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Canadian Churchman

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Vol. 16.]

TORONTO, CANADA, THURSDAY, DECEMBER 18, 1890.

[No. 51.]

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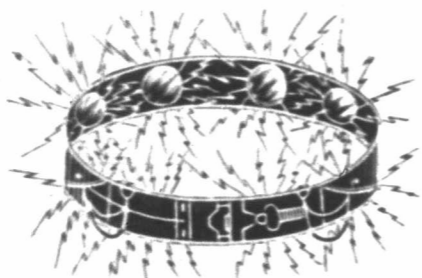
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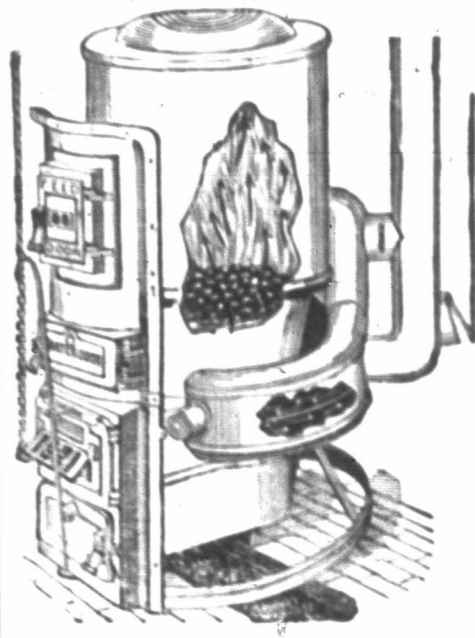
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Canadian Churchman.

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

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

Lessons for Sundays and Holy Days.

December 21.—4th SUNDAY IN ADVENT.
Morning.—Isa. 30 to v. 27.
Evening.—Isa. 32; or 33. 2 to 23.

PAY YOUR SUBSCRIPTIONS.

In last number of the CANADIAN CHURCHMAN envelopes were enclosed for subscribers (who have not yet paid), to remit their arrears and also their subscriptions in advance. All arrears must be paid up to the end of 1890 at the rate of \$2.00 per annum; one dollar additional will pay to 31st December, 1891. We trust this will be a sufficient hint for all to kindly forward their subscriptions immediately. Those who have already done so, will be doing a kind favour by forwarding \$1.00 for a new subscriber, so that we may be able to double our subscription list, and thus be placed in the same position as we hope all our subscribers will be in having a "Merry Christmas and a Happy and Prosperous New Year."

THE new Lord Mayor of London is an earnest Churchman. He was specially licensed by the late Bishop of Oxford as a lay reader. For the last seven years he has conducted a Sunday evening service in the mission church of his own parish, and for twenty-five years has been a constant Sunday-school teacher.

THE Very Rev. Richard William Church, M.A., D.C.L., dean of St. Paul's Cathedral, died in London last week. He was a distinguished graduate of Oxford, and was noted as a brilliant preacher and writer. Two of his best known volumes are, "Sermons Preached before the University of Oxford," and "Life of St. Anselm."

It is stated that not one in ten thousand of the Chinese have yet heard of the Saviour of mankind. The province of Shen-si, which possesses eighty-eight walled cities, has eighty-six without a missionary. Another province has fifty-six such cities, and fifty-four utterly unreached by the true

Light. Nine other provinces of the empire are equally destitute.

DRINK ADULTERATION.—The English *Guardian* furnishes proof by the statements of publicans themselves that the poor men's beer is fearfully adulterated by the use of tobacco, salt, copperas or cocculus indicus, an ingredient which is not applied to any useful purpose in medicine or the arts, and yet more than twenty tons of it are annually imported into England for the fraudulent purpose of beer adulteration.

THE will of the late Dr. Liddon, which is dated November, 1885, has just been proved, and is sworn at £47,000. The document begins thus: "First, I commit my soul into the hands of Almighty God, trusting to obtain His mercy through the merits of Jesus Christ, and firmly believing the Christian Faith as held by the whole Catholic Church before the division of East and West, and by the Church of England. Next, I desire, in case I should die in England, to be buried in the crypt of St. Paul's Cathedral, if it may conveniently be arranged."

THE largest Christian College in Japan, the Doshisha, at Kioto, which has 900 students, and has lately been made into a university, was founded by a native Christian, the Rev. Joseph Neesima, a man of far greater influence among the Japanese than any foreign missionary. He was the president of the college until his death, and another scholarly native clergyman has been chosen to succeed him. In this university there are a number of American professors, though the greater part of the instructors are native Christian gentlemen.

THE BISHOP OF LICHFIELD ON REUNION.—In a recent article the Bishop says in reference to this subject: "It has seemed to me that for a long time we had been discussing our differences in a more or less friendly spirit, but with very little advantage, and that we ought now to betake ourselves definitely to prayer; and I venture to think that if the great body of Nonconformists should agree with the Anglican Church to make this matter the subject of stated prayer, it might be that what we had failed to attain by argument or conciliation, and what we dared not back by compromise, would be brought to pass by the infinite love and wisdom of our Father in Heaven."

THE Bishop of Capetown, writing concerning a recent visit to the interior stations, dwells upon the readiness with which the natives of south Africa receive the Gospel. One of his missionaries states that where fourteen years ago there were not 400 baptized members of the coloured race, there are now 1,800 and the number is increasing. Three hundred and eighteen persons have been baptized at Banza Manteke, on the Congo river, since November, 1886. Of these no less than sixty-six have died, the "sleeping disease," which prevails in that region, being the chief cause of this large number of deaths. Two converts have gone to London to see if they can be cured of this disease.

THE NEW DEAN OF PETERSBOROUGH.—A step seldom taken and almost as unusual as the appointment of a minor canon to a canonry in the same

cathedral—the promotion of Mr. (now Archdeacon) Emery from the lesser to the higher office at Ely being one of the exceptions in that direction which prove the rule—has been adopted at Peterborough, where the senior canon, Mr. Argles, has been made dean of his cathedral in succession to Dr. Perowne. As a matter of fact he will gain nothing but dignity by the transaction, as he holds a benefice worth £1,000 a year, while the canonry was worth £520. The new dean has held his canonry and his benefice for forty years, and is but little known outside the diocese.

A DISTINGUISHED NONCONFORMIST writes: "Religious convictions, strong and sacred, were the basis of the old Nonconformity; now there are hardly any such convictions; theology is held in solution, and is no longer precipitated in solid and concrete forms. It must also be borne in mind that whereas in former times we had to complain of substantial grievances and had to fight for our rights, these have now been redressed, and so we have lost a good deal of the *esprit de corps* which a struggle against odds evolves. Too many, nowadays, look upon the differences between Nonconformity and the Church as merely matters of theory, and the average Englishman will not interest himself in matters of theory only."

THE Dean of Worcester, in distributing the prizes at the Leamington high school for girls last week, spoke at length upon the advantages of light reading. Boys and girls who got heavy reading needed something lighter, and he believed that in England we had the purest and brightest of light reading that had ever been given to any age or any country. He contended that light literature would in a material sense change the world in which we live, and it opened up a new and better world for us. Some of the truest visions of the world of sin had been revealed to him through light literature. He would never have been a clergyman but for the works of Ruskin.

CANON SCOTT ROBERTSON has just completed his annual summary of the funds voluntarily contributed and bequeathed, in the British Isles, to the work of foreign missions for the financial year 1889. It shows that the total so given was £1,301,306. Of this sum Canon Scott Robertson estimates that £670,000 came from members of the Church of England. Although the total for 1889, £1,301,306, is rather less than that for 1888, it is greater than any total previous to the year 1888. The channels of contribution were:

Church of England Societies.....	£523,226
Joint Societies of Churchmen and Nonconformists	217,963
English and Welsh Nonconformist Societies..	364,652
Scotch and Irish Presbyterian Societies.....	185,646
Roman Catholic Societies.....	9,819
Total for 1889.....	£1,301,306

THE RITUAL QUESTION.—At the Wakefield Diocesan Conference, the Bishop (Dr. Walsham How), in his opening address, referred to the ritual questions, which, he said, met us in various ways and in all directions. "I listened carefully," he proceeded, "and with deep interest to the papers and speeches upon this subject at the Hull Church Congress, but do not feel I gathered much from the discussion, except, indeed, the one happy sense that men are learning to temper their earnest con-

ber 18th, 1890.

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victions with increasing charity toward those from whom they differ. The question is one of extreme difficulty and complexity, and the first thing we need is to understand each other's position and point of view. And the next thing is to believe the best, and not the worst, of those who take an opposite view to our own. If I can say any word making for peace and charity, I shall thank God. My own views I never conceal. I love best a simple yet very reverent ritual, a service which is congregational and at the same time devotional, and differences in minor observances do not affect me much. I am accustomed to great variety in detail, and I thank God I can worship in all. But this is an advantage which belongs to my office, and I can truly sympathize with those who are disturbed and distracted by unaccustomed ritual observance. I am sure we ought to be very considerate of the feelings, and even of the prejudices, of our people. I really think the clergy are so in general, but self-repression and sacrifice of one's own tastes or preferences in matters of no vital importance are never thrown away. The real question, however, is as to the lawful limits of ritual and their enforcement. Surely it cannot be right or wholesome that each man should be a law to himself."

JAPAN is laying the foundation of its native ministry. Six belong to the Tokyo staff. There is another native clergyman in the Society's Mission at Kobe. Bishop Bickersteth gives the names of six, and says: "They are, on the whole, a very satisfactory set of men, and we may be very thankful to have them: Shimada San, deacon in charge of Mita, where Mr. Lloyd has recently erected a church. Yamagata San, priest in charge of Ushigomi, a district of Tokyo. Iida, deacon in charge of Kyobashi (under Mr. Freese), also a district of Tokyo. Yoshizawa San, a deacon working under Archdeacon Shaw at S. Andrew's, Shiba. Tai San, a deacon under Bishop Williams. Imai San, a priest, lecturer at S. Andrew's Theological College."

GAMBLING.—An appeal signed by the vicar of Leeds (Dr. Talbot) and 214, or nearly all the ministers of religion in that town, has been issued on the subject of "Betting and Gambling." They state that they desire to make "a united, respectful, and earnest appeal" to their fellow townsmen on this matter:—

We are not able to judge for others' consciences, and we do not ask you to say that every bet is a sin. Our wish is to look at things as they are, and we ask you whether you should not avoid, for your own sake, or at least for the sake of others, practices which are so useless, demoralising, and ruinous in their effects.

The following reasons are given:—

1. Gambling is a passion. There is a pleasure and excitement about all risk and chance, and in gambling this excitement easily grows frightfully strong. A wise man will not expose himself to the risk of becoming its victim.

2. Gambling is ruinous. It withdraws energy from legitimate industry and commerce, and you speak in vain to a confirmed gambler on any of the higher and better things in life. It leads to cruelty; many families suffer want of food and due care through the fathers', and even the mothers', gambling. It carries men into other crimes: pilfering and theft and even forgery often result from the desire to get money for gambling purposes.

3. Gambling is a bad, selfish and wasteful way

of spending money; wasteful because it purchases nothing but a few moments' excitement; selfish, without doing anything to earn or deserve it; bad, because it makes men covetous.

Especially do we appeal to the young, who have their habits to form and their lives to make or mar, and whose influence with one another is so powerful, to abstain from practices which are often productive of much misery.

CHRISTMAS.

The birth-day of the Lord Jesus commemorates the very greatest event in the world's history—the central fact of time. Nothing can represent more fully the frenzy with which the Puritan innovators were carried away than the abolition of this great commemorative festival. Men delight to keep alive the memory of the heroes and benefactors of the past, and to commemorate the great events in their own and the world's history. It was therefore the stifling of a natural instinct, and the subversion of instinctive gratitude, when in mere hatred to every usage of the Catholic Church these stern men prohibited the observance of this glad festal day. We may be thankful that a better time is dawning even for their followers, and that though still bound to the evil traditions of the past, their descendants are more and more becoming ashamed of this inherited folly, and are creeping back, one here and one there, to the celebration of that great event which the whole Christian world from the beginning has commemorated—the birthday of her God and King. We can remember the time when in most of our country parishes the day was only thought of as a day of feasting, family gatherings, and mere worldly amusements. Great changes have been wrought throughout the land during the last forty years, and more and more the glad eucharistic feast is prepared for, and celebrated as the centre of the day's joy, and the only fitting commemoration of the coming amongst us of Him who is the true Bread that came down from Heaven.

THE EXPECTATION OF HIS COMING.

The people of Judea, guided by the messianic prophecies of the Old Testament, yearned for the appearance of the Messiah, with an anxiety only rendered more intense by the oppressions under which they groaned. But they had learned to cherish an entirely false idea of what He was to be, when He came, and so there were but few who longed for and expected Him as one who should come, as announced by the Prophet Daniel, to make reconciliation for iniquity and to bring in everlasting righteousness. As misgovernment installed, observes Dr. Milman, as exactions pressed, as national pride was wounded by foreign dominations, so enthusiasm took a fiercer and more martial turn, as the desire for national independence grew and became dominant; the Messiah was more and more expected as a conquering king to accomplish among them that which was nearest to their hearts. The higher views of His character were well nigh lost, and so the people were not at all in a condition to listen to the doctrines of humility and love, or to believe in any Messiah who did not come in power and great glory.

The Saviour of the world came not, however, with the gorgeous magnificence of an earthly Ruler. And those who were expecting Him little thought that the throne before which they would be summoned to render their homage, would be the cradle of a helpless infant.

He came not with His heavenly crown, His sceptre clad with power;
His coming was in weakness, the Infant of an hour,
A humble manger cradled, first, the Virgin's holy birth,
And lowing herds companioned there the Lord of Heaven and earth.
He came not in his robe of wrath, with arm outstretched to slay;
But on the darkling paths of earth to pour celestial day,
To guide in peace the wandering foot, the broken heart to bind,
And bear upon the painful cross the sins of human kind.

—BISHOP DOANE.

THE BIRTH OF CHRIST.

It was at this period of suspense and agitation in the Jewish nation that the expected Messiah came. The Gospel accounts agree in stating that His birth was a supernatural creative act of God. "Whatever has its origin in the natural course of humanity," says Neander, "must bear the stamp of humanity, must share in the sinfulness that stains and takes part in the strifes which distract it. It was impossible therefore that the second Adam, the Divine progenitor of a new and heavenly race, could derive His origin from the first Adam in the ordinary course of nature, or could represent the people or family from which He sprung, as do the common children of men. We must conceive Him not as the individual representative of the type which descended from our first parents, but as the creative origin of a new type. And so our idea of Christ compels us to admit that two factors, the one natural and the other supernatural, were co-operative in His entrance into human life, or in other words, that He was conceived by the Holy Ghost, though born of the Virgin Mary; that in person He was the Son of God, and by His added nature became the "Son of Man." The new Head of a new race. The Fountain of a new life. The mighty God. The Wonderful, the Counsellor, the Father of the ages to come, as Adam had been of the ages past.

THE PLACE OF HIS BIRTH.

Joseph, a carpenter of Nazareth, and Mary, his espoused wife, both descendants of the royal line of David, journeyed to the village of Bethlehem, which had been the home of their great ancestor, to enrol their names as members of the house of David, in a census that had been ordered by the Emperor Augustus. When they reached Bethlehem there was no room for them in the inn, and they were obliged to seek rest and lodging in an adjoining stable. In the rude limestone grotto attached to the inn as a stable, among the hay and straw spread for the food and rest of the cattle, weary with their journey, far from home, in the midst of strangers, in the chilly winter night, in circumstances so devoid of all earthly comfort or splendour that it is impossible to imagine a humbler Nativity, Christ was born. And perhaps it was most fitting that the cattle stables of the lowly inn should be the birth place of Him who, from His Cross of shame, was to rule the world and man.

THE TIME.

At the time of the birth of Christ the heathen Temple of Janus, which was always closed in time of peace, and open in time of war, was closed for the third time since the founding of Rome, and the nations of the earth were at peace with one another. Hence it is that Milton, in his Hymn of the Nativity, observes of this auspicious period in the world's history that

No war, nor battle's sound
Was heard the world around;
The idle spear and shield were high uphung,
The hooked chariot stood
Unstained with hostile blood.
The trumpet spake not to the armed throng,
And kings sat still with awful eye
As if they surely knew their Sovereign Lord was by.

But peaceful was the night
Wherein the Prince of Light
His reign of peace upon the earth began;
The winds with wonder whist,
Smoothly the waters kissed,
Whispering new joys to the mild ocean,
Who now hath quite forgot to rave,
While birds of calm sat brooding on the charmed
wave.

But although no glories of earthly greatness
celebrated the Messiah's coming, heavenly glory
shone upon the scene, and angel choirs hymned
the praises of the new born King. In the pastures
near by there were shepherds keeping watch over
their flocks by night, while

To heaven's blue field, then wakeful eyes were turned,
And to the fires that there eternal burned.

While thus the shepherds watched the hosts of
night, the angel of the Lord came upon them and
the glory of the Lord shone round about them,
and to them the good tidings of great joy were
uttered, that there was born in the City of David
a Saviour which was Christ the Lord, and suddenly,
says the Evangelist, a multitude of the heavenly
host, praising God and saying, Glory to God in the
highest; and on earth peace, good-will towards
men.

Oh see! along the deep blue arch
A glory breaks; and now a throng
From where the sparkling planets march,
Come trooping down with shout and song,
And o'er those pastures bathed in light
The sacred legions stay their wing,
While on the wakeful ear of night
Steals the rich hymn the seraphs sing,
And sweetly thus the mellow accents ran,
Glory to God, good-will and peace to man."

—Japan.

Such in brief and poor outline is the first chapter
of the old, old story of Jesus and His love. Let
not the annual commemoration of it pass as a
time of mere earthly festivity; it was the bring-
ing in of new life; the binding men in a brother-
hood of eternal years; let the old quarrels be made
up; let the glad some greetings abound; we have
cause for joy, let the family gatherings continue;
but let not the centre of all this gladness be an
earthly feast, but the wedding feast to which He
invites us, the feast upon His own Body and
Blood, the true bread which came down from
heaven, of which whosoever eateth shall live for-
ever.

THE ARCHBISHOP'S JUDGMENT.

In the case of the Bishop of Lincoln, we pub-
lished in last week's issue a brief summary of the
judgment in this case as gathered from the first
cable reports. It appears by later, and as we have
reason to believe, reliable information, that the gen-
eral impression conveyed by those first reports
was far from correct. The judgment took four
hours in delivery, and is hailed in England as a
victory all along the line for the Bishop and his
friends. Perhaps the feature in the whole judg-
ment which excited greatest surprise was its unani-
mity, and the gratifying announcement which the
Archbishop was able to make, that with one
exception, and that exception only relating to one
point, all the assessors agreed with him. The

judgment is unquestionably a victory for Bishop
King. It declares the legality of the east-
ward position, the mixed chalice, two altar
lights, ablutions and the *agnus dei*. It enjoins the
performance of the manual acts in consecration in
such wise that they may be visible to the people,
and it forbids the making of the sign of the cross
in giving the absolution and in benediction. There
cannot be much doubt that had the use of the
Eucharistic vestments been assailed, the court
would, following the principles on which its other
judgments are based, have pronounced in favour
of their permissive use. The court strongly con-
demns the tactics of the Church Association. The
Archbishop says that although religious people
whose religious feelings really suffer might rightly
feel constrained to come forward as witnesses in
such a case, yet it is not decent for religious per-
sons to hire witnesses to intrude on the worship
of others for purposes of espial. There are many,
we doubt not, among those who do not like the
conclusions at which the court has arrived, who
will yet heartily approve of the sorrowful words of
the Archbishop, when he says the court has not
only felt deeply the incongruity of minute ques-
tionings and disputations on great and sacred sub-
jects, but desires to express its sense that time
and attention are diverted thereby from the
Church's real contest with evil and building up of
good, by those who give and by those who take
offence unadvisedly in such matters. We await
the arrival of the text of the judgment before mak-
ing comments upon it. The judgment coming
with its marvellous unanimity cannot but produce a
profound impression upon the law-abiding, peace-
loving English people.

STUDIES ON PASSAGES OF SCRIPTURE.

BY REV. DR. GAMMACK, EAST TORONTO.

No. 4.

St. Matthew v. 20.

There is no text more familiar and widely
applied than this: "For I say unto you, that
except your righteousness shall exceed the right-
eousness of the Scribes and Pharisees, ye shall in
no case [wise] enter into the kingdom of heaven."
From the frequency with which it is explained, we
should have no doubt as to the right interpretation,
and yet it shows that our Lord can have been but
a poor logician, comparing things that can have
few points in common for comparison. The gist
of the usual interpretation is that we must be far
better men than those formal and hypocritical
Scribes and Pharisees were. If this be all, it did
not require a message from Heaven to declare it;
all moralists have denounced the characters of the
formalist and hypocrite. But Christ introduces it as
a solemn and unnoticed truth: "For I say unto
you;" a mere truism He could not thus have intro-
duced, and He could not have insinuated that we
are expected to show a greater degree of hypocrisy
and formalism. The secret of the error is in the
logical fallacy of using the same term with differ-
ent meanings, and also by arguing by means of a
prejudice. We load the Scribes and Pharisees
with opprobrium and then we say that our right-
eousness is something entirely different from theirs;
theirs is practically unrighteousness, and ours the
righteousness of the heart and life.

As to the "Kingdom of Heaven" we need say
nothing, as it does not affect the interpretation.
But who were "the Scribes and Pharisees," and
in what light are we to regard them? The Scribes
were the official interpreters of the law, the ulti-
mate authorities in all questions of Scripture and

its interpretation, and judges in ecclesiastical tri-
bunals. They were highly esteemed in Israel, and
there is no evidence of failure in the discharge of
their functions. The Pharisees formed a strong
and energetic party, whose principle was the carry-
ing out in all its details of the very letter of the
Mosaic law. They sought to be found righteous
before God, walking in all the commandments and
ordinances of the law blameless. The Pharisees
thus took the formal or practical side of Jewish
life, while the Scribes took the theoretical. There
is no doubt that in course of time they both degen-
erated as everything human does, but the Lord's
testimony is that "The Scribes and Pharisees sit
in Moses' seat" as authorized and sufficient
teachers. They did not dispense with one jot or
tittle of the law, but stood true to its obligations,
while their error was the moral one of forgetting
their own justice, mercy and faith. They had no
authority to repeal the tithes of mint, anise and
cummin, or themselves withhold them.

What is the *dikaionune* that must belong to the
Jewish parties and ourselves? It must be moral
or spiritual, and may be described as "the moral
scale prescribed by their principles and ours."
"This do and thou shalt live." He looks to the
Scribes and Pharisees in their principles, and from
them views afar off and beyond them the loftier
ideals of the Christian dispensation,—both better
work and more abundant. Our scale of blessed-
ness has been raised by the incarnation of the Son
of God, and to attain to this higher sphere we
must shape our lives in a finer mould of grace and
virtue. It is of no use, therefore, for us to com-
pare ourselves with those Scribes and Pharisees,
if it is to be on the side of their pride, exclusiv-
ness, formalism and fussiness. For a just com-
parison we must stand side by side,—for better, for
worse, and as we are more just to the Scribes and
Pharisees we shall be more just to ourselves. They
had their scale of righteousness for pleasing God,
and so have we. But not only must our standard
be higher, so as to exceed the highest and best of
the Jewish code; in the working up to this new
standard we must be more energetic, self-sacrificing,
and abundant in earnest effort, than ever the most
learned and pious among the Scribes and Pharisees
were in giving expression to their ideals under the
law.

This gives a more sufficient interpretation to the
whole passage, and one that is more workable in
the hands of the homilist, although it removes the
opportunity of vilifying the Scribes and Pharisees.
No passage of Scripture has been more used to
form in Christians the spirit of Pharisaism by elev-
ating ourselves on the lowering of others. With
the weaknesses in the characters of the Scribes
and Pharisees the passage has nothing whatever
to do; logically it is impossible to compare where
there is no middle term, as between hypocrisy and
holiness.

REVIEWS.

The Century (December) gives us a rich supply
of letter press and illustration. Where all, or nearly
all, is excellent, it is not quite easy to select. For
those who study the development of this great
continent, the three admirable articles on Cali-
fornia, written by three different persons, bearing
respectively English, Spanish, and Italian names,
will be of peculiar interest. "Franklin in Allegory"
is both amusing and instructive. "The Cynical
Miss Catherwaight," beginning in ridicule, ends
in humanity and pathos, in a very charming
manner. "Colonel Carter" is continued, and is
evidently an exact portrait of the old southern
gentleman. *The Arena* (December) has some
remarkable articles, beginning with a correspond-

ence between Count Tolstoi and Rev. Adin Ballou, or the (supposed) Christian doctrine of non-resistance. It is quite useful, we suppose, that this subject should be ventilated from time to time. We have no doubt the Quakers have had their place and worth in human history; but the government of the world could not be conducted on those principles. Rev. Dr. Savage writes on "Then and Now," preferring Now, as most of us do. Rev. Lyman Abbott discourses on the question, "What is Christianity?" He gives a partial answer; and perhaps that is all that we have a right to expect. Among other very readable papers are one on Dion Bouicault by Mr. A. C. Wheeler; one on Patriotism and the Public Schools by president Andrews, and one on Electoral Reform Legislation, by Mr. C. Allen. *Littel's Living Age* (Nov. 29 and Dec. 6) has an excellent selection of articles from the English Magazines and Reviews, every one of which is worth reading. General Tsheng-Kiting writes on China, which, he truly remarks, is very imperfectly known by foreigners; and he gives a vast amount of interesting information. "The Idyll of Brook Farm" is a very sweet story. "Madame" tells the story of one of the most loved and most lovely of her sex, the most fortunate daughter of the unfortunate Charles I. and Henrietta Maria. It is here told in most admirable fashion. "Love the Conqueror" is from *Macmillan*, and is very good. "Miss Mitford" is a charming account, from *Temple Bar*, of an English writer who will never be forgotten. "Rural Life in France in the Fourteenth Century," from the *Fortnightly*, is a distinctly valuable essay, by a thoroughly competent writer, English by birth and French by marriage, who has taken pains to get up all the necessary authorities and produce a feeling of confidence in the reader. Among other articles are Lord Iddesleigh, a Buddhist Shrine, and Newman from Newman's point of view. The Lunenburg *Church Review* (November) is very good, uniting a careful record of the news of the district and of the diocese with useful articles on Church affairs. There is a very good paper on the Brotherhood of S. Andrew, followed by some useful Notes on Early Church History in England.

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

QUEBEC.

QUEBEC.—*St. Matthew's.*—The season of advent is being observed as usual in this parish by special services. On the Friday evenings there is evensong at 8 p.m., with a special sermon. On the first Friday, which was observed as a day of special intercession for missions, the sermon was preached by the Lord Bishop of the diocese.

Trinity.—The successor to the late incumbent, the Rev. A. Bareham, has not yet been found; the services are however being conducted by the Rev. Mr. Lariviere, who ministers to the French congregation.

The Cathedral.—The church hall in the Cathedral grounds has been completed and was opened about two weeks ago. The Sunday school and various parochial meetings are now held in it.

Appointment.—The Rev. R. Wyndham Browne, for about a year past temporary curate of St. Matthew's church, has been appointed curate of the parish of Middleton, N. B.

The Rev. R. H. Cole, of St. Matthew's, is spending the winter at Sewanee, Tenn., and is filling a position in the University of the South.

MONTREAL.

MONTREAL.—The new Reading Rooms were opened in connection with our mission in Richmond Square, a somewhat neglected part of the city, as a means of gathering in working men and young men. The mission in other departments has been very successful. Rev. Samuel Massey, who presided, said: "We believe that such rooms have long been a felt want in this neighborhood, and we hope that they will be appreciated by those for whose use they are intended. True religion takes in a man's

body as well as his soul. Christ went about doing good to the bodies of men, and said quite as much about the body as about the soul. He fed the hungry, healed the sick, comforted those in distress, and was especially considerate and kind to the poor. Much of His public life was spent in large cities working for the welfare of the people. Many clergymen and churches seem to have lost this idea. It is a mistake to erect large, fine buildings, and furnish them richly, so as to make the attendance of the working people and the poor impossible. Then how unwise, if not un-Christian, to close these churches, and lock the doors all the week except about three hours on Sunday. Christ and Paul would hardly have recognized them as Christian churches, for they do not represent their ideal of a Christian church. I well remember in my early days that the general idea of religion was "Get religion, it will make you happy, and take you to Heaven when you die." Of late years this idea of religion is being exploded. It is now regarded as a practical thing, something to make us brotherly and kind to others. True religion aims at bettering the social, as well as the moral condition of men. It knows nothing of class distinction, especially in the church. In a moral sense it is a common leveler of all distinction; for all men are brothers, and they have but one Father, for we are all His offspring. Being now somewhat well acquainted with this locality, and knowing that there is nowhere that a man can go in order to spend a quiet hour in a pleasant and social way, and that there are many young men living in boarding houses, some of whom are far away from friends and home, we thought perhaps a reading room and meeting place like this might be useful to them. Our leading idea has been the promotion of the comfort and good of all. We hope also that before very long such reading rooms will be established in every part of the city, where working men and young men, and young women, too (for these rooms will be open to all young people of both sexes), can meet and rest and play an innocent game and enjoy themselves, and then go home none the worse for their visits. We have seven or eight different games, which are quite innocent, on the table, which will satisfy those who have a taste for amusements of that kind, without doing them any harm, but perhaps teach them lessons of patience and concentration of thought, and thus help to prepare them for the business of life." The friends present were then invited to inspect the books, papers and games, and also to taste the coffee, etc., after which the pleasant gathering departed for their homes. The rooms were well lighted and heated and the tables were well covered with books, magazines and papers, and the place looked pleasant and inviting, and it is hoped it will be well patronized.

MONTREAL.—*Trinity Church* celebrated its jubilee last week. At the special morning service Rev. Mr. King read the morning prayers, Rev. Canon Mills the Communion service, and His Lordship Bishop Bond preached the sermon, taking for his text Leviticus xxv. 10: "And ye shall hallow the fiftieth year." The jubilee of the Jews was a great occasion, a time of setting free the enslaved and of restoring the alienated possession. In the New Testament it is the acceptable year of the Lord, liberty to those oppressed by sin. Describing the old jubilee, he pointed out that half a century was a distinct period, and we too kept our jubilees, for we loved the sound of joy, and the commemoration of the foundation of Trinity church fifty years ago had brought them together. He then sketched the history of the church, commenced in 1840 on St. Paul street, under Rev. Mark Willoughby, who died of ship fever in 1843. Referring to their growth and present flourishing condition, he then spoke of the artificial barriers between classes. The churches should try to mitigate this evil. The Christian code was a jubilee, and the great release had come through Christ, who had made all men free. At the evening service the big church was crowded. His Lordship Bishop Bond, Rev. Canon Mills, Rev. Canon Henderson, and Rev. E. A. W. King took part in the service, and the preacher was His Lordship the Bishop of Huron. He took for his text the passage from 2 Kings vi. 16, describing the attempt of the Syrians to capture Elisha, and his answer to his servants' queries as to their safety: "Fear not, for they that be with us are more than they that be with them." Dark days came to all and also to the Church. Looking over the past, one could see that it had passed through much trouble, but the hours of darkness had been followed by hours of light. There had been times when the hand of God had been seen saving His people. The wind and waves had been called in to save England from the Armada. Compromises with evil and wrong-doing never paid, and he gave several instances from secular history. There should be no compromises in the spiritual life, but they should look beyond the present and upward, and see the same spiritual power that Elisha saw in the chariot and horses of fire. Trinity church had passed through her dark days, but by remaining true to

themselves a great future awaited them. The church was beautifully decorated throughout, evergreens and ivy being tastefully used. The choir is now one of the largest in the city, numbering eighty voices.

Rev. T. E. Cunningham, rector of Aylmer, has been invited by the Bishop to accept a charge in the city, to which he has acceded.

Receptions to Rev. Mr. Newnham.—Among those present at the farewell meeting to the Rev. Mr. Newnham were Bishop Bond, Dean Carmichael, Rev. Canon Ellegood, Archdeacon Evans and Rev. Canon Henderson. After prayers and the singing of a hymn, the Rev. Canon Henderson delivered an address, in which he referred to the occasion as being unusual one to the diocese of Montreal and to the college, as Mr. Newnham was the first minister of the diocese and the first graduate of the college to go into the missionary field. Archdeacon Evans, on behalf of the English Church clergy in the city and country, presented Mr. Newnham with a handsome portmanteau and a travelling writing desk. Dean Carmichael congratulated him on devoting his life to missions in his own country, and was thankful that his wisdom and Christian zeal led him to do so. The students then presented an address which was read by Mr. J. A. Elliott. The Rev. Mr. Newnham thanked the kind donors most heartily for the gift. The Lord Bishop made the closing farewell address and said to Mr. Newnham that he had been as a faithful son to his father; he did not care to let him go away, but since God had called him—God's will be done. He should miss him for his frank, outspoken opinions, and also in the temperance work. The benediction was then pronounced. In the evening, Mr. Newnham and Miss Newnham were presented with testimonials of respect and esteem at an At Home, given by the wardens of St. Matthias' church in the Academy Hall. A silver communion service made to order by Henderly, in oak case, and morocco cases of silver spoons and brooch, betokened the good will of the congregation. Rev. Mr. Bushell and his wife were present, as also at the At Home given at the rectory by Mr. and Miss Newnham on the Tuesday afternoon and evening of the previous week, thus giving the incoming Rector an auspicious introduction to his parishioners. The Rector's last Bible reading was Psalm 23, and "Abide with me" was sung heartily, and the last benediction pronounced.

M.D.C.T., Dec. 9.—At the monthly Missionary Meeting one of the students, Mr. Jas. Thompson, read a paper on the work of their Missionary Society, which was followed by a characteristic missionary address from the Bishop of Huron.

ONTARIO.

BARRIEFIELD.—The Rector of St. Mark's, Rev. Prof. Jones, is improved in health, but is still unable to take all the Sunday duty. He is assisted in the morning by the Rev. A. Spencer, and in the evening by Major Mayne, R. E. R. M. C., who has been licensed as lay-reader by the Bishop. The offertory at the Thanksgiving Festival was \$63. A very successful entertainment in aid of St. Mark's was held in the town hall, on Nov. 26. A number of musical friends drove over from Kingston, and gave valuable assistance. The choir rendered some glees with excellent effect. The Sunday school, owing to the indefatigable exertions of Mr. Jones, was never before in such a flourishing condition. A children's service is in preparation, for Holy Innocents' Day.

KINGSTON.—James Alexander Henderson, Q.C., D. C. L., for twenty-eight years Chancellor of the Diocese of Ontario, died at his residence, Kingston, on Sunday, Dec. 7th, in the 70th year of his age.

James Alexander Henderson, Q.C., D.C.L., was Master of the Supreme Court of Judicature, and eldest and only surviving son of the late Capt. James Henderson, R.N., who died on service at Rio Janeiro, South America. Was born in February, 1821, at Stoke, near Plymouth, Devonshire, England. He was educated at a private school and came to Canada in 1835, and completed his education at Upper Canada College, Toronto. He came of a family which was able to assert that for several generations it had continually sent forth men who became distinguished officers in the Royal Navy. James Alexander Henderson embraced a learned profession and studied law at Kingston with the late Hon. J. S. Cartwright, and at Toronto with the late Hon. Robert Baldwin, Chief Justice Adam Wilson being then Mr. Baldwin's partner. He was called to the bar in 1843, and successfully practised his profession in Kingston since that date. Entering into partnership with the late Sir Henry Smith, he continued in the same until the

18th, 1890.

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Aylmer, has been large in the city.

Among those to the Rev. Mr. Carmichael, Rev. and Rev. Canon the singing of a delivered an ad-casion as being an atreal and to the first minister of of the college to leacon Evans, on ty in the city and with a handsome ing desk. Dean avoting his life to was thankful that d him to do so. dress which was v. Mr. Newnham rtily for the gift. farewell address re had been as a t care to let him him—God's will r his frank, out-temperance work. ouced. In the Newnham were spect and-esteem is of St. Matthias' silver communion in oak case, and and brooch, be-gation. Rev. Mr. as also at the At and Miss Newnham ning of the pre-ming Rector an rshioners. The m 23, and "Abide the last benedic-

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death of the latter in 1868. He was, we may state, Master in Chancery since 1851. Mr. Henderson was elected a bencher of the law society in 1858. He was a staunch Conservative, but never entered on active political life, for he had chosen to give his entire time and attention to the practice of his profession. In Dec., 1862, he was appointed chancellor of the diocese of Ontario (being a prominent member of the Church of England), and ever after was an active and zealous member of the synod of this diocese. The university of Trinity College, Toronto, in 1863, conferred on him the degree of doctor of civil law, and he is a member of the council of that university. He is a Queen's counsel, appointed by the Dominion Government, and subsequently by the Ontario Government. As an ensign in the third regiment of Frontenac militia, he was present with a detachment of that regiment at the battle of the Windmill, near Prescott, in 1838, and at his death was the lieutenant-colonel of the reserve militia of the city of Kingston regiment. In 1879 he was elected most worshipful grand master of the grand lodge of Ancient Free and Accepted Masons of Canada, and by an almost unanimous vote was re-elected in 1880. In July, 1882, his royal highness the Prince of Wales conferred on him the distinguished order of knight grand cross of the temple, and at his death he held the position of grand master of the Sovereign Great Priory Knights Templar of Canada, to which office he was invested a few weeks ago by the death of the late Col. McLeod Moore. He was instrumental in the formation and successful carrying out of several companies of public and general benefit, and for many years past was president of the Frontenac Loan and Investment Society, of the city of Kingston gas light company, and chairman of the Catarqui cemetery company. In 1845 he married Mary Ann, eldest daughter of the late William Wilson, of Newcourt, by whom he has living seven daughters and one son. Six of the daughters are married, the eldest, Emily Ann, is the wife of Richard I. Walkem, Q.C.; Helen Maud, the wife of S. W. Farrell, Winnipeg; Annie Howton, the wife of Rev. E. P. Crawford, M.A., rector of Church of Ascension, Hamilton; Harriet Edith, the wife of Albert E. Richards, barrister, Winnipeg; Mary Louise, the wife of Major Drury, "A" battery, and Maud, the wife of A. Galt, Winnipeg. One son, Stanley, now at home, has been for years a resident of Vancouver, B.C. One unmarried daughter remains at home. The funeral took place at St. George's Cathedral on Wednesday morning. On the same Sunday passed away the eldest grandchild of the deceased, Walter C. Walkem, at the early age of twenty. The young man was the eldest son of R. I. Walkem, Q.C., and a cadet of the Royal Military College, where he greatly distinguished himself by rare mathematical ability. He was buried with military honours at the same time as his grandfather, and many tokens of respect and affection to his memory were received by the bereaved parents.

BATH.—The old church, one of the oldest in Ontario, will soon have been so thoroughly repaired that it will stand for many years to come. Already the decayed portion of the foundation, walls and sills have been replaced with sound masonry and timbers. The roof, which was also spreading, has been well braced with oaken planks. A couple of chimneys rising above the peak, replaced the one smoky flue in the centre. In the spring (D.V.) every rotten post and the tower will be removed and new material substituted. Internal renovations will also be carried out. Moreover a spacious chancel and vestry are in contemplation. Of course it is through the rector's activity that all these works are being accomplished, but he is well supported by Mrs. Baker and the ladies of the congregation, whose twenty minutes' work society provide most of the funds for such improvements. The spiritual welfare of the congregation is provided for by numerous weekly services and frequent communions, which are well attended. The children are interested in a well conducted Sunday school. The missionary interest is fostered among the older members by a tract of the Women's Auxiliary, and among the young by a Children's Missionary Guild, the members of which are even now at work under Mrs. Baker's direction, preparing all the requisites for a Christmas Tree, to be forwarded to the Indian children of Sheguinda, Algoma, and great delight the children take in this labour of love. Children's services are also occasionally held, which are appreciated by both the children and their elders. Such a service was held in July last, at which Canon Burke was present and delivered a most interesting and instructive address. A similar service was held last Sunday evening. The church was well filled. The children and the clergy walked around the church from the vestry to the chancel, singing. The service, sustained by their young voices, was inspiring. The rector, in the course of his observations, praised them for their past attendance and conduct at Sunday school. The rector intends to hold several of these services annually. Truly he labours on as a faithful co-worker with the

Great Shepherd and Bishop of Souls, bravely facing all difficulties and discouragements, and his labours are apparently not in vain.

Augusta.—On Friday and Saturday, December 5th and 6th, the Lord Bishop of the Diocese of Ontario conducted services in the parish of Augusta, which there is no doubt made a lasting impression upon the minds of all who were present. On Friday his Lordship administered the apostolic rite of confirmation in St. George's Church to 21 candidates, three of whom were over 50 years of age, and notwithstanding the severity of the weather, nearly two hundred persons assembled to witness the solemn rite and to listen to the wise and fatherly counsel of the good Bishop, who, after pointing out the many duties and responsibilities which would rest upon them as communicants, laid special stress upon the duty of working for the Church, and of doing all in their power to strengthen and extend God's kingdom on earth. A celebration of Holy Communion followed "The laying on of hands," at which there were over 50 communicants. On Saturday his Lordship consecrated Christ's church and burial ground at Lord's Mills, the Rev. Wm. Lewin, rector of Prescott, the Rev. J. Elliott, of North Augusta, and G. S. Anderson, curate of Augusta, assisting. After the beautiful prayers had been offered up by the Bishop and the sentence of consecration read, the 242nd hymn, "We love Thy place, O God," was sung by the choir, after which the Bishop delivered a most interesting and instructive address, laying special stress upon that most essential feature of all true worship, viz., Reverence. Reverence, said the Bishop, is lacking not only without, but also within the Church, for the house which was intended by God to be a house of prayer, is fast becoming a house of preaching. His Lordship said that he did not wish to disparage preaching, for it was very useful and very necessary, but he thought that it should not be permitted to take the place of worship. The Church on earth should be a training school for heaven, and in heaven there will be prayer, praise and adoration, but no preaching. The congregation should go up to the Lord's house on His holy day to worship, to offer up prayers and praises before that God whom man now sees by faith, and not merely to listen to the preacher. There was a celebration of Holy Communion, when over forty persons received the sacrament of their Lord's body and blood. The services of those two days will doubtless prove a great blessing to the Church in this parish, for not only were its own people cheered and encouraged to persevere in their good work, holding fast the form of sound words which the Church has held from the beginning, but also many outside the church heard and saw for themselves what they never heard or saw before.

TYENDINAGA.—Mr. Dibb, late of Bishop's College, Lennoxville, P. Q., has received the Bishop of Ontario's license as a lay reader, to assist the Rev. G. A. Anderson, M.A., who is suffering from a throat trouble.

TORONTO.

OSHAWA.—Rev. Mr. Talbot, of Moncton, N. B., received the appointment to this parish a few weeks ago and arrived on Friday last. That evening the congregation gave Mr. and Mrs. Talbot a reception in the school house, which was filled with a representative gathering of Church people, who extended a cordial welcome to them. After being introduced as the incumbent, he made a few appropriate remarks, and a short programme of music and recitation was gone through. Rev. Mr. Talbot conducted services on Sunday, and preached two sermons which were appropriate to the season of advent. The congregations on both occasions were large, and the services were conducted with much earnestness both by minister and people. Mr. Talbot is a son-in-law of Rev. Mr. Pearson, of Toronto.

St. Stephen's will, D. V., be re-opened on Sunday, 21st. Sermons will be preached on that day by the Bishop of Toronto and Prof. Clark, and on the 28th by Prof. Clark and Canon Dumoulin. There will also be a special service on Christmas Eve, at 8 p.m., with sermon by Prof. Clark.

Rev. W. Davis, rector of Woodhouse, Simcoe, while visiting his son, Mr. R. R. Davis, 312 Seaton street, was taken suddenly with a severe pain in the back of his head just as he was retiring on Thursday night of last week. His suffering was intense, and Dr. Graham, who was called in, discovered that an artery in the head had burst, allowing the blood to reach the brain. In such cases, especially where the person is advanced in years, there is little chance of recovery, and the friends in this case were very much alarmed. The rev. gentleman gradually grew worse day by day, until death relieved him from his suffer-

ings at six o'clock last evening, just a week after he was taken down. Deceased was a man of fine physique, and generally enjoyed good health. He was a most zealous and faithful clergyman, an able preacher and ever anxious to be at work in the interests of His Master. In the diocese of Huron, where he had laboured for the past 35 years, he was widely known and universally respected. Less than a year ago his wife died while visiting a son in Mitchell, since which time the old gentleman grieved so much that it no doubt had much to do with his death. The body was taken by the early train to London on Saturday, and after service in St. James' church, was buried in Woodland cemetery. Six sons survive him; two are publishers of the Mitchell Advocate, two more are clergymen of the Church, another is custom house officer, Wingham, and the other is in the employ of W. R. Brock & Co., of this city.

The central secretary for Canada of the "Ministering Children's League" will be grateful if any ladies in charge of branches, who have not already corresponded with her, will send as soon as possible a report of their numbers and work for insertion in the annual report of the M.C.L. Address, Mrs. Alan Macdougall, 98 Rusholme Road, Toronto.

NIAGARA.

MILTON.—The Women's Parochial Society of Milton, with some help from the little girls of the Sunday school, has been able to send away four packages lately of clothing, etc., old and new, to the poor folks in a Muskoka mission. It would be hard to tell the cash value of the four packages, but some of the senders think that a hundred and fifty dollars would be a reasonable estimate.

A Milton paper of this week publishes the following item of news:—"On Sunday evening Rev. Rural Dean Mackenzie gave in Grace church, as announced, his lecture on the subject "Sunday the Original Seventh Day Sabbath." There was a large attendance. The lecture showed that the first day of the week has been sanctioned by Divine authority ever since the time of Christ's first apostles until now, as the Christian Sabbath; but that modern astronomical and chronological research, chiefly by Professor Trotten of Yale College, U. S., aided by the British Chronological Society, proves that the Jews had divided Joshua's long day into two, and by thus intercalating a day, had ever since been one day ahead of true time, their (and our) so called first day being only the seventh. Reference was also made as to the effect on our chronology of the shadow going back on the dial of Ahaz. A desire has been expressed to have the lecture delivered in other places. The subject is one of special interest to Jews, to Seventh Day Sabbath Baptists and Adventists, and to the Christians generally who observe Sunday, and a serious consideration of it may yet lead all to observe the same day, without which there can be no general cessation from the world's work such as the Fourth Commandment requires.

Sunday School Examinations.—Examinations of Sunday school teachers were held for the first time under the auspices of the S. S. Committee, on Monday, Dec. 1st, 1890; and the following certificates of honour were awarded: General Division.—1 Miss Mabel Henderson, St. Mark's church, Orangeville, 1st Class, B; 2 Mr. Martin Webb, St. Mark's church, Orangeville, 1st Class, B; 3 Miss Jane Bate, St. James' church, Guelph, 2nd Class, A; 4 Mrs. C.P. Oliver, St. Mark's church, Hamilton, 1st Class, B; 5 Miss L. M. Ridley, St. Mark's church, Hamilton, 1st Class, A; 6 Miss M. S. Ambrose, Cathedral, Hamilton, 1st Class, A; 7 Miss Anne Bicknell, St. Mark's church, Hamilton, 1st Class, B; 8 Miss Mary F. Sutherland, St. Mark's church, Hamilton, 1st Class, B; 9 Miss Maud Hooper, St. Mark's church, Hamilton, 1st Class, A.

N. B.—Some of the papers sent in were excellent, and those who feel disposed are advised also to compete at the Examination of the Church of England Sunday School Institute, on the same subjects, in April next.

WM. BELT.
Sec. Sunday School Com., Diocese of Niagara.
Burlington, Dec. 10th, 1890.

Obituary.—It is our sad duty to mention the death of Mrs. Elizabeth Alexandrina Bartlett, wife of the Rev. T. H. M. Bartlett, both well known in Kingston Toronto, and Drummondville at Niagara Falls. The death of Mrs. Bartlett took place on Sunday, Dec. 7th, at Capitola, Santa Cruz county, California. In May, 1888, Mr. Bartlett was advised to seek the more genial climate of that southern country for health sake, but now as we see, "one has been taken and the other left" in God's good providence. Mrs. Bartlett's memory is sweet and precious to all who knew her, and to none more so than a large circle of friends and fellow worshippers of All Saints' parish

at Drummondville, Niagara Falls, where she had resided for seventeen years or more. There she was known and beloved as a Christian, cheerful friend at all times and under all circumstances, also as a most benevolent neighbour and a devout, consistent Church member. In present grief at the loss felt by so many at her death, there is the comfort to them of the blessed hope of eternal life through our Lord Jesus Christ, which we are assured she had embraced, and held fast in her daily life.

HURON.

WILKINSON.—Service was held for the first time in the new church on Sunday. Rev. A. Brown, B.A., rector of Paris, preached in the morning and afternoon, and Rev. Rural Dean Cooper, B.D., of Invermay, preached in the evening. The building was crowded at each service. The church is built of stone and occupies a commanding site. The windows are of stained glass. The tower, which rises 65 feet from the ground, adds very much to the appearance of the building, and it contains a fine toned bell. The church will seat about 300, will cost about \$5,000, is a credit to the congregation and a lasting monument to the zeal and energy of the incumbent, the Rev. William Henderson.

SASKATCHEWAN AND CALGARY.

CALGARY.—Nov. 20.—His Lordship returned yesterday from Prince Albert in his northern diocese of Saskatchewan. The bishop travelled from Regina to Prince Albert, via the new railway between those points; hitherto his Lordship was compelled to drive all the way, 280 miles. The annual meeting of the Girl's Friendly Society was held in the school house of the Church of the Redeemer last week. The Bishop delivered an interesting and instructive address to the members. The church school for girls is progressing wonderfully well, some 35 or 40 pupils being in attendance.

MACLEOD.—Nov. 23.—The Bishop preached in Christ Church, both at matins and evensong, on the Sunday next before advent. The church was crowded on both occasions, many in the evening turned away, being unable to procure seats. The choral service rendered by the choir was particularly pleasing. On Monday evening, the 24th inst., the annual service for the intercession for missions was held, when an address on missions was given by the Bishop. The offertory was forwarded to the S.P.G.

PINCHER CREEK.—Nov. 25.—The Lord Bishop, accompanied by Rev. Ronald Hilton, arrived from Macleod to-day (80 mls. drive). They visited the Piegan mission on the way, where Rev. H. I. Browne is striving earnestly among his people. A large boarding school has been erected here for Indian boys and girls; some six or seven are in regular attendance as boarders, in addition to the day-school, which of course is much more largely attended. In the afternoon of Wednesday, the 26th ult., the church-yard of the parish of St. John the Evangelist, Pincher Creek, was consecrated. The Bishop and acting chaplain were met at the gate by the incumbent, Rev. H. Havelock Smith, who read the petition. The service then commenced, the clergy and laity proceeding around the church-yard. The instrument of declaration concerning the consecration was then read by the acting chaplain, Rev. R. Hilton; the Bishop then addressed the people, a hymn was sung, and the service closed with the benediction. In the evening a service for the intercession for missions was held in the church, a good congregation being present. The Bishop preached the sermon; the offertory was devoted to S. P. G. On Friday the Bishop left for Lethbridge, at which place he was to preach on the Sunday following.

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.

Diocesan Missions.

SIR,—In the editorial on "Diocesan Missions," published in your last number, you speak of the important action taken at the last meetings of the Toronto Mission Board concerning the appointment of travelling missionaries for the various Rural Deaneries, and you add, "here is work for the Women's Auxiliary." Perhaps you may not have heard that this work has been undertaken by the W. A. already. A request came from the Mission Board to our Diocesan Board last March, asking us to undertake the salary of the first travelling missionary who

should be appointed. This we unanimously agreed to do, and already nearly \$300 has been paid in advance to our Diocesan Treasurer for this purpose. It must be remembered that in only 56 of the parishes and missions out of the 120 in this diocese are there W. A. branches. If all would join us of course much more could be undertaken. We are told that some clergymen object to our association because of the mistaken idea they have that we do not work for *Diocesan* Missions. A glance at our published reports or at the synod journals would correct this mistake. The amount contributed by our branches for *Diocesan* Missions for the year ending May last, was \$1,084.46, in addition to \$295.12 given by them by means of the P. M. A.

In a recent number of the *Spirit of Missions* the work of the W. A. is thus spoken of: "The meetings held by the Auxiliary feed the missionary life of many a parish. The quarterly and annual general meetings furnish information and stimulate interest by addresses and papers upon various aspects of the missionary work, while the individual efforts of members keep the claims of missions before the people and gather money which but for this agency would not be called out.

The value of the Women's Auxiliary is far greater than can be estimated by its contributions of money to the treasury or of comforts for the needy, for it is the most widely extended and efficient agency which exists for keeping alive and aglow missionary good. May its growth in numbers and influence continually increase until in every congregation the women, and through them, young men and maidens, old men and children, are enlisted in the cause of missions."

Should any clergymen or others desire further information respecting the W. A., copies of reports, etc., they will be furnished gladly.

EMILY CUMMINGS.

Secretary W. A., Toronto Diocese.

St. Martin's.

SIR,—In your paper of Dec. 4th you insert a very kindly notice of St. Martin's chapel in the north-west part of the city. There are, however, one or two inaccuracies, which it may be as well to correct. The district attached to St. Martin's chapel does not as yet form a new parish, but is still part of the parish of St. Mark. Again, in speaking of me, you describe me as being "of Davenport." Perhaps you will permit me to say that Davenport has no legal existence as a town or village, and that I have the honour of being one of the clergy of West Toronto Junction, and that my church is the oldest church of the Church of England in West Toronto Junction by nearly thirty years. Again, Mr. Middleton did kindly assist me a good deal in the early part of the summer, but the help which he was good enough to afford me was the consequence, not the cause, of his being appointed to the charge of the new district. I need not say that I rejoice with you in the success which has so far marked Mr. Middleton's work here, and join with you in hopes for a continuance and increase of that success.

C. E. THOMSON.

Dr. Gammack's Scripture Studies.

SIR,—The first of Dr. Gammack's "Studies on Passages of Scripture" which appeared in the last issue of the *CANADIAN CHURCHMAN*, promises well for the interest and profit to be derived from the remainder, which will I am sure be eagerly looked for by those of your readers who know how to appreciate a scholarly and independent exegesis which subjects all interests, doctrinal and apologetic, to the determination of the literal and grammatical sense of the passage in question. That this is Dr. Gammack's method I gather from the following extract from his article:—"We must start," he says, "with no preconceived idea to which our translation has to be adapted. The Greek stands before us, and our only desire is to know what it says. We do not seek a paraphrase, but a translation. There is no doctrine to uphold or traverse, and our object is a plain matter of fact." It is in such a spirit that the great commentaries of the 19th century have been conceived and executed. Lightfoot, Westcott, Ellicott, Mayer and many others are agreed in, so far as possible, subordinating all subjective tendencies, all doctrinal pre-suppositions, to the desire to ascertain the exact meaning of the Evangelic or Apostolic writers. With regard to the passage under discussion—John iv. 35—helpful as Dr. Gammack's exegesis is, I find at least one difficulty in the way of its full acceptance. Will the word *tetrameenos*, without the article, bear the translation "the season called Tetrameenos," and if not, can Dr. Gammack produce testimony from ancient writings, e.g. the Talmud, to the use of this word as a technical term?

Failing in this, I fear the utmost we ought to allow to Dr. Gammack's interpretation is the rank of an interesting conjecture.

If we take into consideration our Lord's frequent use of metaphorical language, I do not think we

shall find any difficulty in the supposition that we have here a rapid transition from purely literal to highly figurative language. The words which follow v. 35 would prevent any possible misconception of His meaning on the part of the Apostles.

In the material world it was the season of sowing, but in the spiritual the sowing had been done (cf. v. 38), and the harvest of souls was ready to be gathered in.

Dr. Gammack's interpretation appears further to destroy the strong contrast to which our Lord gives expression in the words—"Say ye not, . . . but I say," etc., and which in the ordinary view is preserved.

Trusting Dr. Gammack will pardon this brief criticism from one who would gladly sit at his feet as a learner.

HERBERT SYMONDS.

Trinity College, Dec. 8th, 1890.

Principal Sheraton on the Church.

(Continued from our last issue.)

8. I shall now give such a catena of examples of this use as my small reading and slender library will permit, following in order of time. Ignat. Ep. ad Smyr. c. 8, makes "the multitude" (of the faithful) identical with "the Catholic Church."

9. In the Life of Cyprian, by the Deacon Pontius, c. x., A. D. 250, "the Christian people" are said to derive their name, fideles, from their faith. In Cyprian's De Mortalitate, c. xv., he speaks of the "old people of the faithful being called to rest." In his Exhortation to Martyrdom, c. xii., he says it is not only for those actually slain the divine rewards are waiting, but the faithful who have kept their faith entire, though they may not have suffered. In his De Bono Patientie, c. xxiii., "This God is ours, . . . not of all, but of the faithful and those who believe," fidelium et credentium, meaning Christians in deed as well as in name. In Ep. lxvi., 5, "So great a number of the faithful, who have been called hence under my rule."

10. The Council of Elvira, A. D. 306, canon 38, decrees, "posse fidelem," that a layman, one of the faithful, may baptise, during a sea voyage or where there is no church near at hand. Canon 40 forbids "the faithful" to receive in payment of their rents what had been offered to idols. Canon 45 allows a catechumen to be received to baptisms whom, aliqui fideles, any of the faithful, can testify to having been known as a Christian in time of persecution. Canon 47 provides for one of the "faithful who is married and has been often guilty of adultery." The same use is in two other canons of this council.

11. The Synod of Arles, 314, can. 7, has directions respecting the faithful who may be invested with any public office, or to whom any public duty is assigned.

12. The Apostolic Canons, can. x., order to be excommunicated "all the faithful" who come to church and hear the Scriptures, but do not wait for the prayers and Holy Communion.

13. The great Council of Nicea, A. D. 325, can. xi., makes order for those who had easily lapsed in the late persecution, that "the faithful" who had so lapsed, if they honestly repent, shall spend three years amongst the hearers, etc.

14. The very learned Eusebius, about the same date, in his Demo Evangel., lib. VII., c. 75, says, "In every church are three orders or ranks, one of the rulers, two of the subjects; the people of the Church of Christ being divided into two ranks, namely, the faithful, and those who have not as yet received regeneration through the laver"—that is, the baptised and unbaptised.

15. Cyril of Jerusalem, 350, calls the Lord's Prayer "the prayer of the faithful," because none but the baptised were allowed to recite it.

16. Synod of Laodicea, commonly 365, canon xix., prescribes that "three prayers of the faithful" shall be said after those for the catechumens and the penitents, the first in silence, but the second and third aloud. Hence everywhere in the old Greek Liturgies is mention made of "the first prayer of the faithful, the second prayer of the faithful, the third prayer of the faithful."

17. In the Liturgy of St. Chrysostom the deacon says: "Let us, the faithful, pray for the catechumens"—upon which Chrysostom discourses at large in Hom. i., on II. Cor.

18. Bishop Paulinus (390) writes to Jerome asking a question about "those who are born of (as we should say) Christian parents—de fidelibus, id est, de baptisatis;" where fidelis is expressly explained to mean baptisatus. Hieron. Ep. 153.

19. St. Ambrose, in his oration against the Arian Auxentius, asks "Why does he say that the faithful people who have been baptised in the Name of the Trinity must be baptised again?"

20. St. Augustine, in his Confessions, Bk. ix., c. 8, says of Verecundus "being made a Christian and one of the faithful," as the context shows, by baptism.

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BERT SYMONDS.

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ns, Bk. ix., c. 3, Christian and text shows, by

In the Confessions alone I have before me four other like places, and what might be found in all Augustine's folios?

21. St. Chrysostom was his contemporary. On Eph. iv. 4, he asks: "What is the One body? It is the faithful throughout all the world, who are now, who have been, and shall be." On Phil. i., 28, Hom. v., "that ye stand fast in one spirit and one soul. This is what most of all welds the faithful together, and secures charity 'that they may be one.' For a kingdom divided against itself shall not stand." On Col. i., 1, 2: "We are called faithful not only because we believe, but are also entrusted from God with mysteries which not even the angels knew before us." I shall venture on only one more place out of many. In Hom. iv., on Matt.:—"I see many living more negligently after baptism than the uninitiated, without a sign of religion; so that neither in the market nor in the church can one readily tell who belongs to the faithful and who does not; only at the time of the mysteries can one know, when he sees some thrust out and some remaining. But surely it is fitting that a Christian be recognized not from his place, but from his conduct."

22. I shall end appropriately with Wycliffe:—"The Church has ordained that, quelibet persona fidelis, any one of the faithful, may baptise in case of necessity." Trialog, lib. iv., c. xi.

I venture to hope that nobody will now fail to see that I have adequately illustrated the history of the word "faithful" in its ecclesiastical use and sense; that Dr. Sheraton mistakes or misrepresents that sense; that the theory he erects on this foundation must be at least uncertain; and that consequently he himself is to be distrusted as an interpreter of the Prayer Book. Yours, etc.,

JOHN CARRY.

Port Perry, Nov. 19.

Collects for the Governor-General.

SIR,—May I venture again to ask attention to the collects for the Governor-General and the Lieutenant-Governor which are ordered by the Provincial Synod to be used in our services. One, that beginning "Lord of all power," is certainly not long and is very fairly rhythmical.

There is also the prayer for Parliament, which is very rarely used.

ONE OF THE LAITY.

The Non-Observance of Advent.

SIR,—Is not the language you hear in the pulpit on these Sundays in Advent, and what you see done during the week in our city parishes, a piece of glaring inconsistency?

The cry surely in sermons and increased services of Advent, is "Prepare to meet thy God." Dwell with serious thought and reflection for four short weeks at any rate upon Death, Judgment, Heaven and Hell. Forget the world and remember your soul. But from the same lips come notices, in one church of "Ebony Minstrels" in the very first week of Advent, in another of a "Costume Concert," in another of a children's "Christmas Entertainment," in another of a sale of work in which a "Punch and Judy" plays a prominent part, in another of ditto, winding up with a concert and May-pole dance on a Friday evening in Advent. Surely the effect of such inconsistency must make any words of eloquence mere "sounding brass and a tinkling cymbal," make skeptics jeer, and retard mightily the real work of preparing for our Lord's second coming.

CHURCHMAN.

Sunday School Lesson.

4th Sunday in Advent.

Dec. 21, 1890.

MAGNIFICAT AND CANTATE DOMINO.

This is a special lesson—taken out of its order in the course of Lessons on the Prayer Book, on account of the connection of the *Magnificat* with the Christmas Festival. The teacher will, of course, find this a great help in making the subject interesting. The scholars should be asked to find the *Magnificat* and *Cantate Domino* in the Prayer Book. If there be time, both Canticles should be read verse by verse, and any points of interest explained. Show that the message which is so movingly brought home to us at Christmas should be continually remembered throughout the year, when we sing "the song of the Blessed Virgin Mary."

Why do we sing this "Song" in our Church Services? It is a song of thanksgiving; a song of gratitude; it tells of the fulfilment of God's promise. All this would make it suitable to be used in our daily services. But it is, above all this,

I. A CHRISTIAN HYMN.

(Read St. Luke i. 26-35.) Mary was told that the Son of God would be her own Son. He was to be called "Emmanuel, God with us." He was coming "to save his people from their sins." But he was not coming in the form of God; not coming now in clouds of glory. He was to be a little Child. He was to take our human flesh. That is what we mean when we say in the Nicene Creed, "and was *incarnate* by the Holy Ghost by the Virgin Mary." ("incarnate" means "made flesh.") Mary's song was therefore a song of joy, a song of the *Incarnation*. That is why we sing it in our churches. We wish to praise God, because God has sent His Son to be the Saviour of the world. *Illustr.—A king coming to live among his subjects, after long absence.—The bells ring.—Everyone is glad.*

II. THE MAGNIFICAT: ITS CONTENTS.

We may compare this song with the song of Hannah (1 Sam. ii. 1-10). Mary and Hannah both rejoiced at the promise of a son. Most likely Mary remembered Hannah's song. The Holy Ghost taught her the *Magnificat*, but she used some of the words that had been used before.

v. 1. See how *thankful* Mary was. She calls God her *Saviour*. Her *spirit* rejoiced (the best part of her being).

vv. 2-5. *Why* she rejoiced. God had "regarded" (looked with favour on) her. She had lived in "lowliness," but now God had "magnified" her (made her great), and all generations would "call her blessed." God saw how she had tried to live a holy life; and He whose name is "Holy," had shown mercy on her.

vv. 6, 7. The "proud" here means "Satan" rather than wicked men. He would be humbled (See St. Matt. iv. 10, 11)—he would be "put down" (St. Luke xi. 21, 22).

v. 8. He (Satan) was "rich" with what he had taken from men—but would be "sent empty away." (See Is. liii. 12.) But the "hungry" are filled—those who "hunger and thirst after righteousness" filled with the "good things" of our Christian faith.

v. 9. The promises are fulfilled to *Abraham*—the promise to him was, "In thy seed all nations shall be blessed." God's "mercy" and "help" are given to the true Israel, to all who believe in Christ as their Saviour.

The *Gloria*. The "Gloria" at the end of a Psalm, &c., may generally be sung with some special thought in our minds suggested by what we have been saying. Here we may think "Glory to the Father" (who gave His Son to us)—"and to the Son," (Who stooped to be man, and a little child),—"and to the Holy Ghost" (through whom Jesus Christ was conceived and born.) "As it was in the beginning" (God intended this before the foundation of the world)—"is now" (now is our day of salvation)—"and ever shall be" (the earthly song of praise will be continued in the heavenly song of triumph).

III. CANTATE DOMINO.

The 98th Psalm. Sometimes sung instead of the *Magnificat*. Very joyful, and suited for public worship. The chief thought which is set forth is, the victory and triumph of our Lord Jesus Christ, and our share in His victory as soldiers in the Christian army.

Family Reading.

December.

On Christmas day, when fires were lit,
And all our breakfasts done,
We spread our toys out on the floor
And played there in the sun.

The nursery smelled of Christmas tree,
And under where it stood
The shepherds watched their flocks of sheep
All made of painted wood.

Outside the house the air was cold
And quiet all about,
Till far across the snowy roofs
The Christmas bells rang out.

But soon the sleigh-bells jingled by
Upon the street below,
And people on the way to church
Went crunching through the snow.

We did not quarrel once all day;
Mamma and grandma said
They liked to be in where we were,
So pleasantly we played.

I do not see how any child
Is cross on Christmas day,
When all the lovely toys are new,
And everyone can play.

A Christmas Cure.

By EMILIE POULSSON.

Santa Claus sat by the fire in his own home, looking anxious and troubled. His droll little mouth was not drawn up like a bow; his eye had not twinkled for ten minutes; and his dimples even wouldn't have looked merry if they could have helped it.

Santa Claus sat there thinking—thinking. It was just before Christmas. What was the matter with the good jolly old Saint? Had his sleigh broken down? Had any of his reindeer run away? Had he lost his own, particular, pet, private map—for a body must have a wonderful map to guide him all about the chimneys of the whole world.

But no,—it was none of these things. Couldn't he find toys enough to go round? Bless your dear little anxious heart, don't you be afraid of that! He had thousand of bushels of toys left after planning all the stockings of the children whose names were down in his books! Oh! no. Santa Claus had toys enough. That wasn't the trouble!

I shouldn't have said, "after planning *all* the stockings." One stocking there was for which Santa Claus had not yet planned a single thing; and that was why poor dear old Santa Claus was in such a state of worry and anxiety. This stocking belonged to a little boy whose good parents had long before Christmas sent in his name to Santa Claus. But although there had been plenty of time, and Santa Claus had put plenty of thought upon the matter, he had not yet been able to decide upon even one thing for that little boy's stocking. So there he sat by the fire, thinking and thinking and thinking.

Perhaps it seems strange to you that Santa should be puzzled about such a thing as that, when filling stockings is his regular profession—(a highly honorable one, too, and long may Santa live to grace it!),—but the little boy to whom that stocking belonged was a very strange and unusual child. If anything was given to him he would either break it to pieces very soon or do some naughty mischief with it. Worst of all, he would even hurt his nurse or his little brothers and sisters with his beautiful toys, if he happened to feel like doing so.

Yet kind old Santa could not bear to leave even this stocking empty. So he had been puzzling his brains to find something with which the little boy could not hurt people, and something he could not break; and although he had been thinking over all his lists of toys and presents, nothing had he found yet!

"Chirp! chirp!" sounded a sharp little voice. "Chirp! chirp! You may as well give it up. He doesn't deserve anything, the little scamp!"

"Oh! is that you, Cricket?" said Santa. "Come up here," and as he held out his fat forefinger a tiny black cricket reached it with a sudden jump.

"You may as well give it up!" creaked the cricket in a shrill tone. "You can't think of anything, I know."

"It begins to seem as if I couldn't," said Santa Claus dolefully. "But I am so sorry for the boy! I can't bear to think of that stocking, and of the poor little rascal's disappointment on Christmas morning. What do you think of those nice little donkeys, saddled and bridled, and with cunning little baskets slung at each side? Little—(ahem! you know who I mean, and it is best not to mention names)—he would be delighted with one of them, and they are really quite strong."

"Chirp!" snapped out the cricket, scarcely waiting for Santa to finish; "quite strong, indeed! But you know perfectly well that it doesn't matter much how strong a thing is, any more than how nice it is. That boy breaks everything! you know yourself he had ten presents on his birthday, about a month ago, and where are they now? All broken but the umbrella his mamma gave him, and that has been put away."

"I know, I know," said Santa. "No! I can't give him the donkey!—nor any other of those fine little animals that we have this year. Nor a drum; nor a cart; nor a wheelbarrow; nor a ship; nor a fire-engine; nor a top; nor a music-box; nor a clock! Oh! how I did want to give him one of

those fascinating clocks!" and Santa Claus looked very wistfully at the cricket, and then sighed heavily. But I know I couldn't. I can't bear to see the nice presents and interesting tops broken to pieces. But I've thought of one thing, Cricket; and I don't think he *could* break it. And yet he would like it, I am sure." Santa looked a little more cheerfully at the cricket, and continued: "I thought a nice little hammer and box of nails, and some blocks of wood for him to hammer the nails into! That's the present for him. Hey, now! what do you think of that?"

"What do I think?" said the cricket. "I think, Santa Claus, that you have forgotten how the little boy beat his brother with his drumsticks; how he snipped his sister's fingers with the scissors; how he threw his harmonica at the nurse; how he—"

"Dear, dear, dear!" groaned Santa, "so he did; so he did!"

"And if you keep giving him things when he uses them so wrongly," continued the cricket, "how will he ever learn better? To be sure, his mamma and papa and all his kind friends are trying to teach him, but it is necessary that everybody should help to train such a boy as—"

"I know," interrupted Santa, "I know. You're a wise little counsellor, and not as hard-hearted as you seem. And if you think it will cure the poor little fellow, I suppose we must give him the sawdust this year."

"Yes," said the cricket solemnly, "sawdust it must be."

Christmas morning came. The little boy, whose name Santa Claus did not wish mentioned, saw all the other children pull out one treasure after another from their long, well stuffed stockings, while in his own, which he had hung up with so much hope the night before, there was nothing but sawdust!

If I should use all the sad words in the English language I never could tell you how sad that little boy was as he poured the sawdust out of his stocking, and found that Santa Claus had really sent him nothing else.

Poor little chap!

It was almost a year later, just before Christmas, when Santa Claus again sat by his fire thinking.

But this time he was in no trouble; no, indeed, not he! He was rounder and rosier and jollier than ever before; and he was smiling and chuckling to himself! His eyes twinkled so, and were so very bright, that you could almost have lit a candle at them. He and the cricket had been planning all sorts of ecstatic surprises for the stocking of the boy to whom they had given sawdust the year before; for, if you can believe it, the little boy had been trying all the year to be careful and gentle, and he was really quite changed!

"Sawdust is a grand thing," chirped the cricket, leaping about in delight.

"Yes, but I am glad we do not need to use it this year," replied Santa. "Let me see the list again. Don't you suppose we could cram in one or two more things? Have you put down the—"

This is the end of the story; or, at least, all that could be told before Christmas; for if I should write more and a certain little boy should read it, he would know just what would be in his stocking, and that would never do in the world!

Decorating a Church Altar.

Palms and other potted plants are usually used in the Christmas decoration of the church; but a much finer effect can be secured by grouping these at points *away* from the altar, and decorating that with vines or evergreens. If holly is procurable, it can be massed about the altar, and arranged along the chancel-rail in a carelessly artistic way, and be made much more effective than any potted plants, as the latter always have a more or less formal air about them in spite of all efforts to avoid it. If you have tall palms place them in the background. If both holly or evergreens and flowering plants are used, do not combine them, but keep the flowers to one side. The two do not harmonize. One "kills" the other, to make use of the term which artists use to express inharmonious combinations of colours. In this case, it is not so much a clash of colour as it is of individuality. Holly berries and leaves require nothing

in the shape of flowers to bring out their beauty, but show to the best advantage by themselves, or when used with evergreens. In wreathing the chancel-rails, fasten the sprays to a rope or cord with fine wire or string, and do not attempt any regularity in size or shape of festoons when you come to put the wreathing in place. Aim to produce an unstudied effect.

A charming effect is produced by sprinkling the leaves of holly or evergreen with mucilage, and sifting powdered mica over them. This will glisten in the evening like frost. If the supply of holly berries is limited, crystallized grasses can be worked in effectively. There are varieties of shrubs growing in swampy places, which bear scarlet fruit, which make a very satisfactory substitute for the holly. If holly leaves are not procurable, go to the florist, or some person having a private greenhouse or conservatory, and borrow an old plant of English ivy. Throw the vines over the altar, letting the ends of the branches trail on the floor at sides and front. Among the dark green foliage—which should be washed before using to bring out its glossy beauty—fasten the berries gathered in the swamp, and use grasses among them, if you choose. Some of the berries can be dipped in mucilage and dusted with mica, and combined with the scarlet clusters. The frosty white and glowing scarlet harmonize well and contrast strongly, and heighten the effect of each other. The rich green of the ivy will throw out the colours most effectively. In some respects I prefer the ivy to holly, as its long branches are much easier to arrange satisfactorily. Simply throw them over the altar and they seem to almost arrange themselves. A pure white cross can be placed on the altar with sprays of ivy winding about it and trailing over its arms. If thought preferable, a cross or star made entirely of berries either in their natural colour or frosted, can be placed in front of the altar, against a background of ivy or evergreens. In this case I would not use clusters of berries at other points of the altar decoration, but confine the effect to the designs into which they are worked.—*Ladies Home Journal*.

Christmas Day.

The wind is keen and cold to-day,
The fields and lanes are white with snow,
The skies with lowering clouds are grey—
And yet to church I'll go.

'Tis true it's half a mile away—
Already I am late, I know;
And mother says I'd better stay,
But I am sure I'd better go.

All through the summer, sad and slow,
I used to go to church to pray,
With aching heart, and head bent low,
For someone far away.

But now he has come home, I know;
But that's not why the world seems gay,
Nor why through snow to church I go—
But just because it's Christmas Day.

Under the Mistletoe.

A bunch of holly may crown the Christmas pudding, but a bunch of mistletoe must be tied under the chandelier in the drawing-room; and woe betide the young woman who stands under it, for it gives to the first one who can seize it the privilege of a kiss. Christmas romping has never gone out of vogue, and as it is, after all, an innocent romp, who would want it to? No Southern girl would do like the elderly English maiden who wore a wreath of mistletoe on her head, thus inviting a continued series of kissings, but each one is considerate enough to never get under the mistletoe unless her very own sweetheart is near her. The mistletoe is removed after Christmas night, for it represents a frolic only kept up while everybody is present. The great delight of the establishment is always to get grandpapa or grand-mamma under the mistletoe bough, and then to let a procession be formed, each member of which imprints a kiss on the dear faces. These kisses are good, sweet, pure ones, and there is no girl who should be advised against being in the room where mistletoe is. It is true that Tom may seize a kiss if you happen for a minute to be under the

waxy-looking berries; it is true that you may incite your mother to kiss Tom as he stands there inviting tribute from you, but this is all honest play to which nobody but prudes could object. Get the dear mother to take her place then, and see how the boys, young and old, will strive to kiss the lips that say the kindly words, or to make a rosy blush come on her face as the tender tribute is placed on her forehead by some friend of her girlhood, somebody who reverences the beautiful lips she has had. As long as the mistletoe represents sweet, pure fun, hang it up, and do not let the waxy berries be forgotten. Search then for berries! Put them up on Christmas eve. Don't let a Christmas custom, or a Christmas expression of joy die. Make it the time when the woes and worries of life are forgotten and only the merriment and jollity come in. At my home the waits used to go around, and, if you want, you can arrange a special chorus of your own that will ring in Christmas with the old English hymn—

"God rest you, merry gentlemen,
Let nothing you dismay,
For Jesus Christ, our Saviour,
Was born this merry day."

—*Ladies, Home Journal*

Things we Ought to Know About the Church.

THE "ORNAMENTS" OF THE CHURCH.

"What are the 'ornaments' of the church, I wonder? Are they the stained glass windows, the painting on the walls, the beautifully cut stone, or the carved wood?"

No; strange as it may seem, none of these things are meant when we speak of the "ornaments" of the church.

This is a name given to certain special things used in the services; and some of these things we will consider in this paper. They shall be:

The altar, or the Lord's table.
The coverings for the altar.
The cross above the altar.
The candles.
The font.

The Altar.—As soon as there were Christian churches there were altars. St. Ignatius, who is said to be the "little child" whom our Lord "set in the midst," wrote, "in every church there is one altar."

They were sometimes made of stone, sometimes of wood, same as now.

The Coverings.—In most churches the color of the altar cloth changes with the season. White is always used for joy, and therefore at Easter, Christmas, and some other days you will see a white altar-cloth. Red is used for martyrs, so on St. Stephen's Day, for instance, you will see the altar in red. Violet is for times of penitence, such as Lent; and green is the color for Trinity Season.

The Cross above the Altar.—The cross has always been the "sign of the Son of Man," and whenever we see this sign, whether it is on the gable of the church, or on a grave, or made by the priest on a baby's forehead, we know that Jesus Christ has taken possession—just as one might write one's name on one's own book or paper.

Therefore it is that in the most sacred spot in the church the cross of Christ is placed, always to remind us that He is Lord and King. For centuries His sign has witnessed there for Him.

The Candles.—Why are there candles, when in many churches most likely, there is plenty of gas giving a better light?

The candles have another purpose. They are set there and lighted at a celebration of the Holy Communion, to remind us that Christ is the true Light of the world. Like the cross over the altar, they bear witness for Him to the eye.

The Font.—In the first days people used to be baptised in a stream, or pool of water, and were sometimes immersed (that is, put under the water) three times, in the Name of the Father, of the Son, and of the Holy Ghost. But in cold countries there was great risk in this way of baptizing for infants and weakly people, and the present way of pouring water was adopted, and fonts were placed in the churches, and there the priest christens the little ones in the Name of the Trinity, with a thrice repeated pouring of the water upon their foreheads.

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INSTRUCTIONS FOR MEASUREMENT.

1. Height of Man. 2. Length of Coat from neck to bottom. 3. Length of Sleeve from middle of back to cuff. 4. Around chest, close under arms. 5. Around waist, close over hips. VEST.—Length from back of neck to bottom of front. PANTS.—1. Length of seam inside leg seam. 2. Size of waist. 3. Size round largest part of hip. 4. Width of knee required. 5. Width of bottom required.

What Every Clergyman Should Carry



IS one of our 3 oz. Coin Silver, Screw Bezel and Back Dust-Proof Case, Handsomely Engraved, Fitted with a 15 Jewelled Chas. Stark American Movement, having Bregent Hairspring, Patent Regulator, Compensation Balance, Patent Pinion, Sunk Second Dial; each Watch Guaranteed for Five Years. Special Price, \$15.00.

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In sending orders mention this paper.

Dressing a Christmas Tree.

A Christmas tree ought to be selected with special reference to the space it is to occupy; one with branches firm, not too broad, and quite tall is best. The upper branches should be decorated before the tree is set up, in case they are too tall to be reached by step-ladders. This can be managed by undoing the strands that confine the upper branches of trees as prepared for market, then tying upon the tips of the boughs white cotton-batting snow-balls, short loops of popped-corn, strings of cranberries, glittering ornaments, etc., etc. The decoration of the tree may be more or less elaborate, as desired. To save expense, yet at the same time to insure a brilliant effect, it is a good plan to hang the gifts so that bright, contrasting colours may set off the tree. Bundles done up in brown paper are never pretty; but dolls, bright covered books, gayly painted toys, bright silk handkerchiefs and white scarfs, sleds, wagons, etc., should be placed in prominent view.

When the gifts are all nicely arranged, take a liberal quantity of frost powder and a dozen, more or less, packages of gilt and silver fringe (these are sold at one dollar per dozen). Spread the fringe to ornament as much space as possible, and cover lightly the front and sides of the tree with it. Then sprinkle the glistening frost powder upon the tree branches. Under a brilliant light the tree becomes a veritable creation of fairyland. Santa as a dispenser of candy-bags and bonbons is always welcomed by the little ones. If he has a fund of Christmas rhymes, stories and songs to mingle with his gifts, he is all the more welcome.—*Ladies' Home Journal.*

Fourth Sunday in Advent.

WATCHING.

What should you say a soldier ought to be, besides being brave, and besides being enduring?

Something else that is quite as needful. Being watchful.

You know what that means, don't you? Keeping a good look-out. And not looking out in one direction only, for that wouldn't be half enough. Nobody is in the least sure which way the enemy will come. It may be from north, south, east or west. The troops might creep round a hill, hide among brushwood, and so not be seen until they were quite close.

Or they might attack openly across a plain and be full in sight.

Or there's another thing an enemy might very likely do. That is, attack *again*, just after you think you have beaten him off. You would feel very safe just after you had got the better of him, and so, for that very reason, it would just be the best time to find you off your guard!

So you see it would never do for a soldier to rest quietly in his tent; to sit down at ease without thinking about the enemy at all. If he did so, perhaps at that very time when he supposes himself quite safe, then the attack would come.

He must have his weapons in order too, and close at hand. His sword bright and sharp, and his other arms rubbed up and ready for use.

He must be ready always, and not have to get ready when the alarm comes.

For nobody can be ready all in a moment. You can't collect your thoughts suddenly. Being surprised makes you feel shaky and upset, and not a bit like yourself. And so if a soldier is surprised, he is pretty sure to be beaten. Nobody can wonder at that.

Ready and watching!

Yes, that's what a soldier ought to be.

Now can you, as a Christian soldier, be ready and watching?

Yes, I am sure you can. Let us see why you really must always be on the look-out.

Because Sin, your enemy, is quite clever enough to come when you least expect him. He is very cunning about choosing his time. Just now I told you what is a very favourite time for the enemy to come. Do you remember?

Just after you have beaten him off.

Well, that is clever, isn't it? For just after you've beaten him off, you're most easy and comfortable. Pleased with yourself, and pretty sure of yourself too. Ah! that's just the time. And to make

more sure and throw you off your guard, he doesn't come back in the same form. Oh no. He takes a new and entirely different one; so different that it doesn't *seem* like an enemy at all. Which is very cunning indeed.

Here is an example.

Alick is a boy who has made up his mind to be a Christian soldier. He knows pretty well too what enemy is *his* especial one. That enemy is Idleness. And so he resolves, like a brave boy as he is, to fight him.

He remembers at his Morning Prayer to ask for grace to conquer. And the result is that he fights, and fights so well, that the enemy Idleness doesn't get the least advantage over him all day. Alick does his work capably, he doesn't give in to Idleness one bit, nor his twin brother Dawdling either.

He is quite pleased with himself when evening comes. He sits down after supper quite comfortable and easy in his mind.

Ah! that is just a little bit dangerous! Sin is on the alert if Alick is not. So he watches his opportunity, and takes quite a new form this time—an ugly form, and its name is *Crossness*.

Alick can't find a book he wants because his small brother has borrowed it, and in a moment he bursts out—

"I won't have my things touched. It's abominable to have to hunt about like this! I'll give it you well if you ever take my books again."

Why, is not that curious? He has gone down in a moment without striking a blow! I suppose he never thought of Sin attacking him in *that* form. He thought a good deal about Idleness, and resisted that sin bravely, which was quite right. But then he should have been on the look-out afterwards, just when Sin was worsted in one form, to see if he wouldn't come back in another.

For *Crossness* is Sin, just as much as Idleness, and a watchful wise soldier would see that plainly enough.

An enemy is an enemy if he is bent on destroying you, no matter whether he is an Arab, or a Zulu, or a Caffre, or a wild Indian.

So you see the great need of Watchfulness. Have your weapons *always* ready. The best weapon of all is Prayer—Prayer not only Morning and Evening, but at other times too.

Whenever there is fear of Sin, then there is need of Prayer.

If Alick had been a *watchful* soldier he would have recollected as he sat down by the fire that night that Sin might come. And then when that ugly *Crossness* rose up in his heart, he should have caught hold of that weapon Prayer.

"Lord, help me. Lord, make me strong." And so he would have been victorious.

There are three men we read about in the Bible who fell away through want of watchfulness. Their names were Peter, James, and John. They were with our Lord in the garden, when a troop of fierce men came to take Him prisoner.

It was sudden, and it was in the night, and something whispered to them—"Save yourselves, don't think of Him, or you'll get into trouble."

Wasn't it a sin called *Cowardice* that whispered that?

In a moment they gave way, made no fight, and fled!

It seemed strange, didn't it? for they were good men, and had been much with Jesus, and loved Him.

What was the reason they gave way all in a moment, when the enemy *Cowardice* attacked them?

Why this was the reason.

Some hours before they had had an opportunity of getting ready. The grandest opportunity men ever had! Watching and praying with Jesus Himself. What could be better than that? But instead of using that grand chance they had simply wasted it. They had let themselves go to sleep.

What a pity! They weren't ready, for they hadn't prayed, and so they miserably failed.

I dare say they would not have believed it if any one had told them beforehand that they would fail like that!

Ah, is not that a lesson? To "watch and pray."

Remember that, wherever you are. Holiday-

times, play-times, or just when you are most pleased with yourself, be especially careful.

Above all, do have that weapon Prayer ready and shining, that you may acquit yourself as a good and watchful soldier of Jesus Christ.

This is the last Sunday in Advent, and Advent is meant to teach us watchfulness. Do not forget that, when the season is past and over.

Hints to Housekeepers.

CONSUMPTION CURED.—An old physician, retired from practice, having had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Brouchitis, Catarrh, Asthma and all Throat and Lung Affections, also a positive and radical cure for Nervous Debility and all Nervous Complaints, after having tested its wonderful curative powers in thousands of cases, has felt it his duty to make it known to his suffering fellows. Actuated by this motive and a desire to relieve human suffering, I will send free of charge, to all who desire it, this recipe, in German, French or English, with full directions for preparing and using. Sent by mail by addressing with stamp, naming this paper, W. A. NOYES, 820 Powers' Block, Rochester, N.Y.

ALMOND CAKE.—Beat sixteen eggs very light, whites and yolks separate. Cream one pound of butter, and beat into it one pound of soft white sugar. Have ready one pound of flour sifted and warmed. Stir the egg yolks into the sugar and butter, then add the egg white and flour alternately and one level tablespoonful of finely-pounded mace. Have two pounds of almonds blanched and pounded in a mortar with rose-water, two pounds of citron cut into small pieces. Mix well into the cake and bake *slowly*.

A HORRIBLE MURDER.—A horrible murder involving the loss of one life attracts greater attention than the thousands of deaths occurring annually from scrofula and bad blood. We want to attract attention to Burdock Blood Bitters, the proved and popular remedy for these forms of disease. It cures even old chronic obstinate cases which have defied all other treatment.

BOILED ICING FOR ALMOND CAKE.—To one pound of white sugar add one gill and a half of water. Boil it gently until it will fall in strings from the spoon. Beat the whites of three eggs very stiff. When done pour the syrup into a large bowl and beat it hard until it has a milky appearance. Then, by degrees, add the egg white. Continue to beat it until very thick and light, but not too thick to spread smoothly. Flavour with essence of lemon, and ice the cake at once. When smoothly iced set it in a warm oven for a few minutes to dry. Do not let it remain in the oven long or the icing will be discoloured.

SINCE CHILDHOOD'S DAYS.—Sirs,—I can highly recommend Hagyard's Pectoral Balsam. It cured my daughter of a cough she had been troubled with since childhood. She is now twelve years old. Mrs. M. Fairchild, Scotland, Ont.

CHRISTMAS CAKE.—Cream one pound of butter and add one pound of soft white sugar. Beat fourteen eggs very light, the yolks and whites separately. Sift and warm one pound of flour, and add it by the handful to the sugar and butter alternately with the egg yolks and whites. Stir in one tablespoonful of essence of lemon and one tablespoonful of mixed spices, beaten very fine and sifted. Have ready two pounds of stoned and chopped raisins; two of currants, picked, washed and dried; two of citron, cut small; two pounds of almonds, blanched and pounded with rose-water, and one gill of sweet cider. Mix the fruit and cider thoroughly into the cake, and bake it very slowly and carefully.

IN THE FAR WEST.—Away west in British Columbia, Hagyard's Yellow Oil is known and valued highly, as at home in Toronto. Miss Eleanor Pope, of Port Haney, B.C., says: "For sore throat, coughs, croup, bruises, etc., Hagyard's Yellow Oil is the best thing I have ever used."

ANGEL'S PUDDING.—Two ounces of flour, two ounces of sugar, two of butter, a pint of cream and the whites of three eggs. Bake in patty-pans; cover with icing, and serve without sauce.

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All the leading styles in Evening Fans just arrived from Paris and Vienna, such as Black, Cream and Colored Feathered Fans, from \$1.25 to \$4. Hand Painted Gauze Fans, \$1.50 to \$3.

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Cashmere Bouquet Soap, 25c.; Bay Rum Soap, 12½c.; Castile, etc.

Latest New York Novelty Hand Painted Linen Photograph Frames.

Hand Painted Photo. Cases, \$1.75. Hand Painted Card Receiver, \$1.10. White Linen and Gold Photo. Case, \$1.00. Colored Satin, \$1.75. White Linen and Gold Letter Holders, \$1.40.

Leather Goods, Purses, Bags, Card Cases, Dressing Cases.

Black and Colored Leather Shopping Bags, satin lined, from \$1. New York Upper Ten Leather Shopping Bags, with satin top and cord, \$1.25, \$1.40, \$1.75, \$2. Solid Leather Purses, 25c., 35c., 50c., 65c., 75c. to \$2. Manicure Sets from \$1, \$1.25, \$1.50 to \$2.50 and upwards. Dressing Sets complete, brush, comb and mirror \$1.50, \$2.50 to \$9. Ladies' Companions, \$1.25, \$1.40 and upwards. Collars and Cuff Boxes, \$1.50 and \$2.25. Writing Cases, 75c., \$1.25 to \$1.75. Music Rolls, 90c., \$1.25, \$1.50. Card Cases, 25c., 50c., 75c., 90c., \$1, \$1.25.

Oxidized Fancy Metal, Useful Presents.

Brush, Comb and Mirror Set, \$2.25, \$2.50, \$3.00. Toilet Bottles, \$1, \$1.50. Hand Mirrors, 50c., 60c., 70c. and 80c. Ink-stands, 60c., 75c., \$1 to \$2.

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Children's Department.

The Story.

"Mother, I am tired of play.
I have romped about all day.
Read me something, mother, do—
Something new and nice and true!"

So the mother read a story
Woven of love and grief and glory,
Which by poet lips was sung
When the world and men were young.

"It is nice—but is it true?"
"Yes, my darling." "Is it new?"
"No! as old as this green earth,
And most things of any worth.

"For all lovely tales are old,
Ancient histories bound in gold;
And the tales young love calls new
Are but ancient history too!"

Brighten their Christmas.

I was one day last year in a great store.
The place was crowded, for the time
was just before the holidays; and the
store was a capital place to choose Christ-
mas presents. Near me stood a very
pretty, neatly dressed colored girl look-
ing at some stockings. She selected a
pair, and seeing me looking at the same
thing, she asked me some questions
about the pair in her hand, saying that
she wanted them for a present for an
old lady.

"Your mother?" I asked.

"No!" she replied. "She is only a
neighbor. She is rather a disagreeable
old lady, and I don't think anyone else
will remember her, so I thought I
would. She won't thank me!" she
added smiling, "but she will like the
stockings, all the same."

"You are certainly very kind," said
I. "I hope you will have a lovely
Christmas yourself." And I have no
doubt that she did.

I dare say some of you, my young
friends, are already making your Christ-
mas calculations. The boys are earning
or saving money, and the girls are look-
ing over wools and silks, and studying
their pattern books; and all are con-
sidering what they can make or buy for
friends and relations. All this is just as
it should be. Such presents give a great
deal of pleasure, even when they are
very cheap and simple. It is not the
expense of a present which makes it
acceptable, but the love that prompts it.
"It isn't the cost of it," said an old

woman in a charitable institution to a
neighbor who had rather spitefully dis-
paraged her Christmas gift. "It isn't
the cost that pleases me; it is the being
remembered when she the giver had
so many to think of."

Boys and girls, while you are pre-
paring for father and mother, brothers
and sisters and the rest, cannot you
contrive a little token for some lonely
body who is likely to be forgotten?

A pair of wristlets for some old man
or woman—a pretty card or an orange,
if no more, will help to brighten their
Christmas day, and recall its meaning to
their minds. How many boy and girl
readers of this paper will try the ex-
periment this coming Christmas sea-
son?—*Parish Visitor.*

—The wise tongue maketh know-
ledge pleasant. A healing tongue is a
tree of life. A soft answer turneth
away wrath, but grievous words stir
up anger.—*Bible.*

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Notice is hereby given that the Incorporated
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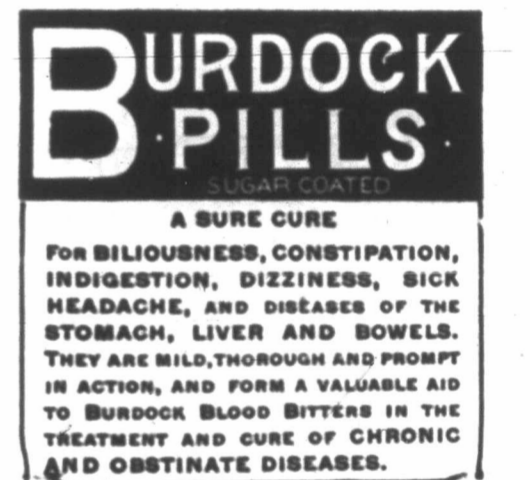
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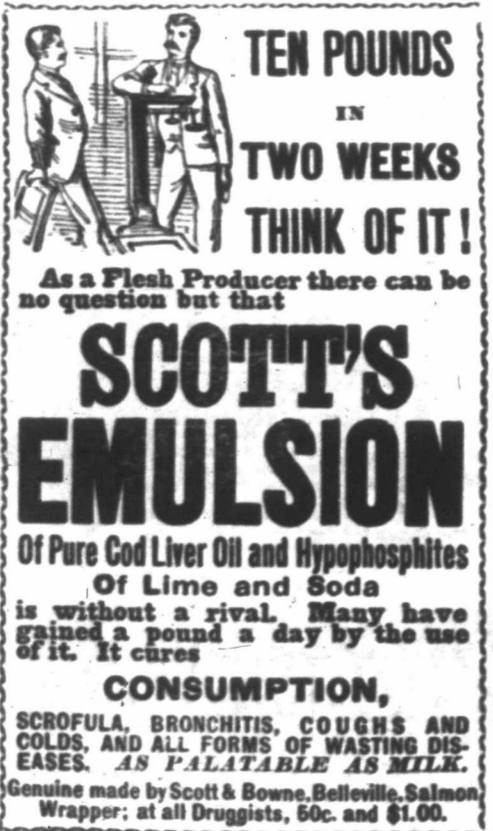
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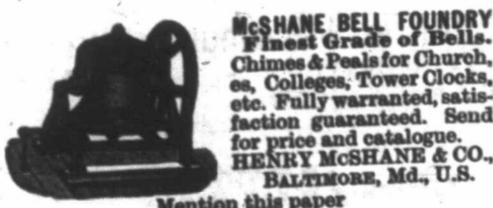
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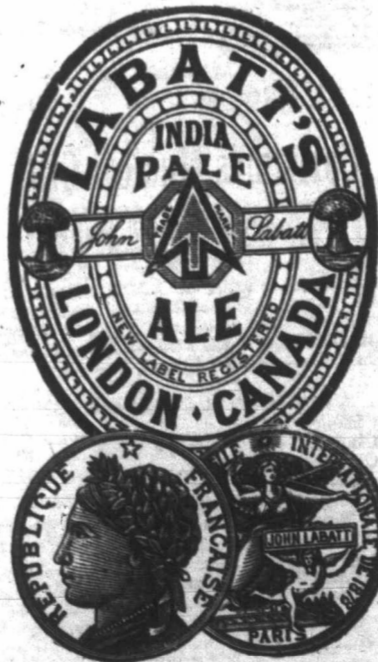
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