

Dominion Churchman

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA.

Vol. 8.]

TORONTO, CANADA, THURSDAY, JANUARY 5, 1882.

No. 1.

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TORONTO, November 22nd, 1881.

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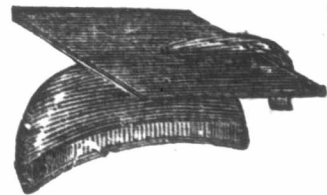
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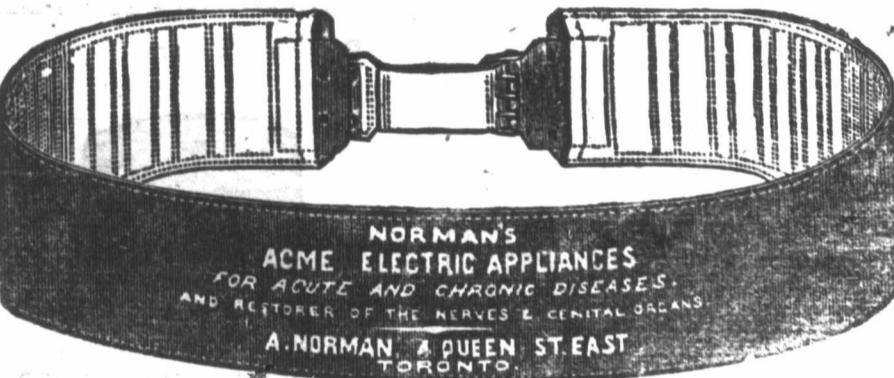
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This timely notice is given with a view to giving Contractors an opportunity of visiting and examining the ground during the fine season and before the winter sets in.

Mr. Marcus Smith, who is in charge at the office at New Westminster, is instructed to give Contractors all the information in his power. No tender will be entertained unless, on one of the printed forms, addressed to F. BRAUN, Esq., Sec. Dept. of Railways and Canals, and marked "Tender for C. P. R."

BRAUN, Secretary.
Dept. of Railways and Canals
Ottawa, Oct. 24th, 1881.

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BUSINESS MANAGER.

LESSONS for SUNDAYS and HOLY-DAYS.

- Jan. 6... EPIPHANY OF OUR LORD:—
Morning... Isaiah 60. St. Luke 3, 15 to 23.
Evening... Isaiah 49, v 13 to 24. St. John 2, to 12.
The Athanasian Creed to be used.
- Jan. 8... FIRST SUNDAY AFTER EPIPHANY:—
Morning... Isaiah 51. St. Matthew 5, v 13 to 33.
Evening... Isaiah 52, 13, and Acts 4, 32 to 5, 17.
[Isaiah 53, or 54.]
- 15... SECOND SUNDAY AFTER EPIPHANY:—
Morning... Isaiah 55. St. Matthew 9, to v 18.
Evening... Isaiah 57, or 61. Acts 9, to v 23.
- 22... THIRD SUNDAY AFTER EPIPHANY:—
Morning... Isaiah 62. St. Matthew 13, to v 24.
Evening... Isaiah 65 or 66. Acts 13, v 26.
- 25... CONVERSION OF ST. PAUL:—
Morning... Isaiah 49, to v 13. Galatians 1, v 11.
Evening... Jeremiah 1, to v 11. Acts 26, to v 21.
- 29... FOURTH SUNDAY AFTER EPIPHANY:—
Morning... Job 27. St. Matthew 16, to v 24.
Evening... Job 28 or 29. Acts 17, v 16.

THURSDAY, JANUARY 5, 1882.

BISHOP TEMPLE has just reopened the ancient church of St. Ketrock's, Exeter, which has been restored at the cost of £1,300.

The strong anti-Jewish feeling in Prussia has increased the complications which beset the appointment of a successor to Dr. Barclay, as Bishop of Jerusalem.

At a meeting of the council of the Bishop of St. Alban's Home Mission Fund, at the extreme east of London, grants were made to the extent of £4,280. Forty-two applications were before the council, of which thirty-one were for the stipends of living agents.

The "Living Church" announces that on Saturday, Dec. 3rd, the following ministerial converts were admitted to the grace of Holy Orders by the Bishop of Central New York. The Rev. C. H. Tindell, who was till lately a Unitarian minister in New Jersey; Rev. J. H. Hartzell, D.D., well known as a Universalist minister in Albany and Buffalo; and the Rev. F. A. D. Launt, formerly a preacher among the Baptists.

From the annual summary of British contributions to missionary societies, compiled by Canon Scott Robertson, of St. Mingbourne, it appears that in the year 1880 the Church subscribed for Foreign Missions £465,816; joint societies of Churchmen and Nonconformists, £161,074; English and Welsh Nonconformist societies, £304,818; Scotch and Irish Presbyterian societies £170,975; Roman Catholic societies £6,772. Total £1,108,950. This does not include interest on investments, balances of the previous year, nor foreign contributions.

A most successful ten days' mission has been concluded at Ryde, Isle of Wight.

A series of Advent sermons has been preached in the cathedral of Christ Church, Oxford, on Wednesday evenings, at eight o'clock, commencing with Canon Knox-Little. The other preachers were the Bishop of Manchester, the Warden of Keble, and the Rev. W. Boyd Carpenter.

Our Lord said: "The poor ye have always with you." The Church in the United States acts on that saying, and as we read that the Brotherhood of Gethsemane, in Minneapolis, has just completed its cottage hospital at a cost of \$16,000. The congregation of St. Paul's, Duluth, also have just determined to have an hospital of their own, while at Omaha City the Church has opened a Child's Hospital. Is it any wonder that the Church is growing in the United States?

Within the last few weeks the black gown has been discontinued at the parish church, Haxton, and Holy Trinity, Liverpool. Surplices for the choirs are now the rule at St. Peter's, Vere-street, London, and at Holy Trinity, and St. Saviour's, Liverpool. Every day proves the truth that it is only unreasonable bigotry (*vide* Bishop of Rochester's Charge) that objects to these improvements. What would this evangelical Bishop think if he could visit our so-called cathedrals throughout Ontario and Quebec?

At St. Paul's, Onslow Square, London, a christening took place lately, sufficiently unique in character to draw together an immense congregation. Tewfik, who was imprisoned by the Turkish Government, and lay under sentence of death, for taking part in the translation of the English Prayer Book into his native language, was received into the English Church. Amidst the strains of the organ, this small, dark refugee, clothed in a long black robe, with fez and turban, was brought up the aisle under the escort of his Godparents, Archdeacon Philpot, Sir William Muir, and Mrs. Webb Peploe. Dr. Kohler mounted the pulpit and gave an interesting and impressive account of what it cost the convert to renounce Muhammedanism, after which the sacrament was administered to the neophyte by Mr. Peploe.

Mr. John William Pease, banker, of Newcastle-on-Tyne, and a Quaker, has presented the mansion known as Benwell Tower to the "Newcastle Bishopric Committee" as a residence for the new Bishop. This princely gift is valued at more than \$60,000. The *National Church* contains a letter from a Wesleyan minister's son, in which he says "that we can scarcely be aware of the extent to which migration from the Wesleyan body to the Church is going on;" nor is the movement confined to Methodism. The Church has recently received many converts from Unitarianism, some of whom are able scientific scholars. When we read of these converts returning to the faith of their fathers, we Churchmen, while we unfeignedly rejoice, have yet no reason to boast, for it is only a fulfilment of the Lord's promise as recorded in St. Matthew xxviii. 20.

President Arthur is a Churchman, and a convert from Dissent.

An inscription upon a memorial to Lord Lanerton, at Slingsby church, begins "Jesu, Mercy." The local newspaper with an inaccuracy customary in such periodicals, has it, "Jesu, Mary."

In concluding its review of the Bishop of Rochester Charge, the *Guardian* says:—"We have long ceased to expect from a bishop's Charge that elegance of expression, that scholar like style of writing, which was in old days nowhere else so certain to be found. A man who has received nearly 20,000 letters since the beginning of 1879, and answered nearly 14,000 with his own hand, is not likely to form the habit of selecting words and turning phrases very carefully. But nobody, not even a bishop, ought to be permitted to describe matters of current controversy as things about which it will be 'impossible to unbelieve the battle rages,' or to refer to himself as not unwilling to have a little more of that Puritanism 'sometimes so savagely reproached at those who can only wish they better deserved it.'" Some of our Canadian bishops have occasionally spread themselves to an alarming extent.

A most interesting and encouraging Missionary Conference has just been held at Utica, N. Y. Many elegant speeches were made, but none more to the point than that by Dr. Twing, who for eighteen years has been the Secretary for the Committee on Domestic Missions. He said: "The year before I became connected with the Domestic Missions \$86,500 was raised for this work; this last year there was raised \$220,000. Grace Church, Brooklyn Heights, that year gave \$500, now it gives \$7,000 or \$8,000 a year. Grace Church, New York, that gave but \$900 a year, now contributes from \$10,000 to \$12,000 a year. I sometimes call those two churches the two graces. I don't go to those churches any more; there is no need of it. I don't know that I shall visit those churches again, unless it shall be to thank them." When shall the secretary of our Central Board of Missions have a similar tale to tell? Just when we Canadian Churchmen wake up to our responsibilities, and not before. May God give us all an interest in missionary work.

The remarks of the *Guardian* on one part of the Bishop of Rochester's Charge are exceedingly good. It says:—"It is less welcome to find that in a hundred of the Bishop's churches there are Evening Communion. For this practice he makes a defence and apology, frank and straightforward, like everything he says. When speaking of the question of legality, he appears to have overlooked the fact that the limitation of the hour for solemnizing marriage to twelve o'clock must undoubtedly be connected with the Celebration, which, according to the rubric, now ought to follow, and up to the last revision of the Prayer Book, always followed. But in truth, these evening communions seem inconsistent with the best instincts and traditions of the Evangelical party itself. There was nothing their forefathers insisted on more strongly than quiet, careful, reverent, preparation—collec-

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tedness of mind—a spirit bent without desecration on what was coming. The Sunday afternoon tea-table is a very bad place for these devotional conditions. Those who press the subjective qualifications as the main thing in the sacrament ought to be the last to encourage arrangements which almost forbid their presence. An earnest communicant can always find the way to be present from time to time in the morning. Communicants that are not in earnest had better stay away from the Lord's Table until by God's grace, they become so.

FIRST SUNDAY AFTER THE EPIPHANY.

THE Festival of the Epiphany, which the Church celebrates on January 6th, is of far more importance than many people seem to imagine. The high value set upon it by the Church is evidenced by the fact that it gives a name not only to the Festival itself but also to several Sundays in succession; and it may be regarded as the complement of the Festival of the Nativity of Christ with which indeed it is closely connected. It commemorates the manifestation of Christ to the Gentiles, and it not only brings to our notice one of the most beautiful instances of our Lord's infant life; it asserts one of the most fundamental and vital facts of Christianity, and one which marks pre-eminently the great distinction between Christianity and Judaism. The Jewish religion was the religion of a race. If a man was born of the seed of Abraham, and was circumcised on the eighth day, he was in covenant relationship with God. If he were Greek, Roman, or Scythian, he was a stranger to the covenant of promise. Under the most favourable circumstances he could only attain to a kind of outward connection with the religious system of Judaism, as a proselyte of the gate. But after the manifestation of Christ to the Gentiles, the great Apostle to the non-Jewish races asked, almost indignantly, whether God is the God of the Jews only, and whether He is not the God of the Gentiles also. As if he had asked, Was this religion of Judaism a full unveiling of the mind of the common Father of the human family? Was His eye ever to rest in love and favour only on the hills and valleys of Palestine? Was there never to be a place in His heart for all those races which lay east and west and north and south of the favoured region? Was the God of Israel like the patron deities of the heathen world, the God of Israel in such a sense that Israel could monopolise His care, His protection, His love, while the world would lie in darkness and the shadow of death forever, with no hope of being enlightened by His countenance, or admitted to share His embrace? It could not be; for the Jewish revelation contained the reason of its vanishing by what may be termed an absorption into the brighter light which should succeed it when the Sun of Righteousness should arise with healing in His wings. Judaism considered as a religious system, read the sentence of its own merging into a higher, and better, and more glorious institution when the Messiah should come. This sentence was traced by the hand of its greatest seers and masters. "All nations," said one, "whom Thou hast made shall come and worship Thee, O Lord, and shall glorify Thy name." And the prophetic message to Messiah said:—"It is a light thing that Thou shouldst be My servant to raise up the tribes of Jacob, and to preserve the restored of Israel. I will also give

Thee for a light unto the Gentiles, that Thou mayest be My salvation to the ends of the earth." And again:—"Thou shalt be a root of Jesse, and He that shall rise to reign over the Gentiles: in Him shall the Gentiles trust." These anticipations, we must perceive, were not realized, when during the two or three centuries that preceded our Lord's coming, educated Pagans at Alexandria began to take a deep speculative interest in the Jewish religion, and to see in it a higher truth than they had known before. The first decided step towards the fulfilment of the language of David and Isaiah was made when the Magi, the wise men from Parthia, who for ages had represented the current wisdom of the Eastern world, crossed the desert on their visit to the manger of the infant Jesus. They were looking out for some great deliverer, some Saviour from evils of which they vaguely felt the presence, without being able to define them. Ancient historians tell us that a rumour was current in men's mouths, throughout the East, of the approaching appearance of the Great King; and this rumour would gather strength from the vague longings for deliverance which half unconsciously were widely felt in the heathen world. The visit of the Eastern Magi opens nothing less than a new era in the religious history of the world; and we Gentiles of to-day, who assemble in His temple to worship our Divine Redeemer—we owe all that we have received from Him hitherto, all that we hope from Him in the time to come, and in the eternity beyond it, to Christ's light—these Kings of Orient to the brightness of His rising.

APOSTOLIC PREACHING.

PREACHING is not an end but a means. With the apostles it was evidently a means by which the mouth of man might be guided to proclaim to his fellow creatures the whole counsel of God. God ministers are sent, as the Father sent the Son, to preach the gospel,—to preach Christ. To preach is to teach, but to teach what?—the gospel. Preaching is for the plain proclamation of the good tidings, not for the obscuring of the simplicity of Gospel truths.

The preaching of the New Testament is terse, pointed, and bold. To gain the public ear and guide the public Christian life; Christ crucified and the gospel of the kingdom, must be the preaching of this nineteenth century.

Brilliant oratory is a rare gift. Few preachers possess it. The strained and heated rhetoric which is its counterfeit, sits as clumsily upon the average pulpiteer as did the armour of Saul upon the stripping David.

It is perhaps necessary to observe that the authors of the several books of the Bible did not address themselves to rented pews. Terseness, vigour, and point, are the pebbles from the brook which all men may gather, and which sink into the densest brain. The essayism of the safe preacher and the Bible and water, or as Mr. Spurgeon calls it, the "gospel of hum-drum," are equally to be avoided. Let the Englishman's English be English. It is worse than useless to follow the example of the preacher who began his address, "Our Lord did not indulge in nugatory predictions," or "I mean to strike, this evening, the key-note of expostulation." A learned discourse on the comet of 1881, or the transit of Venus, is not a *sermo*. Such may please the fastidious taste of those highest rented pews which

have the nearest access to the polished speaker. Hungry souls need simpler and more digestible food. It is really a waste of time to attempt any improvement on the simplicity of gospel language. All that can be gained will be the flattery of the sycophant who complemented the maker of a very eloquent prayer with the words: "Brother, you improved to-day somewhat on the Lord's Prayer." Apostolic preaching will set forth in unadorned simplicity and virgin splendour, the glorious facts of the gospel of the kingdom.

We have as models some apostolic sermons. The first Christian sermon, and the most effective, was that of St. Peter upon the day of Pentecost. We have also in the thirteenth chapter of Acts the only recorded sermon of St. Paul. Careful analysis of these exhibits, an earnest appeal to repentance and faith, founded on no abstract statement of the dealings of God with the individual souls of men, but upon the love of God, manifested in the glorious facts of the preservation of the Jewish Church, the Incarnation of God, the Maker of all things, His life on earth, His work, His Passion and His death (Acts. ii. 22, 23), His Resurrection and Ascension, and the outpouring of the Holy Ghost.

A similar sequence of historic facts, is found in the Epistles. Doctrine must be taught as the Bible teaches it, not in abstract propositions however logical, but as the necessary result of faith in Jesus Christ, the true foundation of all practical piety. We hear discourses in which the *-ations* and the *-isms* occupy the chief place.

Apostolic preaching was the proclamation of the objective facts of God's gracious dealing with mankind. If preaching is to-day an acknowledged failure—if the pulpit of our time brings all too few to the feet of Jesus—it is not because preaching is not a divine ordinance, but because the plan of modern preaching is so seldom in harmony with that of the New Testament. Truth is to be set forth. The best possible mode, and that on which we may most reasonably expect God's blessing, will be the mode adopted and revealed to us by the Holy Spirit in the Bible. Not that we desire the total suppression of all preaching on abstract doctrines. We would have even those which have been so sadly perverted, conversion, justification, sanctification, assurance, &c., set forth; but, if the multitude is to be reached; if sermons are to teach—abstract doctrines must, after the manner of apostolic writers and preachers, be relegated to a back seat, and the glorious facts of the Gospel must supply the ordinary ground for pulpit utterances. Who, in many a weighty and eloquent sermon of the day, can trace a likeness to the simple setting forth of the facts and all its direct issues, of the Incarnation of the Son of God, as exhibited in the Apostles' sermons? Given the outlines of the sermons of St. Peter (Acts ii.), or of St. Paul (Acts xiii.) and how would the modern popular discourse fill up? The Christian character that has been built upon abstract doctrinal systems, such as those of Calvinism, Methodism, or Puritanism in any of its forms, is hardly a delightful one to contemplate. Long practised in that most dangerous of all habits—introspection, the disciples of these schools may be; but they are found wanting in those qualities which the steady contemplation of the facts concerning Christ, is sure to cultivate, namely, forbearance, forgiveness, and child-like humility. We do not say that a bare historical faith is to be commended; but true apostolic preaching well set prominently forward, year by year and century by century, the undying records of the facts of the Gospel story, urging feeble, sinfu

hearts to look upon these tokens of God's wondrous love.

It is the sequence of God's dealings with man, not any philosophical sequence of mere doctrines, that warms the cold, lifts up the feeble hands, and calls him who sits a disciple at the feet of Jesus, to acceptance of and fruitful belief in the Incarnation, Resurrection, and Ascension, of our Prophet, Priest, and King.

CATHOLIC CATECHISM.

No. XIII.

Q.—Why are different names given to the Sacrament of The Lord's Supper?

The names by which this holy rite have been, and are known, are as follows:—(1.) *The Liturgy*, is derived from classical Greek through the Septuagint, in which its use was restricted to the public service of the sanctuary. Numbers iv. 12, 26; (the words in the Authorized Version being "ministry" and "service." And in 1 Chron. xxvi. 30, the word in Authorized Version being "business of the Lord.")

In the New Testament the term *Liturgy* passed on to the Christian services, which in primitive times consisted almost entirely of the celebration of the Holy Communion. In the primitive Church the *Liturgy* included the service and the Rite. In modern times it has been restricted to the service or office. It is inexact to speak of the services generally of the Church under the title of *The Liturgy*.

(2) *The Mass*, now disused by the Church of England, and doubtless for good and sufficient reasons. It is a very ancient title, found as early as in the writings of Ignatius, bishop and martyr of Antioch. (A.D. 109). The term is probably derived from "*missa*," from the form of words "*Ita missa est*," with which the congregation was dismissed by the deacon at the end of the services. The form is still retained in the East in the words, "Let us depart in peace."

The technical term of the word, as used in connection with the Rite of *The Liturgy*, is probably "offering," and became in the Saxon tongue converted to *mass*. It may possibly be derived from the Talmudic word, *missa*, an offering. The title of the office in the Prayer Book of 1549 (the Book of the second year of Edward VI.) was "The Supper of the Lord and the Holy Communion, commonly called *The Mass*." It was dropt in 1552, and has not since appeared in the Book of Common Prayer.

(3.) *Holy Communion*, so called from the words of St. Paul: "The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?" 1 Cor. x. 16.

(4.) *The Eucharist*, meaning thanksgiving, as the great thanksgiving service of the Church, and also in connection with the act of our blessed Lord, "And He took bread and gave thanks. . . ." St. Luke xxii. 19.

(5.) *The Sacrifice*. In various forms this name was given by the early Church to the Holy Eucharist—as *per ex*: The Sacrifice—sacrifice of thanksgiving—of praise. Reasonable and unbloody sacrifice—sacrifice of our Mediator—of the altar—of our ransom—of the body and blood of Christ, etc., etc.

(6.) *The Lord's Supper*. From its intimate connection with the paschal supper which the Lord kept with His disciples on the night of His betrayal. "Likewise also the cup after supper. . ." St. Luke xxii. 20.

(7.) *The Offering*, from the prophecy of Malachi i. 11, a text familiarly known to every Christian in the oldest and purest days of the Church, and alleged by their pastors and teachers as an express and undoubted prophecy of the Christian Sacrifice, or solemn worship of *The Eucharist*.

Q.—What is meant by a "continual remembrance of the sacrifice of the death of Christ (in the Church Catechism)?"

That we make a remembrance of His death, which is the only sufficient sacrifice for sin.

Q.—Does not "This do in remembrance of Me," mean Remember, in the same sense in which we ordinarily use the word?

The Church has never so expressed herself. The term is not confined to a mere act of the memory, because the word which our Lord used, and he was speaking to Jews, is *anamnesis*, which is used always and only in the Bible to betoken a public memorial or shewing forth, namely, in the Old Testament in Leviticus xxiv. 7, Numbers x. 10, and in the New Testament in Hebrews x. 3. Also the word "do," or (*poiete*) would, in the above connection, mean "an act of memorial," as it does in St. Luke ii. 27, where "do" has the sense of "to offer a sacrifice." Compare with verses 22, 24. The continual remembrance of the sacrifice of the death of Christ has been held by the universal Church from the beginning to mean fully:—To offer a memorial or commemoration of the death of Christ perpetually in accordance with St. Paul's words: "For as often as ye eat this bread, and drink this cup, ye do show forth the Lord's death till He come." It is thus the most solemn mode of pleading before God and showing forth before the Church the one only meritorious sacrifice of the death of the Eternal Son of God. Also it is infinitely higher and more worthy of the character of spiritual worship, to show forth the death of Christ before God and His Church, than merely to remind one another of its benefits.

(To be continued.)

MEM.—The author thanks "W. Monson, of Wallaceton," for his friendly criticisms on Nos. IX. and X.

(1.) Concerning "Bowing towards the altar," (for bowing towards the cross is included therein) and "making the sign of the cross," the author would say the matter is in the catalogue of *non-essentials*. He neither expresses in the "Catholic Catechism" his approval nor his disapproval, but explains some reasons on which these pious and ancient customs are founded; claims liberty of action to the offertory; and refers the Churchman to the Synod and Canon No. 30 of the Canons of the Church of England (1603).

(2.) Concerning the passage referred to in the Office for the Burial of the Dead, if it be not a prayer for the living and the dead, what is it?

Diocesan Intelligence.

QUEBEC.

From Our Own Correspondent.

LENNOXVILLE.—*Bishop's College*.—The Christmas Terminal Examinations were brought to a close on Tuesday, December 20th, with satisfactory results. In the examination of bachelors reading divinity, Messrs. Judge and Scott did well throughout, the former obtaining first class marks in the Septuagint and Vulgate, the latter in the same two subjects, and in New Testament criticism, Mr. Brown also obtained high first-class marks in Tertulian. The following undergraduates have been placed in the first class. *Honor Students*—Classical, Mr. R. F. Morris; Mathematical, Mr. W. Morris, *Third Year*—Divinity, Mathematics, Classics, and aggregate, Mr. M. G. Thompson. *Second Year*—Mathematics, Mr. Alexander; Classics, Messrs. Petry and Stevenson. *First Year*—Mathematics, Mr. G. A. Smith, (148 marks out of 150). In special subjects the following gentlemen have distinguished themselves: Mr. R. F. Morris, first-class marks in every paper, and in one paper full marks; Mr. W. Morris, first-class marks in every paper except one; Mr. Thompson, first-class marks in every paper; Mr. Petry, in Greek Testament, Latin, Greek, and English literature; Mr. Stevenson, in Greek Testament, Latin and Greek; Mr. Meredith, in Latin; Mr. Mesny, in French; Messrs. Lyster, and W. Worthington in English literature; Mr. G. A. Smith in Greek Testament, and Mr. Fooks, in Hebrew.

Each of our present readers can send us one new subscriber without much trouble, and a great many can send half a dozen or more.

ONTARIO.

From Our Own Correspondent.

SYDENHAM, LOUGHBORO'.—A surprise party, consisting of church members, took possession of the parsonage on Wednesday evening, the 21st ult., and held it for several hours, when they departed, leaving behind them a goodly show of potatoes, apples, flour, oats, and birds of different kinds. The Rev. M. J. Poole, the incumbent, and his lady, were therefore agreeably surprised, as also was the clergyman's horse when she found her provender, in the shape of grain, marvellously increased.

NORTH AUGUSTA.—On Christmas Eve, a successful entertainment, consisting of songs, hymns and readings, was given before a crowded audience in the public school-house, a Christmas tree for the children of St. Peter's Church being the prominent feature, each child receiving a book, a Christmas card, and a bag of candy. The last thing taken from the tree was a beautiful purse, containing \$20, presented to Mrs. Coleman, wife of the incumbent, along with a kind address, as a token of the congregation's appreciation of her services as organist during the past three years. The brass band of the village added much to the pleasure of the occasion. On Christmas morning the church was well filled; number of communicants twenty-nine, offertory, \$12.

KEMPTVILLE.—The old church of St. James', Kemptville, was decorated this Christmas, for the last time, with considerable taste. In a few weeks the congregation hope to enter their handsome Memorial Church. Meantime, that the last look of their old church might be bright and pleasant, the good people turned out and made it look quite "glorious within." The congregations were large, filling the building, and the number of communicants, though large, being sixty, was not at all in proportion to the size of the congregation. The offertory was the largest ever taken up in the parish for such an occasion, and was more than double that of last year. The two stations of Marlboro' and Wilson Settlement were not behind in their duty. After a very hearty evensong an address was read to the rector by one of the parishioners by which we were glad to find that the Churchmen of the two stations had purchased a horse for him, and that they had also made up a purse at the same time.

KINGSTON.—*St. George's Cathedral*.—This Church has been very nicely decorated by the ladies of the congregation. The Bishop's throne, pulpit lectern, altar-rail, and stalls are festooned with evergreens. The font is filled with rich flowers, and on the sloping sill of each window is a beautifully worked motto. The sanctuary having been recently refurnished, it was thought best not to add any special hangings.

On Christmas Eve, evensong was sung at five o'clock, when music was furnished by a special choir of the children from the various cathedral schools. The Rev. Dr. Wilson preached a short but impressive sermon.

On Christmas day there were two celebrations of the Holy Communion, one at eight o'clock, at which the Rev. Dr. Wilson acted as celebrant, and the other at eleven o'clock, at which the Very Reverend the Dean was celebrant. The latter was full choral, and at both services there were a large number of communicants. Matins and evensong (choral) were sung at the usual hours. The altar was vested in white, and the church presented a very pretty appearance.

ST. PAUL'S.—The music at this Church on Christmas was very fine. The *Te Deum*, sung to an entirely new setting, was especially grand, the solos and choruses being both taken with exceptionally good effect.

ST. JAMES'.—Holy Communion was celebrated at eight and eleven, the Rev. Rural-dean Kirkpatrick acting as celebrant on both occasions. There was an exceptionally large number of communicants.

ARNPRIOR.—A bazaar in connection with Emmanuel Church was held in the Town Hall, on the 19th and 20th of December. The amount realized, after paying all expenses, was \$330. This is to be devoted towards the liquidation of the debt on the rectory. The \$1,000 debt contracted three years ago will thus be reduced to the small balance of \$100.

OXFORD MILLS.—The festival of the Nativity has indeed been a happy one in the parish of Oxford Mills. Never before has the churches been so well filled. Indeed the crowded position of St. John's suggested to many the urgent need of a proper structural chancel. At the parish church there were two cele-

brations, at which fifty-five received. The services were very hearty. At St. John's the offertory was larger than ever before, while at the conclusion of the service at St. Ann's, the lay representative, Mr. George Sanderson, in behalf of the congregation, presented a purse to the clergyman. On Wednesday evening, being the festival of the Holy Innocents, the Sunday-school was treated with a Christmas tree well laden with beautiful gifts and toothsome candy. An immense audience assembled to listen to the children rendering Christmas carols, and to witness the distribution of Santa Claus' treasures. When that venerable old gentleman appeared he was at once the centre of attraction. After he had paid his kind attentions to more than 100 children, he turned to the parson and read to him the following address:—

To Mr. W. A. Read.—*Reverent and dear Sir:*—It gives me extreme gratification, on behalf of the people of this parish, to express our heartfelt thanks for your zeal and untiring energy in the work of promoting the welfare of the Church, and consequently the spiritual welfare of this parish. Plainly it can be seen that the Church work in this parish has made very rapid progress under your supervision, when we compare the small congregations of a few years ago with the large and reverent congregations that now assemble to worship God in His sanctuary. We can assure you that we highly appreciate your arduous labours in the past, and we hope that anything that we have done to cause you any disquiet, or to obstruct the progress of the Church in any way will be discontinued in the future. And now, rev. sir, we entreat you to accept this fur coat (which contains within it a purse) as a very small token of our love and gratitude to you, and also as a token of our appreciation of your successful labours. Hoping that you have had a merry Christmas, and that you will have a happy New Year, I wish to sign myself in behalf of your parishioners,

Yours very sincerely, SANTA CLAUS.

The vicar having briefly responded, the enjoyable evening was brought to a close by singing "God Save the Queen."

STIRLING.—Thursday, the 15th inst., a day not soon to be forgotten by a settlement of scattered Church people, on the 8th Line of Rawdon, in the mission of Stirling, saw the climax of the Church's work for the year, when was opened for the worship of Almighty God a handsome and well proportioned little church, a welcome and an appreciative change from the school-house which for many years was the only place of resort for Church people. Just a year ago it was proposed to have a church, when one individual offering \$100 and an acre of land set the ball rolling. There is now a well designed little edifice of frame, veneered with brick, having extended chancel vestry attached, tower and spire; Gothic, with three-quarter open roof, stained glass, and seats of ash wood. To the credit of comparatively a poor people, it will be paid for purely by subscription, minus the common and unprimitive custom of tea-meetings, and such like. There has been added by the same pluck and means, what is a great requisite to comfort and success in church attendance in country parts, a commodious shed, 70 feet long. All being ready for the 15th, Archdeacon Bedford-Jones and Rural-dean Baker promised to be present, but on the arrival of the train two hours before the time of service, to the disappointment of all concerned, no help arrived, unavoidable causes, known afterwards, having intervened. Then after the journey of nine miles, the incumbent, and the Rev. Mr. Harris, of Marmora, had to fill up the gap, and carry through two full services; the former preaching in the morning from Gen. xxviii. 17, and both giving short addresses in the afternoon, there being a full church notwithstanding the bad roads, each time; when all seemed to enjoy the heartiness of the services—to many a novelty and an agreeable surprise. Being the first Church of England outside of town or village, in the county, there will be attached a pleasing reminiscence both to clergyman and people; and already its erection has inspired a neighbouring settlement to go and do likewise. In what now forms the mission of Stirling there are two fine churches; the greatest want now is a parsonage. The village church being closed lately for five weeks for repairs and finishing of the interior, which now has the appearance of a new building, thanks to the Bishop for grant from S. P. C. K., was re-opened by a week evening service, the incumbent, Rev. T. Godden, being kindly assisted by the Rev. Messrs. Burke, Gardner, Christie, and Harris, each delivering short and pointed addresses. Exclusive of work done by means of the grant, a few ladies of the congregation, by great exertion and perseverance, have added a fine tuned bell, a handsome church carpet, and two chairs, a redos also surmounts the chancel, being the gift and work of the incumbent. Thus, apparently, the mission has much cause for gratitude to God for blessings on its material work, and is now in a fair prospect to go on, if internal unity is secured and maintained.

We are very much pleased to learn that Archdeacon Lauder, who spent some weeks in Port Hope, under the care of Dr. Powers, has arrived in the old country in improved health, and on consulting Sir Wm. Gull, the eminent London physician, he highly approved of the treatment of the patient by Dr. Powers—another compliment to the latter's skill of which he and Port Hope may well feel proud. The many friends of Archdeacon Lauder in all parts of Ontario will be glad to learn that that gentleman has been pronounced organically sound and a healthy man, nervous prostration from over-work being his only malady, and from this, through the change of climate, it is expected he will speedily recover.

PORTAGE-DU-FORT.—On the evening of Dec. 19th, 1881, the members of St. George's Church assembled at the residence of Mrs. W. Thompson and Mrs. Motherwell on behalf of the congregation, presented Miss Thompson with a beautiful silver cake basket as a token of their appreciation of her services so cheerfully and agreeably given as organist of the church. The following inscription is on the basket:—"Presented to Miss Thompson by the congregation of St. George's Church, Portage-du-Fort, Christmas, 1881. On the 29th ult., Mr. and Mrs. Motherwell were the recipients of a note from Bryson, containing a Christmas gift in money and signed "Old Friend."

TORONTO.

Synod Office.—Collections, etc., received during the week ending December 24th, 1881.

WIDOWS' AND ORPHANS' FUND.—*Annual Payments under the new Canon:* Rev. G. B. Morley, \$8.72; Rev. Dr. O'Meara, \$7.20; Rev. C. E. Thomson, \$7.20; Rev. J. Cary, \$9.42; Rev. J. S. Stone, \$7.62.

October Collections: Bolton and Sandhill, \$1.61; St. Paul's, Toronto, \$60.

MISSION FUND.—*Thanksgiving Collection:*—Bolton and Sandhill, \$3.05.

NORTH-WEST MISSION FUND.—St. Philips, Toronto, \$31.81.

Synod Office.—Collections, etc., received during the week ending Dec. 31st, 1881.

WIDOWS' AND ORPHANS' FUND.—*Annual payments under new Canon:* Rev. J. M. Ballard, \$9; Rev. T. W. Paterson, \$7.88; Rev. A. W. Sprague, \$7.62; Rev. T. P. Hodge, \$9.42; Rev. A. H. Rev. C. H. Marsh, \$8.05; Rev. F. Burt, \$9.80; Rev. J. S. Baker, \$11.10; Rev. R. J. Thomson, \$7.20; Rev. Wm. Farncomb, arrears to 1st Jan., 1882, \$6.80; Rev. Wm. Farncomb, \$7.82.

October Collection: Christ Church, Mimico, additional \$1.

MISSION FUND.—J. B., Streetsville, harvest thank-offering, \$5.

Thanksgiving Collection:—St. James' Cathedral, Toronto, additional, \$10.

CHRISTMAS SERVICES this year in Toronto were well attended and evinced thorough heartiness and a great increase in devotion, the number of communicants being much larger than was ever known before. The surroundings of the Feast were also of a nobler sort. The humblest and poorest congregation tried to do its best to pay to the new born King that glory which was His due. In each church the music was carefully selected and as carefully rendered. In some, of course, it was very elaborate. A few, as at St. James' cathedral for the first time chanted the proper psalms, others were content with Christmas anthems and carols. In the way of decorations some churches showed a decided advance, St. Peter's, for instance, displaying banners, with inscriptions wrought on them. At Holy Trinity a present was made to the church of some splendid hangings of white satin, for the reading desks, pulpit, and faldstool. These beautiful frontals have been embroidered by a young lady, a member of the congregation, who has devoted much time in learning how to do the work, and more in executing it. The workmanship is "exceeding magnificent." The offertories received were generous, some of them were as follows: Holy Trinity \$196; Church of the Redeemer \$164; St. Luke's \$169; St. Paul's \$100; St. Peter's \$120; Grace Church \$120; All Saints' \$196; St. Anne's \$63.

St. Matthew's.—This church was most appropriately decorated for Christmas, and the services hearty to a degree. The services were taken by the priest in charge, the Rev. Ed. Ransford, who also celebrated the Holy Communion, there was twelve communicants, a decided increase. The offertory was \$13, two years ago it was considerably under a dollar.

On Holy Innocents' night by permission of the Bishop, the church not being consecrated and there being no school-room, a Christmas-tree was set up in the body of the nave, and loaded with presents, the gifts of the teachers and friends, for the Sunday-school children. Appropriate addresses were delivered by the Rev. Ed. Ransford, Messrs. John Carter, of Toronto, Hunt (Superintendent of Sunday-school), and B. Langley (School trustee for the section). Carols and hymns were well rendered by the children under the direction of Mr. R. Stapells, organist, his son Mr. R. G. Stapells, organist of Grace church, officiating at the organ.

St. Matthias.—The Rev. Charles Darling, B.A., Oxon., has been licensed by his Lordship the Bishop as the assistant to the incumbent of this parish. He will commence his duties on Sunday next.

TORONTO CHURCH SCHOOL FOR BOYS.—*Prizes and Presentation.*—On the closing day before the Christmas holidays, prizes were presented (for proficiency in studies during the last half-year) to Thompson Smith, Percy Greene, Hugh Rose, Frederick Foster, and George Greene. The prizes for the current half, it was stated, would be presented at Easter. Before dispersing the boys, with pleasant little speeches, testified their satisfaction with the school management, by presenting to Mr. and Mrs. Harrison, a handsome case of fish carvers. The school re-opens on the 12th inst., see advertisement.

OMEMEE.—On Christmas day, Christ Church was packed morning and evening with devout worshippers and the services were of a most interesting character. The sermon in the morning was on St. Luke ii. 15, "Let us go now even unto Bethlehem and see this great thing which has come to pass." That in the evening was an exposition of Isaiah ix. 6, "His name shall be called Wonderful, Counselor, &c." The offerings and attendance at the Communion were as large as ever known in the history of this old parish. The church was tastefully decorated by the young ladies who formed the committee, and the choir outdid themselves in the rendering of the selections chosen for the high festival. The effect was most chaste and beautiful and in keeping with the neat and pretty building. It told well for the skill, industry, and taste of the young ladies engaged.

HASTINGS.—Rev. John McCleary acknowledges, with thanks, from Mrs. O'Reilly, the receipt of a box of toys, etc., for a Christmas tree.

WHITBY.—The Christmas services in All Saints' church were well attended. The church was very prettily decorated, and the two new handsome chandeliers, and pulpit lights supplied by W. R. Howse, added greatly to the brilliancy in the evening. One hundred and five members partook of the sacrament, and during Monday and Tuesday services nineteen members were baptized. The collections on Christmas day amounted to over \$75. From the above it will be seen that the church is progressing favourably both from a spiritual and financial point of view.

TRINITY COLLEGE SCHOOL.—The Annual Christmas Examinations at Trinity College School were concluded last week with the following results:—Prizes for General Proficiency—V. Form, Cayley, E. C.; IV. Form, Tremayne, H. O.; III. Form, Broughall, J. S.; Upper II. Form, Patton, H. S.; Lower II. Form, White, W. H.; I. Form, McCarthy, D. L.

Honorable mention for General Proficiency—V. Form, Perry, C. N., Lewin, W. A. H., Rogers, W. S., Hill, F. B., Leggatt, G. J., Abbott, A. E.; IV. Form, Allan, A. C., Cooper, J. H., Martin, A. S., Macdonell, A. C., Griffin, G., Mackay, A. B.; III. Form, Bedford-Jones, A. C. M., Boyd, G., Leader, H. P., Loewen, C. J., Machell, W. L., Powell, G. E.; Upper II. Form, Campbell, E. A., Loucks, W. M., McMurray, L. L., Broughall, F. W.; Martin, D. A. R. C.; Lower II. Form, Kirkpatrick, A. T., Kirkpatrick, F. G., Emery, F. B., Reid, H. A. L., Graham, H. W., Macaulay, W. K. Y., Cameron, K. H., Kennedy, F. W., Boulton, H. F., Middleton, E. L., Boyd, L., Cooper, W. H., Patterson, G. B.; I. Form, Watchorn, G. E., Amy, J. P., Ambery, J. W., Robin, C. B., Thomson, W. C., Allan, F. G. B., McInnes, T. R. E., Peck, S. C., Calvin, S. C., Mattocks, J.

The boys of the school were successful in carrying off the Scholarships at the Matriculation Examination at Trinity College, Toronto, in October last; the first being won by Davidson, N. F., the second by Brent, C. H., and the third by Dumble, J. F., (equal). The school is now quite full, and applicants for admission have to wait for a vacancy before they can get in.

HORNINGS.—The Rev. R. C. Roone begs to acknowledge, with many thanks, the receipt of a box of very handsome, suitable, and useful Christmas goods from Ch. W. M. A., through Mrs. O'Reilly, consisting of books, toys, and clothing for Christmas tree for Sunday-school.

BOLTON.—A large number of the parishioners called upon the Rev. W. Hoyes Clarke at his residence lately, for the purpose of presenting an address, and some valuable gifts. The address was a very earnest and flattering one, testifying to the work done by him, and of the way in which it was appreciated. Mr. Clarke expressed his great regret at leaving, thanking them all for their splendid gifts, and more especially for the kindness and consideration they had ever shown towards them. He also expressed hope that some day he should meet them all again. The gifts consisted of a very beautiful and valuable dressing case, and a large and highly finished writing desk. Mr. Clarke starts immediately for British Columbia.

DURHAM AND VICTORIA MISSIONARY MEETINGS, Jan'y 1882.—St. Alban's, Verulam, Friday, Jan. 6th, 7 p.m.; Bobcaygeon, Sunday, Jan. 8th, 10-30 a.m.; Dunsford, 3 p.m.; Omeme, 7 p.m. Cavan, Monday, Jan. 9th, St. John's, 7 p.m.; Tuesday, Jan. 10th, Trinity, 7 p.m.; Wednesday, Jan. 11th, Christ's, 7 p.m.; Thursday, Jan. 12th, St. Thomas', 7 p.m. Perrytown, Friday, Jan. 13th, 7 p.m.; Cartwright, Sunday, Jan. 15th, 11 a.m.; Enniskillen, 3 p.m.; Bowmanville, 7 p.m. Deputation for first week:—Rev. Messrs. Baker and Forster. For second week:—Rev. Messrs. Bradshaw and Avant. The preacher on Sunday, Jan. 8th, Rev. Mr. Bradshaw; on Jan. 15th, Rev. Rural-dean Allen.

BOBCAYGEON.—*Christ Church.*—A very successful mission has been held in this Church, commencing on Tuesday evening, the 6th of Dec., and ending on Monday morning, the 12th. The Rev. O. P. Ford conducted the mission. The services each day were: Holy Communion, with address, at 8 a.m.; Evening Prayer, with instruction, at 4 p.m.; mission service and sermon, at 7-30 p.m. On Saturday there was a children's service at 2-30 p.m.; and at the 4 o'clock service the address was to women. On Sunday services were as follows: Holy Communion, with address, at 8 a.m.; Morning Prayer, and Holy Communion, at 10-30 a.m.; children's service, at 3-30 p.m.; address, to men only, at 4 p.m.; Evening Prayer at 7 p.m. On Monday morning, at the final celebration of the Holy Communion of the mission, at the close of the address there was a renewal of baptismal vows. The services were well attended, especially towards the close of the mission. The addresses and sermons, which were listened to with the greatest attention, were remarkably good, being earnest, direct, practical and eloquent. Much good has been done; in fact the mission was successful beyond the most sanguine expectations.

NIAGARA.

From Our Own Correspondent.

HAMILTON.—*Christ Church.*—The churchwardens and committee of management of Christ Church beg to acknowledge, with warm thanks, the receipt of a very handsome gift from Mrs. Fuller, Bishophurst. The present consists of kneeling cushions for the communion rails, communion table and sedilia within the rails. The cushions are the work of the lady herself, and are very handsome and elaborate; indeed, when we mention that it has taken eighteen months to complete the needlework some idea may be formed of the labour bestowed on the gift. The wardens and committee also desire to acknowledge with thanks the kindness of Mr. Foote, of the Meriden Britannia works, in having the alms dish and collection plates regilt and replated.

DUNNVILLE.—Measures are being taken here towards the erection of a larger church, the want of which is greatly felt. Accommodation is required for about 500 sittings. The rector, R. W. Smith, would be glad to hear of some well recommended and thoroughly ecclesiastical designs.

HAMILTON.—*Christ Church.*—An important vestry meeting was held in the school-room of this church on the 13th inst., when it was unanimously resolved to purchase a building formerly occupied as a place of worship by the Methodist Episcopal body, and convert it into a mission church for the lower part of the city, where there has been for years a wide yet unoccupied field for Church work. Through the energy of the rector in charge, Rev. C. H. Mockridge, cordially assisted by leading men of the congregation, the property will be purchased and the church fitted

up and made ready for use by a cash payment. It will be known as "St. Luke's Mission Church," and will be started entirely free from debt. We congratulate our friends of the Cathedral on their enterprise in Church work.

HURON.

From Our Own Correspondent.

LONDON.—Never did the Churches of the Forest City present such a truly Christmas appearance as they do this year. As the seasons and the festivals of the Christian year are being more fitly observed in accordance with the Liturgy of the mother Church, so are there increased efforts to beautify our houses of worship. "Christmas comes but once a year," and that once, what a time of rejoicing! and for its advent how great are the preparations! With light-some joyous hearts are all the labours of love accomplished.

St. Paul's church presented a brighter appearance this Christmas than it had ever done, though there were less evergreens and fewer flowers than in some previous years, but the recent improvements caused the work of the ladies at Christmas-tide to appear to much greater advantage. The rich frescoing of the chancel and ceiling, and the texts of Scripture on the many scrolls left less room for wreaths and festoons. The font nigh the main western entrance was very handsomely wreathed with arbor vitae and everlasting flowers. The pulpit, reading desk, and lectern also bore testimony to the fair artists who wove the evergreens and clothed them in their Christmas garments. To the arbor vitae wreaths were added white flowers and the graceful trailing branches of the periwinkle. The pillars were enlivened with wreaths of evergreen, and amid the evergreen twigs around the gallery are the words of the Prophet, "Holy, Holy, Holy." His name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace.

The congregation at morning and evening services were very large. The morning preacher was the Rev. Canon Innes, who preached a Christmas sermon—need I say more. At evensong the Rev. A. Brown preached also an excellent sermon. The music, especially the Christmas anthems and the *Gloria Patri* raised the soul above the fleeting pleasures of earth to the heaven of harmony. There was, as usual, early celebration at 8.20 a.m., and there was a very large number of communicants. There were also, as is usual, many communicants at the 11 a.m. service. The offertory was to be given to the assistant minister. It amounted to \$150.

FLORENCE.—At a Christmas entertainment held in the Orange Hall here on Friday evening the 25th ult, the Rev. Mr. and Mrs. Geo. W. Racey, received as a Christmas-box the sum of \$42 to purchase a new carpet for their parlor and dining-room from some of the members of St. Matthew's Church, and also a few of St. John's church, Aughtim. The principal movers in this act of kindness, and who did the collecting were Mrs. John A. Young, and Mrs. Thomas Elliott, of Florence. Mr. Young has built and given as a gift to the parsonage a large and commodious woodshed.

CLARKSBURG.—The beautiful weather together with the fact of Christmas day falling on Sunday, brought unusually large congregations to St. George's church who entered heartily into the services of the day. The little church was beautifully decorated. The choir under the able training of Mr. Geo. Henderson, sang the Christmas hymns and anthems in a manner that did credit to themselves as well as to their trainer. The offertory amounting to twenty-two dollars was given as a Christmas present to the incumbent. On Thursday evening 22nd ultimo., the members of the choir and several members of the congregation met at the parsonage and spent a very pleasant evening, enlivened with music and singing. The special object of the meeting was to present Miss Armstrong the organist with a handsome purse containing twenty-five dollars which had been collected for the purpose. The members of this congregation have commenced a subscription for the purpose of purchasing a new pipe organ for the church. The old one which was not sufficiently powerful has been sold, and another kindly lent by a member of the congregation until the new one is put up.

LESSONS OF THE CHRISTIAN YEAR.—The Advent has been duly observed by the preaching of sermons especially appropriate to the Advent. In our St. Paul's, for instance, the sermon was based on the Epistle and Collect for the day. On the Second Sunday in Advent, Rev. Canon Innes preached a very forcible sermon on the Holy Scriptures, written for our learning. On the Third Sunday we had an excellent sermon from Rev.

Alfred Brown, relative to the "Ministers of Christ and stewards of the ministers of God." Thus the pulpit, as well as the reading desk speaks of the succeeding seasons or periods in the sacred memoirs of our Lord. In our country parish a similar order is observed. In the Village of Watford, Rev. Mr. Hyland, incumbent of Trinity church, preached a series of sermons as follows: First Sunday, "Christ's first coming;" Second, "God's word as a Directory;" Third, "The sacred ministry of Christ;" Fourth, "Christ's second coming." The regular week-day service at 7-30 p.m., on Wednesdays. Trinity church, we learn with great pleasure, is prosperous.

CHATHAM.—The Sunday-schools are assuming a more important place in Church mission than in the earlier days of our Church here. There are in Chatham two prosperous Church Sunday-schools. In Christ Church Sunday-school the attendance on the last Sunday of Advent was 360 scholars. There will be a special children's service on Easter Sunday afternoon. The Sunday-school of the Church of Holy Trinity is also prosperous. The hour of Sunday services is at three o'clock p.m.

MILLBANK.—A very successful entertainment was held on Christmas-eve in the Village School-house, consisting of a concert, tableaux, and Christmas-tree. About 300 were present, and all expressed themselves delighted from the beginning to the close. The young people of Grace church entered into the necessary work very heartily and their efforts were crowned with the greatest success. Among the many presents upon the Christmas-tree was a very beautiful one for Mrs. Carswell, the wife of the clergyman, from the children of the Sunday-school.

ATHERLEY.—The Christmas services at St. John's church were more largely attended this year than on previous occasions, and nearly one-third of the congregation remained to partake of the Holy Communion. The church was handsomely decorated with evergreens and berries and various ecclesiastical designs, the work of the younger members of the congregation. At the entrance to the chancel was the text: "Glory to God in the highest," in blue and silver letters on a red ground; while at each side of the altar stood a handsome red banner with the texts, "Christ is born," and "The word was made flesh," on each, respectively. The altar, however, was the point to which all eyes turned, and looked remarkably festive with its white velvet frontal and altar-cross, round which was twined a small wreath of evergreens and red berries. The choir deserves much praise for the excellent manner in which they led the singing, which was heartily joined in by the whole congregation. The Communion service was semi-choral. The "Kyrie," "Ter Sanctus," and "Gloria in Excelsis" being sung. The hymn, "O God unseen yet ever near" was sung after the consecration prayer, and the "Nunc Dimittis" as a recessional.

On Christmas-eve Mrs. Robinson, the wife of the incumbent, was made the recipient of a very handsome cruet stand as a slight recognition of her services as organist, which post she has efficiently filled for the past three years.

ALGOMA.

From Our Own Correspondent.

SAULT STE. MARIE.—The sad news of the sudden death of the Bishop of Algoma reached here on Saturday, the 17th ult., and caused a feeling of sadness to rest on the inhabitants of the town, and particularly on those who had known and loved our much esteemed Diocesan. On Sunday, the 18th ult., a number of flags were flying at half-mast, in token of respect to the memory of the deceased prelate. The boys of the Shingwauk Home—each wearing a broad mourning sash—marched to St. Luke's church, where a memorial service was held. The church was heavily draped with crape, and the service was most solemn and impressive. Prayers were read by the incumbent, Rev. H. Heaton, and the sermon preached by the Rev. E. F. Wilson, Principal of the Shingwauk Home, from the text, "Blessed are the dead who die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labours; and their works do follow them." Rev. xiv. 13. During the sermon the rev. gentleman referred with deep feeling to the untiring energy and zeal displayed by the late Bishop in his long life-work in the Master's service, and particularly to that portion of his work while he was in charge of the Diocese of Algoma. How his labours, during the eight years which have elapsed since his consecration, have, under the blessing of Almighty God, prospered in the diocese, as is shown

in the increase number of missionary labourers at work, and also the increase of church buildings erected for and dedicated to the service of God. In 1873 we had but seven missionaries at work, now we have fifteen; when the diocese was first formed there were only nine church buildings, now there are upwards of forty. "Churches," said he, "which stand to-day, yea, and will ever stand as monuments to the memory of our much loved but now lamented Bishop." The closing paragraph of Mr. Wilson's sermon will be echoed by every earnest Christian worker in the diocese, "May it be our fervent prayer that some sincere, devoted servant of God be chosen as his successor, to carry on the work he has so nobly begun, and may the mantle of Elijah fall on Elisha."

GRAVENHURST.—Wm. Queale begs to acknowledge, with many thanks, in reply to his appeal, a nice assortment of papers from Charles Foster, Dominion News Company, anonymous friend, assortment of papers, from Miss Julia Kesterman, a fine parcel of books.

THE Rev. W. Crompton desires to acknowledge with gratitude the sum of \$16 from various friends, Toronto, per H. J. Browne, Esq., P.L.S., and \$1 from an unknown, letter having Fredericton postmark, said letter being a comfort and encouragement. Both amounts were sent for the general work of Mr. Crompton's mission. Aspin, P. O., Dec. 28th, 1881.

ULLSWATER.—Our church hall was opened for divine service on Sunday, the 11th ult., although in a very unfinished state. I beg on behalf of the congregation to tender our sincere thanks to those friends who have so kindly assisted us, and especially to my esteemed friend and late pastor, the Rev. W. Crompton, who has presented us with \$86 out of the funds so liberally placed at his disposal by kind friends.—W. H. BUCKERFIELD.

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

No. 7.

THE COLLECT.

THE short prayers called "Collects" are constructed on two main principles: 1. As nearly as possible on the model of the Prayer of our Lord, who said "After this manner pray ye;" and 2. according to that other Scriptural injunction "God is in heaven, and then upon earth, therefore let thy words be few."

The "Lord's Prayer" is remarkable for being very short, and at the same time containing a very clear line of thought. The use of the Collects may be said to be to collect or gather up certain prayerful thoughts into a few words. They give a sort of keynote to the day and a special intention to the Holy Communion service in which they form a prominent part.

When this Collect speaks of 'the Prayers of God's people' we must remember that the Church always had Common Prayer for public use, called "the prayers" in the Acts of the Apostles. This united praying of God's people has peculiar force in itself, and peculiar blessing attached to it. Therefore they make a great mistake who avoid public worship, and think to satisfy God by some kind of private prayer in their houses. God's 'people are His Church. In old time there was only one nation so-called, namely, the Jews; but now all Gentiles who became Christian are part of His people. They are here described as people who "call upon God," that is, who ask Him for what they want, for that is the meaning of prayer. If we, individually, neglect to pray to God, to call upon Him for His help, we lose our character and standing among God's people. It should be our continual habit to call upon God: not merely an occasional proceeding.

The special line of thought in this Collect which he gives with the general subject of prayer, is that God would grant His people a twofold blessing, viz., (1) to perceive what is right, and (2) to do it thoroughly. In order to gain the first part of the blessing, we must listen to the teaching of the Holy Spirit in the Church; for anyone who contradicts the teaching of the Church does not hear the Holy Spirit, though many claim to hear the Spirit's teaching and contradict one another as well as the Church of God. We must beware of this mistake which has caused the invention of so many different sects outside the Church. The Church, too, exists for the very purpose to direct us (through her authorized ministers) how to perform God's Will when we have learned it. It is in vain to pray this prayer for God's help, unless we accept the helps He has given His ministers, His Word, His Sacraments.

THE CATECHISM.

Q. What is the first commandment? A. Thou shalt love Me. ["Before" me, in Ex. xx. 3, Deut. v. 7,

before or in His presence, "to provoke the eyes of His glory," Isaiah iii. 8.

Q. Who is this God who claims our sole worship?

A. The God into whose Name we have been baptized—The Father, the Son, and the Holy Ghost.

Q. Do we keep this commandment merely by believing there is one God?

A. No: "The Catholic Faith is this, that we worship one God," &c. And: "My duty towards God is to believe in Him," &c.

Q. Can you describe this state of mind in one word?

A. Godliness.

Q. What then is first of all necessary, if we would have this state of mind?

A. Faith; for without this we cannot fear, or love, or obey. Hebrews xi. 6.

Q. What is the most open violation of this commandment?

A. Worshipping unreal gods, like the heathen do.

Q. Can any but a Christian worship the true God?

A. No: for the true God has revealed Himself as the Father of our Lord Jesus Christ, in which character the heathen know Him not, and Jews and Mohammedans deny Him, saying that He has no Son. There is no being in the unseen world answering to the God of the Deist.

Q. Who among us reject this commandment?

A. Atheists, who say there is no God; Agnostics, who say we cannot know there is a God; and all those who deny that God is a Person, who loves, and hears, and sees, and helps; and that He has created and will judge us all.

Q. Who seem to deny the personal existence of God?

A. Those who say that some blind, unconscious powers of nature, such as "natural selection," are of themselves sufficient to account for the growth, order, and continuance of all things, from original matter, apart from the Providence of God.

Q. What is our Lord Christ's teaching on Providence?

A. That it orders all things. God clothes the grass of the field, feeds the fowls of the air, settles the bound of our lives, and numbers the hairs of our heads. Matt. vi. 30, Luke xii. 24, Matt. x. 29, 30

How is the fear of God commended in the Old Testament?

A. "It is the beginning of wisdom." Prov. ix. 10.

Q. Is it of Christian obligation?

A. Yes: Christ says to His "friends," "I will forewarn you whom ye shall fear: fear Him who after He hath killed hath power to cast into hell; yea, I say unto you, fear Him." Luke xii. 4, 5. On Christ's "friends" such charge is laid.

Q. What is the proper effect of the fear of God?

A. To hate evil. Prov. viii. 13.

Q. How are we to cultivate the fear of God?

A. By cherishing a constant sense of the presence of God, and by frequent meditation on the four last things, and by prayer to God for the spirit of holy fear. (First prayer in Confirmation Office.)

Q. But does not perfect love cast out fear? 1 John iv. 18.

A. Not the "holy fear" of God, but the slavish fear that hath torment. Love deepens the fear of offending God.

Q. Is fear against trust in God's mercy?

A. No: it is rather its offspring. Ps. cxxx. 4. P.B.

Q. Is fear against the Christian's comfort? A. No. Acts ix. 31.

Q. How are we to love God? A. With all our soul, &c.

Q. What is the Christian love of God?

A. It is a holy love, inseparable from a holy fear. It is a filial love, whereby we cry Abba, Father. Gal. iv. 6.

Q. What is the proper effect of the love of God?

A. Christ says: "He that hath my commandments, and keepeth them, he it is that loveth Me." John xiv. 21. And St. John says: "This is the love of God, that we keep His commandments." 1 John v. 3.

Q. Does this mean more than the mere letter of the Decalogue? [Explain this useful technical word.]

A. Yes: first of all that we should believe in the Son of God, accept His interpretation of the Decalogue (in Sermon on the Mount), and receive the Sacraments of His Church.

Q. Are our feelings sufficient proofs of love to God?

A. No, without a corresponding obedience.

Q. Is correct behaviour or outward obedience a sufficient proof of love?

A. No; for love is a state of the soul and spirit.

Q. How are we to attain this supreme Christian grace?

A. By the assistance of the Holy Ghost; by our own continual meditation on the love of God towards us in our Redemption by His Son, and in all the blessings of this life: by earnest prayer, and by the devout and frequent reception of the Holy Eucharist, which is the pledge of God's love.

Q. Mention some of the Church's prayers for this grace?

A. Almighty God, unto whom all hearts be open.

(Communion Office). O God, who hast prepared for them that love Thee. (sixth Trinity). That it may please Thee to give us an heart to love and dread Thee. (Litany).

EPIPHANY.

The word "Epiphany" means manifesting or shewing forth, and the festival which bears this name, is kept in commemoration of the manifesting of Christ to the Gentiles by the guiding of a star. The narrative of the visit of the Magi is recorded in the second chapter of St. Matthew, and is full of the deepest interest. The name by which they are called is altogether vague. It meant originally a sect of Median and Persian scholars; it was afterwards applied (as in Acts xiii. 6) to pretended astrologers or oriental soothsayers. Such characters were well known to antiquity under the name of Chaldeans, and their visits were by no means unfamiliar even to the western nations; but a word so vaguely and variously used cannot help us to answer the question, "Who were these wise men from the East?" Their visit has, however, been the subject of some of the most splendid productions of Christian art; and loving tradition, which may or may not rest on any very solid historical basis, have handed down to us many particulars concerning that visit, which are not detailed in the sacred narrative. The tradition which makes them kings, may have been based upon an ascertained fact of their history, or may not improbably have been suggested by the prophecy of Isaiah (lx. 3), "And the Gentiles shall come to thy light, and kings to the brightness of thy rising." The fancy that they were Arabians may have arisen from the fact that myrrh and frankincense are Arabian products, joined to the passage in Psalm lxxii. 10, "The kings of Arabia and Saba shall bring gifts." Augustine and Chrysostom say that they were twelve in number; but the common belief all along has been, that they were only three. Our own Venerable Bede gives us their names, their country, and their personal appearance. Melchior was an old man with white hair and long beard; Caspar, a ruddy and beardless youth; and Balthasar, swarthy and in the prime of life. We are further informed by tradition, that Melchior was a descendant of Shem, Caspar of Ham, and Balthasar of Japheth. And if they came from Chaldea, as we are led to suppose, there may have been a historical basis for this statement, as three races of very different origin (the original Chaldean, a Turanian race; the Assyrian, a Semetic race; and a mixture of the Iranian or Aryan race) did meet and form a mixed population there. This combination has been taken to show that all families of the earth, and all ages, were represented by the wise men who came to the feet of the Infant Jesus, to pour out before Him their treasures, and to kneel in adoring worship.

Their coming had, however, an unexpected effect. Herod the Great, "Who, after a life of splendid misery and criminal success, had now sunk into the jealousy and decrepitude of his savage old age, was residing in his new palace on Zion, when he was thrown into a paroxysm of alarm and anxiety by the visit of these eastern Magi, bearing the strange intelligence that they had seen in the East the star of a new-born king of the Jews, and had come to worship him. Herod, a mere Idumæan usurper, a more than suspected apostate, the detested tyrant over an unwilling people, the sacrilegious plunderer of the tomb of David, the son of a mere servitor in the temple of Ascalon, knew well how worthless were his pretensions to an historic throne, which he held solely by successful adventure; and so he was filled with terror and indignation, and with a craft equal to his cruelty he conceived and executed the horrid tragedy of Bethlehem, with which his name has been chiefly associated ever since.

But what, let us consider, were the causes of that memorable journey whose immediate results were so melancholy? We are informed by Tacitus, by Suetonius, and by Josephus that there prevailed throughout the entire East, at this time, an intense conviction, derived from ancient prophecies, that ere long a powerful monarch would arise in Judea and gain dominion over the world. And in addition to this there is ample proof both in Jewish and Pagan writings that a guilty and weary world was dimly expecting the advent of its deliverer. The age, as Niebuhr says, was effete with the drunkenness of crime. There is therefore nothing strange in the fact that these eastern sages should have bent their steps to Jerusalem, as soon as the conviction was awakened in the East that this widespread expectation was on the point of fulfilment. If they were disciples of Zoroaster they would see in the Infant King the future conqueror of Ahriman (the devil), and the destined Lord of all the world. The narrative has been assailed as a mere poetic myth, because, it is asserted, it rests upon the historical testimony of the Evangelist alone, and because any such new star as is described would have arrested the attention of the world, and would not only have been recorded in the annals of the times, but would itself have remained unto the present time. It so happens, however, that we have most convincing and altogether

undesigned evidence on both these points. One of the immediate results of the visit of the Magi was the slaughter of the Infants; and that terrible tragedy became so well known throughout the empire, that Macrobius incidentally tells us that "On Augustus being informed that among the boys under two years of age, whom Herod ordered to be slain in Syria, his own son also had been slain. 'It is better,' said Augustus, 'to be Herod's pig (*hann*) than his son (*huion*).'" Though Macrobius is mistaken in supposing that Herod's son, Antipater, whom the tyrant slew about the same time as the massacre of the Innocents, had actually perished in that massacre. Then, as to the appearance of an evanescent star, it has been scientifically proved that within a few years of what must, on any calculation, have been the period of our Lord's birth, there undoubtedly did appear a phenomenon in the heavens so remarkable that it could not possibly have escaped the observation of an astrological people. The discovery of this fact was made in recent times in the following manner. There occurred in September 1604 a conjunction of Saturn, Jupiter, and Mars, and between Mars and Saturn a new star of the first magnitude appeared, which, after shining for a whole year, gradually waned in March 1606, and finally disappeared. Brunoowski, a pupil of Kepler's, who first discovered it, describes it as sparkling with an interchange of colors like a diamond, and as not being in any way nebulous like a comet. When the great Kepler's attention was drawn to this strange phenomenon he observed it carefully, and by accurate calculation found that an exactly similar conjunction and appearance occurred about four years before the commonly received period of our Lord's birth; and that period has since been ascertained to be the true date, a mistake of four years having been unwittingly made when the Christian notation of time was first introduced. This conjunction took place in the constellation of Pisces, which was supposed by astrologers to be immediately connected with the fortunes of Judea. It would naturally, therefore, turn their thoughts in that direction, and according to their usual habits of thought they would connect it with the advent of the expected king. It is also a strange confirmation of one of the main facts in St. Matthew's narrative, that in the astronomical tables of the Chinese a record has been preserved, that a new star did appear in the heavens at this very epoch. The star which guided the Magi to the manger of Bethlehem has been explained as the symbol of the Church, which by the aid of the Word and the Sacraments with which she is entrusted, guides men to Jesus now.

Biblical Notes and Queries.

Answers.

In answer to "Inquiry," I would say: If there is but one Baptism for the remission of sins, as the Church has held throughout all ages, it follows that if duly administered, the right form being observed and the right matter used, that baptism, even though the baptized were outside the Church of England as to his doctrine and discipline, is valid and cannot be repeated without sacrilege. ED. R.

How does "A. M." make out that "in the bodily conflict with the angel, Jacob was utterly defeated?" In Genesis xxxii. 25, 26, we are told that the angel "prevailed not" in the wrestling, and that even after he had touched the hollow of Jacob's thigh he found himself constrained to beg of the latter, saying, "let me go, for the day breaketh"—a request which Jacob refused till he obtained what he had wrestled for, the blessing of the Man—the Word of the Father. Thus he had power with God and with men as a prince, and prevailed. The passage alluded to (Hosea xii. 4), when read with the context, confirms this. Verses 3 and 4 say, "By his strength he had power with God, yea he had power over the angel and prevailed." The accompanying tears and supplications show how intense, mentally and physically, was the struggle; just as the tears shed by Christ over Jerusalem, or the sweat and blood during His Agony, or the bursting of His heart-strings on the Cross, or the groanings unutterable of the Holy Spirit, testify to the wrestlings in prayer which in the end prevailed with God. ED. R.

Correspondence.

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

TRACT NO. 12 OF THE TORONTO C. B. T. S.

SIR,—I think it only fair to the other members of the Committee to say that I am alone responsible for

the passage in this tract, to which Mr. Clementi has taken exception. The tract was referred to me for revision, and I rewrote the whole of the clause in which the words objected to occur. This, contrary to our usual custom, was not submitted to the other members of the Committee for final correction before being printed; so that the guilt, whatever it be, is altogether my own.

You will therefore, I doubt not, allow me to say in answer to Mr. Clementi's question, that the Greek text was given that learned men like himself might see at once, without the trouble of turning it up, that the translation subjoined, was literally correct. That it was printed in English character and not in Greek, was not due to the fact that I could not write Greek, but to the fact that there are very few printing offices in Toronto that are supplied with Greek type.

I would beg to say further, that the reason for departing from the Authorized Version in this passage is simply that it does not convey to English readers the truth expressed in the original. I have asked a great many readers of the English translation, what they understood the words "this do in remembrance of me" to mean, and the substance of the answer has invariably been, Do this, i. e., eat this Bread and drink this Wine and think about Christ. Now that, I submit, is not the meaning of the Saviour's words. The very first object of this holy service, is to bring to remembrance before God the all-atoning sacrifice of His Son, and to plead that sacrifice as our only plea for pardon and for grace. This is the truth which the Greek text conveys, and which the Authorized Version fails to convey. The thought has been well illustrated by a living writer, "As Themistocles held up the son of King Admetus between himself and death to propitiate the king, and thereby prevailed, and obtained mercy and saved his life. Even so, in some like sense we may say that in these heavenly mysteries we venture, as we are bidden, to hold up and represent the Son of God as our propitiation, as our Righteousness, as our all atoning sacrifice, as our only plea before the Father, and so we obtain all the eternal and infinite benefits of that divine sacrifice." This is the meaning of the sacred act which we perform, "this do for the memorial of the sacrifice of my death."

I am surprised that Mr. Clementi should say that "no case occurs to him either in sacred or profane writers, where the word *anamnesis* is translated as in the leaflet. If Mr. Clementi will take his Septuagint and turn to the tenth chapter of Numbers and the tenth verse, he will read "ye shall blow with the trumpet over your burnt offerings and over the sacrifices of your peace offerings, that they may be to you for a memorial (*anamnesis*) before God." Again, Lev. xxiv. 7, of the shew bread, "That it (the frankincense) may be on the bread for a memorial (*eis anamnesin*) even an offering made by fire unto the Lord."

In the headings of Psalms xxxviii. (in the Septuagint, xxxvii.) and lxx. (in the Septuagint, lxxix.) *eis anamnesin* is translated, To bring to remembrance, not to say "in remembrance." These Psalms are both of them addressed to God, and are not even in form addressed to the congregation; so that the meaning of the expression manifestly is, for a memorial, or to bring to remembrance before God.

And with regard to Heb. x. 3, to which Mr. Clementi refers, Mr. Sadler observes, "The remembrance (or *anamnesis*) here mentioned refers to the purpose or intent of the sacrifices made once every year on the great day of atonement, that in and through them there should be a solemn acknowledgment and confession to God, of the sins of the whole nation, in order that God of His mercy might blot them out. Nothing can exceed the clearness with which the Godward nature of the whole transaction is set forth. The whole memorial and every part of it, is to be made before God, and God only." For it is commanded, "And there shall be no man in the tabernacle when the priest goeth in to make an atonement in the holy place."—Lev. xvi. 17.

These are, I believe, the only passages in the Bible in which the word *anamnesis* occurs; and in every one of them it either is or ought to be translated, For a memorial, or to bring to remembrance before God.

In each of the three passages in the New Testament referred to by Mr. Clementi, "the Greek verb with varying prepositions prefixed," means, To remind another, not one's self; or in other words, it is used in the memorial sense, rather than in the sense of that which helps us to remember, though, of course, this thought is also included.

Yours, &c.,

JOHN LANGTRY.

SUNDAY SCHOOL LEAFLETS.

SIR,—As to the merits of the different Sunday-school Leaflets referred to by your correspondents, may I say, that, taken all in all, and for use in ordinary parish Sunday schools, none of them to my mind, are equal to those edited by the Rev. Rural-

dean Holland, and which are published at St. Catharines, and in England by the S. P. C. K.

The plain terse and pointed questions and answers of these leaflets, framed after the manner as well as upon the lines of the Church Catechism, and placed in the hands of the scholars, give them not spiritual taffy it is true, but sound and judicious learning; and they make a most excellent preparation and foundation upon which to base the oral instruction of the teacher.

Another merit which these leaflets have, and which is highly valued by your correspondents is, that all those excellent helps published by the Church of England Sunday-school Institute are directly available in all their richness for the teacher in his preparation for his class.

We may take as an instance of this the A and B leaflets of the fourth Sunday in Advent. The catechetical lesson is on the Collect of the day, and on this the teacher has among other publications of the Institute, the lessons on the Collects by the Rev. John Ryle, the Lessons on the Ecclesiastical Year by J. B. Draper, and the Pictures in the Collects by the Rev. J. A. Gabriel. The historical or Bible lesson is taken from St. Luke i. 46 to 56, and on this the teacher can consult the lessons on the Life of our Lord, by Eugene Stock, and all the literature on the Nativity, and the Canticles of the Prayer Book.

Another merit of these leaflets is that their combined and connected teaching of the Bible and the Prayer Book, extended over several years, admits of being brought into unison and focussed around the lessons and worship of the Sundays on which it is taught.

Thus in the leaflet for next Sunday the portion of the Catechism appointed to be recited, is from "My good child know this" to "Amen, so let it be;" where the child is taught that it is only through the *special grace* of God we are enabled to keep His commandments, and he is exhorted to ask for the same in the Lord's Prayer as containing the germ and type of all acceptable supplication. Then follows in the leaflet the Collect of the day, a prayer for this "special grace" in running the Christian race; in which Collect the grace is spoken of as the power of Christ quickened in us. The prayer has its roots in the petitions "Thy kingdom come, Thy will be done," of the Lord's Prayer. The Scripture lesson of the leaflet, St. Luke i. 46 to 56, is the "Magnificat," the humble glad thanksgiving of a human soul whom God, in answer to prayer, and in the keeping of His promise to the obedient hearted has greatly extolled and blessed with His "special grace." So while the series of leaflets give a parallel course of consecutive teaching on the Bible and the Prayer Book, each Sunday's leaflet is at unity in itself, and makes the teaching of the Sunday school a beautifully constructed introit and antiphon to the worship of the Church. And this is no trivial or insignificant matter.

The Christian year and ordered doctrines of the Prayer Book are not stored away and laid aside on some high ecclesiastical shelf in an adytum for those fond of antiquities and over refinement to explore, but they are incorporated into and are the foundation and life of its daily worship. We cannot receive the full tide of that worship upon the soul without entering intelligently and devotionally into them. Any Sunday-school teaching then that gives to the children of the Church this open eye and ear for her worship and service is to their great spiritual advantage.

This is professedly aimed at by the later leaflets of the Church of England Sunday-school Institute. But they have not achieved their aim in those leaflets in anything like so comprehensive and effective a manner as the Rev. Mr. Holland has in his; and the S. P. C. K. would confer a great favour on us all if it were to publish for teachers, after the manner of the Institute's lessons, a companion volume to these leaflets to bring out this feature of their teaching, so often, it is to be feared, overlooked; or why cannot some one give us this desideratum in the pages of the DOMINION CHURCHMAN? If you care to do this you would have the satisfaction at any rate, of giving something to your readers more edifying to their children, than those "Evangelical" leaflets now being scattered far and wide, in which the Christabel of the Church is placed in the arms of the Geraldine of the forest.

Yours, &c.,

E. J. FESSENDEN.

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

Children's Department.

QUESTIONS AND ANSWERS FOR THE MONTH.

WHAT do the bells of the New Year say? Praise ye and pray by night and by day.

Tell me whose Name should each New Year begin?

Jesus', for Jesus will save us from sin.

Can we now offer with Eastern Kings? Christ will accept all a true heart brings.

Like to St. Paul could every one be? "I follow Christ, so follow ye me."

TRUSTWORTHINESS.

The First Sunday after the Epiphany.

To the east of England, in the counties of Lincoln and Cambridge, stretches the Fen district, level and uniform, with little to distinguish it from the country of Holland on the further side of the German Ocean. Field after field there meets the eye, unbroken by the roof of a single farmhouse. The general surface of the Fen was once too damp for human dwellings, so the homesteads are gathered into villages on any spot of comparative elevation, and thence the farmers, as well as the labourers they employ, go out to cultivate the rich country around them.

In one of these Fen villages lived, a few years ago, a small farmer of the name of Lane; and it is of his children, Anna and William, that I now would speak. When they were quite young, a Church-school was opened in the parish, to which the children both of farmers and labourers were invited. Mrs. Lane was a sensible woman, and was not above sending her children to the same school with the little cottagers, so long as they received good teaching. Having made up her mind on this point, she sent her Anna and William and sent them regularly, so that they were well grounded in a sound Christian education. Nor was it lost upon them; Anna in particular, always a thoughtful child, learned to fulfil her daily duties in God's sight and for His eye only. And so her parents learned to trust her entirely. "I do believe," Mrs. Lane would say, "that child works as hard out of my sight as in it, and pays the same attention to the way I like her work done. I don't often see a fault in what she does, and I know I'm very particular. Before my face or behind my back it's all the same to Anna. William is a good boy in the main, but I can't say as much for him. It would never do to trust him as I do his sister. Then, to be sure, he is nearly two years younger, and that makes a difference."

One day in autumn when the harvest was over, but not the harvest holidays, Anna, after a busy morning spent in helping her mother, was sitting quietly knitting a pair of stockings for her father, when her little brother rushed in. "Oh! dear," he cried out, "I'm so tired and hungry; I've been all the way to town for father, and it is so hot. Where is

mother, and when shall we get our dinner?" She is gone to the rectory with some new honey," said Anna. "It's just eleven o'clock, I see, and she'll be home before long to get the dinner ready by twelve, when father will be in from the farm. If you can't wait till then I will cut you some bread and cheese; but you know mother does not like our eating bits between meals." "Oh, I don't want bread and cheese," grumbled William. "I'm not hungry for that; something nice would be a different thing; and, oh dear, what a good chance it would be to get it while father and mother are out, and nobody can see us. Do, Anna, let us have a treat for once in a way." "Well," replied Anna, half smiling, yet with an earnest look at her brother, "if you can really find a place where no one can see us, I will think about it." "Oh, yes," said William, "that's easy enough. Let us go into the dairy and eat cream and curds; there will be plenty there." "But you forget," answered the girl, "that Widow Brown's window is right opposite the dairy window; and as she sits there mending her stockings all the morning, she can see everything that goes on there." "Oh, what a pity," said William, "I wish she was further off! But never mind; there's plenty of honey in that cupboard, under the dresser, I know; it did not all go to the rectory in mother's basket. Run quick and get some bread, Anna, and let's have a feast of bread and honey. But Anna's fingers did not stop from their busy work, and she said, "Don't you see that old man standing leaning on his stick, in the sun, at the other side of the road? I am sure, if he pleases, he can see quite into this room." "So he can," answered William, "how tiresome; if he would only go away! Well, then, come down with me at once into the cellar, and have some of father's best apples, which he would not spare us when we were picking them. How nice and refreshing they will be, and he will never miss two or three. It's almost dark down there, and I'm sure nobody can see us." "Oh, stop, stop, dear William," exclaimed Anna, "do think one minute. Is there no one who can see in the dark as well as in the light?" William was startled by her words; his cheeks grew red, he turned round, darted out of the house, and did not come back till his mother had returned home, and his father come in from the fields, and dinner was ready on the table.

Through the afternoon Anna was employed by her mother in clearing away the dinner things, and in many other ways. When her work was done she went up to her own little room in the garret, a snug little room, with its sloping roof and gable window, from which she could see the sun set over fields and meadows innumerable, bordered with ditches and pollard willows. She did not look out of window, however, this evening, but went straight to her box by the bed-side, and searching among its treasures, took out one, a small old picture which had belonged to her grandmother. It represented many things taking place on the face of the earth as they do every day. There was a king on his throne, and a lame beggar asking alms; a wedding-party leaving the church-door, and a dying man surrounded by weeping friends; a child at prayer in one corner, and thieves breaking into a house in another.

The full tide of life was going on; and above all, in the blue heavens, an eye was surveying all. That eye was meant to represent the eye of God bent down upon His creatures, and below was the verse, "The eyes of the Lord are in every place, beholding the evil and the good."

Anna gave one look to her favourite picture, then brought it downstairs, found her brother in the garden, and gave it to him for a present. William was at first quite surprised, but soon he saw what his sister meant, and turned red with shame. At last he said, "Thank you, Anna. I know it was wrong in me to forget to-day. I will try to remember as you do." And we may hope that the lesson on trustworthiness, as the consequence of careful walking in God's sight, was not lost upon William Lane. There are, alas! too many of our Sunday scholars who have yet to learn it.

We read in to-day's Gospel of a Child who for three days was out of His earthly parents' sight, but who then was found by them in His heavenly Father's house, about that Father's business. Only in the Temple at Jerusalem, or in the lowly cottage at Nazareth, do we hear of that Holy Child. Nothing but duty to God stood between Him and those who were His parents on earth. From Him let us us learn to-day trustworthiness.

ABSTAIN FROM ALL APPEARANCE OF EVIL.

1 Thess. v. 22.

THESE words mean—"Abstain from every kind, or sort, or form of evil." They do not warn those who do well to take care lest they seem to do evil. They warn that evil takes many shapes, and in all the ways in which it appears must be renounced. It is a warning much wanted; for many people pick and choose among God's laws, and while they are quite careful not to sin in some ways, are ready to be led wrong in others, whenever temptation comes. We are to keep in mind that "all unrighteousness is sin," and that we may not say that it is safer, or less insulting to God, to follow our own will in one way than in another. No matter what appearance sin takes, it still is sin, and if we sin wilfully, or through wilful carelessness, we break the law of the All-Holy, we dare the Almighty, we forsake the All-Loving.

WORK OR PLAY?

ARE YOU a Church-worker? If you are not, let me ask you, Why?

All ought to do something. It may be little, yet each little helps. If it helps no one else, it helps the worker. No one can do anything without having something done to him by the act.

But all work, so-called, does not even help or strengthen the worker, so-called. And I can tell you why.

The reason is this. Some workers have no "mind to work." They care more for play than work. Indeed, to put it plainly, they play at working.

This is the manner of their play. They choose some work that they like, and they do it as they like, and when they like, and only as long as they like, always irregularly and never long. "By and by they are offended" at some little thing that someone says or does—a thing not worth a thought, perhaps. Or they are only tired of their play, and want to try another game.

Play is a good thing, and so is Work. Let not the New Year find us spoiling our good things by any such childish trifling as I have described.

WHERE integrity, love of truth, and devotedness to God shine conspicuously, it ill becomes poor frail men to arraign one another for little supposed discrepancies in things of smaller moment; the result of a bias referable to education and outward circumstances.

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

HERE, IN OUR OWN TERRITORY.—It can almost be asserted that St. Jacobs Oil works wonders. Shortly before the New Year, when I visited my family in Mitchell, I found my son Edward, a lad little more than ten years old, very sick. He suffered with rheumatism, and so terribly, that he was perfectly stiff in his limbs, could not possibly walk and had to be carried from place to place. At once I sent for some St. Jacobs Oil, used it according to directions, and in a few days could see evidence of considerable improvement. On the tenth of this month I again visited my family and was astonished to find him well and hearty. He once more has fresh color in his face and can go to school again. Whenever the old trouble threatens to return relief is immediately secured by the use of the celebrated St. Jacobs Oil. From sheer joy over this result I cannot withhold recommending St. Jacobs Oil to suffering humanity as a true benefactor. CHARLES METZDORF, office of the *Volksfreund*, German paper of Stratford, Ont.



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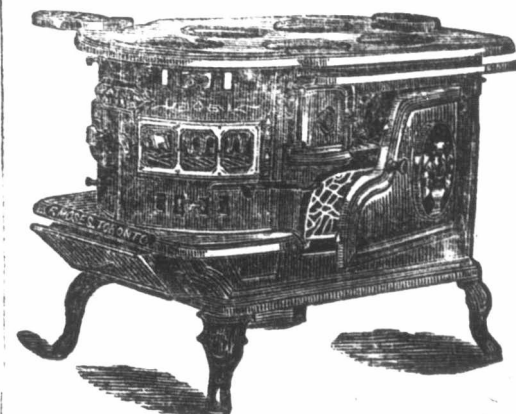
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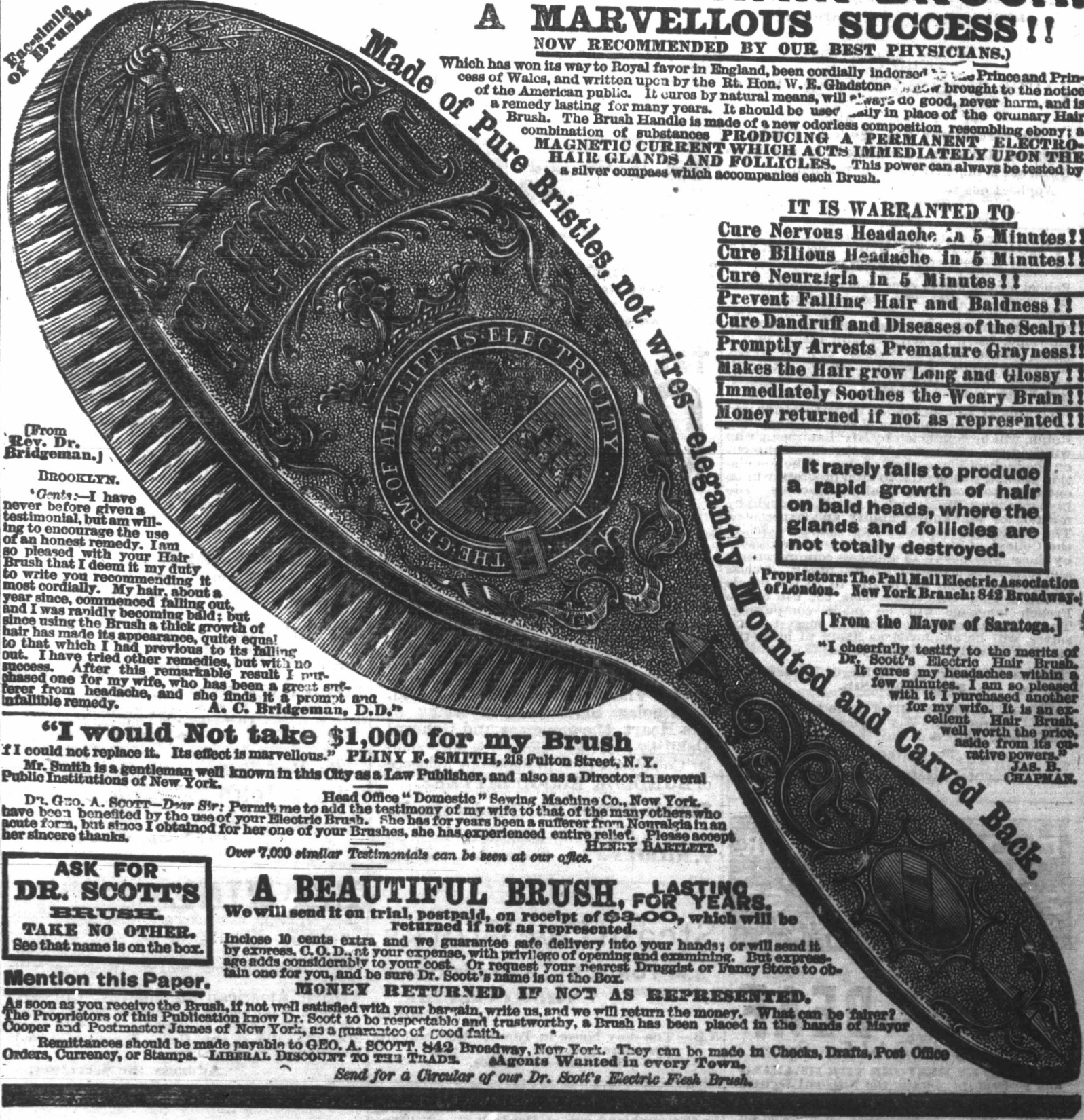
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JAS. B. CHAPMAN.

[From Rev. Dr. Bridgeman.]
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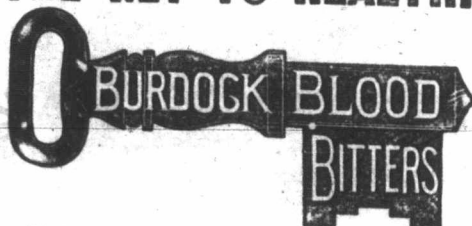
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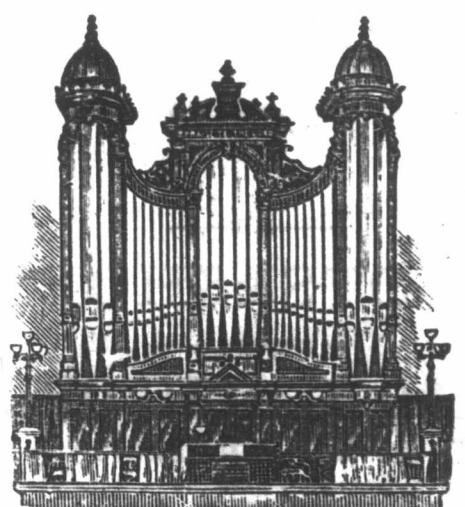
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