

Canadian Churchman

AND DOMINION CHURCHMAN.

A Church of England Weekly Family Newspaper.

Vol. 19.]

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[No. 1.

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ADDRESSES . . .
DESIGNED AND ENGRAVED BY
A. H. Howard, R.C.A.,
53 King St. East, Toronto.

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In wishing our friends a Happy and Prosperous New Year, we take occasion to thank them for past favours and liberal patronage. We have always striven to give perfect satisfaction to those who entrust us with their orders; in this we have been very successful, which fact will best spur us on to maintain our good name, and give greater attention to every detail of our business.

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The Scientific Obstacles to Christian Belief. By G. H. Curtels, M.A., Professor of New Testament Exegesis in King's College, London. \$1.75.

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Canadian Churchman.

TORONTO, THURSDAY, JAN. 5, 1898.

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AGENT.—The Rev. W. H. Wadleigh is the only gentleman travelling authorized to collect subscriptions for the CANADIAN CHURCHMAN.

Address all communications.

NOTICE.—Subscription price to subscribers in the City of Toronto, owing to the cost of delivery, is \$2.50 per year, if paid strictly in advance \$1.50.

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TO OUR READERS.—We want a reliable person in every parish in the Dominion, to get subscribers for the Canadian Churchman. Write at once for particulars, giving references.

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TO OUR READERS.—Kindly send the publisher of the CANADIAN CHURCHMAN, 32 Adelaide street, Toronto, a postal card with names and addresses of your friends who do not take the CANADIAN CHURCHMAN, and a specimen copy will be sent to each gratis.

QUEBEC TROUBLES.—Among the phenomena of the day is the remarkable way in which the unfortunate French Canadians have sunk into the same "slough of despond" as the people of the South of Ireland and South of Italy. Romanism seems to sap the life-blood of human energy wherever it prevails.

"OVERCHURCHED."—There are not wanting ominous signs that the Church has been subdividing too rapidly in some American cities. It is a question whether the process of consolidation (of weak parishes) now going on in New York on this account should not be applied in Toronto and other large cities. Time works curious changes among Church congregations everywhere.

DECOY DUCKS.—The reconciliation of Father McGlynn suggests a memory of many suspicious cases where priests have wandered from the Roman obedience for a while only, to return "to the fold" presently, with much *eclat* for the Church—and some converts.

"BISHOPHURST" AND "BISHOPGARTH."—The former of these two words is becoming rather a favourite title for Episcopal residences on this side of the Atlantic. The latter name, however, has been selected for the new See House of the diocese of Wakefield, and is probably the more correct and significant of the two.

STILL THEY GO!—The departure of such men as Dr. Gammack and Rev. G. H. Gaviller for the neighbouring Republic makes a new wound in the side of the Canadian Church. We can ill spare such men from our ranks, though we do not grudge their promotion, or removal to positions of greater influence and comfort.

ANOTHER ROMAN "STORY" NAILED.—The N.Y. *Catholic Champion* calls attention to a recent manufacture of the N.Y. *Catholic News* and London *St. James' Gazette* in regard to the reported conversion of the Nestorians of Asia to Romanism. The patriarch Shimoon has authorized full contradiction of the "story."

THE CLERGY AND THE POOR.—Writing of the special fitness of the Anglican curate or parish priest for work on Poverty Commissions, *Church Times* well says, "The absence of a parochial cure (among dissenters), the itineracy of the ministers of one form of dissent, and generally the looseness of the tie that binds the dissenting chapel to a particular locality, has left the material interests of the poor to the parochial clergy."

"GODLY JEALOUSY."—That jealous scrutiny (for God's honour) which watches all features of Divine worship, lest anything unworthy should be allowed to defile the action, is well exemplified in a recent English controversy as to the use of "everlasting flowers" in decorations, some people imagining that they are "artificial."

THE "MISSING LINK" in Darwin's chain of Evolution is still "missing" among the fossils and survivals of nature. If it is not soon discovered, the advocates of evolution will be inclined to seek some new theory of creation and development.

THE 'EPISCOPACY' WAVE seems to be rising higher and higher. The net result of the Grindelwald Conference was a practical confession of the superiority of the Episcopal system and strength of the Anglican position. A *Church Times* correspondent gives prominence to our recent article on Increase of the Episcopate. So the work of revival goes on 'from shore to shore.'

THE CROSS IN IRELAND as a symbol of Christianity has been generally deprecated and contemned. The result of the recent attack in the case of an altar cross in Dublin, has been to emphasize the legality of the symbol in other parts of the church—on screen and spire and porch, as well as generally in the structure and services.

FATHER MATURIN is still reputed in *statu quo*, although his transfer to the Roman obedience has been falsely alleged so many times of late years. The same is true of Brother Ignatius. The Roman agents must be 'hard up' for real converts when they 're-hash' so often these old stories.

REDUCING CHURCH DEBTS.—The noble rivalry of this good work among churches in the eastern States is very remarkable. The various rectors are taking the returning tide of commercial prosperity 'at its flow.' Cheques of \$10,000 are rolling in steadily, and debts of \$100,000 or over are being rapidly obliterated.

THE TELEPHONE has lately seen a remarkable extension of its usefulness over long distances. The thousand-mile telephone line between New York and Chicago is now open. At the inaugural ceremony forty-two receivers were employed, and, notwithstanding this, conversation could be heard perfectly. A cornet solo was also quite audible, but was no doubt toned down by distance.

THE COUNCIL OF THE PROTESTANT CHURCHMEN'S ALLIANCE have lately met to consider the question of the proposed amalgamation of certain evangelical organizations. Lord Grimthorpe presided, and there was a large attendance. A sub-committee was appointed to discuss the suggested amalgamation with a similar body chosen for that purpose by the Union of Clerical and Lay Associations. There is an impression that these two organizations will agree to combine and to carry on their work under a new name.

IN REPLY TO A REQUEST FROM GENERAL BOOTH, Commander of the Salvation Army, Gen. Sir Frederick Ponsonby, the Queen's Private Secretary and Keeper of the Privy Purse, has written a note saying that her Majesty regrets her inability to subscribe to the fund being raised by Gen. Booth for the purpose of providing a dinner for the poor

on December 26th. The Private Secretary of the Prince of Wales, to whom a similar request was sent, expresses the Prince's sincere sympathy with Gen. Booth's project, but says that the Prince has instructed him to inform Gen. Booth that he intends to distribute his Christmas alms through the usual channels employed by him.

A MEMORIAL has been presented to the Archbishops of Canterbury and York, and the entire body of bishops, against the permission lately legalized to use the *Agnus Dei* immediately after the consecration of the elements in the Holy Communion. The memorial is temperately worded, and the objection which the memorialists urge to the employment of this hymn in this position is that to many minds it seems to countenance an un-English doctrine of the Eucharistic sacrifice, and will keep many persons, who are by no means disloyal Churchmen, from coming to the Holy Communion.

A NEW CONTROVERSY of some interest is just now going forward among the friends of the latest project of transforming Jerusalem into a Christian city. The controversy is with reference to the supposed site of the Holy Sepulchre lying to the north of the Damascus Gate, the land containing which it is now proposed to buy at a cost of £5,000. Major Conder asserts that the crosses and inscriptions on it prove it to be of far later origin, the use of the cross as a symbol not being known to have been used on any Eastern monuments before the time of Constantine. Other correspondents contend that this argument is not conclusive, as the crosses may have been placed after reinterments at a later date.

MISSIONS.

It is natural that at the period of midwinter, the Church Catholic in all its parts should turn her mind to thoughts in regard to her world-wide "mission" of spreading the Gospel "among all nations,"—and how this task has been and is being performed. It is quite as natural, and very proper, as well as practical, that each particular section of the Church should scrutinize most closely the work—that section of the great work—which lies "at its own doors." The way "from Jerusalem to Jericho" is different in every quarter of the globe, but it is the same everywhere in this feature of scenery and experience—it has its burden of those who lie "stripped and half-dead," waiting for such "good Samaritans" as pass by to come forward and lend a helping hand. After all, however, especially in these days of rapid and easy locomotion, no land so distant but it seems only

"THE OTHER SIDE OF THE WAY."

There can be no excuse for neglecting those who lie in our very path, and cannot live without our help; and there can be little more excuse for refusing to "cross the way" (by land or sea), or to turn aside on life's business journey on the roadway, in order to extend a helping hand to our neighbours. All this is true of what the world distinguishes as "practical charity," as well as of those extensions of charity into spiritual things which the same world does not appreciate so highly, if at all. Because charity to the body can be seen, it claims the world's chief attention, especially as it seems to promise a more immediate recompense—"quick returns"! Still, though the claims of this lower side of charity are more obvious to the ordinary eyes of flesh, the claims of the higher sort—concerning mind, soul and spirit—are no less real, and far more important. It is the contrast between time and eternity.

THE VERY SEVERITY OF OUR WINTER,

while it lays bare more glaringly to every sympathetic spectator the misery of poverty, and calls in louder tones for help, irresistibly suggests the presence of more acute and difficult species of want than those merely pertaining to food and raiment. The advocates of Social Reform urge strongly—and rightly—the rights of the labouring classes to have provided for them (out of their wages) adequate mental pabulum, a suitable degree of education, and point out the existence of this class of wants, co-ordinate with those grosser ones of the body. Higher still the Church requires us to look, further still to penetrate into the recesses of humanity's nature, revealing the wants of the *soul and spirit*, the claims of religion, the need of "supply" for this most important of all "demands." From every quarter of the globe, in midnight whispers, if not louder calls,

THE CRY, "COME OVER AND HELP US,"

still resounds across other seas than the Aegean or Mediterranean. To us on this continent the voices from Muskoka, and Labrador and Saskatchewan are audible enough, but there are depths in Africa, and wilds in Asia, as well as Australia and South America, which should not be overlooked. This is all very true, but still we insist that the only proper pathway to foreign missionary enterprise is over the road of liberality which has been well travelled at home. There is a hideous unreality and absurdity and mock sentimentality, a practical hypocrisy about the practice of overlooking "heathens at home," in order to benefit heathens abroad, which discredits our very Christianity itself in the eyes of calm and dispassionate critics. We should look to this: the reputation of our religion—it may be the conversion of thousands at our doors—is in our keeping.

THE BISHOP OF CHESTER'S PUBLIC HOUSE PLAN.

Not long since the Bishop of Chester gave a mild shock to some of the unco' guid folk of Britain by declaring that, if his episcopal dignity would permit, he should like to turn up his sleeves and show how a model public house should be conducted. This rather uncommon episcopal ambition has since materialized into a definite and well matured plan which the bishop and others intend to urge upon the next Parliament. On Nov. 28, he explained his scheme before a large and enthusiastic meeting of the most influential people of Oxford. His proposal is based on the four following propositions: (1) Alcoholic intemperance, with all its train of evil consequences, is still far too common, and the drink bill of the country is excessive. (2) The English public house system stands in urgent need of reform, and with shorter hours of labor, the question of the entertainment of the people must grow in significance and importance. (3) The use of alcoholic beverages must be accepted as inevitable, though under an improved system the amount and manner of use might be largely and wholesomely modified. (4) The remedial measures hitherto employed and recommended by temperance reformers are not so satisfactory as to render another experiment on new lines superfluous. The bishop therefore proposes the following plan: The government, after due notice to the keepers of public houses and licensed victuallers, to transfer the business which they have heretofore been licensed to conduct into the hands of stock companies, who should carry them on under governmental or municipal inspection. Neither the shareholders nor the managers engaged by them should derive any profits from

the business beyond a fixed percentage on the amount invested. All the profits accruing beyond this should be turned over to the government and applied by it to the public welfare, often being returned for local objects. The essence of the plan is a change of motive power in the conduct of public houses from greed of gain to philanthropic interest in the people's welfare. Its watchword is "no profit to the seller." The plan is recommended for trial in England upon the ground that it has had a long trial in Norway, Sweden, and Switzerland, in a somewhat modified form, and would (it is claimed) reduce the number of public houses, place those which remain under government control, increase the cost of liquor, and improve the social condition and brighten and elevate the whole life of the people. So long as the main motive for the keeping of public houses was private profit on the sale of alcohol (the bishop maintained) not only temperance, but the whole social life of the community, was compromised. This motive would be entirely removed by the adoption of the simple plan proposed.

WHAT THEY SAY OF OUR PREMIUM.

We have only space to give a few of the many favorable opinions of our Premium Book received from the clergy and laity.

A clergyman writes: "Premium Book received, and more than pleased with it; it is a fitting companion for the CANADIAN CHURCHMAN, and should be in every Church family."

Another clergyman writes: "You really deserve all the encouragement which Canadian Churchmen can give for your noble efforts to disseminate sound Church teaching. When the inspiration of the Bible is assailed by hostile criticism, it is refreshing and encouraging to be able to place in the hands of the young such a valuable book as 'The Story of the Bible,' and thus build them up in their most holy faith. I am greatly pleased with the book, and must congratulate you on your enterprise."

A layman writes: "Book received and very much appreciated. It is surprising how you can give such a handsome large book, and I am sure if every subscriber could see it they would not hesitate in taking it."

A lady writes: "I have received your Premium Book, 'The Story of the Bible,' and must say it is a book that ought to be in every family; it is well worth \$3.50. I was surprised to see it so large, so beautifully printed on good paper, and so nicely bound. I am sorry that I am not able to take it round and get subscribers; illness prevents me from doing so."

BROTHERHOOD OF ST. ANDREW IN CANADA.

The following letter has been issued to the secretaries of the 104 chapters in the Dominion:

DEAR SIR,—The Third Annual Convention of the Brotherhood in Canada will be held on the 3rd, 4th and 5th February next, preceded by a "Quiet Day" on the 2nd. It is hoped your Chapter will send a good delegation, and that all men interested in Church work will try and make a point of being present. Please do your utmost from this date on to work up interest in this most important gathering, important not only for Brotherhood men, but for all Churchmen. Take the matter personally in hand, and see yourself that all in your parish and neighbourhood, clergy and laity, are interviewed in good time, as it is upon the individual efforts of the Chapter officers that the success or otherwise of the convention greatly depends.

Let the Kingston committee know as soon after January 1st as possible how many men you expect to be present, both members of your Chapter and

others. The Kingston Chapters have kindly undertaken to provide hospitality for all delegates and authenticated visitors. Address Mr. Frank King, secretary hospitality committee, Kingston.

I enclose you two blank forms; will you kindly fill them up or get the rector or director to do so, and return one to me at above address, keeping the duplicate for your Chapter, being careful to fill in name and number. These are wanted at least by the 10th of January next, and I would ask you to fill in the answers as fully and carefully as possible, as it is upon these that the council base their yearly report to the convention. Even if there is hardly anything to report, please fill in as well as you can, as we want to hear from every Chapter. You will receive a circular and programme of the convention shortly from Kingston. Yours faithfully,

SPENCER WAUGH, General Secretary.
Toronto, Dec. 23rd, 1892.

REVIEWS.

THE CHURCH'S MEANS OF GRACE: Church Club Lectures for 1892. Price \$1.00. New York: Young, 1892.

The Church Club does well in continuing these valuable series of lectures on the position and character of the Church. In the present volume, the "Sacramental Ordinances" are dealt with—namely, the two "Sacraments of the Gospel," Baptism and the Lord's Supper, and the other five ordinances "commonly called Sacraments" before the Reformation, Confirmation, Holy Orders, Penance, Holy Matrimony, and Unction. The lectures were delivered in New York by Professor Clark of Trinity College, Dr. G. M. Fiske of Providence, R. I., Dr. W. L. Robbins, Dean of Albany; Bishop Garrett of Texas; and Bishop Grafton of Fond du Lac. Generally speaking these lectures represent the Anglican position, and are worthy of extensive circulation.

HOW TO READ THE PROPHETS: Part III. Jeremiah, by Rev. Buchanan Blake, B.D. Price 4/. Edinburgh: T. and T. Clark; New York: Scribner, 1892.

This is an excellent continuation of Mr. Blake's previous publications on Isaiah and the minor prophets. There is on every page evidence of scholarship, and of careful and accurate work on the sacred document; none of the prophets are quite easy reading, and Jeremiah is not one of the easiest. We are continually in need of historical and other guidance; and we have it here quite sufficiently provided. With Professor Cheyne's useful book on the "Men of the Bible," the revised version, and this book of Mr. Blake's any one may know all that can be known of this prophet and his times.

THE LORD BISHOP OF MANCHESTER ON DISESTABLISHMENT AND DISENDOWMENT.

I believe that at this hour there is nothing in the world so indestructible as the Church of Christ. Empires may rise and fall, republics may prosper and fall into ruins, philosophies, sciences, social organizations may succeed each other in endless variety, but the Church of Christ will exist through them all and survive them all, giving them whatever of true strength they possess while they are passing across the stage of time; and using them all in turn to prepare her own ultimate triumph. You may rob the Church of Christ and strip her as bare as she was when she came into the world; but weaken her or subdue her you cannot, so long as the spirit of her heavenly Master dwells in her heart and inspires her life. And because I believe the Church of England to be a true branch of the Church of Christ, I believe that this is true of her also. Whoever else may despair of the future of the Church of England, it is not for one to do so who presided over her affairs for nine prosperous years, in a colony where she had nothing to depend upon but her own inherent powers. But while I say all this and believe it, it does not follow that I shall approve of the disendowment of the National Church. I say, and I believe, that in a free country a man of character, energy, and ability is sure to make his way. But it does not follow that I shall agree that he will make his way all the better if you rob him of his capital and turn him into the street to shift for himself. On the contrary, such treatment would make his career all the more difficult, as robbing him of his resources

and destroying his faith in a community which could treat him so unjustly. It may be true that very often good comes out of evil, but that is no reason why we should do the evil. The Church of England might live and flourish in spite, but certainly not because of disendowment. She would suffer by the process, and so would the nation which had made her the victim of such an act of injustice. I call disendowment an act of injustice, because I can see no justification for it. The Church gained her lands honestly, not from the State, but from the pious gifts of her own children. She received them upon a certain trust, that by means of them she should teach to Englishmen the pure Gospel of Jesus Christ. I believe that she has been faithful to that trust. According to her light, all through the ages she has tried to build up in this realm of England the kingdom of God. When, at the time of the Reformation, her light was greatly increased, she gave to her children the benefit of that light, and ever since, with the failure and imperfection, no doubt, which is incident to all human effort, she has, on the whole, faithfully and diligently striven to declare to the people the whole counsel of God. Nobody accuses her to-day of spiritual deadness, or slackness in work, nor even of want of success. The great majority of the people of England and Wales belong by profession to her communion, and in spite of all her faults look upon her as their spiritual mother and best friend. She has covered the land with churches for the adults and with schools for the children of the poor. No one, again, in these days of reduced tithes and glebes accuses her of being too wealthy. If her revenues are not justly distributed, that may be a reason for reform—it is none for wholesale spoliation. An unbeliever is no doubt consistent in desiring her ruin, for he believes that what she is teaching is pernicious error; but that is hardly a reason which can be alleged by any one calling himself a Christian. On what ground, then, of reason or equity, is her disendowment urged by those who have announced that this proposition is a burning political question? Mr. Gladstone has told us that he considers he can justify his proposed action on the principle of religious equality. Let us endeavour, then, to understand, if we can, what is the meaning of these vague and high-sounding words. There are certain persons amongst us who advocate social equality, and they desire to produce this equality by robbing all those who possess private property, and making the income of the poorest, the idlest, and the most helpless the measure of what any one shall be allowed to possess. Is this the way in which, by means of disendowment, it is desired to establish the principle of religious equality? Does it mean, for instance, that if the Wesleyan Methodists are found to possess corporate property which they have derived from the liberality of the past, they shall be made to surrender it to the State, or to share it with the newest and poorest sects of Dissenters? If not, then with what show of equity can you demand in the name of religious equality that the Church of England shall be stripped of property which, in like manner, she has received from the liberality of the past? "Oh, no," some may say, "that is not my meaning at all. I would rob the Church of England, because her property gives her an unfair advantage in the sectarian competition for proselytes." But who has instituted that competition? Is it the Church of England, which is doing all it can now, as in former ages, to supply the religious needs of the population, or those Nonconformists who have seceded from her communion and are doing what they can to win her members? How would it sound if manufacturers with a small capital were to raise a cry for the impoverishment of greater capitalists in order to give them a better chance in trade competition? Who started the competition? Did not the smaller capitalists; and may they not justly, then, be asked to bear the inconvenient results of the difficulty which they have themselves created? Again, are there none who have a right to a voice in the settlement of this question besides the competing sects? There are two classes of our population for whom the voluntary system has shown itself unable to provide—the small agricultural populations scattered over our country districts, and the large and poor town populations which occupy the central districts of our great cities. With respect to these latter, Bishop Lightfoot declared:

"In the largest town of my Diocese, the borough of Sunderland, during the six years of my Episcopate no less than five Dissenting chapels were purchased by the Church. It was the necessity of the position which forced them to the sale."

The people who could afford to support voluntary churches had gone into the suburbs, and the voluntary churches were obliged to follow them, and to leave the poorest and most helpless—that is, the most spiritually needy—without any religious instruction or ordinances. How would it be with us in Manchester if the Church were robbed of her endowments? If we take away the endowments received by the poorest parishes in Manchester from the estates of the Dean and Chapter, we find that

there will be left twenty benefices with under £50 a year, twenty-one with under £100 a year, nine with under £150 a year, and fifteen with under £200 a year—that is, in these poor parishes there are sixty-five benefices which would have under £200 a year. How could any man live and maintain the necessary organizations in those populous parishes on such incomes? The result must be that, like the Dissenters, we should have to abandon the parishes where the people were poorest and most miserable. And now, I ask you, when these poor people had lost the help and godly ministrations of their Christian pastors, how much consolation would they find in the knowledge that the Church of England was as impotent to do them good as any of the other denominations; that if there was helplessness, there was at least an equality of helplessness? "Oh, but," perhaps it may be urged by some, "that is not exactly what I mean when I object to religious inequality. What I mean is this—that it is not equitable that the members of one religious denomination should contribute to the maintenance of the ministers of another." Well, but now, again, let us try to understand a little more exactly the real ground of such an objection. Do you mean that you think it unjust that you should be compelled to give something which you have the right to withhold, or only that you should be compelled to pay to a Christian Church a debt which you lawfully owe to it? If you mean the former, you are objecting to a thing that is non-existent. No man in England is compelled to give to any religious denomination anything which is lawfully his own. The abolition of church rates took away the last possible ground for such an objection. But if you mean the latter, I would ask you to reflect on the true nature and necessary consequences of such a doctrine. A religious denomination in Victoria owns a large block of buildings in Melbourne, one portion of which is rented by a celebrated man who does not belong to that denomination. He pays a large rent and knows that it is applied to the propagation of tenets of which he disapproves. Is he then at liberty to refuse to pay his rent? Assuredly not, you will say. But why not? Because he chose to enter into a contract to pay that rent. So it is with respect to tithes, for instance, in the Church of England. The man who buys land subject to tithe buys it for a less sum than he would have to pay if there had been no tithe. The tithe is not his. He has not bought it. As Mr. Hammond very fairly puts it, if he objects to tithe he may refuse to purchase the land, or he may arrange to redeem the tithe. "But it is not open to him to buy that land subject to tithe, paying so much less for it for that reason, and then decline to pay," either for alleged conscientious reasons or any other. The principle of religious equality has nothing to do with the payment of honest debts. If, however, this principle be evoked to justify the plunder of the Church of England, it must be evoked also for the plunder of every endowed religious body. There must be equality of spoliation. I believe that the allegation of a transference of religious endowments at the Reformation from one Church to another is utterly opposed to historical truth. A man does not cease to be the same man because he changes his opinions on some subject, and neither did the Church of England cease to be the same Church because it changed its mind as to certain comparatively modern superstitions and ecclesiastical usurpations. But even if it were otherwise, no one will deny that property given by private persons to the Church of England since the Reformation belongs to her to-day. We learn from Mr. Hore's history of the Church of England such facts as these—than during the first fifty years of the present Queen's reign

"No fewer than 2,000 churches were built in England and 8,000 works of restoration effected, entailing altogether an expenditure of £80,000,000; and that the income derived from property given to the Church since the Reformation amounts to about £2,500,000—a sum larger than is derived from its pre-Reformation endowments."

This money has been given as directly to the Protestant Church of England as any of the endowments of the Nonconformists have been given to them. What reason, then, can be assigned why the Church of England should be robbed and the Dissenters spared? It is not, however, on such grounds or by such considerations that this great question will be finally decided. At present there are 14,000 beneficed clergymen in England, compelled to live among their poor parishioners, and constrained by every consideration of duty, and even of care for their personal repute, to give them instruction and assistance, friendship in their health, counsel in their difficulties, aid in their poverty, sympathy in their sickness, and comfort in their afflictions. These men, provided with a home and a very moderate income, frequently carry into the poorer districts of England, the small villages, and central town districts, no inconsiderable income of their own. It is proposed at one fell stroke to deprive these men of their homes and incomes, and even of the churches in which they minister. But if they are in consequence withdrawn, and their

stipends are devoted to secular objects, what is to make up to the poor for the loss of their aid and ministrations? The poor themselves are the least likely to realize their loss so long as the plunder of the Church is yet an unrealized dream, a mere bait of blatant demagogues or political schemers. Not until they lose the help which they have come to think as much a matter of course as the air they breathe, will the poor be likely to realize how great and irreparable is their loss. The Church would still, of course, do for them what it could, but it would be a crime to disguise from them the fact that the Church could do least where its ministrations are most needed, in those districts which are so poor that voluntary churches are obliged to abandon them. My brethren, it is for us to think for the poor, to endeavour to make them realize what is meant by the threatened revolution, and above all to make them so sensible of the blessing of a National Church that they shall repudiate with indignation the friendship of those who would rob them of it. Let it be ours to show them, by fidelity to our mission, by tender and sympathetic friendship, by laborious, untiring work, and by self-forgetful devotion to their temporal and spiritual welfare, that the Gospel of Christ is God's own message of peace and love, the only possible remedy for the deepest of human ills, and the sole satisfactory solution of the puzzling practical problems of our age; and then we may safely leave the defence of the National Church to those who are most interested in its preservation—the great masses of the laboring population of our country.

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

QUEBEC.

QUEBEC.—The services on Christmas Day were well attended, and all the churches (with one exception) were beautifully decorated in honour of the Saviour's birth.

The Cathedral.—Celebrations of the Holy Eucharist were held at 7, 8 and after Matins at 11 a.m., and there were a large number of communicants. A number of Christmas carols were sung after the service of Evensong. His Lordship the Bishop was the preacher at Matins and the Very Rev. the Dean at Evensong.

St. Matthew's.—The Festival services were commenced with choral evensong at 8 p.m. on Christmas Eve. The Guild of Bell Ringers assembled at 11.30 p.m. and ushered in the day with a peal. On Christmas Day celebrations of the Holy Eucharist were held at 6, 7.30 and after Matins at 10.30 a.m. There was a very large number of communicants at each service, and at the latter service the Rev. T. A. Williams, curate, preached an able sermon. The decorations in this church were very handsome and appropriate, the chief features being the altar and chancel. At the afternoon service at 4 p.m. a selection of carols were ably rendered by the choir, the words and music being taken from "Carols Old and New," published by the Rev. Mr. Bramly, of Oxford, and arranged by Dr. Stainer. At 7 p.m. there was a choral evensong, followed by an eloquent and thoughtful sermon by the Lord Bishop, on the events of the day. His lordship used his pastoral staff, presented to him by his late congregation at South Acton and London friends, for the first time on Christmas Day. Large congregations were the feature of the day. On St. Stephen's Day there was a celebration at 7.30 a.m., matins at 10.30 a.m. and evensong at 5 p.m. On St. John the Evangelist's Day matins followed by a celebration at 10.30 a.m., and evensong at 5 p.m. On Holy Innocents' Day a celebration was held at 7.30 a.m., matins at 10.30 a.m. At 8 p.m. the Ministering Children's League of the Cathedral and St. Matthew's had a united service in the Cathedral. During the season of Advent a special course of sermons was preached on the Friday evenings, when the following clergy preached: Rev. A. J. Balfour, M.A., rector of St. Peter's, on the first Friday; Rev. Canon Richardson on second Friday; Rev. Canon Von Iffland on the third Friday, and the Very Rev. the Dean of Quebec Cathedral on the last Friday. The annual distribution of prizes to the children of St. Matthew's took place on Christmas Day at 8.30, and on the evening of December 29th they were treated to a Christmas tree in the Parish Rooms.

St. Peter's.—Bright and joyous services were held in this church on Christmas Day, the rector, Rev. A. J. Balfour, officiating at all the services. The decorations were very handsome.

The Lord Bishop.—His Lordship, Dr. Dunn, returned to town on the Tuesday before Christmas from a three-weeks' Confirmation trip in the Eastern Townships, and leaves again immediately after New

Year's on another extended tour. His Lordship confirmed a special class of adults in St. Matthew's Church, Quebec, on Wednesday, December 22nd, the majority of whom were converts from dissent. Dr. Dunn contemplates visiting England during the coming summer, and will no doubt be gladly welcomed by his many friends, among whom he laboured so long and successfully.

WATERVILLE.—His Lordship the Bishop has been pleased to appoint the Rev. E. A. W. King, M.A., of Montreal, and at one time rector of Levis, to the mission of Waterville, in succession to the Rev. J. M. Thompson.

LEVIS.—The Lord Bishop will induct the Rev. J. M. Thompson to the rectory of Levis on the Feast of the Circumcision.

MONTREAL.

MONTREAL.—The following circular has been sent to the members of Synod:

Gentlemen.—We have to inform you that the Thirty-fourth Annual Session of the Synod of the Diocese of Montreal will be held in the Synod Hall on Tuesday, the 17th day of January, 1898. There will be a public celebration of Holy Communion in the cathedral on Tuesday morning at half-past ten o'clock, when the Bishop intends to deliver his charge to the synod. Evening service will be held in the cathedral at eight o'clock. Preacher, the Rev. Canon Davidson, M.A., rector of St. Armand East. The synod will meet for business on Tuesday at two o'clock in the afternoon, and on succeeding days at ten o'clock each forenoon, unless it be otherwise ordered by the synod. The annual diocesan missionary meeting will be held on Wednesday evening at eight o'clock. We have received a report of the Prison Reform conference held in Toronto in November, 1891, and a copy of a memorial based thereon to be presented to the Dominion Government, which has been unanimously adopted by the synod of the diocese of Toronto. The report and memorial, which are lengthy, will be laid before synod. We are, gentlemen, very truly yours, J. Empson, Clergy Secretary; Richard White, Lay Secretary. Synod Office, 14th December, 1892.

Notices of Motion.—The Chancellor will move:—"That the amendments sanctioned at the last meeting of synod (pages 24 and 76 of the Journal of last session) to the rule of synod regulating the status of parishes, be confirmed."

Mr. Ralph C. Thorneloe will move:—"That the resolution of synod of 1891 (at page 82 of the annual report), to apply to the Legislature for amendment of Temporalities Act relative to the admission of women to vestries, be reconsidered."

Ven. Archdeacon Evans will move "The confirmation of the amendment sanctioned at the last meeting of synod (page 28 of the Journal of last session) to clause 10 on page 8 of the Constitution."

Mr. Charles Garth will move the adoption of the following recommendation:—"The Committee on Investment beg to recommend to the synod that in view of the fact that the funds in charge of the synod have been for some time past invested at five per cent. per annum, and that in the opinion of the committee no higher rate is likely again to be secured, the rate of five and a half per cent. presently paid by the synod to the various parishes for their funds entrusted to the synod for investment be reduced to five per cent. from and after the first day of May next."

St. Thomas' Young Men's Association.—The officers have reason to be very thankful for donations of books, magazines, games, etc., received from Mrs. R. Esdale, Mrs. Renaud, Mrs. Hutton, Mr. Spicer, Mr. Hawkins, and Hodgson, Summer & Co. This is a pleasant homelike resort for every young man in the East End. The secretary purposes visiting similar institutes with a view to getting hints, etc.

St. Simon's Church.—Messrs. E. F. Dartnell and James Brown have been elected wardens of St. Simon's Church, St. Henri, and Messrs. Thos. Liggett and James Armstrong delegates to the synod. Messrs. James Brown and B. T. Sellars were appointed a committee to canvass those in the district who are likely to aid in the work of the church, and solicit weekly offerings for the purpose of providing a stipend for the incumbent. Messrs. Sellars, Woods, Armstrong, S. Wragge and R. A. Brown were appointed sidesmen. A musical committee, consisting of Messrs. Sellars, Cleverly and Woods, was named to assist the organist, Miss Tweedie, in organizing the choir.

Trinity Church.—On the fourth Sunday in Advent ordination services were held at Trinity Church, in the presence of a large congregation. His Lordship Bishop Bond officiated, and the Very Rev. Dean Carmichael preached a sermon on the duties of the diaconate and priesthood. The Ven. Archdeacon Lindsay, Rev. Canon Henderson, Rev. Canon Rollit, and

the rector of Trinity, Rev. Canon Mills, assisted at the service. The following were ordained deacons:—Jas. H. Bell, Trinity College, Toronto; R. C. Brewer, H. Jekyll, B.A., McGill University and Montreal Diocesan College; C. D. G. Rollit, Montreal Diocesan College; Chas. Wright, St. John's Hall, Highbury, England. Order of priesthood:—W. C. Dilworth, J. L. Flanagan, Hulme College, Eng.; T. B. Jeakins, W. E. Kaneen, W. T. King, St. Boniface College, Eng. His Lordship also issued the following licenses: The Rev. J. H. Bell, to Alleyne; the Rev. R. C. Brewer to River Desert; the Rev. H. Jekyll, B.A., to Sabrevois College; the Rev. C. D. G. Rollit to Bolton, and the Rev. Chas. Wright to Arundel.

Dean Carmichael on Hypnotism.—The Very Rev. Dean Carmichael lectured on "Hypnotism" in St. George's school house, on the 12th inst., to a large audience. "Little is known," said the speaker, "of what hypnotism actually is, although we have some knowledge of its power. Medical men are systematically investigating and proving the capabilities of the mysterious power. Professional investigation was the mother and step-mother of progress. Neither law, physic, legislation nor even divinity could afford to ignore hypnotism. Mesmer himself was led to the study of science which bears his name through the work of a Roman Catholic priest who cured physical ills by rubbing his hands on the patient. Mesmerism was superseded by hypnotism." The speaker aroused the mirth of his hearers by citing some incidents of an evening party, illustrative of hypnotism in a mild form; for instance, the thoughts of one who was being gazed at by someone. "What is that man looking at me for? He has been looking at me for a long time. Everyone is looking at him and then at me. He is looking at my nose. Where can I get a mirror?" Hypnotists claimed that subjects put to sleep by steadfastly gazing at some given object are under implicit obedience to the operator. While in that passive state the subject may be cured of bad habits, intemperance, rheumatism and what-not. In view of the fact that this new power may be abused by evil persons, even to the committing of crimes, the speaker said no one should be allowed to practice it but physicians, any more than they should be allowed to handle poisons.

Christ Church Cathedral.—The able sermons lately preached by the rector in regard to the uses of a cathedral, etc., have been, at the request of parishioners, printed in pamphlet form for permanent reference. They contain much information and instruction well worthy of being preserved.

Church of England Sabbath School Institute, Montreal Branch.—The December monthly meeting was held in Synod Hall on the 19th. The Lord Bishop presiding; Dean Carmichael was also present. Rev. L. Norman Tucker said the opening prayers. Rev. J. H. Dixon read a paper on the subject, "Is the Sunday school a failure?" and Mr. H. J. Mudge followed with a practical essay on "How to train the children to give."

BEDFORD.—The third annual convention of the Church of England Sunday School Institute of the Archdeaconry of Bedford will be held at Knowlton, on Tuesday, the 19th of January prox. We understand that addresses may be expected from the Very Rev. the Dean of Montreal on "Bible Teaching"; Rev. E. I. Rexford, on "How to train the S. S. Teacher"; from Geo. Hague, Esq., on "Relation and Responsibility of Parents to Sunday School"; and Dr. Davidson, Q.C., on "The Mission and Power of the Sunday School."

New Churches' Names.—The Chapel of Ease, in the Parish of St. James the Apostle, Montreal, is to be named The Church of the Advent; Montreal Junction, St. Philip's Church, and St. Simon's, formerly a part of St. Jude's parish.

HUNTINGDON.—Recently Messrs. Bruce and Holdsworth, on behalf of the congregation of St. John's Church, Huntingdon, Que., presented the rector, Canon Rollit, with a valuable cutter, harness, sleigh robe and whip, accompanying the same with expressions of good will and esteem.

ONTARIO.

SHARBOT LAKE.—Santa Claus, this year, found a very able and energetic coadjutor in his plans in the person of the Rev. J. C. Hutton, who, after much willing labour, in which Mrs. Hutton, Mrs. Thomson and other members of his flock participated, produced a very interesting programme for an entertainment at the hall on the evening of Thursday, 24th ult. The Christmas trees, containing as they did, prizes for the Sunday scholars, in accordance with their marks, which were highly satisfactory, must be first mentioned—though where everything was so well done it would be invidious to give any one part the pre-eminence. The trees were laden

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with useful as well as ornamental gifts, and not only the children, of whom there are over fifty in the Sunday school, but every one present received a prize. Mrs. Hutton was indefatigable as an accompanist on the organ for the various songs, choruses, and a violin solo by Mr. Avery's nimble fingers. "Three blind mice," sung by "the farmer's wife" (Miss Myrabell Thomson) and others in costume, attended by three white mice of cat-like proportions, greatly amused the little ones, while Mrs. Avery's and Miss Maggie Gracie's solos, with two Scotch songs and choruses, were very well rendered and met with deserved applause. Two gentlemen with very good voices sang each a song showing careful artistic preparation, Mr. Harry Roberts, and Mr. Kay Eagan, the latter afterwards enacting Santa Claus in his usual entertaining way. On Christmas Day, Mr. Hutton accompanied by his popular help-meet, conducted four services, viz.: Early celebration, St. Alban's, Maberly; 11 a.m. celebration, St. Paul's, Zealard; evensong, 3 p.m., Christ Church, Oso; evensong 7 p.m., Sharbot Lake. At the end of the last service the children sang some carols in which a solo was sweetly sung by Miss M. Thomson. I omitted, in the proper place, to mention the recitations by some very small performers, which did them great credit, and a dialogue pointing a good moral, by four young ladies whose memories enabled them to go well through their parts. The Maberly congregation presented Mrs. Hutton with a purse of \$20, which was a substantial expression of the general affection with which she is regarded in the mission, of which all the inhabitants unite in wishing her and Mr. Hutton a long and happy life. On the Sunday preceding the Xmas tree, Mr. Hutton catechised the children after evening service, with a very satisfactory result. I trust that you will not consider your valuable space unwarrantably intruded on by "A CHIEF AMANG US TAKIN' NOTES."

OSNABRUCK AND MOULINETTE.—Special services were held in all the churches of this parish during the season of Advent, and were well attended, the congregations at St. David's, Wales, being particularly large. The subjects of the addresses were the same at each church, namely, "The Four Last Things." At St. David's special preachers were obtained for three of the services; the Revs. G. S. Anderson (Morrisburg), W. J. Bate (Crysler), and L. B. Stephenson (Cornwall) kindly performing this duty with much interest to the congregation. All the churches were brightly and neatly trimmed for the Christmas festival. A hearty service was held on Christmas Eve at St. David's. Notwithstanding the bitter cold there was an excellent congregation. A number of carols were well sung by the choir. According to a good old custom in this parish, the collection was presented to the clergyman's wife.

The services on Christmas Day throughout the parish were as follows: Holy Communion, 10.30 a.m., at St. David's, Wales; evensong, 3 p.m., at Christ Church; and evensong and baptisms, 7 p.m., at St. Peter's, Osnabrock Centre. The congregations were very large, and the services cheerful and hearty. There were 28 communicants at 8 a.m., and 63 at 10.30. Liberal offerings were made for the rector.

ROSLIN.—The Festival of the Incarnation of our Blessed Lord was well observed in the parish of Roslin, and we were glad to notice the large number who made their Christmas communion. The churches were nicely decorated, especially St. Paul's, Roslin, where the decorations eclipsed those of former years, and the chancel has been enriched by the addition of a new dossal. The Christmas carols (introduced for the first time this year by the Rev. J. Fisher) were well rendered by the choirs, and seemed to be greatly appreciated by the congregation. We are thankful to all those who helped to make our festival services so bright and hearty.

Presentation.—The Rev. R. S. Forneri's parishioners of Fredericksburgh and Adolphustown not only gave him a handsome offering in the church collections on Christmas Day, but also presented him with a valuable horse to take the place of his old steed. Mrs. Forneri also was the recipient of a purse containing about \$24. Individually the parishioners have been kind and liberal in their gifts. When it is remembered that last summer Mr. Forneri received the present of a covered buggy, and that only recently nearly \$400 had been subscribed in the parish for the Gosport church, it cannot be gainsaid that the Church people of this parish from Gosport to Adolphustown and Sandhurst are second to none in the diocese for kindness and generosity.

KINGSTON.—Rev. W. J. Muckleston, of Christ Church, Ottawa; the Rev. George R. Beamish of St. James' Church, and Rev. William H. Barns, deacon of Tweed, are mentioned as possible successors to Rev. M. M. Harding in the curacy of St. George's Cathedral.

TORONTO.

SHANTY BAY.—A very successful "Paper box social and Christmas tree entertainment" was held at Crown Hill in connection with St. James' Church. A varied programme, lasting for nearly four hours, was provided, and was listened to with evident interest and delight by the densely packed crowd gathered in the Temperance House, where the entertainment was held. During the evening the churchwardens, on behalf of the congregation, presented the Rev. J. F. White, incumbent of Shanty Bay, with an address and a purse of \$50. This offering was intended as a recognition of the fortnightly services held at Crown Hill by Mr. White for the last few months. The following evening the people of St. Mark's Church, East Oro, made their annual Christmas pilgrimage to the parsonage. Their offering this year consisted of a very costly and handsome sleigh, also a string of bells and a whip. The young people of Shanty Bay had been invited to meet the East Oro delegates, and a very pleasant evening was spent, the party breaking up about 3 o'clock in the morning. The sleigh was a gift to Mrs. White, who is the organist at East Oro. Mr. and Mrs. White were very much moved by the expression of good will entertained towards them by the people of these two congregations, and it was with evident reluctance that they made the totally unexpected announcement that on account of Mrs. White's health they were about to leave the parish for an appointment in the West Indies, which had just been offered to Mr. White by the Bishop of Barbadoes.

All Saints.—The school-room was crowded to the doors last Thursday evening, the occasion being the annual entertainment and distribution of prizes to the scholars. The rector, Rev. A. H. Baldwin, presided. This is now the largest Sunday-school in the city, numbering about 1,050. The entertainment consisted of songs, recitations and glees by the scholars. Prizes to the number of about 200 books were presented by the chairman and others for attendance, good conduct and lessons. Mr. Oldfield, who won such fame in the recent "Fayre," repeated his Punch and Judy show. Rev. Arthur Baldwin's medals, presented for catechism examination, were won by Amy Newton, Eliz. Bowling and Ida Pearson, and Mr. Henry A. Stone's special prizes for same examination by B. Dewey, M. Smith. The meeting closed with the national anthem.

NEWCASTLE.—Very bright and attractive were the Christmas services at St. George's, Newcastle, and they were attended by large congregations. The decorations were especially good, and called forth much admiration. Holy Communion was administered at 8 a.m., and again at 11 o'clock, when the Rev. Canon Brent preached. The number of communicants was very large. In the services, which were partly choral, the choir under Miss Farncomb's leadership acquitted themselves very creditably. There was a generous offertory.

St. James' Cathedral.—The Rt. Rev. Dr. Courtney, Bishop of Nova Scotia, will preach in St. James' Cathedral on Sunday, January 29th, 1893, at both morning and evening services. The evening sermon will be one of the course to young men in connection with the St. James' Chapter of the Brotherhood of St. Andrew.

St. George's.—On Wednesday last, Holy Innocents' Day, the "Ministering Children's League," of Toronto Diocese, held its seventh annual meeting in St. George's school-house. There was a large attendance of members and associate-members, the school-room being well filled. The Lord Bishop took the chair; he congratulated the children on their successful work during the past year, and reminded them that carrying out the rule of the League—to do a kind deed every day—would in a year amount to 365 kind actions by each member of the society. The report stated that the M. C. L. coats in the Sick Children's Hospital, the Lakeside Home and St. John's Hospital, had been supported by the children's contributions for the year, and considerable sums of money had been given to mission work. The Rev. C. C. Roper and the Rev. Eric Swayne Wigfield made some bright and instructive remarks to the children, after which a beautiful tea was served in the adjoining room, and whilst parties of fifty were enjoying this, Miss Francis entertained the others with delightful recitations and songs.

NIAGARA.

HAMILTON.—St. Matthew's Church.—The parish hall and school for boys attached to this church was opened on Wednesday before Christmas. The boys of St. Matthew's Church school gave their usual annual breaking-up exhibition and received their prizes for the term. Before distribution of the

prizes, a programme of music, songs, etc., was rendered. Conspicuous was the rendering of two acts in Julius Cæsar, in character, in continuation of former part of same play put in by the boys the year before. The Bishop of the Diocese was unavoidably absent, having been called away for ordinations in Diocese of Ontario. Rev. C. E. Whitcombe, rector of the school, distributed the prizes as follows: Form 1 (seniors)—Jenner Booth, Alex. Sheriff, Frank Nairn. Form 1 (juniors)—Reginald Hore and Adam Scott. Form 2—James Buckingham and O. Mundy. Form 3—Harry Cuttriss and E. Fernihough. Form 4—Freddie Hore and W. Henderson. The building is a handsome brick edifice, about 60 feet by 50 feet; two stories. The upper story has a ceiling 18 feet high and is fitted up for hall purposes with ante-rooms and conveniences. The ground floor is the school, divided into one main room and class rooms. The school is a venture on Rev. Mr. Whitcombe's part to test the practicability of establishing a parochial day school, where the fees shall be such as are within the reach of the masses, and where the secular education as is given in the public schools may be secured, with the addition of that which the public schools cannot afford, viz., instruction in manners, morals and religion. The school will, on 9th January, open on its third year, having been heretofore held in the Clergy House. It is fully expected that the roll will be doubled on the day of opening.

CAYUGA.—Notwithstanding a nett loss of nearly forty members of the congregation, by removal elsewhere, during the past three years, the recent Christmas morning collection amounted to \$37.56, the largest amount as yet contributed on any such occasion. In addition to this a number of useful presents in kind were brought to the parsonage, and Mrs. Francis was made the recipient of a valuable fur-lined Russian cloak, the gift of some of the ladies of the congregation. There was also used by the Incumbent at the Christmas services, which were largely attended, a handsomely embroidered stole of corded silk, the material being the gift to the church of Mr. A. W. H. Francis, of St. Alban's School, Knoxville, Ill., and the work connected with it that of Miss Bull, of the Rectory, Niagara Falls South.

HURON.

PRESTON.—The services on Christmas day were very encouraging. Both at Preston and Hespeler the work is progressing. The assessment at each place is to be raised \$50. In addition to this large Christmas offertories were given to the incumbent—\$62.15 at Preston and \$16.81 at Hespeler—in all \$78.46. Yet when the Rev. J. Ridley, rector of Galt, opened service at Preston, little more than three years since, there was nothing! Now we have a handsome church, and another is to be built next spring at Hespeler.

GALT.—A very handsome silver chalice was presented at Christmas by Mrs. Dykes for special use at the early celebrations. It is similar in design and workmanship to the paten presented by the same lady a few years ago. The chalice was used for the first time on Christmas morning. The services were very bright and hearty, and large congregations filled the beautiful edifice. In addition to plants and flowers, a very handsome screen graced the chancel. There were no other decorations.

MITCHELL.—The Sunday-school Christmas entertainment of Trinity Church was held in the Town Hall on the evening of the 20th of December. The hall was filled with the children and members of the congregation. The amusement for the infant and junior classes was a tree with presents, candies, etc., for each child. Some Christmas carols were beautifully sung by the children of the school. For the elder scholars, Mr. Imlach, of London, by request of the rector, D. W. Dewdney, gave a lecture on the early British Church, illustrated by magic lantern views of early churches, cathedrals and leading events, which, owing to the use of a powerful lime light lantern by Mr. Kershaw of London, gave most beautiful representations of these scenes, especially the interiors of some of our grand old cathedrals.

The lecturer, as each was shown upon the screen, devoted a short time to an historical account of each, particularly as to dates, bringing out clearly the continuity and antiquity of the English Church, reminding his hearers of these historical facts, that this Church was united as a Church in Britain before England herself had a united constitution, that some of her bishops attended the first general council at Arles A.D. 314, when the Roman Church was in her infancy, and this additional fact he was desirous of impressing on the minds of the youth of the Church, as there were those in the present day that would persuade them that the birth of their Church was at the Reformation, when it is said

she left the Church of Rome, instead of which it was shown that the Church of Britain had a perfect organization for five hundred years before St. Augustine, the first Roman priest, set foot in England. The lecture concluded by singing the hymn, "The Church's one foundation," which was shown upon the sheet.

For the benefit of the little ones, Mr. Kershaw kindly finished the evening by giving them a number of comic scenes, much to their delight, and after distributing a bag of candies to each child, this enjoyable entertainment concluded.

CALGARY.

The Rev. C. Quinney has resigned his charge as incumbent at Oak Lake, and has accepted work under the Bishop of Caledonia, B.C. During his six years' stay at Oak Lake, Mr. Quinney has built one of the prettiest churches west of Winnipeg. He and his wife have endeared themselves to the people of this district, as evinced by the substantial presents from members of all denominations. Mr. Quinney and family leave for the North-west coast after Christmas.

CALGARY.—His Lordship the Bishop of Saskatchewan and Calgary, accompanied by Mrs. Pinkham, paid his annual visit to Gleichen and the Blackfoot Reserve on Sunday and Monday last month. In the afternoon of Sunday he preached to a large congregation in St. Andrew's Church, and in the evening addressed the Indians in St. John's Mission Chapel on the Blackfoot Reserve. The building was quite full, a large portion of the congregation being made up from the boarding school carried on under the auspices of the English Church. On Monday morning after administering the Holy Communion to the workers in connection with the mission, His Lordship addressed the pupils in the school, and examined some of the boys in Standard III. In the afternoon a special service was held in the dining room of the boarding school. The Rev. J. W. Tims gave a short account of the history and growth of the school. A collection was taken up amounting to \$18.50 towards the expenses of the institution, after which the Bishop read the dedicatory prayer and pronounced the institution, now to be known as the "St. John Home for Indian Boys and Girls," open. His Lordship subsequently gave an address to those present, including the Indian Department officials and some visitors from Gleichen, in which he expressed the great satisfaction he felt at the way this portion of the work has gone forward, and his conviction that the right way to reach the adult Indians was through the children. St. John's Home is a frame structure, two story, 68 ft. frontage, and 82 ft. back, and consists of dining hall, kitchen, lavatories, day room for boys, do. for girls, and three large dormitories, two for boys, and one for girls, besides quarters for those in charge of the children. It will accommodate 25 boys and 10 girls. There are at present in the institution 23 boys and 10 girls, and many more might be taken into the home if only some additions could be made. The cost, \$2,200, has been met by a grant from the Indian Department, and by subscriptions from Eastern Canada and England. The staff consists of Mr. Hynes and his wife, who superintend the boys, and Miss Garlick and Miss Symonds, recently sent up by the Toronto Diocesan W.A., in charge of the girls. The Rev. J. W. Tims is principal of the institution.

BRITISH COLUMBIA.

Rev. William Willcox Perrin, who, as announced by the cable, has been appointed Bishop of British Columbia, is the rector of St. Luke's Church, Southampton, Hants, England. He graduated from Trinity College, Oxford, in 1870, and received the degree of M.A. in 1873. He was admitted to the diaconate in 1871, being ordained by the then Bishop of Winchester, and to the priesthood in 1872. From 1871 to 1881 he was curate of St. Mary's at Southampton. In 1881 he was appointed rector of St. Luke's by the Bishop of Winchester, the patron of the living, and in 1884 he was made surrogate of the diocese of Winchester.

BRIEF MENTION.

Canada has 1,000,000 miles of unexplored territory. Tennyson had been poet laureate of England since November, 1850.

The Romans built the first dykes in Holland.

The entire empire of Persia has but one vessel.

The rent of land in England 300 years ago was about one shilling an acre.

During his thirty years of office Bishop Lewis, of the Diocese of Ontario, has confirmed 35,000 persons.

It is computed that twelve city people die where ten deaths occur among dwellers in the country.

John D. Rockefeller has increased his grant to Chicago University, making it now \$2,000,000.

Of the enormous sum of \$260,000,000 expended by the Panama Canal Company, \$17,600,000 went for taxes and advertising.

The coolie fed on rice is more active and can endure more than the negro fed on fat meat.

The Pharos lighthouse, Alexandria, was built B.C. 285; height 550 feet; light visible forty-two miles.

The Caledonian Canal, Scotland, is sixty miles long, 20 feet deep, 120 wide at the top and 50 at the bottom.

The Rev. Charles Bancroft, of Sutton, in the Diocese of Montreal, has accepted the position of associate-reader of the Church of the Good Shepherd, Nashua, N.H.

Good roads, railroads and schools, it is said, are driving out the brigand in Italy and Greece.

Samuel Richardson wrote his novels while attired in a full-dress suit.

A London, Eng., despatch says that Rev. W. Perrin, of St. Luke's Church, Hants, has been appointed Bishop of British Columbia.

The real name of the author of the stories signed "A. L. O. E." is Sarah Tucker. We believe that she is still alive. The initials stand for "A Lady of England."

The sword of Hernando Cortez, the conqueror of Mexico, will be sent for exhibition to the Chicago Columbian Exposition.

Uganda, once the most promising native state in Africa, has been laid waste by religious rivalries between Protestant and Catholic missionaries.

In the race between the "Etruria" and the "City of Paris," from New York to Queenstown, the "Etruria" won by three hours.

Mr. Murray Lottridge and Miss Lottridge have presented the rector of Christ Church cathedral, Hamilton, with a new chapel organ for use in the choir-room.

The Prince of Wales receives a salary of \$200,000 a year, which must seem small to him as compared with the \$9,000,000 a year the Czar disposes of.

Queen Victoria will spend the winter months in Italy. She will reside at Bientina.

Bishop Hamilton has appointed Rev. C. R. Lee, of Holy Trinity Church, Barton, to the rectorship of St. Andrew's Church, Grimsby.

The Legislative Council of New Zealand has decided, by 13 votes to 8, not only to give the franchise to white women, but to extend the privilege to Maori women also.

The Mikado of Japan has no mere floricultural little country to rule over. He is the sovereign of 40,000,000 people who live in 13,000 towns and villages.

Gen. Frederick T. Dent, the distinguished soldier, and brother-in-law of U. S. Grant, died on Friday in Denver, Col., at the age of 72 years.

The Duchess of Edinburgh is one of the most accomplished women in Europe. She speaks five languages and is a brilliant musician.

Rev. Mr. Edwards, resident for the present at Stella, lectured at Napanee under the auspices of the Anglican Church. His description of mission work in Africa was most interesting.

Rt. Rev. Dr. Randolph has been elected to the new Diocese of Southern Virginia. This will make necessary the election of an assistant-bishop for the Diocese of Virginia.

The late Thomas Nelson, the publisher of Edinburgh, left \$300,000 in legacies for the erection and equipment of five workmen's clubs and reading-rooms, which will be erected gradually, and will be so fitted as to attract workmen.

An elegant brass book desk was placed on the altar of St. George's Cathedral, Kingston, on Saturday, as a memorial by clergy and laity to Rev. H. Farrar, first missionary of North Frontenac, who died at Bancroft last May.

Bishop Selwyn has just been appointed one of Her Majesty's honorary chaplains. He is a moderate High Churchman.

A German claims to have perfected a steering balloon. In shape it resembles a torpedo, and is driven by a winged screw in front worked by a petroleum motor of aluminum, and making 1,000 revolutions a minute.

That cherished volume of Shakespeare, which Tennyson so often perused during the last days of his life, was buried with him. The book was encased in metal and tenderly laid beside its late owner.

The secretaries of the Ripon Diocese Victoria Clergy Aid Fund have received a donation of £500 from a lady who wishes to be anonymous.

James Stephens, the former Fenian head-centre, is at present living with his wife in a cottage at a sea-

side resort near Dublin, which, with a small income, was presented to him about a year ago by his friends and admirers. He is now 68 years of age.

Bishop Leonard has one of the difficult missionary fields in Utah and Nevada, but he is undaunted, and expects his people to make a full return in response to all the help they receive.

The corner-stone of the Cathedral Church of St. John the Divine was laid Dec. 27th by the Rt. Rev. Henry C. Potter, D.D., LL.D., of the Episcopal Diocese of New York. The cost of the cathedral is estimated at from \$5,000,000 to \$10,000,000.

Countess Maria of Linden, 22 years old, has matriculated at Tubingen a student of philosophy. Although five hundred years old, the university has never before received a female student.

H. R. H. the Duke of Connaught has become President of "The Church Lads' Brigade," whose headquarters are the Church House, Dean's Yard, Westminster, London, England.

The latest trades union development in London is the formation of a domestic servants' union. Seven hundred servants have already joined, and the number of possible members in London is estimated at 240,000.

The Duke of Connaught, when appointed commander-in-chief of the British army, will have a salary of \$60,000, and this in addition to his other emoluments from military appointments.

During her recent visit to Samoa, Lady Jersey opened the London Missionary Society College for Samoa Women at Papautu. She also visited two of the society's schools, and expressed herself as being greatly pleased and interested at what she had seen there.

Mrs. Charles Turner, the munificent donor of clergy pensions in the dioceses of York and Liverpool, has given £1,000 towards the fund the Bishop of Liverpool is raising for the maintenance of poor church schools in that city.

The only Turkish poetess living is supposed to be Osman Pasha's daughter. She is a young matron of 28 and lives in a white marble palace overlooking the blue Bosphorus, where she dines from a service of gold in a wonderful conservatory.

The Life of Christ, by the Rev. C. Geikie, D.D., LL.D. (Edin.), is being translated into Russian by one of the dignitaries of the cathedral in Moscow, and the first volume will be published in that city, three others following at short intervals. In America, the sale of this well-known book has been enormous, five editions of it issued by different publishers competing with each other.

A woman sanitary engineer has been chosen to represent the English women at the congress of hygiene. She is a woman of versatile genius, a possessor of certificates for art, music, hygiene, divinity, physiology and sanitary science. She visits professionally slaughter-houses, workshops and dairies, and understands all about the laying of drains, water mains, connections and so forth.

Correspondence.

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

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

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

Joint Conferences.

Sir,—In your issue of the 22nd inst., I notice with pleasure that the clergy of Toronto Rural Deanery have been discussing the subject of joint conferences of clergy and laity as a means of promoting the best interests of the Church. It is, I think, a move in the right direction and very much needed in our Church, even outside of Toronto. True, Rural Deanery meetings for such conferences are almost out of the question, except in large cities, but each clergyman, in his own parish, might take his parishioners at their homes into his confidence, so far at least as to consult them about the best means to bring their neighbours or others under Church influences.

Some such conferences, in my opinion, would tend even more to promote the growth of the Church than formal conferences, for it would tend to secure the hearty co-operation of the poor as well as the rich, the young as well as the old, and dissipate that mist of indifference of which, alas, the clergy have not the sole right to complain of.

CHURCHMAN.

The Athanasian Creed.

SIR.—When is the Athanasian Creed to be expunged from our Prayer Book? The reading of it on the appointed days is becoming more offensive to all but the flabby professors of religion who have not sufficient intelligence, and do not take sufficient interest in what they are reading, to understand that they are each and all condemning themselves out of their own mouths.

The bishops in the Old Country have been considering whether it might not with propriety be left out of the Prayer Book. That they will have to adopt this course sooner or later is certain. The laity, even there, are asserting their power more and more, and are compelling the clergy to entertain broader and more rational views.

LAICUS.

Christmas Greetings.

SIR.—Will you kindly allow me to offer Christmas greetings to the many friends of our Indian Homes, and to thank them through your columns for their kind and generous help to our work. It will be a satisfaction to them, I am sure, to know that our financial position is better just now than it has been for some years past, and never do I remember receiving so many boxes and bales filled with useful clothing and Christmas gifts as have arrived within the last week or two.

Dec. 24, 1892.

EDWARD F. WILSON.

Sunday School Lesson.

1st Sunday after Epiphany. January 8th, 1893.

THE LITANY.—II.

In the first part of our Litany we address the Holy Trinity. Then we address God the Son. (Read the petition, "Remember not," etc.). This is taken from the old English Prayer Book and some of the words are taken from the Psalms. It reminds us of S. Matt. xi. 28.

I. PRAYERS FOR DELIVERANCE: THE DEPRECATIONS.

We now pray to be delivered from many evils. Let us see what these are:—

(i) From sin and its consequences generally. We desire to be delivered from spiritual enemies. If we follow these God's wrath must fall upon us. If we do not repent then must we be shut out from God hereafter, for sin separates from God. So we pray for preservation from all these evils.

(ii) From special sins. You see what they are. Jesus tempted to sin (Heb. ii. 18), but Jesus never sinned. He is able to succour us. He can sympathize with us (Heb. iv. 15). Jesus was tempted (S. Matt. iv. 1-11) by the deceits of the world (v. 8), the flesh (v. 3), the devil (v. 6).

(iii) From great earthly sorrows. See what terrible things these are, lightning, tempest, plague, pestilence, famine, battle, murder, sudden death. What is meant by sudden death here is unprepared death. It is not always bad to die suddenly. A great deal of pain and sorrow may be saved.

(iv) From great public evil. We are a fortunate people. A good system of government, a contented people. Sometimes there have been insurrections and rebellions in countries, then bad times of persecution for the Church. These are great evils; we pray for deliverance from these.

(1) Dangers to the Queen and Government. "Sedition, privy conspiracy and rebellion."

(2) Dangers to the Church. "False doctrine, heresy, (i.e. setting up our own opinions, "choosing" what we will or will not believe), and schism (i.e. division).

(3) Other dangers. "Hardness of heart" (i.e. not caring whether right or wrong is done by ourselves or others), "contempt," etc. This is the worst thing of all (Prov. iv. 23; Ps. cxliv. 15).

II. APPEAL TO THE SON OF GOD BY THE MEMORY OF HIS WORK ON EARTH.

Christ did a great work for us. Satan can spoil that work if we allow him. In asking Christ's help, we remind Him of His work. Holy Incarnation, etc. We are sure He will hear and deliver us for the sake of His work.

Suppose Him coming down and saying (Isa. lxiii. 1), "I am here. What shall I do?" Life is either joy or sorrow. In all time of our tribulation; in all time of our wealth, Good Lord deliver us. In tribulation He will save us from despair (S. John xvi. 33). In wealth (i.e. prosperity) save us from pride and worldliness. When life is going from us, what comes next? The hour of death. He will then save us from the assaults of Satan (1 Cor. xv. 55). And the last scene of all, day of judgment (S. Matt. xxv. 34). Isaiah (lxiii. 1) calls Him Mighty to save. This is why we pray to Him, because He is "mighty to save."

Family Reading.

Harry and Archie; or, First and Last Communion.

Continued.

Harry received his First Communion, and Nannie crept in and knelt down close by the minister; she would take it too with her brother; the minister guessed it was Nannie—he had heard of her; and Nannie received it with Harry, but he never saw her.

His First Communion was over, and Harry turned his head to the window. "He felt so happy," he said; "he wished Nannie would come; he wondered where she could be." Nannie did not speak or move. The orphan's eye was still on the window. "Archie," said he, "is that a star that shines so? Oh, think of going beyond the stars, Archie!"

"Yes, dear Harry." "Oh, Archie, I wish you could be with me there, if I may go there, through Jesus Christ," said the dying boy; but his sight was all but exhausted, and his mind wandered; his eye was still on the stars. "The star, beyond the stars," he continued. Nannie was still near him, but he took no notice.

"Harry, don't you know Nannie, your Nannie?" "Nannie and stars," said the dying boy, looking sweetly up in his sister's face.

"Oh, he doesn't know me!" said Nannie, throwing her arms round Harry's neck.

"Mother told me to take it," said he; "didn't you, mother?"

"I'm not mother; I am Nannie, your Nannie, Harry, boy," said the poor girl.

"Stars, Archie, boy—stars—mother told me."

"Harry, Harry, do speak to me; do you know your sister?"

"Yes, yes; my own sister: she is in London—a very long way off. The stars—it is done now—mother said so."

Nannie took out the geranium; she thought a sight of it might recall Harry's recollection. She drew it out from her old red cloak; she placed it close to him; his pale blue eyes looked earnestly at it for a moment, and then at Nannie's face, then at the geranium again. He put out his finger and touched the leaf; and then looked up at his sister's face a long while and very steadily, while his finger stayed on the geranium-leaf; a look of recollection came over his face, and in a low soft tone he said "Nannie." He shut his eyes as if to recall his mind.

He did know her—she was Nannie; he had not seen her for two years. It was the old red cloak—the very same; and Nannie had come in time to see him die.

It was almost too much for him. The thread of life was almost snapped; the last sand was nearly run out.

"Oh, Nannie! isn't it a blessed First Communion, just before I go away—my First and Last Communion. Oh, Nannie dear! mother didn't think when it would be; she did not think I should so soon follow her—did she? My First and Last Communion—so blessed through Him who loved me, and gave Himself for me."

"But what shall I do? Harry, when you're gone, I have no one else."

Harry took his sister's hand, and pressed it with his cold fingers.

"Dear Nannie, I could wish to stay for your sake. But do follow me and mother. Don't fret, Nannie; every day you'll be nearer the end, and you'll think of me. Oh, Nannie, I'm so happy. Take care of the geranium for my sake, and think of me when you water it. I did long to see you; but I didn't think it would be as it is—at my First and Last Communion."

The factory boy sunk back and closed his eyes. His breath grew fainter and fainter. The clergyman stood a little away, waiting the end.

There was a deep silence, and all eyes were on the orphan's face. The faint breath grew fainter. No one dared move. The soul was passing. The priest knelt down and offered the Commendatory Prayer and the Lord's Prayer. Harry's lips moved.

"Blessed are the dead that die in the Lord," said the clergyman.

"Through Jesus Christ," said Harry very eagerly, and opened his eyes and smiled.

He closed his eyes, and did not open them again. Nannie thought he looked at her last. She felt a slight pressure of her hand. There was a long gentle sigh and the orphan's soul had passed away.

Harry's mortal scene had closed, and the pale, still body lay on the pillow. Archie still leant over his face, but he didn't cry.

Five days after was the Confirmation, the day Harry meant to be confirmed. But long before that hour the orphan boy was among the blessed dead.

Archie was to be confirmed; he saw Mr. Morris, and settled to go with the rest to the church on the day fixed. His soul was taken up in Harry. There was no one who was left on earth he cared for like him who was gone. All the long conversations about Confirmation and First Communion they had had together, came over and over to his mind; and he sat for hours on the stile where they used to sit together, and try and think of all he used to say. He determined and wished earnestly he could become a different character: the same evening, as he walked home, some men laughed at him for his "being turned saint since Harry died;" he did not care; he felt proud of it; and felt as if Harry was by his side, and pleased at him.

The Confirmation-day was also fixed for Harry's funeral. It was a very bright morning when all the people set off to the church where the bishop was to be, which was four miles off; and all looked gay, and glad, and bright. Archie walked there alone, and he said he would go there the same way over the field-path he used to walk along with Harry, that he might think of him all the way he went. Before he set off he went to see the last of the companion he was to walk with no more on earth. The coffin lay on the same bed where he had died. The white curtains hung

down over the window; and all over the room a golden light from the bright sun, which blazed in the sky. The birds were singing blithely and sweetly. The coffin-lid lay over the corpse. Archie opened the door, and found the room empty; he took off the lid, and there lay the orphan boy, as still and calm as he had been in his life, and in his dying hour, except that the deeper hollow of his cheek gave a somewhat darker shadow to his face; but he was most beautiful. The wasted hand lay on his bosom, and on it were a few flowers Nannie had picked that morning from the hedgerow.

"Harry used to be very fond of flowers," "it seemed natural to lay them on him." Archie noticed that the scarlet blossom of the geranium was among the flowers in his hand. Nannie said "She had taken great care of it for Harry's sake, and it grew in the window where he had so often watched it, that he should have its only flower for his burial."

Archie knelt down by Harry's side, and said a prayer he really meant. He thought the quiet face smiled on him; he took his last look of the orphan; and placing the lid over his face, left the room. It was the same room he had slept in with Harry the first night he had come from London. How many hours had passed there between them. How much had happened there Archie would never forget. More than once he looked back at the window of the cottage as he went down the lane. "And if it hadn't been for me," he said, "he would have been walking with me to the Confirmation."

The Confirmation service was late; and long before Archie could leave the village, he heard the bell tolling for Harry's funeral. As he came to the last stile the funeral wound round the corner.

It was a plain funeral: four men carried the factory boy's coffin—men who had worked at the factory—it was a custom among them—Nannie followed—and that made the funeral. There was the red cloak, and some crape fastened on to her bonnet; a neighbour had kindly offered her a bonnet of her own, but Nannie would not have it; she said, "her bonnet had followed mother, and she'd have no other for Harry." The church bell was tolling quickly as Archie reached the stile, and saw the funeral wind round the last turn in the lane under the deepened shadow of the trees. Poor Nannie sadly cried; she was left alone in the wide world; she had just waited to see Harry buried, and then she would go back to gain her hard-earned livelihood in the garret. Archie followed the funeral.

There were several people in the churchyard; and when all was over they made way for Nannie to look into the grave.

The next day Nannie went back to London: she took the geranium with her; it was a sweet and dear memorial of her brother. Often on the journey she felt the hot tears come up into her eye, and she felt ready to choke; but she pressed the geranium to herself, and felt relieved. If there had been any one there to care, they might have seen the old red cloak going along from the Great Western under the bank, as it had done two years ago, when Harry noticed it out of the window: but no eye was on it now. There was no one in the world who loved Nannie—she was one of a crowd; yet there she was walking back with the flower under her arm.

Two years ago she had come to see Harry off to make his fortune, and now she had been to his burying; two years ago there was one to care for her in all the world, there was no one now. "But never mind," said Nannie, looking up through her tears at the blue sky, "never mind, my Harry's got a better home; and now I've got to follow him and mother."

She came back to the old garret; she unlocked the door; no one had been there since she had been there last; the window stood open; and the hot red tiles on the other side looked as red as ever; she put back the geranium into its old place, and stood a few minutes, and burst into tears.

I have heard that for long, long after, Nannie's head was seen at the window, as she sat there at her daily platting, and the little geranium at her side. The people loved it, and often watched it, and its little broken pot was never changed; and

when once or twice she was asked why she took such care of it, she would say "she had a reason; it seemed to make her feel she was still doing something for Harry." How many a half-withered flower in a London garret may have as deep a tale to tell.

More than once Nannie might have got a better place, but she would not go; that garret was her home; it talked to her of those she loved and were gone. "No," she would say, "I want nothing more, my platting earns me enough, and here I can sit and think of mother's death and Harry's First Communion."

(To be Continued.)

To-Day

Hood's Sarsaparilla stands at the head in the medicine world, admired in prosperity and envied in merit by thousands of would-be competitors. It has a larger sale than any other medicine. Such success could not be won without positive merit.

Hood's Pills cure constipation by restoring the peristaltic action of the alimentary canal. They are the best family cathartic.

Reaping.

Every one is sowing, both by word and deed;
All mankind are growing, either wheat or weed;
Thoughtless ones are throwing any sort of seed.

Serious ones are seeking seed already sown;
Many eyes are weeping, now the crop is grown;
Think upon the reaping—each one reaps his own.

Surely as the sowing shall the harvest be,—
See what you are throwing over hill or lea.
Words and deeds are growing for eternity.

There is One all knowing, looking on alway,
Fruit to Him is flowing, feeling for the day—
Will your heart be glowing, in the grand array?

Ye that would be bringing sheaves of golden grain,
Mind what you are flinging, both from hand and brain,
Then mid glad songs singing, you shall glean great gain.

Hawthorne's Literary Methods.

Nathaniel Hawthorne's only surviving daughter Mrs. Rose Hawthorne Lathrop, has written an article for *The Ladies' Home Journal*, in which she will describe "My Father's Literary Methods."

Old Mike.

BY J. W. M.

"Good-morning, your highness!"

"Good-morning, your majesty!"

"Hope your honor is quite well to-day."

The little group of boys bowed low as they addressed these remarks to a forlorn-looking man who walked slowly by them, unheeding their mock salutations.

"Who is it?" Harry Ashton was a new comer in D—. The man was a stranger to him.

"Oh, just old Mike. He's great fun," Dick Scott answered.

"He doesn't look much like fun to me," Harry said, looking after the stooping figure.

"He gets so mad at us, you can't think! And sometimes he chases us—only he never catches us, you see," a third boy said, laughing.

"He's lame and queer, and we boys just tease him all we can," said Dick.

Harry hesitated a moment. His boyish soul disliked to seem to preach, but he spoke up bravely after a moment:

"Father told me once that it wasn't manly or brave to laugh at any kind of misfortune. I can't help feeling sorry for that old man."

"Oh, brace up, Harry, and don't preach. He doesn't mind us," cried Dick, but some of the other boys in their hearts wondered if Harry might not be right.

A few days later Harry saw old Mike again. He was staggering along under a load of firewood, and Harry ran up to him:

"See here, Mike, don't you want a helping hand?"

"Go 'long with you!" growled the man, and

the boy drew back abashed. But in a moment he followed him.

"Don't you want me to carry some of that wood for you? I've got a wheelbarrow here, and I can take it just as easy." Something in the boy's friendly tone made the man stop and look at him.

"Sure you a'n't playing no jokes on me, young feller?"

"Not a joke, honor bright. Just wait a minute and I'll be here with the wheelbarrow in a jiffy." Off raced Harry, while the man stood waiting. It took only a few moments to transfer some of Mike's load to Harry's charge, and he was presently trundling the wheelbarrow close by his companion's side.

"Do you live near here?"

"It's a longish bit to my house, an' 'tain't much of a place when you get there."

"Where do you work?"

"Just such odd jobs as I can get, an' there's precious few. You see," said old Mike, inspired to confidence by the bright, interested face by his side, "I used ter be a bit wildish, an' folks lost confidence in me; nobody b'lieves I'll stay stiddy, an' I'm just old Mike to 'em all. But I've got something ter live for now, an' stiddy I'll stay or I a'n't named Mike Simpkins."

"That's good," said Harry, rather at a loss how to receive this intelligence.

"You're the fust boy in this town ez had spoke a kind word to me for years. I don't blame 'em ezactly, 'cause I was a wild feller, an' I've spent more 'n one night in the lockup. Now I s'pose you'll be feared o' me, same's the rest." Harry had unconsciously drawn away a little, but shook his head at this, and the other went on: "What I want now is a stiddy job, for when I get work, Pearl 'll come here and keep house for me."

"And who is Pearl?"

"She's my daughter's little girl; Maggie, that's my daughter, is dead"—old Mike drew his coat sleeve across his eyes—"she wrote me a letter—that is it. I always carry it and it'd keep me straight no matter how much I'm tempted. If I was reformed for a year, Pearl was to come to me an' live. Think o' that! An' I have been, an' longer. But the child's in a good home an' I can't get stiddy work enough ter keep her here. So I have ter wait," said old Mike, with a patient sigh. "Maggie wanted her ter come ter me, for Maggie was a good daughter, an' it was only after she married an' left me that I got lonesome and didn't care what become o' me."

Harry walked slowly back after leaving his new acquaintance, wondering how he could help him, resolved first of all to repeat Mike's story to his invariable confidant, his father.

"Yes, it's a pitiful story," Mr. Ashton said. "I'll make some inquiries first, and then we'll see what can be done."

"Well, Hal, you've got a new chum, I see," laughed Dick Scott, when they met at school next morning.

"Every man to his taste," Sam Browning quoted.

"And certainly tastes differ, eh, boys?" said another.

"Don't chaff, fellows. Wouldn't you like to help Mike out a bit?" said Harry.

"Not my kind, thanks," drawled Tom. "A man is known by the company he keeps, you know," and walked off.

"Mike hasn't a good name here in town," explained Dick.

"What's he done lately?" Harry asked.

"He used to be a regular loafer, and nobody 'll give him regular work now, though he's kept himself steady a long time. But a man who once gets a bad name is apt to keep it."

"'Tisn't right, when he tries to improve," said Harry, indignantly.

"Maybe not, but we can't help it, can we?"

Mr. Ashton's inquiries confirmed his son's story.

"Now, my boy, I think I can give Mike regular work about the place, but he'll need something extra to fit up a little home for the child. Can you do anything?" Harry's allowance was a generous one, and he knew what his father meant. Could he give up the new toboggan he had been saving up for all summer? There was a sharp struggle in the boy's mind:

"I could give a little, father."

"Well, the Red Cottage at the end of the garden could be fixed up for a small sum. 'I'm willing to have that done. But it will need some new things in it—furniture. It's a tiny place, but the old man and his grandchild could be comfortable there. After a few months he will save enough to do it, though, and he can wait before sending for her."

Could he? Harry thought of the pitiful, lonely old man, longing for the sole relation he had in the world.

"I guess I could help a bit with the furnishing, father," and he understood the hearty approval expressed by his father's "That's right, my boy."

The lad wasted no time in telling Mike of his improved prospects. The man at first was almost incredulous of his good fortune.

"Yer a'n't foolin' me, are you? 'Cause I could hardly bear it, you see, to be disappointed after I'd once b'lieved sech good news."

"Just you come with me and see the Red Cottage, and father wants to see you, too, Mike. You'll like working for father, everybody does. He's particular, but he's fair, every time. Our gardener's leaving just now, an' it won't be such hard work about the place, now that winter's coming. So father's sure you can do it."

It was Harry who wrote the letter for Pearl to be sent on to D—, and it was Harry, too, who carried the answer from the post-office to old Mike. The new gardener was raking up the scattered leaves, but paused in his work to listen to the welcome tidings.

"An' here's a little slip from the child herself," he said. "Just look at that writing, Master Harry, like a copy-book fer all the world! An' she a'n't 'leven year old yet! But she's smart, an' it's the proud man I am this day, thankin' ycurself."

The Red Cottage was in apple-pie order, but not neater than the lawns, which were the pride of Mike's heart. The gardener seemed anxious to show his appreciation of the new kindness he was experiencing, and worked early and late on his employer's place. Harry's toboggan money showed in many ways in the new little home, and Harry himself felt amply repaid for his little sacrifice when he experienced the gratitude of its new occupant. The boys had grown tired of laughing at his new *protege*. Even Tom Browning had ceased to ridicule him, though he still thought "Harry Ashton a strange sort of fellow to take up an old loafer like Mike."

It was one of those warm days that come sometimes in November. Mike's wrinkled hands trembled a little as he raked up the paths, for Pearl was coming by the next train. Harry was going with him to meet her.

"You'll be surprised to see such a little gal, after all I've told about her smartness, Master Harry," Mike said. "She ain't growed much since I saw her, a year an' a half ago, so they tell me. But her father's sister—she's the one that looks after her—says she can cook an' keep a house as tidy as a woman growed. I can't hardly b'lieve she's comin'."

"It's time now, Mike. Let's go."

The boy and the bent old man hurried off to the station. An unwanted excitement prevailed there. One of the boys standing near the telegraph office turned to Harry:

"Awful smash-up down the line. The train due here at 10.12 all gone to pieces, and several people killed."

Harry felt his companion's grip on his shoulder. "Ask if Pearl!"—the man's voice quavered.

"Just you go in there and sit down, and I'll find out," said Harry, his own voice trembling, and his face pale.

"No, no, Master Harry, I can't. Do ye ask them, quick!" Mike sat down on a bench near by, while Harry ran up to the telegraph office. But it was too soon to get definite information, and there was nothing to do but wait. The time dragged by, as time had never dragged before in the boy's experience. Old Mike sat leaning forward, his head on his hand, staring straight before him, with such despair on his face that Harry could hardly bear to look at him. At last came the lists of passengers. Harry glanced over them

quickly. Alas! Among those killed he read, "Margaret Smith."

He could hardly get the poor old man away from the station, even then; Mike refused to go in the Red Cottage where, since its completion, he had slept, but climbed up in a disused loft in the stable, where he had taken up his abode when he had first come to the Ashton's place. The furniture had been moved to the cottage, but old Mike insisted on staying there.

"I've borne a many things in my life," he moaned, sinking on a little pile of straw; but Pearl is all the kin I've got, an' I don't see how I can stand it."

Harry left him there, going out into the bright sunshine that seemed to mock the old man's grief. He felt restless and miserable. Then he remembered that the train on which his father came home from business was due; and he turned his steps toward the station, just in time to see the train draw in. The conductor stood by Mr. Ashton, speaking to him:

"It was a lucky thing I kep' her with me, Mr. Ashton. 'Twas all planned for her to go in the train that smashed up; but she knew me, I used to know her folks, so I just took the responsibility of bringing her on myself. And Mike Simpkins is your gardener. Well, that is queer! Good-by, Pearl, be a good girl." And the conductor stooped down to kiss the child who stood by his side, a little girl in a white pinafore, her big straw hat pushed back from her pretty, timid-looking face.

Harry rushed up to them. "Are you Pearl?" he said. "O, father, Mike is heart-broken. He thinks she was killed on that morning train. Let me take her to him. Never mind your bag, Pearl, we'll send for it."

The three hurried through the village street, Harry explaining matters between laughter and the tears which he had to struggle to keep back.

He hurried the child to the stable and up the ladder to the little loft. Mike sat as he had left him, gazing vacantly before him. He did not seem to see the children, till Harry put his arm around the little girl and drew her forward.

"O, Mike," he said, in a trembling voice, "she wasn't killed. See, here is your little Pearl!"

"Pearl! O my little grandda'ter! I thought it was jest a vision."

It was many minutes before the boy could explain. Indeed, Harry's eyes were far from dry as he watched the old man's joy.

Then came the walk to the Red Cottage, where they found Mr. Ashton, ready to sympathize in Mike's happiness. And Harry, as he saw the two together, going over their little home, full of gratitude to the kind friends who had prepared it for them, whispered to his father:

"I don't believe it makes them a bit happier than it does us, do you, father?"

A Vision of the Holy Night.

A child's sweet voice is singing clear,
It is a Christmas carol bright—
A dream of Mary's Baby dear,
A vision of that holy night.

A bright clear light is shining far,
It is the guiding Eastern star;
A host of angels hover o'er
And sing a hymn unheard before.

Angelic strains ring out again
Of "Peace on earth, Good will to men,"
Good tidings of great joy to all,
Though frightened shepherds prostrate fall.

Wise men of old had oft foretold
The coming "Prophet," "Priest" and "King,"
And now they bear their gifts; and gold,
Frankincense, myrrh they gladly bring.

The blessed Virgin watch doth keep
Beside the Christ-child's peaceful sleep,
She sings, though in a minor chord,
"My soul doth magnify the Lord."

Oh! happy childhood everywhere
Sing out your message full and clear,
Good tidings bringing now as then,
God's "Peace on earth, Good will to men."

Jack's New Year Giant.

The holidays were ended. The little candles on the Christmas tree had burned out. The visit to grandma's was over, and the New Year party broken up. Even the story-books had been read through, and now, on this bright, cold second of January, there was nothing for Jack to do but to collect his scattered books, put them in his school-bag and trot back to school.

"Oh, oh!" sighed Jack; "it feels very dull to go back to school. I wish I was Jack the Giant-killer, and had nothing to do but climb a bean-stalk."

A Legend.

There has come to mind a legend,
A thing I had half forgot,
And whether I read it or dreamed it,
Ah, well, it mattered not.
It is said that in Heaven at twilight
A great bell softly swings,
And man may listen and harken
To the wonderful music that rings.
If he puts from his heart's inner chamber,
All the passion, pain and strife,
Heartache and weary longing,
That throb in the pulses of life—
If he thrusts from his soul all hatred,
All thoughts of wicked things,
He can hear in the holy twilight
How the bell of the angels rings.
And I think there is in legend,
If we open our eyes to see,
Somewhat of an inner meaning,
My friend, to you and me.
Let us look in our hearts and question,
Can pure thoughts enter in
To a soul if it be already
The dwelling of thoughts of sin?
So then let us ponder a little
Let us look in our hearts and see
If the twilight bells of the angels
Could ring for us—you and me.

The Giving of Gifts

Did you ever receive a present that was given in such a begrudging fashion or with so little grace that you would have liked to hand it back to the donor if your innate politeness had not held you in check? Gifts thus received have no value in them, even though they be of surpassing worth in the eyes of the world. A single rose presented with a little graceful air of compliment and pleasure in the act, is more appreciated than a string of priceless pearls that are doled out with scowls or in a manner that speaks more loudly than words of the ungracious sentiments of the giver. The season is coming on now when an interchange of offerings will be the order of the day and let us all, just for once, see if the true spirit of Christmas cannot enter the giving of our gifts, whether they be great or small. Let love and good will prompt whatever we may see fit to bestow, and let no thought of the return gauge the cost or the quality of our offering. To be a cheerful giver is a quality that is most desirable. True generosity does not lie in the lavishness of the donation, but in the sweet spirit that dominates and permeates, whether it be great or small.

The Largest Bell.

The largest hanging bell in the world is in a Buddhist monastery near Canton, China. It is eighteen feet high and forty-five feet in circumference, and is of solid bronze. It is one of eight great bells which were cast by command of the Emperor Yunglo about A. D. 1400, and is said to have cost the lives of eight men, who were killed during the process of casting. The whole bell, both inside and out, is covered with an inscription in embossed Chinese characters about half an inch long, covering even the handle, the total number being 84,000. The characters tell a single story—one of the Chinese classics.

The joints and muscles are so lubricated by Hood's Sarsaparilla that all rheumatism and stiffness soon disappear. Try it.

—If we find the least germ of God's greatness and nobleness struggling within us, we must call that out in loving service.—T. S. Harris.

One Little Life.

"One little life have we, and only one,"
To honour God, and seek our neighbours' weal;
To plead with fervent heart, "Thy will be done,"
To aid the weak, and for the sufferer feel.

"One little life have we, and only one,"
To do the work that to our hand is laid,
To succour waifs, for whom there careth none;
To give the famishing the needful bread.

"One little life have we, and only one,"
To warm the cold, to shield the naked feet,
To bless the sick, who, heartless, inly moan,
To make anew the pulse of hope to beat.

"One little life have we, and only one,"
To lift the bleeding, early doomed to die,
To guide the erring to the mercy throne,
To lead the wanderer to the home on high.

"One little life have we, and only one,"
To save the lost, a-dying in the strife,
To overcome in Jesus' name alone,
To point to light and love, and endless life.

"One little life have we, and only one,"
To yield our all, to labor, wrestle, pray,
To own that life itself is but a loan,
To win the crown that fadeth not away.

Lift up Your Hearts.

You need not be at a loss when you want to hear the Voice of God speaking to you, or when you want to lift up your heart to God.

If you would hear the Word of God, take up your Prayer Book—I mean, the Book of Common Prayer. You might consult your Bible; do so, if you can find the words that suit your case. If you take your Prayer Book, you will find there the whole Book of Psalms, and about two hundred short Lessons out of the Bible which are given in the form of Epistles and Gospels; also the whole story of the Passion of our Lord in the Gospels for the Week before Easter.

If you would lift up your heart to God in prayer and praise, read the Psalms which you find in your Prayer Book. And, in addition to your own prayers, or to those you generally say, find the Collects for Sundays and Saints' Days—there are about a hundred of them—and you will be able, in simple devout language, to make your requests known unto God.

The first thing in the morning light,
The chief thing through the busy day,
The last thing ere you sleep at night,
Should be to watch, and think, and pray.

A Clean Conscience.

A little girl said to me once, "I hate to wash dishes, but when mamma tells me to I try and wash them, so my conscience is clean, too." It sounded very funny from her lips, for she was a little will-o'-the-wisp, with saucy black eyes. But she was right. In the simplest daily task the conscience can be washed "clean too." I saw four men carrying bricks one day. One worked busily while his master's eyes were watching, but smoked by a sunny wall in his absence; one tossed bricks into his hod with feverish energy and ran up the plank with hurried steps in the morning, but by night was unable to work from fatigue; again, another wandered with idle steps, stretched his arms, yawned and slowly half filled his hod; while the fourth industriously plied backward and forward from the brick pile to where the masons were at work, diligently, methodically working, without haste, without waste. Which one of the four do you think had at night best earned his daily wages?

Russian New Year Calls.

The author of "The Russians at Home" reports a custom of that people which reflects credit upon their humanity as well as upon their good sense.

The Russians have invented a very ingenious mode of avoiding mere ceremonial visits altogether. Those who do not wish to call on their friends at the New Year, send three routes to the poor; and on New Year's day the journals publish a list of persons who have given to charities the money they would otherwise have spent on cards.

This is accepted by every one as a polite and satisfactory alternative.

Past Life.

You will be astonished, if you take any one part of your life, and think well about it, and try to find out honestly what there has been wrong in it, if you recall the places you have lived in, the people you have talked to, the business you have engaged in, the pleasures you have indulged in, how very many sins long forgotten will come to mind.

I believe that some such search of past life as this is most desirable for those who are coming to Jesus for pardon, for the first time. To be real and practical, take a few minutes each day and sit or kneel down, and having asked God's help, close your eyes, and think of the past, and try to find out how in some one year or period of your life you offended God, or offended Him most. Then come to Christ for pardon.

I am far from saying that it may not be good and desirable for those who have been living in sin or carelessness, and wish to lead better lives, to open their griefs freely and fully to some good minister of God. I believe that in many cases much difficulty and sorrow might be saved if people would only overcome their natural shyness and reserve, and make a clean breast of it before God's appointed priest.

Nor do I wish to make light of the power which God has given to His ministers to declare and pronounce to His people, being penitent, absolution and remission. But observe it is Christ's pardon they have to pronounce, not their own. A man is in prison and is condemned to die. A fellow prisoner says to him, "I feel sure the Queen will pardon you." This is like any Christian saying to another, "God is so merciful, you need not despair of forgiveness in Christ." But suppose a messenger from the Queen comes to the condemned man, and says, "I bring the Queen's pardon to you." This is like a minister of God saying to a sinner, "By Christ's authority committed to me, I absolve thee from all thy sins, in the Name of the Father, and of the Son, and of the Holy Ghost." Only note this. As it is the Queen who pardons the man, and not the Queen's messenger, so it is Christ who pardons the penitent, and not Christ's minister.

For Girls Who Sing.

Christine Nilsson, the famous songstress, who now lives in a palatial house in Paris, has prepared for publication a careful and explicit article of suggestions on the voice, which *The Ladies' Home Journal* will shortly print under the title "The Study of the Voice."

Christmas Bells.

These Christmas bells bring back the days
When we were girls and boys,
And liked our lessons somewhat less
Than pastry and new toys.

And reckoned time by holidays,
And thought them slow to come,
And never dreamed of greater bliss
Than that of going home.

But we are boys and girls no more,
But men and women grown;
And some, like us, around the fire
Have children of their own.

And dearly love to see them there;
But reckon, as a rule,
That when we have our holidays
The children are at school.

'Tis thus we change about, you see,
With our dear girls and boys:
But if they multiply our cares
They multiply our joys.

And they will some day have their turn,
And feel as we do now;
And they and theirs will Christmas keep,
While we are lying low.

Well, be it so; we'll try to learn
Life's lessons as they come,
And then no greater joy desire
Than that of going home.

Hints to Housekeepers

PREPARE FOR CHOLERA.—Cleanliness, care and courage are the resources of civilization against cholera. Keep the body scrupulously clean. Eat hot food. Take Burdock Blood Bitters to maintain regular digestion and ensure pure blood, which is the very best safeguard against cholera or any other epidemic.

CRANBERRY JELLY.—Cook the berries and strain off the juice. To every pint of juice allow one pound of white sugar. Boil until it jellies; keep in glasses, covered with paper dipped in the white of an egg. The pulp may be sweetened and used for sauce.

FOUR DOSES CURE A COUGH.—*Gentlemen*.—My little boy was troubled with a very bad cough, and a lady friend advised me to try Hagyard's Pectoral Balsam. I got it at once and can truly say I did not give more than three or four doses until his cough was gone. I have never been without it since, as I find it the best for troublesome coughs. Mrs. J. S. RUDDY, Glen Williams, Ont.

CHRISTMAS BLACK CAKE.—Cream three pounds of brown sugar and three pounds of butter together; sift in three pounds of flour; beat twenty-eight eggs separately, and add, with five pounds of seeded raisins, four pounds of dried currants, one pound of sliced citron, one ounce each of cinnamon and nutmeg, half an ounce of mace, cloves, and allspice. Mix and beat well. Turn into a very large cake mould and bake for six hours. This cake will keep for years.

ABOUT ANNEXATION.—When dyspepsia invades your system and bad blood occupies a stronghold in your body, the way out of trouble is to annex a bottle of Burdock Blood Bitters, the best remedy for dyspepsia and bad blood, and the only one that cures to stay cured.

Salt, for table use, should have mixed with it a small quantity of corn starch before putting it into either salt seller or salt shaker. This will prevent the tendency to form solid lumps.

COCONUT DROPS.—Four tablespoonfuls of grated coconut, the white of an egg beaten stiff, and about two tablespoonfuls of powdered sugar—a little more if the mixture seems too soft; drop on buttered paper and bake in a cool oven about fifteen minutes or until a pale brown.

CRANBERRY PIE.—Line a pie tin with rich crust, partly fill with fruit well sweetened, sprinkle evenly with a teaspoonful of flour, add a tablespoonful of butter cut into small bits, and scatter it over the top. Cover with a crust, and bake rather slowly.

When washing red table-cloths and napkins put a little borax in the water. They will clean easily, and will not fade.

A cold in the head may sometimes be arrested in its first stages by camphor; but this, like all other drugs, should only be given by the physician's order. In a feverish cold, aconite, mixed in the proportion of half a drop of the medicine to a teaspoonful of water, taken by the child every hour, is often marvellously efficacious; but this, too, should not be administered unless prescribed by the doctor, as it is said to be very dangerous to some constitutions.

ORANGE CAKE.—Mix well together one cupful of white sugar and half a cupful of butter, three eggs well beaten and add half a cupful of sweet milk; sift one and a half teaspoonfuls of baking powder into two cupfuls of flour, then stir in slowly; if too thick do not use all the flour; if too thin, add a little more. Bake in layer tins. For frosting, grate the outside of two oranges and squeeze the juice, adding fine sugar enough for frosting. Spread between layers and on top.

—It is not the intrinsic pleasure of the luxurious banquet, or the tasteful costume, or the new carriage, or the expensive summer trip, that leads men to give up their time, to risk their health, to resign natural recreation, and, worse than all, to violate their consciences in order to obtain them. It is the well-founded hope of receiving increased regard from their friends and society at large which prompts them thus to strain every nerve, and even to stoop to unworthy means.

Children's Department.

You Must Trust His Word.

"Charlie," said I to a little fellow of nine years, who was fast sinking into the grave, "are you not afraid to die, when you know that death is at your door?"

"Oh, no," was the reply. "I am glad to depart and be with Christ, which is far better."

"But how do you know that you are going to be with Christ?"

"Because," was the immediate reply, "I have sought Christ and found Him; and He says, 'Him that cometh to me I will in no wise cast out.'"

"But," said I, seeking to test the boy's notion of true faith, "can you trust everything which Jesus Christ says?"

"Trust what Christ says!" said the dying boy, with a look of indignant surprise. "I never kened that He could be doubted. Oh, minister," said he, lifting his head feebly from his pillow, and looking at me sadly and anxiously, "ye dinna ken my Saviour, if ye think He could deceive me or anybody else!"

Happy, artless disciple, it had never occurred to him that a Saviour's testimony could be doubted, and he was shocked at the suspicion of it.

"And yet," said he, after a pause, with a confidential air, "I have one doubt that has given me a great deal of trouble. I cannot understand how this vile body" (pointing to his own diseased and emaciated frame) "can be fashioned like unto Christ's glorious body, after it has fed the worms, and yet continue to be my own same body."

I endeavoured, of course, to answer that Christ did not always explain things. It was enough to us if He said them, although we could not tell how they were to be accomplished;

that Christ was able to do all this, for He who made the body at first was equally able to make it anew; and that we had His own word for it that He would do this, "according to the working whereby he is able to subdue all things to Himself."

Charles listened and reflected, but did not seem satisfied, until at a subsequent interview, he said: "I have got over all my difficulties now. I see I must trust it all to my Saviour's word. And why should I not? Since I have given up my soul to Him for ever, I can surely trust my poor body till the judgment-day."

"Don't Scold Me."

We mothers often speak in harsh tones of reprimand; sometimes we are so nervous and fretful that we pitch our voices at a high key, very unpleasant to hear. And we often speak in an exaggerated way of our children's faults. "You tease me so much that I am only happy and quiet when you are out of my sight!"

The manner and the tone of voice these words are said in provoke a child to anger very quickly. Children get irritated and discouraged much more than we think, when they are continually being found fault with. It is much better to give reprimands in a pleasant tone of voice, and with a smile even on the face of reproach.

"Don't, Tommy, don't do that," said a mother. "You know it makes my head ache."

"Does it make your head ache, mother?" asked the child curiously, and with a pitying tone in his voice, and came creeping up to his mother's side, and looking at her as if in doubt whether he would be repulsed or not.

"Sometimes it does, my son," replied Mrs. Lyon kindly, "and it is always unpleasant. Won't you try to play without making so much noise?"

"Yes, mother, I'll try," answered the little fellow cheerfully, "but I forget sometimes." He looked earnestly at his mother, as if something more was in his thoughts.

"Well, dear, what else?" she said encouragingly.

"When I forget you'll tell me, won't you?"

"Yes, love."

"And then I'll stop. But don't scold me, mother, for then I can't stop."

Mrs. Lyon's heart was touched. She caught her breath and bent her head down, to conceal its expression, until it rested on the silken hair of her child. "Be a good boy, Tommy, and mother will never scold you any more," she murmured gently in his ears.

His arms stole upwards, and as they were twined closely about her neck, he pressed his lips tightly against her cheek, thus sealing his part of the contract with a kiss.

How sweet to a mother's taste were these first fruits of a self-control! In the effort to govern herself, what a power had she acquired! Only first fruits were these. In all her after days did that mother strive with herself ere she entered into a contest with the inherited evils of her children. And just so far as she was able to overcome evil in herself, did she overcome evil in them. Often, very often, did she fall back into the old state, and often, very often, was self-resistance only a slight effort, but the feeble influence for good that flowed from her words or actions whenever this was so, warned her of error and prompted a

more vigorous self-control. Need it be said that he had an abundant reward? Words spoken in anger are sure to bring regret.

Miss Unfinished.

"Ah! I believe this is little Miss Unfinished," said Mr. Crosby, as he glanced out of the window and saw a girlish form approaching the house. "What new work has she on hand now, Clara?"

Mrs. Crosby sighed before she answered. "I think the latest was a novel kind of a rug for the sitting room, but I have not seen her with that for a day or two. She's hurried so from school to-day that I shouldn't wonder if she had an entirely new idea."

"I really think we ought to break her of the habit of leaving everything unfinished," Mr. Crosby continued in a more serious tone; "the habit will grow with her, and just imagine what a slattern a woman would be who had no disposition to finish anything she undertook."

Mrs. Crosby was about to reply when her little daughter entered the room.

"O mamma!" she cried in breathless haste, "may I have that piece of red velvet we were looking at the other day? I have found out the most beautiful way to make a glove case!"

"But what about the rug you were making?" inquired Mrs. Crosby.

"O I can finish that some other time just as well as not, but if I don't get at the glove case now I'll forget the design."

"And you are sure you will finish the mat?" asked her father.

"Why yes, sir, I will afterward."

No more was said in regard to the matter on that occasion, but Mrs. Crosby quietly watched the progress of the glove case until it came to a sudden stop. Then she gravely considered what was best to be done. The result was that on Clara's return from school one day she found that the sitting room bore a striking resemblance to a fancy goods emporium. Over the chairs were hung strips of plush, velvet, silk, and ribbon; on the table were rolls of cotton, pieces of cardboard, bright-colored tissue papers, and balls of worsted, besides innumerable tacks, hooks, buttons, and shining beads; on the floor were stretched three unfinished mats, and a side stand was piled with bits of embroidery, crochet work, and knitting; all in a decided state of incompleteness.

Clara gazed in astonishment at the unexpected array. "Why, mamma, what is all this?" she asked after a moment's silence.

"Don't you recognize them, dear?" These are the pieces of work that you have commenced during the present year,"

"Oh, yes, I see that, although I wouldn't have supposed there were so many; but what are they doing here?"

"I brought them out for you to finish, my child. I thought you had better finish what you had begun before you commence anything else."

Clara looked in dismay at her mother. "I just learned a new stitch for lace," she cried, "can't I do that first?"

"For your own good, dear, I shall have to refuse your request. You are continually promising to make things and then you never get them done. It will not do for you to go on in this way, so I have decided that you must



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finish everything here before you commence another piece of work."

This was a hard condition for the little girl, but she knew it was useless to argue the matter any further. She only sat and looked wearily at the pile of unfinished work and wished she had never begun it at all. But after awhile a better frame of mind came to her; she realized that she had no one to blame but herself, and that the best way out of the difficulty was to get at the work at once. In a short

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time she discovered that the finishing up was not so unpleasant as she had imagined it would be. Indeed, she became very enthusiastic as one piece after another was actually finished, and such good use did she make of her leisure hours that in six months she had completed every bit of fancy work that she had on hand.

"Now, mamma," she said triumphantly, "the last piece is done, and I am so glad you made me take up all that neglected work. It is so delightful to feel that I have nothing undone, that I really believe that I shall never again deserve the name of Miss Unfinished."—*Christian at Work.*

On New Year's Day.

It was New Year's Day more than a hundred years ago. For the years came and went, and the sun rose and set, the same then as now. And there were little children in the world too, just as now, for here are George and Mary, brother and sister, going out to a New Year's party.

"Oh, dear," you say, "did the children a hundred years ago dress like that? Why, they look as if they had walked out from a picture! I am glad I did not live in those days."

Yes, that was how George and Mary looked that New Year's afternoon. For in one thing matters were better than they are with us. There were no late hours, and so there were no sleepy eyes next morning. Parties were given by daylight. When George and Mary had any little friends to tea, all the fun was early, and I dare say they were in bed by seven o'clock.

They were dressed in their very best this afternoon because it was New Year's Day. They might have been rather prim to our ideas, and it was a very low curtsey Mary made when she got into the room. George too took off his cocked hat and gave a polite bow. But after that I think they forgot to be stiff.

I am sure you would like to hear what games they played, and I can tell you. First "Puss in the corner." Do you know it? of course you do. Then a funny game in which you say, "Neighbour, neighbour, I have come to torment you," I daresay you know that too. Last of all came "Blind-man's-buff," a real romping game, and I expect they laughed as merrily over it as you might do.

We have a great many things to make us happy which those children had not. Such pretty books and pictures, such pleasant classes and Sunday schools, and many more nice stories about "Jesus and His love." Let

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La Grippe


"Last Spring I was taken down with la grippe. At times I was completely prostrated, and so difficult was my breathing that my breath seemed as if confined in an iron cage. I procured a bottle of Ayer's Cherry Pectoral, and no sooner had I begun taking it than relief followed. I could not believe that the effect would be so rapid."—W. H. Williams, Cook City, S. Dak.

Lung Trouble

"For more than twenty-five years, I was a sufferer from lung trouble, attended with coughing so severe at times as to cause hemorrhage, the paroxysms frequently lasting three or four hours. I was induced to try Ayer's Cherry Pectoral, and after taking four bottles, was thoroughly cured. I can confidently recommend this medicine."—Franz Hofmann, Clay Centre, Kans.

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us thank God this New Year's Day for all these gifts of His to us.

Saints and Angels.

A good man says:—"The pattern of angels, who are pure spirits, is not so influential upon us as the pattern of good men. This is more correspondent and proportionate to our present state. The light of the stars is not so useful to us as the light of a candle that is near us. Good men, now removed by death, were nearly allied to us, they were clothed with the same frail garment of flesh, they had like passions, they were in the same contagious world; yet they were holy and heavenly in their affections and actions, they lived in civil conversation with men, and at the same time in spiritual communion with God."

—Man, being as he is, must have a Church. Christianity without order and authority is a dream, an enthusiasm, a desolation.—*Wilson.*

A Cradle Song.

The angels are bending
Above your white bed,
They weary of tending
The souls of the dead.

God smiles in high heaven
To see you so good,
The old planets seven
Grow gay with his mood.

I kiss you, and kiss you,
With arms round my own,
Ah, how shall I miss you,
When, dear, you have grown.

W. B. YEATS.

Lessons for Little Ones.

CHRIST THE TRUE VINE.

St. John xv.

There is scarcely any tree more beautiful than the vine, with its thick foliage of perfectly shaped leaves, and its heavy clusters of grapes, either green or purple. The purple are the most beautiful, perhaps, from their contrast with the transparent green of the leaves. It is this beautiful, fruit-bearing, fruitful tree which our Lord takes as a type of Himself. By it He teaches some lessons about Himself which even little children can understand.

We must remember, to begin with, that the perfect vine, the one that bears much fruit, is not the one which has been left alone to grow, as we say, freely. It is the vine that has been cut and pruned and trained that bears, really good fruit. And this teaches us a lesson about our Lord as Man. The Bible says He was made "perfect through suffering," Heb. ii. 10. His Human Life was not one of ease and pleasure, but full of hardness, sorrow, toil and pain, till the precious Wine flowed down from the Tree of Calvary to be the Life of the world.

And what the True Vine had to bear every branch, every tiny twig must bear, if it is to have good fruit. The branches of the vine make us think of the different branches of the Catholic Church, which is the Body of Christ. The Catholic Church is one like the vine, but, like the vine, it has different branches. They grow in different ways and in different directions, but they all get their life from the vine. The same sap, the same life runs through all, and that makes them one. They seem very far apart perhaps, but the fruit they bear, if it is good fruit, is exactly the same. If it is not good fruit, the same Hand trains and cuts and purges, S. John xv. 3, till the fruit is plentiful and good.

The fruit of the vine, the beautiful grapes, are pressed and bruised and crushed, and the juice by degrees becomes wine, wine which maketh glad the heart of man, Ps. civ. 15; and this makes us think of another thing. It makes us think of the Blessed Sacrament. Wine is God's good gift to man, meant to be used as such, and not abused. If a man is faint and weary, wine will revive him. When our souls are faint and weary, tired by the constant struggle with sin, the Wine of the Blessed Sacrament, which is to us the Precious Blood of Christ, will give them fresh life.

We can fancy how eagerly a Jewish child used to look forward to receiving the Passover for the first time. In the same way, but with greater, more eager longing, should Christ's little ones look forward to their first Communion. In Holy Baptism they were made part of the True Vine. In Holy Communion the union will be closer still, as they draw into themselves the



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very richness of the sap, and the life of the Vine becomes their very life, so that they are one with Christ Himself.—*Extracted.*

—Between us and His visible presence—between us and that glorified Redeemer who now sitteth at the right hand of God—that cloud still rolls. But the eye of faith can pierce it; the incense of true prayer can rise above it! through it the dew of blessing can descend.—*Farrar.*

—Why should we live half way up the hill and swathed in mists when we might have an unclouded sky and a visible sun over our heads, if we would only climb higher and walk in the light of His face?—*Dr. Maclaren.*

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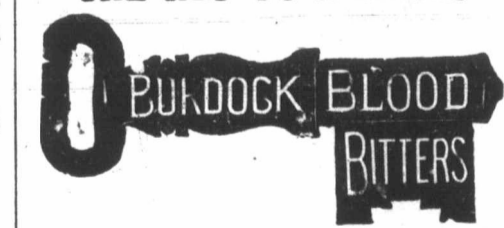
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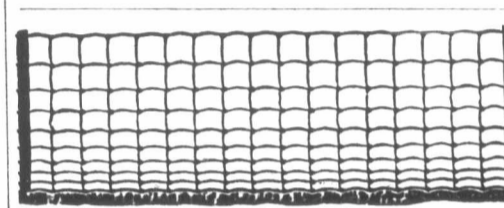
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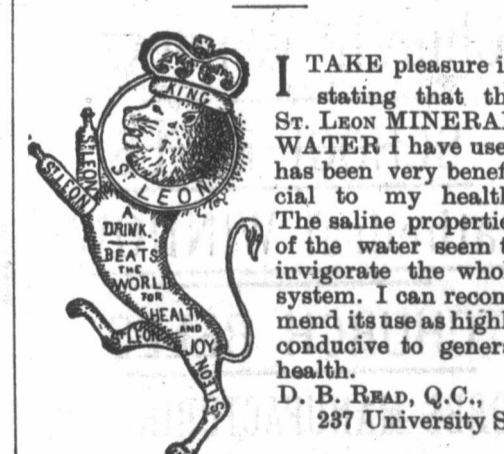
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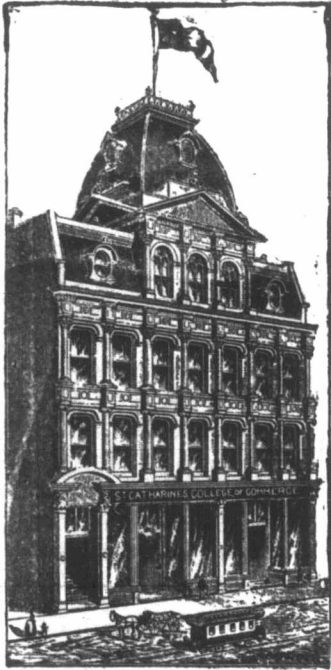
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