

Canadian Churchman

DOMINION CHURCHMAN AND CHURCH EVANGELIST.

The Church of England Weekly Family Newspaper.

ILLUSTRATED.

Vol. 24]

TORONTO, CANADA, THURSDAY, DEC. 22, 1898.

[No. 50. 5]

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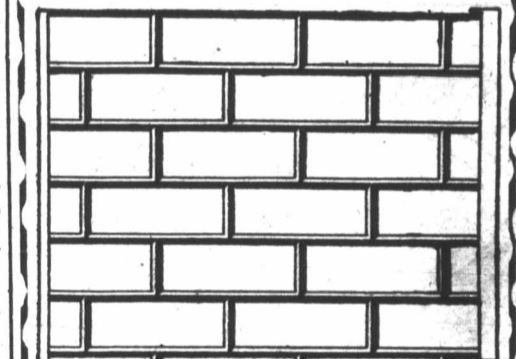
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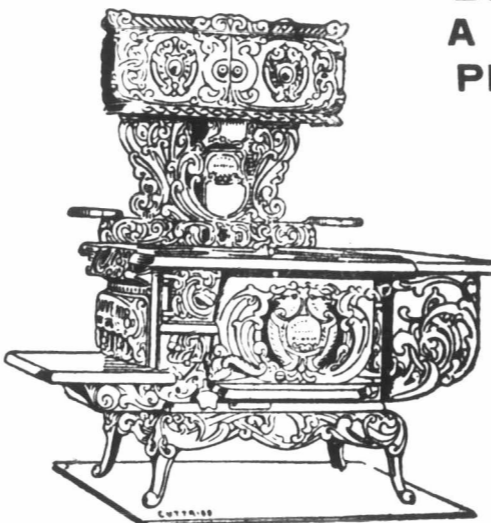
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LESSONS FOR SUNDAYS AND HOLY DAYS.

December 25—CHRISTMAS DAY.
Morning—Isaiah 9, to 8. Luke 2, to 15.
Evening—Isaiah 7, 10 to 17. Titus 3, 4 to 9.

Appropriate Hymns for Christmas Day and New Year's Day, compiled by Dr. Albert Ham, F.R.C.O., organist and director of the choir of St. James' Cathedral, Toronto. The numbers are taken from Hymns Ancient and Modern, many of which may be found in other hymnals:

CHRISTMAS DAY.

Holy Communion: 179, 180, 316, 324.
Processional: 56, 58, 59, 482.
Offertory: 62, 483, 484.
Children's Hymns: 62, 329, 330, 341.
General Hymns: 55, 57, 61, 464.

NEW YEAR'S DAY.

Holy Communion: 55, 192, 197, 298, 321.
Processional: 58, 60, 73, 297, 485.
Children's Hymns: 60, 331, 333, 335, 342.
Offertory: 179, 482, 512, 540.
General Hymns: 56, 62, 72, 478, 483.

OUTLINES OF TEXTS FROM THE FIRST SUNDAY LESSONS.

BY REV. PROF. CLARK, LL.D., TRINITY COLLEGE
Circumcision.

Gen. xvii., 10. "This is My Covenant:"
Every man-child among you shall be circumcised."

Circumcision the act of initiation in the Hebrew Church. A sign of the gentleness of the Gospel that Baptism substituted. The same general meaning, but going deeper.

i. The significance of Circumcision.
Consisted in removing part of the flesh.

1. Something radically wrong with man-kind. A fact, however we may explain it.
(1) Whether or not we accept the literal

meaning of the story of the Fall. Not impossible that such a probation actually appointed. What do we know of the origin of the first man, that we should so confidently deny the historical character. (2) Even if treated as allegorical, it gives a true representation of man's spiritual history. "All have sinned;" and the forms of sin, as there the lust of the flesh, the lust of the eye, and the pride of life. At least man a fallen creature, a fallen race.

2. Necessity of a radical change—signified by the removal of a portion of the body. The old man to be put away. Teaching incomplete, as was inevitable, yet true as far as it went.

3. Such a change involved sacrifice. Everywhere implied. Go back to the beginning. Trace man's relation to God throughout the ages. (1) Adam required to sacrifice his will. "Thou shalt not." Obedience means sacrifice. (2) So Abraham required to sacrifice love of home, ease, etc. He went out not knowing whither he went. (3) So the greatest of all, a sacrifice: Christ pleased not self: Came down not to do His own will, etc. (4) And every follower of Jesus. "Crucified with Christ."

4. Christian Baptism enlarges the idea. Circumcision represents the parting with the evil. Baptism the cleansing and renewing of the Nature.

ii. Some lessons.

1. Jesus Christ submitted to circumcision, although not included in the fallen mass of humanity. And for two reasons: (1) To fulfil all righteousness. (2) To identify Himself with sinful man. "He made Him to be sin for us who knew no sin."

2. Let us learn lessons of obedience. (1) In the observance of Divine ordinances. Now simplified, not abolished. Baptism and Holy Communion obligatory—Commanded by Christ. (2) In self-discipline. We need the removal of the old man and the development of the new. The law of love is the law of sacrifice: Separation from the world—Consecration to God.

THE CANADIAN CHURCH.

The Canadian Church has always been a subject of great interest to the members of the Church in the Old Country. England has sent us men and money very copiously at different times. Perhaps it might have been better for us if she had left us a little more to our own resources. We say, perhaps, for this is a doubtful question. It would appear, however, that there is an interest of a different kind arising in England with regard both to Canada and the Canadian Church. Instead of being regarded as a feeble child, we are thought of more as a younger sister. And the interest increases. When we turn to the English Church papers, almost every week we find some-

thing on Canada; and in the latest number of the Guardian that we have received (for November 30th), there are no fewer than two letters on our Church affairs, both of them well written, and one of them of considerable length. Now, both of these letters are written from this country, and are intended to make English people acquainted with our history, our circumstances, and our character. It is for this reason that we wish to draw special attention to one of them, since it contains information about the Canadian Church, which will be accepted as authentic in the Old Country, and which will contribute towards the making of our character among English people—for the Guardian is read by probably a third or more of the English clergy, by a large number of the Upper Class Laity, and in all parts of the world where the English language is known. The greater part of the communication to which we refer is historical; but it also deals with the question at present so much discussed—"the needs of the Church," and the "plans devised to supply them." There can be "little doubt," says the writer, "in the mind of any attentive observer of Church life in Canada, that the one great outstanding need here is a higher level of spiritual life among the clergy, a deeper and truer realization of what it means to be a priest in the Church of God. Such a raising of tone, if it could be brought about, would lead necessarily to greater self-denial, which would show itself in two ways especially. In the first place, there would be more willingness, than in many quarters there appears at present, to accept a stipend merely sufficient for a single man; much of the unwillingness at present observable is probably at bottom due to the really lamentable practice of entering upon the responsibilities of married life either during the diaconate or immediately after ordination to the priesthood, a practice which, it is not too much to say, has been disastrous to the Church in many parts." Now, we have no present intention of commenting upon this statement. It is plainly and distinctly made by an anonymous writer indeed, but by one who speaks with a certain recognizable tone of authority, and who certainly would not be given so large a portion of the columns of the Guardian, unless he had some special claims to that distinction. Here is a subject which invites discussion; and we hope it will not be neglected. Let us, however, go on. The writer proceeds as follows: "Secondly, there would be greater readiness to go into neglected country districts; there are many missions in which two or even three men might be working where now there is only one, who, because he has a wife and family, is hindered with pecuniary anxieties at home and often in consequence is disheartened for his single-handed work. Canada ought to

be able to produce such men in sufficient numbers; but though there are some such, there are not enough, and if they are not forthcoming from the Church universities and colleges, Canadian bishops will have to turn to England, as Australian and other Colonial Bishops still do. We do not wish to be understood, in what we have said above, as casting a slur upon our clergy [yet it looks a little like it]; they would probably bear comparison with the average of the English clergy; many of them work as hard as any men can or ought to work; numbers of them have, with their families, to endure worse hardships than, perhaps, even the poorest of the country clergy in England; but the fact remains that there is a great need for improvement in 'tone and temper,' to quote the title of one of Dean Church's addresses." There is internal evidence that the writer of these lines is an Englishman, since, to a certain extent, he speaks as an outsider; but his testimony is none the less valuable on that account. His tone is fair, reasonable, kindly; and, if it were otherwise, we should not be justified in neglecting what he says. Even if he were an enemy, "fas est ab hoste doceri," and he is not an enemy. The other two matters to which the writer refers are the stinginess of the Laity and Party Spirit; but this, he allows, has greatly decreased. To these we may return. But, for the present, we commend his remarks on the Clergy to the Clergy and Laity of Canada.

THE OLD PREACHING AND THE NEW.

By Robert Ker, Rector, St. Catharines.

During some days of involuntary inactivity, I have been looking over a volume of sermons preached nearly two hundred years ago, and in my mind comparing them with some modern sermons preached in these closing days of the wonderful Nineteenth Century. Without venturing upon anything like a detailed contrast, there is one all-important point upon which the old is immeasurably "better than the new." I mean the prominence given to the Word of God. To the old preacher it was the final court of appeal, and if we occasionally wonder at his quaint application of texts, we wonder still more at the marvellous facility with which each point is backed up by an appropriate scripture quotation. The volume to which I refer would be properly termed in these days, "Sermons on Special Occasions," and they are sufficiently varied to render a look through them alike interesting and profitable. There are two "Spital" sermons—one by Rev. Dr. Ibbot, rector of St. Paul's, Shadwell, and the other by the "Right Reverend Father in God, White, Lord Bishop of Peterborough." His Lordship preached from the text: "And Zaccheus stood and said unto the Lord, the half of my goods I give to the poor; and if I have taken anything from any man by false accusation, I restore him four fold." Apart from its length, the sermon, in its far-

reaching thoughtfulness, would be entirely applicable to our own time. "Let us not mind," says the Bishop, "idle rumours or the sorry reflections of a censorious party; let their wind blow where it listeth, and their clouds gather as they please; yet as he that observeth the wind shall not sow, and he that regardeth the clouds shall not reap; so they who are awed by noise and needless censure can never have the conscience and the courage to do good."

The example of Zaccheus teaches us to mind religion, to prefer conversion and salvation before and above office, profession or trade." And on the right way of giving, the Bishop said it should be "fair and open, disinterested and undesigning," out of pure love, and for conscience sake. Not that I lend, as hoping to receive as much again; not that I stipulate for some equivalent, and make my giving a contract, etc." This would prove hard on many modern Christians, who nearly always make a contract—sometimes a bazaar, sometimes an "oyster stew," frequently a "crazy quilt;" but generally, some equivalent either in the shape of eating or amusement, and the Bishop quaintly says of this sort of giving: "It comes, Prov. xxx., 33, as the churning of milk bringeth forth butter; and as the wringing of the nose bringeth forth blood, so their charity must be wrested and forced from them." The concluding part of this "Spital" sermon was curiously enforced by a reference to the Spanish Armada, and a letter from the Earl of Leicester is quoted with evident approval—"Our Gracious Queen hath been here (Tilbury Camp, Aug. 15th, 1588) . . . and I think the weakest person among them (the soldiers), is able to match the proudest Spaniard that dare land in England." The sermon concludes with a warm declaration in favor of King George and the Protestant succession. Another of the sermons appears to have been preached on the occasion of the "Enthronement of William, Lord Archbishop of Canterbury." This must refer to Archbishop Wake, for the preacher expresses unusual satisfaction at the goodness of God "in raising up unto us a prophet from the midst of us, of our brethren, like unto ourselves; a prelate of hereditary zeal for the established Church of this nation; a zeal, not instigated by passion, but steadily directed by a perfect knowledge of our constitution, and a persuasion grounded upon a very laborious and accurate search into antiquity . . . that the Church of England, whereof we are members, is, in its doctrine, government, discipline and worship truly apostolical; and in all respects comes the nearest up to the primitive pattern of any Christian Church at this day in the world;" next follows the text, Acts ix., 15-16: "He is a chosen vessel unto Me, to bear My Name before the Gentiles, etc." And he continues: "For a Bishop now-a-days in any regular and National Church to be making excursions into the heathen world, would be to abandon the strongest intrenchments of Christianity, and to expose to a certain danger

those that are within upon a bare probability of gaining some that are without. In this point, therefore, of preaching Christ to the Gentiles, the governors of the Church must be content to labour with other men's hands." But whether this be the correct view or not, the preacher is sorry to observe that there is "a sufficient share of the duty of preaching Christ to the Gentiles without looking beyond the bounds of our own country. We have among ourselves a certain leaven of paganism that is working upon the very vitals of Christianity." However, the preacher was glad to know that the Church was making all efforts her present circumstances would admit, to propagate the Gospel among unconverted Gentiles," and for this purpose a society is established by Royal authority in this kingdom, consisting of many learned, judicious and well-disposed persons, of which society His Grace the Archbishop of this Province is president. And the writings of the English clergy upon the catechetical and practical points of Christianity, are perhaps the very best helps that can be produced (next I mean to the Gospel itself, and to the assistance of God's grace), for the bringing in the fulness of the Gentiles." There is surely something very commendable in this man's faith in his Church, and his confidence in the benefit of simple catechetical instruction. All these preachers appear to be uncompromisingly "Protestant," and in favour of the "Protestant Succession," a question which was very much in evidence in those days. Listen to this: "The Protestant Succession has so material advantage against all pretenders to the Crown . . . that men must be strongly tempted before they can prevail upon themselves to embark in so desperate a design as that of introducing a popish prince. . . . We are sorry that any who profess to be in Communion with us should have given so great a wound to the Church and to their own consciences by being engaged in so dark an undertaking without so much as capitulating for their religion." This, I believe, refers to a speech by the then Lord Chancellor. But if these political references somewhat mar the otherwise clear vision of the preachers, it is more than compensated for in other directions, and the sermon concludes with these words: "'Tis then the Chief Shepherd shall appear in all the fullness of the Godhead; 'tis then in the general assembly of his Church, in the presence of His holy angels, before Moses and the prophets, and the apostles, that He will call to account the ministers and stewards of His Word. Then, says an ancient writer, shall the apostles be attended triumphantly by the several nations that have by their labours been converted to the Christian religion. They shall appear at the head of their respective province; St. Peter with the faithful of Judea, St. Andrew with those of Achaia, St. John with those of Asia and St. Thomas with those from the Indies." As we know from other sources the beginning of the Eighteenth Century was a time of much anxiety in the Anglican Church,

and it was deemed necessary occasionally to vindicate the clergy from various charges that were made against them. It is perhaps not wise to take the cynical remarks of Dean Swift too seriously, as to the social status of the clergy; the Dean's own personal experience had, doubtless, a good deal to do with his colouring of the picture. On Saturday, June 16th, 1716, the Lord Archbishop of Canterbury made his primary visitation in the Cathedral Church of Canterbury, and on that occasion, Dr. Sydall, a prebendary of the cathedral, preached the sermon, which was subsequently published at the request of the Dean and Chapter; he took for his text: "For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus sake." Someone had evidently charged the clergy with preaching themselves—a very grave offence against the Gospel if it were true—and so Dr. Sydall proceeds to vindicate the clergy and to show their true position in the Church, and their relationship to the membership; and he says: "That, whereas, there are three words in the New Testament translated minister, not one of them is given to the apostle with relation to the Church or people. You shall never find them called ministers of the Church, which is so frequent with us; but either minister of God or of Christ, or ministers of that which they minister, as ministers of the New Testament and of the Gospel; but not ministers of them to whose behoof they minister . . . Whereas the titles generally given in the New Testament to the ministers of the Gospel, with relation to the Church or people, are Presidents or persons set over them in the Lord, rulers, or guides, pastors, inspectors, or overseers of them; which, instead of subjection or servility, plainly denote a pre-eminence or superiority . . . other titles and appellations, which, as they suppose care and diligence, because they import a great trust, so they carry in them undeniable characters of great excellency and dignity in the ministry, such as titles of stewards of God, and of His mysteries and ambassadors for or instead of Christ. To these we may add the title of angels given to the bishops of the seven Churches of Asia" . . . and he concludes this head by saying: "So long as we make the Holy Scripture our rule and guide, and attribute no more to ourselves as ministers of Christ than we are warranted to do by that original charter of the Christian Church, I presume we may be allowed to magnify our office without being thought to preach ourselves." At a visitation held by the Bishop of Chester on July 19th, 1712, in the county Palatine of Lancaster, the Rev. Henry Newcome, rector of Middleton, preached the visitation sermon from the text: "Let no man despise thee." It was formally addressed to "the despisers of the clergy, which," he said, "was a sin of great heinousness," and included all those who made light of religious offices, who heard sermons for the purpose of making ridicule of the preacher—

of those who magnified the faults of the clergy and sought every occasion to belittle and defame them. In reading this old-time sermon, one cannot help being struck with a certain aspect of Church life then prevailing, that must have had a serious and eminently detrimental influence upon the work of the Church, and contributed more than we are probably aware of to swell the tide of Methodism, when it once began to rise. I refer to that fact that so many nominal members of the Church appeared to have a most intense delight in holding a brief against their spiritual guides. And while we are looking for the causes to-day that are operating injuriously against the progress of the Anglican Church, it is just as well that we should recognize the fact that there is no body of Christians of any sort or condition, who act towards their authorized teachers as the average member of the English Church. Find out, if you care to, the current life of seven out of every ten of our missions and parishes, and you will discover a state of things calculated to kill all advance and make progress an utter impossibility. To find fault appears to be the end and aim of quite a number of men and women who nominally claim to be members of the English Church; the disease has become chronic, and I will venture to say that there is not a Bishop in Canada who could not unfold, if so disposed, such a tale as would make even an angel weep. Sometimes it is what we have heard so much about recently, "a policy of pin-pricking," while at others it is a policy of the bludgeon and the sandbag. Further, you will hear more detrimental remarks about our clergy from so-called Church members in a week, than you will hear about any denomination in a year. The consequence is that the clergy are in a state of flux—half the clergy of a diocese want to change, and the laity want the other half changed. Is progress, under such conditions, possible? The most thoughtless will have no hesitation in answering, no. For the most part, the hands of the Bishop are hopelessly bound, and he can do but little to remedy an evil of which he is only too painfully aware. It is true, that there are some clergy who are not remarkable for prudence, but while this may be admitted, the initial mistake is made in not drawing a sharp distinction between the frail human vessel and the holy office to which he has been called. It is not the man, but Christ that ought to be exalted, and when we realize that the treasure is in earthen vessels we may well forget the vessel, in the magnitude of the treasure. But as I have already said, the great fact that comes out very clearly from a perusal of these old sermons is the inherent power of God's Word when properly used. . . . The latter day sermon is too much a creation of modern opinions filtered and crystallized in newspapers and magazines. Then men of the world undertake to tell the Church the sort of message they want her to deliver, and when she has eliminated all the terrors of a judgment and of punishments to come,

the world turns and laughs at her; cynically observing: "When I have a convenient season, I will call for thee." After all has been said, the best equipment a preacher can have is a thorough familiarity with the Word of God, and the Book of Common Prayer; they contain all that is necessary to make wise unto salvation, and the more simplicity we use in telling the ever-wonderful story of "Jesus and His love," the greater probability is there of its being blessed by Almighty God. Of course, familiarity with the English text of the New Testament ought to be accompanied by constant private study of the Greek and Vulgate. . . . In the meantime, much may be done in our colleges in the department of Homiletics, particularly in elevating God's Word to the place it ought to occupy as "the Sword of the Spirit."

REVIEWS.

Mrs. Harrison's New Story. *The Forest of Bourg Marie*. By S. Frances Harrison (Sevanus). Price, \$1.25. Toronto: G. N. Morang, 1898.

Mrs. Harrison is well and favourably known to all who are acquainted with our Canadian literature, and to many beyond our borders. She has shown, on various occasions, a power of understanding and sympathizing with various types of character, and a remarkable faculty of delicate representation and vivid description. The charming volume entitled, "Pine, Rose, and Fleur de lis," for example, proved, among other things, how perfectly she understood the French-Canadian and his home. Nothing, however, quite so ambitious as the present volume has hitherto proceeded from her pen; and we are greatly mistaken if it does not take a high place among the works of fiction of the present day. In the first place, we are struck with the clearness, the vividness, the fullness with which the locality is presented to us. *The Forest of Bourg-Marie* stands before us in all its depths and darkness and mystery; and its inhabitant, Mikel Caron, forest ranger for the county, its chief inhabitant, the owner of a Seigniorie granted generations back to his ancestors, is the hero of the story. He is alone, his one grandson, Magloire Caron, having run away when a boy. But this Magloire returns, redolent of the vulgarity of Chicago, having shaken off everything of his old self, and of the better nature of his people, that it was possible to shake off. He is no longer Magloire Caron, he is now Mr. Murray Carson, a free-thinker, professing to believe neither in God nor in the devil. He is, moreover, a member of a levelling society, which comes, in its rules, under the ban of the law. There is not a great deal of incident in the story, although there is no lack of interest; but what strikes us most forcibly is the life-like portraiture of the leading characters, who are recognizable on every page and in every utterance. Mikel Caron lives in a mere hut; but he is also the owner of an old chateau, partly in ruins, which he hopes to see one day restored to its former glory, and at the same time his family brought back to its former importance. To this end he has deposited in secret chambers of the chateau a quantity of silver plate belonging formerly to his ancestors, other articles of value, including a diamond ring of great price, and a large collection of most valuable furs. The existence of this treasure was suspected by a mis-

shapen creature, named Pacific, who had attached himself to Magloire, and he communicated what he knew and guessed to the grandson of the owner. What steps they took in consequence and how they prospered, will be found narrated in the book. Besides these there are several characters of great interest, notably one Nicolas Lauriere, the dear friend of Mikel Caron, who plays an important part in the development of the story, and a charming old French Parish Priest who brings out Mr. "Murray Carson," in a very delightful fashion. This is a story which we can confidently recommend, and which we should have been sorry to have missed. As a composition, it is excellent, written with great vigour, lucidity, picturesqueness. As a study of locality and of character, it is full of interest; whilst its deep insight, not merely into the nature of the habitant, but of human nature in general, gives it a very high and peculiar interest to all who care for the study of man.

A Puzzling Pair: By Amy Le Feuvre. Price, \$1. Toronto: Revell Co., 1898.

The writer of this pretty volume is already well-known for her children's books, and this new one will certainly add to her reputation. In the first place, the illustrations by Miss Eveline Lance are excellent, and their distribution over the margin of the book is most effective. The puzzling pair are a little brother and sister, deprived of their mother, decided originals, getting all kinds of old-fashioned notions and language, partly by reason of their peculiar bringing up. However, they get a new mother, who is a very great success, and their life goes on full of incidents and gaining knowledge and character. They are children to the end of the book; but they learn many good things in a natural, simple, and efficacious manner.

Magazines.—The various magazines of the current month all appear in bindings which partake more or less of the Christmas season, and amongst their contents are to be found, in all cases, either articles or stories dealing directly with that festive time.

The current number of "The Century," appears in a cover designed by Tissot, a famous French artist. The design represents the visit of the Magi to the child Christ Jesus. The first of Lieut. Hobson's papers, descriptive of the sinking of the Merrimac, appears in this number. Captain Sigsbee's "Personal Narrative of the Maine," is continued, his second paper, dealing with the explosion, appearing. Prof. Wheeler's "Life of Alexander the Great," is also continued. Paul Ford tells of "Franklin's Physique, Illnesses and Medical Theories." Mr. S. D. Collingwood, a relative of the author of "Alice in Wonderland," contributes a paper on "Some of Lewis Carroll's Child Friends," Mr. J. A. Riis describes "The Passing of Cat Alley," which is a picturesque New York slum, that has recently disappeared with the march of improvement. In addition to the above, there are various poems and a selection of short stories. The fourth of an interesting series of articles, of which this one is the last, dealing with "Life and Society in Old Cuba," will also be found herein.

Scribner's Magazine for December has on the front of its outside covering a beautifully executed representation of an angel in the act of adoration. Amongst its contents will be found two articles dealing with the late war; the first one from the pen of Mr. Richard Harding Davis, entitled, "In the Rifle

Pits," and which is illustrated by himself; and the second one, entitled, "The Fall of Manila, August 13th, 1898," written by Capt. Mott, U.S.A. Aide-de-camp to General Merritt. An article which will be read with particular interest by all Canadians, is one which is contributed by the Right Hon. J. Chamberlain, the Secretary of State for the Colonies in the Home Government, entitled "Recent Developments of Policy in the United States, and their Relation to an Anglo-American Alliance." The first part of a story by Mr. E. J. Stimson, bearing the title "Wagner's Ring of the Nibelung," and which deals especially with "The Rape of the Rhine Gold," also appears. An article, entitled, "Stevenson at Play," by Mr. Lloyd Osborne, which tells the reader about the well-known Robert Louis Stevenson, will be sure to attract attention. Besides all of these, there will be found herein a couple of poems and a few short stories.

The Christmas number of the St. Nicholas is filled from beginning to end with the holiday spirit. Clara Morris, the eminent actress, contributes a sketch, full of humour, entitled, "My Little 'Jim Crow.'" It is a story of a little negro boy, who was once a member of her household. Mr. T. G. Allen, Jr., who several years ago made a tour around the world on his bicycle, writes about "The Boys of Siberia." Mr. Steege writes an article on "Football of Long Ago," which will be of interest to athletes. It is illustrated from old prints and from photographs. Mr. Herford writes a clever drama in verse entitled, "Fox and Geese." Seasonable verses and pieces of poetry are "The Christmas Tree Lights," by Miss McCullough; "The Dream of the Toy," by Miss Pyle, and "Ye Christmase Puddinge," by Mr. Malcolm Douglas.

In McClure's Magazine for the present month appears, as a frontispiece, a copy of a picture which was painted at Bethlehem, especially for the proprietor of the magazine representing shepherds abiding in the field. The picture was painted by Mr. Linson, during this year. The late war is dealt with by Captain Mahan and Mr. Stephen Bonsal, the former dealing with the war from a naval aspect. There are a couple of thrilling shikari stories, as well as the same number of Christmas tales. Articles entitled "Five Hundred Years of the Anglo-Saxon," by Mr. G. B. Waldon, and "Forerunners of Empire," by Mr. M. O. Wilcox, respectively, complete what is, taken as a whole, a very readable number.

The Homiletic Review for December is an excellent number. It begins with the first of a series of papers on "Great Preachers" (i. Chrysostom), a very good article, by Prof. W. G. Blaikie, of Edinburgh. The next is by Dr. Ellinwood, of New York, on "Theosophy, etc.," also good. The third "A Symposium on Church Music, etc." The fifth by Prof. McCurdy, of Toronto, on "Light on Texts from Recent Discoveries." The review will be most useful to the clergy.

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

NOVA SCOTIA.

FREDERICK COURTNEY, D.D., BISHOP, HALIFAX.

Blandford.—The Church Hall in the village is rapidly nearing completion. It will include a reading-room and assembly hall. The entire building, it is expected, will be completed before Christmas. The Rev. S. Trivett is rector of this parish, which is situate in the rural deanery and county of Lunenburg.

Halifax.—The Bishop has returned from Prince Edward Island, where he had a most successful tour. He confirmed between thirty and forty candidates at St. Eleanor's and Summerside, and also held a week's mission service at Charlottetown, preaching alternate evenings at St. Peter's and St. Paul's. He was enthusiastically received everywhere, and the Island press did full justice to the eloquence for which he is so justly famed in the Churches of Canada and the United States.

St. Paul's.—A course of special Advent sermons is being preached by the rector, Rev. W. J. Armistage. The Sunday afternoon lectures have so far been well attended. That on "The Inspiration of Holy Scripture," by the Rev. David Neish, of Londonderry Mines, was greatly admired, and was listened to by a number of clergymen, including several Roman Catholics. Mr. Neish was a former curate of St. Paul's. In his early life he was a Presbyterian minister, but was ordained in England by a deceased Archbishop of Canterbury. The Rev. Percy Soanes, another Ontario man, by the way, is doing a capital work at St. Matthias' church, which is an out-station of St. Paul's. Mr. J. A. Winfield, the lay evangelist in connection with St. Paul's, recently gave a very interesting lecture in St. Paul's Hall, on "Arctic Explorations." Mr. Winfield is one of the most useful men in Halifax, and I may add, in the diocese, as a whole. He seems equally at home in the Mission Hall, the lecture platform, the street or the pulpit. One of the most popular and attractive speakers in Halifax, his regular mission services, held every Sunday in Argyle Hall, are always crowded to the doors. The same may also be said of the missions, which he frequently holds in the rural parishes. He is, moreover, an indefatigable parish worker, and averaged last year something like thirty visits per diem. As a licensed lay reader, he frequently takes charge of the Sunday services in our city churches, in the enforced absence of the rector. A fine, manly, frank, outspoken Englishman, with all the typical Englishman's love of field sports and wholesome open-air pursuits, he is a most refreshingly creditable representative of the Old Land. Without unduly detracting from the work of the late rector, it may safely be said that the wonderful revival that has, during the past ten years, taken place in St. Paul's parish, has received a considerable share of its motive force from his labours. He is a man who would be a tower of strength to any parish fortunate enough to secure his services.

Pictou.—This parish, I am requested to say, is not to be vacated.

New Glasgow.—The Brotherhood of St. Andrew in this important parish recently held their first social in the Son's of England Hall. There was a very large gathering, and everything passed off most successfully. Mr. J. L. Jennison acted as chairman. The Brotherhood is doing an excellent work in the parish, and has a flourishing Bible Class conducted every Wednesday evening by the rector, the Rev. J. Woodroffe, who is an Ontario man. A very good general programme, including a reading from Tennyson, by the rector, was gone through.

Sackville.—The horse shed at the old parish church has been completed. A member of the congregation has also presented the Church with a handsome chandelier, as a thank-offering for recovery from severe illness. The Guild held a successful entertainment in the Temperance Hall last week.

North Sydney.—The annual harvest festival was recently held in this parish. The church was appropriately decorated, and the sermon was preached by the rector, from the text, "The harvest is past, the summer is ended, and we are not saved." The Rev. Charles Wilson preached last month in

this parish on behalf of B.H.M., and a collection, amounting to over \$68, was made. The Holy Communion is now celebrated in this parish every Sunday and on All Saints' Days. The Social and Temperance Society is in a flourishing condition. The parish recently contributed \$20 to the Rev. R. W. Norwood's work at Neil's Harbour.

Springhill.—Thanksgiving Day was observed as the annual donation day at the Church Hospital, when many presents of poultry, vegetables, etc., were brought. At present there are three male and four female patients. The nurses, also, do a great deal of district nursing work.

Baddeck, C.B.—Mr. B. Bowman, B.A., of King's College, is still in charge of this parish.

QUEBEC.

ANDREW HUNTER DUNN, D.D., BISHOP OF QUEBEC, P.Q.

Quebec.—It is proposed to reconstruct the Art Building of Bishop's College, Lennoxville, as a memorial of the late Robert Hamilton, who was one of the university's most munificent friends. The estimated cost is \$15,000. Bishop Dunn and Senator Price have each given \$2,000, and all friends of the deceased and of Lennoxville, in Montreal, Ottawa, and elsewhere, are to be invited to subscribe.

The Bishop's engagements for the remainder of the month are as follows:

Friday, December 23rd.—Preside at meeting of Church Reading Society, Bishopsthorpe, 11 a.m.

Sunday, December 25th (Christmas Day).—Celebrate the Holy Communion at Cathedral, 8 a.m. Celebrate the Holy Communion at St. Matthew's Church, Quebec, 10.30 a.m.

Monday, December 26th (St. Stephen, M.).—Celebrate Holy Communion in Domestic Chapel, 8 a.m.

Tuesday, December 27th (St. John Evan. Ap. & M.).—Celebrate the Holy Communion in Domestic Chapel, 8 a.m.

Wednesday, December 28th (Innocents' Day).—Celebrate the Holy Communion in Domestic Chapel, 8 a.m.

Friday, December 30th.—Preside at meeting of Church Reading Society, Bishopsthorpe, 11 a.m.

A stated meeting of the Central Board was held in the Cathedral Church Hall on the 15th November, under the presidency of the Lord Bishop. Seventeen members were present. A report was submitted by the Education Committee, considered, and adopted. Applications were received for the society's acceptance of two school teachers, Miss Harbour, of Cape Cove, and Miss Cunningham, of Bourg Louis, and acquiesced in. A grant was made in aid of school No. 2, Bourg Louis. The Rev. W. A. Gustin qualified for the benefits (in due course), of the Pension Fund. The Central Board agreed to become responsible for the notarial services rendered in behalf of the Indians' church at Lake St. John, and ordered payment for the same. The subject of Title Deeds of Church Properties, scattered throughout the diocese, was considered; and a valuable letter from Mr. Meredith, registrar of the diocese, read, in which was urged the great importance of having in the Archives a copy of all such deeds with full information touching the same. A committee, consisting of the Hon. Counsel, was appointed to confer with Mr. Meredith on the subject, and to recommend at a subsequent meeting of the Board such steps as they may deem best to be taken, to attain the desired end; and also, with a view to greater uniformity, to advise to what corporation it were better that Church properties, for the future, should in trust be deeded.

One of the outcomes of the Bishop's recent visitations is that it has been agreed to form a missionary department in every parochial library. This has been done in order to half foster a missionary spirit throughout the diocese.

Hereford.—All Saints'.—The Lord Bishop visited this mission on November 5th and 6th. On the evening of the former day he preached a harvest thanksgiving service, the church being appropriately decorated for the occasion. On the following morning, in the presence of a large congregation, the Bishop administered the rite of confirmation to fourteen candidates, half of their number being heads of families, and three of whom had been but recently baptized. The confirmation was followed by the celebration of the Holy Eucharist, when all the candidates received their first communion. His Lordship's earnest and instructive addresses will long be remembered by all those present. At 3 p.m., the Bishop preached at Colebrook, on the "Love of God." In the evening, after baptizing the infant daughter of the rector, the Bishop gave a most interesting and instructive address to a crowded and appreciative congregation in the chapel at West Stewartstown, on the "Diamond Jubilee of Queen Victoria." Thus ended a red-letter day, which has given a new impetus to the work in that mission.

Sherbrooke.—The annual meeting of the St. Francis District Association of the Church Society of this diocese was held in St. Peter's Church Hall, on Tuesday, Wednesday, and Thursday, the 6th, 7th, and 8th insts. The meetings opened on Tuesday afternoon in the Church Hall. Reports from 28 parishes and missions in the district were read, after which the election of officers for the ensuing year followed, resulting as follows: Secretary, Rev. A. Stevens; assistant secretary, Lt.-Col. E. B. Worthington; treasurer, Mr. J. A. Wiggett; auditors, Messrs. Wm. Farwell and S. Edgell; Executive Committee, Ven. Archdeacon Roe, D.D., Rev. Canon Foster, M.A., Rev. Principal Adams, Rev. Dr. Scarth, Rev. Dr. Dumbell, Rev. A. Stevens, and Messrs. E. B. Worthington, J. A. Wiggett, and H. A. Elkins. In the evening of the same day, service was held in the church at which the Ven. Archdeacon Roe preached. On Wednesday, a well-attended meeting was held at which a number of reports of Church work in different districts were read, as well as reports from Bishop's College and Compton Ladies' College. Mr. Harry Fletcher read a paper on "Church Music," and Rural Dean Robertson read a paper on "Sunday School Work." A resolution was passed expressing regret at the departure from this district of the Rev. W. T. Forsythe, with good wishes for his future. In the afternoon a meeting of the Lay Helpers' Association was held, and in the evening the annual missionary meeting took place, at which the offertory was donated to the Mission of Algoma. On Thursday morning another meeting was held, at which a number of papers on various subjects were read, and afterwards discussed. The rural dean, the Rev. A. H. Robertson, made the closing address of the meeting.

MONTREAL.

WILLIAM B. BOND, D.D., BISHOP, MONTREAL.

Montreal.—St. James the Apostle.—A very pleasant entertainment took place on Thursday evening, the 8th inst., in the Parochial Hall of this Church, on behalf of the Ministering Children's League. The programme included a variety of instrumental and vocal selections by Mrs. Parratt, Mrs. Bengough, Miss Ross, Miss Lottie Simpson, and Messrs. H. Reyner and J. C. Barlow. The Rev. Canon Ellegood contributed some amusing Irish readings, and all the items were thoroughly appreciated by the large audience present. It is likely that such an entertainment will take place once a fortnight throughout the winter.

St. Thomas'.—The Lord Bishop of the diocese held an ordination service in this church on Sunday morning, the 11th inst., when he admitted Mr. A. W. Buckland into the diaconate. The

Rev. G. Osborne Troop, M.A., preached the sermon.

Westmount.—St. Matthias.—At the rectory, last Thursday evening, under the auspices of the Men's Guild, a most delightful lecture was delivered by Mr. L. O. Armstrong, "From Montreal to Japan," illustrated by a fine series of coloured slides, which were kindly shown by Mr. Arthur McFarlane with splendid effect. The views embraced grand scenery, mid mountains and rivers, rapids and lakes, islands and camps, canoes and companies, both aboriginal and civilized—Canadian and Japanese. The spacious rooms of the rectory were filled to overflowing. Mr. Suckling, the president of the Guild, having called on the rector to open the proceedings in the usual way, and the lecturer having been introduced, a most enjoyable couple of hours were spent by the large company, and a cordial vote of thanks was accorded the lecturer; then followed a pleasant chat, interspersed with the good things provided by the ladies, which were also duly appreciated. It is a very gratifying state of affairs to find in our west end suburb an ideal rustic church and rectory on the slope of the mountain, and the teaching of the Gospel there is as pure as the mountain air!

ONTARIO.

J. T. LEWIS, D.D., LL.D., ARCHBISHOP OF ONT., KINGSTON.

Kingston.—The Archbishop has appointed the Rev. G. W. Grout, of Lyn, Ontario, and formerly of Carleton Place, to a canonry in St. George's Cathedral.

Brockville.—St. Peter's.—A general ordination will be held in this church on January 25th next (Conversion of St. Paul), by the Lord Bishop of Ottawa, acting for His Grace, the Archbishop of Ontario. Candidates are requested to communicate at once with the Archdeacon of Ontario, Commissary, Brockville. The examination will begin on Thursday, January 19th, at 4 p.m.

Kingston.—The Rev. C. G. Hutton, canvassing the province of Ontario to raise funds to tide the diocese over financial difficulties, has already secured \$9,000, nearly all of it being secured in the back sections. Sharbot Lake gave \$1,000. Mr. Hutton will raise \$50,000. There was a Church population, he stated, of 25,000 people (5,800 families), with 8,000 communicants. The diocese of Ontario had to pay the new diocese of Ottawa the sum of \$20,000. This amount was to be handed over as soon as the Archbishop of Ontario died or resigned.

The committee chosen to frame measures for furthering the election of a coadjutor bishop for Ontario diocese met on Dec. 14. Present: The Dean, Chancellor Walkem, Dr. Rogers, Dr. Smythe, Rev. Canon Spencer, Rev. Prof. Worrell and Mr. Edward J. B. Pense. The last named was elected chairman. As the special collection of \$30,000 endowment would not be completed for two years, providing the \$1,500 above the archbishop's allowance, necessary for the new stipend, it was evident that \$1,500 a year for two years would have to be provided to ensure an early election. All of the first \$1,500 would be needed and a part of the second year's allowance. It was therefore resolved to ask the communicants of the diocese to place in the offerings by special envelopes before Thursday of Easter week at least fifty cents per family. Many will give generously, as there is a great desire for the new Bishop. The very generous gift of \$3,000 from nine parishes shows this.

OTTAWA.

CHARLES HAMILTON, D.D., BISHOP, OTTAWA.

Ottawa.—We are sorry to chronicle the death of Mr. A. W. McNeill, of the Department of Indian Affairs, Ottawa. Having been an energetic worker in the Church for many

years past, his loss will be felt by many in Ottawa and the surrounding district. He was mainly, if not altogether, instrumental in building the pretty little Anglican church in the suburban village of Britannia, which will always remain as a monument to his untiring energy and zeal. He has for some years acted as lay reader in the diocese of Ottawa and that of Montreal. Many of the clergy can testify to his willingness to assist them when unable by sickness or absence to fulfil their own appointments. Sometimes for months at a time he has ministered to the spiritual wants of the members of our Church in the out-lying districts. Without any remuneration, and often at great personal expense, he has travelled over many miles of rough country to keep his appointments, thus denying himself of the rest he often sorely needed after the busy cares of the week. The very last Sunday he ever spent before he was taken down with that sickness from which he never recovered, was to do duty for a neighbouring clergyman in the diocese of Montreal. Having taken the afternoon appointment of an out-station connected with the parish of Aylmer, he took part in the evening service at Christ Church, reading the lessons, and thus acting in his capacity as lay reader for the last time. This was the last service he ever attended in the Church of God on earth, a fitting end to his lay ministry, and what always seemed to him a work and labour of love. In many ways he will be missed both as a kind friend and willing worker, and his widow and children have the sincere sympathy of the community in their time of sorrow and trial. Being dead, he yet speaketh. "Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord."

Pembroke.—Holy Trinity.—The Rev. G. Osborne Troop, M.A., of Montreal, has been holding a mission in this parish lately. He is also expected to visit other towns in the Ottawa Valley for the purpose of giving evangelistic addresses before he returns again to his home in Montreal.

Smith's Falls.—St. John's.—The Bishop of the Diocese has signified his willingness to appoint the Rev. E. A. Anderson of Mattawa to the curacy of this church, if the people should wish it, and will make provision for his stipend.

Janesville.—St. Margaret's.—The Rev. P. Garrett, of Whitney, has been appointed incumbent of this church. He will replace the Ven. Archdeacon Daykin, who has been transferred to Vankleek Hill.

Clayton.—Grace Church.—The congregation of this church, through the wardens presented their rector, the Rev. J. Fairburn, last week with a very handsome cutter.

Smith's Falls.—St. John's.—The Woman's Auxiliary of this parish have raised the sum of \$1,150 for various missionary purposes during the past three years.

TORONTO.

ARTHUR SWIATMAN, D.D., BISHOP, TORONTO

St. Mary's.—The regular monthly meeting of the Diocesan Sunday School Association was held in this church on Thursday evening, the 15th inst. The Rev. A. Hart, the rector, presided, and there was a good attendance. Mr. C. W. R. Biggar read a paper on "How to Read the Bible," and Mr. J. Kirkpatrick gave a short address. The annual meeting of the association will be held in St. James' School-house on the 10th January next.

Trinity University.—The third annual gathering of the Divinity Alumni of this university will be held at Trinity College on Tuesday and Wednesday, January 10th and 11th. On the morning of the 10th, there will be Quiet Hours, conducted by the Lord Bishop of Huron, who is a graduate of Trinity. His Lordship will also take part in the public missionary meeting on Tuesday evening, Jan. 10th, at which the Rev. J. G. Waller, of Japan (also a graduate), will be the other speaker. Among the subjects of the papers to be read at the various meetings, will be: 1. "The Message of Amos" (Rev. H. H. Bedford-Jones); 2. "The Conservative Tendency of Recent New Testament Criticism" (Rev. Professor Cayley); 3. "The Best Means of Rendering Rural Deanery Meetings Useful to Clergy and People" (Rev. D. Deacon); 4. "The Teaching Office of the Church;" (a) Bible Classes, (b) The Midweek Service (Rev. Dr. Ker and others); 5. "The Ecclesiastical and Secular Press" (Rev. R. Ker). The Holy Communion will be celebrated each morning at 7-45, and the business sessions will commence at 10 a.m., 2.30 p.m., and 8 p.m. It is hoped that a large number of the clerical graduates of Trinity will be present. If this should meet the eye of any Divinity Alumnae, who has not received any previous notification, will he please regard this as taking the place of his formal invitation, which, has doubtless gone astray, and inform the Provost if it be his intention to be present.

St. James'.—At the Thanksgiving service which took place in the Infant Class-room in the school-house on Sunday morning, the 4th inst., 150 little ones were present and the collection amounted in all to about \$5. This money was put on the plate at the morning service and formed part of the offertory, which was given to the Diocesan Mission Fund.

The examinations for degrees in divinity and voluntary preliminary subjects will begin for the future on the third Tuesday in May instead of the first Tuesday in October as formerly. The standard for V.P. subjects has been increased from 25 per cent., minimum, to 33 per cent. on each paper, and Old and New Testament have been made (both in B.D. (1st) and V.P. examination) separate papers, instead of half papers, as formerly. The fees at present to be paid are, for D.D., \$15; 2nd B.D., \$10; 1st B.D., \$5; V.P., \$2.

Candidates for D.D. shall be required to cite authorities in their theses, giving the reference in each case, and to give evidence of research, independent study and original thought. The theses must be sent in three months before the meeting of the Board. Applications should be made to the secretary, (Rev. C. H. Mockridge, D.D., Watertown, N.Y.), by the 1st of March in each year. Chas. H. Mockridge, secretary.

St. Phillips.—The December Board Meeting of the Woman's Auxiliary was held on the 8th inst. in the school-house, where the members were hospitably welcomed and entertained by the parochial branch. During the past month three new senior branches have been enrolled and one junior. Miss Tilley, second vice-president, organized both a senior and a junior branch at Cookstown on Nov. 18th. The treasurer's receipts were \$405.15, the P. M. C., \$270.21, which was allocated as follows: Diocesan, \$239.71; Algoma, \$7.95; Domestic, \$21.85; Zenana, 70 cents. The extra cent-a-day fund amounted to \$52.26, and was voted towards the parsonage fund at Sturgeon Falls, Algoma. The juniors were reported to be doing good work, and had paid in during the month \$33.15. The total receipts for the month, including \$45.75 for Dorcas work, were \$806.52. The Literature Committee reported that the library had been moved to the school-house of the Church of the Ascension, where it is being accommodated temporarily. The committee, who are engaged in securing an Auxiliary House in the city of Toronto, which will be the headquarters of the society in this diocese, have not yet made definite arrangements, but report the plan as being favourably received. The Rev. S. A. Lawrence of Minden, Toronto diocese, gave an account of the work in which he has been engaged. In his Mission he has had charge of nine stations and he cannot make the complete circuit of the district in less than one month. He was assisted during the summer by Mr. Madill, of Trinity College, whose expenses the W. A. defrayed, and whose work there has received the highest praise. Miss Archer, of the Deaconess' Home, who leaves for Japan on Dec. 26th, gave a short address and received a badge of membership in the Auxiliary, which will include her among its honorary members. The Bible readings on the clauses of the members' prayer were continued, Miss Montizambert taking up Job xxi., basing her remarks upon the clause, "Put into our hearts the things we should do and say to promote Thy glory." The next Board meeting will be held in the crypt of St. Alban's cathedral on January 12th prox.

St. Peter's.—The school-house of this church was very attractively decorated on Thursday last when a bazaar held by the members of the parochial Mission Band took place. This is an annual event and the proceeds go towards the support of native children who are being taught in the schools established by the C.M.S. in India. The bazaar held last week was patronized by a

number of people, and it passed off very successfully.

St. Alban's Cathedral.—A very enjoyable conversazione was held in the crypt of this cathedral-church on Thursday evening last. During the evening a concert was held in which Mrs. Garrett, Mrs. W. Chadwick and Messrs. Addenbrooke and Drummond took part. The affair, which was most successful in every way, both in point of attendance and otherwise, passed off most agreeably.

Deer Park.—Christ Church.—Work has been commenced on the new vestry for this church. The new building will be on the southwest side of the church and will be used in addition to its use as a vestry for the purpose of such church meetings which are too small to need the larger accommodation of the school-house.

Port Hope.—A new building in this town has been accepted by the Archdeaconry of Peterborough, which is to be used as a Home for ladies of the Church. A lady competent to superintend the domestic arrangements thereof can have the free use of the building with fuel, light and furnished room. Any further particulars which may be desired concerning it can be obtained by communicating with the secretary of the committee, the Rev. E. Daniel, Port Hope, Ont.

HURON.

MAURICE S. BALDWIN, D.D., BISHOP, LONDON.

Brantford.—St. Jude's.—A pleasing ceremony took place at the rectory on the evening of the 8th inst., when the retiring Sunday school treasurer, Mr. E. W. J. Hunt, was presented with a well-filled purse, and the following address: "To Mr. Edwin W. J. Hunt: Dear Sir.—We, the members of the St. Jude's Sunday school staff feel that we cannot let this opportunity pass without an expression of our regard for the services you have rendered our school for so many years. We regret your resignation of the treasurership but feel assured that you will always be ready to further the interests of our Sunday school in any way you can. You have set an example of punctuality and regularity to the whole school, never absent when reasonable for you to be there, and in proper time. You have faithfully guarded the funds of the school at all times, and rendered excellent and satisfactory financial reports year after year. And we believe throughout that it has been to you a labour of love. We feel that we cannot in any sense reward you for your untiring zeal in the welfare of the school, but the Master will. Be well assured of our very best wishes and prayers for you always. We ask you to accept at our hands this purse, which is but a very small token of our esteem for you, while going out with it to you will be our united prayer that God's blessing may follow you and yours till we shall all come up to rest with Him. Signed in behalf of St. Jude's Sunday school: T. A. Wright, rector; G. G. Lambden, Sunday school superintendent." Mr. Hunt, who was completely taken by surprise, made a nice little speech when returning thanks. The whole affair passed off most pleasantly.

ALGOMA.

GEORGE THORNLOE, D.D., BISHOP, SAULT STE. MARIE.

Port Arthur.—Owing to the unintentional misunderstanding, on the part of your correspondent, Port Arthur has not for some months past fur-

nished to the "Canadian Churchman," an account of the various things that have happened during that space of time; still we have not been idle. The chief event, of course, was the arrival of the Bishop of the diocese, at the latter end of August, to hold a confirmation. The service was intoned by our rector, and was fully choral. So many of the candidates were away at the time of preparation for the coming rite, that only four presented themselves. Doubtless, after due preparation, when the Bishop comes again, more will be found ready and willing to come forward in February, which is understood to be the month of His Lordship's advent. The reverent demeanour of the candidates was marked. The sermon, by Dr. Thornloe, on Sunday evening, after the confirmation, when the church was full almost to overflowing, is still remembered and spoken of by those outside our Communion. The text was simple enough, "Lord, teach us to pray," but the discourse held the congregation from first to last. The Bishop had a warm welcome from the parishioners at a Church social held in the school-room. Two excellent speeches, from the rector and the Bishop, interspersed with music, singing and light refreshments, completed the programme. Soon after came the harvest festival. The church was prettily decorated in spite of the rainy season we had, with a small wheat-sheaf and flowers on the Holy Table, and hops twined round pulpit and screen; the effect was good, and there was a pleasing innovation, in the shape of fruit. It would be well if there were more next year. Flowers filled the font, and fine vegetables the windows. All went to the hospital, as was most fitting. The choir, which numbers upwards of twenty voices, and which it is no praise to say is the best in the town, gave a fully choral service, which was completed by an excellent sermon. Early in the autumn an interesting service was held in the cemetery, by the Chaplain of the Order of Oldfellows, who is also Chaplain to the Masonic body, and to the Sons of England, the rector of St. John's. After Sunday school had been dismissed, on an exceptionally bright and cloudless afternoon, even for Canada, crisp but not cold, while the varied tints of the foliage were still abundant, the choir, mostly on wheels (for the little chapel of our destination is four miles away), the Oddfellows and many members of the congregation in various vehicles sped easily on to God's acre. After floral offerings had been deposited on the resting-places of our dear ones, Mr. Thursby commenced the service with appropriate prayers. Then some beautiful hymns were sung, chiefly by the choir. "On the Resurrection Morning," from Hymns A. and M., seemed to touch all the mourners, amongst whom were non-conformists, and a Methodist local preacher, who appreciated the service very much. An earnest and impressive address followed from our rector, who dismissed us with a Blessing, and we drove pleasantly home to meet again, many of us, at least, at the evening service. Those who were not fortunate enough to get a lift, missed a great privilege. Thanksgiving Day was suitably observed by a morning service at St. John's. The offertory went towards the Superannuation Fund. The St. Andrew's Brotherhood had a special service with Holy Communion on the 30th of last month, and has weekly meetings at the Brotherhood House. A Glee Club has been formed amongst the members of the congregation and choir, which, through the kindness of Mrs. Gibbs, is permitted to hold its weekly practices in Silver Cross Hall. The Communicant's Guild, at which the rector presided, held its quarterly meeting on Friday, the 2nd inst. The Holy Table has been furnished with a beautiful "fair linen cloth," Mrs. Gibbs was the donor. Last, but not least, on Saturday, the 3rd inst., the indefatigable W.A. gave a high tea, and there was also a sale of some beautiful work. It is thought it would have been better attended had it been more advertised. The proceeds from it were about forty-five dollars.

COLUMBIA.

Alberni.—On November 30th, the Ladies' Auxiliary held their first bazaar and entertainment in Huff's Hall. The day proved most inclement, but the attendance sufficed to ensure the success of the proceedings. The opening ceremony took place at 2 p.m., the Incumbent in the chair. Mrs. Bird, treasurer to the Auxiliary; Mrs. Watson, secretary, and Mr. Bird, Incumbent's warden, were upon the platform. Mrs. Guillod, president of the Auxiliary, Mount View, opened the bazaar. During the evening a miscellaneous programme was rendered, under the chairmanship of Mr. Guillod, parishioners' warden. To all the many workers, helpers and donors, a grateful appreciation is due and is accorded. The total receipts exceeded \$156. Excellent work has been done by the president, officers, members and helpers. Ere long the Church Council hopes to proceed with the building of a parish church for Alberni. His Lordship, the Diocesan, has obtained a grant of £150 from "the Marriott Bequest," administered by the S.P.G., and the S.P.C.K. has also given a grant of £30. These two grants form the nucleus of the Church Building Fund. Dr. Watson is secretary to the Church Council, and Dr. Pybur, chairman of the Building Committee. The treasurer is Mr. Guillod. The Anderson Shipping Company has given a lot on Alberni townsite. On the last Sunday in October the parish was visited by the Rural Dean, the Rev. C. F. Cooper, M.A., rector of Wellington and rural dean of Nanaimo. The Rural Dean was the preacher at Mattins and Evensong, and delivered two most excellent and impressive discourses. Upon the conclusion of divine service in the evening there followed a general congregational meeting, addressed by the Rural Dean and others upon the work in progress. The congregation expressed and voted their appreciation of the Rural Dean's continued and earnest care for the work in Alberni. A church choir has been organized: Organist, Mr. Howitt, principal of Alberni Public School; choir master, Mr. Guillod, Indian Agent. Divine service, at present, is of the plainest character. On Trinity Sunday a Sunday school commenced. There are now upon the register 11 boys and 15 girls, representing twelve households. The S.P.C.K. has also provided the Scriptures for the lectern and the Prayer-book for the reading-desk. During divine service the lessons are usually read by the wardens or other laymen of the congregation. Much interest is manifested in the work of this outpost of this diocese. It is a work, for the present, of much care, difficulty and uncertainty. There are about twenty communicants. At Evensong during Advent there is a course of sermons by the Incumbent upon the Epistle for the day. Nov. 27, the Commandments—our rule and guide in Godly living. Dec. 4, the Scriptures—our written admonition. Dec. 11, the Sacred Ministry—the admonition of the living voice. Dec. 18, divine and indispensable grace. This district, thus far, is the most western parish in the Canadian church.

British and Foreign.

A very successful mission has lately been held by the Cowley Fathers in the diocese of Argyll and the Isles.

The General Church Mission at Birmingham, recently concluded, has been productive of much good.

A handsomely carved pulpit, presented by Mr. Hamilton B. Gilmour, has been placed in Aigbuth Parish Church near Liverpool.

A fine chancel screen, made of oak, of noble proportions and design, has been placed in the ancient and interesting church at Bebington.

The rector of St. Martin's, Edinburgh, recently received a cheque from a donor who wishes to remain anonymous, for the sum of £2,000.

A tablet with a suitable inscription will shortly be placed in the parish church at Beaconsfield, Bucks, in memory of the late Lieut. R. Grentell, who was killed in the battle of Omdarman.

The Hon. and Right Rev. F. A. Lyttleton, D.D., Bishop of Southampton, has been appointed Provost of Lansing College in succession to the Rev. Canon Hoare, who retires on the 15th inst.

The Bishop of Bloemfontein presides over the largest diocese in the world. It consists of the Orange Free State, and of Basuto Land, Griqualand and Bechuanaland, and is nearly three times the size of England and Wales. It covers an area of 140,000 square miles.

The Archbishop of Canterbury has given to the British and Foreign Sailors' Society £1,000 from the Marriott bequest. His Grace will probably continue to reside in Canterbury until the middle of January.

The Rev. Llewellyn H. Gwynne, vicar of Emmanuel Church, Nottingham, has been accepted by the committee of the C.M.S. for service at Khartoum, and he will leave England for Egypt early in the coming year.

A pulpit, which is a beautiful work of art, has been placed in Thankill church, Langan, Ireland, in memory of Mr. and Mrs. Thomas Hall and their four children. It was dedicated on the 8th inst., when His Grace, the Lord Primate, preached the sermon.

It is proposed to found and erect a Gordon Memorial College at Khartoum in which the Soudanese youth may be able to receive a good education. This will cost £100,000, and £5,000 has just been given towards this amount by Mr. Waldorf Astor.

Two stained-glass windows with figures representing St. Peter and St. Paul have been erected at the east end of Clonfert Cathedral. The ornamentation is Celtic in design. Quite a number of other improvements have been carried out recently in this Cathedral.

The Rev. J. Ashton, just before leaving the parish of Fethand and Tintern to become an association secretary of the C.M.S., was presented by his parishioners with an address and a gold watch and chain. He has been incumbent of the parish for the last four years.

The new organ which has been placed in Lincoln Cathedral, and which has cost £6,000, was dedicated on November 17th by the Lord Bishop of the diocese in the presence of a congregation numbering nearly 5,000 people. The Dean of Norwich preached the sermon.

At the opening of the new organ in Lincoln Cathedral, which took place recently, the Cathedral choir was reinforced by the Cathedral choirs of Peterborough, Ely and Southwell, as well as by the London choirs of St. Peter's, Eaton Square and St. John's, Milton Road. A number of gentlemen belonging to the Lincoln Musical Society also assisted.

A very beautiful pulpit was recently placed in the new Church of St. George the Martyr at Jerusalem, which bears the following inscription: "To the glory of God, and in token of the Oneness of Christ's Body, this pulpit has been presented by members of the Church of Ireland to the Church that is in Jerusalem." Her Majesty the Queen has also given a font to the church, which has a canopy of English oak.

The Dean and chapter of Windsor have recently recovered the enamelled escutcheon of Charles, Earl of Leicester, who was a Knight of the Garter from 1490 till 1529, and it has been placed above the stall in the choir of St. George's Chapel, from which it was mysteriously stolen some sixty years ago. This plate was discovered in New Zealand a few months ago, and the person who found it was good enough to restore it to the Dean and Chapter.

The accident which occurred to the tenor bell in the Curfew Tower at Windsor, on the occasion of ringing for the Duke of York's birthday, on June 3rd last, has resulted in a thorough overhaul of the ring. The bell, which fell on that day, happily was not injured. It was the third oldest of the eight, being inscribed, "Searve Ye Lord in Fear," and was recast in 1014. It was soon relunged, but when the work was being done it was thought fit to have whole peal overhauled, with the result that it was found the bearings, gudgeons, and wheels of the other bells had rusted and worn with age. To put things in order again, it was necessary to replace the whole. The bells were intact with one exception, namely, the fifth, which had been cracked for the last thirty years. This was accordingly recast and the fittings all renewed, so that now everything is in order. The recast fifth bell has been inscribed, "In honour of S. Georgi Martiris, E.G., S. Edwardi regis A.C. Confessoris, A.D. 1898."

Correspondence.

All letters containing personal allusions will appear under the signature of the writer. We do not hold ourselves responsible for the opinions of our correspondents. The opinions expressed in signed articles, or in articles marked Communicated, or from a Correspondent, are not necessarily those of the CANADIAN CHURCHMAN. The appearance of such articles only implies that the Editor thinks them of sufficient interest to justify their publication.

"PRIMEVAL REVELATION."

Sir,—I am glad to note amongst your reviews "Studies in Genesis, i. to viii.," by Cyndyllan Jones, D.D., as last year, when proposing to prepare a paper on the subject of the Historical Trustworthiness of the Opening Chapters of Genesis, based on Dr. Jones' healthy and helpful book, I doubt not the idea would have been well received, had it not been for one of our leading theological lights, stating that Dr. Jones was a preacher rather than a scholar or critic; so that, although nine respectable reviews in Great Britain had a good word for Dr. Jones' seasonable book, the unfavourable opinion of one professor led the Montreal Ministerial Association to say that it is very easy to review a book well that doesn't amount to much after all. Thanks for your words of praise, for I'm persuaded that Dr. Jones' book will do good, and will tend to confirm the average reader's belief in the Bible account of creation, as being more satisfactory than the purely supposititious theories of skeptical higher critics. L. S. T.

WE WANT A COMPLETE REVOLUTION.

Sir,—Nothing has appeared in your most excellent paper for a long time half so refreshing as the article of Rev. Robert Ker, of St. Catharines, on "The State of the Church." With truth he says plainly that the major portion of the time of our Synods, diocesan and provincial, is taken up with making, unmaking, repairing, tinkering and burnishing up canons, old and new. St. Paul in his day found some difficulty in regulating matters at Corinth, for he says: "How is it then brethren? When ye come together, everyone of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation." If the Saint could visit a modern Synod he would find things in abundance of much less truth and less edifying. He would find that everyone hath a canon, a rule of order, a notice of motion, or some fad, as useless to the

Church as it is contrary to common sense. As long as we have a large number of canons in our Church courts, so long will new laws abound and old laws be smashed. There are several things which place the Church at a tremendous disadvantage in this country. The first and chief is an endowed and practically independent Episcopate. Why in a voluntary Church in a young country should one order of the ministry be made independent and free from all financial responsibility while the two other orders have to depend upon the voluntary gifts of the people? A Bishop may be a hard working, estimable man, faithful in the discharge of his duties, but he cannot feel with his priests and deacons in their struggle to stand by their convictions and keep the wolf from the door. A second reason is that Bishops do not rule or even attempt to rule in these days. We have gotten away from the premature system of appointing Bishops, and so having placed them at the top as weather cocks rather than at the foundation, we must expect them to be influenced by atmospheric conditions. Where would Episcopacy be to-day if modern methods had been followed in Apostolic times? A third reason is that a bad spirit of congregationalism exists amongst us, and we have not attempted to cultivate or extend the spirit of Catholicity. How has much of the Church extension of modern times been brought about? Has it been by older congregations in our cities and towns putting their heads together, and deciding to supply the wants of poor and needy places? No, sir, the greater part of the miserably inadequate sums contributed to the Mission funds of the different dioceses has been doled out to country districts, while the growing centres of population, where the working men are being driven through the great changes in agricultural methods, have been neglected and left to lapse into heathenism or to fall into the arms of the Salvation Army. The Bishop of Ottawa, always hopeful, tells us of the members presented at the different confirmations that have been brought up outside the Church. Will the good Bishop give us a view of the other side, and let us know what we have lost. How many people brought up in the Church in the Motherland have drifted into the several religious bodies by which we are surrounded? It is all very fine to talk of the percentage of converts from outside presented at Confirmations. But why are we in the position in the census of the country if we are doing such great things. There are hundreds and thousands of worthy people who were brought up in the Church to be found in the religious bodies of this Dominion. Could we blame them? With most of them it was that or nothing. Their children had to have the ordinances, such as they were. We require not only an awakening to a higher standard of Church life, but a complete revolution.

RADICAL.

"DR. ROSS ON THE ENGLISH CHURCH."

Sir,—With regard to your recent article, "Dr. Ross on the English Church," it has long been my desire to see this subject brought before the notice of your many readers. During my experience in the Public schools I regret to say that the Hon. Doctor's views, regarding the origin of the Church, are generally held and most freely taught by those whose duty it is to take up that portion of English history. I have heard it many times stated by different teachers, that when Henry VIII. was refused his divorce from Catherine of Aragon by the Pope, he declared himself freed from the Pope's authority, and proclaimed himself not only supreme governor, as we believe the English sovereign to be, but supreme head of the new Church; and also, that with the help of Archbishop Cramer, he drew up the "Thirty-nine Articles," which were to be the foundation of the doctrine upheld by this "offspring of the Church of Rome," instead of a mere statement of the controverted points of what had been the doctrine of the English Church before Romanism was ever brought into practice, and this "new" Church was simply the ancient

Church founded by our Lord Jesus Christ Himself, brought back again. Now, besides these statements being (to say the least of them), very distressing to any loyal Churchman, and entirely untrue, they place the Church of England in a very unjust light in the estimation of those who naturally believe such statements to be true, and who in turn will again put forth these same opinions. Perhaps some wise head could devise some plan of enlightening our school teachers, who impart these ideas (not from ignorance), but from a want of knowledge.—A Young Churchwoman and Public School Pupil.

BIBLICAL INSTRUCTION IN THE PUBLIC SCHOOLS.

Sir.—In view of the efforts now being made to secure Biblical instruction in the Public Schools, the following resolution, unanimously passed by the General Assembly of the Presbyterian Church in 1897, will, I think, be interesting to your readers, and encouraging to all who are interested in this important question: "The General Assembly, while fully recognizing the fact that the duty of imparting detailed and adequate instruction in the doctrines of the Christian religion devolves primarily and mainly on the parent and the Church, yet regards it as of exceeding importance that all instruction given in our Public Schools should be in harmony with revealed truth, and that the Bible should have the place in our educational system which its incomparable excellencies and its Divine authority claim for it. In order to assist in giving effect to its convictions on a matter so vital, the General Assembly appoints a Committee on Public Education, whose duty it shall be to act in the name of the Church in any of the provinces of the Dominion in relation to the subject of Religious Instruction in Public Schools, and also to cooperate with any Synodical committee of our Church, or any committee representing any other branch of the Church, whose views on this question may be in substantial accord with those of the General Assembly."

HERBERT SYMONDS.

THE ST. PAUL'S MANUALS OF CHRISTIAN DOCTRINE.

Sir.—The St. Paul's Series of Manuals of Christian Doctrine are thoroughly true to the Catholic Faith as the Church of England has received the same. A Presbyterian of the Church of England, who introduces or permits the use in his Sunday school of those manuals may be considered, in every sense, loyal to the Church. No one need be at all alarmed that they teach (as "Lay Delegate" would imply), transubstantiation, or the change by the act of consecration of the natural substances of the bread and wine. They do nothing of the kind, as the whole section on the Holy Communion in any of the "grades" will show. For example: "Can the people, who only receive a portion of the outward part, namely the bread, be sure that they receive the inward part and all its benefits?" No; for our Lord specially mentions the necessity of partaking of both when He gives the promise, "He that eateth My flesh, and drinketh My blood, dwelleth in Me, and I in him, (John, vi., 56)." (p. 151, middle grade). Again, "Is bread and wine all that there is in this sacrament?" No; there is an inward part or it would not be a sacrament at all," (p. 152). Again, "After what manner is the body and blood of Christ so present as to be 'given, taken and eaten' in the Lord's Supper? Spiritually, or after an heavenly and spiritual manner," (art. xxviii), (p. 152). Again, "By whose power do the bread and wine become the sacrament of Christ's body and blood? By the power of the Holy Ghost in consecration," (p. 152). Then on page 153, "Are we sure that the change from mere bread and wine to being the Sacrament of Christ's body and blood is brought about by consecration? Yes; St. Paul says, 'The cup of blessing which we bless, is it not the communion of the blood of

Christ? The bread which we break, is it not the communion of the body of Christ?' (1 Cor., x. 16)." (p. 153). There is something so delightfully definite in the teaching of these manuals, that one turns to them from the leaflets with satisfaction. The manuals convey the teaching of the Church in such a manner as makes intelligent, reverent and firm Churchmen. As to their loyalty to the Church's "standards," well, manuals that come to us with imprimatur of such a Churchman and theologian as the late Dean Church, to say nothing of the late Metropolitan, Bishop Medley "clarum et venerabile nomen," and the loyal Bishop of Albany, may be accepted without fears or misgivings. But the books speak for themselves. R. W. S.

Family Reading.

PEACE AND GOOD-WILL.

"Peace, peace on earth!" the angels sang,
On Christmas night, so long ago,
And as their song was borne along,
The shepherds heard below,

"Good-will to men!" the song went on,
"Glad tidings of great joy we bring;
In Bethlehem, in a manger rude,
Lies Christ, the Saviour King!"

And leaving all their flocks behind,
The shepherds hastened ere the dawn,
To bend the knee to Him, their Lord,
Who, as a babe, was born.

So we may hear the Christmas song—
"Peace and good-will!" still echoing,
So we may bring our joyful hearts
To worship Christ, our King.

And we may join that angel choir,
Their message can our voices sing—
"Glad tidings of great joy to all,
Christ is our Saviour King!"

Though lonely may the singer be,
And all untrained in art his voice,
The heavenly song will wing its way,
And make some waiting heart rejoice!
—Helen Percy.

HAVE A CARE.

We cannot be too careful of our manner of criticizing others, or even of repeating unkind remarks. Many a time trouble has been made between two friends simply because someone has chosen to repeat a thoughtless speech made by one of them. It is only safe to criticize when we are quite sure that what we say will be helpful. Unless we believe that, it is much better to keep still. An angry rebuke may prevent the offender's repeating the act which called it forth, but it leaves a resentful feeling which may be just as harmful.

—Few people will acknowledge their failures to be through any fault of their own, but, instead, will attribute them to circumstances; totally forgetting that they are instrumental in creating these adverse circumstances.

—Some do right because of the pleasure or reward which right-doing brings, others do right because they fear the pain, or punishment, or disgrace which wrong-doing may bring. These are not the worthiest reasons.

—Much evil is wrought through men being irresolute when they ought to be firm, and obstinate when they ought to give way. Men must think of the consequences of every action, and thereby learn to act prudently.

A LETTER TO SANTA CLAUS

(Recitation for a little boy).

I've written a letter to Santa,
But how shall I send it—how?
I don't know what his address is,
'Cept it's up 'mongst the ice and the snow.

I want him to get it just awfully,
'Cause there's lots of things that I wrote
That I wanted, and I know he won't bring them,
Unless he should get my wee note.

I suppose that I might ask the postman
To take it to him when he went
To carry round papers and letters
That grown-up people have sent.

But then he won't get it till morning,
Oh, dear! it can never go so.
I'll pin it right on to my stocking,
Right here, on the end of my toe.

Now, when Santa Claus fills up my stocking,
He'll find the note there on the toe.
And he carries so many things with him,
I'll get all I wanted, I know.

SOME SICK-ROOM JESTS.

It has often been remarked how jesting words have been spoken upon the most unexpected and apparently inappropriate occasions. "Here I lie, dying of a hundred good symptoms," was Pope's half bitter jest to a friend who visited him during his last illness. Was it not Sheridan who described himself, after recovering from a dangerous illness, as having "made a runaway knock at death's door?" The condition of his own health, particularly of his digestive organs, was (to himself), far too awful and solemn a subject for Carlyle to jest upon, and we may search in vain amid the utterances of the Sage of Chelsea for any light or irreverent allusions to his own ailments, real or imaginary. But Mrs. Carlyle (whom subsequent events proved was, if not the greater invalid, at least the shorter lived of the pair), often joked about her own illness, and even about the more sacred sufferings of her husband, to her own friends and correspondents. Dean Ramsay tells of an old Scotch lady, who, on her death-bed, overheard one of the attendants whisper, "She is going fast; her face is growing like a sheet of paper;" "It maun be broon (brown) paper then," murmured the dying woman, who was of a very fallow complexion. An old Scotch woman, who was extremely stout, and afflicted with many ailments, once remarked to a friend, "I think there's o'er muckle o' me to be a' weel at the same time." But fat persons are proverbial for their good-natured endurance of their "burthen of flesh," which is, in its way, a form of disease. After all, it is pleasanter for their companions when invalids can take a cheerful view of their own complaints instead of incessantly lamenting over them. Doctors have encountered many a witty retort from their patients. A young physician called in to attend on an old lady suffering from a sore throat, remarked that he himself had once been similarly afflicted, but had cured himself by growing a beard. "I dinna see how I can adopt that cure," remarked the old lady, drily. Equally ready was the venerable dame who, when her medical attendant reminded her that "he could not make her young again," retorted with dignity, "Did I ever ask you to do so? I only want you to enable me to go on growing old."

CHRISTMAS.

Merry, merry Christmas!
The little children sing it,
And from every spire and steeple
The glad bells rock and ring it!
The gateway of its morning
Is resonant with praise;
And chorals at its evening
Unnumbered voices raise.
No day so set to music
In all the year of days,
As Christmas, Merry Christmas,
With its sheaves of lofty praise.

Merry, merry Christmas,
Age-long the sad world sought it,
Until from out the heart of heaven
The holy angels brought it.
Then all the earth grew brighter
By the shine of one sweet Star,
The lighted torch that sent its beams,
Oh! glad and wide and far.
Then bent a fair young Mother
Above a little Child,
And the angels sang their glorias
While that happy Mother smiled.
Then Christmas, Merry Christmas,
Came hither, came to stay,
When the Star, the Star, stood over
The place where Jesus lay.
—By Margaret E. Sangster.

GOD'S CORRECTIVE JUDGMENT.

God, by His very judgments, drives us to acknowledge our need of Him; by scourging us He drives us home upon Himself. There is the purpose of God the Father with regard to the world, a large purpose, an eternal purpose, a wise purpose. There is only one hindrance to that purpose of God, but it is deep and wide and terrible; it is the hindrance of sin in individuals, in classes, in nations. Sin may run to the point when it passes beyond the Divine law, but God will do His utmost, and among His most effective instruments are the instruments of judgments. Judgments are intended to purify. The first thought of judgment or of misfortune ought, to the Christian conscience, to be this: "It is given to cleanse me. God is visiting me. I am to be purified. He punishes me because He has a purpose for me. To feel the hand of God is to know that I am to be dealt with to my eternal enrichment and blessedness." Humble yourselves, therefore, under the mighty hand of God! Therefore, welcome punishment, welcome pain! Think, "I deserve it." Aye, think of Jeremiah's words, "Wherefore doth a man complain for the punishment of his sins. Behold, happy is the man whom God correcteth! For He maketh sore and bindeth up, He woundeth and He maketh whole." He will come near to you in judgment, but He who comes, if you will have it so, is your Saviour!—Canon Gore, M.A.

REASONS FOR OUR EXISTENCE.

The Arts and Sciences present vast fields for research that can never be fully explored. How instructive and interesting, to a thinking mind, is the examination of a steam engine, a telescope, or microscope. Such a display of inventive genius, prevents the thoughts that a piece of mechanism so complex and intricate was made only to be wasted. What of man! If he is too big for earth to fill, who, or what can fill him? Is he to be thrown on to an ash heap of immortal waste? Does the locomotive maker build an engine without an adequate motive?

Does God create a man for no greater end than to eat, drink, clothe and enjoy himself? If so, man is wiser than God, for he demands at least a dollar for a dollar's worth; an equivalent for his expenditure of skill and capital. It is unnecessary to examine the Sacred Scriptures for a reply to the question, 'Is man immortal?' His own inner consciousness establishes the truth that man is not capable of annihilation. He must change worlds, but cannot become extinct! His yearnings for the eternal outweigh all other desires irrespective of their gratification. Death-bed experiences testify to the correctness of this statement.

What provision has the Creator made without regard to satisfaction for a human soul? The Gospel of Jesus Christ contains replies to all questions of this character. "Come unto Me . . . and I will give thee rest," is the panacea for human restlessness and sorrow. It would be deemed strange if God had made man without providing for his happiness. The sinful man can and may rest on the bosom of the Sinless Man, and thus "our sinful bodies may be made clean by His Body." If the Gospel is the "heal-all" for every malady, "what shall the end be of those who obey not the Gospel?"

Dismiss for the moment the thought of punishment, regard the matter in the light simply of "profit and loss." Ask, what does a man gain by his disobedience to the Gospel? what compensation can possibly be made to him who lives a Godless life, and dies a Christless death? How is it possible to escape "the damnation of hell" (spoken of by our Lord to the hypocrites of His day) if God's method is "declined with thanks?"

Neither "advanced reason," nor false "liberal construction," so popular in these days, is able to atone for a single sin. Jesus Christ has atoned for all sin. Which of these two will "the Righteous God" accept at His Bar, His own, or a counterfeit?

EASY THINGS.

Some things are not done because they are so easy to do. This easiness, therefore, makes them a hardship. Many an unlearned person might write a model letter, or article, if only he were not possessed with the idea that he must show his achievement in something which he calls "literary style." To say the simple, direct thing that he wants to say would be too easy to be worth doing. It would be easy, too, to put a thing away when we are done with it, to pick up a scrap of paper, from the floor, to return a borrowed umbrella, or to say a pleasant "Good-morning," to the person who has dared to disagree with us. But no; none of these things are easy, because our revolt against easy things has already made them difficult. It is we, not things, that most often are difficult. If we want to glory in an achievement, we carry the opportunity about with us, in our own selves. If we like hardships, there are plenty of them; if we do not like them, let us not make them, by turning from the easy little things that we ought to do.

—Some who ask advice do not really seek it; if the advice given be contrary to what they desired, many will not take it. Such is the folly of man, who asks for advice when he means approbation.

—Virtue is sometimes called vice, and vice is sometimes mistaken for virtue. Virtue, justice, and truth generally take years to establish, and dissociate themselves from vice, injustice, and falsity.

A DESIRE.

Oh to have dwelt in Bethlehem
When the star of the Lord shone bright!
To have sheltered the holy wanderers
On that blessed Christmas night!
To have kissed the tender, wayworn feet
Of the mother undefiled,
And, with reverent wonder and deep delight,
To have tended the Holy Child!

Hush! such a glory was not for thee;
But that care may still be thine;
For are there not little ones still to aid
For the sake of the Child divine?
Are there no wandering pilgrims now,
To thy heart and thy home to take
And are there no mothers whose weary hearts
You can comfort for His dear sake?

Oh to have knelt at Jesus' feet,
And to have learnt His heavenly lore!
To have listened the gentle lessons He taught
On mountain, and sea, and shore!
While the rich and the mighty knew Him not,
To have meekly done His will!—
Hush! for the worldly reject Him yet,
You can serve and love Him still.
Time cannot silence His mighty words,
And though ages have fled away,
His gentle accents of love divine
Speak to your soul to-day.

Adelaide A. Proctor.

HINTS TO HOUSEKEEPERS.

Christmas Cake.—Two pounds of powdered sugar, one pound of butter, twenty-four eggs, whites; one teacupful of sweet cream, two pounds of sifted flour, one tablespoonful of strong lemon extract. Mix all, and beat thoroughly for half an hour. Have a fancy, high mould, grease, fill three-fourths full and bake in a steady oven. When done, remove from the mould. Make thin icing. Place the cake on a plate; with a spoon put the icing on top and allow it to run down the sides until every part is covered. Ornament with flowers, leaves or bonbons.

Pink and White Layer Cake.—One cup of butter, two of sugar, beat to a cream; one of milk, one of corn-starch, two of flour, two teaspoonfuls of baking powder, well sifted; stir all together. This will make five layers; separate enough to make two layers, and add to it one teaspoonful fruit colouring.

Filling and Frosting.—Whites of two eggs beaten stiff, adding white sugar and extract of orange. First, cover a white layer with filling, then lay on a pink layer and cover that, next a white, next pink, last white, filling between each and frosting the top.

Icing for Cakes.—Beat the whites of four eggs with one pound of powdered sugar, one teaspoonful each of corn-starch, sifted white gum-arabic and the juice of one lemon.

Prune Whip.—Sweeten to taste and stew three-quarters of a pound of prunes; when perfectly cold, add the whites of four eggs, beaten to a stiff froth; stir all of this together till light; put in a dish and bake twenty minutes; when cold, serve in a larger dish, and cover well with good cream.

Jellied Grapes.—A very delicate dish is made of one-third of a cup of rice, two cups of grapes, one-half cup of water, two spoons of sugar. Sprinkle the rice and sugar among the grapes, while placing them in a deep dish; pour on the water, cover close and simmer two hours slowly in the oven. Serve cream as sauce, or cold as pudding. If served warm as pudding, increase slightly the proportion of rice and sugar.

Children's Department.

GIVEN AND TAKEN AWAY.

Four little hands uprais'd in prayer,
Two little heads in the moonlight bare,
Nestling curls of golden hair;
Two little figures kneeling there—
In the white-curtained room.

Little white night-gowns—airy and neat,
Only half hiding the little pink feet;
Rose lips parted, are lisping sweet,
"Our Father in Heaven."

Pillows of down by soft cheeks pressed,
Lids over blue eyes closed in rest,
Watching above them an angel guest,
In the dim-lighted room.

One year gone, o'er the tiny bed,
Pressed no longer by golden head,
Mother is weeping the early dead,
Under the lilies and roses red,
The children are sleeping now.

Gone from the little, white-curtained room,
Gone from the twilight, gone from the gloom,
Of the weary earth and the lonely tomb,
To our Father in Heaven.

TWO TARDY-MARKS.

"There goes my Sunday-school teacher," said Lena French to Allan Carter.

"What did she say to you at Sunday-school yesterday?" said Allan.

"She talked to us about being truthful," said Lena. "She said that deceiving was just as bad as lying."

"That's what my teacher said, too," returned Allan.

"When your mother asks you if you were a good boy at school, and you tell her you were, just because you were good for about five minutes, when you were awful naughty all the rest of the time, it is just the same as telling your mother a lie," said Lena.

"You'd better not say anything!" said Allan. "When teacher asks you if you are whispering, and you say no, just because you ain't whispering the second she asks you, when you

were just whispering the second before, that's lying to teacher.

"I know it," said Lena, "but I am not going to do so any more."

"Well, I ain't going to do so any more, either," said Allan.

They walked along a little way in silence. Then Allan suddenly exclaimed, "Oh, I say, Lena, have you seen the little Japanese in the window of the tea store?"

"No. Is there one?" answered Lena.

"Yes. Let's go around and see it," said Allan.

"Won't we be late?" asked Lena.

"I don't believe we will. It's only a little further."

So they ran till they came to the tea store.

There in the window was a Japanese figure that once in every two minutes made a bow. Lena and Allan waited to see it bow several times.

"We'll be late if we stop any longer," said Allan at last, and

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they started and ran as fast as they could.

When they came in sight of the school-house, there were no children in the yard, and they knew that school had begun.

Allan hung up his cap on his hook, and went in.

"Allan Carter, did you stop to play on the way to school?" asked the teacher.

Allan opened his mouth to say: "No, ma'am," for he didn't call looking in the window playing, but he remembered in time, and answered truthfully:

"I stopped to look at something in a store window."

"Was that what made you tardy?" asked the teacher.

"Yes, ma'am."

"You may stay after school

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twenty minutes," said the teacher.

As she finished speaking, Lena came in.

"Lena French," said the teacher, "did you stop to play on your way to school?"

Lena was tempted to say she hadn't, for it didn't seem to her that looking in a window was exactly play. But she thought the teacher might call it so, and she answered as Allan had done, and was told to stay twenty minutes after school.

When school closed, Allan and Lena were the only ones who had to stay.

They watched the long hand of the clock, and it hardly seemed to move at all, it went so very slow. When they were out in the entry, and had shut the door, they looked at each other and laughed softly.

"Well, I don't care," said Lena, becoming serious again. "I'm glad I told the truth, if I did have to stop after school."

"So am I glad, too," said Allan stoutly. "But it would have been better if we had not been late."

HONEST JOHN.

It would be well for many young people if they would profit by the advice of the man who wrote: "Set your pride in its proper place and never be ashamed of any honest calling."

There once lived in a Western town a girl of about sixteen years who was foolish enough to feel ashamed of her father because he was "only a carpenter." The fact that he was a good and honest man who had the respect of the entire community in which he lived counted for less with his daughter Letty than the fact that his hands were rough and hard and his garments coarse and uncouth. She often wished that her father's occupation was of some kind that would allow him to be

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"dressed up," and that would "reflect some credit on his family," and give them a better position in society.

Her father was often called "Honest John," because of the absolute integrity of his character, but the name gave Letty no pleasure.

"It sounds so familiar and coarse to have people speak of father in that way," said Letty.

One summer there was a great public celebration in the town, and special importance was given to the affair by the fact that the chief speaker was to be the Governor of the State. This dignitary and Honest John K— had grown from boyhood to manhood together, and then their paths had diverged and they had not seen each other for years.

The pride it gave Letty to speak of the fact that the Governor and her father had been schoolmates, was embittered by the fact that their stations in life were now so different.

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"For of course," she said to her mother, "a great man like Governor H— will take no notice of a poor carpenter, when the wealthiest and most influential people in the town are eager to do him honour. I hope that father will have pride enough not to make himself known to the Governor and run the chance of being snubbed."

"George H— will not have the spirit he had in his boyhood, if he snubs any honest man," said Letty's father, who chanced to overhear his daughter's remark.

The great day came and the town was in the gayest of holiday attire. Never had there been such crowds seen on the streets. The meeting and public exercises were to be in a beautiful grove near the town. The Governor was escorted to the grove from the railroad station by two or three bands and a committee of the most distinguished people in the town. He was a kindly-looking man of noble presence and simple, unaffected manners.

Honest John K— and his family sat near the platform, and during some halt in the preliminary proceedings on the platform, the Governor's face suddenly glowed with pleasure. He rose abruptly, and came down the platform steps and up the aisle toward Honest John with outstretched hands and smiling face. "Why, John H—!" he exclaimed, "my dear friend, how do you do? You are H—, aren't you?"

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"Indeed, I am, George."

"I knew you the moment I saw you. You have the same eyes you had when we were boys together. And is this your wife and daughter? I am glad to see them! You must let me go home with you and talk over old times together, when the ceremonies here are ended."

Never before had Letty so fully appreciated the true value of her father's Christian character, and the lesson taught her that day was never forgotten

SANTA CLAUS.

Did you hear Santa Claus last night?
I think it's very queer.
We lock our doors as tight as tight,
And yet, just once a year

Somebody finds his way inside,
It's always Christmas Eve,
And I'd just like to show you now
The things that someone leaves.

It's only when you're good, you know,
That Santa Claus'll come,
And then he'll bring just what you
want—
I had a sword and drum.

And little Jack, he had a ball,
And singing top that'll spin,
I meant to keep awake last night,
Till Santa Claus got in.

We don't have chimneys at our house,
At least inside, I mean,
Not fire-places, and such things,
And so it would have been

Just like some folks to give it up,
And let our presents go,
Because he couldn't find a place
To come right in—but no;

Folks might do that, but Santa Claus,
He loves us children more,
And so he finds a way—I b'lieve
It's through the cellar door.

A DEBT OF HONOR.

"Ho! What is this? Blocked up? What a nuisance? How long will we be delayed? These and various other expressions of surprise and vexation were to be heard from the passengers of an early electric car, on its way down town.

They had run up behind a long line of cars, which had been halted by an obstruction built in the night across the track.

The conductor ran on ahead, and came back with the encouraging news that the way was almost open; the foremost car would soon be able to move. Of course there were some

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impatient ones who could not wait. These—for their compatriots' good, got out and forged ahead, to be overtaken and passed, presently, by the car they had left.

"What does this mean Mr. Friesman? asked a grave, handsome girl, of the old gentleman beside her. "I thought the strike was off."

"So it is, Miss Patty, but some of the workmen could not get their places back; you see the places had been filled."

"And this is their revenge? Unreasonable creatures!"

"Hungry men are not inclined to be reasonable, my dear, nor to weigh questions of responsibility for that hunger."

"The trouble is, they think only of their own rights!" cried the girl impatiently, "they seem to think they have a monopoly of rights!"

"That poison works on both sides," said Mr. Friesland sadly; "We better off ones are too ready to repudiate our debt to our poorer brethren."

"What debt?" asked a stranger across the aisle.

"The world calls it 'noblesse oblige,'" answered the old man, "but the world's people do not honour the debt. My Master calls it the law of love, but my Master's children seem to forget His command to do unto others as they would have others do unto them."

Silence followed this a lusion to the Lord Jesus Christ, as so often happens. Mr. Friesman turned to his young neighbour again:—

"There was once a father, Miss Patty, who had a large family of children. He was vastly rich, and there came a time when he divided his property among his heirs; not equally, for they were of different ages and temperaments, and this would not have been wise. But to those who received the bulk of his property he left this testament: 'You know my children that I do not love you any better than your brothers and sisters, but for certain reasons I cannot give to them all the same that I am giving to you; now as you love me, your common father, you will love my other children, and you will feel it to be a debt of honour to divide your substance with them as far as it may be possible for you, and wisely helpful to them.'

"If they were true hearted children, Patty, would not they count this debt binding upon them? All the more binding because left to their honour to discharge. My dear, you and I owe just such a debt of honour to every poor, ignorant and sorrowful child of the heavenly Father within our reach."

The girl's dark lashes fringed her cheek, and they looked strangely moist. The stranger was silent, but as the car gave a sudden lurch and buzzed forward, he heard the voice raised in protest and question. The old man's deeper tones were more audible as he answered:

STAMMERING CURED TO STAY CURED!

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The stranger across the aisle chanced to meet our dark eyed Patty a few months later on the same car route. It was a mean, drizzling day and the car was full of damp and cross people. There was no vacant seat when Patty got on, and our stranger rose and offered her his place.

"Thank you very much," she said, "but I hate to let you stand."

Patty did not know that she had ever seen this stranger before, but he recognized her at once, remembering a certain peculiar resonance of voice, which had struck him that day he had heard her denounce the unreasonable workmen.

A few squares further on a poor woman bending under a heavy basket and a heavy baby, staggered into the car, and was allowed to stand, swaying and tottering. Then Patty flashed out of her seat, which was instantly overflowed by woman, baby and basket.

"You should not take such a fine baby out in the rain," the stranger heard our young lady say, in a tone of shy friendliness. She was standing so near him, clinging, indeed, to the next strap, that he could not but hear her tactful advances to their

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poor neighbour, and her helpful suggestions.

"You are discharging the 'debt of honour,' I see," he could not help saying.

Patty started and changed colour, and then recognized her quondam vis-a-vis.

"Oh, yes—I know—that morning on the car—" she stammered, and added earnestly, "Mr. Friesman's little story about the father and his children gave me a new way of looking at things."

"A New Testament way," said the stranger; "will you be kind enough to give me Mr. Friesman's address? I want his advice about my debt."

All of which was an unknown tongue to the poor woman who was enjoying the comfort of Patty's seat; but she went back to her hard, bare life with a little glow at her heart. she had received a small instalment of a young life's debt of honor!

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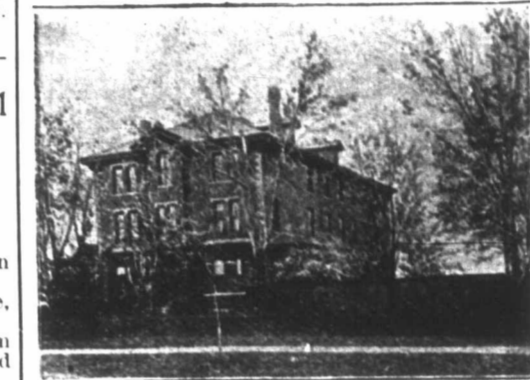
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