnaby, turning to Anne, who had hitherto been quite silent. "You at least are a faithful child of the Church, as you have already shown by the information you have given me. Can you tell me where these books are likely to be hidden?"

"I believe them to be in a small cupboard in the wall behind my brother's desk!" answered Anne, in a husky tone.

"Vile wretch that thou art, wilt thou betray thy brother?" exclaimed his father, thrown off his guard.

"Your daughter does but her duty in discovering her brother's guilt!" said Father Barnaby. "It is the greatest kindness she can show him. Rejoice that you have one faithful child left."

"She is no child of mine from this hour!" returned the baker hotly. "I utterly disown her and cast her off!"

"Father, remember your promise!" said Jack; "I pray you do nothing hastily."

Brother Joseph now returned with the books. "Is this all you have?" asked the priest, examining them.

"That is all!"

"You and your uncle had other books when you were at Holford!" said the priest. "What were they and where did you obtain them?"

Jack was silent.

"You will do the old man no service by this silence, if that be your thought!" said Father Barnaby. "You had best be frank with me! I mean you naught but good!"

"No doubt!" said Jack drily. "I thank you for your good will!"

"There is enough of this!" said Father Barnaby angrily. "Since you are determined to be obstinate, matters must take their course. Constable, take this youth to jail, and lodge him with the others. Master Lucas, I advise you to remain quiet and be amenable, and no harm shall befall you!"

"Farewell, dear father!" said Jack. "I pray you be of good comfort and put your trust in God. Have no fear for me. I am in His hands who did never fail them that trust in Him, and no real harm can befall me. Farewell dear Cicely. You have ever been a mother to me. Father John, I thank you heartily for your kindness and good council, and crave your prayers!"

"Have you no word for your sister, dear son!" asked Father Barnaby in his smooth tones.

"I have already said my farewell to my sister!" replied Jack, gravely and sadly. "I have no more to add save to beg her for her soul's sake to remember my parting words. I am ready to go, Master Constable."

"My blessing go with thee, my son!" said his father. "I trust we may yet see thee here again."

"And mine also!" added Father John, rising; "and if my witness in your behalf is of any avail, you shall have it with all my heart, as well as my prayers to our Lord and all the Saints for your good deliverance."

Master Lucas stood gazing after his son, till he could be seen no longer. Then turning away, his eyes fell on Anne.

"Do you stand there in my presence after what you have done?" he asked, in sternly measured tones, as if he would not express the wrath which stirred him at sight of his daughter. "Think you the sight of you can be grateful to my eyes? I would you had died at your birth, and I had lived to see this day!"

"Nay my good, my kind friend!" said Father John. "Be not overhasty. I trust this maiden has had nothing to do with her brother's misfortune. Is it not so, daughter?"

"I did what was right!" said Anne, striving to speak calmly. "My brother is an heretic, and a blasphemer of Holy Church and the Sacraments, and not only so, but he was ever striving to pervert me. I delivered him to justice for the sake of his soul and mine own!"

"I verily wonder whether thou art mine own daughter!" said Master Lucas slowly; "or whether my child died in the convent yonder and some devil entered into her body. Sure thy mother and I never had such a monster. I will not curse thee for the sake of him who is gone, but get thee from my sight, or I cannot answer for what I may do. Get to thy chamber—dost hear me?" he repeated, stamping his foot.

"Yes, go, daughter!" said the old priest. "You do but enrage your father the more by your carriage, which I must say is neither maidenly nor Christian. Get to your chamber and there pray and repent if you can, for in truth you have been guilty of grievous sin. My poor, dear friends and children!" he added, as Anne withdrew, "let us forbear rough words. They can do no good. Let us rather kneel down and say our prayers, not only for our dear young brother, but for this misguided girl. I do trust all may yet be well. The Bishop is a kind-hearted man and averse to all harsh measures, and I have some interest with him which I shall not spare to use. I trust all may yet be well."

CHAPTER XXIII.

ANNE.

Anne retired to her room and locked herself in, a precaution she might have spared, for no one came near her except one of the maids to bring her some food. The girl, though she did not speak, looked at Anne with an expression of wonder and reproach, which went to Anne's heart.

"Where is my father, Dorothy?" she asked, feeling as if she must say something.

"Your father has gone out with the old priest who stayed here last night, Mistress Anne!" was the short reply, and Dorothy, who was usually disposed for a gossip on the smallest encouragement, retired and shut the door without a word more.

(To be continued.)

Value of Kind Words.

Great will be the blessedness of those who have not to weep over harsh words, bitter expressions, or wanton neglect to those who ought never to have been subject to such things. None will ever regret speaking too many kind words, while many will have to weep over hasty ones which made the heart ache, and perhaps hastened the death we had to mourn. If, therefore, you would escape this, and have fewer tears to shed by and by, seek and study to be kind now to those you love. If you desire a happy future, sow the seeds now. Be kindly, gracious, considerate, tender, while you have the opportunity. Seek to cast brightness and cheerfulness at all times in your home. Banish as completely as you can all harshness, meanness, suspicion, unkindness, inconsiderateness from your being, so that when the dark shadows of trial and death give you sorrow, you may not have to add to it the bitterness of self-reproach, when it will be of no avail. Never forget that the habit which feeds and helps the one starves and hinders the other. Sow kindness, loving words, cheerful smiles so constantly, that the heart will be full, and the mind possessed by such influences that there will be no room left for the rank weeds of unkindness to find an entrance or obtain a place.

Hints to Housekeepers.

BOSTON BROWN BREAD. For one large loaf use three pints of sifted cornmeal, three pints of rye flour, one cup of good hop yeast and one cup of molasses. Mix very soft with warm water, pour the mixture into a round pudding tin, and allow it to stand until light. Bake with a steady fire for three hours.

STEAMED BROWN BREAD.—Three cups of corn meal, two cups of rye flour, one cup of wheat flour, one cup of molasses and one-half a teaspoonful of saleratus. Mix rather thin with either milk or water, salt to taste, and boil four hours in a tightly covered pudding mould.

K.D.C. the household remedy for stomach troubles.

RAISED GRAHAM MUFFINS.—Mix two cups of graham, one of cornmeal, and one of white flour with one tablespoonful of sugar, one-half a tablespoonful of molasses and enough warm water to make a soft batter. Dissolve one-half a yeast cake in water; add it with one-quarter of a teaspoonful of soda to the batter, and let it rise over night. In the morning mould with a very little flour into biscuits and bake in a rather quick oven.

DELICIOUS RAISED BUNS.—Use one quart of milk; boil one pint of it. Add to the whole quart a piece of butter the size of an egg, two-thirds of a cup sugar and two eggs beaten together, one-half a cup of black currants, and one-half a cup of yeast. Let the mixture rise over night.

DELICATE CREAM BISCUIT.—Add to two quarts of flour one teaspoonful of butter or lard, one large teaspoonful of sugar, one small teaspoonful of salt, and two tablespoonfuls of yeast. Let it rise over night and in the morning knead lightly and bake in a quick oven.

K.D.C. Pills cure chronic constipation.

BREAD STICKS.—These are made from raised bread dough, to which has been added the thoroughly beaten white of egg. The proportion is the white of one egg to a pint of the dough. The addition of the egg renders the sticks crisp. They are baked in pans made purposely for them—pans with small troughs in which the dough is placed.

MADE WITHOUT YEAST.—For the benefit of those who desire to use baking powder instead of yeast, I append the following recipes: Delicious rice muffins may be made by sifting two heaping teaspoonfuls of baking powder into one pint of sifted flour; add one cup of cold boiled rice, two eggs, a little salt, one tablespoonful of butter, and milk enough to make a thick batter. Bake quickly in a hot oven.

K.D.C. cures dyspepsia.

EXCELLENT WHEAT MUFFINS.—Use one beaten egg, two tablespoonfuls of sugar, two cups of flour, two cups of milk, and two teaspoonfuls of baking powder; add salt to taste, and bake in muffin tins in a very hot oven.

OATMEAL GEMS.—Soak over night two cups of oatmeal in a pint of sweet milk. In the morning add two beaten eggs, a tablespoonful of sugar, a little salt and a heaping teaspoonful of baking powder. Bake in a hot oven in hot gem pan.

GRAHAM MUFFINS.—Add one cup of sour milk to one-half a cup of molasses; mix in two and a half cups of graham flour, one teaspoonful of soda, a little salt, and one large tablespoonful of butter. Bake in a quick oven.

K.D.C. the mightycurer for indigestion.

BERRY BREAD.—Cream together one cup of sugar and one tablespoonful of butter; add two beaten eggs, one cup of milk and one pint of either blue or huckle berries. Sift one and a half teaspoonfuls of baking powder into enough flour to make a stiff batter. Bake in a hot oven.

BAKING BREAD AND BISCUIT.—The proof of the bread and the biscuit lies in the "baking of it." A little experience, however, will enable one to have the oven just right. When the bread is baked it should be turned out on a clean cloth or board, and each loaf should rest so that the air may circulate about it. When cold it should be placed in a dry tin box or stone jar. Biscuits should be cared for in the same way, unless it is desired to eat them when fresh from the oven.



Is the making of a pie. The making of a crisp crust depends largely upon the shortening. Use COTTOLENE, the new vegetable shortening, instead of lard, and sogginess will be an unknown element in your pastry. Cottolene should always be economically used—two-thirds as much Cottolene as you would ordinarily use of lard or butter, being ample to produce the most desirable results. The saving in a year represents a considerable item. There are many imitations of COTTOLENE; you should therefore be careful to get the genuine. Sold everywhere in tins, with trade-marks—"Cottolene" and steer's head in cotton-plant wreath—on every tin. Made only by THE N. K. FAIRBANK COMPANY, Wellington and Ann Sts., MONTREAL.

From Tim's Point of View.
(Concluded from last week.)

"Did I say anything wrong, lady?" he asked, leaning forward, and touching her timidly. "I didn't mean to."

"No, Tim, you have said nothing wrong," answered Mrs Willard, controlling herself with an effort. "I thank you for telling me about Sophie. And, Tim, I want you to come and see me at my home to-morrow. You have helped me so much that if I could I should like to help you."

Tim looked up perplexed. Just how he could have helped this well-dressed lady was a matter quite beyond his comprehension. But he lifted his eyes to hers and the yearning tenderness of the face, bent above him, even the desolate street waif could understand.

It was with a curious sinking of the heart that Tim rang the bell at Mrs. Willard's home, the next afternoon. The girl who opened the door scrutinized him severely, glancing with evident disapproval at his bare feet and ragged coat. Norah was apt to estimate people by their clothing; and judged on that basis, poor Tim certainly had little to recommend him.

Headache

Horsford's Acid Phosphate.

This preparation, by its action in promoting digestion, and as a nerve food, tends to prevent and alleviate the headache arising from a disordered stomach, or that of a nervous origin.

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He felt more at ease when he found himself alone with Mrs. Willard, whose sweet face wore a smile that he did not remember seeing the day before. Yet it did not seem as natural for Tim to open his heart here in the pretty sitting-room, which seemed bewilderingly elegant to his unaccustomed eyes, as it had done the previous afternoon under God's blue sky, with the sunshine streaming down alike on rich and poor.

After some skillful questioning Mrs. Willard succeeded in drawing from the lad the story of his life. It was a short and not uncommon story, pathetic in its simplicity. His father had died before he could remember. His mother had struggled on for several years, and at length, exhausted by the unequal contest, had slipped away from life, leaving Tim alone. Since then he had supported himself, how he could hardly tell. Early in the previous winter he had received an injury which had sent him to the hospital for two months, and that two months was the golden time of the boy's life.

"Tim," said Mrs. Willard, when the story was finished, "my husband has a store in the city, and I persuaded him last evening to give you a trial there. The pay will be small at first, but if you prove faithful and honest we will do all we can to advance you. It will give you a chance to become a good and useful man."

She paused and looked questioning into Tim's face. The lad's lips twitched, then with his sleeve he wiped away some hot tears.

"What is it, Tim?" asked Mrs. Willard, softly.

"Nothin', ma'am," he answered, huskily. "Only—only I was thinkin' the lady at the hospital was right. She said that I'd find the Lord wouldn't forget me any more than He would Sophie up in heaven. An'—an' don't you s'pose, ma'am, that He meant you should find me yesterday?"

The mother whose child was in heaven looked at the orphan boy tenderly. "Yes, Tim," she said, "I am sure He led us both."

Learn to Say No.

"No" is the most important word in the moral dictionary—the most momentous syllable in the spiritual vocabulary. It is a little word. It consists only of a couple of letters. Yet it is great in its consequences—which reach right through life, and death, and into eternity.

It is an easy word. It can soon be uttered. No university training is needed to say "No." It is one of the

first words the infant learns to lisp. Yet it is a hard word. Only think of the amount of moral stammering there often is before it can be pronounced.

Many find it extremely difficult to say No. It often involves opposition to those whom we love,—and it is a pleasure to meet the wishes of such as are dear to us, painful to thwart them. Imagine that you have a pair of scales. Into one put right and duty, let the other remain empty, and of course right and duty will easily prevail. But if instead of this, you put right and duty into one scale, and in the other the wishes of a valued friend, it is very likely that the latter will outweigh the former.

It is a very difficult task to say no in antagonism to those whom we love. But there may come a time in which honour, and conscience, and religion demand it of us.

Saying no often involves the displeasure of the world. It is a good thing to have men's approval. Although the approbation of our fellows is not to be overestimated, yet it is worthy of our appreciation. "Rather to be chosen than great riches," is Solomon's verdict concerning it. Albeit, if we say no—if we resist temptation—we shall have ever and anon to forfeit the good opinion of others. Not always will they think well of us. This makes it no easy task to say no. Saying no sometimes involves loss of ease and money. When the unjust judge was importuned daily by the widow who cried, "Avenge me of an adversary," for a time he turned a deaf ear to her cry. At length he yielded. Why? Because it broke in upon his luxurious quiet and indolent enjoyment to keep saying "No." This is not seldom the case in respect to temptation. An acquaintance uses all possible persuasion that you may be induced to do something that is wrong. Your reply is, "No." Over and over he assails you, until, tired of refusal, you yield. It is one thing to ship the oars, lie down in the boat, gaze at the beautiful sky, and let the tide carry you on. It is quite another thing to pull against wind and wave until the veins stand out like whip-cord on your brow. To say no continually is like rowing against wind and wave.

Saying no involves pecuniary loss sometimes. To resist inducements to falsehood and other species of dishonesty, amounts to forfeiture of hard cash, and none of us are fond of parting with dollars and cents to our disadvantage. And yet, though hard to utter, we can say no, and we ought to say it.

One of the most wonderful forces given to man is the power of resistance. Body and mind alike have this power. See how the various senses and organs

Always

Taking cold, is a common complaint. It is due to impure and deficient blood and it often leads to serious troubles. The remedy is found in pure, rich blood. "I am not very strong and sometimes need a tonic to help me battle against sickness. I find that two or three bottles of Hood's Sarsaparilla is just what I need. I have taken it occasionally for several years and do not have any doctors' bills to pay." MISS JANIE HIGGINS, 55 Beaufain St., Charleston, S. C. Remember

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can say no. Take the eye. If too much light bursts upon it, it contracts the pupil, draws the curtain of the eyelids, and says no.

Take the mouth. If you walk on the seashore when a strong land breeze is blowing the sand and dust about, the mouth closes against it. "I cannot do with you. Dust does no good to the lungs. Sand is not suitable to

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the stomach. You must not come in." Thus the mouth speaks.

So with the beautiful and wonderful digestive apparatus. Send unsuitable food into it, and it rejects it. It says no.

As with the physical, so with the spiritual and moral nature. We can close the eye of the mind and the ear of the mind against temptation, and say no.

Biography is eloquent in the evidence it gives hereupon. Study the life of Joseph, of David, of Daniel, men who with a firm and unfaltering voice said no.

Important results follow our not saying no.

A merchant once made this confession:

"If I had said no instead of endorsing a note, I should have saved three thousand dollars."

Go to the wretched drunkard, reeling under the influence of strong drink, a pest to his family, and his neighbours. Ask him what was the beginning of his course of misery, and he will tell you that it was not saying no, when asked by his companions to frequent the saloon.

Go to the youthful thief, who, though

the son of pious parents, and reared in comfort and respectability, has become the prisoner of justice. Ask him the beginning of his course of dishonesty, and he will tell you that it was not saying no when tempted to take money that belonged to his employer.

Let all—especially the young—learn to give utterance to the little yet great, this easy yet difficult, monosyllable in question. Be it ours, then, when temptation assails us, to answer bravely and say "No."

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No less than wonderful are the cures accomplished by Hood's Sarsaparilla, even after other preparations and physicians' prescriptions have failed. The reason, however, is simple. When the blood is enriched and purified, disease disappears and good health returns, and Hood's Sarsaparilla is the one true blood purifier.

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Blue Spectacles.

"Oh yes," you say at once. "We know what they are. They are the sort of glasses that people wear when their eyes are weak, or when the sun shines too brightly on the snow." Perhaps some of you have even tried on a pair, and know that when you look through the dark glass it seems as if the sunshine had lost its soul, and the flowers and trees had gone into mourning. You lay them aside at last as gladly as you come from a gloomy cellar into God's light and air.

The glasses of which I am going to speak, however, are not the same sort, although they produce very much the same effects. They might almost be called magic glasses, for they are certainly invisible. I have looked into some of the prettiest eyes which ever opened on this round world without dreaming that they looked back at me through blue spectacles.

It almost seemed the other morning as if some bad fairy had slipped a pair of these glasses over Irene's eyes during the night, for when she waked up she looked about her with as gloomy a face as if the whole world were draped in black. The sunbeams were playing hide-and-seek upon her bed-room floor, but she never noticed them. She dressed very slowly, because she couldn't find her things. This sort of blue spectacles, I have noticed, never improves the eyesight. She hunted so many minutes for her shoes and her hair-ribbon and her comb, though each of them was in plain sight, that the breakfast bell rang before she was more than half ready.

Even after she got down stairs nothing on the table looked appetizing—

the fault of the blue glasses again. The steak seemed too rare and the muffins too well done, and nothing just right by any chance.

At school it was no better. Viewed through the blue spectacles the day's lessons seemed unusually difficult. To be sure, May Martin, who is a year younger than Irene, and as a rule no quicker to learn, worked the arithmetic in half an hour and could then give her attention to her history lesson. But Irene, for the first time that term, failed in both recitations. And the worst of all was, that as she missed for the second time, Irene was sure she saw her dearest friend, Kitty, glance at May with a scornful smile on her lips. Irene laid her head on her desk and cried till noon. Such trouble do these magic spectacles bring their wearers.

It was a relief to the whole family, and most of all to Irene herself, when she crept into bed that night, tired and worn out from the day's troubles. And yet the day had been as good as other days, with as many opportunities for happiness and helpfulness. But looking through her magic glasses she had seen everything darkened and distorted.

How many of you have a pair of these blue spectacles which you put on occasionally in the morning and wear through the day, making yourselves and those about you heartily uncomfortable? Would it not be a good idea to throw away this troublesome property, and to always look at God's world as it is, with all the light and brightness and beauty which He intended should help to make us happy?

"That Sluggish Feeling."

Rev. D. L. Joselyn, Crystal City, Man.: "I found real benefit from your medicine, K. D. C., in saving me from that sluggish feeling caused by my food not properly digesting. I consider it a very valuable medicine to all under like conditions to myself. I have heard of K. D. C. working some marvellous cures among acquaintances, and have recommended it favourably many times."

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"He Loves to Answer Prayer."

A clergyman was once visiting a loving mother, and found it difficult to gain her attention. She had a little infant just able to creep about the room, and he saw that her eyes were following the little one along its way,

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and her thoughts were occupied with it.

He told her that she reminded him of a passage of Scripture: "The eyes of the Lord run to and fro throughout the whole earth, to show Himself strong in the behalf of them whose heart is perfect toward Him" (2 Chron. xvi. 9). Then he added: "Your eyes run to and fro through this room, that you may help your little one the moment it requires your aid; so our Father in heaven is ever watching to succour those that walk uprightly in His fear."

Is not this a bright and happy thought to begin the New Year with? You may go to God just as you would go to your loving parents for sympathy and help. He is always watching that He may help, and comfort, and guide, and guard you.

He loves to answer prayer!

Grasp Them Firmly

Those who have gathered nettles by the wayside, know that they will not sting if they are grasped firmly. But if they are touched gingerly, they cause little white blisters on the hands, making them tingle unpleasantly. As the old rhyme puts it:

"Tender-handed, stroke a nettle,
And it stings you for your pains;
Grasp it like a man of mettle,
And it soft as silk remains."

And so if we meet bravely the little trials that confront us in this busy, every-day world, doing our best to overcome them, we rob them of their power to sting. But if, on the contrary, we approach them fearfully, they will annoy us and perhaps make for us many an unpleasantness which it will be hard to forget.

—True glory consists in doing what deserves to be written, in writing what deserves to be read, and in so living as to make the world happier and better for our living in it.

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