

Dec. 16, 1886.

Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA.

Vol. 12.]

TORONTO, CANADA, THURSDAY, DECEMBER 23, 1886.

[No. 51.]

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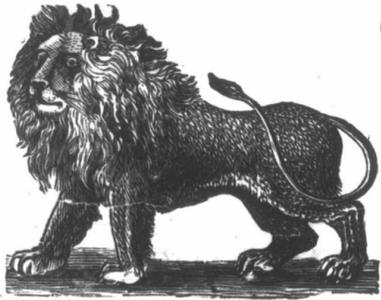
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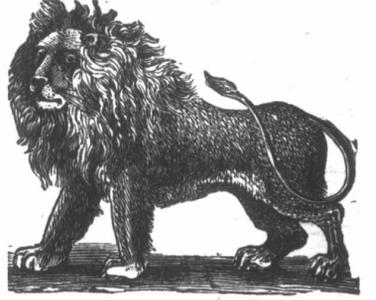


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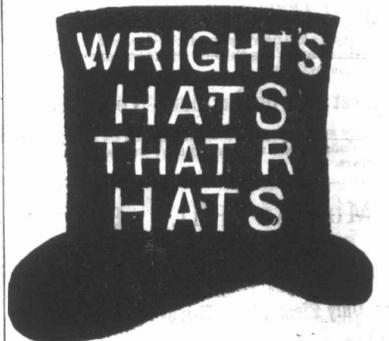
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The "*Dominion Churchman*" is the organ of the Church of England in Canada, and is an excellent medium for advertising—being a family paper, and by far the most extensively circulated Church journal in the Dominion.

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FRANKLIN B. BILL, Advertising Manager.

LESSONS for SUNDAYS and HOLY-DAYS.

- DECEMBER 25th—CHRISTMAS DAY.
 Morning—Isaiah lx. to 8. Luke ii. to 15.
 Evening—Isaiah vii. 10 to 17. Titus iii. 4 to 9.
 1st SUNDAY AFTER CHRISTMAS.
 Morning—Isaiah xxxv.
 Evening—Isaiah xxxviii.; or xl.

THURSDAY, DEC. 23, 1886.

CHRISTMAS DUTIES.—As a natural outcome of those devotions which we are called to at the Christmas Festival, and as a proof that the observances of the Church's order have not been vain and heartless, there are duties which are just as pious in their nature when the impelling motive is right, as the services of praise and supplication. First amongst those Christmas duties is the sharing our store with those less happily blessed with this world's goods. The sentiment or principle at the core of Christmas is brotherhood, the Word was made flesh to bring back humanity into harmony with the Father, to restore the family unity, peace and love. How dwelleth in any man the Christmas spirit of brotherhood in Christ, who forgets the needs of his poorer brethren at such a season? For the mass of the poor the season is a severe trial to their finances. Work is scarce and fuel is dear, hunger is enlarged by the frost, while the means to buy meat to satisfy its cravings are lessened. To most persons in humble life, a mere keeping body and soul together by a bitter hand to hand fight with the wolf at the door, is all they can hope to secure. Enjoyment of warmth, good meals, some sense of relaxation and, ease some innocent and wholesome merriment in social life, are unattainable blessings. To the rich and the well provided for it should be a joy and a source of thankfulness, to help their poorer neighbours to a brighter Christmas than they unhelped will have. Give them something to move their gratitude to the Lord and Giver of Christmas, and many weary, sad and doubting souls will be drawn to God's altar on Christmas Day to render thanks for such mercies. Another Christmas duty is loving, grateful remembrance of those who watch for our souls, teaching and admonishing and ministering in their office as priests and pastors, through evil report and good report, for little earthly recompense beyond the power to maintain the conflict of the physical life, to keep the wolf at bay. In the ministerial life the rewards are great if there is vivid faith and resistless hope. The sphere of labor is the unseen, and the fruits of it are alas! too often kept within that obscure region. Love and reverence, and appreciation, and gratitude are the burden of pastoral care, but if there are no out-

ward and visible signs made by the members of the flock of these inward and spiritual virtues and feelings, they might as well be extinct, indeed they *soon will be*, for outward expression alone will keep alive and active these generous emotions of the soul. That their clergyman is miserable underpaid is known to most laymen, in such cases Christmas is a God-given call and opportunity for refreshing his spirit by a larger recompense of reward, but if he is not pinched by want or humbled by needs, still the Christmas call is to manifest affection and gratitude to him who ministers to us in spiritual things.

THE PROTESTANT SPIRIT AROUSED.—The articles which appeared in our issues for 2nd and 16th December, the first entitled "The New Protestantism," and the latter "No Surrender," have brought us such a demand for copies as seldom falls to the lot of a Church newspaper to be called upon to supply. Had we foreseen the favour with which these protests against Romanist aggressions would have been received, we should readily have disposed of extra editions of several thousand copies. This demonstration is intensely gratifying, because it shows that in spite of our unhappy divisions, and in spite also of demoralisation in the religious sphere caused by mere party politics, some politicians forgetting their God and Church and country in their blind zeal for a party leader, still the people of Ontario are sound at heart in their love of the civil and the religious liberties, which are protected and assured by the principles of Protestantism—the principles of the oldest enemy of Rome—the Church of England. We cannot give up a whole issue to publishing letters commenting the articles alluded to, but give one below which fairly represents a mass of correspondence asking for extra copies, bearing from one dozen to one hundred. The writer is a citizen of prominence and high social position in his County, he is not a politician and not a member of our Church. He writes:

To the Editor Dominion Churchman.
 DEAR SIR,—Allow me to congratulate you on the manly, straightforward, Christian course you have taken in your paper of the 2nd and 16th December. I do not belong to the Church of England, and when I say that I was pleased to see the way you came out, I not only express my own sentiments, but those of the large class of people belonging to all evangelical Churches. If you can send me 100 copies of your paper of 16th Dec., please do so by mail, if you cannot send as many, send all you can as soon as possible, and greatly oblige, Yours etc., etc., K.

THE COUNTRY PARSON.—Bishop MacLagan in a recent address said:—

"I am persuaded no one can go through our diocese without gratefully acknowledging that spiritual life is awake and a work and astir in every deanery. To speak of our rural districts first, of which our diocese so largely consists, you, my lay brethren, know well that you could take one from parish to parish where the clergyman is spending himself and being spent for his people. He is their friend and brother, as well as their pastor. And his wife simply mothers the parish. Thank God for the clergyman and wife and daughters; and in many a locality we have equal cause to thank God for a Christian squire and his household, and for Christian yeomen and theirs. And when you come to the larger numbers congregated in our towns, you find that the work of God is in most cases being carried on with increased energy and force, and this although in most of the town parishes, as in not a few of the rural districts, the income of the benefice is altogether insufficient to meet the urgent claims of pastoral ministrations. The love of Christ and the love of labouring for souls whom Christ died to save, constrain faithful men, often at great personal loss, to give themselves up to this service. I know this spiritual

life does not characterise all rural or urban cures. There are parishes in our own diocese which it makes the heart bleed to visit and ache to remember. And even in those parishes which are most diligently worked, the pastor and his helpers will often be the first to admit there remaineth yet very much land to be possessed; many things still are there which are the subjects of frequent lament in their converse one with another and of heartfelt confession at the Throne of Grace. If these things are so, 'Life more abundantly' is the very watchword we need as a diocese.

"We are often told that the Prayer-book is above the comprehension of the poor, but I am persuaded that as a rule there are no prayers which the poor like so well. The strong nervous Saxon grasps them. Words from the Latin are generally explained on the spot, as in the Exhortation—acknowledge and confess, dissemble and cloke, humble and lowly. Only do not let the reading be too fast, or the tone too dreary, or the singing too elaborate."

* * * Another dignitary speaking of the country clergy said:—"Recently at the funeral of a country clergyman he inquired of a farmer the secret of his popularity. The farmer replied that the deceased 'was not much of a parson, but he was such a wonderful man to make peace between neighbours.'"

THE INCARNATION.—It will not, we presume, be questioned, says the *Church Quarterly Review*, that the Incarnation is the cardinal doctrine of Christianity. The whole faith turns upon the fact that the Word was made flesh and dwelt among us, that the Son of God became the Son of Man; or as it is otherwise expressed, that when the fulness of the time was come, God sent forth His Son made of a woman, made under the law, to redeem them that were under the law that we might receive the adoption of sons. But the question has sometimes arisen, "Why such humiliation? What end could justify such means? What object would clear such infinite condescension from the charge of disproportion and excess? Are we prepared to answer this enquiry on any broader ground than that occupied by St. Anselm, viz., the impossibility of an atonement, reconciliation and salvation for man without a divine intervention in human form? Is there nothing in the intended method and character of the salvation itself which would furnish an additional answer, at once less abstract and more practical an answer from results? Our very familiarity with the mystery in question, its place in our creeds and holy offices, and the fact that all our hopes of eternal life are based on it, have probably prevented our realizing the desirableness of such further reply or studying the subject with a view to it. That the Word was God, and that the Word was made flesh, being truths accepted by us from infancy, they may have caused us no serious questioning, no anxious thought. But it has been otherwise, unless we greatly err, with many a gifted mind in Christendom, and far otherwise with many a heathen hearer of our evangelists; of whom some have deemed so great condescension excessive if not impossible, whilst others, with truer conception, of sin and of God, have felt the reasons commonly assigned for it insufficient, though still wishing it were true. It was not, perhaps, that they doubted the infinity of God's love, or the just demands of his law, but that they failed to see in the popular statements of the ends of the Incarnation any due proportion between Divine humiliation and its intended effects. Unless we can meet the alleged objection, we can neither understand the will of the Creator nor the destiny of the creature, the proper aim of life nor the highest object of prayer. For the same reason we shall remain ignorant of the extent of the divine compassion, ignorant of God's loving foresight and preparation for man's recovery, and ignorant of the sublimest work of God the Holy Ghost in carrying Redemption to its proper issue.

PAY YOUR SUBSCRIPTIONS.

In this number of the DOMINION CHURCHMAN, envelopes are enclosed for subscribers [who have not yet paid] to remit their arrears, and also their subscriptions in advance.

All arrears must be paid up to the end of 1886 at the rate of \$2.00 per annum; one dollar additional will pay up to 31st Dec., 1887. We trust this will be a sufficient hint for all, to kindly forward their subscriptions immediately. Those who have already done so, will be doing a kind favour by forwarding \$1.00 for a new subscriber, so that we may be able to double our subscription list, and thus be placed in the same position as we hope all our subscribers will be,—in having a "Merry Christmas and a Happy and Prosperous New Year."

A LITTLE CHILD AMONG US—A SHORT CHRISTMAS SERMON.

BY THE REV. PROFESSOR CLARK, M. A.

"He took a little child and set him in the midst of them."—Mark ix., 36.

BEAUTIFUL and significant was the gentle rebuke which our Lord thus administered to the ambitious thoughts which were arising in the minds of his disciples. The men whom He had called around him to bear witness against the world were themselves becoming worldly. Pride and self-seeking were springing up in the founders of that kingdom the first requirement of which was poverty of spirit in those who would be its subjects.

Had He been so long with them and had they known so little what spirit He was of? Had they listened to his teachings and yet had not discovered what they should be who took upon them the yoke of Him who was meek and lonely of heart? How shall He bring home to them the needed lesson which they had until now failed to learn? How shall He lovingly and tenderly yet powerfully and effectually give them to know that they must be converted from their pride and worldliness? "He took a little child and set him in the midst of them."

Did He think, when He performed this significant act, of the great gift of the eternal Father to the children of men, when He called to him the Son of His love, and clothed him with our humanity, and set him as a little child in the midst of us? We cannot tell. We do know, indeed, that He saw far more deeply into the meaning of all his own actions than we can see; and a meaning which is so plain to us can hardly have been hidden from Him.

The disciples of Christ in this incident furnished a picture of the world at large; and the reproof which was administered to them was far more needed by the mass of mankind. The whole world lay in sin, ignorant of the very nature of God, and therefore ignorant of the highest good of man. Little could the world know of the doings of Him who was ever taking down the mighty from their seat, and exalting them of low degree. And yet that world was made up of God's own creatures, whom He had made, whom He loved, whom He desired to bless, and therefore it was that He withheld not his only son, but took him and set him as a little child in the midst of fallen humanity, that His love and self-sacrificing desire for our salvation might be known.

But not once only in the history of the world was this demonstration of the lowly love of Christ given to the children of men. The events in the history of redemption, in the manifestation of the Eternal World, are not dead fossils buried under the strata of succeeding ages, but ever living facts, as fresh, as powerful as on the day of their first occurrence. And on this Christmas day, when we are in thought standing by the manger of Bethlehem, the Almighty Father seems to come to us again in great mercy and set His son as a little child in the midst of us.

And sore need there is, brethren, that we should feel anew that gentle and tender touch, to awaken us from our selfishness and our worldliness. If the disciples of Jesus were cured by the treatment of their divine Master, the same evil disease has not been driven from the world in which we dwell. It is still found in the nation, in the Church, in the family, and to all of these does our Father in Heaven come in love this day, bidding them learn anew the lesson of the gift of His son.

I. He comes to the nation.

There is a greatness to which men may rightly aspire in the nation, the greatness of goodness, the power to bless and help, the glory of leaving those around us better than we found them. And men are aspiring to greatness in the nation. But is this the greatness that they are seeking? We must not answer uncharitably. But we are sure that these are not the thoughts of all who are contending for place and power. We are sure because in that case they would use other means for the gaining of their ends. It is now as it was among the disciples of Christ—there is a strife among men as to which of them shall be greatest, which of them shall have most money, which of them shall gain most votes, which of them shall have the largest amount of followers, which of them shall have the most extensive patronage.

To these poor, blind children of this world the Father comes in love again this day and sets His Son in the midst of them; and tells them, this it is to be great. This is true human greatness for this is the greatness of God. Be as little children. Be as this little child, humble, loving, self-sacrificing. "Have this mind in you, which was also in Christ Jesus; who being in the form of God counted it not a prize to be on an equality with God, but emptied himself, taking the form of a servant, being made in the likeness of men."

II. So also He comes to the Church.

There surely we shall find the spirit of the little child—among those who are called out of the world, who are not of the world, even as He was not of the world. Here, if men seek for greatness, it will be only for the sake of usefulness, only that God may be exalted and they may be forgotten, only that men may be blessed and that theirs may be the happiness of helping onward that work of blessing.

Would to God that this could be thought, even in the exercise of the widest charity, Alas, even here, among the members of Jesus Christ, ay, even among these who bear the vessels of the Lord there is still the strife for greatness. For the children of the kingdom are forgetting their oneness, and are saying, "I am of Paul, and I of Apollos, and I of Cephas," and the Paul and the Apollos and the Cephas of these days love to have it so—love to think of themselves as the "greatest," although they are the "meanest."

Here on Christmas day, let us learn the lesson of true greatness. Let us go to the manger throne

and ask that little child to teach us the divine lesson, that He came not to be ministered unto, but to minister, that he sought not His own honor, but the honor of him that sent him.

III. And He comes to the family.

To the Christian family, and here, if anywhere, will surely be found the spirit of childlike love and self-forgetfulness and self-sacrifice. And, blessed be God, that spirit is not wanting in many a Christian home, and especially on this day it will have many a joyful assembly where sorrowful remembrances will not quench the Christmas rejoicing; and the gladness of the festival will not cause to be forgotten the sober gratitude which remembers the manifold goodness of the Lord.

But why and how is it that this blessed Spirit sprinkles so many of its children with its own cleansing and renewing power? Is it not because the heart of man has been opened to this blessed influence by the touch of the hand of that little child who was, as on this day, born into the world? What was the family without Christ? It had almost ceased to be, and He raised it up again from its ruins, and by His blessed regenerating and uniting power made it to be a reflection of that great Family of the first-born above. And it is His presence—the presence as of the Child-Christ—of that man-child who was caught up to the throne of God and yet is with us evermore—that makes this to be a day of holy joy, of chastened human christian rejoicing.

O, Blessed Father in heaven, set Him, that little child, again in the midst of us on this day, and then we too may be such, as shall enter into Thy Kingdom.

THE DUTY OF THE CLERGY AND THE PRESS.

AN attempt has been made by the Rielite press in Toronto, and by a Jacobin Revolutionary Club, to "Bulldoze" our clergy and so gag them by threats as to prevent their speaking out manfully for God, for liberty, and for Protestant civil rights, in the great crisis now existing. The fable of the fox that lost his tail is being illustrated by the organs of the two largest sects in Ontario. They are silenced by a political gag so that they are dumb before the aggressions of the Papacy, and their friends are most anxious that we also should put a similar political gag into our mouths. Gags of fear or gags of reward we alike despise. The effort to silence our clergy has no doubt been partially successful. But if they would only take Canon Dumoulin as an example and bravely do their plain duty, if they would fulfil their ordination vows, there would be such a stir in Canada as would drive back the Church of Rome into its stronghold, Quebec, and this Province would no longer be sought to be made the wash-pot of the Pope, nor any longer would Archbishop Lynch, backed up by his political friends, seek to cast his shoe over Ontario. The cry, "No politics," to the clergy, is a crafty political ruse to silence a dangerous body of men, who are only too apt to act from principle and to prefer their Church and God and country to any political party. For years past the Church, clergy, and press, have been stormed at by sneer and scorn, the sectarian press has contemptuously treated us and our friends as fargone Romewards because of our

preferring the ancient faith of the Catholic Church to modern inventions. Yet now, today, those very sectarian papers are seen in open alliance with the Papacy, defending the expulsion of the Bible from our schools, defending a Romish bishop controlling our school literature, and defending the taxing of Protestants for the support of Papistical schools, where, by means of Protestant money, the worst superstitions of Popery are daily taught.

To-day the organs of the two chief Protestant sects in Ontario are defending the use of public money being taken from the Provincial Treasury, directly and indirectly, from a Protestant population for the support of schools where the French language alone is allowed to be used, and where the *Roman Catholic Catechism is daily taught*. In these Public Schools, mark, *not Separate Schools*, Readers are used full of Popish drivel and folly. In the First Reader, there is a chapter on the Virgin, which opens in this way:—

"Before the coming of the blessed Virgin, the wrath of God hung over our heads like a sword ready to strike us. Immediately that the Blessed Virgin appeared on the earth, the wrath of God was appeased. She was not aware that she was destined to become the mother of God, and when she was little, she used to say, 'When shall I see that lovely creature who is to be the mother of God?' etc., etc.

It will be seen that this teaching has a direct tendency to exalt the Virgin in the youthful mind to the pinnacle hitherto occupied by our Saviour.

There is also a book used called the "Catechism of Virginity" which is unfit for quotation. In this connection we may state that very lately a young child, whose mother is a Protestant and father a Romanist, went to one of the schools supported by the government of Ontario, and was sent to confession as part of the school discipline. She was asked questions implying a knowledge of obscenity so gross, that the poor girl burst into tears in confusion, and had to ask her mother what the priest meant! Yet Protestants see no wrong done by the application of public money to support so vile an outrage as the Confessional being made part of the discipline of a Public School! Yet the two leading Protestant newspapers of Ontario, the organs of religious bodies, see no harm in the use of public money, because the system of giving Protestant funds to propagate Popery is necessary to keep their political party in office! These Protestants, to whom Protestant principles are a mere secondary consideration, have now discovered that the Church of England is the chief bulwark of the Protestant, or anti-Papal cause, inasmuch as our Church is no sect, but is the *One, Catholic, Apostolic Church, in and of England*. That sectarians see no harm in chopping up the Bible into scraps is natural, they do this in their pulpits, by reading only such bits here and there as seem to bolster up their private creeds. When Wolfe was before Quebec he kept up a series of attacks to de-

lude Montcalm as to the real point of attack. So with the so-called organs of certain Protestant churches, they have kept up an incessant fire upon the Church of England, especially favoring us with their shot, and all this professed zeal for Protestantism has been a mere trick of war to divert public attention, while the Roman Catholic Church seized an important, strategic position which these organs desired it to possess, because the Romanists have for that position undertaken to give political help to the political party these Protestant organs prefer to Protestant principles and Protestant interests.

CANON DUMOULIN ON THE MUTILATION OF THE BIBLE.

THE sermon preached by Canon Dumoulin, referred to in our last issue, drew upon him a shower of mud from the organ of the political party which has entered into an alliance with the Roman Catholic Church. The Canon, with the bravery of his race and country, instead of being silenced by this abuse, returned to the subject, and on the 12th inst. delivered a sermon which created a more profound impression than any ever preached in Toronto. His remarks were based on the following words from II. Thessalonians, iii., 1—"Finally, brethren, pray for us, that the Word of the Lord may have free course and be glorified, even as it is with you." The rev. gentleman said that last Sunday he had addressed his congregation upon the subject of the Holy Scripture. Whilst the Christian Church had translated the Word of God into the English language, the Roman Catholic Church had been inert. It had done nothing in the matter till 1610, when King James' translation of the Bible was in progress. They had then felt they should do something, and translated, not from the original, but from the Latin, the Douay Bible, which was full of inaccuracies. He meant to say something additional on the subject, and also to maintain his right as a Protestant minister to express his views on the subject without being abused for doing so by any of his fellow-townsmen. When at his ordination the Bible was presented to him, and still later when he was inducted into that Church with a copy of the Bible in his hand, it meant that he was to preach it, to guard it and to maintain it. He was determined that it was his bounden duty to maintain the Bible, uphold it and guard it in the face of all the abuse the world could heap upon him. This was a question on which those Protestants who were put out by questions of ritual and the cut of a vestment, should sink their differences and stand together shoulder to shoulder. It was the duty of parents to teach their children the Holy Scriptures. "Train up a child in the way he should go, and when he is old he will not depart from it." If it was the duty of parents to instruct children in the Word of God, it followed that it was the children's duty to read the Word of God. The place to teach a child was in the Public schools, and therefore the Bible should be taught in the Public

schools. He then referred to the book of Scripture selections which is being substituted for the Bible in the Public schools. This book, he said, was not to be found in the bookstores, and his hearers might consider themselves fortunate if they were able to get a copy of it. This book was submitted to the Roman Catholic Church in the first place for their endorsement and approval, and then secondly to the Protestants. No man had the right to chop, and garble, and cut up the Word of God to suit his own particular views or purposes. The order of the Bible in the book of selections was completely destroyed, so that it was quite impossible for anyone holding a Bible in his hand to follow the teacher as he read to the children. The great stain on the matter was that the Word of God was garbled and dishonoured. Those chapters in the Epistle to the Romans in reference to the fall and the depravity of man and his justification by faith were cut out, and were nowhere to be found in the book of selections. "Here it is," he said, holding up the book, "here is the little volume within these covers, one-sixth the size of an ordinary Bible." Proceeding, he said that those parts in the Epistle to the Hebrews where the subject of sacrifices was referred to, and reflections made upon the erroneous teaching of a corrupt church, were left out. Again, in Corinthians omissions were made, the effect of which was to destroy the Protestant teaching of the Christian Church.

The mutilated Bible published by the minister of Education jumps (lessons 12 and 13, part 5, p. 343) from the First of Thessalonians, 5th chapter, 24th verse, to the Second of Timothy 2nd chapter, 1st verse. It so happens that the portion of the Bible thus passed over contains the following text, First of Timothy, 2nd chapter, 5th verse: "For there is one God, and one mediator between God and men, the man Christ Jesus."

This is the very kernel of the Protestant faith as contradistinguished from that of the Church of Rome. In reference to the sin of David, the selection was so manipulated that the reader could make no sense out of it. Certain parts of the Scripture were passed over which had a bearing on the doctrinal teaching of the Christian Church as against the Roman Catholic Church. The fundamental doctrines of their religion were garbled and hewed and hacked so that it was impossible to get at the sense of the Scriptures as set forth in the Bible. He then dealt with the fifty-first chapter of Isaiah, and showed with what care the knife had been used to eliminate certain passages. Referring to the story of Joseph, he stated that it was the beacon light for the young to guard them against the machinations of the evil-disposed. There were those who said that portions of the Bible were not fit to be read to the young, and that it was an unsafe guide to put in their hands, but when the caution light was set up no one should find fault with the man who had set up that light to warn them of danger ahead. In the story of Joseph and the wife of Potiphar, who had tried to seduce that holy man, the compiler of the book of

selections had inserted a line and a half of original matter instead of ten verses. Those words really endeavoured to exonerate Mrs. Potiphar, and said she had accused Joseph of mocking her, leaving the reader to infer that she was a virtuous woman, and that Joseph might have been simply making fun of her. Everything with reference to the honour and fidelity of Joseph was omitted, and the beauty of the whole story was so mangled that no one could gather the meaning. The minority in this province were very well cared for. They were highly privileged. They had Separate schools of their own; and they could teach whatever they liked in those schools. He would repeat, what he had said the previous Sunday, that the Roman Catholic Church should not be allowed to touch our Bible and Public schools with their little finger. Wherever the Roman Catholic Church was in the ascendancy the Bible was kept from the people. By a decree of the Council of Trent it was set forth that those who read the Bible should not put their own interpretation on it, but take the sense of the Church upon it—if there ever was such a thing—or the unanimous consent of the fathers as to the meaning of the Holy Scriptures, which was a thing not in existence. It was a strange incident of history when after the conquest of Canada the French-speaking people retained their institutions in Lower Canada. They were now making wonderful inroads in the Province of Ontario. The French language was introduced and was being introduced into the schools of this province, not by the influence of the French people, but by those so-called Protestants who are succumbing to them in order to obtain their votes. He could not be accused of being a politician. He did not speak to them as a politician, but he cautioned them, and he admonished them, and he advised them that this was the burning question of the day. With their Protestantism and their Bible so in danger notwithstanding all that was said to the contrary, all those who loved their Bible and their Church should stand up manfully for the whole Bible and nothing but the whole Bible in the Public schools. It had been asserted in support of the Scripture selections that the Church of England had done the same thing in her Prayer Book. Now this did not hold good for two reasons. In the first place the selections in the Book of Common Prayer are not mutilated. They are complete selections and do not destroy the harmony and sense of the Scripture. They are portions of the Word of God. In the second place the Prayer Book does not place these selections instead of, or in place of, the Bible. "Were I," said he, "to understand that the Church did place these selections in our Prayer Book instead of, or as a substitute for, the whole Bible, much as I value our grand Prayer Book I would say, away with it, away with it? Don't talk to me of the Bible not being fit to be placed in the hands of the children in our schools on account of alleged immorality. These very children on their way from school, at any corner of the streets, for one cent can buy a paper containing

the worst immorality, disgraceful to be read by anybody. They bring it home, they read it. And their parents read it. This thing is given broadcast over the land and there is not one word of the danger to their future life. Again I caution you. When the Prince of Wales visited this city, what did he give to this congregation, what present did he make? He gave a present most becoming to a King and a Christian—the Word of God. It was not mutilated—it was the Word of God entire. "There it is," said the preacher pointing to the volume in the chancel. "Shall we sacrifice? Shall we consent? Shall we be parties to having the Word of God mutilated and to having it emasculated!"

CHRISTMAS CUSTOMS.

CHRISTMAS has always been at once a religious, domestic, and merry-making festival in England for persons of every rank and age. The revels began on Christmas Eve, and continued often till Candlemas (Feb. 2nd), every day being a holiday, till Twelfth Night (Jan. 6th). In the Primitive Church, Christmas Day was always preceded by an eve or vigil. When the devotion of the eve was completed our forefathers used to light up candles of an uncommon size, which were called Christmas candles, and to lay a log of wood upon the fire, called the Yule clog, or log—a great block of wood which might be burned till Christmas. A kind of baby, or little image, intended to represent Jesus, and called the Yule dough, was formerly made at this season, and presented by the bakers to their customers. In some parts of the Northern counties the people after service on Christmas Day would cry, 'Ule, Ule, Ule,' as a token of rejoicing, the lower classes running through the streets shouting,—

'Ule, Ule, Ule, Ule,
Three puddings in a pule,
Crack nuts and cry Ule.'

The present manner of keeping Christmas in the North Riding of Yorkshire still preserves some traces of antiquity. A party of singers, chiefly women, commence at the feast of St. Martin a peregrination round the neighbouring villages, carrying with them a small waxen image of our Saviour, adorned with box and other evergreens. This custom is continued till Christmas Eve, when 'good living' begins. Every rustic dame produces a cheese, upon which, before it is tasted, rude incisions are made to represent the Cross. With this and frumety, made of barley and meal, the cottage affords uninterrupted hospitality. The great barons and knights usually kept open house at this season, when their vassals were entertained with bread, beef, and beer, and a pudding, wastel cake, or Christmas kitchel. A silver grant was given them at parting, when they waved the full flagon round their heads in honour of the master of the house. In these noble houses an 'Abbot of Unreason,' or 'Lord of Misrule,' was appointed, whose office was 'to make the rarest pastimes and to delight the beholder.' His dominion lasted from All Hallows' Eve (Oct. 31) till Candlemas

Day. The monks performed plays, the plots generally being the life of some pope or founder of the abbey to which the performers belonged. Private exhibitions at the manors of the barons were mostly family histories. Performers of another class were maintained in the castle of the baron—minstrels, jesters, and mummers, to entertain his family and guests. The larder was filled with all kinds of delicacies and substantial food; capons, hams, turkeys, geese, ducks, beef, mutton, pork, pies, puddings, nuts, plums, sugar, and honey. The Italians have a proverb, 'He has more business than English ovens at Christmas.' The tenants were invited to the Hall, the lord of the manor and his family encouraging every act conducive to mirth.

The common custom of decorating the houses and churches with holly and evergreen is derived from ancient Druid practices. It was an old belief that sylvan spirits might flock to the evergreen, which would remain un-nipped by frost till a milder season.

At Dreux, in France, a custom existed before the Revolution called the ceremony of the Flambeaux. It doubtless derives its origin from the sacred ceremonies of the Druids. Every year on Christmas Eve the inhabitants of each quarter of the town met together and went in procession to the Town Hall, each person carrying a flambeau, or flaming brand, upon his shoulder. The brand was carefully kept dry and ready for the ceremony. The little children also had their torches, made of a dried plant, and soaked in oil. The clergy in their white albs, accompanied by the magistrates in full costume, proceeded also to the Town Hall. At five o'clock in the evening, the different persons forming the procession being assembled, they set out, with their flambeaux, crying, 'Noël! Noël!' (Christmas! Christmas!). They went three times round the market-place, and thence to St. Peter's Church, which they also circumambulated, shouting, 'Noël! Noël!' The shepherds and shepherdesses belonging to the different farms in the neighbourhood of the town also contributed to form part of the procession, being all clad in white, and decorated with ribbons and cockades. They carried very elegantly formed sheepracks, and had with them a number of pretty lambs, ornamented with ribbons. The procession round the church being finished, the clergy sang the Christmas hymn and chanted the *Te Deum*. The inhabitants, preserving their distinction of quarters, formed one general circle, and constructed a pile of their flambeaux, leaving the part that was not lighted outwards. After the religious hymns were finished every one took up the remains of his flambeau, threw it across his shoulder, and fell into the procession, each quarter of the city still forming a distinct body. During the whole of the ceremony in the tower of the Town Hall, a large bell was tolled. Its weight was from 6,000 to 8,000 lbs., and it appears to have been cast expressly for the purpose. The procession of the flambeaux is represented on the outside, the dress of the people appearing thereon being very ancient.

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There was a regular endowment of ten crowns for the ringing of this bell at the ceremony just described. Considering the large number of persons engaged in it, the processon was conducted with great decorum, and the ceremony was held in so much veneration that fasting was generally observed by those who took part during the whole of the time, eating nothing till about eight o'clock in the evening—the time of its completion. It was said that the flambeau would not burn any one, and yet, says Mr. Cochon, we have seen many a dress and many a cap ignited by them; but, say the good folks, this fire never hurts anybody. It is certainly surprising that no accidents have occurred, when we consider that the lofts over the market-place are always full of straw, and that there are from 2000 to 3000 firebrands, at the least, carried about and brandished in the air. The remains of the flambeaux are considered sacred, and as preservative against misfortune. This custom of carrying flambeaux was only observed in this one province of France, because it is said that at this place, Dreux, there was once a sacred college of the Druids, and that they performed their sacrifices in a temple they had at Firmencourt, and which then formed one of the quarters of the town of Dreux. There is a subterranean church of Notre Dame at Chartres, with the Latin inscription still seen above the portal, "*Virgini Pariturae*." The Druids used to go up to the forest of Dreux, or Cotais, and brought back the mistletoe, which they burned in honor of this unknown Virgin, who was to be delivered of a child. They had a black statue of her, which was believed to be the same as that found in the subterranean church at Chartres.—*J. S. B. in Church Bells.*

CHRISTUS REDUX.

Enl in nubibus descendit
Olim coeans pro reis;
Pompa triumphalis splendet
Millibus caelocolis.
Alleluia!
Deus regnat in terris!

II.

Cujus diram majestatem,
Qui spreverunt jocularis
Cruci fixum, laceratum,
Nunc videbunt oculis;
Hi Messiam
Verum cernent lacrimis.

III.

Corpus ejus passioni
Caris signis radiat:
Qua sunt exultationi
Nobis, quos redemerat.
Quam spectare
Mira vulnera juvat!

IV.

Eja! adoremus, Amen!
Omnes celsum solio;
Jesu! rerum moderamen
Sumas cum imperio.
Rex aeternae
Gloriae, descendito!

W. H. C. KERR.

Non. Decemb.

—God sometimes washes the eyes of His children with tears in order that they may read aright His providence and commandments.—*T. L. Cuyler, D.D.*

Home & Foreign Church News.

From our own Correspondents.

DOMINION.

ONTARIO.

BATH.—The Rev. Canon Tane has resigned the rectory of Bath.

Presentation.—The Rev. Rural Dean Baker, of Bearbrook, county of Russell, formerly of Deseronto, was presented with a valuable cow by Mr. John Wilson, one of his parishioners, as he was about to visit the Indian and Colonial exhibition. This mark of esteem is highly prized by Mr. Baker, one of the most hardworking and painstaking clergymen of the diocese.

The lord Bishop of Ontario was present at the diocesan chamber, Belfast, on Thursday, the 4th of November, when an address and presentation was made to his grace the lord primate of all Ireland, and who had previous to his appointment to the primacy presided over the diocese of Down, Connor, and Dromore, for the space of thirty-seven years. In addition to the address presented to his grace by the clergy and laity of the united diocese of Down, Connor, and Dromore, an address and presentation was made by the clergy ordained by his grace, the list being headed by his lordship the Bishop of Ontario, who is at present travelling in the Old Country for the benefit of his health. The address from the clergy and laity was accompanied by a silver salver with an accompanying cheque for £500. The presentation from the clergy, ordained by his grace, was a magnificent clock.

PARHAM.—The Rev. Mr. Jenkins has taken charge of Parham mission, in the stead of the Rev. Mr. Stiles, who had to resign on account of ill health.

KEMPTVILLE.—On 23rd November, there was a grand vocal and instrumental concert given in St. James' Hall, under the direction of Mrs. H. Laing. The native talent never sang better, whilst the audience was delighted to find Mr. W. Blackburn acquit himself so well, as he appeared for the first time, in a solo. Messrs. Mayne and Walt afforded invaluable assistance; the Rev. W. F. Gorman afforded much pleasure, by the two pieces he sung with good effect, whilst Miss Mills, of Iroquois, proved by her exquisite and well trained voice, that her education in the Boston Conservatory of Music, had been to some purpose. Miss Magee, of Merrickville, and gold medalist of Hellmuth College, performed, with admirable effect on the piano, and by her skill and taste vindicated the musical training of that institution as being firstclass. Beautifully arranged bouquets, procured from Scrim, in Ottawa, were presented to the Misses Mills and Magee. Notwithstanding the great down pour of rain, the hall was well filled, and \$50 was the result of the financial department.

On Wednesday, December 8th, special services of intercession for an increase of labourers for the Lord's vineyard, were held in St. James' Church. The vicar of Oxford Mills, the Rev. W. A. Read, was preacher and celebrant. He preached an admirable and practical sermon suited to the occasion. The children were catechized, as usual, at 7 p.m.; and at 7:30 there was a service of intercession again, when the rector, Mr. Emery, preached. At 8:30 there was a fairly attended monthly meeting of the Parochial Foreign and Domestic Mission Board.

The Porter Fund.—Acknowledgments.—Mrs. B. B. Smith, \$1; Archdeacon of Kingston, \$4; Rev. T. W. Patterson, \$2; Mrs. Roger, \$1; Anon. from Pembroke, \$4; Rev. K. L. Jones, \$2; per Rev. W. C. Bradshaw, \$4; Rev. E. P. Crawford, \$5; Rev. A. Spencer, \$5; Rev. F. Prime, \$1; Rev. R. L. Stephenson, \$2; Geo. A. Kirkpatrick, M.P., \$5; Wm. Wilson, \$1; H. Hartney, \$1; Judge Reynolds, \$2; Rev. E. Loukes, \$2; Rev. H. Pollard, \$1; S. Keefer, \$1; Rev. W. B. Carey, \$2; Anonymous, \$1 25; Archdeacon of Ottawa, \$2 50; Jas. Shannon, \$2; Rev. J. J. Bogert, \$1; per Mrs. R. Deacon, \$70; Rev. F. Codd, \$5. J. KER McMORINE, Treasurer.

MABERLY MISSION.—Of the many bright and joyful days in connection with church life and work in this mission during the past three years, Wednesday, December 8th, must claim to be the brightest and most joyful of them all. On that day the new Church of St. Alban the Martyr, was solemnly dedicated to Almighty God, by the Ven. Archdeacon of Ottawa, Dr. Lauder, the Bishop's commissary, assisted by the

Revs. T. J. Stiles, T.H.C., mission priest, C. E. S. Radcliffe, B.C.L., of Arthur; G. Scantlebury, of Sharbot Lake; T. L. Geen, of Belleville; and Mr. Austin Smith, of Perth. The services of the day commenced with matins and choral celebration of the holy communion, at which the Ven. Archdeacon acted as celebrant, and the other clergy assisted in the service. The church was well filled with devout worshippers, and thirty came forward with full and joyful hearts to receive the holy sacrament, great reverence, devotion, and attention being noticeable throughout. The Archdeacon preached from text, Nehemiah xiii. 14, a splendid sermon peculiarly fitting to the occasion, full of instruction, wisdom, and advice, which held the large congregation with rapt attention, and many declared that they had seldom listened to a discourse from which they had derived so much knowledge and benefit. He complimented the builder and contractor, Mr. John Acheson, upon the creditable manner in which he had carried out the architect's designs, executed by Mr. George Dawson, of Phona. He stated that it was his duty as Archdeacon to see that churches were properly designed and fitted up, and expressed his perfect satisfaction with St. Alban's, both in design and internal fittings. Everything, he said, was in accordance with the church's law and rubrics. He mentioned in the most kindly terms, the glorious record the Rev. Mr. Radcliffe had left behind him in the erection of this beautiful sanctuary. Evensong was said at 8 p.m., when another good congregation assembled, and Rev. Mr. Radcliffe preached, from the text Exodus iii. 8, explaining the meaning of the word "Shekinah," and applying it practically to worship in the church, and the necessity for great reverence. Another service was held at 7 p.m., and bright, pithy addresses were delivered by the Revs. T. J. Stiles, and C. E. S. Radcliffe, on "Unity," and other suitable subjects. The music of the day was capitally rendered by Mr. Austin Smith, of Perth, and Miss Mary Cavanagh, organist of St. Stephen's Church, Bathurst. Many of the parishioners feel truly thankful to God for the great privilege He had given them. The church is a nice neat Gothic little structure of brick veneer, forty-two feet by twenty-three, with a vestry attached to the south side thirteen by thirteen feet. The interior is lined with ash, varnished on the raw wood. The windows are of stained glass, from Messrs. McCausland & Son, of Toronto, the triplet in the sanctuary is very well designed, the centre pane containing the sacred monogram "I. H. S.," and the other two the "Font" and "Chalice." A wood screen separates the chancel from the nave. The sanctuary is furnished with a handsome altar and credence table, presented by the Rev. F. D. Bogert, rector of St. John's, Belleville. On the altar are the ornaments ordered by the ornaments rubric. The little cross beautifully cut out of marble, was presented by Mr. Radcliffe, in memory of his mother, who died a few years ago. The vases and lamps, of finest quality, were procured at Mr. John Hart's, Perth. The prayer desks, nicely designed by Mr. Hogg, of Perth, look well. Two large chandeliers in the nave, and one swing electric lamp in the chancel, give a clear and beautiful light. The organ, a full toned Dougherty, was procured from Mr. George Thornton's factory, Perth. The altar linen, of fine quality, was presented by the sisters of the Orphanage of Mercy, Kilburn, London, England. The silver plates by the Rev. Mr. Geen, of Belleville. Everything is paid for, and out of debt. All that is needed to complete the church is a good bell. The offertory for the day, which amounted to \$20.41, will be devoted towards this object. It is only right to remember that the Rev. A. W. Radcliffe, rector of North Newton, England, donated about \$450 towards the building of St. Alban's. We also have to thank His Excellency the Governor General of Canada, the Marquis of Lansdowne, for a donation of \$25. Great credit is due to the clergy of the diocese, for their openheartedness and liberality in permitting a canvass to be made in their parishes for this good cause. The Rev. R. L. Stephenson, M.A., rector of Perth, deserves great credit for not only having urged the opening of the mission, but also for having supported it in all its undertakings, with his influence and means. The total cost of church, site, and furniture, amounts to about \$2,000. May God bless the work that has been done, and give grace to the new incumbent, the Rev. T. J. Stiles, for the carrying on of the same.

TORONTO.

St. Anne's.—On the occasion of the recent marriage of Mr. E. A. Mumford and Miss Rosina Featherstonhaugh, they were made the recipients of a valuable tea service, by the members of the congregation of St. Anne's, in recognition of their faithful services for several years as choir master and organist of that church. The following will explain itself.

DEAR MR. MUMFORD,—We beg that you and Miss Featherstonhaugh will accept the accompanying tea service as a slight token of the esteem in which you are held by your many friends in St. Anne's congre-

gation, and of their appreciation of your faithful services for so many years as choirmaster and organist. Wishing you both every happiness in your approaching marriage, we remain, yours very faithfully, (signed) J. McLean Ballard, rector, Alfred Wright, Septimus A. Denison, churchwardens. Toronto, November, 29th, 1886.

Entertainments and Bazaars.—The ladies of St. Stephen's Church, and Grace Church, have held bazaars this month for the benefit of parish work. We are glad to know that their labours were well rewarded. Entertainments have been given by the Willing Workers of St. Luke's Church, and those of All Saints', which were successful. The air is full, just now, of festivity and preparation for Christmas, happily, the people at large being so comfortable in circumstances, as to enable them to be liberal, and we trust their consciousness of this happiness will induce them to be also thankful and charitable, as there are always the sick, aged, and other poor needing help.

"ILLUSTRIOUS MEN I HAVE KNOWN."—On Wednesday night a lecture was delivered at Christ Church, Deer Park, by Mr. John Hague, on "Illustrious Men I have Known or Seen." The lecturer commenced by a sketch of the personal appearance, manner of speech, work, and life of Ebenezer Elliot, the corn law rhymist, several of whose lyrics were read, illustrating the force of his genius as a political writer and poet. A short narrative of the early history of Montgomery was given, with descriptions of his features, general look at home and on the street, the history of these two poets and near neighbours being taken to illustrate the social and political history of the Old Land early in this century. An account was given of a call made upon Tennyson, in company with Bernard the sculptor, whose attempt to put the Queen in the wrong as to a bust of the Prince of Wales, caused that artist to lose royal patronage. The lecturer passed on to describe Dickens at home, showing by an anecdote his gentle and playful nature, then to Trollope prior to his becoming known as a writer, and later when he used to correct proofs of his works on the beach at Brighton. A highly interesting sketch was given of Parisian celebrities during the days of the last Revolution, especially of Louis Blanc, and of the Emperor and Empress shortly after their marriage. The National workshops established by Louis Blanc and his friends when in power, were described, and some lessons drawn from them as to the folly of socialism. Mr. Hague told in this connection how Mr. Jury, now a candidate for Parliamentary honours in Toronto, some time ago asked his employer to recognize Louis Blanc's socialistic theory, and he pointed out how close and how dangerous a connection existed between such theories and those scenes of bloodshed which were so near being enacted in Toronto some months ago, when this person was a guiding spirit. Character sketches were given of John Bright in private life, showing the affectionate, self-sacrificing nature of this celebrity, also of Mr. Gladstone. The lecturer narrated some unpublished anecdotes of Dr. Hook, illustrating the large hearted Catholicity of the celebrated vicar of Leeds, as well as his love of boisterous fun. To draw out a practical lesson, Mr. Hague gave a startling account drawn from his personal observation of the barbarous punishments inflicted in Russia in order to stop political discussion, from which, and the histories of several of those he had alluded to, he appealed to his audience to be grateful to God for placing them in a free land.

THE BIBLE IN THE SCHOOLS.—The Rev. Canon Dumoulin, rector of St. James', Toronto, preached to his congregation on the 5th December, on the influence of the open Bible and the necessity of preserving it in its entirety. He pointed out the effect of the Scriptures upon the nations of the earth. Beginning with the first century and through the Reformation period, he gave a history of the Bible and the translations, from Wycliffe down to the authorized version. The nineteenth century, which began with the Bible Society, ended with the revised edition. Ever since the Reformation, Protestants had favoured an open Bible. They have contended for it, and made its preservation a part of their duty. The Roman Catholic Church was against the open Bible. The Protestants with their open Bible had been prosperous and progressive. Wherever the Holy Scriptures had been given to the people in their entirety, the best results had followed, and the darkness of ignorance and superstition had been dispelled. Coming to the question of the day, he said the Bible ought to be in the Public Schools as a whole. They should not be satisfied with bits and scraps or selections made to suit the fancy of any man. The Roman Catholic Church, which had always been opposed to the Bible, ought not to be allowed to touch the Protestant schools even so much as with the end of her fingers. He denounced the impious attempts which

were made to crowd the Bible out of the schools. He had the profoundest sympathy with the Protestant minority in Quebec and Ireland, who were trying to hold to their institutions and their Bible against the overwhelming majority of the Roman Catholic Church.

We should be glad to publish at length some sections of this admirable discourse, which we are informed produced a great impression. One of the congregation said to us, "Why do not our clergy preach from every pulpit in the land against the interference of Roman Catholic Bishops with the Protestant schools, school books and Bible. What's the good of having watchmen if they sleep on duty?" We have heard the same sentiments frequently expressed of late by men of both parties, for this is not a party question, it is a patriotic one. While the Bible is turned out of our schools for the pleasure of Dr. Lynch, there are Public Schools in Ontario wherein to-day the superstitious trash of Ultramontane doctrine is formally taught, and these Public Schools are supported out of the revenue contributed by Protestants—a positive endowment of the Roman Catholic Church by the Government of Ontario, led and controlled by a Presbyterian. The doom of such men must be annihilation in the whirlpool of public indignation. If this movement is not checked now, it will lead to civil war, in the horrors of which some Churchmen will learn that political affairs demand the attention of the Church, as only upon public justice can rest securely public peace.

MONO MILLS.—A very successful ten days' mission was held in St. Paul's Church, Mono, by the missionary in charge, Rev. A. E. Watt, from the 2nd to the 14th of November. On Sunday the 14th Nov., an all day service was held for the first time at that church, beginning with morning prayer, sermon, and holy communion at 10:30 a.m., when fifty eight persons partook of the holy sacrament of the body and blood of their Saviour Jesus Christ. At afternoon worship and evening prayer, the sacred edifice was again filled far beyond its seating capacity with attentive congregations, many being forced to stand in the porch and vestry during the services. The offertory during the day was very satisfactory. The occasional missions that have been held of late in this mission, have done much towards reviving the church work, and deepening the spiritual life of the people. *Laus Deo.*

Toronto Church Sunday School Association.—The third annual meeting of the Toronto Church Sunday School Association was held on the 16th December, in St. George's schoolhouse. Rev. John Pearson presided.

Mr. C. R. W. Biggar presented the report of the general committee covering the operations of the association for the year just past. After reviewing the business of last winter's meeting, and stating the programme for the present winter, the committee called attention to the fact that Monday, June 20th, 1887, will be the fiftieth anniversary of the accession of Her Majesty the Queen to the throne, and suggested that the day might be appropriately observed by a mass meeting of the Church Sunday schools of Toronto, in the Horticultural pavilion or in some other large hall. The committee stated that the Sunday school Committee of the Diocese have arranged to hold a written examination during Advent, 1887, for Sunday school teachers and senior scholars, upon the subject of the Institute-lesson for 1886-87, viz., "The Church Catechism and the Wanderings of Israel in Egypt and the Wilderness." The hope was expressed that the clergy and Sunday school superintendents will urge teachers and senior scholars to go up for this examination.

The statistical part of the report showed that three years ago the association started with twenty Sunday schools and 5 000 scholars. At the present time there are in the association thirty-two schools, having 814 teachers and over 8,600 scholars. This includes all the Church of England Sunday schools in Toronto and suburbs.

The report was adopted, with the exception of the suggestion for the celebration of the 20th of June, this matter being left in the hands of the committee.

The report of the treasurer, Mr. H. G. Collins, showed a balance of \$21 57 on hand.

Election of Officers.—The election of officers was then proceeded with and resulted as follows:—President, the Bishop of Toronto; clerical vice-presidents, Rev. John Pearson and Rev. Canon Dumoulin; lay vice-presidents, Mr. G. B. Kirkpatrick and Mr. John Cartwright; secretary, Mr. C. R. W. Biggar; treasurer, Mr. John Wedd; Executive sub-committee, Rev. J. D. Cayley, Rev. J. F. Sweeney, Rev. R. Harrison, Mr. George Mackenzie, Mr. George M. Evans, and Mr. S. T. Sheppard.

It was decided, in consequence of the small attendance, to postpone the reading of Mr. G. S. Holmsted's paper on "Early history of the Church of England," after which the meeting adjourned.

S. S. Teachers' Examination.—We are glad to announce that the Sunday School Committee of the diocese of Toronto, have arranged to hold during Advent, 1887, a written examination for Sunday school teachers and senior scholars upon the subjects of "The Institute Lessons" for 1886-7, viz., the Church Catechism and Israel in Egypt and the Wilderness. The examinations will be held at convenient centres, having regard to the number and place of residence of the candidates: and a series of prizes will be awarded to those who receive the highest number of marks. It is hoped that this announcement may stimulate both teachers and scholars to a more careful preparation of each lesson, and may also induce them to preserve their Institute Leaflets and their copies of the DOMINION CHURCHMAN containing the Lesson Sketches.

NIAGARA.

WATERDOWN AND ALDERSHOT.—The Rev. W. J. Pigott, of Acton, officiated in this parish on Sunday, 12th inst, his duty at Acton and Rockwood being supplied by Mr. C. E. Belt, B.A., lay reader.

GUELPH.—The Bishop of Niagara will hold an ordination and confirmation in this parish on the fourth Sunday in Advent.

OAKVILLE.—The ladies of the congregation of St. Jude's Church, presented their clergyman, Canon Worrell, with a valuable horse. A noble animal that will bear the ordeal of a scrutiny of its mouth.

HALTON AND NORTH WENTWORTH DEANERY.—The chapter of this deanery met at Burlington on Monday and Tuesday, December 6th and 7th. There was a good attendance, two thirds of the clergy, or, eight out of twelve, being present.

The preface to the ordinal in the Prayer Book, and Acts x. 44, to the end, in the Greek Testament, were discussed at the morning session. In the afternoon, an able essay on the "Sin of Schism," was read by Rev. W. J. Mackenzie. After discussion, the thanks of the chapter were unanimously voted to Mr. Mackenzie, with the request that he would kindly furnish it for publication to one of the Church papers. The following arrangements for missionary meetings were agreed to, viz.:—Ancaster, Wednesday, January 5th, 1887; Flamboro West, Thursday, 6th; Dundas, Friday, 7th; Waterdown, Monday, 8th; Aldershot, Tuesday, 11th; Burlington, Wednesday, 12th; Nelson, Thursday, 13th; Lowville, Friday, 14th; Oakville, Monday, January 10th, 1887; Palermo, Tuesday, 11th; Omagh, Wednesday, 12th; Hornby, Thursday, 13th; Milton, Friday, 14th; Georgetown, Monday, 31st. Norval, Tuesday, February 1st, 1887; Acton, Wednesday, 2nd; Rockwood, Thursday, 3rd. The above are subject to the Bishop's approval. Deputations will be announced as soon as possible. Resolutions from the Wellington Rural Deanery were laid over for further discussion.

HURON.

GLENCOE.—The church guild of St. John, of Glencoe, have now in hand the sum of \$140, for the fund that will soon be needed for a new church building. At the recent meeting of the guild, Mrs. Smart was chosen president; Mrs. J. Simpson, vice-president; Mrs. Roome, secretary; and Miss Carter, treasurer.

CULLODEN.—The new church will, it is hoped, be opened for Christmas service. The building was unavoidably delayed, but the work on the building is now going ahead under the superintendence of Mr. Esseltine. We are continuously adding to the number of our churches.

WARTON.—Bruce Deanery.—We regret to learn that Mrs. Henderson, wife of Rev. W. Henderson, has for some time been seriously ill. Though the charming scenery, and the bracing air from the vast expanse of the waters of Lake Superior, make the shores of Georgian Bay a very desirable summer residence, the almost isolation from society, and the cold Arctic winds are very trying to a delicate constitution. In more favoured places, we can hardly realize the trials of the family of a parish clergyman, when the roughest brother of the clerical robe, is from twenty to forty miles distant from a settled locality. Sad indeed must be the lot of the family, especially in the case of illness.

PETROLIA.—Rev. M. Hutchinson, who has been absent from the diocese on a three months leave of absence, visiting friends in the Old Country, has had his term of absence extended to an additional three months term, he being in very bad health. Meantime,

the diocesan evangelist, Rev. B. Pierre De Lom, officiates, at the Bishop's request, at Christ Church and St. John's, Wyoming.

RIDGETOWN.—Rev. Mark Turnbull, of Listowell, has declined the invitation to accept the incumbency of St. George's Church.

THE CHIPPAWA INDIANS.—A very pleasing instance of the effects of mission labour among the aborigines, was a donation by the Chippewa Nation of \$200 to the sufferers by the sad fire in Southampton.

WARDSVILLE.—The usual fortnightly meeting of the C. E. T. S., was held in the basement of the English Church, on Tuesday evening, there being a good attendance. After the usual opening hymn and prayer, the president, Rev. W. J. Taylor, gave a brief address upon the proposed work of the winter months, referring to the duty of self abnegation, and strongly commended it to all. A most interesting programme was then gone through, consisting of songs, readings, &c. The instrumental music upon violin and organ by Miss Howard and Mr. Hammond, was much enjoyed. Miss Amy Taylor sang very sweetly "The Flower Girl," and the Rev. W. J. Taylor gave a reading "How Five Batchelors kept House," which was received with shouts of laughter. The meeting closed with singing and the benediction.

SIMCOE.—Bishop Baldwin preached and held a confirmation on Sunday evening last in Trinity Church. At the appointed hour, the Bishop entered the church from the vestry, preceded by the Rev. John Gemley, the rector of the church, and the Rev. Wm. Davis, rector of Woodhouse. The sermon preached by his lordship was based upon the 1st verse of the xii. chapter of the Epistle to the Romans, "I beseech you therefore brethren by the mercies of God, that ye present your bodies, a living sacrifice unto God," &c. The discourse was directed chiefly, but not exclusively, to the candidates for confirmation. It was a beautiful and impressive sermon; and was characteristically forcible, faithful, edifying, penetrating, and instructive. The candidates were 28 in number; the majority of them young persons, but some heads of families. The services have made a deep impression for good, and all will be glad to learn that Bishop Baldwin has consented to make Simcoe another visit before long, in connection with the missionary society of the diocese.

WOODHOUSE.—On Sunday, the 5th inst., the lord Bishop of Huron administered the rite of confirmation by the laying on of hands to 23 persons, in St. John's Church, at 11 o'clock a.m. The church was filled to the utmost capacity. The Bishop chose for his text 2nd Timothy 3rd chap. 14th, 17th verses. His sermon was a most powerful and earnest address both to the candidates and parents, on the necessity of bringing up children in the nurture and admonition of the Lord, and training them in the knowledge of the Holy Scriptures, which alone can make them wise unto salvation through faith in Christ Jesus. The candidates were presented by the rector, Rev. W. Davis—the number was large considering the number of church families in the parish. The Bishop seemed much pleased as well as the congregation, at the marked improvement that has taken place in St. John's parish, both financially and religiously, as was kindly mentioned to him by one of the wardens. From St. John's the Bishop went to Vittoria, and confirmed 9 persons, and preached a most eloquent and earnest sermon from Rom. 12th chap. 1-2 verses, to a congregation of over 300 persons. The Bishop's sermons both at St. John's and Vittoria, must of necessity make a lasting impression on those who heard him. Vittoria has been under the charge of the rector of St. John's up to the present time.

ALGOMA.

The Rev. W. Crompton would gratefully acknowledge a small box containing presents for himself and family, and prizes for his Sunday schools, from Miss Murray and friends, Chippewa.

PORT CARLING.—His Lordship, the Bishop of the diocese, paid his annual visit here on Sunday, the 20th November. His lordship preached in St. James' Church, at 11 o'clock, a.m. He administered the rite of confirmation, at which one candidate was confirmed; there was a celebration of the Holy Communion. His lordship went to the Point, and held a service there at 3 o'clock, p.m., returned to Port Carling for service in the evening at 7 o'clock. On Monday we left in Mr. Lewis swift and comfortable steamer "Lady of the Lakes," for Port Sandfield, where service was held at 11 o'clock. We enjoyed the hospitality of Mr. and Mrs. Cox, and then pro-

ceeded to Bracken Bridge, we had to land in the edge of the forest and tramp through the woods deep with snow; we got into an ox sleigh which was sent to meet us, and went on to the school room, where there was a good congregation awaiting us. The Rev. Mr. Chown, of Roseau, the Rev. Mr. McDonald, Methodist missionary of Port Carling, and Mr. Butler, lay reader, accompanied us. The ox sleigh brought us back the greater part of the way to where the steamer awaited us. His lordship held a vestry meeting in the evening, and left Tuesday morning for Lake Nipissing.

The Rev. S. E. Knight acknowledges with thanks a box of Christmas presents for our Sunday school from the C. W. M. A. Society, of Toronto. We feel grateful to the ladies for their kind remembrance of us. The gift is most valuable.

We are requested to say that the Bishop will be glad to hear of a clergyman, in deacon's orders, who would take missionary work in the Diocese of Algoma, as assistant to an incumbent, who finds his district far too large for his time and energies. The field is a capital one for a young man of good physique and genuine missionary zeal.

ALLENSVILLE.—The churchwardens desire to acknowledge the receipt of two dozen hymn books for St. Michele's, also dolls for the Christmas tree, from the Rev. W. Crompton.

William Jenkin begs gratefully to acknowledge the receipt of a box from C. W. A. S., Toronto, per Mrs. O'Reilly, hon. sec., containing prizes for Xmas trees for Emsdale and Bethune, also many articles of clothing for distribution, which will be highly appreciated.

FOREIGN.

In the numerous diocesan conferences held lately, the subjects of debate were almost identical—Church reform; the present system of patronage; the redistribution of tithes; lay agency—all of which have been considered again and again.

The Bishop of London has collated the Rev. Canon Liddon to the Chancellorship of St. Paul's Cathedral, and Canon Scott Holland to the Precentorship.

It is announced from Kaffraria that Bishop Callaway has finally resigned the Bishopric of St. John's, the succession of which passes by right to his coadjutor, Bishop Key, who was collated to the see on October 3rd.

Amongst many noble donations, the Bishop of Ripon acknowledges the promise of £5,500 towards the Wakefield Bishopric. And a lady in Liverpool has just given £20,000 towards a pension fund for aged incumbents in the diocese.

The Bishop of Ripon, writes that Sister Katharine, of Leeds, whose good works in that busy town are so well known, has offered £500 for the Wakefield Bishopric, provided six other donors in the Deanery of Leeds will do the same.

The Deaconesses Mother house at Kaiserwerth has celebrated its jubilee. In 1836, Pastor Fliedner commenced the enterprise; there are now fifty-six mother-houses, with hundreds of "statics," and over 6,000 deaconesses.

At the meeting of the York Diocesan Conference, the Rev. Canon Paget stated that a gentleman, who did not wish his name made public, had promised a donation of £8,000 as a thank-offering for mercies received, the money to be used in the erection and endowment of a church near North Cove, Yorkshire.

Holy Trinity Church, Harlem, N. Y., during the past eleven years, has contributed about \$225,000, of which \$55,000 were for the church debt. During the last twelve months the offerings and pew rentals have amounted to \$30,500.

A fine pile of buildings is to be erected adjoining All Souls' Church, Leeds, at a cost of about £10,000, in memory of Dr. Hook, who did so much for Leeds, and whose portrait will be placed in a panel over one of the fireplaces in the new vicarage.

Mr. John Allan Rolls, formerly member of parliament for Monmouthshire, just has contributed £10,000 to the Bishop of Rochester's fund for building churches

in the diocese presided over by his lordship. This contribution is in addition to one of £1,000 previously given. Mr. Rolls has rebuilt his own parish church, given £1,000 to the Bishop of Llandaff's fund, and also contributed largely to the restoration of St. Mary's, Monmouth.

On Saturday, November 6th, the annual dedication festival of St. Mary's Cathedral, Edinburgh, was held. There was a celebration of the Holy Communion at 8 a.m. Matins and second celebration of the Holy Communion, choral at 11 a.m., and evensong was at 4 p.m. In addition to the cathedral choir there were contingents from the choirs of other Edinburgh churches. The Rev. R. Mitchell Innes, incumbent of old St. Paul's, Edinburgh, formerly precentor of the cathedral, preached from Ps. xcvi. 8-9. The benediction was pronounced by the Bishop.

An exchange notes the last ecclesiastical migration of the Rev. ———. He was formerly a Baptist, he then became a Churchman, then a Reformed Episcopalian, then a Presbyterian. As Artemus Ward said to Brigham Young; "How do you like it as far as you've got?"

THE HOUSE-FURNISHING STORE OF HARRY A. COLLINS.

Among the many House-furnishing Stores at present in Toronto, must be mentioned that of Harry A. Collins, where will be found almost anything necessary for the furnishing of a house in the Hardware line. His stock consists of Stoves, Ranges, Outlery, Electro-plated ware, Willow ware, Wooden ware, &c. In addition to the above he keeps a large assortment of fancy goods consisting of Brass Fire Irons, Brass Fenders, Brass Plaques, Fancy Lamps, Chandeliers, &c.

He also imports largely the Vienna Coffee Pot, Brass Egg Boilers, Brass Hot Water Kettles, suitable for Xmas and New Years' presents. A visit to his establishment where every one is treated with the utmost courtesy will well repay intending purchasers.

Family Reading.

A SCHEMING OLD SANTA CLAUS.

BY JOHN R. CORYELL.

(Continued.)

III.

Yes, Ned Joyce had countermanded the turkey. He had very bravely gone into the butcher shop, and said:

"George, I can't take that turkey—that sixteen pounder, you—"

There he broke down, and, with a pathetic wave of his hand, rushed out into the street. He turned out of the bright avenue, with a groan, and plunged despairingly up the first dark street. He was afraid he would see the presents he had so long before selected.

When he reached the little brown house, he did not hurry boisterously in, as was his custom. He stopped and looked as if he would like to run away. Three times he put his hand on the gate before he could summon the courage to open it.

Oh, but it was dreadful when he got inside, and was seized by the expectant Roby and Essie for the usual frolic! Of course he could not spoil their fun, so he tumbled them and rolled them, and laughed laughs that passed current with the babies, but squnded almost hideous to him. And when a hollow dismal sigh would slip out in spite of him, he would pass it off for a joke, and try to do it again in a sportive way.

These sighs, being an entirely new feature of their fun, pleased Roby and Essie mightily, and they took to sighing with great gusto.

All this was hard enough to bear, but it was as nothing compared to what followed when they were all seated at the table, and the conversation turned upon Santa Claus, and what he was going to give them. This very topic was the one in which poor Ned had always before had a great deal of joy. That night every mention of Santa Claus fell like a lump of lead on his heart.

It was a marvel how he lived through the days that came before Christmas without betraying himself to the babies. Betty would have had him

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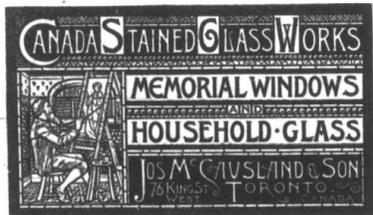
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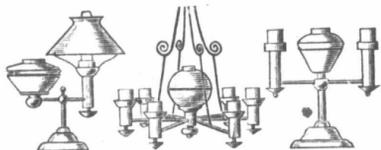
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stop pretending to be jolly with them, but he would not listen to such a thing.

Mr. Skeens was waiting at the gate the morning before Christmas when Ned came out of the house. If there had been any other way of getting out, Ned would have turned back; but as that was the only way, he kept on and tried to pass Mr. Skeens.

"No news of the money yet, eh?" said the latter, barring the gateway by leaning upon it with his long body.

"Not any," said Ned, mournfully.

"Then, I suppose you won't have much use for your kitchen to-morrow, eh?"

"No, sir," said Ned mournfully.

"Of course not! Well, I thought I'd have a dinner party to-morrow. Think of me having a dinner party! And I thought that, seeing you had no turkey nor anything like a Christmas, you might let me have the use of your stove, eh?"

Almost anybody else would have refused, but Ned did not. He said, "Yes," Whereat Mr. Skeens grinned and went on:

"I'm going to have quite a party, and my rooms are a little small, you know. I s'pose you won't mind letting me use your back room as a dining room, eh?"

"You may have it."

"And I don't know much about cooking turkey," Mr. Skeens went on. "Do you suppose I could get your Betty, now, to cook mine for me, eh?"

There was a sudden flash in Ned's mild eye, and he hesitated a moment. Then he said very gently:

"Yes, Betty will cook it for you."

Mr. Skeens's delight at this assent was so great as to be inexpressible for more than a minute.

He went through so many of his awkward grins and gestures that the three children watching at the window began to feel very uncomfortable.

"My turkey's a big one," he said; "I'll agree to match that sixteen pounder that you had to give up. I'll send the things home to-day."

Ned stared at him a moment, and then turned away.

"He's just trying to make us feel as badly as he can," he thought.

But there was no need for such an attempt, for nothing Job Skeens might do could make poor Ned feel any worse. It was simply impossible to be more unhappy than was he that Christmas Eve and night. He dreaded the coming of morning, when he should see the disappointment of the babies upon learning that Santa Claus—the Santa Claus from whom he himself had taught them to expect Christmas gifts—had passed them by.

But it made no difference how much he dreaded it, that morning would come just as morning always comes. And when it did come, it found him fast asleep. He had felt so unhappy that he had not supposed he could sleep at all, but he did.

To be sure, his sleep did not do him much good, for he had the most harrowing dreams of Roby and Essie refusing to kiss him because he had deceived them about Santa Claus; and when, in his sorrow, he groaned dismally, it seemed as if those precious babies mocked him in a series of the most awful groans he had ever heard, in the midst of which sounded Job Skeens jeering chuckle, pitched appallingly high, and prolonged into a sort of shriek.

But just then he heard Betty's cheery voice.

"Oh, Popsy," she said, "do get up quick. The most wonderful thing has happened! Don't you hear Roby and Essie?"

"Why, to be sure. That's what I took for groans, I suppose.

Now you can imagine the horror of the sounds he had heard in his dream; for Roby and Essie were performing with all their might and main, the one on a drum and the other on a tin horn.

"Very likely," said Betty; "but do come quick, Popsy."

"What is it?" asked Ned, staring as if he were not yet sure that he was awake.

"Oh, I can't tell you! You must come."

It would be useless—simply useless to try to describe what Ned Joyce felt or thought when he looked into the dining room. And this you will not doubt when you know what he saw.

The room was literally piled with Christmas

presents. Piled is the only word for it. It was just as if Santa Claus had emptied his bundles right into the room. And there were Roby and Essie, exactly as they had tumbled out of bed, prancing about from one thing to another, shrieking and squealing with delight, and all the time keeping up the drumming and horn blowing as if they could not stop.

After Ned had vigorously rubbed his eyes, to make sure that he was awake, he turned to Betty and stared at her. She stared back.

"Well!" gasped he, "where did they come from?"

"I don't know. I heard the children shouting and screaming, and came in here, and there they were with all these things. They say Santa Claus brought them; but they are truly meant for us, for here are our names on the bundles."

Ned looked solemn for a moment, then a bright smile broke over his face, and he beamed on Betty like his own jolly self, and said with a grateful quaver in his voice:

"I don't know who sent them, or how they came here, Betty; but let's enjoy them and be thankful."

Whoever put the things there, or how they could be put there, was a mystery which only grew greater as they tried to solve it. But it was evident that the affair had been carefully planned, for every one received just the most fitting gifts.

If any one had been specially favoured, perhaps it was Betty; and it seemed to her that she had everything she could possibly wish for.

"Why," said Ned in amazement, as he examined all the presents, "I never saw such a Christmas in my life!"

He even decided that the turkey, now, was not worth a regret, and he declared that he must help get Mr. Skeens's dinner. Never was there such fun in the jolly Joyce household as when Ned put on a big apron—big for Betty, but small for him—and installed himself as assistant cook. It is a wonder Betty did anything right with those three children under her feet all the time.

But she did; dear me, yes, she did. Ask any of Mr. Skeens's guests of that day if ever they ate a better dinner than that little twelve year-old cook prepared for them. But about those guests of Mr. Skeens. They ought to be mentioned. Yes, indeed, they ought to be mentioned, at least. Not that they have anything to do with the story—oh, no! But they ought to be mentioned.

They began to arrive at half-past twelve. The bell rang, and the Joyces waited to let Mr. Skeens admit his guests. But the bell rang, and rang, and he did not come down; so Betty ran to the door, while Ned hurried off his apron and went into the dining room to welcome the inhospitable Mr. Skeens's guests. And how do you suppose he did it? The moment he saw them he cried out:

"Why! why! Bless my soul!"

And a prolonged and joyous "oh h-h!" was the reception he had. The next moment there was such a talking as you will never hear outside of the Joyce house.

The guests were Molly Findley and her little brother Jamie.

"How did you find me?" cried Ned.

"I didn't find you. I was invited here to dinner, and I was to give you this."

"This," was an envelope, which Ned tore open at once. Of course, a twenty-dollar bill was inside of it.

"He told me to give it to you," said Molly.

"He? Who's he?" demanded Ned.

"Why, the gentleman who invited us here. Where is he?" said Molly.

"A gentleman?—who invited you?—Who can it be?—What does he look like?" asked Ned.

"He's a tall man. He keeps a second-hand book store on—"

"Mr. Skeens!" interrupted Betty, with a shout of astonishment.

For just one moment, Ned held his head in his hands as if he were afraid of losing it. Then he tore out of the door and bounded up stairs and thumped like mad on Mr. Skeens's door.

"Stop that noise. What d'ye want?" snapped Mr. Skeens.

"I want you. Open the door!" and Ned twisted and turned the knob and pushed the door as if he would stop at nothing to get in.

"I won't open the door. "Go 'way!" snarled Mr. Skeens.

"I won't go away. I'll break the door down if you don't let me in. Indeed I will," shouted Ned.

There was so little doubt that Ned was in earnest, that Mr. Skeens said:

"Don't be silly, then. Don't be silly."

"I won't be silly," cried Ned.

Mr. Skeens had evidently been afraid that Ned would come after him, and had barricaded the door; for Ned could hear him moving chairs and heavy objects away from it.

All the while Ned was dancing excitedly up and down on the landing; and all the children, with wide open eyes and mouths, were staring up at him.

When the door finally opened, Ned gave one jump and caught the long Mr. Skeens in his arms, and, somehow or other, got him down stairs and into the dining room.

"Now, now—don't be silly. Don't be silly," said Mr. Skeens, looking both happy and uncomfortable.

"I won't, oh, I won't!" said Ned, catching one of Mr. Skeens's ungainly hands and shaking it vigorously; "but I've found you out. Betty, we've found him out—eh, Betty? Roby! Essie! Here's Santa Claus. Here he is! Just think of it! Roby, Essie, here he is—here's the Santa Claus that gave you all those fine things."

Betty slipped up to the awkward looking man and took his other hand gently in her little hands and smiled gratefully up into his face.

Roby and Essie, having too little penetration to discover the meaning of all the fuss, retreated together to the other side of the room and stared silently. "A scheming old Santa Claus, isn't he, now?" cried Ned, again shaking the bony hand.

The sound rather than the sense of the words seemed to strike Roby's fancy, for he nodded his head violently, and cried out with an odd look on his face, "Yes, Popsy, that's just what he is,—a skinny old Santa Claus!" he said.

Whereupon everybody but Mr. Skeens was horror struck. He seemed not to mind it at all, but spoke up at once:

"Of course," he said, "the chimneys are so small nowadays it has pulled me all out of shape getting down them."

Then he chuckled in his peculiar way, which somehow did not seem forbidding now; and he smiled at jolly Ned, and they both laughed—each in his own way—at Roby's innocent little joke.

After which they had dinner as quickly as ever Betty could serve it, for, come to find out, the guests were only Molly and Jamie and the Joyces. Of course, a plate was put on for Mr. Skeens, though he had not thought before of eating with them.

But, in the midst of the dinner, Ned suddenly abandoned his knife and fork, leaned back in his chair, and exclaimed:

"I've a bone to pick with you, Mr. Skeens. How did those Christmas presents get into our rooms?"

At this question Mr. Skeens chuckled in his peculiar way, and, looking across the table at Ned, he drew a key from his pocket and said:

"Here's the key to your back room, sir."

Ned laughed knowingly, and reached out to take it. But, suddenly checking himself, he withdrew his hand and said in his most hearty manner:

"No, thank you. Keep it, my good friend. Nobody's door is ever closed to Santa Claus!"

Do you know what the Joyces discovered? That Job Skeens, in spite of his queer looks and eccentric ways, was as tender hearted and good—that is almost, not quite as good—as Popsy Joyce himself.

TEN DAYS MISSION AT OTTAWA.

Sir,—As I know many are interested in the details of the late mission in this city, will you allow me to correct a misprint in your account of what took place at Christ Church? The Instruction on Prayer and the Intercessory Prayer-meeting followed Matins at 10.30. The Instruction on the life of St. John Baptist took place at 4.15 each week day. Yours truly,
Ottawa. W. J. MUCKERSTON.

DREAMING.

I dreamed as I slept last night,
And because the wild wind blew,
And because the plash of the angry rain
Fell heavily on the window pane,
I heard in my dream the sob of the main,
On the seaboard that I knew.

I dreamed as I slept last night,
And because the oaks outside
Swayed and groaned to the rushing blast,
I heard the crash of the stricken mast,
And the wailing shriek as the gale swept past
And cordage and sail replied.

I dreamed as I slept last night,
And because my heart was there,
I saw where the stars shone large and bright
And the heather budded upon the height,
With the Cross above it standing white;
My dream was very fair.

I dreamed as I slept last night,
And because of its charm for me,
The inland voices had power to tell
Of the sights and sounds I love so well
And they wrapt my fancy in the spell,
Wove only by the sea.

—All the Year Round.

—For constipation take St. Leon Water before breakfast.

A BAD HABIT.

None may estimate the power of a look, conveying either affection or reproof. A look from the tender eye of Jesus sent Peter, after denying his Lord, to weep bitterly. A gentleman cast a mild look of reproof on a young man who had taken the name of God in vain.

"I am sorry, sir," said the young man, "that I have wounded your feelings by any word I have spoken."

"I confess," was the reply, "that I can never hear that holy and blessed name profaned without deep pain. As my Benefactor and Friend, to whom I owe every blessing, I am jealous of the honor of God."

"I spoke, sir, without thought, I meant no harm."

"I believe it, my young friend; but your Creator requires you to be thoughtful of His honor and your duty to Him. As thoughtlessness cannot justify, neither can it be an excuse for any sin."

"I see that I have done wrong, sir; will you pardon me?"

"I am glad to hear this frank confession," and the gentleman held out his hand in a friendly way; "but the offence is against God. He alone can pardon. I have found Him a merciful God, slow to anger and ready to forgive; and if you seek Him through faith in Jesus Christ, forsaking every sin, you shall find mercy too."

"Accept my thanks, sir, both for the matter and manner of your reproof. I will never swear again, nor take the name of the Lord in vain."

"A good resolution, if made in humble dependence on the grace of the Holy Spirit of God for help and strength. Farewell."

THE MOTHER'S REWARD.

I saw a little cloud rising in the western horizon. In a few moments it spread over the expanse of heaven, and watered the earth with a genial shower.

I saw a little rivulet start from a mountain winding its way through the valley and the meadow receiving each tributary rill which it met in its course, till it became a mighty stream, bearing on its bosom the merchandise of many nations, and the various productions of the adjacent country.

I saw a little seed dropped into the earth. The dews descended, and the sun rose upon it; it started into life. In a little time it spread its branches and became shelter from the heat, "and the fowls of heaven lodged in its branches."

I saw a little smiling boy stand by the side of his mother, and heard him repeat from her lips one of the sweet songs of Zion. I saw him kneel at her feet, and

pray that Jesus would bless his dear parents, the world of mankind, and keep him from temptation. In a little time I saw him with the books of the classics under his arm, walking alone, busied in deep thought. I went into a Sabbath school, and heard him saying to a little group that surrounded him, "Suffer little children to come unto Me." Long after, I went into the sanctuary, and heard him reasoning of "righteousness, and temperance and judgment to come."

I looked, and saw that same mother, at whose feet he had knelt, and from whose lips he had learned to lisp the name Immanuel. Her hair was whitened with the frosts of winter, and on her cheeks was many a furrow; but meekness sat on her brow, and heaven beamed in her dim eye glistening with a tear; and I thought I saw in that tear the moving of a mother's heart, while she reverted to days gone by, when this Boanerges was first dawning into life, hanging on her lips, listening to the voice of instruction, and inquiring in child-like simplicity, the way to be good.

And I said—This is the rich harvest of a mother's toil; these are the goodly sheaves of that precious seed which probably was sown in weeping; and your gray hairs shall not be "brought down with sorrow to the grave," but in the bower of rest you shall look down on him who "will arise and call you blessed," and finally greet you where hope is swallowed up in fruition and prayer in praise.

—Drink St. Leon Water for dyspepsia or weak digestion after each meal.

SUBDUED BY KINDNESS.

At the time of the well-remembered Murphy riots in Walsall, "Sister Dora," as she was called, was one evening on her way through the streets to visit a patient. A "lewd fellow of the baser sort," mistaking her, because of her peculiar garb, for one of the Romish sisters of mercy, called out to her from the opposite side of the thoroughfare: "There goes one of the sisters of misery," at the same time throwing a stone at her, which actually cut open her forehead.

Not very long afterwards, this very same young fellow was brought to the hospital where Sister Dora presided, having been severely injured in the coal mine. Sister Dora, who never forgot a face, at first sight of him, recognising him, said, "There's my man." Meanwhile, with such assiduity, tenderness, and loving affection, did she nurse and care for him that one night, when he was recovering, she found him quietly crying. There he was, this great, strong, roughly-bearded fellow, crying like a child.

"What is the matter?" said the good nurse to the patient. The tears, upon this, only flowed the more copiously, when, with a faltering voice and many a sob, he managed to say, "Oh, Miss Dora, it was me that threw that stone at you!"

"Ah!" she replied, "Did you think I did not know that? I knew you the very moment you came in at the door."

He was greatly amazed. This was his first practical experience of good returned for evil, and he did not know what to make of it. He left the hospital soon after a changed and better man.

She had sometimes unbelievers among her patients. She had great tact in dealing with them and many who came in as scoffers went out convinced, at least, that "Jesus was the Christ."

Once, when travelling third-class (as she often did), she found herself in a carriage with a number of rough, half-intoxicated men, who began to use shockingly blasphemous language.

Her heart burned within her, and at last she could bear it no longer. She stood up and said, in a loud voice, "I will not hear the Master I serve spoken of in this way."

She was pulled down into her seat with loud threats. But when at the next station she was able to leave the carriage, she heard a rough voice behind her say, "shake hands, mum; you were right and we were wrong."

The Lord Jesus in no wise more truly evinced His superior wisdom, or demonstrated the fact that

He knew what is in man—the moral possibilities of human nature—than when He enjoined it upon His disciples, and through them upon us and His followers for ever, to return good for evil, to be kind even to them who curse and despitefully use us. How strange the fact, how impressive the thought, that only when he sees his Saviour's heart break, breaks also the sinner's guilty heart, and yields his stubborn will to grace divine.

THE CHURCH.

There is a peculiar privilege in being a Churchman. Do we all realize it? Perhaps not, or this article would certainly not have been written. The Church Catholic was established by our Lord Himself, when He gave commission to His disciples, just before the Ascension, and it has existed in unchanging authority and vitality to the present time. It has certain marks by which it may be known, and no one need plead ignorance of its claims, for want of light to discover its existence.

Its authority is derived from its Divine Head, and no man, or set of men, has power to change that which the Eternal Son has made so perfect. Now, if we must acknowledge that the origin of this Universal Church is Divine, and that she speaks with more than human authority, it becomes us to receive with humility and reverence her admonitions and laws, and to endeavor, as far as in us lies, to obey with unquestioning respect the precepts she enjoins. Were the Church a mere human society, based upon a scheme of morality, or the mouth-piece of some good man's theory of Divine revelation, it might invite criticism; there certainly could be no sin in questioning the wisdom or theology of its founder, or its adaptability to human wants; but "the Church of the living God, the pillar and ground of the Truth," is the Kingdom of Christ, and it stands to day, as it has always stood, unerringly distinguished from every form of human society. None of the many religious bodies, calling themselves by various names, which surround us, are more than three hundred years old—many of them are much younger. The Church of God, like its Divine Head, is "the same yesterday, today and forever." It is a precious heritage which has come to us. Let us show how highly we prize it by striving to be true followers of the Faith which it teaches, continuing steadfast in the Apostles' doctrine and fellowship, and in the breaking of bread and the prayers—the four great marks by which this Church may be known wherever she raises the standard of her Lord and Head.—*Parish Record.*

HINDU WIDOWS.

We had hoped that when English law abolished *Suttee*, (or *Sati*) in India, it put an end to the Hindu widows' miserable state. But it seems that in many cases death would be a far happier fate than the life of persecution, contempt and hardship which the wife who ventures to outlive her husband is condemned to lead. The horrors of Hindu widowhood in the heart of Hinduism, the North-west provinces of India, are depicted with great vigour, and we fear with no exaggeration, by a native hand in the *Nineteenth Century*. Even in Bengal, where milder notions prevail, a widow suffers acutely. "The old women say that the soul of a man after his death ascends to heaven quickly and pleasantly in proportion to the body inflictions which the wife can undergo in the month after the death of her husband." Accordingly, the widow approaches as near as she can to positive starvation, lies in discomfort, and mortifies the flesh in every way. After the month is over, her friends and relatives subject her to as many indignities as possible. Her presence is distasteful, perhaps pollution. Two days in every month she must fast so strictly that not even a drop of water may be taken in the twenty-four hours. She is made to feel that death was her proper lot. English women may do much to relieve the miseries of their sisters in India, and in no way more than by bringing about an end to this pernicious system.

ral possibilities enjoined it upon upon us and His for evil, to be despitefully use impressive the his Saviour's r's guilty heart, be divine.

R. WALKER & SONS, the great Dry Goods and Clothing House, are just now holding their annual CHRISTMAS SALE, prior to the end of the year, to clear off their surplus Stock and get ready for their Buyer leaving for Europe to make the Spring Purchases. From the prices quoted in their Advertisement, and the really cheap goods being shown in their store, the public should be able to secure some grand bargains for Xmas Presents. All the Millinery and Mantles are selling at cost. Rich, fancy silks, which are usually sold for \$1.50, are now being sold for the low price of 50 cents a yard. Rich Satins for 20 cents a yard, and other dress goods equally cheap. They are also clearing out lots of Fancy Goods for Xmas; Ladies' and Gents' elegant Dressing Sets, which must be cleared out at less than they cost from the manufacturer. All fresh new goods that you are sure to want—we recommend our readers to take a look through the Stock, as we are sure you will save a large amount of money by so doing.

IN SANTA CLAUS LAND.

BY ADA STEWART SHELTON.

Of all the busy people This busy Christmas-tide, None works like Mrs. Santa Claus For days, and nights beside. The good old Saint, her husband, Has so much now to do, If Mrs. Claus did not take hold He never would get through.

Their home is bright and cheery, They call it "Reindeer Hall," And icicles do thatch the roof, And icebergs form the wall. The North Star bright and shining Gives all the light they need, For "How to Climb a Chimney," Is the only book they read.

They've dolls in every corner, They've dolls on all the chairs, Piled high on every cupboard-shelf, And way up the front stairs, But not a stitch of clothing, On any can be seen, Old Santa Claus is nice, but he Can't sew on a machine.

So Mrs. Claus is working On petticoats and sacks, And there are lots of shirts to make For all the jumping-jacks; And long clothes for the babies, And hats and caps and capes, Then all the dresses must be cut In fashionable shapes.

Right on the fire a kettle Boils, and makes such a noise! The lid pops up; how good they smell— Those lemon-candy toys! Such lots of candy cooking! Such stacks of chocolate nice! The kitchen is a sticky place— So sticky—but so nice!

The reindeer must be harnessed, The toys packed in the sleigh: And Santa Claus wrapped up in furs To ride so far away. Then Mrs Claus he kisses And says, "I don't believe, My dear, that I can get back home Till nearly New Year's Eve."

And then away he dashes, While Mrs. Claus does call, "Be very careful how you climb; I'll worry lest you fall!" And Santa Claus says, smiling, "I never in my life Could do so much for boys and girls Without so good a wife!"

A SEASONABLE HINT.—For an obstinate harrassing cough there is no better remedy than Hagyard's Pectoral Balsam, which cures all throat, bronchial, and lung diseases. It is pleasant to take and effectual for young or old.

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CHRISTMAS PRESENT.

Perhaps this Christmas you may receive a present from some dear friend at a distance, who has never failed to send you something you liked very much. This time, however, his present is something that you cannot understand, and don't know how to use. So, finally, you set it aside, and go to your other treasures, saying, "There's no use, I can't make anything out of it." By and by there comes a letter from your friend, telling you all about it, just what it is, and how to use it; and with the letter a person to show you how to follow his directions. The result is, you find you have a treasure worth more, perhaps, than all your other presents put together.

Now God has given us the most wonderful gift that ever was given, but there are very, very many who do not care for it. What do you think is the reason? The reason is that they do not understand what the Gift is. If they did they would want it more than anything else in the world. Now, our Heavenly Father knew that we would not understand about Jesus so as to want Him, unless He should show us what He was. So He sent us a Book, full from beginning to end about Him, and with the Book a wonderful Teacher, His Holy Spirit, to tell each one of us—from the wisest person in the world down to the smallest child—all about Him. You see, now, why some people think so much of Jesus. It is just because they have had

their wonderful Present explained to them, and have found out its value. This is the only reason why some people love Jesus and others do not.

Now let us get ready for Christmas Day—the day on which God gave us this greatest of all Presents—by asking the best of all Teachers, the Holy Spirit, to explain to us this wonderful Gift. No one else can explain to us about Jesus so as to make us really want Him. Your parents and teachers and friends may talk to you day after day about Him, but, we say again, only the Holy Spirit can make you really want Him. God only can explain His own wonderful Gift. What a Christmas we shall have if He explains it to us!

WHAT'S THE USE?—Why suffer a single moment, when you can get immediate relief from internal or external pain by the use of Polson's NERVILINE, the great pain cure? Nerviline has never been known to fail. Try a 10 cent sample bottle. You will find it just as recommended. Neuralgia, toothache, cramps, headache, and all similar complaints disappear as if by magic when Nerviline is used. Large bottles 25 cents. Test bottles 10 cents, at druggists and country dealers.

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THE CROSS-BOX.

It was a rainy day, and all the children had to stay in the house. Ned had planned to go fishing, and Johnnie wanted to set up a windmill he had made. Susie wanted to gather her flower-seeds, and Pet was anxious to hunt for her white kitten in the barns.

So all were disappointed, and before night had become cross and peevish, and snappish. Mamma called them to her, and talked very gravely.

They were quiet for a while after it. In half an hour, Ned brought a small box and showed his mother. He had cut a hole in the top just large enough to let a cent through, and under it was the word "cross-box."

"Look, mamma," he said, "supposing, whenever any of us speak cross, we make ourselves pay a cent for a fine? Susie and Johnnie and Pet are so cross it would be a good thing. We'll try who can keep out of the box longest."

Mamma laughed, and said it might be a good plan, if they all agreed to it; but, if they did agree, they must do as they promised.

"I'll agree," said Susie. "I'm not going to be cross any more."

"Nor I," said Johnnie.

"Nor I," added Pet.

"What shall we do with all the money?" asked Susie.

"We'll buy a magic lantern," replied Ned.

"No, we'll buy a whole lot of candy," said Johnnie.

"No," added Susie, "we'll spend it for a bed in the Children's Hospital."

"I tell you," said Ned, angrily, "if you don't do as I want to, I'll pitch the penny out of the window."

"Where's your penny, Ned?" asked mamma.

Ned looked very foolish, but brought the first penny, and dropped it into the box.

Mamma thought the box really did some good. The children learned to watch against getting angry, and little lips would be shut tight to keep the ugly words from coming through.

When school began, they were so busy that the box was forgotten. Weeks later, mamma was putting a closet in order one Saturday.

"Here's the cross box," she said.

"I am going to see how much money there is," cried Ned. "Seventeen cents! That's enough to buy lemons and nuts and play peanut stand. Let us do it."

"Oh," said Susie, "there goes poor little lame Jimmy. I think it would be nice to give it to him."

"I say"—whimpered Pet.

"I won't!" whined Johnnie.

"I"—No one knows what Ned was going to say in a very crabbed voice; for just then he clapped one hand on his mouth, and with the other held up a warning finger.

"Look out," he half-whispered, "or there'll be four more cents in the cross-box for Jimmy.—*Sydney Day e, in Our Little Ones.*

Those who preach, lecture, declaim or sing, will and do find Hale's Honey of Horehound and Tar the speediest restorative of the voice in cases of hoarseness. It also cures coughs and sore throat rapidly and completely. Sold by all Druggists at 25c., 50c. and \$1.

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I am now ruddy, healthy, and strong. — James M. Anderson, Waco, Texas.

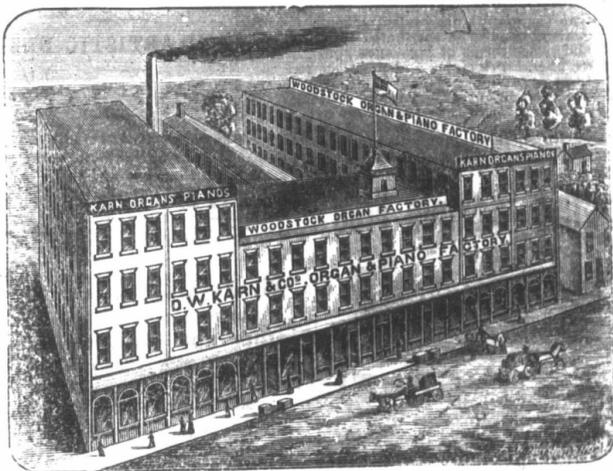
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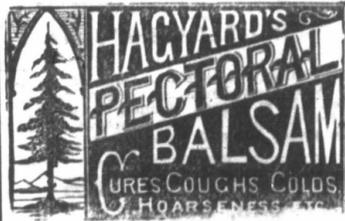
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