

Canadian Churchman

AND DOMINION CHURCHMAN.

A Church of England Weekly Family Newspaper.

Vol. 19.]

TORONTO, CANADA, THURSDAY, DECEMBER 14, 1898.

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NOTICE OF REMOVAL.—We have removed the offices of "The Canadian Churchman" to larger and more convenient ones, corner Church and Court Sts. Entrance on Court Street.

"TOO POOR TO GIVE."—How heart-sick oftentimes are those who devote their time to the really poor to hear such words glibly uttered by men who chuckle self-satisfied by their safes and firesides, when they remember that "they are not as other men are." The very fact which ought to make them say, "God still bears with me, mean and niggardly though I have been hitherto towards His cause; let me secure my position by redoubled generosity ere it be too late for me also"—such a fact, instead, seems an excuse for them to draw their purse strings tighter!

THEY NO LONGER HAVE!—Canada to-day, as well as many another country, is strewn broadcast with wrecks of private fortunes, lost in the mad race for wealth—making haste to be rich: and among them are doubtless many a generous but too thoughtless soul—while the steady-goers, remembering "the more haste, the worse speed," are just about where they were, feeling the receding wave of prosperity but faintly, and standing comparatively unharmed. Of course, there are exceptions—there always are—but this is the rule of results patent to all eyes.

UNCERTAIN POLITICS.—The panic which an occasional "bye-election" in the game of political life is capable of producing was never more clearly demonstrated than at present. Who can tell what a general election in England or the United States or Canada would demonstrate as to the relative strength of political parties? It is about as easy to count air-currents as to count votes!

THE HOSPITALS AND THE POOR.—It is hard for people in "comfortable homes" to understand the invincible repugnance felt for public curative institutions by those whose homes are anything but comfortable. Such people forget that well-put bit of poetry, "Be it ever so humble, there's no place like home!" Those whose comforts are few and simple cling to such as they have most passionately—even as they cling to life itself. The rich have a duty therefore—comparatively easy for them—to set their poorer brethren an example in using these hospitals.

SEVEN SACRAMENTS AMONG EVANGELICALS!—It is one of the signs of our times that a section of *soidisant* "evangelicals" are inclined to rise above the level of common fanaticism, and accept truths and facts from whatever source they come or by whomsoever urged—even at the risk of being dubbed "neo-evangelists." Such a venturer is Canon Keith, one of the late Canon Miller's assistants. Canon Keith has published a series of leaflet tracts in which he plainly admits the existence of other sacraments besides the "two only as necessary to salvation." He even enumerates and describes the seven named in Art. xxv. "Wonders never cease!"

THE GRAVE OF CARACTACUS is traditionally supposed to be about a mile from Caerwent Church near Chepstow, and recent discoveries there of certain "Roman remains" remind us of the Welsh tradition that Caractacus, with his father Bran the Blessed and his children Linus and Claudia (mentioned in 2 Tim. iv. 20), were prisoners in Rome at the same time as St Paul, and were converted by him, bringing the Gospel back to Caerwent when they returned thither. Thus we touch the history of 1800 years ago.

WHAT LANGUAGE DID CHRIST SPEAK? is a question of great interest to us all, and closely connected with a long controversy going on lately in the pages of the *Expositor*, in which Professor Marshall and Canon Driver are the principal writers. This controversy deals with the original existence of an Aramaic Gospel as the foundation of the others in Hebrew and Greek, Hebrew being apparently a "dead language" in Palestine in the time of our Lord. The controversy is interesting, but not important to faith.

"THE CHURCH AND DISSENT" was the subject of a very able paper by Rev. Charles Gore at the last English Church Congress. The tone of the paper—notwithstanding Fr. Ignatius' energetic protest against the speaker's other writings—was calculated to reassure those inclined to doubt Mr. Gore's loyalty to the Church and sound Churchmanship. There was an evident leaning to liberality, but great firmness of Church principle. "Improve the Church, give up nothing to dissent, but be friendly and sympathetic towards dissenters." Good advice.

TRINITY UNIVERSITY *Review*—"a Journal of Literature, University Thought, and Events"—has the advantage of a "close constituency" for which it is comparatively easy to cater: and (by an editor of vast and unusually long academic and other experience) the work is done well—so far as it goes. Yet even the T. U. R. has its critics and now chronicles an attack upon its editorial management!

That the editor should try to divert hostile attention from his own shortcomings (or misfortune) by a general attack on Canadian Church literature is neither generous nor gentlemanly. The T. U. R. sets up a ridiculous standard of Church newspaper management and says: "There is no such paper in Canada!" No, nor ever will be: nor even in England, nor in U. S. Not even the T. U. R. can please all parties and produce 'a nice broad Church guiding star'!!!

"THE HEADS OF A CHURCH WHO OSTRACIZE and frown on any one school of thought, and smile on another, will look in vain for unity." Such are the words we welcome from Bishop Ryle in his fifth triennial charge. Such a conclusion he derives from a survey of the Church's "forces"—comparing their divisions to the regiments of the British army: rival regiments of Guards, Cavalry, Artillery, Highlanders, Welsh Fusiliers, Enniskilleners—chaffing and deriding and "guying" one another in time of peace, but on the field of battle marching and cheering one another, shoulder to shoulder. "So mote it be."

PUSEY "RESTS IN PEACE."—The *Rock*, after appreciative—though critical—notices of Liddon's *Life of Pusey*, utters this "R. I. P.":—"When at last he died, full of years and honours, in 1882, we think we are right in saying he was mourned by many who had little sympathy with many of his opinions, and that both in England and Germany there was no person competent to judge, whatever his creed, who did not feel that the Church of England had lost a distinguished ornament, and the common cause of Christianity an able and earnest defender."

"THAT CONFESSION TO MAN WAS NECESSARY TO FORGIVENESS, I have never taught," were Pusey's express words in a letter to the Bishop of London in 1851. So we are reminded by Vernon Staley, the talented author of *The Catholic Religion*, which has made such a sensation lately in ecclesiastical circles. It is satisfactory to find the author of this book so anxious to correct a wrong impression very common in the minds of controversialists, as indicated in the columns of Church newspapers.

"CAPE BRETON ILLUSTRATED" is the name of a very attractive publication of Wm. Briggs (Richmond St., Toronto): to be ready for the public week before Christmas—an admirable book for the time. It contains over 400 pp. and has 80 full-page illustrations. We need hardly say—having already mentioned the name of the publishers—that the letter-press and illustrations are both of the finest quality. The subject of the book is itself of great interest, considering the important position which Cape Breton is bound to occupy as our nearest point to Europe: and the history of the place possesses the interest of a romance. The narrative is by Mr. Gordon and the illustrations by James A. Stubbart. The enterprising publishers deserve not only patronage but thanks from all Canadians.

OPPORTUNITIES are what we make them. To the sure-footed they are stepping stones to success, but stumbling blocks to the weak and careless. A man's wisdom is shown by the way he uses them, and the measure of our life is according to the use we make of our opportunities.

CHRISTMAS IS COMING

and so the joyous anticipations of Advent-tide are at last realized in miniature, so to speak; for the bright and happy thoughts of preparation reach their annual climax when—in lieu of the culminating joy of the Second Advent welcome ("Even so, come Lord Jesus")—we have a kind of reflection of that joy which made even Heaven tremulous with delight, so that it poured forth its host of angel heralds with the Gospel song

"PEACE ON EARTH,"

—and earth must, from time to time—and most naturally and fittingly on the Anniversary itself—yield its hearty response: "Hosanna to the Son of David, blessed is He that cometh in the Name of Jehovah! Hosanna in the Highest." As the great cycle of the Church's year revolves, each period freighted with consecutive thoughts for the seasons, the "world without" looks somewhat askance at our solemn observances, and perhaps at times with many a wistful glance, as who would ask "Have I no right to share in all this joyous ceremony, stately, grave and confident as it is?"

YES, THE BRIDE SAYS "COME!"

The Church has regard not only to those already within the sacred enclosure, "safely folded in," but to all those yearning, wistful, enquiring, doubtful ones—possible additions to the well-housed flock of Christ. We may be sure that the Great Shepherd is never more pleased than when He sees the "merry" proceedings of annual Christmas-tide diversified by happy "nativities" of new souls, new-born into His Kingdom, to tread the "narrow way" to Heaven!

WANDERING THOUGHTS.

The glad season of Christmas-tide is now close upon us, and doubtless many minds, young and old, are busy making plans how to make the best of it.

Some who read this may sadly be forced to think of the stress of hard times and altered circumstances, and well will it be for such if their sorrow is turned into joy in a hopeful contemplation of the great event. Well will it be for them if in faith they can "behold and adore in Him, the Only Begotten of the Father, full of grace and truth," and if being filled with His fullness they can see in Him, "whose goings forth are from everlasting," the One who now with human pity and tenderness metes out for all a discipline in life that is but the preparation and training for the brighter day that is to be. But all are not in that condition, and even those who are will on Christmas Day gladly join with us in making it a day for sober, chastened joy, and with us strive to forget trials of life in upward thoughts, and a re-echoing of the angelic song, "Glory to God in the highest and on earth peace and good will towards men."

If Christmas-tide is a time for special worship of the Incarnate One, and glad contemplation of the great mystery, it has also its social aspects. Domestic life becomes pervaded by another spirit. The home succumbs to influences more genial, more ennobling, more humanizing, than can possibly be felt at any other time of the year. It is, moreover, the children's festival, and that perhaps gives the largest scope for generous effort in creating happiness.

Our child friends are dear to us. Full of high spirit, sometimes very trying, still less sinful than we, links between us and the angelic world, we tenderly regard them for the sake of Him Who was once a child Himself. Here we older ones find much happiness, "it is better to give

than to receive." I am sure the children will agree with me. But how these thoughts take one back through the many years to one's own childhood; and when troop of juvenile friends was not likely to land their elders in the regions of bankruptcy or drive them out of their minds with perplexity, when the question had to be settled how best to gain the affections and gratitude of lively and loving boys and girls. Still we were quite as happy and quite as easily pleased as children are to-day. I think in looking back, the thing that first rises conspicuously in memory is the joy of the week before Christmas. To begin with there was no school, no lessons, and consequently lots of scope for young limbs and active brains to destroy the usual quiet and order of the house.

We were very willingly permitted to go and make ourselves useful—this was the invariable plea made for this permission—to those who were decorating the church. And so we went. Generally we behaved very well, though I have a vivid remembrance of a red pepper finding its way very stealthily to the top of a stove, a general attack of sneezing, and a sudden and indignant adjournment of all labours for the night. My great happiness was to become attached to some beautiful young lady and break twigs for her. She sometimes had a pocket from which with great prudence and forethought she doled out tangible expressions of gratitude and possible encouragement to go on breaking twigs. In the light of her bright smile and glowing eyes I enjoyed supreme content, except in the evening when her young man came round, and I felt myself discarded for a gentleman who did not break twigs except in a very desultory fashion. This I freely resented, and after having possessed myself of all I wanted of their entertaining conversation, I betook myself to the society of other discarded ones, and then I think it was generally conceded that though things became a trifle more lively, we were not so useful.

On Christmas eve the old church was transformed, and we began to realize, as beauty and order began to assert themselves, that the great feast of the Church meant something more than fun and breaking twigs, and then to us the bright stars, piercing with their light the frost-laden air, spoke solemnly of that world whence came the blessed angels to proclaim the birth of the Virgin's child.

That week of usefulness (?) ended with a little Christmas eve feast, one I often look back upon in sad and sweet reminiscence, a warm drink, some cake peculiar to that night, and a great treat, and then we were packed off to bed. Ah! then it was a mother's loving voice that sang our lullaby, a mother's hands that smoothed our pillows, and a mother's embrace that comforted us ere sweet sleep steeped our young eyes in forgetfulness, and we were off to the beautiful land of dreams.

Then Christmas Day came. Our presents were simple and satisfying, but I think the chief enjoyment to me was the Christmas service. On that day the choir strove to out-do itself, and the Christmas anthem was the supreme effort. How greedily I drank it in! Was there ever such music? I fear now I might smile, and call their ambitious attempt a failure, or patronizingly say it went very nicely, but then it was beautiful, nothing else but beautiful. The little man who sang the bass solo was a man to be envied; the young man who incontinently broke in upon it, though I resented the intrusion, still made up for his boldness and captured my heart before he had got through

a dozen bars; the lady who sang surpassed them all, and the maidens who sang the chorus with them were angels. Oh! it was heavenly. The Christmas sermon we children honestly looked forward to. We were in those days called "High Church," and our priest a Puseyite, chiefly because, as I understood things at the time, he read the prayers from a desk turned sideways—a great innovation. His sermon proclaiming the good news that "Unto us a Child is born," and preached with earnest voice and trembling lips, always deeply impressed our childish hearts.

In those days in the middle of the eucharistic service we were dismissed. How little they seemed to understand the needs and thoughts of children.

One thing in the decoration of that church has always seemed to me very beautiful. The church was lighted with candles which were placed in candlesticks at the end of wire rods. These were put at the ends and middle of each pew. At Xmas time small branches of evergreen were also made to stand upright in the same places. I shall always remember the pretty effect, the little bunch of evergreens, the lights shining through them, and the anxiety lest they should catch fire. Those days are gone, gone forever. The boys and girls are now old men and women. The priest and most of those to whom he ministered are sleeping their last sleep. The laughter and the joys long since have died away, but amid all changes the old church still stands. This Christmas time the work of garnishing the sanctuary will be done by other men and women, other boys and girls. Other voices on Christmas day will join in worship, but blessed thought, the same faith will be professed, the same psalms of praise sung, the same eucharistic sacrifice will be offered.

So Christmas comes with many fond recollections, laden with their gracious influences. What a debt the world owes to the Church! Her message to humanity never loses its power. The incarnation of God must stand throughout all eternity before angels and men the supreme fact in all human histories, its colossal proportions overshadowing all other events in the history of the universe. The gentle maid of Nazareth, the birth at Bethlehem, can never lose the halo of splendour that must ever surround them. At thought of them men can lay aside their griefs, banish their anger, treat with generous indulgence and consideration their fellowmen. They can forgive unkindnesses, they can "seek peace and ensue it." In the poor and unfortunate they can see Christ, and in great comparison strive to be Christ-like.

IDLER,

COMMUNION WINES.

The question of pure wines of suitable character for the purposes of the Holy Communion was for many years a source of trouble to both the clergy and church wardens. Some fifteen years ago Messrs. J. C. Hamilton & Co., of Brantford, Ontario, sole general and export agents of the Pelee Island Wine and Vineyard Company, Ltd., gave the matter their attention, and to-day their registered brand, "St. Augustine," is used with satisfaction in hundreds of churches in Canada. This wine was officially chosen by the dioceses of Ontario and Niagara for use in the churches of both dioceses. The prices are reasonable, and if not kept by local wine merchants can be procured by writing direct to Messrs. J. G. H. & Co., at Brantford. Messrs. J. G. H. & Co.'s agent for the Maritime Provinces is Mr. E. G. Scovil, of St. John, N.B.

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WRETCHED LOOSENESS OF THE ONTARIO MARRIAGE LAW.

In his last pastoral address the Bishop of Niagara calls attention to the reckless legislation that has opened the door so wide to the practice of fraud and deception in the most sacred of all ties,

THE SOLEMNIZATION OF MATRIMONY.

"I deem it my duty to urge publicly upon my brethren in the ministry the grave and responsible nature of their act before God and His Church in solemnizing each and every marriage."

"The laws of the land define the conditions under which the civil contract of marriage may be made. These conditions do not fully coincide with those under which the Church amongst us will countenance marriage, and by prayer and benediction invoke God's blessing on the union of man and wife. The degrees within which marriage may be contracted, and the provisions for securing publicity laid down by the civil authorities in this Province, are so exceedingly lax that little or no protection is afforded to society."

"The law of this Province allows marriage to be contracted after the banns have been published once, and that either before, or during, or after service. The law of our Church requires that the banns must be published in the Church on three several Sundays, during the time of morning service, or of evening service if there be no morning service; the aim being to secure the most extended publicity through the presence of the largest congregation. Notwithstanding this publicity, the case has actually occurred of a man being married by one of our clergy to a woman in this city in which his lawful wife was residing at the time. How frequent must such cases be where one publication of banns either before, or during, or after service is regarded as sufficient."

"Because two persons may have possessed themselves of a marriage license it does not follow that they ought to be married, nor does that license impose any obligation on our clergy to marry them, nor does it relieve our clergy of all responsibility."

"The blessing which we invoke and bestow on every marriage is not ours, it is God's. Surely we clergy are bound to make as sure as we can that the union is such a one as God would bless—that it is in accordance with His Holy will and laws."

The Bishop also points out that the church is the proper place for marriages, and that deacons should not undertake to use the marriage service, as it implies the presence and act of a priest.

REVIEWS.

THE MADONNA CALENDAR. New York: Thomas Wittaker. Toronto: Rowsell & Hutchison. This Calendar is a perfect gem.

THE BABY'S STOCKING. By Mrs. George A. Paul. New York: Thomas Wittaker. Toronto: Rowsell & Hutchison.

This poem is so suitable and appropriate for this season of the year that we take the liberty of publishing it in our columns.

CHRISTMAS BOOKS, BOOKLETS AND CARDS. Fleming H. Revell Company, Toronto.

This company having recently purchased the Willard Tract Depository, Yonge street, Toronto, have in stock a full line of Prayer Books, Hymnal Companions, Hymns A. and M., etc. The Christmas gift books shown this year by the company contain short, interesting stories, with beautiful illustrations. The Christmas cards and mottoes for the New Year they have in great variety and are remarkably cheap.

THE REVELATION AND THE RECORDS.—By Dr. James Macgregor, Edinburgh. T. & T. Clark, 1893. Price 7s. 6d.

So many books on the contents and authority of the Scriptures have, of recent times, been tainted with the "Higher Criticism," that it may be a relief to our readers to hear of one that stands upon the old ways. This is emphatically the case with the present volume; which deals (1) with the reality of supernatural revelation, and (2) with the contents and character of the record in which that

revelation is enshrined. We are not quite sure that we can go the whole way with Dr. Macgregor in regard to his theory of Inspiration, but we entirely sympathize with his aim, and generally with his method. The portions on the Canon are excellent. They are condensed without being inadequate, and the whole is pleasant and stimulating reading.

ELEMENTARY COURSE OF CHRISTIAN PHILOSOPHY. New York: P. E. Shea, 1898.

This is a very admirable and comprehensive volume, prepared for the use of Roman Catholic seminaries by Brother Louis, of Poissy, and translated from the French by the Brothers of the Christian Schools of New York. It is surprising to note the amount of material which they get into these 538 pages. There is hardly a subject connected with logic, philosophy, metaphysics, psychology, ethics, which does not here receive a treatment which, within the necessary limits, may be called adequate. The terminology is mainly scholastic, and sometimes it is minute beyond modern requirements; but it is always clear and intelligible to any one who will take pains and grapple with it. For theological seminaries and even for pass students in the universities, a manual like this may be safely recommended. A page or two removed would take away all that Anglicans could take exception to.

MAGAZINES.—We can speak most favourably of two magazines which have now become firmly established in the regard of all students of the Bible and of theology. The *Critical Review* now completes its fourth year, and fills its place admirably as a critic of the best theological and philosophical literature. We wonder how we got on without it. Any one who diligently reads this review will know what is best in contemporary thought. The *Expository Times* is no less excellent in the practical sphere. The editor's "Notes" are admirable. Prebendary Whiteford writes interestingly on the "Pilgrim's Progress." We have a continuation of Dr. Wendt's papers on the "Kingdom of God in the Teaching of Jesus," of Dr. Rothe's exposition of 1 John—with many other useful papers. The *Expository Times* for December is first rate. We do not, of course, give an imprimatur to the theology of every article; but every page is worth reading. We may mention, in particular, Christian Islam, W. Berkley on the late Professor Jowett, Dr. Wendt on the Kingdom of God, Miss Woods on Tennyson's "In Memoriam," and Rothe's Exposition of the first Epistle of St. John.

THE GIFT OF HOLY ORDERS.

A SERMON PREACHED IN ST. MARK'S CHURCH, HALIFAX, N. S., NOV. 5TH, 1893, BY F. W. VROOM, B. D., PROFESSOR OF DIVINITY AT KING'S COLLEGE, WINDSOR, N. S.

"The gift of God which is in thee, by the putting on of my hands."—2 Tim. i. 6.

The intention of the framers of our Ordinal in placing the sermon at the beginning was evidently that the congregation might first be instructed as to the nature and solemnity of the service about to take place, so that they might be better able to appreciate it and take their part in it.

It would seem at first sight hardly requisite that the people should be reminded at every ordination, whether priests or deacons, how necessary these offices are; but upon consideration we shall find the direction is a wise one.

If the three-fold ministry is, as the late Bishop Lightfoot emphatically declared it to be, the very "back-bone of the Church," how important a thing it is that they who have been brought into the fellowship of the Church, should have a clear idea of the nature and functions of the "divers Orders which God of His Divine Providence has appointed in His Church," and which, as the preface to the Ordinal says, "it is evident unto all men diligently reading the Holy Scriptures and Ancient Authors," have been from the Apostles' time.

It is a matter of little moment that we do not find in the New Testament the titles bishop, priest, and deacon, as they are used in the Prayer Book, to designate the three orders of the ministry. What is of much greater moment is that we do find a three-fold ministry. The Apostle Paul—apparently himself exercising what we should call episcopal jurisdiction—sends greeting to the two lower orders of bishops and deacons at Philippi. Timothy and Titus, to whom the oversight of the Churches of

Ephesus and Crete respectively was committed, are instructed and advised by the aged Apostle who has had long experience of the same office, how they are to exercise their authority and responsibility in the government of the Church and especially in ordaining fit men to the offices of bishop or presbyter and deacon.

There are here then three distinct grades or orders of the ministry, differing in name only from those which we have to-day. The successors of the Apostles left the title of "Apostle" to those who had been immediately appointed to the office by Christ Himself, and chose rather to be called "bishops" or "overseers," a term which the second order of ministers had formerly in common with them, as is plainly seen by St. Paul's addressing the Ephesian presbyters at Miletus as "bishops." In and after the times of the Apostles no church was considered duly organized which did not possess these three orders of the ministry, and indeed for 1,500 years no attempt was made to set up any other polity.

It is with the second order—the *presbyterate* or *priesthood*—that we are chiefly concerned to-day. The deacon is merely an assistant. He has no independent authority. The *Bishop* merely has added to the powers and prerogatives of the *priesthood jurisdiction* and the power of *ordination* and *confirmation*. The title of *presbyter* or *elder*, which is applied to the second order in the New Testament, and which St. Peter takes to himself—"The elders which are among you I exhort who am also an elder"—implies dignity and honour. The word "priest" is not used of the Christian ministry in the New Testament, possibly because the Jewish *priesthood* was still existing; but, as Hooker observes: "The fathers of the Church of Christ . . . call usually the ministry of the Gospel *priesthood* in regard of that which the Gospel hath proportionable to ancient sacrifices, namely the Communion of the Blessed Body and Blood of Christ." And he adds, "let them use what dialect they will, whether we call it a *priesthood*, a *presbytership*, or a *ministry*, it skilleth not." But our English Reformers deliberately retained the shorter word, and the two titles of *priest* and *presbyter* have continued to be used as interchangeable, not only amongst ourselves but in the Roman Church as well. The office is the same whether we call it by the Prayer Book name or any other. It is what is meant by the general term "ministry" in the New Testament—the office which gives power and authority to minister the Word and Sacraments, and which has been retained and exercised by the Church in all parts of the world ever since the Apostles' days.

It is for the purpose of admitting to this holy ministry one who is known to have used the office of a deacon well, that this ordination is held to-day.

But perhaps some will say, "what is the need of it at all? Are we not all of us priests—a royal *priesthood*—and what call is there then for a special order of priests?" Let me point out to you in the first place that this was exactly the plea of Korah and his company when they rebelled against Aaron and his sons—"Ye take too much upon you, seeing all the congregation are holy, every one of them." It had been declared in Exodus "Ye shall be unto Me a kingdom of priests, an holy nation"—the same words almost which St. Peter applies to Christians—but if these words were not meant to interfere with the functions of the Levitical ministry in the former case—as certainly they were not—neither do they interfere in the latter case with the functions of the Christian ministry. The true explanation is that neither under the Mosaic nor the Christian dispensation were the ministers intended to be "a caste separate from the laity," but only the authorized organs and representatives of the laity.

This may be seen by St. Paul's language where he refers to Christians as one body, in which all the members are interdependent upon each other. The *priesthood*, with its powers and principles, pertains to the whole body; but finds its expression through the proper organs. In the natural body no one member can say to another, however different its functions, "I have no need of thee." The eye sees, the tongue speaks, the heart causes the blood to circulate; yet these organs can only work, each in its proper place, as members of the body. So is the ministry to be regarded as the organ by which the Church's *priesthood* is exercised. A clear understanding of this truth would save us from much of the extravagant and unpleasant language which is made use of at the present day with regard to what are called "sacerdotal pretensions." The idea against which men inveigh so strongly, of the *priesthood* coming between the people and God, to offer sacrifice or worship in their place, is a gross misconception, and only a person who was very ignorant of the principles of the English Church could for a moment entertain it. Such a distorted conception of the priestly office may have been, and no doubt was, common enough in the Middle Ages, when it was to the advantage of the "massing-priests" to make people believe that they alone had the pre-

rogative of offering God sacrifices which could win His gifts and favours; but it is a grave mistake to suppose that any such teaching is common in the Anglican Church to-day. "Each individual member of Christ's Body holds personal communion with the Divine Head, and the difference between clergy and laity—to use the words of Liddon—is not a difference in kind, but in function."

But why not let each congregation select the best man they can find—one whom they know to be upright, and in whom they have confidence—and let him act as their priest and mouth-piece, without going through the formality of ordination? Simply because the ministerial authority is not from men but of God. The qualifications are not merely moral fitness for the office and a good education, but first of all, authority and commission to act in God's name, and to dispense His grace. If those who are called to this holy office are to minister the sacraments which Christ has given to His Church, so that the outward and visible sign becomes instinct with inward and spiritual grace; this can be by no power of their own, nor is it the result of personal holiness on the part of the minister. It is by the *grace of ordination*.

So throughout the New Testament we find the ministry spoken of as a *gift*. "He gave some apostles, some prophets, some evangelists, some pastors and teachers," "Take heed to the ministry, which thou hast received," "Neglect not the gift which is in thee," "Stir up the gift of God which is in thee by the putting on of my hands," "As every man hath received the gift, so minister the same." And in order that men may be assured that God's commission is truly given, the grace of ordination is not imparted by the secret working of the Holy Ghost; but publicly, in sacramental form, through the laying on of hands of him who has authority to confer it.

In all lands, in every age and in all branches of the Church, it has been essentially the same; and we believe that, in this solemn service, He who promised to be with His Church always, even to the end of the world, still works, and gives to the candidate enabling grace for the work of the ministry, just as truly as He did when St. Paul, by the same ordinance, imparted that grace to Timothy.

It is not a gift for personal edification—to make the recipient a better man; it is to be used for the benefit of those amongst whom he exercises his office—"for the work of the ministry, for the edifying of the body of Christ," looking ultimately to the end for which the Holy Ghost was given and for which the Church exists, namely, "the perfecting of the saints," to the glory of God.

It is this gift which gives efficiency and validity to the holy ordinances ministered by him who has received it, so that he can say, "Not I, but Christ which worketh in me." It is true that God may work, and apparently has worked and does work through others not in the same way empowered and commissioned. We cannot limit the workings of His Spirit. But it is in the channels which He has Himself marked out, we can alone be certain that His grace will flow.

To return for a moment to the analogy of the body. It may be noted that to some extent the functions of the regular organs may be supplied by other means. The hand may make signs to serve instead of the utterances of the tongue; it is possible to convey sounds to the brain through the medium of the teeth, instead of through the ear; the body may receive nourishment through the skin, instead of through the mouth; but it is only when the regular organs fail that we seek to have their functions thus imperfectly supplied.

If there have been times when the organs of Christ's mystical Body have failed to perform their proper functions to the edification of the Body, and men have sought in irregular ways to have those functions supplied, do not think it strange if God, in His goodness, has in some degree given them that strength and refreshment which they sought. "Enviest thou for my sake?" said God's chosen servant Moses, when an irregular manifestation of the spirit of prophecy was reported to him, "would God that all the Lord's people were prophets, and that the Lord would put His Spirit upon them."

There is but one thing more which I would set before you; and that is the duty, which reverence for the things of God enjoins upon you, of holding those who are called to this ministry in high esteem for their office's sake. If the building in which God is worshipped should be honoured because it has been consecrated to His service and hallowed by His special presence, so also those who are dedicated and consecrated to the sacred ministry of His Church, through whom God ministers to you the treasures of His grace, should be held in reverend esteem.

See that you always uphold their honour and do nothing to lower them in the eyes of others or to make them forget their sacred calling in the distractions of worldly cares and pleasures. Remember how our Blessed Lord identifies Himself with

ministers when He says "He that receiveth you receiveth Me," and "He that despiseth you despiseth Me."

As for you, my dear brother, whom God has called to an office of so great dignity and responsibility, there is but little I need say to you in addition to the solemn words of the ordination service. I know you have well considered the greatness of the office, which seemed to St. Chrysostom of old so awful that he fled and hid himself when he thought of his own weakness and unworthiness to receive it. There are trials and disappointments and perplexities of various kinds ahead of you, which will call for the exercise of all the gifts which God has given you. It is only by realizing your own weakness and leaning upon His strength that you can attain any measure of success. Be assured, however, that the charisma (gift of grace) which you this day receive will enable you, if you rightly use it, to fulfil your ministry. But exercise too those other gifts which are already yours by virtue of your confirmation, for the perfecting of holiness. You can hardly teach your people the way of godliness if you have not made good progress in that way yourself. Chaucer has well said:—

"Wel oughte a preste ensample for to give
By his clenness, how that his scheep schulde lyve."

Whatever else you may be, remember always that you are a man of God. Try to increase ever more and more, by prayer and meditation, in the knowledge and love of God. Count it a light thing—or rather a dangerous thing—to be popular, but "study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth."

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

NOVA SCOTIA.

HANTSPOUR.—The Avon deanery held a meeting of their chapter on St. Andrew's Day in this town. The clergy participated in a missionary meeting held in St. Andrew's Church on St. Andrew's Eve. Shortened evensong was said by Rural Dean Axford, after which addresses were delivered by the Revs. K. C. Hind, rector of Wolfville, on 'Missionary work essential to the work of the Church'; Canon Brock, rector of Kentville, upon 'Our individual responsibility with regard to missionary work'; J. Spencer, rector of Rawdon, on 'The scope of the domestic field'; and by Archdeacon Weston-Jones, rector of Windsor, upon 'Proportional and systematic giving.' A collection was taken up for the B. of H. M.

The regular meeting of the chapter commenced with a celebration of Holy Communion at 7.30 on St. Andrew's morning, at which all the clergy present partook. Matins was said at 11 o'clock, the preacher being the Sec., the Rev. J. M. C. Wade, vicar of Aylesford. His sermon was a completely prepared and beautifully worked out exposition of Rev. i. 10, 12, 13, showing the danger of separating Christ from the Church and of concentrating the affections upon either to the disregard of the other, and the benefit to the soul of seeing as the aged apostle in Patmos saw, "in the midst of the seven candlesticks one like unto the Son of Man."

At the business session in the afternoon Canon Brock read a well thought-out and condensed synopsis of Mr. Gore's celebrated Bampton Lectures of 1891 upon the Incarnation, which very much interested the clergy present. A resolution was passed in highly complimentary terms thanking the rector of Windsor and Miss Huntingdon, the sub-editor of the *Hants Journal*, for their eminently successful work upon the *Avon Deanery Magazine*, which had given such entire satisfaction to its many subscribers. A resolution of welcome to the Rev. T. W. Johnston, the new rector of Newport, was unanimously passed. The Rev. Canon Maynard, who was at one time Rural Dean, was present during the day. The meeting adjourned in time for the members to take their respective trains for home in the afternoon.

NEWPORT.—The Rev. T. W. Johnston, until recently rector of Lockeport and Rural Dean of Shelburne, came into residence on the 28th Nov., as rector of Newport and Walton. Several improvements in the rectory have been made in readiness for its new occupants.

WINDSOR.—A very happy hour was spent by the St. Andrew's Brotherhood Chapter of this parish on the evening of St. Andrew's Day, when the officers of the past year were re-elected and other business transacted. Five new subscriptions for the *St. Andrew's Cross* were received. Mr. C. S. Wilcox, the director, will leave town in a few days to undertake deputation work on behalf of the Board of Home Missions of the diocese in the deanery of Lunenburg, in conjunction with the Rev. Dyson Hague, rector

of St. Paul's, Halifax. It is hoped the example set by this self-denying layman will be caught up by many of our efficient Churchmen in other parts of the diocese. This chapter of the brotherhood has only been in existence for about seven months, but it has proved itself already a power for good in the church of this town.

FALMOUTH.—Thanksgiving services, all well attended, were held here on the 23rd, in three out of the four churches of this parish, viz., the Parish Church, Mill Brook and the Forks. Collections were taken up in each on behalf of King's College, a student of which, Mr. Simondson, took the service at the Forks.

AYLESFORD.—The spirit of the Yarmouth Missionary Conference has spread to this parish. A well attended meeting was recently held in which the various interesting and important points made at the conference were enlarged upon by the vicar. The people were much interested and practically asserted as much by endorsing by resolution the proportional and systematic principle of giving. The Tangier scheme is being adopted here as a result.

MONTREAL.

BERTHIER.—The intelligence of the death of Mrs. Sweeny, wife of the Rev. Dr. Sweeny, Toronto, was received with the deepest sorrow in this place, the deceased having been greatly loved by all who knew her. Mrs. Sweeny had been in feeble and declining health for the past two years. A year ago, after spending a few weeks with her esteemed parents in Berthier, Mrs. Sweeny, accompanied by her devoted husband, went to California, hoping that the mild and genial climate on the Pacific Coast would restore her to health. Her illness, however, proved fatal, and she quietly and peacefully fell asleep in Jesus on Thursday, Nov. 23rd, 1898. The body of the deceased was brought to Berthier, as also was that of her dear little boy who died of diphtheria at Toronto, and were interred together on Friday, the 1st Dec., amid the profoundest sympathy and regret. The impressive funeral service of the Church of England was conducted by the rector (Rev. J. W. Dennis) assisted by the Rev. E. McManus of Montreal. The special hymns sung by the choir of which she was a member for many years before her marriage, were: "How bright these glorious spirits shine," "Brief life is here our portion," and "O Paradise, O Paradise!" As the coffin, which was covered with a profusion of flowers, some of which had come all the way from California, was borne out of the church, the choir sang "Nunc Dimittis," the effect of which was most impressive. The service at the grave was read by the rector. On Sunday morning special hymns were sung, and the sermon preached by the Rev. Mr. Dennis was based upon Revelations 22nd chapter, 4th verse, "And they shall see His face."

ONTARIO.

DEANERY OF STORMONT.—A meeting of the clergy of this deanery was held on Wednesday, November 29th, at the rectory, Iroquois, for the purpose of organizing a Ruri-Decanal Chapter. Besides the Rural Dean (Rev. R. L. M. Houston), who presided, there were present the Revs. M. E. Poole, Williamsburg; C. E. Sills, South Mountain; E. S. Anderson, Morrisburg; R. W. Samwell, Osnabrock and Moulinette; and L. B. Stephenson, curate Holy Trinity, Corawall. In opening the meeting the Rural Dean welcomed the clergy to Iroquois, and spoke of the benefit they would all derive from mutual counsel and co-operation. After a declaration of membership had been signed, the Rev. R. W. Samwell was elected secretary. The consideration of the constitution was deferred until the next meeting, the drafting of the same being left in the meantime to the Rural Dean and the secretary. After the preliminary business had been transacted the following practical matters were decided upon: (1) A *Ruri-decanal conference* of clergy, churchwardens and lay delegates, to be held at Morrisburg on May 2nd, the day following the next meeting of the chapter. In addition to an address by the Rural Dean, the subject for discussion will be "Sunday School Work" and "Lay Help," to be opened with papers by the Revs. L. B. Stephenson and C. E. Sills respectively. Special services will be held on the evening previous to and following the conference. At the former the Rural Dean was requested to preach, and at the latter addresses will be given on "Proportionate and Systematic Giving," and "Worship." (2) *Circulation of Church Literature*. On this subject the chapter unanimously passed the following resolution: "That this chapter approve of a scheme for the appointment of an inter-diocesan travelling agent of the Society for Promoting Christian knowledge." (3) *Deanery Magazine*. The chapter resolved to undertake, if possible, the publication of a deanery magazine, and the secretary was requested to draw up

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a scheme for the same and, present it at the next meeting of the chapter, with a view to beginning the circulation of the magazine with the second half of the year. (4) *Hymns for Diocesan Missionary Meetings.* The Revs. C. E. Sills and R. W. Samwell were appointed to draw up a list of suitable hymns, with tunes, from whatever source they could, and submit to next meeting of chapter. Votes of thanks were passed to the Rural Dean and parishioners for their kind hospitality. A hearty service was held in the church on Wednesday evening. The weather was very bad, yet, notwithstanding this, there was a very good congregation. The Rural Dean read the prayers and the Revs. C. E. Sills and L. B. Stephenson the lessons. Addresses were given on the following practical subjects: "Proportionate and Systematic Giving," Rev. G. S. Anderson; "Extension of the Episcopate," Rev. M. E. Poole," and "Church Literature," Rev. R. W. Samwell. The organization of the chapter is a matter of great satisfaction to the clergy. Their drawing together of the deanery forces, under the leadership of an energetic Rural Dean who possesses the confidence of the rank and file, cannot but result in great benefit to the Church. The meetings of the chapter and conference in the various parishes from time to time will help greatly to promote that *esprit de corps* which is so necessary to church life and activity. We therefore look forward to the future with great hope and courage.

TORONTO.

Diocesan Mission Fund.—At a meeting of the Rural Deanery of Toronto last week, Rev. Septimus Jones presiding, it was decided to hold a conference of the clergy and laity of the city, and of such other outside rural deaneries as might care to attend, for the purpose of considering the constitution and needs of the Diocesan Mission Fund.

Toronto Sunday School Association.—The Lord Bishop made an important suggestion while presiding at the meeting of the association in the synod office last week. After commenting on the excellence of the programme arranged for the coming year, His Lordship said that he still regarded the association as having a great want, namely, a habitation or place of meeting in the city which would prove a rallying point for Church members and tend to promote enthusiasm in the work. While in Halifax he observed that the meetings of the association there were held in the church house. Something similar in Toronto would fulfil a good purpose. The church house in Halifax formed a sort of club, containing reading rooms, parlors, a good hall for meetings, and even a billiard room on the top floor. It was supported by subscriptions from Church members.

Rev. L. Inglis approved of the suggestion and urged that an appeal be made to the different churches to pay up the arrears of their subscriptions to the association, which, if added to the money in reserve, might form the nucleus of a fund for the purpose.

The following is the programme arranged for next year: January 25, distribution of diplomas and paper on "Sunday School Examination of Teachers," at Holy Trinity Church, by Rev. C. L. Inglis; February 15, paper on "The Missionary Work of Children," by Rev. A. Hart, at the Church of the Redeemer; March 15, paper on "Church Catechism," by Rev. A. H. Baldwin, at St. John's Church; April 19, paper on "The Qualification and Admission of Teachers," by Rev. C. Thompson, at East Trinity Church; May 17, annual sermon at St. Alban's.

HURON.

LONDON.—The Bishop of Huron held an ordination in Christ Church, Sunday morning, the 3rd. Morning prayer commenced at 10 o'clock; the ordination service at 11 o'clock. Messrs. F. Leigh, of Tilbury; H. W. Jeanes, of Dungannon; and E. C. Clarke, of Wingham, were ordained to the diaconate; and Revs. J. T. Kerrin, of Bayfield; Edwin Lee, of Princeton; and Ernest W. Hunt, of Southampton, to the priesthood.

HUNTINGFORD.—One of those little acts of kindness which help to make pleasant the relations between clergy and people took place here a few days ago. Messrs. Russell and Bale, churchwardens of the "North" Church, came with eleven other willing workers and spent the day in the rectory bush cutting about 30 cords of stove wood, while Mr. churchwarden Stanley of the "South" Church sent a team to take part in the removal of it. This is the first time such a thing has been done in the parish, and as most of the cutters lived six or eight miles away and one even twelve, it shows much appreciation of and must give great encouragement to the present rector. The parish is in charge of the Rev. W. H. Battersby, M.A., who entered on his work here on March 1st.

MEAFORD.—On Wednesday evening, 22nd Nov., the Rev. F. G. Plummer of Toronto took charge of the music at the evening service. The Rev. E. C. Jennings of Heathcote preached a practical and interesting sermon. Notwithstanding a very wet night, the church was full and the offerings amounted to \$68. After the service Mr. Plummer gave an organ recital which was fully enjoyed by the large congregation present as a musical treat, and showed the full power of the organ since it was improved last summer. Meaford Church people feel very grateful to Mr. Plummer for his kindness. Next morning, Thanksgiving Day, there was a well attended service and Holy Communion, in which the rector, the Rev. D. J. Caswell, B.D., was assisted by the Rev. Mr. Jennings.

STRATFORD.—*St. James' Church.*—The Woman's Guild gave a very successful entertainment on the evening of Nov. 20th, with Miss Pauline Johnson and Mr. O. S. Smily as the principal attractions. Everything was eminently satisfactory except the amount of the net receipts. In all such methods of raising funds the outgo is certain and the income problematic. However, between forty and fifty dollars were added to the fund, and the ladies are now busy preparing for a bazaar which is to be held during the first week of December. The smaller children of the Sunday school are being trained in a cantata for Christmas week, wherein Santa Claus will make his appearance. The parish is fortunate in owning such a commodious school-house. For such small entertainments, sales of work, etc., the use of its large room prevents any necessity for hiring a hall, and the chapel underneath, which is quite large enough to accommodate an ordinary congregation, provides a means of saving labor and fuel. For the past year we have had a parish magazine; whether the reading matter suitable for an English country parish fills the requirements of a Canadian one is a matter of opinion and taste, sometimes of dispute, but an article by the "irrepressible" Mr. Hancies on church bells, a good school boy story and a series of articles on English parish churches, might be taken up by any one and be found interesting reading. Some of the illustrations are very good. The local editing takes in all parochial news and points out the way to needed reforms with no uncertain finger. Altogether it is a success and a welcome visitor on the first of each month.

On Monday evening, Oct. 23rd, the chapter of the Brotherhood of St. Andrew re-organized and prepared for winter work. It was decided that part of the time at each meeting should be devoted to the discussion of some practical subject, and a committee was appointed in conjunction with the rector to draw up a list of subjects suitable for debate. The annual service was held on the evening of St. Andrew's Day, when the Rev. Mr. McKenzie of Brantford gave an address descriptive of the late convention of the Brotherhood in Detroit. Unfortunately the evening was a stormy one and the congregation small. Those hardy and fortunate enough to be present took away with them a vivid impression of the aims and work of the society, the Churchman as he is and as he should be, and of the power and ability of the preacher.

GALT.—"In Memoriam"—Mrs. Boomer of London, Ont., on Thanksgiving Day, presented to the congregation of St. Michael's chapel recently organized by the rector in the western suburb of the town, a handsome communion set, consisting of flagon, chalice and paten. The welcome gift is in memory of the late Very Reverend Michael Boomer, LL.D., Dean of Huron. As the memory of the beloved Dean is cherished by many throughout this and other dioceses, the Rev. J. Ridley, rector, will be glad to receive contributions or other memorial gifts in anticipation of further extension.

RUPERT'S LAND.

WINNIPEG.—The annual meeting of the Sisterhood of St. Andrew in connection with Holy Trinity Church was held last Tuesday night in the school house, with Archdeacon Fortin in the chair. After an opening hymn, Scripture reading and prayer, the directress, Mrs. Fortin, gave an address. She explained how in March last the organization had been formed for the spread of Christ's kingdom among young women, following as closely as possible in the footsteps of the Brotherhood of St. Andrew, adapting to the use of women the constitution, rules and pledges of the brotherhood. The object is not so much to have large numbers as earnest workers. The membership now numbered twenty-five. Weekly meetings are held every Tuesday night, and three-quarters of an hour always spent upon a Bible study with a view to gaining power and strength for work. Various committees have been formed for visiting the poor and sick, the hospital, the mission room, absent Sunday school scholars, etc., and a branch of the Scripture union formed, which all are urged to

join. The badge of the sisterhood is a small silver St. Andrew's cross. The wearing of this, the payment of twenty-five cents annually and the observance of the two rules of prayer and service are required of the members. The work is peculiarly the work of individuals; each member must do her part faithfully. Already much good has been accomplished in the parish, and it is hoped that the influence will be increased and chapters formed in other parishes. Already some correspondence and enquiries have been received from distant parts of Canada.

Thanks are tendered to Mr. R. D. Richardson for his kind gift of 1,000 copies of the Manual, which have been largely distributed. Copies can be obtained by applying to any of the officers, and any information will be gladly given.

The secretary-treasurer, Miss Ralph, presented a report giving details of meetings held, members admitted and funds received, a very small balance being on hand.

The election of officers was next proceeded with, and resulted in the re-election of those who held office last year, viz: Mrs. Fortin, directress; Mrs. Johns, vice-directress; Miss Ralph, sec.-treasurer. The above, together with Mrs. Martin, Miss Douglass and Miss Richardson, forming the council.

The first secretary-treasurer, Miss Goodman, had been obliged to resign last July, as she was leaving the city. Great regret was expressed at the loss of such a valuable member.

A very encouraging and instructive address was given by the Archdeacon, which was most attentively listened to. The meeting closed with hymn and prayer.

QU'APPELLE.

The Rev. W. H. Green has resigned the charge of Whitewood and accepted work near Ottawa. His work in Whitewood and Wapella has been very earnest and has had marked success, especially in the number and regularity of communicants. We are sorry, indeed, to lose him, and wish him every success and happiness in his new place.

On All Saints' Day the Rev. J. P. Sargent was instituted to the vicarage of St. Peter's pro-Cathedral, Qu'Appelle Station. There was evensong and sermon by the Bishop, after which the institution was made with special prayers. Mr. Sargent is too well known to need any words of commendation, but all the more we may pray that God, of His mercy and for His Church's sake, will give him all the graces he needs bodily, mental, and spiritual, and grant him good success in his labours.

Mr. Henry Fisher having resigned his office of treasurer of the diocese, the Rev. J. P. Sargent has been appointed by the Executive Committee, Treasurer, *pro tem.*, until the next meeting of the synod. All diocesan moneys should be sent to Rev. J. P. Sargent, Treasurer, Qu'Appelle Station.

Correspondence.

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

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

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

Carleton County not yet Canvassed.

SIR,—In answer to your correspondent who signs himself "A Delegate," I beg leave to state that I have not yet canvassed Carleton county, but that it will, with all other parts of the diocese be canvassed in due course. I am yours faithfully,

E. A. W. HANINGTON.

Does the Church Permit it?

SIR,—In reply to a letter under the above heading a correspondent in your last week's issue signing himself "Idler" did full justice to the question, the remarks in the concluding part of his letter being fully corroborated by the fact that 24 Episcopalians gave in their names to the Evangelists as converts to the doctrines as set forth by them, most of the converts no doubt being members of the said clergyman's own Church. The secretary of the Evangelists, in publishing his report of the number of persons who had been drawn into the fold, mentioned the above number as from the Church of England. The next question will be, "will the Church permit it?"

CHURCHMAN.

Systematic and Proportionate Giving.

SIR,—No doubt many of your readers are aware that the Synod of the diocese of Toronto has a standing committee on the above subject, who report annually to the Synod, and those of them who are members of that body must have seen what little sympathy and encouragement that committee receives from a large majority of the clergy and laity when pleading for the adoption of that Scriptural plan for raising funds for God's service; its advocates appear to be looked upon generally as well meaning enthusiasts, to whom a short hearing may be given, if they do not encroach too much on the patience of the Synod or on the time devoted to more important work? Now for the encouragement of the friends of the cause, and for the serious consideration of all Church people, I call their attention to a resolution adopted by the Domestic and Foreign Mission Board in October, at which were present the Bishops of Toronto, Nova Scotia and Algoma, and a large number of the influential clergy of the Eastern Provinces, who after appointing a Secretary, that "on all occasions, even when not advocating the cause of D. and F. Missions, to inculcate the need of proportionate and systematic giving, and at all times to teach that one chief cause of deficient support to the Domestic and Foreign Missions is that non-recognition of this principle as an absolute necessity, and of the blessing attending those who practice it." (And if it be to D. and F. Missions, it most assuredly will be to all Church work). I trust the foregoing will be not only seriously, but prayerfully considered, by all true Churchmen, as if made the rule of the Church and generally adopted, there will be an end of all our financial difficulties, our mission work will be largely extended, our clergy will receive more adequate stipends, and charitable work of all kinds will be amply provided for. How many of us are vapouring about our love for the Church—let us gush less, and show our love by our deeds.

"R."

Prof. Clark's Views on Prohibition.

FROM SATURDAY'S GLOBE.

SIR,—In addressing to you a few lines on the subject of prohibition, I wish to say that I claim to no special research or sources of information. I am simply doing what I am asked to do—stating in a few words as possible the conclusions at which I have arrived, and giving, as far as my time will allow, my reasons.

1—Generally speaking, one should say that at present prohibition could not be enforced; and, when it could be enforced, it would not be needed. You cannot enforce legislation which is not sanctioned by general public opinion.

2—But we must go deeper. Prohibition is a serious interference with personal freedom. It is alcohol to-day, it may be tobacco to-morrow, it may be something else the day after. This is not the way to make men good or true or strong. There is a story told of the late Professor Thorold Rogers which bears upon this subject. A certain clergyman remarked to him:—"We must have compulsory religion, because, otherwise, we shall have none at all"; to which the Professor replied that he did not see the difference. It is the same with temperance or any other virtue. The well-known saying of the late Bishop Magee is here in place.

3—For those who abstain altogether from the use of alcohol for the sake of others, or for their own sake, we can have nothing but respect, and it will be allowed that many who do so are men of high moral tone. But will it be maintained that the average abstainer is altogether a finer character than the average moderate drinker? Everyone will answer this question partly from his experience, partly from his prejudices. I have found a widespread opinion that the moderate drinker is the "nicer" of the two; and people like other people to be nice.

There are two types of character, which we may call the ascetic and the genial—the one represented by the Baptist, the other by the Christ. I need not quote the texts in which the characters are contrasted. There can be no question as to the comparative beauty of those two characters. The Christ type is the true human type. If it is said that there are few of His followers who reflect in any approximate manner His character, that is no reason for throwing away the ideal set before us. Might it not be said, with quite as much truth, that many of the modern abstainers are a long way off from the Baptist? That they have neither his deep and beautiful humility, nor the reality of his self-denial? It is sometimes terrible to see a teetotaler eat, and Sir Henry Thompson says that over-eating (gluttony) does more harm, physically and morally, than over-drinking (drunkenness).

4—There can be no doubt that a great many persons are benefited, physically and morally, by a moderate use of alcohol, and that it would be very

difficult to find a substitute equally beneficial. It is also quite certain that a good many persons injure their health by refusing to use alcohol in any form.

5—Abusus non tollit usum. The abuse does not take away the use. Everything may be abused. Most things are—money, property, clothes, food, jewellery. Yet we are not prepared to abolish money and property and to proclaim a social republic, in which all shall be dressed and fed by act of Congress. Many persons do not seem to see the way all these movements are tending. They are accepting major premises, the application of which they have not considered.

6—Finally, although much more might be said, prohibition is mischievous in many ways. Not to speak of illicit manufacture and sale, it is quite clear that, under prohibition, there can be no regulation of the production and distribution of intoxicants by the State. But—perhaps most serious of all—these measures lead to secret drinking and the morphine habit. This last is said to prevail extensively in the United States; it is comparatively unknown in Canada.

I have read with some care the arguments of prohibitionists in your columns; but they are not convincing. Instead, however, of answering those, I have thought it better to set down, in few words, my own mature convictions on the subject.

WILLIAM CLARK.

Trinity College, Nov. 22.

Evening Service Leaflets.

SIR,—That these little publications are valuable as a means to simplify and popularize the service is beyond question, and a third attempt to publish them shows they are needed; but unless the clergy are unanimous in accepting the service as compiled, sinking their own individual opinions as to its contents, and using them as printed, the publication will not be a success.

Doubtless the majority of our clergy wish to emphasize the particular teaching of the day, as it occurs in the Christian year. This can be done more effectively in the morning, when the collect is supplemented with epistle and gospel, while the congregation is composed of the regular and habitual worshippers. In the evening it is different. Many in the congregation are not Church people; to them the offices of the Church are unintelligible, and meaningless; having been accustomed, probably, to merely listening to the singing, and to the preacher of some dissenting society. It is for this part of the congregation that the Leaflet Service is designed. A bright, attractive evensong, in which every stranger could take part, with a short, practical evangelical sermon, would work wonders in augmenting our Church congregations. Two years ago a series, commencing with Advent, were issued, which, for size and general typography, were appreciated and highly spoken of in those parishes where they were used. The design was to give the service complete, in the exact order used, including the two evangelical canticles, the Psalms, collect for day, one hymn expressive of the sentiment of the collect, and three others, selected from different sources, but of such a character as to be familiar to all sorts and conditions of worshippers. The selections were made by a well-known and esteemed Toronto clergyman, who could not be pronounced a strong party man; but who nevertheless believes in his Church, and was anxious to extend its influence. A large number of free sample copies was more than once sent out, at considerable outlay, resulting in a few substantial orders, and a very large number of suggestions and queries, with a view of improving the contents and make-up. Here are a few:—"Will take 50 copies if *Cantate Domino* and *Deus Misereatur* are added." "Please add prayers for Governor-General and Lieut-Governor." "Send me 200, but point the Psalms for chanting." "Why do you insert hymns? I always prefer my own selection." "Please put in hymns 91, 92, etc., hymns A. and M." "Could you not get out an edition for those using Gregorian chants?" "Why did you leave out the opening sentences?" One clergyman writes:—"Thanks for your neat service, but my people know how to use their Prayer Books!" Another declared that had he known it contained a certain hymn ("Before Jehovah's Awful Throne") he would not have taken them. These and many other suggestions in similar strain were enough to discourage any publisher; especially as the work was undertaken as an experiment, and not expecting profit. However a few suggestions were adopted, viz., the addition of the two other Canticles, and the pointing of the psalms, as they could be as easily read as sung. To ensure success the publication must conform to the following conditions:—It must be small, royal 16 mo. or crown 8 vo. It ought not to exceed 16 pp., but as the Psalms vary from three to five pages, it will be necessary to add four more pages or omit the sentences and other matter, occasionally. It must contain the hymns, as hundreds of parishes and missions cannot afford hymn books. An edition

of 5,000 will cover cost; 7,000 will leave a margin of profit. The cost must not exceed three-quarters cent each for 8 pp. and one-quarter cent for 12 pp. Cash to accompany order for at least three months supply. And in the absence of free postage (which might be procured), postage must be added. Last number must be printed fourteen days in advance of its date, in order that copies may be delivered in remote places in time to practice the hymns, etc., also special edition for the great festivals. As the whole of the Collects, or nearly so, and Psalms, would be used in the course of the year, electro-plates might be made of them, so the cost of type-setting would be reduced; in that case a reduction in price could be made in the following year. Now, if the clergy, with the concurrence of their wardens, and those in charge of choirs, will fall into line, sinking their differences—whether in music, poetry, or theology, leaving the selection to some learned and discreet clergyman, there is no reason why these services should not become popular only, but remunerative; and the profits accruing therefrom might be applied to Funds for Domestic Missions.

G. Y. TIMMS.

Roman Catholics and English Orders.

A correspondent sends us the following letter, sent to the *Times* by the late Dr. Pusey (in 1865), as it may serve to dispel any unworthy misgivings created by the words of Cardinal Vaughan:—

SIR,—When I asked you to allow me the favour of using your extensive circulation to correct a misstatement of my own, I did not mean to involve you or myself in a controversy as to the validity of our orders. As, however, 'An English Catholic' throws a slur on my statement, you will, I am sure, allow me this brief verification of it.

1. The dispensation of Cardinal Pole, which I quoted, is incorporated in the Act 1st and 2nd of Philip and Mary, cap. 8. In it he, proceeding 'by the authority of the See Apostolic,' promised to 'receive in their orders and benefices all ecclesiastical persons who had obtained any dispensations, concessions, graces, and indulgences, whether orders or ecclesiastical benefices, or other spiritual matters, under pretence of the authority of the supremacy of the English Church, although they have obtained them *de facto* to no effect, if they repent and return to the unity of the Church.' But Cardinal Pole would not have promised this unless he had believed the orders to be valid.

2. According to Dod (cited by the 'English Catholic'), 'when they appeared to have been ordained by the new Ordinal they were not allowed to exercise their functions till all deficiencies were supplied.' But this was, in fact, to allow the orders to be valid, although not what they accounted regular. Adjunct or befitting rites may be added, but the sacrament of orders could not be halved. Had their ordination been held to be invalid, they must have been re-ordained. You cannot supply deficiencies to a non-existing thing. Rehabilitation is not re-ordination, but is inconsistent with it. The persons allowed to exercise their functions were either Bishops or priests, or they were laymen. Unless they were owned to be Bishops or priests they had no 'functions' to 'exercise.' In like way, when a child has been validly baptised in sudden sickness, the baptism is not repeated, but what was wanting to the full service is supplied.

3. It is Sanders, an adversary, who states 'All which Acts were afterwards established and confirmed by the letters of Paul IV., Supreme Pontiff.'

4. I said, advisedly, that Roman Catholics 'admit now that that only is essential which the English Ordinal retained,' because it was commonly held at one time that 'the delivery of the instruments and the words accompanying' were essential, which opinion is now abandoned.

As for the practice of Rome to reordain our clergy who submit to her, Mr. Haddan, who has learnedly treated the whole subject, says that the rule was so determined in the case of one John Gordon (a person I am informed, of doubtful character), sometime Bishop of Galloway, who upon his petition (setting forth the Nag's Head story, and the alleged invalidity of Edward VI.'s Ordinal) was reordained '*ad omnes ordines*.' That practice then commenced, in part, on the belief of a now exploded fable. There is no ground to think that any opinion was formed on the other point, the validity of the Ordinal having been recognized by Pole, and his acts, which presupposed it, having been confirmed by Paul IV.

I cannot conclude without thanking you for your philosophic and very candid review of my *Eirenicon*. You were right in pointing out 'a want all through of gathering up and bringing to a point what I meant to urge.' It was intentional. I am in no position which entitles me to formulize terms upon which the English and Roman Churches might be united. In regard to the Greek we have nothing to ask for but intercommunion. But, also, any statement of details might tend to distract men's minds from the central objects. Let the English mind

once grasp the idea that healthful reunion of the Church *may* be possible, and the overpowering greatness of the thought of a united Christendom dawn upon it even from afar as a thing to be hoped and prayed for, and our strong English practical sense and tranquil steadfastness of purpose will, by God's mercy, be a great instrument in His hands of realising what it has conceived. Let it once conceive of the reunion of Christendom as a practical object, as it did of large righteous questions in our century—the admission of Roman Catholics and Dissenters to the full rights of citizenship, or the repeal of the corn laws—and the difficulties will be half surmounted. There are clouds enough gathering to make Rome, too, feel that union is strength. Let there once be an earnest desire for a healthful union on the part of England, and, I have good ground to believe, terms which we could conscientiously offer, and that without derogation to any law of the State, would be accepted. Even the thought of the possibility of our reunion, there is reason to think, might hinder any fresh declarations which would be an obstacle to it, such as a dogmatic definition of any part of the vast Marian system, or of the personal infallibility of the Pope. Above all, the longing for the cessation of these divisions must gain for us fresh favour from Him who prayed for His Disciples, 'That they may be one, even as we are one,' and He, the God of love and peace, Who alone can put into men's hearts thoughts of peace and love, will accomplish the desire which He Himself inspires.—Your obedient servant,

E. B. PUSEY.

Christ Church, Dec. 12.

Notes and Queries.

SIR.—Please answer the following questions: 1st. Why does the Church of England minister turn toward the east in conducting the services of the Church? 2nd. Why does he turn his back to the congregation in certain parts of the service?

M. A. F.

Ans.—1. From time immemorial it has been the Christian custom to orientate. So our churches are built, so our dead are laid, and so our services are arranged. Several reasons are assigned for it, but to us the best probably is, that is the Church's custom.

2. Why do the members of the congregation turn their backs upon each other? But in fact neither they nor the clergy do any such thing. Where our face is, the back must naturally be in the opposite direction. If we speak to the people we naturally face them, but we can never pray or offer eucharist to them, and it is only reasonable that we should not pretend to do it or lead any to imagine that we did. But you will never hear a Methodist complain that his minister turns his back upon him when the chapel is so full that he can only find standing room behind the pulpit, or the bride that her groom gives her his shoulder at the altar.

BRIEF MENTION.

Marigold took its name from Queen Mary Stuart. Brocades of silk enriched with gold and silver were made in China B.C. 1721.

Flax is first mentioned in connection with Hebrews at the exodus, B.C. 1491.

The parish of Perth, Ontario, contributed over \$2,100 to the endowment fund of the new episcopal bishopric.

China is the most ancient empire in the world, and contains one-fifth of the human race.

There are 650 beasts, 1,891 birds and 866 reptiles in the London zoological gardens.

The Dead Sea is the lowest body of water in the world, being 1,300 feet below the level of the sea.

Real agate marbles are made from agate found in Oberstein, near the Rhine.

Cornelius Vanderbilt is said to have given \$1,000,000 to religious work in the last two years.

In 1552 books on geometry and astronomy were destroyed in England asavoring of magic.

The largest animal is the whale. A whale 176 feet long and 120 in circumference was taken in the Arctic Ocean in 1847.

The Bibliotheque National, of Paris, containing 1,400,000 volumes, is reputed to be the largest library in the world.

The Krupp gun works claim to have manufactured a machine which will roll iron so thin that it would take 1,800 sheets to make an inch.

The Prince of Wales has seventeen brothers-in-law, sixteen uncles, fifty-seven cousins and fifty-eight nephews and nieces.

It is a custom among certain tribes in Siberia, that when a woman is married she must prepare the wedding dinner with her own hands.

The old thatched cottage, the last now in all London, which adjoins St. David's church, near Paddington, is shortly to be demolished.

The Exposition at Antwerp next year promises to be a big affair. Great Britain will eclipse all other countries in the number of its exhibitors.

The loss to the country by the coal miners' strike in England is roughly estimated at £80,000,000. The suffering entailed on the poor has been terrible.

The London Ragged School Union will celebrate its fiftieth anniversary next year. Lord Shaftesbury presided over its destinies for 40 years. Earl Compton is now president.

Lord Mayors of London during the past twenty years have collected a little over £20,000,000 for charitable and benevolent purposes.

The speed of the fastest railway train is only a little more than half the velocity of the golden eagle's flight, the bird having been known to make 140 miles per hour.

At Chesterfield, England, there is a church with a very curious steeple. Whichever way the observer looks at it it appears to bulge out in that direction.

China makes a poor show in the journalistic world. For all its 402,000,000 inhabitants it has only 24 newspapers, of which ten are daily ones, and 14 appear at longer intervals.

The Russian fleet took away from France such an enormous quantity of presents that an exhibition of the gifts is to be held at St. Petersburg, the profits to go to the families of deceased seamen.

On the 26th ult. the Bishop of Huron held confirmation in the parish of Comber, when 74 candidates were presented by Rev. G. Elliott at the two churches under his care.

For the seventeenth year in succession the Vicar of St. Mary's, Kilburn, has received from a mysterious philanthropist a gift of £100, which has been placed in the church box rolled up in a piece of paper, and containing the request that "this sum shall be devoted to charity."

Leon del Mar, who is connected with the surveying corps of the National Museum, at San Jose, Costa Rica, reports the finding of a petrified whale, 216 feet in length. The relic was discovered in a rift between two mountain peaks some distance from San Jose, and 3,800 feet above the level of the sea.

Cardinal Mezzofant, the most remarkable linguist the world has ever known, is said to have been able to use every word of any considerable importance in over 100 different languages, and to have been able to carry on a conversation in 45 or 50 others.

Sponges are being propagated in a cheap way just now. About three years ago a cute German divided a few healthy specimens of live sponges into a goodly number of parts and placed them in deep water, with the result that he now has a crop of 4,000 at an initial expenditure of \$20.

British and Foreign.

We regret to learn from the *Record* that little hopes are now entertained of the recovery of Prebendary Gordon Calthrop, who has long been in failing health. The case has been pronounced to be cancer.

Canon Wilberforce, who returned lately from Italy, where he had been on account of his health, is lying seriously ill at his residence, the Deanery, Southampton. All his engagements have been cancelled.

A handsome silver cross of late sixteenth century date, costing about £150, has been placed on the altar of the Lady-chapel in Salisbury Cathed-

ral, in memory of the late Miss Chafyn Grove, who during her lifetime presented the organ to the cathedral, and at her death bequeathed a sum of £1,200 to the Dean and Chapter.

A Reuter's telegram announces the death of the Bishop of Perth, Western Australia, on Thursday. Henry Hutton Parry, son of Dr. Parry, second Bishop of the Barbados and the Windward Islands, was educated at Balliol, taking his degree in 1851. He immediately proceeded to the West Indies, and became successively curate of Holy Trinity and of All Saints', Trinidad; tutor of Codrington College, Barbados; chaplain to the forces, and Archdeacon of Barbados. In 1868 he was consecrated Bishop-coadjutor to his father, and in 1876 was translated to the diocese of Perth.

One result of the introduction of archbishops into the Colonial Churches will be, as the *National Church* remarks, that the primacy will henceforth attach to a particular see, as in the mother Church. In Canada it has been attached in recent years successively to Montreal, Fredericton and Ontario; In New Zealand to Wellington, Auckland and Christ-church; while in the West Indies the Bishop of Jamaica has just succeeded the Bishop of Guiana as Primate. On the other hand, in Australia the primacy has remained with Sydney, even in the case of a newly consecrated Bishop.

The Rev. Canon Wynne, Rector of St. Matthias' Church, Dublin, was on Wednesday elected by the bench of bishops in Ireland to succeed the late Right Rev. Dr. Chester as Bishop of Killaloe. It is an appointment which will give general satisfaction, as the new bishop is deservedly popular in the synod, in the university, and with the people at large. Besides his cure the bishop-elect holds the positions of Examining Chaplain to the Archbishop of Dublin, and Chaplain to the Lord Lieutenant. He is the author of several interesting works, not the least—except in size—of which is his familiar "Plain Proofs."

The following communication from the Church Missionary Society will be read with interest: "The Bishop of Waiapu has given notice of his intention to resign his See in order to return to direct missionary work in connection with the Church Missionary Society in Persia. The bishop was the Society's Secretary at Calcutta, supervising all the Society's missions from Calcutta to the frontier town of Peshawar for twelve years from 1860, and moved to New Zealand on account of failure of health." It is anticipated that the Bishop will return home before beginning this new work.

The increase of the Christian population in India is rendered even more significant by a fact to which the *Times* draws attention, viz., the power of absorption of Hinduism. That increase exceeded 66 per cent. in British India during the twenty years from 1872 to 1891, and 45½ per cent. for all India. Dr. Cust, who is probably the highest living authority on missionary organization in India, points out that the native Christians have not yet received any substantial measure of local self-government from the European and American religious bodies to which they belong. "One hundred years have passed by, and yet there is not in British India a single independent native church, managed by its own native bishops and clergy in synod; or, in the case of non-episcopal churches, by its own native presbytery or governing council; and the prejudices of the home churches and missionary societies, Romish or Protestant, seem to be against any policy of enfranchisement."

In closing his quadrennial the Archbishop of Canterbury said: "Solicitude for decayed usages, for which, perhaps, some shred of a verbal plea could be found, was weak. It was worse than weak to pursue novelties and add trivialities to our very altars, such as Romanism never knew, until the Church had dismissed even older and more sober inventions, and had with valor and ability fought back to an untarnished standard. What a moment to be fingering the trinkets of Rome, when it was denying not the 'power'

(that would be hopeless), but the 'authority' of the Church of this country with an audacity never used before! Large-minded men might be amused, but surely not without indignation, at being assured that 1,200 Roman Catholic bishops had refused to admit the validity of English orders; that a *pallium* not being received here from Rome was a proof that the continuity of the British and English Church was broken; and that England had been just dedicated as 'Mary's dowry' and placed 'to-day' under the patronage of St. Peter. Was it a time to be introducing among our simple ones the devotional life of that body?"

Family Reading.

An Old Legend.

BY MARGARET E. SANGSTER.

In the freezing cold and the blinding snow
Of a wintry eve in the long ago,
Folding his cloak o'er clanking mail,
A soldier is fighting the angry gale
Inch by inch to the camp fire's light,
Star of his longing this wintry night.

All in a moment his path is barred,
He draws his sword and he stands on guard;
But who is this with a white, wan face,
And piteous hands upheld for grace?
Tenderly bending, the soldier bold
Raises a beggar, faint and cold.

Famished he seems, and almost spent,
The rags that cover him worn and rent.
Crust nor coin can the soldier find;
Never his wallet with gold is lined;
But his soul is sad at the sight of pain;
The sufferer's pleading is not in vain.

His mantle of fur is broad and warm,
Armor of proof against the storm!
He snatches it off without a word;
One downward pass of the gleaming sword,
And cleft in twain at his feet it lies,
And the storm-wind howls 'neath the frowning
skies.

"Half for thee"—and with tender art
He gathers the cloak round the beggar's heart—
"And half for me," and with jocund song
In the teeth of the tempest he strides along,
Daring the worst of the sleet and snow—
That brave young spirit so long ago.

Lo! as he slept at midnight's prime,
His tent had the glory of summer time;
Shining out of a wondrous light,
The Lord Jesus beamed on his dazzled sight.
"I was the beggar," the Lord Jesus said,
As he stood by the soldier's lowly bed;
"Half of thy garment thou gavest me."

Love's Mastery: Or the Gower Family.

NUMBER 11—CONTINUED.

For herself, her mind went back, if indeed it had ever wandered, to her little brother's couch. She pictured just what he was doing at that hour, his lovely countenance and sadly patient smile; and then she diverted herself by thinking over all she would tell him in her letter the next day, and how best she could write cheerfully and yet truly of her own circumstances and feelings. The half-hour soon passed; Clarice hastened away; and Stella was left alone with her new maiden. Half shy, and yet with her usual consideration, judging that the latter might feel somewhat embarrassed in her new position, Stella ventured to enquire her name, and how long she had been at the Park. She found that she was a village girl, her father a small tradesman, and herself brought up and educated at the Croombe school. The housekeeper at the Park had interested himself in her welfare; and her credentials having been duly sent up and approved by Lady Trevanion, she had been installed some three or four days previously, in readiness for her present position.

Stella, who was quite prepossessed by Alice's refined and gentle deportment, was proceeding with more inquiries when Lady Trevanion appeared in the apartment in evening attire, and looking very magnificent. She noticed Stella's attendant with a condescending gesture, and then addressed herself to her niece.

"Tired, my dear Stella, and very pale, as usual. I suppose it is the journey and fretting, unless indeed it may be this very pale blue, which certainly does not suit you as it used. But you must cheer up and be very happy now. You have a pretty room, and not very far from mine, which is on the other side of the gallery exactly opposite; you will know where to find me. And now you had better come down stairs with me; Stevens is waiting outside to show the way; we shall be more at home in a day or two." And she departed leaving Alice rather bewildered with the vision of so much grandeur, but quite fascinated with her sweet, but, to her fancy, sorrowful young lady, and very contented in her work of unpacking and refolding all the pretty dresses and trimmings belonging to her, and arranging them with her utmost care and skill in the great-winged wardrobe.

The following day was spent by the elders of the family in making more intimate acquaintance with the old domain, both within and without; by Lora in appropriating the various chambers to their expected guests, acquainting herself with the fresh accession of domestics, and rambling with Somerset through the park and gardens. The lovely scenes meeting her gaze on every hand were well appreciated, her native refinement and quick perception of the beautiful rendering her more fully alive to the unchanged and exquisite glimpses of nature without, and to the judgment and good taste shown by her brother and those with whom he had advised, in the improvements within doors.

As for Stella, she felt her new position very strange and isolated. No lessons to occupy her time; no little brother to fly to, during the long hours which would have been so unspeakably precious in their want of regular employment, if near him; no friend to soothe and distract her thoughts which centred so constantly on Tracy; no wonder that the day which seemed only too short to Lora and Somerset was very long and wearisome to her.

The Saturday was wet; and the hours to Stella seemed yet more lengthy. She had spent the afternoon in an apartment which Lora had told her she might consider as her study, unless it should be wanted for any other purpose, a pretty bright chamber facing the south, tastefully furnished with piano, books and pictures, and where, if only Tracy had been lying on the little purple couch drawn up before the fire, Stella would have been as happy as a princess. As it was, she had occupied the little couch herself that afternoon. The long sustained excitement and outward show of strength had quite broken down since leaving London, and, without being absolutely ill, Stella felt such a degree of lassitude and languor as she never remembered to have experienced before, and physical rest and calm seemed strangely welcome.

So after luncheon she had withdrawn herself from aunt and sister, and, taking up a little pocket psalter, Mrs. Fleming's parting gift, she had thrown herself upon the couch, where, after many mournful longing thoughts and a few tears, she had fallen fast asleep. Her rest the night before had been very disturbed and broken; and this afternoon's sleep was deep and peaceful. On awaking, it was dark, save the firelight; and a gentle knock at the door announced Alice come to dress her for dinner.

As Stella rose her eyes glanced again on the sweet verses which she had been reading before she fell asleep, and which seemed to have shed their soothing influence on her quiet slumber. It was the 107th psalm which she had been reading—"He maketh the storm a calm; so that the waves thereof are still. Then are they glad because they are quiet; so he bringeth them into their desired haven."

The sweet echo of these verses followed Stella as she sat in her room, and as she walked slowly down the great staircase into the library.

"If there were no storm, we should not recognize and enjoy the calm," she reasoned silently. "Storms, to us, must mean the crossing of our dear hopes, and the thwarting of our inclinations, the taking away of precious friends, or seeing them suffer and being unable to help them. God has sent me the storm now; but perhaps He will give the calm by-and-by. May I not even be feeling a little of it this evening, in being able to leave my little

Tracy in His hands, and knowing that He is with him? I hardly know what is meant by the 'desired haven'—whether it is some happier, brighter time in this world, or the rest and peace of heaven when we die. We shall never be parted there any more; we shall have no cold looks or unloving words, but we shall be always, always, happy."

Such musings passed through the young girl's mind as she stood upon the hearth-rug, gazing into the glowing fire; and so much did they occupy her spirit that she was unconscious of the opening of the door and entrance of a stranger.

Captain Flamank, true to his promise to Lora, had arrived while Stella slept, and was now advancing towards her. She turned her head suddenly, and met his kind brotherly smile—a smile of admiration as well as kindness; for Stella was a very lovely picture standing there in the firelight. The very pale blue, which had called forth Lady Trevanion's criticism, rendered her delicate complexion yet more clear and delicate; a single camelia of the deepest crimson, which Clarice had begged expressly from the gardener, ornamented her hair; and her face, so exquisitely still and calm before she turned, was now animated by the softest touch of colour and excitement, which gave additional lustre to its expression. The captain stooped down, and took what now he considered a brother's due—impressing a very friendly kiss upon the fair forehead.

"It is very pleasant to recognize such well-known home-faces in this strange land," he said.

"O, Captain Flamank, I am so glad to see you," replied Stella.

"Even if I did not bring you this!" And he held a tiny pink envelope before her eyes.

Stella seized it eagerly; but, with all her efforts to prevent, tears would gather, as she recognized the large childish writing of her little brother in the word "Stella" stretching all across the paper.

"From my little darling! O thank you!" she exclaimed, dashing away her tears and striving hard to smile.

She opened the seal with trembling loving fingers. The letter was very short, but to Stella how inexpressibly sweet!

(To be continued.)

A Farewell to the Bishops.

Farewell, noble men the Lord loves to own,
Your homes and your friends pray your safe return
To the ice bound coasts of our northern lands,
And the rock-towered shores of our western strands,
To the wildwood haunts of our Indian queens,
And the winding shores of their dancing streams,
To the prairies wide with their silver lakes,
And the lovely groves where the aspen shakes,
To the eastern hills where the sun first beams,
And the foggy gulf where the codfish teems,
And old river banks where the French are seen
Gathering in the crops with the golden sheen—
Farewell, noble lords, your Master commands
His work must be done in our far-off lands.

—W. W. Turner, M.D.

A "Trust" Which is Popular.

There is a great deal of indignation felt against trusts. The Sugar Trust, the Standard Oil Trust, the Welsh Tin Plate Trust, the English Salt Trust, and other combinations of the kind, are vigorously denounced, and it is a subject of controversy whether there are more trusts in England than in America, and whether protection or free trade fosters them. But there is one form of trust against which no one has anything to say. That is the trust that the public reposes in Hood's Sarsaparilla.

Sliding.

"In summer we can do all sorts of things."

"Yes, but winter is so very nice too—specially here in the country."

"I never spent a winter in the country before," replied Maud, "but the snow does look prettier here than in the town."

"Of course," said her cousin decidedly. "Wait till to-morrow morning. We will take you out and show you all sorts of fun."

The next morning dawned bright and clear, and the ice was very thick. The children were wrapped up warmly, and ran out to the frozen meadows.

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They found a nice smooth piece of ice, and began their favorite game of sliding.

It looked delightful, and so easy too! Maud made an attempt, and down she fell.

"Why can't I do it?" she asked.

"Because you don't balance yourself properly," said Rowland. "Let me hold you—so."

But Maud still threw her weight too far backward, and if it had not been for her cousin's help she would have been down again. She carefully watched the others, and made another venture. Practice makes perfect, and though Maud had several falls, she could slide nearly as well as her cousins before the holidays were over, and thought nothing such great fun.

Christmas Bells.

Christmas bells are ringing,
Listen to the bells.
Herald voices winging
Leave their sounding cells,
News of gladness bringing
Over hills and dells.

Mortals, worn and troubled,
Listen to the bells.
Let your cares, redoubled,
Find in them farewells;
Let old joys, evanished,
Heed the magic spells.

Peace to spirits weary.
Rest to hearts o'erworn,
Brightness for the dreary,
To the darkness, dawn.
New joy for the cheery,
Bliss for the forlorn.

Christ is come, the Healer;
Christ is come, the Rest;
Christ, the God revealer,
God Himself, confessed.
Ring out, bells of welcome,
Hail our Christmas Guest!
—John R. Vernon.

Catarrh in the Head

Is undoubtedly a disease of the blood, and as such only a reliable blood purifier can effect a perfect and permanent cure. Hood's Sarsaparilla is the best blood purifier, and it has cured many very severe cases of catarrh. Catarrh oftentimes leads to consumption. Take Hood's Sarsaparilla before it is too late.

Hood's Pills do not purge, pain or gripe, but act promptly, easily and efficiently. 25c.

The Holy Child.

"And Jesus took a child, and set him in the midst."
Mark ix. 36.

In the midst of the beasts in a manger at Bethlehem was the Holy Child Jesus, found of the shepherds on that first Christmas morn which ushered in a new era of peace and goodwill on earth.

Not in the midst of wealth, splendour, and luxury did that Child begin His earthly life. Not amidst kings, princes, and governors did He—the Wonderful, the Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace—begin His mighty mission. A little Child—whose mother was too poor to pay for accommodation in the crowded inn, and whom stern necessity compelled to shelter her new-born Babe amidst the dumb animals, whose Lord and Maker He was—

"He shrank not from the oxen's stall,
He lay within the manger-bed,
And He Whose bounty feedeth all
At Mary's breast Himself was fed."

Oh, the wonderful humility of our Incarnate God! How little we realize the height and depth of it. How slow we are to learn the lesson of it. The old, old story is so old to us that too often, alas! we fail in our conception of its demands upon us. We keep our Christmas Day—we commemorate our Redeemer's birth, but do we, who have accepted His Redeeming love, live His pure and lowly life?

The deep humility of the manger was but the shadowing forth of the years to come. As a little child, loving and obedient; as a little child, growing in all the graces of mind and body, increasing

"in wisdom and stature, and in favour with God and man." Not much of the Child's history, but yet the history of His holy Child-life,—a volume in a line. Perfect obedience, gentle love, eager searching for the highest wisdom. "In the midst of the doctors" He is found, anxious even then about His Father's business, and gently wondering how and why His Mother did not understand.

"The Kingdom of God is at hand," preached John the Baptist. The Kingdom of God came at the birth of the Holy Child; and in after years He, the Lord of the Kingdom, said: "Except ye receive the Kingdom of God as a little child, ye shall in no wise enter therein." We who are called by His Name do receive the Kingdom as a little child in Holy Baptism, but, having entered in, do we live the child-life? What are some of the lessons a little child teaches us?

First, there is the utter helplessness; the entire dependence upon a greater and stronger; a thorough unconsciousness of self; a continual expectation of help, which a dawning intelligence magnifies into a pure and simple faith; and, as a natural consequence, there is the clinging love—the response of the child-heart to that tender care which surrounds and enfolds it. Then follows the filial obedience, the readiness to run—to do—to serve—even though many a stumble, many a fall hinders the willing messenger. Here is the lesson we need to learn as children of the Kingdom. And oh, how dear to the Father are they! Surely it is not only in Heaven that their angels do always behold His face; surely here on earth also we may live in the sunshine of His continual presence.

The chief joy of the Christmas Festival is connected with the children; may we, who are growing up into Christ, cultivate the sweet, happy mind of a loving child, and placing our hand in our Father's, tread bravely through the mists and shadows here: "careful for nothing" but that He may be glorified in us—in our lives. That was the one desire of the Holy Child Jesus. May it be ours in a greater measure than it has been hitherto, so shall we spend in deed and in truth a holy, happy Christmas.

Keep the blood pure by taking Hood's Sarsaparilla. If you decide to buy Hood's Sarsaparilla, do not be persuaded to take any other.

The Sower.

BY REV. J. MAY, M.A.

Some on the rock: some on the path:
So falls the sacred seed:
Or, where the evil tiller hath
Set out the baneful weed.

But lo! the swift wing, glittering by,
Swoops on the naked corn;
And hot winds from a flaming sky
Wither the blade of morn.

The deed is done. The bird is gone,
The thorn has choked the wheat.
Brown and bare in the fiery sun
The field so green and sweet.

Choked by thorn; devoured by bird;
Swept by the fiery flame;
How for the harvest of the Lord,
Ye who sow in His name?

Alas! for sun, and bird, and thorn!
For soil so vainly wrought!
Better the man had not been born,
Who heareth, and doeth not.

Then bless God for the ground that yields
Thirty—an hundred-fold;
For countless golden harvest fields
Since the Sower sowed of old.

December.

Let us throw another log upon the fire, and draw our chairs yet closer around the glowing hearth, for December—King Winter's hoary herald—proclaims that the monarch is approaching with rapid strides to demand admittance at our gates, and admonishes us to lose no time in beginning to make preparations for his reception—counsel which it will only be prudent to follow; for, though his Majesty does not exhibit an unkindly disposition to such as duly honour him by

the attention they pay to the quality and quantity of the apparel in which they present themselves to him in his progresses, he is apt to follow the example of the Virgin Queen, and to assume a freezing demeanour towards those who are forgetful or careless in this or in other similarly important matters of etiquette. So far good; and be it confessed that Winter stands high in our favour, inasmuch as our happiest days have been passed when he was dominant; and, as he has never done us any harm which a judicious application of camphor-ball could not remedy, we have had no occasion to assign him any other position; but truth will out, and it must be acknowledged that he is by no means a general favourite, and that, if Spring were to usurp his place to-morrow, he would be no veracious chronicler who should affirm that he was "universally regretted." No; he has too little delicacy of feeling: he seems to delight in making the poor man feel his poverty, in making the valetudinarian aware of his frailty, and even in exerting a sort of tyranny over Nature's children in a way which must be particularly galling to the good old dame herself. In short, Winter is a bit of a bully, and in consequence he always attacks those who are least able to cope with him. He cannot "stand fire," and he has an undoubted respect for persons clothed in soft raiment, wherefore Dives replenishes his grates, provides himself with a liberal stock of calefacient garments, and defies him; whilst ragged Lazarus trembles at his approach, knowing, as he does, that a threadbare coat does not command the pity of hibernal storms, and that the ruthless wind will whistle derisively and unforbidden through the cracks and crannies of his hovel walls. Then must Charity go forth with her healing balm, to distribute among God's poor the many useful articles which thoughtful heads and busy hands have made ready for this juncture; for, although Winter seems to have tried to creep upon us unawares, through November fogs and such-like mysterious aids to concealment, we have had numerous warnings of his coming, and have made our preparations accordingly. When the russet leaves blew hither and thither we knew that it was the rapid sweep of his garments which made them fly along his path. When the little brooks (like children who are afraid of unseen terrors) sank deep into their beds and hid themselves under the sheets of ice—we felt that he was passing by, and that he was very nigh at hand when the trees decked their delicate arms with priceless frost jewels, and earth spread a matchless carpet of dazzling snow in his honour. We read the signs of the times—we remember that

"We are of one flesh and of one blood,"
And need one flannel, with proper sense of difference
In the quality,"

and feel assured that the comforts and requirements of our poorer brethren at this season (ay, and at every other) shall not go uncared for by any.

PUBLICITY WANTED.—The K.D.C. Company wish the public in general to know, and dyspeptics in particular to test, the wonderful merits of K.D.C.

An Unexpected Christmas Gift.

"Twas the night before Christmas, when all through the house
Not a creature was stirring, not even a mouse."
But an hour before, a big fire was crackling away merrily in the fire place, throwing a ruddy glow over the happy group assembled around it, happy in the thoughtlessness of childhood.

"I'll tell you how," said Walter, a boy of about thirteen; "let's take Ed's fishing pole, if mamma will let us, and put it across the fire place and then hang our stockings in a row on it."

"Oh, yes, yes, please let us, mamma!" said little fat, four-year-old Rosie, as she danced a jig in the middle of the room, and then "Goody, goody! old Santa Claus can't help seeing our stottens."

"He might knock it down though, and then get them mixed up," answered Miss Mary, aged seven.

"We will write our names and pin them on, then, and I will write them in big letters for Baby Ruthie's," said nine-year-old Jack, who was very devoted to her small ladyship.

So with shouts of laughter and lots of fun, the pole was placed across the fireplace, and the stockings hung in a row upon it, mamma's first, then Edgar's, and so on down to little Ruthie's. But here Jack protested:

"We don't want to hang up those little tiny things for Ruthie, or she will not get anything hardly. Please, mamma, give us a bigger pair!"

To please him his mother went to her bureau in the next room, and after feeling around in one of the drawers, brought a large-sized pair, but just as she was handing them to him, she exclaimed: "Oh, dear! I do believe I have got hold of a pair of grandpa's socks."

"Never mind; they will do jolly," said Jack, as he fastened them on the pole.

An hour later the mother and her eldest son sat alone before the fire, now burned down to a few chunks which sometimes nearly died out, leaving them almost in darkness, then again flaming up, lighted each nook and corner in the snug and comfortable-looking room, and showed too plainly the sadness which had crept over their faces.

"Then there is nothing more to be done," she said with a heavy sigh.

"Nothing, mother," was the reply, in a tone so pathetic it seemed truly to belong to the pale, tired-looking face.

The hard work and responsibility which had fallen upon him during the past year since his father's death had proved almost too great a burden for the sixteen-year-old boy, who was of a sensitive nature not fitted to bear his hard lot as bravely as he should have done. Only one year ago they were living so comfortably and happy. Edgar had just graduated from the high school, and, full of ambition, intended, with some help from his father, to work his way through college. But one day a terrible railroad accident occurred, and the dead body of the engineer was brought home.

Not until all was over did they know that their house was not fully paid for. A \$500 mortgage rested upon it. But grandpa told them not to worry about that, as he had money enough to pay it off. He was a feeble-minded old man, often forgetting things of the present day, so when he died suddenly a few months later, and they found he had no money in the bank as was supposed, nor was there any amount in his pocket book or among his belongings, it was decided that it was a mere fancy on his part, growing out of his desire to help them.

It has another hard blow, and it seemed that all they could do now was to stave off the evil day, hoping for something—they hardly knew what. Only that afternoon Edgar had seen the man who held the mortgage, to ask him to defer the foreclosure, but he would not listen to him; he had waited upon them six months, and he would do so no longer.

"We will get some little gifts for the children, and let them have one more happy Christmas in our home," said the mother, "and then—"

Edgar plainly foresaw all that "and then" meant. It would be hard, bitter poverty. But as his mother kissed him good-night she said softly, "Let us trust in the Lord, dear; He never forgets the widow and the fatherless."

The rain was then dashing against the windows, making all things seem more dreary than ever, but the "silver lining" to the dark cloud was seen in the morning. The bright sunshine made the world fairly dazzling, for it was clothed in white—a white carpet on the ground, every tree and bush covered with white, feathery-looking balls and bunches and finished off at the tips with icicles which sparkled like diamonds in the sun's rays.

"Guess the good Lord fixed up out of doors on purpose for Christmas; don't you believe so, mamma?" said Jack in an ecstasy of delight over the snow.

"We'll examine our stockings, first," chimed in Mary, "before we go out to play. But only see, mamma! Jack will never be ready, for he has not touched his."

No, Jack had forgotten himself in helping Baby Ruthie get her little fists down into the depths of grandpa's socks.

Shouts of laughter went up as she held aloft a gaily-painted rattle, and said the only words she

had learned—"Oh, my!" But all the sounds were now fairly drowned by a howl from Jack.

"What is the matter, Jack? Do be more quiet," said the mother.

"But look, mamma—only look, I tell you! See, here is money and lots of it, in Ruthie's stocking!"

He had opened a little package wrapped up in a bit of newspaper which he had found stuffed down in the toe of one of grandpa's socks, and there were bank-notes, a dozen of them at least, lying scattered around the floor where he had dropped them in his excitement.

Quickly gathering them up and counting them, Edgar saw it was evidently the money with which grandpa had intended relieving them from their present difficulty. There was still another little roll which Jack had not opened at first.

You will easily believe that Edgar did not forget that day to "praise the Lord who had remembered him with mercy and loving kindness," and that the widow's heart sang for joy at this unexpected Christmas gift. But the best part was that in their time of trial they had kept patient.

Healthy digestion is one of the most important functions in the human economy. K.D.C. restores the stomach to healthy action, and promotes healthy digestion. Try K.D.C.

A Christmas Resolve.

BY F. L. N.

One Christmas eve long time ago
Three children stood in the firelight glow,
Dorothy, Ellen, and sturdy Ted,
Waiting, before good nights were said,
To send a message of childish haste
To the children's saint o'er the wintry waste.

Dangling down from the mantle swayed
Curious forms where the firelight played,
Stockings the longest that they could find.
"Santa can't miss them unless he's blind.
Hurry, St. Nicholas, over the snow
As fast as the reindeer fleet can go!"

Above, in the low-roofed chamber wide,
Dorothy drew the curtain aside;
The full moon rode in the sky a queen,
Flooding the earth with a silver sheen.
"See! the stars gleam out from the blue depths
As they must have gleamed from the Bethlehem sky."

The silent beauty and peace of earth
Touched the children and hushed their mirth;
Then Teddy said, "Did the Bethlehem star
Feel glad to be sent on that errand far?
I should like to have been such a shining light
To guide wise men to the Christ that night."

Dorothy smiled, "Mother says, you know,
That thousands now to our Christ would go
If only they understood the way:
And they live in our own good land to-day.
Then there are the heathen who've never heard
Of God and of Jesus—not a word."

"Perhaps if we try we can be to them
Lights, like the star of Bethlehem."
"Why, so I will," was the quick reply;
And Ellen echoed, "So will I."
Good words and brave, which an angel kept,
And wrote in God's book while the children slept.

Years have passed: at this Christmas-tide
The three are scattered. The home fire-side
Claims good Dorothy, "mother's right hand";
Ted works for Christ in a foreign land,
And little Ellen away at the West,
Each guiding to Jesus as each can best.

Three bright stars pointing the way above,
Three warm hearts, filled with a heavenly love,
Telling the story again and again
Of Christ and His love to sinful men.
But the work is great and the workers few;
Christ needs more laborers: Christ needs you!

If your appetite for every kind of food is completely gone, try K.D.C.; it creates an appetite, makes good blood and gives the dyspeptic strength.

The clergy have tried K.D.C. and recommend it to take away that feeling of oppression and overfulness. Read testimonials, and try K.D.C.

Our Friends Abroad.

To myriads of people it will be good news that there is to be a Christmas number of the *Montreal Star* this year. All over the world the Santa Claus spirit gets into the air at the beginning of December, no matter whether times are good or bad. Friends away across the seas, over the broad prairies or even at nearer distances, look for a message, and glad will thousands be that we are to have a glorious Christmas number of the *Montreal Star* laden down with fascinating gems of art.

Hints to Housekeepers.

CHOCOLATE CREAMS.—Chocolate creams are made by dipping from the end of a long pin, small balls of the *fondant* into melted chocolate.

COCOANUT SNOW-BALLS.—Knead some desiccated cocoanut into the *fondant*. Make into balls and when cold brush with beaten white of egg and sprinkle with grated cocoanut.

DELICIOUS NUT LOAF.—Chop all kinds of any single kind of nut into small pieces and work into the *fondant*. Make into a roll and serve in small square slices.

FRUIT BONBONS.—Candied cherries may be stoned and re-filled with small rolls of the *fondant*. White grapes may be coated in similar fashion.

PRINCESS PUDDING.—Two-thirds cup of butter, melted, one cup of sugar, one large cup flour, three eggs, one-half teaspoon baking powder. Steam two hours.

ROY PUDDING.—One cup molasses, one-half cup melted butter, one teaspoon soda dissolved in one-half cup boiling water, two eggs, one cup milk, three cups of flour, three cups raisins. Steam three hours.

CHOCOLATE PUDDING.—One quart milk, three ounces grated chocolate, one cup white sugar, five eggs: scald milk and chocolate together; when cool add yolks of eggs, and one-half the cup of sugar; bake about twenty-five minutes; beat whites of eggs with other half cup of sugar; spread over top and brown lightly. Eat cold.

CELERY SALAD.—Cut your celery into inch lengths, lay it in a bowl, and put it on the ice until needed. After it is brought on the table pour over it a French dressing consisting of three tablespoonfuls of oil, two of vinegar, a saltspoonful of salt, a half-teaspoonful of white sugar and three or four dashes of black pepper.

PLUM PUDDING.—One pound raisins, one pound currants, three-quarters pound of bread crumbs, one-half pound flour, three-quarters pound beef suet, six eggs, one pound sugar, one-half pound citron and lemon peel, one-half nutmeg, spices, two teaspoons baking powder; mix all dry and then add eggs, with milk enough to wet it all. Boil four hours.

SNOW PUDDING.—One pint boiling water, three tablespoons corn starch, two eggs, one-half pint of milk; dissolve corn starch in a little cold water, stir into boiling water, add whites of two eggs beaten light, a little salt, one tablespoon white sugar; pour in mould and set to cool; make custard of yolk of eggs, one half-pint of milk, one-half cup of sugar, one teaspoon corn starch; flavour to taste: serve cold, pouring on custard as you serve it.

CONSTIPATION CURED.—The following extract from a letter from Mr. Jas. M. Carson, Banff, N.W.T., will speak for itself:—"I have been troubled with constipation and general debility and was induced to use your B.B.B. through seeing your advertisement. I now take great pleasure in recommending it to all my friends, as it completely cured me."

THE BEST COUGH CURE.—Dr. Wood's Norway Pine Syrup is the safest and best cure for coughs, colds, asthma, bronchitis, sore throat, and all throat and lung troubles. Price 25c. and 50c.

OUR FAMILY PHYSICIAN.—Dear Sirs,—I was troubled with eczema (salt rheum) for about two years, but I did not bother with it until it began to itch and spread over my hand. I then took four bottles of B.B.B., which completely drove it away. It was by my son's advice I took B.B.B., as B.B.B. is our family physician. J. S. Mills, Collingwood, Ont.

Children's Department.

Birthday of Jesus.

We are sure, dear children, that you take much interest in birthdays. You never forget your own birthdays, do you? And we believe you are equally quick to remember the birthdays of others. What pleasure you find, do you not, in preparing a birthday gift for father or mother or any other dear one of the home circle? But now we would ask you in what way you are preparing for the birthday of Jesus, for it is to that we are now looking forward. You know when it comes. You remember that—

"Jesus Christ our Saviour
Was born on Christmas Day."

And you do not need to be told how near we are getting to Christmas. Ah, no! you have been counting on it for weeks. "Christmas is coming!" has been your glad thought through the shortening days. What do you think of most as you look onward to the happy time? The joyous family gathering, the plum-pudding and mince-pies, the gifts which kind Santa Claus will drop into your stocking, or the Christmas tree with its glittering lights and the pretty things that your mother will hang thereon to please you? We are glad that you have such pleasures in prospect, but we would ask you at the same time to remember that Christmas Day is the birthday of Jesus, and to prepare some gift for Him, for with all our hearts we wish you to have a happy Christmas, and we know that your Christmas cannot be truly happy unless there be in it the thought of Jesus.

But whatever gifts you bring to Him, there is one which you must not withhold, one which He especially asks of you, for without it the others are of little worth. The Lord Jesus wants

Indigestion

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Is the most effective and agreeable remedy in existence for preventing indigestion, and relieving those diseases arising from a disordered stomach

Dr. W. W. Gardner, Springfield, Mass., says: "I value it as an excellent preventative of indigestion, and a pleasant acidulated drink when properly diluted with water, and sweetened."

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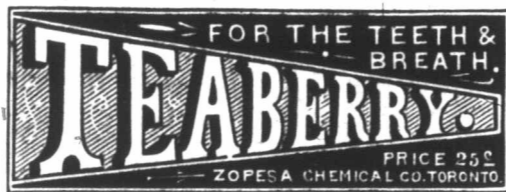
Mrs. Amanda Patsley

For many years an esteemed communicant of Trinity Episcopal church, Newburgh, N. Y., always says "Thank You" to Hood's Sarsaparilla. She suffered for years from Eczema and Scrofula sores on her face, head and ears, making her deaf nearly a year, and affecting her sight. To the surprise of her friends

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not your's, but *you*. He asks you to give Him your heart.

Oh, surely, if you think of all He gave up for you, when He left His home in heaven and became a little child on earth, and how at last He gave His life for you, you will not withhold from Him the gift of your love! Will you not, rather, as you remember how in Bethlehem's inn there was found no room for Him, no resting-place save the rude manger, cry with eager love—

"Oh, come to my heart, Lord Jesus!
There is room in my heart for Thee."

He will be sure to come if you thus invite Him, and, when He enters there, He will bring such peace and joy as you have never known before.

The Other Side of Christmas.

Everything is not merry everywhere at Christmas. How delightful it is to think of the pure white snow, with Jack Frost cutting his capers and painting his funny pictures on our widows, and the dear little Robin-Red-breast hopping around with his bright eye watching for crumbs, and then the Christmas dinner, with its plum pudding, and the games and the presents and the mistletoe and the sweet little carols telling how our kind Saviour became a child so many years ago! But what of the tiny little folk out in the streets at Christmas, who have no kind friends to make them presents, no Christmas dinner, and no warm clothes to keep out Jack Frost, who is one of the cruellest fellows you can imagine when little folks cannot fight him. There are hundreds and thousands of wee boys and girls out at this moment, cold and hungry, and homeless. Should we not then spare them a bit of our Christmas love?

Lost in the Snow

The morning had been fine and bright, though cold. There was enough to eat, and the sheep with their young lambs enjoyed the sunshine, wandering rather farther away than usual to find better and sweeter grass. But about the middle of the morning a change came on—heavy dark clouds gathered, and the wind blew keenly, then the snow fell. Hour after hour it came down thick and fast, and the poor sheep wandered still farther away in their endeavour to gain some shelter.

Oh, how miserable they were! One little lamb laid down on the cold, wet snow, quite worn out, while the others stood near in despair. But help was coming. The shepherd had missed some of his flock, and was out on the hills looking after them. By-and-bye the sheep were startled by a sharp bark, and they all turned round to see Rover, the sheep dog, doing his best to tell his master that the stray sheep were all together at the bottom of the hill.

The shepherd came and lifted the little lamb in his arms, and carried it to the fold, while the sheep followed, carefully looked after by Rover, and soon all were safe in the fold once more.

Will they ever be so silly as to wander again? I do not know. But do you think you are ever like the sheep?

The Hand Bell-Ringers.

Did I ever tell you about it? It was one cold snowy evening just before Christmas. We were all sitting cosily round the fire, anxiously waiting for my brother Charlie, who had been away some months on his first voyage. He hoped to arrive one day soon, and we were full of expectation, while yet somewhat troubled at the stormy weather. At each sound of carriage wheels we sprang up and ran out, but were soon glad to gather round the fire again, for it was a bitterly cold night.

By-and-bye we heard sweet sounds, out on the frosty air, coming gradually nearer to the house. We opened the hall-door wide, thinking perhaps it was some trick of Charlie's. The lamp light fell on the snow, and showed us three men, each with four bells—two in each hand—from which they made delicious music. We were delighted. Even father and mother came to listen, and while we were all absorbed with the music, who should burst in upon us but Charlie himself! Such a hubbub there was, everybody talking at once! But dear father, ever thoughtful of others, had the ringers into the hall, and sent for a cup of hot coffee for each, which they were very glad of.

By the time they had finished the coffee, we were calmer, and Charlie insisted on having the performance over again, putting his hand in his pocket, with true sailor generosity, and paying them liberally. "I little thought to

CONSUMPTION CURED:

An old physician, retired from practice, having had placed in his hands by an East India Missionary the formula of a simple vegetable remedy for the speedy and permanent cure of consumption, bronchitis, catarrh, asthma, and all throat and lung affections, also a positive and radical cure for nervous debility and all nervous complaints, after having tested its wonderful curative powers in thousands of cases, has felt it his duty to make it known to his suffering fellows. Actuated by this motive and a desire to relieve human suffering, I will send free of charge, to all who desire it, this recipe in German, French or English, with full directions for preparing and using. Sent by mail by addressing with stamp, naming this paper, W. A. ROYES, 290 Powers' Block, Rochester, N. Y.

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be serenaded home," he said, laughing. So our anxieties for him were over, and you see I have good cause to remember the first time I heard the hand-bell ringers.

The Loaf of Bread.

In a time of famine a rich man allowed twenty of the poorest children in the town to come to his house, and said to them: "In this basket there is a loaf of bread for each of you. Take it, and come again at the same hour every day, till God sends better times."

The children pounced upon the basket, struggled and fought over the bread, because each wished to have the largest and best loaf; then went away without a word of thanks to the kind friend.

But Francesca, a little girl, meekly though neatly dressed, stood at a distance and gratefully took the loaf that was left in the basket, which was the smallest; then she kissed the good man's hand and went quietly home.

The next day the children were just as naughty and ill-behaved; and this time there was left for poor Francesca a loaf that was hardly half as large as the others. But when she reached home and her mother cut the bread, there fell out a number of new pieces of silver. The mother was frightend and said: "Take back the money this moment; for it is certainly in the bread by mistake."

Francesca took it back.

But the kind man said: "It is no mistake, my good child; I had the money baked in the smallest loaf in order to reward you. Be always as contented and yielding as you now are. He who is contented with the smallest loaf rather than quarrel for the largest, will receive abundant blessings."

The Deserter.

The boys had been having a merry game. They had been playing at soldiers. They would have told you they were soldiers, and that it was no game at all, but sober reality. And indeed so Charley found it.

He had joined the corps, and had found the rules very strict. They were to meet every evening after lessons or work, and with wooden swords or guns have very strict drill and exercise presided over by Rogers, whose father was a soldier, and who had great ideas of military discipline.

Charlie thought it great fun at first, and never missed an evening's drill, but after a while he grew tired of always doing as Rogers told him, and one evening he stayed away.

"Why were you not with us last evening?" asked Rogers, as he met him next day.

"I am tired of it all," said Charley. "It spoils the corps to have one absent and you fairly joined us. If you are not with us this evening, I shall look after you as a deserter."

Charlie hid away under the brush-wood on the common, but Rogers found him, tied his hands tightly together, and led him back by his ear.

"Don't do that," said Charlie, struggling to get his hands free.

"It is the punishment for deserters," said Rogers, as he walked quickly along, sword in hand. "Soldiers have to obey, whether they like it or not; when they once join the army, they can never do as they like any more."

Charlie thought it very hard, especially as Rogers insisted on carrying

out the punishment—so many strokes on the back with the flat of a sword. And he was very glad when shortly after his father moved to another village, where he was quite out of Rogers' reach; for as he told his mother, "Rogers made an awful strict captain."

A Strong Protector.

Poor old Rough! He was not very handsome, but he had as kind a heart as any dog in the United Kingdom, and always used his great strength to protect the weak. Suspicious characters who sometimes called at the farm fared badly when Rough was there; he knew them in a minute, and would growl and bark and make such an ado that they soon turned away from the house.

But the young ducks saw the other side of his character. The large cat was not very friendly with the ducks; she had twice worried two of the youngest, and delighted to chase the others round the yard, so that they soon learned to take shelter with Rough, knowing that she would never attack them while under his protection. They ran about under his feet, or in his kennel, but he never hurt or frightened them, always behaving most politely.

So that, though he was not very beautiful, I think we may yet call him a handsome dog, remembering the old proverb,—

"Handsome is that handsome does."

—Those who will get to heaven must fight their way thither. There must be a conflict with corruption and temptation and the opposition of the powers of darkness.

For a Christmas Box

We can suggest a Silver Match Box, Stamp Box, Street Car Ticket Box, Hair Pin Box, Soap Box, and a whole host of other novelties which will never occur to you until you see our stock. Opera Glasses, Gold Spex, Chatelaine Spectacle Cases, Lorgnettes, Eye Glass Chains, Reading Glasses, etc., in profusion.

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Church Choir Guild.

CANADIAN BRANCH.

Examinations for the Diplomas of Association and Fellowship, A. C. C. G. and F. C. C. G., will be held in January, 1894. Full particulars of the Guild exams, etc., may be obtained of MORTON BOYCE, F.C.C.G., Warden, Brantford, Ont.

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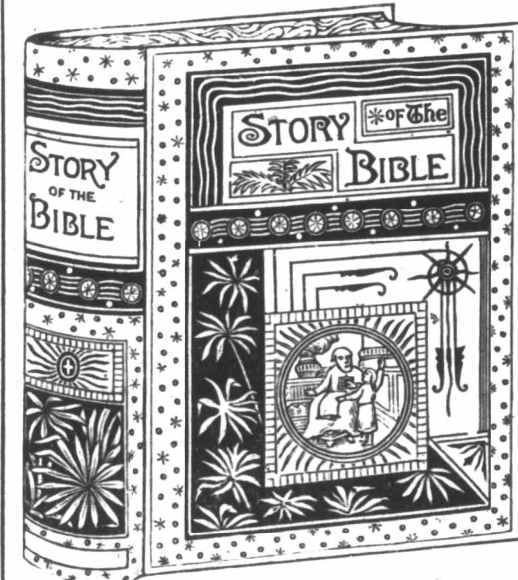
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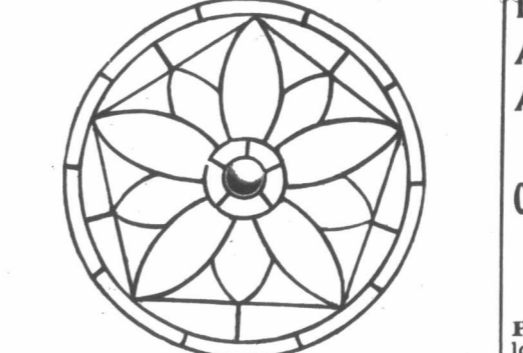
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