

Canadian Churchman

AND DOMINION CHURCHMAN.

A Church of England Weekly Family Newspaper.

Vol. 20.]

TORONTO, CANADA, THURSDAY, DECEMBER 13, 1894.

[No. 50.

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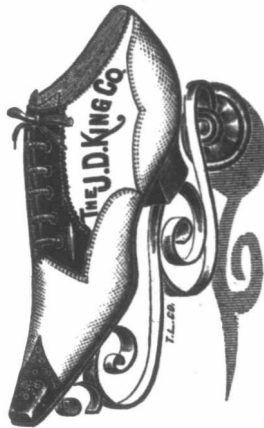
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Canadian Churchman.

TORONTO, THURSDAY, DEC. 13, 1894.

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December 16—3 SUNDAY IN ADVENT.

Morning—Isaiah 25. Jude.
Evening—Isaiah 26, or 28, v. 5 to 19. John 21.

THIRD SUNDAY IN ADVENT :

Holy Communion : 311, 192, 552.
Processional : 48, 184, 463.
Offertory : 52, 288, 287.
Children's Hymns : 50, 334, 568.
General Hymns : 46, 206, 353, 354, 479.

FOURTH SUNDAY IN ADVENT :

Holy Communion : 182, 309, 312.
Processional : 50, 47, 463.
Offertory : 49, 203, 362, 398.
Children's Hymns : 53, 217, 342.
General Hymns : 51, 268, 474, 479.

CHRISTMAS DAY.

Holy Communion : 59, 555, 56.
Processional : 60, 62, 464.
Offertory : 57, 61, 56.
Children's Hymns : 62, 329, 330.
General Hymns : 180, 175, 482, 483.

CHRISTIAN GIVING.—Very few people do what they can in the matter of giving money to God and His Church. "Except your righteousness exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter the Kingdom of Heaven." The Scribes and Pharisees gave one-tenth of their income. Too many Christians whose income is from ten to twenty-five dollars a week, give only ten or twenty-five cents a week to God. The Lord's Prayer was meant for those who are consecrated to God. "Give us this day our daily bread" sounds strangely on the lips of him who has enough money laid up for many years' daily bread. Giving to God is no loss. It never has been a loss; what one keeps he loses, what he gives away he has. Liberal giving develops faith in God's Providence. "Covetousness is idolatry and starves the soul."

PAYING NOTHING.—As a rule those who pay nothing toward Church work have no interest in it. We do not mean that they pay nothing because they care nothing. The converse is true also. They care nothing because they pay nothing. One way to get people interested in the

congregation's affairs is to get them to contribute. It secures their interest. What costs them something concerns them, if it were only because it cost them something. The same is true also of institutions, missions, etc. Those who contribute nothing are not likely to inquire about them and read about them and talk about them. The consciousness that these are our institutions and that the work done is our work, is awakened adequately only when they have cost us something. And when we recognize them as ours and learn to rejoice in the prosperity of our work, we give more freely and more liberally and more cheerfully.

THE OFFERTORY is an important part of worship. It is not an impertinence, but stands in the line of duties alongside of prayer and singing. To give money each time you go to church and in the appointed way, will bring blessings from God. You ought to teach your children to give regularly. Pew rent is not "giving" in this sense, any more than paying the butter bill or for a seat at the opera house. We refer to the offering to God for religious or charitable purposes, regularly through the offertory at church. So your alms shall go up with your prayers as a memorial before God.

"THERE IS NO ROOM IN THIS CHURCH"—said Bishop Dudley, of Kentucky, at the recent convention of the Brotherhood of St. Andrew—"and there is no room in this brotherhood for men who are not quite certain about the miraculous Incarnation of our Lord. There is no room for theory; no room for argument; no room for speculation over these things. Men, clergymen and laymen, must believe the creeds of the Church." There is no "looseness," apparently, about that Bishop's theology, at least on one point. The "tone" is satisfactory, on that score, at any rate, even if we cannot agree with the statement. There is not likely to be much objection to it in these columns.

"PARSON-BAITING" is a kind of amusement in which a certain class of little minds like to indulge—just because it is so safe! It looks bold and brave, but would not be so popular if our parsons had not earned a reputation for not being "easily provoked." Occasionally, however, a parson decides that "patience is no longer a virtue"—and then the little cowards are made to squirm. Such was the case of "Bailey v. Phillips," in Q.B., before an English Chief Justice, the other day. It was a suit for "libel and slander," Phillips having uttered and written statements calculated to make those who believed him consider Parson B. a very cruel man. Mr. P. had to pay about \$4,000 for that little pastime—Little boys, beware! There are bears and judges!

"DELICIOUSLY DUBIOUS AND GLORIOUSLY GLADSTONIAN" is the way the *Church Review* lately characterized an utterance of the English G.O.M. on the School Board controversy. There is, however, one phrase in it which gives our contemporary a little comfort, on account of its greater definiteness—"undenominational monster!" That sounds rather strong—"misshapen monster," to be exact—and has caused a great cry of disgust and disappointment from the rank and file of his political camp. These hints of a survival of some independence of mind and opinion in

their chief are hardly palatable. In these days a "leader" is supposed to be very submissive—don't you know!

FEAR OF DEATH.—In the course of a long quotation made from a book review by one of our most valued correspondents, not long since, on the "Faber's hymns" question, occurred one of those dictatorial statements which sometimes spoil otherwise reasonable arguments. The writer treated Faber's expressions of rapturous welcome to death as if that sentiment were very unnatural and humanly ridiculous. Why should it be so? Does any true Christian need to fear death? If not, why is it improper not to fear? Is it not right and Christianly natural not to fear it? We venture to say that only a morbidly sensitive and cowardly nature has—if a Christian—any fear of death. Experience proves that welcome to death is not rapturous poetry, but pure matter of fact.

OUR CORRESPONDENCE COLUMNS are a perpetual delight to us, as, we are sure, they also are to our readers. We may be chary in taking to ourselves all the praise of our American correspondent in U.S.—that the CANADIAN CHURCHMAN is one of the "brightest and newsiest Church papers on this continent;" but we do challenge all and sundry our brethren of the press to produce a more readable and steady flow of interesting letters, from some of the best writers on this continent, than we show from week to week. We feel infinitely obliged to our correspondents on all sides of the various questions recently discussed here. We only wish we could find space at once for them all—they accumulate on our hands beyond our space; and we think seriously of printing—when we can afford it!—a kind of "special correspondence extra" to work off the surplus. They are all so good we hate to omit them, even temporarily; but make them "short," as well as "sweet," friends!

"UNSUITABLE PARISH ENTERTAINMENTS" form the subject of some severe strictures in the *Rock*, directed chiefly against the latest "shocking example" of this kind of wrong-doing—"a Spanish dance" (whatever that is, our contemporary seems to know!), a "fan dance" and a "comedy." The offending parish is St. Michael's, West Croydon, and the criticism winds up with the remark: "We need hardly add it is not an Evangelical parish." The fact, we suppose, is that we need some kind of arbitrary authority—such as Roman Bishops sometimes assume to be, friend *Rock*!—to draw the line specifying the proper length of a modest skirt, and height of a moral kick—supposing there are such things prescribable. Is all dancing wrong? If so, alas for our Presbyterian friends at St. Andrew's balls! Are "comedies" all wrong? If so, who is safe?

"THE KOH-I-NOOR BAZAAR" seems to be one of the last "bad things" in the way of parish entertainments; and, according to the *Rock*, no less a personage than the usually ultra-Protestantically "correct" in all such matters, Archbishop of Dublin, is the worst offender, walked straight into the trap and seemed to enjoy it!—"even making an apology and vindication for the raffles, etc., which had been announced." This is terrible; even our "Archbishops" cannot be trusted—without the *Rock* to



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direct their unsteady footsteps. "His Grace said raffles would never induce the spirit of gambling." Is that so? We had supposed that they were a very plain example of gambling in one of its worst and most insidious forms. How much at sea we are, all of us—knocking against one another, too, whether "Evangelical" or not! Archbishop Plunkett's definition of "gambling" would be a curiosity.

THE OFFERTORY.

BY HUGH MILLER THOMPSON, D.D.

There is one thing which, in all forms of public worship, true or false, has filled a large space. About this thing the Old Testament is full. A large portion of the ceremonial law is taken up with the proper methods and limits of the performance of this act of worship. This thing is the giving of offerings. We do not mean the offering of sacrifices, properly so called, but the consecrating, by offering it to God, of a portion of the wealth with which God has blessed us. The males of Israel were to appear three times in each year, at solemn times, before the Lord, and the law is definite,—“They shall not appear empty.” The change from Jewish worship to Christian was not a change of substance of worship, or of the Being to Whom worship was to be offered. The object of worship, we say, was not changed. The God of the Old Testament is the God also of the New. All Christians believe and accept and worship the God of Moses, David and Isaiah. The substance of worship was not changed. It still continued to consist of confession, prayer and praise. The type of a past sacrifice was substituted for that of a future sacrifice. As the sacrifices of the law prophesied the death of the Great Sacrifice, so the Supper of the Lord doth “show forth the Lord's death till He come again.” The Christian worship, like the Jewish, gathers all its significance from the great central fact of all true worship—the sacrifice of “the Lamb slain from the foundation of the world.” Since the two worships are so identical—addressed to the same Being, and consisting, in all respects, of the same essence—are we to suppose that the making of offerings, so important a part in one, should be wholly wanting in the other? The idea of an offering, as distinguished from a propitiatory sacrifice, is that of consecrating a man's gains, the fruit of his life and work, by presenting a portion to Him who gives all life and strength. The first fruit is made holy, that the whole lump may be holy. The acknowledgment is made of God the giver, that on Him depends all good, that from Him comes all blessing, and that a man so recognizes Him and His law, and so lives under that law, that he can humbly hope his life is acceptable, and that God will accept some part of the labour of his brain and hands. Is this idea wholly lost in Christianity? Is it not an idea of the very base of any religious life whatever? Is it not as essential to a Christian as to a Jew? Or, if we look at it from the other side, that an offering is an acknowledgment made to God of blessings received, has not the Christian as much to make acknowledgment for as the Jew? The early Church clearly answered all these questions in the affirmative. She incorporated into her services the idea of the offering. She was not content only with prayer and praise and confession: she also required a material gift—something more than words, an actual offering to be laid upon the altar—as an essential part of her worship. The idea of the offering as a central act of worship—as a condition of appearing before the Lord in His house—passed over from the Jewish Church to the

Christian as naturally as prayer, as naturally as the Psalms, and the reading of the Prophets. The Communion Service, in all ancient forms, takes for granted an offering. It was from the very bread and wine offered that sufficient was taken for the Holy Communion, and, while it lasted, for the Agape, or Feast of Charity.

In this respect our own Communion Service goes on ancient models. That, too, provides for offerings, supposes offerings, takes offerings for granted, as an essential part of the most solemn service. The offertory in the Communion Office is the witness for the ancient, the universal idea of worship, that an essential part thereof is the placing of gifts on the altar. It is another of the cases where our theories shame our practice, where our professions put our actions to the blush, that the offertory has become, in our worship, almost an impertinence. Our people do not understand its meaning. Our clergy too often do not dare, if they know it themselves, to make the people know it. We have actually heard “good Churchmen” complain that “jingling of money on the plates” disturbs their devotions! So hopelessly far away from any glimpse of the truth were they, that a solemn act of worship, as old as any worship of Jehovah upon earth, since the fall, seemed to them an unmeaning interference with devotion, and suggested to them only the shop and the counter. They came to worship, undisturbed by any reminiscence of their week-day lives, and here come those plates, and the jingling money carries them out of their religious “frames” to the market again.

For, alas! is not the modern type of religion one that cuts a man's life in two? Is it not for Sundays only? Has it any connection with the business of to-day and to-morrow? Is not the complaint a terrible satire on the almost hopeless darkness and heathenism which envelop men who have never yet seen that Christianity to be good for anything, must consecrate all life to the Lord,—shop life and counter life, as well as pew life, dealings with men as well as dealings with God? Is it not startling to find Christian men confessing that their week-day lives are a service of Mammon, their money connected only with thoughts of the world and the devil? Now it is just this terrible blunder that the offertory was designed, for one thing, to prevent. To keep men from falling into that snare of the devil it was provided that offerings should be a part of their Divine service; that they should connect their money with religious ideas, their gain of it with religious associations; that their week-day lives should not be a sordid slavery to the world, but a service done to God, the fruits of which could be offered acceptably in His own temple. It is the neglect of the offertory, and the teachings which belong to it, which has fostered this mistake at the very roots of Christian life and duty. And the remedy for the mistake, and for a great many others as well, is to set forth the doctrine of the offertory, and to put the thing itself into habitual, reverent use. Men are to be taught that giving to the Lord is an essential part of public worship, quite as essential as singing or praying. They are to be instructed in the plain truth that words must go out in deeds. They must recognize the alms-basin as an essential part of church furniture, the putting of money into it as a devotional act. Their special attention must be called to the name by which their contributions, given in church, are called in the plain English of the Prayer Book, “the devotions of the people.” The whole duty of giving has grown dim, the sense of responsibility for wealth dead, in the minds of men. The Lord's treasury is like a beggar's dish.

The clergy have grown cowardly about this part of Christian duty. When they urge it, it is with half arguments and cowardly compromises. They have a feeling that it almost degrades them to “dun for paltry money,” for even a good cause. So highly “spiritual” have we all become, that our religion must not even name filthy lucre. Meanwhile, there stands that solemn service of the offertory, clear, bold, uncompromising, making giving a solemn act of religion; calling the offered thing by its old name, a “devotion;” bringing forward this act of piety in the fore-front of the most solemn religious service of the Church of God; asking its performance as repentance and faith are asked—for a preparation for the worthy reception of Christ's Body and Blood. In these days we know no doctrine of primitive Christianity which needs reviving more than this doctrine of the offertory; no teaching which is more needed by the men of the time than the emphatic teaching of that most ancient and primitive institution. Men need to be taught that they bring their whole lives to church with them, that they do not drop at the door the stains of the market and the 'Change. They require to have it pressed home that the gains which cannot be consecrated to the Lord, are gains which are “the price of blood,” the blood of their own souls. They want the truth that God holds them responsible for every bargain and speculation, and that all the singing and praying in the world will not make an unjust profit other than a curse. They are to know that every day is a God's service or a devil's service, and that two hours a Sunday given to God will not pay for a Monday devoted to the devil Mammon more than to the devil Belial. Therefore their lives are to be brought into the Church. That is just what the Church is for, that men should bring their lives into it, and measure them by the cubit of the sanctuary. They are there to be reminded of the market, and the shop, and the ledger, and if the reminding stings them and pains them, so much the more do they need it. They are there to have their doings over the counter, on 'Change, in the street, in the forum, brought to the test of God's eternal law, that they may be saved from ruin. And the offertory is there to do this. That is the special use and need of that religious service in all times. This money is the result of a man's work. He has put the moral worth of his life into it. He has gained it well or ill. It represents faithful work in his place for God and man, or it represents wolfish greed or foxy fraud. He is asked to offer to the Lord, as a religious service; to give to his Saviour, and to lay on His holy altar this money which so represents the moral value of his life. Can he do it? Can his gains be blessed? Are they so clear from wrong, so free from all rust of injustice, fraud or deceit, that he can lay them without shame on that altar whence he is to receive the heavenly gift of his Saviour's spiritual body and blood? It was meant, this service, to bring a man so face to face with his own life. It does so bring him, if it be taught in its full meaning, and given its true importance. Again, a man is asked to say whether, Christian though he call himself, he is not practically an atheist when it comes to business. Does God give him wealth more or less, or does he get it by his own strength, skill, shrewdness, by luck or chance? Is he responsible to anybody for what he has? Is there any law at all about it? Are the silver and the gold the Lord's, or was the devil not lying when he claimed the kingdoms of the world and their glory for his own, and not cheating when he said, “All these

things will I give thee if thou wilt fall down and worship me?" Root questions these, old questions gray as time; but questions that need asking every day, and that every man needs to ask himself until he will get an answer that will stand. The offertory puts them emphatically, and answers them just as emphatically, "All things come of Thee; and of Thine, O Lord, have we given Thee." It is a religious act of loyalty to the Master of the universe, a solemn acknowledgment of the Sovereign Lord of all the world whose tenants we are. We have said nothing of the results to the treasury of the Master, of a revival among us of the spirit and power of this almost lost act of worship. We have tried to call attention to it solely from its religious side. We have asked for it its place as a high religious service. We have asked that it be so set forth, preached, explained and enforced. We have demanded it for the consciences of the men of this day. Never in the world's story was it so needed. The result, of course, if ever Christian men shall even begin to do their duty of giving on Christian principles, will be the world's conversion in about an ordinary life-time. Meanwhile let us begin to put this business of giving on its true ground. Let us deliver it from meanness and beggary, and teach what it is, a profound and solemn act of reverent worship and awe, before God's altar; an act wherein all mysteries meet in this, the deepest mystery of devotion that mortal man can give to the Eternal Lord and have the gift accepted.

A STRONG PARISH.

A parish is strong, not because of its numbers, or because its people rank high in wealth, in brains, or in social position. It may have all these, and have a rector who is both able and godly, and still, comparatively, be a very weak and inefficient parish. What good it accomplishes is, no doubt, chiefly owing to the fidelity and earnest devotion of a very few of its members. Devotion is strength, love is stronger than money, than numbers, than intellect, than high social standing, than anything else that can be named. A parish that is devoted to our Lord's service, a parish that loves this service, loves Him for whose worship the service is given, and honours His name, that parish is a strong parish. How may any parish not strong exemplify this devotion, and so become strong? Surely in no more effectual way than by the habit of attendance upon the part of all the officers of the parish at all the appointed services of God's house, be they few or many. A parish may have but a score of communicants, but if, as a rule, its leading men, wardens and vestrymen, are habitually present at all the appointed services, it may be set down as a fact that that is a prosperous, growing parish. It cannot help but prosper. The habit set by the officers of the church is infectious, and will be quickly communicated to the rest of the congregation, and scores will be added to that church at every visitation of the Bishop. It cannot be otherwise; for habitual attendance of all vestrymen, not only at morning prayer, but at evening prayer as well, and at early Communion when appointed, means not only their own spiritual growth, but the spiritual growth of the entire parish, and its material growth as well, for the latter is invariably a resultant of the former. It means also parish harmony and unity—a oneness of plan and purpose, rector and vestry in hearty accord. To the rector it means the right sort of encouragement and support; that his hands are being upheld, and that the petition in the Collect

for the seventh Sunday after Trinity is being constantly answered in this parish of his: "Graft in our hearts the love of Thy name, increase in us true religion, nourish us with all goodness, and of Thy great mercy keep us in the same, through Jesus Christ our Lord." No example could be more inspiring and helpful to a parish and its rector than that of the presence of every vestryman at every service of his parish church, unless prevented by circumstances beyond his control. This matter of habitual and regular attendance at all the services of God's house is what the Church expects, and has the right to expect of all her children, be they vestrymen or not; but vestrymen have here an opportunity afforded them of setting an example that, apart from every other consideration, would certainly prove of incalculable benefit to their parish church.

REVIEWS.

We have received from Messrs. Copp, Clark & Co., Toronto, an assortment of their Christmas games, which would be both amusing and interesting to all young people throughout the winter season. "Zenobia," like checkers and chess, presents some combinations and positions which are very strong, and a thorough knowledge of the game can only be obtained by practice. "Sir Lancelot" we think the most interesting of any; two or four people can take part, and the opportunity for brilliant play which a "Knight's Charge" affords, is unequalled in any game. "Upper Ten" may be played by two, three, or four, and he who is the first to enter all his family into the "Charmed Circle of the 400," wins the game. "Lacrosse" is a game of skill, and the players enter with great enthusiasm into the object of the game. First-class directions are given, so that one can easily become a scientific player. "Foresight" can be played with either numbers or letters, is easily played, and more suitable for the younger children. We are sure that any of the above games would give pleasure and satisfaction to those procuring them.

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

QUEBEC.

THREE RIVERS.—*St. James' Church*.—A paragraph has lately appeared in some of the daily papers to the effect that negotiations were on foot for the transfer of this ancient edifice—probably the oldest Anglican church in Canada—to the Franciscan friars. It was erected in the early half of the last century, while Canada was a colony of France, as the chapel of the Franciscan monastery at Trois Rivières. After the conquest, the property relinquished by the Franciscans, the monastery building, was granted by the Crown to the first Anglican Bishop of Quebec, the Right Rev. Jacob Mountain, for a rectory, and the chapel for the Anglican Parish Church, of Three Rivers. They have been held and used as such ever since. The rector and Church-people of Three Rivers seem to have no intention of parting with their possessions. In proof of this, the church is undergoing a thorough renovation. A new tin-covered roof is completed—provided by the proceeds of a legacy left by the late Mr. Henry George Fearon, for many years the respected parish clerk. The church has been re-floored, the interior freshly painted, a chancel screen, and pulpit of oak and brass erected, and electric light introduced. The rector and congregation of St. James' are to be congratulated on the energy and liberality which have brought about these improvements, and which indicate that no such retrograde step is contemplated as the sale of their parish church and rectory to the "Italian Mission."

CHAMBLY.—A society called the Willing Workers has been formed amongst the younger members of the congregation. At last week's meeting it was decided to work for a new bell for the church. His Lordship Bishop Newnham, of Moosonee, paid a visit to this parish on Tuesday, the 22nd ult., and confirmed ten candidates. The Bishop is well-known here, and much interest in his missionary work was exhibited.

MONTREAL.

MONTREAL.—*St. George's Y.M.C.A.*—The thirtieth anniversary meeting was held in the school-house on the 29th ult. His Lordship Bishop Bond occupied the chair, and after devotional exercises gave a very practical address to the members. Addresses in the following order were given by the President, Rev. J. James, the Bishop of Moosonee, Ven. Archdeacon Evans and the Very Rev. Dean Carmichael. The report of the Secretary, Mr. D. Browne, showed very favorable results of last year's work. It showed an average attendance of 35 members. The work of the hospital ward and library committee was very satisfactory 75; new books had been added to the hospital library. An application had been made to carry on similar work at the Royal Victoria Hospital, and ten days after 135 selected volumes had been placed there. Much had been done in connection with the Prisoners' Aid Association; 115 volumes had been forwarded to Rev. L. N. Tucker, to form the nucleus of a parish library.

The report of the treasurer, Mr. Haycock, showed receipts for nearly \$500, and after all expenses had been paid there was \$25 on hand.

The following is the address of Bishop Bond to the St. George's Y.M.C.A.:—"This is your thirtieth annual meeting. These meetings have always been full of interest to the Church, as tending to promote her well-being. I have been absent from very few, if any, of these meetings, and as I look back and consider the many members who have taken an active part in the work, I am greatly impressed with the evidence of benefit and blessing the association has been to the young men themselves as well as to the community. I follow the course of one and another, and as I see them taking a true and praiseworthy position in society, I am rejoiced to feel that the training of the Y.M.C.A. is manifesting itself in their citizenship. There is evidence of all this here to-night. I look upon you as young men banded together with a view to promoting the prosperity of the city by spreading the influence of religion. There is a singular misconception concerning this, even with Christian men. It is no uncommon thing, when they see a young man alive to religion and influenced by its holy precepts, to say "he ought to enter the ministry"; now, it is true, none but such should enter the ministry, and if they are alive to religion they will find all their activities fully occupied, but I appeal to you, what is the great want of the present day? Is it not consistent, working lay men and lay women?—men and women who will strive to influence the community for good, who will daily, by their life and conversation, commend the gospel of Christ?—men and women who will, every day and everywhere, work for Jesus? Can they not do this? I know they can. I have witnessed it amongst the members of the Y.M.C.A. I therefore appeal to you, be faithful to your post, and ever and everywhere be priests unto God. In the days of the Apostle Paul there was a young man, amongst many, who was singled out for his faithfulness. In that day, when conflict was fierce, he stands firm beneath the banner of the cross, in the forefront of the battle at Ephesus; amidst a raging, senseless mob, he fights by the Apostle's side and is swept away into the theatre where, because of the danger, even Paul is not suffered to follow. But it was not only amidst excitement that he was faithful and true. At home, when hospitality to Christians was a service more fraught with danger than the flashing sword, he won the honorable name of "host of the whole church," and at length, when old age had brought him near to the crown of glory, John bore this testimony to Gaius: "Thou doest faithfully whatsoever thou doest to the brethren and to strangers." I want to give you that to-night for your motto. My young friends, remember that religion is worth little which does not make us do faithfully whatever we do. It is a well attested fact, attested by those who cared little about the secret of their efficiency, that Havelock's men in India might be relied upon, when promptitude, steadiness, endurance, courage, the noblest qualities of the soldier, were to be tried, before any others. Why? Because they were religious men, doing their duty as to the Lord. And Sir Edward Parry, who had seen men tried in the terrible Arctic regions, bore this testimony: "The very best men on board the 'Hecla,' those, I mean, who were always called on in times of especial difficulty and danger, were without exception those who had thought most seriously on religious subjects." He adds: "If a still more scrupulous selection were to be made of that number, the choice would without hesitation fall on two or three individuals, eminently Christian." He says further: "Should I be employed on a similar service, and were you to ask what men I would select, I would say, give me the best Christians." There is but one principle that can keep you firm and faithful. It is a living faith, a faith that keeps the soul close to God, a faith that reveals to us our utter weakness and might of God, a faith that will make you one with Jesus and cause you to abound in all the fruits of the Spirit."

Church of St. James.—At the Litany Service, 4.15 p.m. last Sunday, the 2nd inst., the Very Rev. Dean Carmichael preached the first of a series of special sermons on the Second Advent. Rev. G. O. Troop, Rev. Dr. Ker and Rev. M. Kittson will complete the series.

Church of the Advent.—The second anniversary services were held on the 2nd inst., and were attended by large congregations. His Lordship Bishop Bond officiated in the morning, assisted by the Revs. H. Kittson and M. O. Smith. His Lordship delivered a very eloquent address and one suited to the Advent season. The text was taken from 13th chapter Romans, 12th verse, "The night is far spent the day is at hand, let us therefore cast off the works of darkness and let us put on the armor of light." This church formerly was chapel of Ease of St. James the Apostle.

Woman's Auxiliary.—The annual meeting of the junior branch of the W.A. was held on the 1st inst., in the Synod Hall. His Lordship Bishop Bond occupied the chair. His Lordship Bishop Newham gave a very graphic description of his travellings with the Indians and the Esquimaux. Rev. Hincliffe, of the Peegan Reserve, gave a short description of the missionary work among the western Indians. He has in his company a young Christian Indian, who is defraying his own expenses and intends accompanying Mr. Hincliffe to England, and then to return to do missionary work among his brethren in the west.

ONTARIO.

ROSLIN.—Wednesday, November 28th, was a red letter day in the Parish of Roslin. For more than two years services have been held in Moneymore, by the present Incumbent, in the small Orange Hall. Whilst the privilege of holding service in that building was appreciated, it was found to be quite inadequate to hold the large congregations which assembled on Sunday afternoons. Through the energetic efforts of the Rev. John Fisher, the congregation was aroused to the necessity of having a place of worship of their own. Accordingly a site was given by Mr. R. Carlton, and the usual preliminaries were gone through with a view to erecting a new church. Last Wednesday witnessed the opening of the extremely beautiful church of St. John the Evangelist. The day itself was very bright and frosty, and by two o'clock the church was full, and soon became crowded to the doors. As the people entered they were immediately impressed with the beauty of the new church. Beautiful hangings adorned the sanctuary, and vases of white flowers decked the super-altar. The flowers were kindly given by Mr. J. P. Thompson of Belleville. The following is a list of the gifts which have been presented:—sanctuary hangings by the Rev. J. Fisher's mother and sisters, England; altar with desk by Mr. and Mrs. T. E. Barber, Thomasburg; prayer desk by the Ladies' Guild of St. Thomas Church, Belleville; lectern by Mr. J. L. Thompson, Roslin; pulpit by Mr. Kerr, carriage maker, Thomasburg; small organ by the Rev. John Fisher, Incumbent; bell by the Rev. E. L. Reeves, England; chancel chairs by Mr. R. T. Porter, Thomasburg; service books by the S.P.C.K., England; carpet, etc., by anonymous donors. The new church is built of brick, and its dimensions are 50 by 22. The style is gothic and the architect was the Rev. A. Jarvis. It affords kneeling capacity for 150 worshippers. The clergy were well represented at the opening service. In addition to the Incumbent, we noticed the following in the procession:—The Very Rev. Dean Smith; Rev. Canon Burke, rector of Belleville; Rev. D. F. Bogert, of Belleville; Rev. J. R. Serson, of Tamworth; Rev. C. T. Lewis, of Tweed; and Rev. A. L. Geen, of Belleville. The first part of the service was taken by the Rev. C. T. Lewis, and the Service of Dedication by the Dean. The First Lesson was read by the Rev. D. F. Bogert, and the Second Lesson by the Rev. Canon Burke. The service was most hearty, the musical portion being rendered by the combined choirs of St. Paul's, Roslin, and Christ Church, Thomasburg. The Dean gave a most appropriate and interesting address, in which he congratulated the congregation in possessing a church so correct in its architecture and adornments. The House of God, he said, should always be the best building in the neighborhood, and such, he was glad to find, was the case here. He reminded them that the Book of Common Prayer was of no modern invention, but has been the Churchman's compendium of worship and doctrine for centuries, some of its prayers having been composed by the early martyrs themselves. He impressed upon the people the fact that they belonged, not to a Society invented by man 100 or 200 years ago, but to a Church established by our Blessed Lord Himself 1800 years ago. In conclusion, the Dean exhorted the congregation never to allow a Lord's Day to pass by without assembling within those sacred walls, unless prevented

by sickness. The Rev. Canon Burke then, in a very practical address, laid great stress upon the fact that they should come to church to *worship*, not to *hear* any man; and that they were not to send their children, but to bring them with them. The Rev. J. Fisher announced that the offertory was on behalf of the Building Fund. Hymn 242 was then sung, after which the Dean pronounced the Benediction, and the congregation dispersed. There are now three churches in the Parish of Roslin, viz., St. Paul's, Roslin; Christ Church, Thomasburg; and the Church of St. John the Evangelist, Moneymore.

TORONTO.

EDMONTON.—*St. John's.*—This church, after undergoing considerable restoration, was re-opened for Divine service over a year ago, but unfortunately has to be closed again owing to the Mission Board failing to give necessary assistance for the carrying on of the work. This is only one of many instances of how the Church in rural parts is crumbling away for the want of proper supervision.

Trinity University.—At a meeting of the Theological and Missionary Association, held on Tuesday, Dec. 4th, a paper of exceptional merit on "Bishop Patteson" was read. The following members of the association (other than members of the faculty) are engaged in regular work: Rev. A. U. De Pencier, at St. Alban's Cathedral; Rev. R. Seaborne and Mr. H. J. Spencer, at St. Martin's; Mr. H. M. Little, at St. John's; Mr. A. W. H. Francis, B.A., at Norval; Mr. W. A. E. Butler, M.A., and Mr. W. G. Swayne, at Milton; Mr. J. Chappell, B.A., at St. George's Mission, Phebe Street; Mr. H. B. Gwyn, B.A., at Holland Landing; Mr. C. P. Johnson, B.A., at the Hillcrest Home; Mr. G. F. Davidson and Mr. J. R. H. Warren, at Fairbank; Mr. G. L. Starr, at Norway; Mr. J. McKee McLennan, at St. Jude's, Brockton; Mr. R. H. B. Bell, at St. Olave's, Swansea; Mr. J. W. Cooper, at Humber Bay; Mr. E. G. Dymond, at Millbrook. Mr. W. L. Baynes-Reed is engaged in Sunday-school work at the Protestant Orphans' Home, and Mr. H. C. Wilson at St. Matthias' Church.

HURON.

INGERSOLL.—*St. James'.*—The Wednesday evening services have been resumed. The work immediately in hand is the preparation for the Sunday-school treat, which will take the form of a tea and Christmas tree, to be held on Friday evening, 28th inst.

NIAGARA.

ACTON AND ROCKWOOD.—The Rev. G. B. Cooke returned a week ago, after an absence of two months through sickness. He is still unable to take any work, but is beginning to make slow recovery. On Wednesday evening the united congregations sent to him at his sick-bed a purse containing \$100, as a token of sympathy and to enable him to have every necessary provided for his speedy recovery. Mr. Cooke's ailment is stomach trouble from physical exhaustion and nervous prostration.

THE CHURCH IN THE UNITED STATES.

(From our own special correspondent.)

The death of the Right Rev'd W. B. Howe, S.T.D., Bishop of South Carolina, has been received with great sorrow. Bishop Howe did a grand work for the Church and won the hearts of the people amongst whom he dwelt. His death does not create a vacancy, as Dr. Ellison Capers, who was consecrated in 1893, becomes the Diocesan.

The Church of St. Mary the Virgin, N. Y. City, is to build a new Parish House at a cost of \$200,000.

The Bishop of Oklahoma (Dr. Brooke) and the Co-adjutor-Bishop of Tennessee (Dr. Gailor), have recently addressed the students of the General Theological Seminary, (N. Y.). The present effective working of the Seminary is due—almost entirely—to earnest labours of the good and excellent Dean Hoffman.

The Very Rev. the Dean of Rochester, England (Dr. Hole), made the following remark at the Church Club (Chicago): "He did not believe a grander body of men existed than the Bishops of America."

Trinity College, Hartford, Conn., by the will of Henry Keney, receives a legacy of \$25,000.

The vexed question of Episcopal jurisdiction between the American and English Bishops, is likely soon to be solved amicably.

The presiding Bishop has been elected Chaplain of the Society of Colonial Wars in the State of Connecticut.

The Chaplaincy of the U. S. Naval Academy, at Annapolis, Md., has been conferred upon the Rev. Alfred Lee Royce.

Bishop Barker, Tacoma, Wash., needs two priests.

PREFERMENTS.

The Rev. W. M. Clark, Acting Professor Alexandria Seminary, Va.
The Rev. F. C. Cowper, rector of Mount Carmel, Central Pa.
The Rev. L. B. Thomas, D.D., rector of Antrim, Pa.
The Rev. J. W. Barker, rector of Reidville, N.C.
The Rev. J. O. Davis, rector of Chester, Vt.

RESIGNATIONS.

The Rev. G. N. Mead resigns St. John's, West Hoboken, N. J.
The Rev. H. J. Cook resigns Christ's Church, Dayton, S.O.
The Rev. A. F. Blake resigns Grace Church, Avondale, S.O.
The Rev. J. B. Wasson resigns St. Stephen's, Millburn, N.J.

BRIEF MENTION.

The Rev. T. H. Brown, rector of Christ Church, Delaware, has returned from a two months' sojourn in England.

The Bible is read in four hundred languages.

Wheat was cultivated in China B.C. 2700, and at that date was deemed the direct gift of the gods.

Mr. Henry Irving donated £100 to the poor of Dublin, Ireland.

Some one has stolen the cross erected by order of Queen Victoria on the spot where the Prince Imperial was killed by the Zulus.

St. George's Church, Winnipeg, has been dedicated.

The Greeks, when travelling, wore hats in winter of cloth or felt, in summer of plaited straw with broad brims.

The Rev. James Morton, late of Fergus, is now residing at Parkdale.

Canon Pentreath, of Christ Church, Winnipeg, has definitely announced that he will resign at Easter.

The smallest egg in the world is said to be that of the Mexican humming bird, which is size of a pin-head.

The deepest running stream in the world is said to be the Niagara river just under the famous suspension bridge.

Many California pearls are black and speckled. They are considered more valuable than the white pearls of Europe.

There are over 8,000 ancient towers in Sardinia, the object of which no one, from Aristotle down, has ever been able to determine.

Modern Greek is nearer like ancient Greek than any other modern tongue is like its ancient predecessor.

The Kaiser is allowed a salary of \$3,852,000 a year, which is just twice the amount granted by the British Parliament to Queen Victoria.

On Sunday, November 18th, the venerable Rural Dean Stewart, of Orillia, now in his ninety-first year, attended service in St. James', and pronounced the benediction in his usual strong voice.

There is a miniature Indian corn grown in Brazil. The ears are not larger than a little finger, and the grains are the size of mustard seeds.

The Chinese Government levies a regular tax on beggars, and gives them in return the privilege of begging in a certain district.

The gray partridge of Spain ranges from 8,000 to 7,000 feet above sea level, and is rarely found below the former altitude.

The Rev. Percy G. H. Robinson, late of Ontonagon, Mich., formerly of the diocese of Algoma, has been appointed rector of Christ Church, Calumet. His address is Red Jacket, Calumet, Michigan.

Hollow glass bricks in the form of cubes, parallelograms, octagons, etc., are used for building purposes in Lyons, France. They admit light and afford protection from both heat and cold.

We hear that Mrs. Bell and the Rev. C. Roles Bell, of Keswick, commemorated their golden wedding day on the 26th ult.; and were agreeably surprised to receive on that day from some of their Toronto friends, a handsome cheque.

On the field of Waterloo a topaz seal, set in gold, was recently found, bearing the arms and motto of Viscount Barrington. It belong to Ensign Barrington, who was killed at Quatre Bras, June 16, 1815, and has lain undiscovered for 80 years.

A British clergyman recently undertook to give his horse a sea bath. As the beach was lone'y he took off all his clothes, when the horse ran away and carried him through the main street of the village.

The new parish house for All Angels' Church, New York City, has been completed. It is the gift of the rector, the Rev. Dr. C. F. Hoffman. The building is fitted with every convenience for work and comfort that could be devised.

The Empress of Austria has to give a written receipt for the State jewels every time she wears them, and Her Majesty, as a result, usually contents herself with a private collection, which is worth about one million five hundred thousand dollars.

G. Stafford Northcote, of London, Eng., nephew of Earl Iddesleigh, of the English House of Lords, accidentally fell in Prospect Park, Niagara Falls, recently, and splintered his left arm at the elbow.

The Church of the Epiphany, Chicago, has received a gift of \$2,000 from Mrs. Geo. W. Champlin, a portion of it to be used for a permanent endowment and part for the indebtedness of the parish.

A legacy of \$5,000 has been left to St. John's Church, Clinton, Iowa, by a former parishioner, the income of which is to be used for the general expenses, in order to make good the donor's former annual subscription. The good man thus provides that his work shall live after him. An additional \$5,000 was left, the income to be expended in the charities of the church.

A new and handsome rectory has been completed and dedicated for St. Andrew's parish, Chariton, Iowa. It was mainly the gift of one person in the congregation, who contributed \$3,000 for the purpose. It is gratifying always to note such gifts to the glory of God and for the benefit of His holy Church.

The Rev. James Neales, of Woodstock, N.B., late rector of Gageton, died recently. He was 81 years old, and had been in orders for 50 years. Four of his sons have been clergymen in the Diocese of Fredericton, the Rev. Thomas Neales, rector of Woodstock; the Rev. Schofield Neales, rector of Andover; the late Rev. William Neales, and the late Rev. Henry Neales.

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.

The Athanasian Creed should be Left Out.

SIR,—I am one that think the St. Athanasian Creed ought to be left out of the Book of Common Prayer. I used to think differently, and valued it as a statement of religious doctrine. But we have to remember that we are seeking reunion with our separated brethren. The Chicago Lambeth "quadrilateral" was put forth as a platform on which we were willing to reunite with them. In that basis of union the Apostles' Creed is laid down as a sufficient statement of Faith—the Athanasian Creed is not mentioned. I take it therefore that in the event of reunion the latter is to be omitted. If it be not cut out by ourselves before reunion, it will be promptly expunged afterwards.

Dean Carmichael and Books of Moses.

SIR,—A report in the Montreal Star a day or two ago tells the opinion of Dean Carmichael upon the books of Moses, to the effect that the inspiration is not at all probable. How will the Dean manage to say "Blessed Lord, who hast caused all holy scriptures to be written"? The good gentleman has registered an oath to the sixth article—"In the name holy scripture we do understand"—"Genesis, Exodus, Leviticus, Numbers, Deuteronomy"; and also an oath to teach according to the doctrine contained in the Prayer Book. Perhaps the report is incorrect. Another Dean gives his benediction to Mr. Moody—an excellent workman at his own business, but in fact a freebooter, carrying on guerrilla warfare with entire indifference to any authority ordained of God. Ordinarily civilized nations condemn such methods of war, yet a Dean can bless.

S. D. HAGUE.

The Hymn "O! Paradise" Should be Wiped Out.

SIR,—If William Roberts will kindly read only passable synonyms, instead of not, which was a typographical error, he will understand why I referred to his letter: he took a different view to "Subscriber," and I was glad of his help. But the question of synonyms is only a lateral shoot, and may be nipped from the original question with advantage. It is the affected and effeminate spirit of the hymn itself, and its unsuitableness for public worship, I deplore. What the editor of the Family Herald calls limp æstheticism and wet-eyed sentiment, pervades it all. Nor is it clever. In every couplet

there is a visible effort to say something and to find a rhyme for what is said. R.P.C.

Mr. Moody and His Methods.

SIR,—One of your Montreal correspondents, J. H., writes a masterly criticism on Moody and his methods. I do not think that any portion of it can be called untrue. But Mr. Moody has had a long experience, and is a grand master of his art. The magic of his name secures a grand assembly, magnetically sympathetic. There is the felt hush of the multitude, the sonorous prayer, the affecting tunes, and the conjurer has his rapt hearers in hand and can move them at pleasure. But, as J. H. says, there were some poor old jokes, and not a few absurdities; as when Mr. Moody, anticipating a journey skyward, one of the ministers on the platform, in a burst of fervour, exclaimed, "Yes, brother; above the sun! above the sun!" This aspiration would imply that the gentleman believed himself to be beneath the sun at that time. One would like to remind him that if he will wait patiently until next June he will be some ninety-three millions of miles above the luminary to which he refers, which distance should satisfy the most insatiable craving for change. But is not that kind of thing the veriest childishness? A.

Origin of the Surpliced Choirs.

SIR,—In your issue of November 29th, an enquiry under the above caption appeared. In answer thereto, I would respectfully refer "Churchman" and others to I. Chron. xv. 27, xxv. 5, 6, 7, II. Chron. v. 12, 13, 14. Keeping in mind the fact that the God of Israel is our God, and that the Church of England is His Church, it follows, that whatever was not abrogated by the earthly ministry of the Blessed Master, still remains. Praise and thanksgiving were not so abrogated, nor decent and seemly habiliments for those engaged in promoting the worship of the sanctuary. A very full statement of the ground covered by the above syllabus, may be found in Dr. Blunt's Annotated Book of Common Prayer, under the introduction to the Psalter. In case any of your readers desire assistance in establishing a surpliced choir, I can be of help, and I will be very willing to send patterns for surplices and cassocks for men and boys. These are of correct and approved cut, being from Cox & Son, London. By means of these, a choir may be vested at a small outlay, provided the work be done gratuitously by the Parish Women's Guild or others interested.

W. FRED. JACKSON.

Brockville, Ont., Dec. 3rd, 1894.

Stick to the United States News.

SIR,—Your "Own Special Correspondent" it seems is not content with inviting our Canadian clergy to change their allegiance, but he now, in your issue of 29th November, proceeds to attack our dioceses. It is certainly news to your readers to learn that Algoma is part of "the Church in the United States." This extraordinary assertion, however, is somewhat less startling, when on proceeding to peruse other items of news of "the Church in the United States," we find Lord Halifax, the E.C.U., the Cardinal Archbishop of Toledo, and—to cap the climax of the absurdity—the Bishops and Archbishops of England, arrayed under the same head. Your "Own Special Correspondent" frequently gives forth his private opinions in little paragraphs which have no more to do with "the Church in the United States" than they have to do with the Church in Central Africa, but when he comes to stuffing your paper with items of news (?) from Algoma under the head of the United States, he had better sit down and learn 1st, geography, and 2nd, something of the sensitiveness of Canadians in respect of certain matters, so that he might avoid giving offence.

By the way, when are you going to begin to give Canadian "preferments" the same prominence which you do to American ones?

ONE OF YOUR OLD FRIENDS.

Advent.

SIR,—Last year there were some remarks about the season of Advent and the manner of its due observance. May I add a word or two. The great duty set before us is repentance. The first Collect is for grace to cast away works of darkness; the third that the clergy may earnestly strive to make penitents; the fourth for the power of God against our sins. The motive for repentance is the coming of Christ to judge, mentioned in the first and third Collects. Repentance is the subject of the Epistle for the first Sunday. The judgment is set before us in the Epistle for first Sunday, Gospel for second Sunday, Epistle for third Sunday, Epistle for fourth Sunday. Now evidently the Church expects Advent to be a penitential season, and the spirit in which it should be observed seems to be expressed in the first Epistle. "Make not provision for the flesh to fulfil the

lusts thereof," according to the warning of Christ, "Take heed lest ye be overcharged with surfeiting and drunkenness, and cares of this life, and so that day come upon you unawares." Again in the fourth Epistle, "Let your moderation be known unto all men." How we can deeply meditate upon the coming of Christ to judge, and not be moved to at least abstain from things of world and flesh, is hard to conceive. Unfortunately Christmas and all its pleasures and gaiety is the more pleasant subject for thought, and kills Advent devotion. Ought not her clergy to be on their guard and warn our people against this danger and loss? S. D.

The Christmas Offertories.

SIR,—As the joyful festival of Christmas draws near once more, I thought it would not be out of place to beg space in your valuable paper for a few lines on the subject of "giving." It has been a national custom in Canada for many years to devote the amount of the Christmas offertory to the use of the clergy; and in many parishes I know this is looked forward to for discharging some troublesome account, which has, perhaps, remained unpaid for more than 12 months. Now it often happens that many of the farmers who have to come long distances are prevented by the weather or the state of the roads from coming to church on Christmas Day. To these I would venture to suggest a means whereby the clergyman would not suffer by their absence that day. I would recommend them to send to the rectory a present of a turkey, a fat goose, or oats for the horse, or any other small reminder of the joyous season; or place in an envelope the sum they wish to give, marking it "for the clergyman," and drop it on the plate the previous or following Sunday. If the clergy would only push their own claims to be remembered, as they do the mission collections and various others, the Church people in Canada would rise to their responsibilities and duties.

A CHURCHMAN.

What are the Rights and Privileges of Newspaper Correspondents?

SIR,—I should like to have some light on this subject beyond what you give in answer to "Sacerdos Americanus." You say that your special correspondent in U. S. A. is not open to the charge of writing under a fictitious signature, and I respectfully appeal from your decision to that of your readers. You and S. Americanus had in mind his regular weekly budget, which appears without any signature, real or fictitious. But you both have overlooked his letter in your issue of Oct. 25, page 681, at bottom of last column—not in his own special column, but in this one. This letter is signed "Your Own Special Correspondent in U. S. A." This signature, I submit, is fictitious. If it is not fictitious, then it must be the same which his god-fathers and godmothers gave him in baptism. Which is it, Mr. Editor? In that letter he made a contemptuous allusion to myself, which no one with an ounce of manhood could fail to resent. I accept your statement that "Priest and Oxford M.A." is all that he represents himself to be, but I should not have known it if you had not told me. I would say a word as to his infamous proposition that anyone going to the United States and coming back, should be looked on with suspicion, but others have already dealt with that, and in language a good deal more temperate than I could confine myself to.

J. J. MORRIS.

[Mr. M. and ourselves seem to be using the word "fictitious" in different senses. We understand it to apply to a misleading signature; where "Our Own Special Correspondent" is "our own," etc. He is also several other things which he was not called at his baptism, such as a "priest," etc. Is "priest," for instance, therefore, a "fictitious signature"? We would deprecate these personalities on both sides, though a little sarcasm occasionally may be admissible.—ED. C.C.]

Opportune.

SIR,—Mr. Hammon's timely question concerning the Great Teacher's "definite purpose in His going afar to the fig tree" (Mark xi. 13), recalls the parable of the barren fig tree planted in the vineyard (Luke xiii. 6), when judgment is deferred, the axe being laid by the tree in readiness to cut it down should it continue barren. And John the Baptist warns the Pharisees (Matt. iii. 10) "to bring forth fruits meet for repentance," "and now also is the axe laid to the root of the trees; therefore, every tree that bringeth not forth good fruit is hewn down and cast into the fire."

Stier, on "The Words of the Lord Jesus," says: "All Apostolical preaching of the Gospel must begin with the gracious commencement of the Sermon on the Mount; the conclusion of all Apostolical warning and announcements of judgment must coincide with its awful conclusion; but intermediate

lies all that progressive teaching and exhortation which, through faith in its fulfiller, establishes the law in the believer" (vol. i, p. 94).

In addition to this lesson of warning against all fruitless professors, this incident of Christ searching for fruit tells of His penetrating oversight as the great "Overseer" of the Church. "For ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls" (I. Peter ii. 25.) "I will guide thee with mine eye," P. xxxii. 8. "And the Lord turned and looked upon Peter," Luke xxii. 61. So with Nathaniel under the fig tree, and Zacchaeus in the sycamore; with Elijah under the juniper tree, and Hagar called the name of the Lord: "Thou God seest me." So too, early in last century, the notorious Colonel Gardner, while seeking diversion from the perusal of a religious book until the midnight hour should summons him to a guilty appointment, saw, to his amazement, suspended in the air, a visible representation of the Lord Jesus Christ upon the cross, surrounded with a glory, and heard a voice to this effect: "O sinner! did I suffer this for thee, and are these thy returns?"

Thanking Mr. Hammon for his kind acknowledgment, and hoping that his Scripture questions may be continued from time to time, with the result sought in the collect next before Advent: "Stir up, we beseech thee, O Lord, the wills of Thy faithful people, that they plenteously bringing forth the fruit of good works, may of Thee be plenteously rewarded, through Jesus Christ our Lord, amen."

L.S.T.

Nov. 27, 1894.

The Diocese of Algoma.

SIR,—I wish to draw the attention of your readers to the fact which I have not yet seen noted in your columns, that the resignation of the Bishop of Algoma is conditional. In the *Guardian* of October 31st, p. 1694, it is stated that at a meeting of the Algoma Association at St. Mary's, Kilburn, the Bishop alluded to his talked of resignation, and said it was true that he had intimated to the Archbishop in Ottawa his intention of resigning, but it would be a conditional resignation, and would not take effect until September, 1895, when the Provincial Synod will meet, the condition being that the Synod provide some assistance that will relieve him of some part of his work and financial worry. Should this help be found for him, Dr. Sullivan is willing to remain at his post to the last, but otherwise he will feel it his duty to his diocese, no less than to himself, to make room for a younger and stronger man. It appears strange that this information was not given to the Canadian Church directly. There was nothing conditional about his resignation in the letter read to the Niagara Synod, although at the same time there were applications from him for \$8,000 additional to the previous grant from the D. & F. M. S., and \$800 for a secretary. Is this the additional help that he expects? This would mean that two-thirds of the Domestic Mission Fund + \$8,800 + \$4,000 for Episcopal stipend, would go to Algoma, and one-third, less \$12,800, for the other missionary dioceses of the Dominion. I have no doubt this would be for the welfare of the diocese of Algoma: but surely the Church in the North-West would suffer more than she has done in the past through the smallness of the amount received from this ecclesiastical province. I see some of your correspondents advocated the formation of two dioceses out of the present diocese. This appears to me a greater mistake than the first formation of the diocese of Algoma was. It would in my opinion be for the interest of the Church, if it were possible, to blot out the diocese of Algoma and divide it among the other Ontario dioceses. The Church thus would be able to do more justice to the North-West, and the clergy would have their share in the commutation and other funds in the older dioceses. We have got into a habit of measuring the growth of the Church by the number of its bishops. But while we are spending our energies in raising Episcopal endowments, other religious bodies are outstripping us. We could well get along with fewer Bishops, if we had more priests and deacons.

JOHN GRIBBLE.

Port Dalhousie, Nov. 29th, 1894.

Regeneration is not Conversion.

SIR,—In your issue of November 22nd, L. S. T. quotes two Bishops as practically saying: that the Church teaches that Regeneration is the being "born of Water and of the Spirit"—the sects teach that Regeneration is Conversion. As both L. S. T. and myself concur with the above, I pass on and proceed to make some remarks on the following statement of L. S. T.:—"The modern meaning of the term, Regeneration, has also long passed current in the Church, as well as its primitive sense." All readers of history know that for fifteen centuries not one of the modern sects among the English speaking community had an existence. It is not yet four hundred

years since the birthday of the oldest of these sects. In order to justify their schisms, in their own eyes, these sects invented that unscriptural theory, namely:—That the Church of Christ on earth is invisible, being composed of good members only. Holding this fiction, they were necessitated to invent another fiction as entrance to this invisible Church. So, in due time, they changed our Lord's explanation of being "born again," from "born of Water and of the Spirit" to conversion of heart and life. In the Georgian era, during which the bulk of the Bishops and Clergy were (sad to relate) steeped in worldliness, it is easy to imagine that many Clerics and Laity imbibed sectarian ideas. By God's grace the Church has been emerging, for some time, from that deplorable state; yet, sectarian ideas, such as "The Church is Invisible" and "Regeneration is Conversion" (like parasites on a partially cleansed body) are still afflicting the Church and retarding its spiritual health. Now, at the time of the Anglican Reformation, appeal was made to the Primitive Church. What was not in accordance therewith was summarily rejected, though it had long, to borrow a phrase from L.S.T., "passed current in the Church." Following the example of our Reformers, all true Churchmen will always appeal to the same. The term "Catholic" has been almost by common consent misapplied. Is that any reason why we should not continue to endeavour to restore it to its primitive usage? The terms "christen" and "baptize" are frequently used profanely—are we not justified in trying to correct that profanity? "Regeneration" being termed "Conversion" causes a deadly blight on the training of the young, by depriving them of the very knowledge of their "new birth" in Baptism. I ask L. S. T. shall not parents, priests and other teachers use ceaseless efforts to instil into the minds and hearts of the young entrusted to their care, this glorious Gospel—that the priceless gift of God, purchased for them by the death of their loving Saviour, namely, "a death unto sin and a new birth unto righteousness," was freely given to them in their Baptism, to enable them to grow in grace?

A. SLEMMONT.

Bayville, Muskoka.

The Laity are Too Much Ignored.

SIR,—I was much pleased with your recent remarks about how you thought missionary meetings would be more profitably conducted by allowing the laity who were able and willing to take part in them, to do so. I think it only a natural conclusion that if anyone is allowed to assist in the promotion of any scheme, that he will, without doubt, feel a greater interest in the proposed object than if he were ignored or the work put through without his assistance. With others, I think that the laity are too much ignored, and are not sufficiently consulted in many particulars for which their talent and training may fit them. In fact, they begin to think that they are not wanted. And this leads me to speak of something that has occupied my mind for some time: that one great object lesson for clergymen to study is *human nature*—it is their great stock in trade, so to speak; and I do not see how they are going to succeed without "fact," which is a faculty of knowing how to handle people, and which can only be acquired by studying the different traits and capabilities of those under their charge, and to fit each into a sphere of work best suited to his or her attainments, and not to overlook any, nor try to fit a square peg into a round hole. And what an engine of strength might not parochial visiting be made—for, as King Solomon says, "A word spoken in due season, how good it is!" This "word" to some might be on the subject of missions and their importance to the Church; or, to others, of more frequent attendance at Church, or a word in season to recall those who may be straying to other folds, etc., and more hearty response when there; instead of, as I am afraid is too often the case, that only secular topics are touched upon. But to return to the subject of missions, one thing that has often struck me is that these annual meetings are left until too late in the season, when heavy storms have occurred, and are even then occurring, which makes it so difficult for the deputations to reach many of the places on their circuit, and for the audiences also to assemble. Then, after these meetings have taken place, at whatever time of the year it may be, and people have been warmed up in the cause by the stirring speeches they have heard, why not strike the iron while it is hot, and appoint the collectors at once, instead of allowing two or three months to elapse before doing so, as is often the case? Then, in order to insure good results, I think it very necessary to appoint those to collect who have a great interest in the object, and who are able to explain that this parochial collection should be considered the collection *par excellence* of the whole year, and to convince them that they should not be content to get off with giving as little as possible, but, on the contrary, to

give as much as they can afford, from the fact that the parochial collection is the great back-bone of the Mission Fund in the respective dioceses. But this brings me to think that there are mission fields nearer to many than the "remote parishes" of the different dioceses, that there are many of our country parishes—in contra-distinction to those in a city—which, in addition to the village or town, have a large tract outside, which is really as much a part of the parish as the town itself, but which are too far distant for the people to attend the parish church; in many of these there used to be stations served at regular intervals by the town clergyman, but have since been left to the tender mercies of the dissenting bodies, or have become practical heathens, and their children unbaptized for want of being looked after. I have even heard, at vestry, when this matter has been brought up, that there "is no use in serving them, as they contribute nothing towards the revenues of the parish." This, I claim, is a very wrong view to take of it, as their souls are of as much value as those in the town—and wrong even from the lower or pecuniary point of view, for we know that as farmers become independent and want rest, that they sell or rent their farms and settle in the towns; but if they are not kept Churchmen in the country, they will not become so when they move, and thus we lose both themselves and their contributions altogether. I fear I have trespassed too long upon your space; but I have refrained myself, as I could have dilated at much greater length upon this important subject, and one so vital to the interests of our Church. But I must add that I feel sorry that our Ontario Mission Board should have gone to the expense of printing the list of subscribers, thus acting contrary to the injunction of "not letting the left hand know what the right hand doeth"; and I am sure that the money thus spent would have gladdened the hearts of several poorly-paid missionaries.

AN INTERESTED OBSERVER.

Respecting Algoma.

SIR,—Mr. Alan Sullivan has felt "called upon to answer and rectify certain statements" made in my letter, dated October 10th, regarding the future of Algoma. Apparently he is labouring under the impression that I was therein attacking his father, our esteemed Bishop; and hence, as a filial duty, he comes to the defence. My letter meant to convey no attack on Bishop Sullivan. I think too much of him as one of the lights of our Church, and one who has laboured hard in a difficult diocese, to attack him. I was dealing with the future of the diocese consequent upon his announced resignation, and which involved, *en passant*, a criticism of existing affairs. Mr. Alan's letter, however, does not weaken the position I took. Passing over the schoolboy debating trick of founding an argument on a clerical or typographical error of "western" for "eastern," which is patent on the face of my letter, I was a little amused with the necessity for so much space being devoted to the question of the quantum of the Bishop's stipend, in a letter intended "to rectify certain statements." I am not advocating that our Bishops be poorly paid; far from it. But when one sees the great disparity between the Episcopal and priestly stipends—not only in Algoma, but in many other dioceses, we laymen cannot help but be struck with the same, and comment thereon; particularly when, for want of money, missions are so frequently vacant, and our clergy are compelled to leave their fields for better stations. Reference was made by Mr. Alan to the great additional expense of the Bishop in travelling. A perusal of the Bishop's grateful remarks, published here with this letter, on the kindness of the C.P.R. in providing himself and all his priests, where necessary, with passes, coupled with the knowledge that clergy and laymen delight to care for and drive around, if necessary, their Bishop, answers this great travelling outlay argument. When, however, it is urged as a *sine qua non* that the stipend of our Canadian Bishops must be \$4,000, and in some cases more, whilst that of the hard-working priests in their respective parishes is only \$600 or \$800, the answer of the youngster in England to Bishop Talbot's question immediately comes to memory. "What is a diocese?" the good Bishop asked. "A diocese is a geographical area with priests at the bottom and a Bishop at the top," brightly answered the boy. As to the question arising from the chaplaincy of Mentone, notwithstanding Mr. Alan's explanation, I must adhere to my original position. Whatever the income is from the voluntary offerings (which also is the manner by which many poorer parishes in Canada are maintained), be the same small or great, by so much should the diocesan funds of Algoma benefit, if the Episcopal stipend is also paid during the absence from the diocese. Before leaving the question of finances, let me assert that laymen should be permitted and encouraged to speak plainly concerning financial matters, without any imputation of dis-

afford, from the fact that the great backbone of the respective dioceses. But at there are mission fields "remote parishes" of the here are many of our a-distinction to those in the village or town, have is really as much a part itself, but which are too le to attend the parish there used to be stations by the town clergyman, the tender mercies of the ave become practical n unbaptized for want of a even heard, at vestry, brought up, that there m, as they contribute of the parish." This, ew to take of it, as their as those in the town- nder or pecuniary point as farmers become in- that they sell or rent e towns; but if they are e country, they will not and thus we lose both tributions altogether. I long upon your space; , as I could have dilated this important subject, ests of our Church. But that our Ontario Mission the expense of printing acting contrary to the e left hand know what nd I am sure that the ve gladdened the hearts naries.

INTERESTED OBSERVER.

Algoma.

as felt "called upon to statements" made in h, regarding the future is labouring under the n attacking his father, hence, as a filial duty, y letter meant to con- ivan. I think too much f our Church, and one a difficult diocese, to with the future of the nounced resignation, ut, a criticism of exist- er, however, does not k. Passing over the founding an argument al error of "western" ent on the face of my with the necessity for to the question of the ppend, in a letter in- atements." I am not e poorly paid; far the great disparity be- riestly stipends—not other dioceses, we lay- uck with the same, ularly when, for want equently vacant, and leave their fields for as made by Mr. Alan use of the Bishop in Bishop's grateful re- is letter, on the kind- g himself and all his passes, coupled with d laymen delight to cessary, their Bishop, g outlay argument, as a sine qua non that shops must be \$4,000, ist that of the hard- tive parishes is only e youngster in Eng- n immediately comes e?" the good Bishop raphical area with Bishop at the top." As to the question f Mentone, notwith- on, I must adhere to r the income is from also is the manner by a Canada are main- great, by so much ligma benefit, if the during the absence ing the question of men should be per- c plainly concerning mputation of dis-

respect or discourtesy to the official or an office being inferred or made. Mr. Alan undertakes to correct my statement that Port Arthur and Fort William are in need of Episcopal visitation, and says that two confirmations have been held there, six miles apart, within the last year. The fact is that since the writing of my letter of October 10th, the Port Arthur and Fort William incumbents, with Bishop Sullivan's permission, have arranged to have the Bishop of Athabasca administer that rite to Port Arthur and Fort William candidates in January next. At the first meeting of the class in preparation for same, started by the incumbent of Port Arthur, the attendance was nearly 40. The above facts, however, should in no manner be construed as a reflection on Bishop Sullivan. I simply cited the same in protest against such a large district being left without provision for Episcopal oversight, and also to show that, on account of the extent of territory, Algoma, in some of its parts, suffers from lack of same. I said, and say again, that it is too much for one Bishop to properly supervise; and I also say that our present Bishop has done nobly and well for his immense district in the past, both as to oversight, and the raising of Episcopal monies. In consequence, however, of growth, due to the construction of the Canadian Pacific Railway, he now finds himself unable to continue the task. When I wrote my letter I did not know that the Bishop was also advocating assistance in the Episcopal work for Algoma. He is quoted in England *Church Bells* of October 26th ultimo, as follows: "Whilst dilating on his pecuniary worries and anxieties, the Bishop drew special attention to rumours about his impending resignation, which have been exaggerated. The truth is that the Bishop sent in his resignation in a letter to the Metropolitan. On further consideration he made it conditional: the condition is that some assistance should be provided. If so, the Bishop will remain in his diocese." As Bishop Sullivan is advocating what my letter advocates, further discussion seems unnecessary, and the whole question now for determination is, Which is the better—division of the diocese, or assistance to the Bishop?

FRANK H. KEFFER.

Port Arthur, Nov. 28, 1894.

The Athanasian Creed.

SIR,—On the discussion of the Athanasian Creed the writer would like to interpose a few words on the subject. As a layman, not pretending to scholarship, he would respectfully submit himself to correction by those who are scholars. Yet he also, with others of his brethren, ventures to object to this creed, grounding all he has to say on the language of Holy Scripture in the form of our English authorized version in common use. His objection is not specially to the "damatory clauses," so-called, because he learns that these are not nearly so horrifying in the original Latin as they are made to look in modern English. Nor does our translation of it inspire such despair in the non-believer. This is rather due to a gradual change in the force and meaning of words, once used in a less utterly ruinous sense. The writer will refer only to one: to "damn," or to be "damned," strictly means to inflict or to suffer loss; it may be of a man's head (death), of his property, or his pocket (in the shape of a fine), or a money penalty. It would deter no one very greatly, we conceive, to be told that if he did not believe the whole truth, he would suffer some "loss." In a somewhat similar manner may the final anathema be explained. The Latin is not in fault. Archaic English is not greatly in fault. The Church is in fault for suffering an unfortunate exaggeration of modern growth to remain sanctioned by her authority. His objection is formed on a principle, and strikes deeper into the body of the creed. Moreover, it is one over and around which many people seem wistfully to hover, but fear to put it openly forward. The writer is a believer in a "Trinity in Unity," but he desires to be understood to hold to a strictly Scriptural one. He protests against the "three persons" in one God, as possessing no Scriptural proof or foundation whatever. Of two texts formerly relied upon to prove this tenet, one has been long rejected as spurious; but, if both were genuine, they would not help the defenders of this creed in the least. The word "person" occurs only once in the New Testament, and there it is applied to our Lord Jesus Christ, who, as "Son of Man," was a person. It is never, throughout the Bible, used of God the Father, or of the Spirit of God. And why? If we reflect a moment we shall see that it is degrading to the Infinite and the Almighty. A "person" need not be visible nor audible; need not, possibly, be anything to which we can compare it; but whether man, angel, archangel, seraph, "principality" or "power," in Heaven or on earth, it is, of necessity, limited—i.e., occupies only a portion of space, however vast. But God is without limit, boundless, infinite. Strain our imaginations as we may, we only risk the over-setting of our mental equilibrium by so doing. We

may thus enclose the farthest nebula, yet are we no nearer, but only at a beginning in space. We may multiply what we think we have achieved any number of times, still we shall be no nearer to an end. Can such a Being be termed a person? And He is not so termed. In naming the Holy Ghost, he desires to speak with the utmost reverence and to deprecate displeasure at his use of the neuter pronoun "it," on the ground of sheer necessity. "He," being a personal pronoun, and the writer declining to represent the Spirit of God as less than God—i.e., not infinite—he cannot, if he would be clearly understood, help himself. Both the Father and the Holy Spirit speak and act as persons all through Scripture; and it is wholly out of the writer's power to conceive how even the Almighty, the Infinite, Eternal, Omniscient Creator, can hold intercourse with, or make Himself understood by, creatures such as we are, who are persons, without performing the acts or part of a person. The Holy Spirit is "breathed into," or "upon"; "proceeds from" (the Father and the Son); is "poured out"; can be "quenched"; can be taken from one and given to another individual; can be "doubled," "divided," "given by measure." Can any of these things be said of an independent person? Are they ever said of the Father or the Son? Yet we could say all these with propriety, did suitable occasion meet us, using the neuter pronoun of any or of all the attributes of Deity. We say of Omnipotence: It has made all things—"All power is given to me," saith our Lord; of Omniscience: that it breathed into man his complex, but perfect, mental organism at the first. And is it not a legitimate extension of Scripture language to say, "He that teacheth man knowledge, shall not He know"—how to use the language of men? And may He not, in His infinite condescension, do so? Spirit ("God is Spirit") comprehends all these attributes, and is only another name for God. We will refer to two texts only, which should set this matter at rest. The first (I. Cor. ii. 11.) is entirely inconsistent with a separate "personality" of the Spirit. And, second, the baptismal formula (Mat. xxviii. 19.), which commands that "disciples" shall be taken out of "all nations" and baptized into the name of the Father and of the Son and of the Holy Spirit. Had it been written, "into the person," the incomprehensibility of such a mystery would not have shocked our faith. But it is not so written. But if English and Greek words and grammar mean what they state, "into the name of Father, Son and Spirit," is what they do mean, and can only mean. Lastly, what has this to do with denying the Incarnation? The writer doubts it not. He owns to great and numerous omissions, which he could easily supply.

A LAYMAN NO. 2.

Family Reading.

The Hidden Treasure.

CHAPTER II.

THE SHEPHERDS.

Continued.

"I would gladly do so!" replied the priest, smiling and inclining his head in answer to the shepherd's greeting: "but I have promised to go and see Mary Brent, and only looked in on my way thither. The poor woman has had a bad fall, and I fear it may be long before she is about again!"

"Poor soul! Poor dear soul! And she with all those children!" said the good baker. "Cicely must go and see her, and I will send the lad down with bread and meat. I trust your reverence to let me know if aught else is needed!"

"Aye, truly, that is a favour I do not spare you, Master Lucas?" And bestowing his blessing on the company the priest left the shop.

"There is a priest now whose blessing is worth having!" said Master Lucas: "a true shepherd and no hireling, like too many, fleecing the poor sheep to the very skin—aye, eating their flesh and drinking their blood into the bargain. If there were more like him, we should hear less of the decay of religion and the spread of heresy. No man was ever the worse for him, nor woman either; and he hath a kind word and a blessing for the poorest and youngest of his flock, as well as for the rich and great."

"Yet I hear that he is no favourite with his brethren!" said Jack.

"Aye, that is because he is rebuked by his poverty and his industry. But come in, come in, Uncle Thomas. I have matters of importance about which to consult you—after dinner, that is, we will not speak of business before dinner. Sit

down and talk with Jack, while I draw the ale, and see to the mulling of the wine."

The shepherd was an old man, somewhat bent with years and rheumatism, but still tall and stately, with white hair and beard, clear, somewhat dreamy blue eyes, and a firm and kindly mouth. Jack had always liked him, and was delighted to have him consent at once to the proposed arrangement. "My house is but a small and plain place and my fare coarse and homely, compared to yours, nephew Lucas, but I can give the lad good beef, bread, and milk in plenty, and mayhap the change of diet may itself be good for him. My housekeeper, Margery, though somewhat of the deafest, is yet clean and a good cook. I will care for the lad as if he were my own. More I cannot say."

"And more need not be said!" replied the baker heartily. "I know you well, Thomas Speat, for an honest and kind-hearted man, and I shall feel as easy about the lad as if he were in his own chamber. I know well he will learn nothing but good from you. So then we will consider the matter settled, eh Jack, and thou shalt learn to keep sheep, like the king the good priest was telling about—he that wrote the Psalms; what a head I have, to be sure!"

"King David!" said Jack. "He fought with and slew the great giant. But I fear there will be no giants to fight at Holford!"

"There are giants to fight with everywhere!" said the shepherd.

"Aye, and dwarfs too, dear lad, worse than the giants—cunning dwarfs which throw their spells and chains over strong men and make them prisoners ere they are aware!"

"Dwarfs and giants at Holford—what does the man mean?" said the baker. "Oh, I see? This will be some of your parables!" he added with a jolly laugh. "I am but a plain man and don't understand such matters. You and Jack will suit each other exactly, I dare say. Well, then we will consider the matter settled, and as soon as he is able to ride so far I will bring Jack out to you."

CHAPTER III.
ANNE'S TALE.

"There is one thing for which I should like to be a priest," said Jack the next day. He was lying at length on the settle in the sitting room, and Anne sat sewing at the window.

"Only one?" asked Anne.

"Only one that I know of now. I should like to be a priest that I might read the Bible. Did you ever see a Bible in the convent, Anne?"

"No; at least, never that I know of," replied Anne. "I dare say there might be one in the library, for they had a great store of books both written and printed: but no one ever meddled with them, except that the librarian used to take them down two or three times a year to air and dust them."

"But what did you do?" asked Jack. "You must have had abundance of time."

"Not so much as you think," said Anne. "There were the daily services, and the hours of silence, and the embroidery, and the making of sweet meats and comfits, and other things beside. There was very little time for reading."

"But you always had reading at meals," persisted Jack. "What did they read to you?"

"Homilies, and lives of saints, and such like," replied Anne.

"And were not some of these taken out of the Bible?"

"How should I know, when, as I told you, I never saw a Bible?" asked Anne in a tone of some little irritation. "The Bible is not for common folks and laymen. Father Barnabas said it was by reading the Bible in the vulgar tongue, that the rebellion was begun long ago in the days of the Lollards."

"That is curious, though," said Jack thoughtfully.

"What is curious?"

"That reading the Scriptures should make men rebels and traitors. Father William says that the Bible is the Word of God to man, given them for their salvation, and I cannot see how the Word of God should make men wicked."

"I'll tell you what, Jack, you are getting into

a bad way, and meddling with things that don't belong to you," said Anne. "Sister Alice asked some such questions of one of the elder nuns, and a fine penance she had for it. She had to kneel on the stone floor of the church all one winter's night."

"That must have done a great deal toward convincing her of her error," said Jack drily.

"Alice had no business to need convincing," replied Anne. "That was what Father Barnabas said. Her duty was to submit to her spiritual superiors. I suppose the Scripture is like medicine. Medicine is good to take when the doctor gives it to us; but if we should go to taking drugs at our own fancy without knowing their qualities and uses, we should soon poison ourselves."

Anne delivered this illustration, which indeed was part of one of Father Barnaby's sermons, with an air of authority which silenced Jack for the time. But he was not one quickly to let drop an idea which had taken firm hold of his mind, and later in the day he began again upon the same topic, which was indeed occupying many more minds than that of the baker's lad.

"Anne, did not some one say that Mary Brent's husband was a believer in the new doctrine?"

"Yes," replied Anne. "So much the worse for him."

"Why?" asked Jack.

(To be continued.)

Thousands of cases of rheumatism have been cured by Hood's Sarsaparilla. This is abundant reason for belief that it will cure you.

The Lost Kiss.

I put by the half written poem,
While the pen idly trailed in my hand,
Write on, "Had I words to complete it,
Who'd read it, or who'd understand?"
But the little bare feet on the stairway,
And the faint, smothered laugh in the hall,
And the eerie, low lisp on the silence,
Cry up to me over it all.

So, I gathered it up—where was broken
The tear-faded thread of my theme,
Telling how, as one night I sat writing,
A fairy broke in on my dream—
A little inquisitive fairy—
My own little girl with the gold
Of the sun in her hair, and the dewy
Blue eyes of the fairies of old.

'Twas the dear little girl that I scolded—
"For was it a moment like this,"
I said, "when she knew I was busy
To come romping in for a kiss?—
Come rowdying up from her mother,
And clamoring there at my knee
For 'One' little kiss for my dolly,
And one 'little uzzer for me.'"

God pity the heart that repelled her,
And the cold hand that turned her away,
And take from the lips that denied her
This answerless prayer of to-day!
Take, Lord, from my memory forever
That pitiful sob of despair,
And the patter and trip of her little bare feet,
And the one piercing cry on the stair!

I put by the half written poem,
While the pen idly trailed in my hand,
Write on, "Had I words to complete it,
Who'd read it, or who'd understand?"
But the little bare feet on the stairway,
And the faint, smothered laugh in the hall
And the eerie, low lisp on the silence,
Cry up to me over it all.

—James Whitcomb Riley

He Did what He Could Just There.

A young man of moderate intellectual ability and with rather delicate physical health, prepared himself for Holy Orders and was finally ordained a Deacon. He did not aspire to a high position. All he wanted was the opportunity to make himself useful. He was timid and retiring, not brilliant as a speaker, not specially attractive in any way. If he had appeared as a candidate for a vacant parish, after the bad fashion that sometimes prevails in some Dioceses, it is doubtful if any vestry would have been eager to call him.

He put himself under the direction of the ecclesiastical authority of one of our Dioceses and was

sent to an obscure little parish off by itself, where things were about as dead as they could well be.

No one expected that he would do much there. In fact, it did not seem as if there was much to be done. The parish was all run down, so that the attendance was scarcely more than a dozen persons on Sunday mornings. If he had simply kept things going in a routine fashion and at the end of a long while, perhaps after some years of work, had seen a little prosperity, that is all that any one would have expected.

Well, the young man settled down in the place and went to work. Somehow or other he brought with him some elements with which the people had not been well acquainted, but which certainly ought to be essentially a part of every minister's make-up. First of all they found that he was *intensely in earnest*, and then that he was *thoroughly genuine*.

It was not long before they felt that his one object in being there was to do them good, and he was so entirely sincere that they began to be ashamed of their own indifference to religion. He went about among them in his wide-awake fashion, stirring up a fresh interest in the Church and its services, and before long the people began to say, "We cannot stay away now even if we wanted to, and we do not want to."

A very great change was wrought in that little old parish, but the worker had his eyes beyond the parish for more work, and before long he was holding mission services in two places and with even more success than in the parish itself.

If he had been an eloquent speaker, or a sensationalist of any sort, or had any rare magnetic traits, we might say his work was the sweeping by the new broom, but there was really nothing except the power of a simple-hearted, honest soul determined to do his duty just there as well as he could, and his sincerity and earnestness are bearing their fruits. Nothing more? Yes; let us believe that with every life honestly and thoroughly consecrated to the service of the Lord Jesus, there is the power of the Holy Ghost. The simplest ministrations are effectual then to the building up of the kingdom.

This young man's case is peculiarly encouraging not only to men in the ministry, but to teachers in our Sunday-schools, to every worker who would accomplish something for Christ.

Given a field, then do the work just as sincerely and as honestly as you can. Aim at definite results. Some of us expect that possibly something may come, by and by, of our labours, but we ought to have a firm faith that God will make people better now by our ministrations.

We are ministering to living people who are passing away. It may be only a short time that we shall have to do them good. The highest service we can render them is to increase their faith in their Saviour and to encourage them to follow the example of His most holy life. They need to cling to Him day by day. They should follow Him day by day. We are not to look forward simply to some change that may take place in their lives and characters in a remote future, but to aim at such changes now, to-day, as will bring them into chosen fellowship with God. That is our work.

—No fever can attack a perfectly sound body; no fever of unrest can disturb a soul which has breathed the air or learned the ways of Christ. Men sigh for the wings of a dove that they may fly away and be at rest. But flying away will not help us. "The kingdom of God is within you." We aspire to the top to look for rest. It lies at the bottom. Water rests only when it gets to the lowest place. So do men. Hence be lowly. The man who has no opinion of himself at all can never be hurt if others do not acknowledge him. Hence be meek. He who is without expectation cannot fret if nothing comes to him. It is self-evident that these things are so. The lowly man and meek man are really above all other men, above all other things. They dominate the world because they do not care for it. The miser does not possess gold; gold possesses him. But the meek possess it. "The meek," said Christ, "inherit the earth." They do not buy it; they do not conquer it; but they inherit it.—*Drummond*.

Take K.D.C. for heartburn and sour stomach.

Poverty of Oxford.

"Oxford Poverty" is the theme of a piteous letter from the librarian of the Bodleian. He points out that the Bodleian library—one of the five great libraries of the world, and whose income, according to Dr. Stubbs when a curator, ought not to be less than £15,000 a year—does not get as much as £9,000. Yet it is more than half as large as the British Museum, which, after deducting expenses to which the Bodleian has nothing analogous, has an income of £65,000. The Bodleian is supposed to receive £1,000 a year from All Souls', but it does not get a farthing. And so on, and so on. The fact is, says the *St. James's Gazette* (London) that our universities are exceedingly poor. Cambridge last year was stated to be insolvent, and, if Oxford is not as bad as that, it is only by starving many old institutions. Yet more and more demands are made upon them—for university extension, new schools, new teachers. If wealthy men would occasionally leave money to the university, as Messrs. Johns Hopkins, Stanford, and Childs have done for the more fortunate universities of America, all would be well. But they don't, sighs Mr. Nicholson. And he casts covetous eyes at the four millions just coming into the possession of a gentleman who makes £11,000 at one sweep with a race horse. Query: Should the university sell its real estate and try to make some money on the turf?

K.D.C. the quick reliver of Indigestion.

Heaven Lost.

"What," says our Saviour, "shall a man be profited, if he gain the whole world, and lose his soul?" It is incalculable, an infinite loss. As any one, by the grace of God, may gain heaven, what must be the reflection of one who shall lose his soul, with this fact looking him in the face? "I knew salvation was free, that through the sufferings and intercessions of Christ I might have been saved. I gained the pleasures of an unholy world, but lost the pleasures of heaven. I made friends with the wicked, and was the enemy of God. I had offer of pardon, but I rejected life, and Christ, and heaven. I heard a Saviour's voice, but deafened my ear that I might hear no more. Oh! that those calls might not perplex me here, that the slumbers of eternal night might hush them still, that oblivion might snatch the views I have had of a crucified Saviour from this aching heart. But remembrance, imperishable and acute, stings my guilty soul. Heaven is lost. I might have been in heaven, but now heaven is forever lost!" Can any tell what a man is profited should he possess the world and yet lose heaven? Were the curtain of the world of endless woe and blackness removed, and all hell summoned to answer the Saviour's question, after stretching their horrid imaginations to the utmost, none could tell.

—Two excellent stories of Disraeli, told by Lord Dufferin, are not to be found in the copious preface to Lady Dufferin's poems. "One of my earliest encounters with Mr. Disraeli," writes His Lordship, "was in Brook Street the afternoon of the day he won his Buckinghamshire election. I stopped to congratulate him on his successful campaign, when he said to me, 'Yes, I said rather a good thing on the hustings yesterday. There was a fellow in the crowd who kept calling me a man of straw without any stake in the country, and asking what I stood upon, so I said, 'Well, it is true I do not possess the broad acres of Lord So-and-So, or the vast acres of the Duke of A.; but if the gentleman wants to know upon what I stand, I will tell him—I stand upon my head.' Many years after I passed him again as he was strolling up hatless from the House of Commons to speak to some colleagues in the House of Lords. Happening to enquire whether he had read a certain novel, he said, 'Oh, I have no time for novel reading now. Moreover, when I want to read a novel, I write it.'"

K.D.C. Pills the best laxative for children.

Memories of Loved Ones.

What interesting memories gathered about the birthdays in the old age of Longfellow. He was the people's type of a happy life, and never seemed to grow old. There are among us many patriarchs whose annual birthday is quite as much an event to their friends as it is to them. It finds them every year a little more venerable, a little more august, a little more feeble, a little more ripper for the great change; but, surrounded by those who love them, the hand of age leaves its mark most tenderly upon them. They are the favourites of earth and sky, and when they depart from us they are like a shock of grain gathered for the harvest. The birthday is the dominant day for a single human life, and, whether our careers are important or not, it is possible for each one of us to make an oasis in them, of which the birthday shall be the inspiring life. The persons from whom we derived our existence may not be with us, but they are near us in tender memories on these days, and while we look backward upon what they were to us, we also look forward to what may be to us in the days when all things shall become new. What we need to do as a people is to make more effort to consecrate the memories of what is best in individual lives. The birthday is the greatest day that any one can name, but it is not the only day that should be generously and sacredly remembered. It breathes a wonderful significance upon life when all its great occasions acquire a personal meaning, and one who has no time to take note of these things does not know what a true existence is. Let the dominant days in our personal career have their weight and influence. Let them give depth of meaning to our daily existence. Let them impart variety and put strength into the experiences of life. Let each individual make the most of what is precious and important in his own personal history. Life is not long enough for us to ignore anything, and least of all can we afford to overlook what is dominant in our personal experience.

Charity of Thought.

If you would increase your happiness and prolong your life, forget your neighbours' faults. Forget the slander you have heard. Forget the temptations. Forget the fault-finding, and give little thought to the cause that provoked it. Forget the peculiarity of your friends, and remember only the good points that make you fond of them. Forget all personal histories of quarrels that you have heard by accident, and which, if repeated, would seem a thousand times worse than they are. Blot out as far as possible all the disagreeables of life; they will come, but they will grow larger as you remember them, and constant thoughts of the acts of meanness, or worse still, malice, will only tend to make you more familiar with them. Obliterate everything disagreeable from yesterday; start out with a clean sheet for to-day, and write upon it, for sweet memory's sake, only those things that are lovely and lovable.

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THE LADIES' HOME JOURNAL will publish as one of the features for 1895, a vigorous and trenchant article by the Rev. John R. Paxton, D. D., entitled

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Dealing with the methods employed by social strugglers in using the church and its influence to get a foothold in New York society.

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A page of heart to heart talks by Mrs. Margaret Bottome, President of the Order. This department has so grown in popularity during the past three years that thousands of "Daughters" send us large clubs of subscribers.

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Gratitude.

BY MRS. FRANCES A. M. JOHNSON.

Of all tears that from human eyelids fall,
The tears of grief for friends no longer nigh;
The tears of joy when lover clasps his bride;
When mother fondly greets her babe new born,
Or home the long lost wandering child returns;
The tears of penitence, whose sacred flood
The pearls of a celestial crown conceal;
How precious all! Yet are they not but rills
To swell that deeper, grander love which flows
When gratitude uplifts its streaming eyes to God
That He doth comfort hearts that mourn: That He
Hath given the bridegroom his beloved bride;
Within the mother's arm the precious babe hath
lain;
That He brought home the wayward, wandering
child,
And made our heart soft with His heavenly dew.
That our poor service pleases Him, and us
He gives that peace which passeth everything.

A Lost Silver Vein.

The Lost Vein of Colorado still eludes the eager prospector. Behind it range the incidents of one of the most touching love stories ever written. In the early sixties Amos Albright went to Colorado to seek his fortune, leaving his wife and children on an Illinois farm. His health began to fail soon after his arrival in Colorado, and, to make matters worse, came distressing news from home, for to make the journey to the gold fields he had borrowed money from a rich neighbor, in former days an unsuccessful suitor for his wife's hand, and the wife wrote that their creditor now threatened to foreclose the loan and drive her and her children from their home. The news made Albright desperate; he sold a portion of his scanty belongings, exchanged the money for provisions, and set out alone for the mountains. He was sick unto death, but desperation nerved him on. He reached the mountains, turned from the trail, and began prospecting on unbroken ground, but day after day disappointment alone attended his efforts. In a fortnight his provisions were gone, and he now saw that only starvation or retreat lay before him. One weary day sundown found him sitting on a heap of drift at the base of a great rock. He was fearfully hungry, and weariness and the cold winds of the mountains bitterly oppressed him. Then came a discovery such as is seldom heard of out-

side the pages of old romance. What was it that he saw in the rock upon which he was sitting? Silver! Not quartz, nor glance, but virgin ore. The vein was as broad as his hand in the middle and dwindled away in wavering lines a yard in length.

Albright sprang up and set to work with feverish energy and the unimpaired strength of a giant. It was a bright moonlight night and he labored without pause until sunrise. When morning came he had mined more ore than he could carry away with him. He saw clearly that the vein he had discovered was a true one, and probably extended a great distance. Within his grasp lay a fortune of millions. He made a careful reckoning of his bearings, staked his claim, concealed all traces of his labor, and, collecting as much of the ore as he could carry away with him, set out for Denver, which he reached late that night. Next morning he purchased an outfit, an abundance of provisions, and a mule, and again set out for his claim. Within a month he had mined enough silver to load a train. Moreover, he had traced the fissure to its origin in the hills, and satisfied himself that he was the owner of one of the richest mines in Colorado. Then a hemorrhage struck him down and it was by a miracle that, blind and staggering, he reached Denver alive. As soon as he had gained sufficient strength he set out for his home in Illinois. As yet, though eagerly importuned to do so, he had revealed to no one the location of his claim. He reached home only to find that his wife and children had been driven from their home by his creditor, and to die in his wife's arms. The money he had brought with him from Colorado served to recover the home from which the family had been driven, but the secret of the lost vein died with him. No one of the hundreds who have since attempted to search has been able to find it. Western mining history contains no more pathetic story than that which relates to Amos Albright and the Lost Vein.

CHOCOLATE MACAROONS.—One-half pound pulverized sugar, one-quarter of a pound grated vanilla chocolate mixed with the beaten whites of two eggs. Drop small cakes of this mixture with a spoon on a tin covered with white paper, and bake in a very moderate oven for a quarter of an hour.

A Pauper's Funeral.

BY G. NORRISH.

No deacon, priest or parson led the way;
 No plumed hearse was hired to bear his clay;
 No train of mourners' carriages in sight,
 Or bearers' sashes, either black or white.
 A horse, a cart, a labourer and his spade,
 A rough pine box some unskilled hand had made;
 This and no more, it's quite enough to tell
 It's nothing but a pauper's funeral.
 They lowered him in, but not a tear was shed,
 Or funeral service offered for the dead;
 They covered up the coffin with the clay,
 And left the pauper till the Judgment Day.
 Sleep on, poor son of toil, no pain or care,
 Or pinch of hunger e'er can reach thee there,
 For death doth surely to a pauper bring
 A rest as sweet as if he were a king.
 What were his crimes that he was thus rejected,
 Forsaken, ostracized and disrespected?
 His crimes, forsooth, the crime of being poor;
 Unlike "the fool," he had no goods in store.
 He gave to others more than was their share,
 Took in return just what their greed could spare;
 To him who took his coat, he gave his cloak,
 And turned his cheek towards the hand that smote.
 He never sacrificed his soul for pelf,
 But loved his neighbour equal with himself;
 Much like a Christian judged by Gospel rule;
 By modern Christians only called a fool.
 Unskilled, poor fellow, in the game of grab,
 He lost anon the little all he had;
 Has nothing left, why make a fuss about him?
 The world will move along, no doubt, without him.
 While living there was none to take him in;
 When dead none care to claim him as a kin;
 No granite, bronze or marble marks the spot;
 He sickened, died, was buried, and is not.
 And yet, perchance, a record has been kept,
 Of all the pangs he suffered, tears he wept;
 And when the seal that binds that book is broken,
 And Gabriel's mighty trumpet shall have spoken,
 When God shall take His sceptre in His hand,
 And rich and poor before their Judge shall stand,
 With Him who once was poor to plead his cause,
 The pauper may become a prince—who knows?

Forbear and Forgive.

"Forbearing one another and forgiving one another; if any man have a quarrel against any, even as Christ forgave you, so also do ye"—even as, *exactly as*, is the meaning of the original: *exactly as Christ forgave you, so forgive ye others.* Read the story of His life; read how He forgave those who were driving the nails into His hands, when He cried out, Father, forgive them, for they know not what they do. . . . Read the story of your own life, and see what Jesus Christ has done for you in attempting to reclaim you and recover you, to bring you to repentance, to inspire in you a desire for a new life; and then look at that man you will not speak to, at that acquaintance from whom you turn aside, saying, "I will forgive, but I never can forget"; or, "I do not wish him injury, but I never want to speak to him again," and put your forgiveness alongside the forgiveness of Jesus Christ.—*Lyman Abbott.*

Strength to do the Duties of Life.

Shall there be no Christ for the strong men who have before them the duties of their life, and who want the strength with which to do them? Shall there be no Christ for the young men, the young men standing in danger, but also standing in such magnificent and splendid chances? It is great to think of Christ standing by the sorrowing and comforting them. It is great—we will not say it is greater—it is very great, when by the side of the young man just entering into life, there stands the Christ saying to his soul, with the voice that he cannot fail to hear, "Be pure, be strong, be wise, be independent; rejoice in Me and My appreciation. Let the world go, if it is necessary that the world should go. Serve the world, but do not be the servant of the world. Make the world your servant by helping the world in every way in which you can minister to its life. Be brave, be strong, be manly by My strength.—*Phillips Brooks.*

"So still, dear Lord, in every place,
 Thou standest by the toiling folk
 With love and pity in Thy face,
 And givest of Thy help and grace
 To those who meekly bear the yoke."

Spiritual Life.

Spiritual life is not something outside ourselves. The idea is not that Christ is in Heaven, and that we can stretch out some mysterious faculty and deal with Him there. This is the vague form in which many conceive the truth, but it is contrary to Christ's teaching and to the analogy of nature. Vegetable life is not contained in a reservoir somewhere in the skies and measured out spasmodically at certain seasons. The Life is in every plant and tree, inside its own substance and tissue, and continues there until it dies. Life is not one of the homeless forces which promiscuously inhabit space, or which can be gathered, like electricity, from the clouds, and dissipated back again into space. Life is definite and resident; and Spiritual Life is not a visit from a force, but a resident tenant in the soul.—*Drummond.*

The Pains of Rheumatism

According to the best authorities, originate in a morbid condition of the blood. Lactic acid, caused by the decomposition of the gelatinous and albuminous tissues, circulates with the blood and attacks the fibrous tissues, particularly in the joints, and thus causes the local manifestations of the disease. The back and shoulders are the parts usually affected by rheumatism, and the joints at the knees, ankles, hips and wrists are also sometimes attacked. Thousands of people have found in Hood's Sarsaparilla a positive and permanent cure for rheumatism. It has had remarkable success in curing the most severe cases. The secret of its success lies in the fact that it attacks at once the cause of the disease by neutralizing the lactic acid and purifying the blood, as well as strengthening every function of the body.

A Religious Paper.

We recently read the following:

1. A good religious paper makes Christians more intelligent.
2. As knowledge is power it makes them more useful.
3. It leads to a better understanding of the Scriptures.
4. It increases interest in the spread of the Gospel.
5. It places weapons in the hands of all to defend the truth.
6. It affords a channel of communication between brethren.
7. It throws light upon obscure questions of practical interest.
8. It cultivates a taste for reading among parents and children.
9. It awakens interest for the salvation of souls.
10. It gives the more important current news of general interest.
11. All this is furnished at a very small cost compared with its value.

Grand Trunk Railway.

J. G. Gibson, Conductor on G. T. R., Hamilton, Ont., writes: "It gives me pleasure to inform you of the excellent results I have received from the use of your great remedy, K. D. C. For a considerable time I had been a great sufferer from acute indigestion; my body was wasting away for want of proper nourishment, which my stomach refused to accept, nor was I able to find any remedy that afforded any relief, until one of my sons brought home a few packages of K. D. C.; and requested me to try them. It is now about six or seven months since I commenced taking the K. D. C.; my health has improved, my weight has greatly increased, and I feel like myself again."

Hints to Housekeepers.

SMALL WHITE CAKES.—One pound of sugar, three whole eggs and four yolks. Stir together for half an hour. Then add sufficient flour to make a dough stiff enough to make cakes that may be laid on the baking tin with a spoon. Vanilla or any other flavoring may be used. The cakes should look white when done.

Either lay the turkey's fat taken out of its body, across the breast, or spread on two tablespoonfuls of butter, or bind on it two slices of fat bacon. A turkey is a dry-meat bird, and this will start the good "dripping" with which you must frequently baste it. Every ten minutes is not too much; every quarter hour will do. For a turkey is not like a cake. It does it good, and not harm, to have the oven door opened frequently, letting in the fresh air that gives life to all browning meat.

For baking, potatoes should be all of the same size, and small ones can be used in this way; scrub the skins with a small brush kept for such purposes, and bake in a quick oven. By this method the saline parts of the potato, more than half of which are potash, a most important element in the blood, are all preserved, while in peeling for boiling all is lost. When served do not cut open with a knife, but break and mash with the fork, that their lightness and mealiness may be preserved.

HOLIDAY CAKE.—Beat four ounces of butter, three ounces of sugar and the yolks of four eggs together. Add four ounces of flour, the grated rind of half a lemon, a teaspoonful of rosewater and the beaten whites of the eggs. Fill small fancy cake moulds with the mixture, sprinkle the tops with chopped almonds and powdered sugar. Set in a moderate oven for forty minutes.

CELERY TOAST.—Cut the celery in small bits and boil until tender. Drain off the water and mash the celery. Put it in the saucepan with two tablespoonfuls of butter, heated; season with pepper and salt. Put a spoonful on each square of toast and send to table hot, with thickened milk in separate dish.

CELERY PICKLES.—Two quarts chopped celery, two quarts chopped cabbage, one-half ounce turmeric, one-quarter pound white mustard seed, two tablespoonfuls salt, five tablespoonfuls white sugar, three quarts of vinegar; put all in a porcelain kettle and cook slowly until the cabbage and celery are tender. Keep in an earthenware jar, closely covered.

K.D.C. is a flesh producer, thin people should use it.

ORANGE STRAWS.—Take the peel of oranges and throw into cold water, boiling until the peel is tender. Use plenty of water and change after an hour's boiling, as the water grows very bitter. Throw the peel into a collander to drain, and when cool cut into long narrow strips with scissors. Make a syrup of one pound of sugar, put in a pound of orange peel and boil twenty-five minutes. Take the strips from the syrup with a fork and place upon plates to dry in the tin oven or near a stove. It may require two days for the "straws" to dry sufficiently to pack in boxes.

Make your own smelling salts after this recipe, which is declared to be excellent. One gill of liquid ammonia, one-quarter of a drachm each of English lavender and of rosemary, and eight drops each of oil of bergamot and cloves. Mix all these ingredients together in a bottle and shake thoroughly. Fill a vinaigrette or any small bottle which has a glass stopper with pieces of sponge and pour in as much of this liquid preparation as the sponge will hold, and cork the bottle tightly.

SCRAPED WITH A RASP.—SIRS,—I had such a severe cough that my throat felt as if scraped with a rasp. On taking Norway Pine Syrup I found the first dose gave relief, and the second bottle completely cured me.—*Miss A. A. Downey, Manotick, Ont.*

A BOON TO MANKIND.—Neuralgia, Swelled Neck, Enlarged Glands, Lame Back and all Muscular Pain, Lameness and Soreness are speedily and effectually cured by Hagyard's Yellow Oil. It removes all pain in a few applications.

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which were quite enough for one day's feast, they greedily and wastefully roamed from bough to bough, nibbling an apple here and another there, till they left hardly one sound. The annoyance of the owner of the house, who set great store on the fruit, may be imagined.

"There must be a perfect pest of squirrels in the garden!" he cried dismally, and then he sent for a number of traps, and the result was that four of the family were taken prisoners, and sent off, poor things, to make themselves as happy as they could in narrow cages, with only a wheel to run round and round in for exercise. Only Fluffy, Frisk, and Skurry remained in the old home, and very unhappy and forsaken they felt, though they had long been independent of home and its authority.

"How shall we know now when winter is near?"

"Oh, we must watch the signs as mother told us," answered Frisk. "The swallows have been gone this long time, and they said the winter was soon coming, and mother told us we should know by the fruit ripening, and the leaves falling, and the ground being covered with white."

But Skurry only laughed. True, from time to time he did put a nut or a piece of corn in the place he had chosen for a home, but it was a mere trifle. As he began to feel the cold he gathered up a little moss and a few leaves to line his nest, but the moss was all damp, and the leaves wet with the first storms of winter.

It did not matter, thought he, for when the time came, if ever it did come, there were the hoards of his father and mother and vanished brothers to make use of; time enough when the trouble came. A short life and a merry one for him. At last he felt bound to make some effort, but he found it impossible to rouse himself; he was too sleepy. So he crept to the different hoards, but found some one had been before him, and had left only a few of the poorest nuts and acorns, and he was so hungry that he devoured them then and there.

He went to beg from his sisters, but they refused to share their stores or holes with him; indeed there was not room for more than one in the nests they had made so snug with nice soft wool and moss, and they had only enough to last them through the cold weather. Frisk did her best for him and showed him a hoard in a hole of the tree which in his carelessness he had overlooked, and Ruddy's partly finished nest, and left him pretty fairly settled, though when she went he could not help contrasting his refuge with that of the others. "If only I had heeded mother's words and autumn messages," he said with a sigh.

What a biting cold wind blew over the earth on the last day of January, a regular hurricane with a terrible fall of snow, which worked havoc in the garden and orchard, and piled up in great drifts on the boughs of the trees! When the weather moderated the owner of the house and his man came down to see the damage, and to remove the boughs which had been stripped off by the violence of the gale, and as they did so they came by chance on Skurry's nest.

"What have we here?" said the gardener; and out of the hole he pulled the frozen body of the poor idle little creature, who had not been willing to take the warnings of autumn.

"Mischievous little things, very!"

said the master, who remembered the fate of his apples. "Yet one cannot but be sorry for so heedless an end to a bright and merry life. He had no store or comfort provided, poor little thing, for the dark days which were coming on him."

Humility.

In the ancient city of Carthage dwelt a holy man, who was held in much esteem among all the people for his piety and charity, and up to the time I speak of, was remarkable for his great humility of demeanor. But Scripture says, "let him that thinketh he standeth take heed lest he fall."

This man had begun to think a little more highly of himself than he ought, and at the same time to think a little less kindly of his neighbours. A spirit of vain curiosity, also, had begun to work in him, such as became not the Gospel of Christ. He prayed to God, not to save his soul nor yet to certify him that it was not in a safe state, but he desired to be informed what exact place he should hold in the kingdom of glory. No answer came immediately, and he laid him down to rest; a little before dawn he was suddenly awakened, and he heard a distinct voice saying to him, "Arise, go out into the principal street of the town, and there the question which thou hast asked shall be answered." He lost no time, and soon stood at the head of the main street of Carthage. Presently he perceived a figure emerging from a neighbouring street. It was an old man—his cheeks were furrowed, his countenance worn, and his garments very poor and mean. Yet there was no appearance of disquietude or discontent about him; on the contrary, he was cheerful, and he had that sort of twinkle in his eye which Solomon pictured to himself when he said, "He that is of merry heart hath a continual feast." He took no notice of our saint, nor our saint of him, but taking a besom from his shoulder he quietly began to sweep the crossing. Our saint said nothing, but he marked him; and in a little time the same distinct voice which he had heard in his chamber, addressed him thus:—"In the kingdom of glory thou art to sit at that man's feet." "O Lord," said the saint, "I thank Thee. I was waxing proud, and Thou hast taught me better." He went home, and it was remarked that from that time he became more charitable; he became more of a saint than he had been before, and less of a self-admirer.

Good Friends.

Pompey and Brownie were the best of friends: they never cared to be parted, even for a short time. When Brownie was harnessed and driven off, Pompey would usually run along by his side, and now and then cheer him with a friendly bark.

Sometimes when the dog got very tired, his master would lift him up into the cart for a rest, but Pompey was sure to let his friend know where he was. And I really believe Brownie liked to know he was close at hand.

When Brownie was turned into the fields, his constant companion would go too, and would even sit with him in the stable, and pretend to eat the corn. At any rate, Pompey liked to lie down on the warm hay, and take a cosy nap while his friend had a good meal. Such merry games they had together! You would have been delighted to see them.

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A Fox's Cunning.

While out with the hounds, I found a fox, and pursued him for nearly two hours, when suddenly the dogs appeared at fault. Their master came up with them near a large log of wood lying on the ground, and was surprised at their making a circuit of a few rods without any object in view, every trace of the fox seeming to have been lost, while the dogs still kept yelping. On the gentleman looking round, he saw the fox stretched upon the log apparently lifeless. He made several unsuccessful attempts to direct the attention of the dogs towards the place, and at length he got so near as to see the animal breathe. Even then Reynard did not show any alarm, but his pursuer aimed a blow at him with a branch of a tree, upon which he leaped from his lurking place, and was taken.

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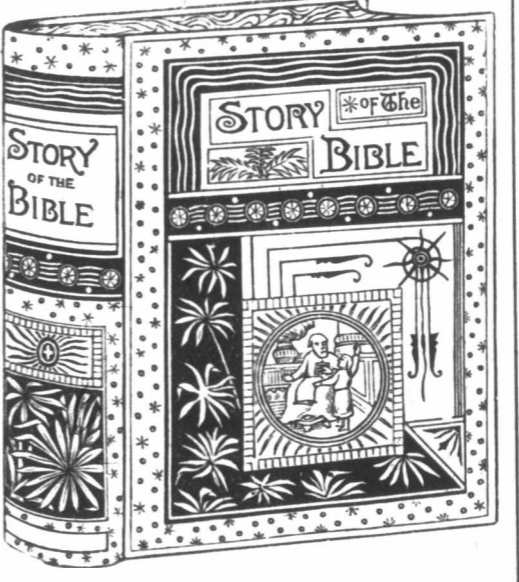
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