

Dec. 9, 1886.

Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA.

VOL. 12.]

TORONTO, CANADA. THURSDAY, DECEMBER 16, 1886.

[No. 50.

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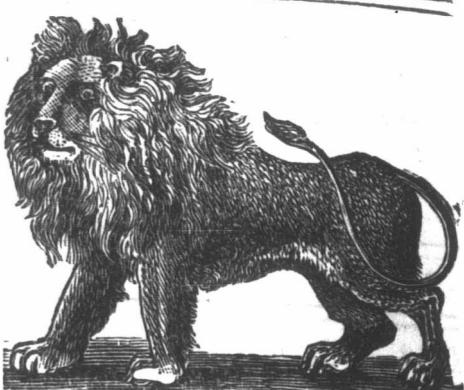
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THURSDAY, DEC. 16, 1886.

The Rev. W H. Wadleigh is the only gentleman travelling authorized to collect subscriptions for the "Dominion Churchman."

TO CORRESPONDENTS.

A quantity of Correspondence and Diocesan News unavoidably left over for want of space.

MURDER AS A CIVIL RIGHT.—The Week in discussing the Irish question asks:

"Ought a man in a civilised state to be permitted not only to repudiate his own debts, but to murder, mutilate, torture, or ruin any other man whose conscience enjoins him to pay them? Is this one of a citizen's natural liberties? If it is, the Act which deprives him of it deserves to be called a Coercion Act. Recourse is had to these measures, not for the purpose of guarding the lives of British officials, one only of whom in the course of this history has fallen victim to the Irish knife, but to keep Irishmen from perpetrating acts of savagery against each other. If civil liberty is in any way abridged, it is simply and solely because it is so used as to lead to that which every moral being regards as crime, and which could not be left unchecked without dissolving civil society. Either necessary measures of repression must be adopted or Government must abdicate, for a government which fails to protect the lives and property of law abiding citizens is worse than no government at all; it only serves to restrain those who obey it from defending themselves against their assailants, as they might in a state of avowed anarchy, with the strong hand."

If the Government, instead of merely tying the hands of the Loyalists behind their backs while it leaves those of the Nationalists free, were formally to withdraw and allow civil war to commence, it is by no means certain, in spite of the disparity of numbers, that the Loyalists would not hold their own."

All of which has a close application to Canada, for it is now proclaimed that if any man is not given his deed for land as quickly as he wishes he is perfectly justified in shooting his fellow citizens, and especially in murdering the representatives of law and order sent to enforce peace. That is the N. W. dispute in a nutshell, and the doctrine of *murder being a civil right*, is at this moment recognised as the basis of an alliance between Protestants and Papists. Yet with this iniquity raising its venomous head like a foul snake in our midst, an iniquity enough to bring a judgment from God on our country, we are told that the Church of God must not teach the people that murder is a crime when committed by a Frenchman and a Romanist, nor must the Church press, denounce and expose this elevation of murder into a civil right, lest some political personage who approves this heinous offence against civil society, should be injured in his political campaign! Poor Church of England, that any man can imagine her sunk so low as to stand paralysed with fear of any power on this earth, seems to indicate that there has been some grounds for believing her to be cowardly. Her spirit is however being aroused, and Rome will yet in Canada feel the strength of her oldest foe, the Catholic Church of England, who will drive the Papal emissaries from those advance posts, which Rome has secured by Protestant treachery in Ontario.

seems to be forgotten that the duty of the Church of God is to rebuke wickedness in high places, and to further righteousness and equity among all people. It would be an awful day for humanity were the Church to regard the political arena and politicians as outside her sphere of action and influence!

THE BIBLE SCRAP BOOK CONTROVERSY.—A long correspondence appears in the Mail on the Bible scrap book published by the Ontario Government to be a substitute for the Bible. The facts are numerous and assertions more so, but two things are beyond dispute. First, it is proved and admitted that before this scrap book was sanctioned for use in Protestant schools, it was formally submitted to Archbishop Lynch for his approval, thus admitting his right to control the teaching in our Public Protestant Schools! 2nd. It is proved and admitted that references in the book to the places in Scripture, where the scraps could be found, were struck out, being likely to lead to the use of a Bible as a Bible. It is strongly suspected that this was Archbishop Lynch's work. It is demonstrable, nay self-evident, that the Minister of Education and his chief in the Government thus sought to recognise Archbishop Lynch's power over Protestant schools in order to secure the sympathy and active support of that active political Bishop. It is also self-evident to any well instructed Churchman, that to substitute a book of elegant extracts from the Bible for the Bible itself, is a gross outrage upon the Word of God, a gross outrage upon the right of parents to have their children taught directly from the Bible, and taught how to use it in its entirety, and also is a gross outrage upon the religious convictions of all who hold the Bible to be a sacred unit, a divinely inspired book. But we are asked not to whisper a word against these outrages, we must not, we are told, object to a Papist Archbishop controlling Protestant School teaching, because to do so is to enter upon politics! A few words is a complete reply; it is this:—*When politics come into offensive conflict with the Church then the Church comes necessarily into conflict offensive and defensive, with politics and politicians!* It is midsummer madness to cry "Peace, Peace, where there is no peace." There is a time for all things, and now is the time for Churchmen to stand on the alert, to have their swords ready, so as effectively to say to Rome, "Thus far shalt thou go and no further!"

AN EVANGELICAL ON SURPLICED CHOIRS.—A surpliced choir having been recently introduced at St. Peter's, Tiverton, the Rev. Prebendary Wilkinson, of Plymouth, preaching at the harvest festival, defended the change, saying that the day had gone by when either surplices in the pulpit or in the choir were connected to any extent with any party in the Church. It was so some years ago, and many who now have surpliced choirs hesitated then because they were unwilling to take a step which would indicate any action identified with any party. But they might rest assured that change in the chancel of the church, and the change in the service as regarded the appearance of the choir, did not in the smallest extent indicate any change of doctrine, of principle, or of practice connected with the past; nor was it inconsistent, he believed, with what he regarded as the Protestant worship of the Church of England. The patrons of the living had given their full sanction to the change; and he was authorized to state that their godly-living Bishop had also expressed his approval of the work which had been carried out and the change which had been effected.

They were in accordance with the feelings of a large number of parishioners and worshippers in the church, and he trusted—he was persuaded—that the congregation as a body would join with the clergy and have a oneness of feeling in worship and in the services.

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CHURCH THOUGHTS BY A LAYMAN.

NO SURRENDER.

A LETTER appears in this issue from the son-in-law of the Premier of Ontario, who with charming chivalry rushes to the defence of his defenceless relative. The position he assumes is that occupied by a balloon—it has no hold whatever upon a solid basis of either fact, logic, or inference. Mr. Biggar is one of the most valued correspondents of this journal; his judgment is usually so sound, his feeling so charitable and churchly, his tone so moderate, and his language so well chosen, that his contributions are ever welcomed. But in this matter naturally our friend is excusable in having allowed honorable domestic feelings to have overmastered his reason. The world would be a nobler and happier one were mere reason more generally thus subordinate to affection. The position assumed by Mr. Biggar may be thus stated, "that whatever measures may be placed on the Statute book the Church has no right to criticise or condemn because those Acts are the work of politicians; and to condemn them is a political act." If that is not our friend's meaning his letter is to us meaningless as the wind. Let us look at this quietly. Every Act of Parliament or Legislature is passed by or with the approval of some one political party. If, then, any Act is condemned by the Church, then the Church censures the political party by whom that Act was passed. But Mr. Biggar contends that the Church must never condemn a political party, because to do so would be to entangle it in politics, then the Church is in a very lamentable state of helplessness. *We have no doubt that the present scandal has arisen because certain politicians thought that do what they would to wrong the Church, the Church press was either so muzzled or so cowardly as to submit without protest.*

We speak of both political parties in this judgment; we speak generally of all political leaders as such, when we declare our conviction that because the Church of England has been so timid in the past, scared lest she should

be charged with being a political machine, our beloved Church has been wronged and robbed; her principles have been trampled upon, her rights have been denied, and the minds of her children have been debauched by false teachings which the Church of Rome and the sects who laugh at Mr. Biggar's position, have compelled politicians to force upon the Public Schools of Canada. The French wit asked to approve of the abolition of death sentences said, "Certainly, but let murderers set the example!" So when our friend demands that the Church of England must never condemn a political leader who has been recreant to his trust as a Protestant, we say most politely but with iron firmness, "Certainly, but let the Roman Church set the example!" If Mr. Biggar's rule were to come into force how Archbishop Lynch would rejoice; he would have an even clearer course than it is now, and whatever legislation his tools in the Government passed we Churchmen forsooth, would have to sit in subjection, thankful we suppose that liberty to live and speak still existed in Ontario.

No! a thousand times No! with thunder tones echoing down long centuries the Church says No! to Mr. Biggar's demand for silence when wrong is done to her own or to the civil and religious rights of Churchmen. The Church not to touch politics or politicians? The history of England would be wiped out were the conflicts of the Church with politics and politicians to be erased from the record. If Mr. Biggar's theory had been sound England would have been as enslaved to the Papacy as Spain or Italy. To bring Canada into that subjection is and for years has been the policy of the Papacy. Since the return of the Jesuits to power this policy has become openly developed in political action. The "Protestant Surrender" we condemn and lament is the manifest outcome of Jesuit audacity in trampling upon Protestant civil rights. We had every confidence that with a Presbyterian lawyer as Premier in Ontario, the wily Jesuits would be foiled. But he to secure the political support of Romanists gave to these Papist plotters the manipulation of the School laws of Ontario; the manipulation of the School Books of Ontario, and the manipulation of the School Bible of Ontario! If that was not treason, treachery is fidelity; if that is not a betrayal of a solemn trust, dishonor and honor are one and the same thing. We repeat, "The gate was kept by a Presbyterian who for a bribe handed the key to Archbishop Lynch." In over seventy Public Schools in Ontario, supported out of public funds by the consent of the government, the Papist Catechism is used instead of the Bible, and every child of Protestant parents must go without education or learn as follows:

Question. Can one be saved out of the Roman Church?

Answer. No—out of the Church there is no salvation.

Could we have expected a Presbyterian Premier to have sanctioned Protestant money being given to such schools? Does Mr. Big-

gar like his money spent by his relative to support such schools? We are referred to the States as the land where the Church engages not in a struggle with politicians. But if the Church there were plotted against by a political leader; if the civil and religious liberties of American citizens of any Church or class were legislated against, or any Church or class given high and exclusive privileges such as the Premier of Ontario has given the Church of Rome, then would the Church press, with the whole press of the States, lash the offender with a thousand thongs. Let the leader of Mr. Biggar's party treat all Churches and all citizens with equality, and we Church of England men will do him all honor as a ruler. But let him or let his political opponent touch the sacred Ark of our Church's free life or the free life of her sons, and be he Liberal or be he Tory, his hand will be struck down with all the force our strength and our sword can swing for the punishment of any man whose finger-tips even desecrate the Ark of Canadian civil and religious liberty. We commend to our friend the following remarks in the *Week*, a paper which has very decided leanings towards his party:

"Perfect equality there will not be so long as any one Church exercises a special influence in politics. That the Roman Catholic Church does exercise a special influence in the politics and the political appointments of this Province, while it is at the same time hustling Protestantism, politically and in every other way, out of Quebec is surely an indisputable fact. We have in this city—Toronto—a journal which is the manifest, and we may almost say the accredited, organ of the alliance."

Pray are we to see our people hustled out of Quebec, our Church's influence paralyzed, our missions destroyed, and keep silent because this is done through political action? Are we to watch this most dangerous alliance consummated and established, an alliance which has already given enormous advantages to the Papacy at our expense, an alliance which is championed by the official organ of Mr. Mowat's Government? Are we to let that danger grow and to say not a word lest we hurt Mr. Mowat's feelings? Away with such sentimentalism. Principalities and Powers are to us no more important than Christmas dolls compared to the majesty of the Catholic Church. Premiers, Attorneys General and the political interests of all the tribe of political dignitaries of whatever party, are to us insignificant as the puppets of a Punch and Judy show, compared with the eternal grandeur of the principles of civil and religious liberty upon which alone can be built such a nation of freemen as every Canadian patriot longs to see the ultimate issue of this Dominion.

Woe! to any Premier, big or little, Liberal or Conservative, who seeks to blast the rising grandeur of Canada by such legislation as that by which the Roman Catholic Church has secured unjust privileges in the Province of Ontario.

Mr. Biggar questions our interpretation of the School Law, we decline the discussion, we

relative to we referred the Church with politi- were plotted the civil and citizens of any ainst, or any clusive privi- o has given the Church States, lash gs. Let the all Churches l we Church l honor as a cal opponent ch's free life e he Liberal truck down d our sword of any man the Ark of y. We com- remarks in ery decided

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have seen it in operation, which he has not, and we, and many hundreds of Protestants, have by it been compelled to pay money for the Separate Schools of Romanism. The proof of the pudding is not in theories of interpreting a cookery book—but in the eating, we have tasted the Government school law pudding and declare it poisonous to Protestant stomachs. Our good friend says we use strong language while Mr. Mowat is so polite. This is quite true. We once heard a burglar say in the dock that he couldn't deny his guilt, but he thought the man who drew the indictment used very rude language. The cases are strictly parallel, the indictment we prefer is a mere statement of demonstrable facts, it is severe because it is true, and the prisoner at the bar, if we may carry on the simile, is wise in being polite, for he has nothing to produce to prove his innocence. Mr. Mowat, as a lawyer, knows that it is wise to be very, very humble in the dock, as politeness and humility tend to conciliate Judge and Jury. We rely not on our humility but on our facts.

That the aggressions of the papacy are exciting general alarm is notorious. The *Week* remarks: "Nor is the alarm confined to Ontario or to Canada. It prevails just as much in the United States, where it is amply justified by the record of the time when the Roman Catholic Church, in alliance with the Democratic Party and Tammany, was laying under contribution the State of New York. Let all Churches, whether Roman Catholic, Episcopalian, or Methodist, abstain from meddling with politics and political patronage: then we shall have peace. Unfortunately there is one Church which not only persists in the opposite practice, but has formally and recently committed herself to the opposite principle. It is impossible for those who believe in the Encyclical to let Protestant civilization alone."

There is one other impossibility. Those to whom Protestant civilization, which is directly attacked by the present School laws, is precious, will never leave alone that imperious Church by whose agents, be they Premiers, Attorneys General, or whatever they may be, or whatever party they follow or lead, by whom Protestant rights and Protestant civilization are attacked or undermined. The liberties which our fathers by their bravery and by their blood and by their lives, and the freedom which the Church by centuries of warfare with politicians secured for herself, we will not let slip out of a maudlin, unmanly regard for the interests or the feelings of any politician, who so betrays his trust as to place in danger of falling the smallest leaf of the tree of civil and religious liberty.

WHO ARE THE "IRISH PEOPLE."

IT may be said—Why claim for your Church the title of the Church of Ireland, when you yourselves have no right to be considered as a portion of the "Irish people?" That such a misgiving should be possible may at first sight appear strange; and yet when we find the so-called National Press in this country but

even the leading journals at the other side of the channel continually making use of the term "Irish people" as applicable to one section only of the inhabitants of Ireland; when we find eminent men of letters building up splendid ethnological theories upon mere hearsay in their studies, whereby this land is divided into three partitions—the home of the Scotch Presbyterian in the North, of the English Churchman in the East, and of the Irish Roman Catholic in the West and South—it is time to explain that which all who really know anything of his country well know—namely, that in Ireland, as in England, the population represents a compound *stratum* of national life, formed by the fusion of many races. Our geographical position as an island close to England's side has invited many strangers, whether as settlers, invaders, or, alas! as agitators, to visit our shores; and, as a consequence, the blood of many nations—Celtic, Saxon, Danish, Norman, Spanish, French, and Scottish—has been inextricably intermingled in the veins of our ancestry. The result is that, though some of these ancestral types of physiognomy and character may still display themselves here and there with more or less predominance, the people as a whole are now an "Irish people," and nothing else. No section, whether geographical, political, religious, has a right to claim that designation for itself. By way of example, I may state that representatives of all the more ancient families of Ireland—the O'Haras, the O'Mulloys, the M'Dermot Roes, the O'Donnells, the O'Neills, the M'Gillicuddys, Mahons, M'Namaras, Malones, O'Briens (from Brian Boruimhe), O'Reillys of Breffny, M'Carthys and others—are to be found among the leading members of our Church. While, on the other hand, the Ironsides of Cromwell have their descendants among the Roman Catholic peasantry of Tipperary. Let me, in passing, refute another widespread misconception, to the effect that our Church has little or no standing ground outside the province of Ulster. As a matter of fact, more than a quarter of a million members of our Church are to be found in the three southern provinces. In our own diocese of Dublin alone there are at least 100,000. But if it be thus clear that Irish Churchmen are not strangers and foreigners in their own land, and that they form a considerable portion of the "Irish people"—all the more considerable if education and culture and property are to count for anything—the question still remains, What claim has their Church to the title of "The Church of Ireland?" Long usage and parliamentary sanction are no doubt valuable accessories in establishing our cause. But our claim rests on more solid foundations than even these. We make it because we believe that our Church is the only legitimate successor and representative of that ancient Church established fourteen hundred years ago in this land by St. Patrick—a Church to which the title of "Church of Ireland" has never been by any refused. That Church was an Episcopal Church. St. Patrick himself was a bishop, and consecrated bishops in every place where

he desired to give permanency to his work. As regards the Church of Rome in Ireland, her present episcopate derives its continuity from bishops introduced into this country in the sixteenth century. I do not deny the validity of their orders; but they are not derived from the ancient Church of Ireland. Again, the ancient Church of Ireland was free from Papal control. The ancient Church of Ireland was never committed to those dangerous innovations with which Rome has overlaid the Primitive Faith. It is true that as the centuries rolled on "the foreign doctrine," spoken of by Archbishop Usher, made its way gradually into our Church, and the history of the 350 years which intervened between the Synod of Cashel and the Reformation is, indeed, a dreary one; but, even during that interval, the Church of Ireland never formally adopted that "foreign doctrine" as her own. It remained the old Church still. The new Church that then found place in this land was in reality the Church of Rome, which, after the Reformation, having adopted the novel creed of Pope Pius IV., introduced its bishops—some from Spain, and some from Italy—and placed them in the sees already occupied by Irish prelates. These are facts which, I believe, defy contradiction, and if they be true, then again I repeat—the old Church is the Church of Ireland; the new Church is the Church of Rome. Such is the history—such the distinctive character of the ancient Irish Church.—*The Archbishop of Dublin.*

THE CHRISTMAS SEASON.

IN no way, perhaps, does the appropriateness of texts which are selected from Holy Scripture strike us more forcibly than when applied to the various holy seasons of the Church. Some people, indeed, have advised that a text of the Bible should be taken for each day of the year. Nor is it a difficult matter to find some short verse or sentence of Scripture which can be piously and beneficially adapted to daily use. This, however, is apt, if we may so term it, to savour a little of spiritual pedantry; and after all, the texts which we may specially select, may be those which seem in a manner agreeable to us, rather than those which set forth some practical duty or some great doctrine of God. But no such objection can be urged against those texts which are particularly applied to the Christian seasons, as they cannot be diverted to our own private edification and advantage, but must infallibly remind us of the common truths which concern the kingdom of our Heavenly Father.

Christmas, above all other seasons of the Church, is the season for scriptural mottoes. They take their place naturally and with perfect fitness as part of the Christmas decorations in our churches. Pleasant are the reminders of the time of the year, in the shape of holly-berry and ivy wreath, gilded banneret and symbolic design. In such as these, however, there is nothing for the eye fully to rest upon and be satisfied. Artists tell us that there

[Dec. 16, 1886.]

should always be some one point of unity in a picture; some point from which the lines radiating may give the sense of harmony and perfect proportion. So also is it in the Christmas decorations of our churches. The eye searches for some token or evidence that the teaching of the day has been grasped in its fulness, and that it is duly and properly set forth in the special 'adornments' of the Sanctuary.

It is not a hard thing to discover what the exact teaching of the Christmas season is. The familiar words, 'Immanuel,' 'God with us,' 'The Word was made flesh,' 'God manifest in the flesh,' recall our minds to its central idea and doctrine, viz. that of the Incarnation. Yet when we have stated the doctrine in one word, we are often left to surmise or to wonder at its many-sided application. For the Incarnation does possess the completeness of application, as it is the one event to which all God's manifestations in the world tend, and round which they revolve. We have mentioned the central point of a picture. We have read somewhere of a very famous picture of the Nativity—and what a subject it has been for the artist!—which is called 'La Nuit,' or *The Night*. There are no signs, however, of the gloom and darkness of night in this picture. On the contrary, it is a blaze of the brightest light. But all the light is skilfully made to proceed from the Holy Child on its Virgin-mother's lap. So it is with regard to the doctrine of the Incarnation. It is the central light which irradiates the teachings and principles of religion; the one circumstance which brings God near to us, and we to Him; the Divine deed wherein we may trace the explanation of the dark riddles of human life and perceive the solution of what would otherwise be entirely enigmatical and unexplicable.

And because the doctrine of the Incarnation is so great, it must also be so many-sided. Its thoughts must extend to all matters which concern man's actual state in the world. In proportion as we have been brought near to God and have fellowship with Him, so also at the same time do we get assurance of our fellowship with each other. 'That ye may have fellowship with us.' Thus wrote the Apostle, who through Divine Love had probed the depths and studied most deeply the mystery of the Incarnation. It was manifested to his disciples; They had become conscious of Him by sense, having seen Him with their eyes, having looked upon Him, and their hands having handled Him: all this had been brought to pass that they might testify to others of what they had seen and heard, and so unite in their fellowship with the Father the far-off children of the Gospel, and the throbbing hearts of the whole of human-kind.

And thus it is that the Christmas season seems to unite us all for a time. During this festive week there will be many passings to and fro, and gathering together of friends and acquaintances. There will be the 'compliments of the season' interchanged between employer and workpeople, master and servant. There will be special greetings between those whom the ties of earthly relationship have made

'near and dear' to each other. There will be kindly thoughts—and we hope deeds also—towards the less 'fortunate' in the great race of life. And these good signs will not be lessened, but rather increased, because England is rapidly filling up with human souls, is every Christmas becoming greater in 'magnitude.' Yet amid it all, let us not forget that our truest fellowship is with God. Our joy is to be full. Yet no joy can be worthy of the name in which the God of Holiness, is not present to our thoughts and minds, sanctifying every earthly pleasure, and giving us that true happiness which can only come from the Spirit and from the consciousness of innocence and rectitude.

J. C. C.

BOOK NOTICES.

THE PHILOSOPHY OF THE SUPERNATURAL (Paddock Lectures. By Rev. Dr. Platt. Dutton, 1886.) There is a great deal that is very good and very useful in these lectures. The writer has read widely and thought severely, and undoubtedly many of his criticisms are to the point. But we doubt whether he has really advanced the cause which he has at heart by the publication of his lectures in their present form. We don't come to this conclusion merely from his apologetic statements in the note which he has prefixed to the volume, but from the contents of the book itself. He tells us that the lectures were delivered extempore, and that it is not possible for him to reproduce the popular form of illustration which he used in delivering them. Yet, on account of his abundant parochial work, he has been unable to give them the form of a more finished treatise—which we can quite believe.

Now, we think the author has made a mistake, which is sufficiently indicated by this very explanation. Popular lectures may be very useful, if they are published in the form in which they are delivered. Readers will take them for what they are and profess to be—for that and no more. Or, again, carefully constructed lectures which make up a scientifically elaborated treatise, like most of the Bampton Lectures, are also of great value. But something which is neither the one nor the other will probably disappoint the readers of both classes.

There is a great deal of carelessness in the printing of the book. Apart from the errata which are noted, we have marked a good many which can hardly be errors (even clerical errors) on the part of the author. Thus, at p. 16, we have: "The better interpretation of each phenomena," and the same mistake occurs elsewhere.

When the writer says, (p. 6) "Fact implies a factor," he is pronouncing a merely analytical judgment which no one will for a moment dispute. Does he mean that existence or finite existence implies a cause? or that every beginning must have a beginner? Either we must have proof of a statement, or the statement is so obvious that its mere enunciation has no value as an argument.

Dr. Platt was quite right to begin a treatise on the Supernatural by explaining the Natural or Nature. "Nature," he says, "is all that it can prove itself to be, and supernature is all that nature is not, and which it cannot prove itself to be." Now, this tells us very little, and seems to us a very unhelpful beginning. Nature is used in two different senses. It is used to mean the whole universe as distinguished from God; and it is used to designate the universe in so far as it is under the operation of natural law; so that the question arises whether there is any other law than this, whether man be, in this sense, a mere part of nature, or whether there is a voluntary or supernatural element in him. This is the primary question. The secondary question has reference to the existence of a Supreme being as distinguished from nature in the meaning of the word first given. If the author will begin with some such notion as this—very much as his countryman, Dr. Bushnell, has done—and will

recast his work when he has more leisure, he has it him to give us something that we shall like to read and keep.

Home & Foreign Church News.
From our own Correspondents.**DOMINION.****ONTARIO.**

OTTAWA.—*The Ten Days' Mission.*—The city of Ottawa received with indifference the tidings that the Church of England, in her four churches, was about to hold a union mission, but ere the ten days were half over the most unexpected interest had been aroused, even among many, who, as a rule, concerned themselves little about matters in that communion. An open secret of unity of action among the Ottawa clergy is their guild, which meets monthly and enables all matters of common interest to be amicably discussed. The plan of a union mission was accepted by all the clergy in May last, and forthwith missionaries were selected and the matter put forth in sermons. About six weeks before the mission began, bands of workers were organized to make the whole subject thoroughly understood by all church people, and others who might care to learn, tracts were circulated in the churches and from house to house, and above all other effort constant prayer was made for blessings on the work. The tracts and circulars with all expenses of the missions and all printing and bill-posting were paid for out of a common fund raised from offerings made at the church doors. Hymn books were prepared and printed in great quantities, and at last, on Thursday evening, Nov. 11th, the work began in each church. The city clergy met often to keep things moving smoothly and to arrange for new efforts in unity. An account of each church's work will be found below. Two meetings were held in common at the Opera House, one on Thanksgiving Day, for children, addressed by Mr. Ford and Father Osborne, and one on the second Sunday afternoon for men, addressed by Mr. Duvernet and Father Osborne. Each meeting in a different way helped to move the city and excite wonder, but the men's meeting was emphatically the great success of the mission. Fifteen hundred men listened with utmost interest to two plain-spoken addresses on sin and the way of escape, and then fell on their knees to think and to pray and rose up to sing with one voice, "When I survey the wondrous cross." The true success of this faithful effort to save souls can be truly estimated only in the future. Its apparent success has been far beyond what even the most sanguine hoped.

Christ Church.—The missioner at the Old Mother Church, was the Rev. Edward Osborne, of Boston, one of the English Society of St. John the Evangelist, commonly called the Cowley Fathers. He was eminently fitted for the task. Physically strong he was equal to the great strain, which the mission as arranged by himself brought on him. Four times every day and five times on Sunday he held large numbers spell-bound. At first people seemed simply to enjoy the preaching, but as the days passed by and the regular course of the teaching pressed harder and harder on the conscience, the effect was simply tremendous. A sermon on old sins followed by a searching instruction on the practical meaning of the Ten Commandments was the turning point of the mission. Thence the people as of one mind were carried on through meditation on the passion and many awful thoughts concerning sin, until the full Gospel of the grace of God touched many a hard heart, and brought unlooked for tears to many a dry eye. Day after day began with the great intercession of the Holy Communion. Matins followed at 10.30 and then a wonderful course of practical teaching on prayer at 4.15, and a meeting for intercessory prayer. Each day one of a course of instructions on the life of St. John Baptist was given, attended by a gradually increasing crowd of earnest faces. Evensong was said at 5.15, and the mission service and sermon began at 8. A few simple prayers, a brief lesson and three or four mission hymns, accompanied a sermon and an instruction on some point of practical religious importance. All day long Father Osborne, as all Christ Church soon learnt to call him, was ready to help all who sought for counsel or encouragement. His name will remain long in the prayers, and the lives of many to whom, by God's grace, he brought a message which met some great spiritual need. They rejoice to learn that he has undertaken a mission in Toronto in February next. If numbers be a test of success, the mission at Christ Church was indeed successful. Beginning with perhaps 500 the number steadily grew, until at the Sunday evening service, and again at the

solemn renewal of vows on Monday evening, there must have been 1,000. On the second Sunday 300 communicated, while at the last service of the mission in the very early morning of the Tuesday, despite pouring rain and frozen streets, 120 made their communion.

Church of St. Alban, the Martyr.—The missionary at this church was the Rev. O. P. Ford, of St. Luke's Church, Toronto. To him both rector and people feel indebted for blessings which they cannot fully estimate. The mission here had some peculiar features. The Tuesday before the mission was spent as a "Quiet Day" by the mission-workers as a special preparation for their work. The services on that day were as follows:—The 1st hour, 7 a.m., Holy Communion, with addresses to men and women workers at 7.30. Matins 10 a.m., address to women workers 10.30. Meditation—Subject, "The Heart of a Mission Work," at 12. Address to men workers, 4.15 p.m. Evensong, 5.15 p.m. Address to men and workers at 8 p.m. During the twelve days of the mission the *peculiar* feature of the work at St. Albans was instruction to communicants each morning at the Holy Communion, 7.30 o'clock. A meditation at 12 and a service of intercessory prayer each evening after the mission service proper. On Tuesday and Friday afternoons there was an address to women only, and on each Saturday morning an address to children. When it is stated that each day the missionary delivered four address and Thanksgiving Day—six—only a part of the evidence is given that he did not spare himself. In the *mission addresses* there was no attempt on the part of the missionary to produce undue excitement, and consequently there was no hysterin, but the great truths were presented to the people with an earnestness, plainness and heart searching, which must have produced effects not likely to be evanescent. The *meditation* led the soul to the contemplation of sublime truths and to the outpouring of deep devotion, while the *instructions* were masterpieces, telling of a mind richly stored and capable of conveying to others in a most acceptable form of its valuable treasures. Two of these instructions are deserving of special notice, one on "This is My Body," and the other on "The Eucharistic Sacrifice." During the mission thanksgivings were publicly offered to God for blessings received by individuals. How many at that time and since the mission have been offering them privately, the Great Giver of these only knows, but assuredly they are not a few. During the mission a large number of the White Cross tracts were circulated. These were contributions of the Rev. C. A. B. Pocock. Undoubtedly the success of the mission is to a great extent due to the quiet steady labours of the mission workers, and yet, to God be the praise and glory.

St. George's Church.—The Rev. F. H. Du Vernet conducted the mission in this church. Each afternoon at 4.15 he gave a series of instructions on the Christian life, commencing on Friday afternoon, Nov. 12th, with the subject of prayer, and closing the series on Saturday afternoon, the 20th inst., with "The power of the Lord to keep the Christian." Very few of those who were present at the first address, were absent at the last, while each day many additions were made to the number of hearers. It was a very noticeable feature that the number present on the last afternoon was greater than at any other. This was undoubtedly due to the fact that in the other churches the addresses on the last afternoon were to men only. The evening subjects were such as would tend to arouse the careless and indifferent, and awaken the sleeping souls. Sin in all its heinousness was admirably exposed by the missionary, while the only remedy for sin, and the only refuge from the guilt of sin, were most forcibly impressed upon those who attended the service. St. George's congregation, and many who attended from other churches, will not soon forget the mission of 1886. The interest in the services manifestly increased from the first night of the mission. On Monday evening, the 22nd inst., a large congregation, consisting only of those who had attended the mission, met in the church at 8 o'clock for the purpose of returning thanks to God for His great mercies vouchsafed to them. It was a sight never to be forgotten as the whole congregation rose upon their feet and publicly professed that they had one and all received a great blessing during the week that had passed. We acknowledge with thankful hearts the mighty power and love of God.

St. John's.—The special effort to rouse the careless and encourage the faithful in their Christian walk has ended, and all that is left is the remembrance of its services and the effects of the Holy Spirit's working. We speak simply of our own sphere and of the services in St. John's Church. The clergy of the city, and indeed the laity also, have heartily united in the mission, and it has been shown, we think, that workers of very different lines of thought in the Church—for her limits are as wide as the Gospel—have been able to join in a vigorous effort on behalf of Christ, to attack the stronghold of Satan—indifference and apathy and vice. The Rev. E.

P. Crawford has pursued a definite plan in all his instructions and addresses. At the morning instruction, his subject has been the "Fruit of the Spirit," as stated by St. Paul in Gal. v. 22. These were of a highly practical character, and certainly made a deep impression. The simple way in which the different points were explained and enforced, and the continued holding up the Saviour as the model in every case, could hardly fail in creating a desire to be "like Him," in the ordinary duties of life. In the afternoon the subject was "Helps to Holy Living;" dwelling first on the need of growth in spiritual life. He then treated of prayer, Bible reading, meditation, public worship, Holy Communion, showing how each and all would contribute to the formation of the Christian character, and how impossible it was to become true Christians, unless the means of grace which God had given were freely used. The chief service, as far as attendance, was in the evening, when the whole scheme of man's redemption was very practically and forcibly preached. Beginning with the need of conviction of sin, the missionary dwelt on repentance, distinguishing between true and false, then on the love of God in Christ, leading to the full and free forgiveness of God. Then he spoke of faith and conversion; the state of salvation in which Christians are placed by Baptism, the need of sanctification in which God requires our help; and finally he set forth the necessity of preservation, which leads to the full assurance of hope, because of the promises of God in Christ.

Throughout the whole mission the attendance has been good, showing a continued increase, especially in the evening, when there was usually a crowded congregation, until the last Sunday evening taxed the space in the church to its utmost, every chair that could be brought in being occupied, whilst many crowded around the doors and others even obliged to go away. The heartiness of the singing was very marked, it seemed as if everyone was joining, and this was rendered possible, because each one was handed a hymn book on entering, and the choir and organist ably led the volume of voices in the body of the church. Perhaps this was partly owing to the plan adopted by Mr. Crawford of practising the tunes for half an hour each evening before the commencement of the service.

A very strong feature in the mission was the number of requests for intercessions made each evening. Doubtless the prayers were answered—indeed it is certain many were—and it suggested the thought that as so many availed themselves of the opportunity of asking prayers for their friends, could we not as a congregation continue the practice for the benefit of our fellow-Christians. How shall this be done?

The children's services were very bright and hearty, and to watch the sea of upturned faces both in Church and at the Opera House was a pleasure.

The men's meetings were overwhelmingly successful. At St. John's the first Sunday, about 500 were present, and the earnest words of Mr. Crawford found an echo in many a heart. At the Opera House on the 21st some 2,000 were assembled, and none will forget the solemnity of the scene when all were bidden pray at the close of the address, nor the volume of voices when all joined in singing "When I survey the Wondrous Cross." Let us then thank God for the mission, and pray that its effects may be felt on all our lives, so that the Last Great Day may declare the blessed result of this grand effort.

Correspondence.

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

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

Sir,—I cannot say whether one of those faithful priests, who so kindly showed by their action on November 1st, that they cherish the memory of my late father, will answer the question asked by your correspondent in your issue of this week, or no. I am glad of an opportunity being given me of thanking them for their kindly action. I am very sorry, indeed, that any should have imagined for one moment, that by this strong evidence of the reality of their belief in "the communion of saints," they were unfaithful to the teaching of the Church of England. I have sufficient confidence in those who, I have been told, took part in that service, to believe that they were guilty of no breach of Church doctrine which is Bible truth. It is most certainly necessary with a view to Christian unity, that we should be careful to hold Catholic truth. Will "Anglicanus," therefore, tell us where, and in what words, the Church of England forbids our praying for "the faithful" departed? Parkdale, Nov. 3rd, 1886. CHAS. L. INGLES.

CHRISTMAS OFFERTORY.

SIR.—The offertory on Christmas Day is given to the clergy. This custom affords our church people an excellent opportunity of testifying their good will, and of sensibly increasing the meagre salary of their clergymen. But do the congregations use the opportunity? No! The amounts of the various Christmas offertories, if published, would make us hide our heads for shame. But no, not in Church matters; we are too long accustomed to niggardliness and meanness here. But for any other purpose—a ball, a rink, a horse race—the people would be ashamed of such miserable contributions. Many Protestants are never tired of exhibiting their immense superiority over the benighted Roman Catholics. Let them try a comparison in the matter of a Christmas collection, I will not call it an offertory, for there is no offering. I have during some years taken the trouble to find out the amounts contributed in various places on Christmas Day to the English and Roman priests, and I do not exaggerate when I say that the Roman contribution was ten times as much as the English. But it will be said the Roman congregation is much larger. This is true, but then the English congregation, taken together, possessed more wealth by far than the Roman congregation taken together. But the Roman must give, you know, whether he likes or not. I know nothing of the kind. His belief that his duty binds him to give is the only compulsion that can be brought to bear on him. And is it not true, as true for the Protestant as for the Papist, that he is bound to give of his means. I once remarked to a Romanist, a member of a small and poor congregation, that they seemed to keep their priest very well considering their circumstances. "He dresses well, has a comfortable house, and keeps a man to attend his horse." "We want our priest to live as a gentleman," was the reply, "you do not suppose we would like to see him cleaning out his stable." Some time afterwards, happening to pass the rectory, I observed the English priest in his shirt and trousers, at the end of a wood pile, sawing wood. I do not draw these comparisons with any desire to glorify the Church of Rome, for I have no love for it, but I would draw the attention of our church people to their scandalous neglect of their clergy. I would shame them, if I could, into doing their duty.

Our churchwardens are very ready to interfere and make a great ado, if a clergymen attempts to make any improvement in the manner of conducting the services, although legally they have no more authority in the matter than any other member of the congregation. It is a pity they would not take an equal interest in trying to induce the people to make a decent offering to their clergymen on Christmas Day. They ought to stir themselves in the matter, as they are the only persons who can. The clergymen's mouth is closed on this subject. He cannot urge the congregation to be liberal to himself.

I have been in the habit of analyzing some Christmas collections. I subjoin one of last year, merely stating that the congregation which offered it consisted of over two hundred persons, and that in the point of worldly means it was above the average.

1 person put on the plate	\$5.00	= \$ 5.00
2 persons	" 2.00 each	= 4.00
15 "	1.00 "	= 15.00
4 "	50 "	= 2.00
29 "	25 "	= 7.25
25 "	10 "	= 2.50
89 "	5 "	= 1.95
17 "	1 "	= 17

132 persons contributed as a Xmas offertory \$ 37.87

More than 68 persons contributed nothing. One person contributed nearly one seventh of the whole, 18 persons gave \$24 out of the \$37.87 given. It took 114 persons to make up \$18.87.

The five cent givers were in the majority. Talk of free-will offerings after such a showing! The clergymen whose congregations gave him the above liberal Christmas present is a very popular man.

If all the clergy were thus to analyze their Christmas offertories, and send you the result, I think the above would appear to be quite a good collection comparatively.

Do you wonder any more at the beggarly mission collections?

Yours truly,

VICTOR.

CHURCH PAPERS AND PARTY POLITICS.

SIR.—I am sure that many Churchmen, Conservatives as well as Reformers, and many more who are not warmly attached to either of the great political parties, must have read with pain and surprise, the article in your last number, entitled "The Protestant Surrender."

All fair minded men regret and deprecate the malignity and unfairness which too often characterize the treatment of political opponents by the party press, and I at least was not prepared to find the

editorial columns of "the organ of the Church of England in Canada" made the vehicle of the most bitter personal attack upon the character of the Hon. Attorney General Mowat which it has ever been my misfortune to read. We may,—we must,—differ in our political opinions and party preferences. Can we not do so as befits Christian gentlemen and loyal citizens of a common country, and shall we credit those who are so unhappy as to differ from us with no share in these virtues? Yet in this article,—printed just after the beautiful Prayer for Unity, in which we ask God to "take away all hatred and prejudice so that we may be united in one holy bond of truth and peace, of faith and charity,"—I find a man who for more than forty years has enjoyed the respect of his fellow citizens as an upright lawyer, a distinguished judge, and a courteous, painstaking and successful Attorney-General, held up to the execration of his fellow Protestants as a hypocrite, a trickster, and a betrayer of the trust confided to his keeping. "While Protestant champions have been shouting from the battlements, the Romanist leader by bribing the keeper of the gate, has walked into the fort, and seized the citadel,"—"The gate was kept by a Presbyterian, who, for a bribe, handed the key to Archbishop Lynch,"—"Had a Romanist been in the chief seat of Government, we should all have been on the watch; but in fancied security, by trusting to the instincts and relying upon the principles of a Presbyterian, Protestants have been betrayed." How different is this from the courteous though argumentative tone of Rev. Mr. Langtry's letter to *The Mail*, or of Mr. Mowat's replies to Rev. Mr. Milligan and Dr. Laing.

It is unnecessary for me to trespass upon your space by pointing out the errors of fact and mistakes of law into which your correspondent has fallen. Evidently he has not read "the letter of the law" which he attempts to expound, and most of his points are fully answered by the Attorney General in a memorandum published in *The Globe* of December 2nd. If he has further difficulties I shall be happy to discuss them through *The Mail*, but such controversy seems to me out of place in the columns of a Church family newspaper.

As a constant reader and warm friend of your paper, my object in this letter is simply to express the earnest hope that the Church of England in Canada is not destined to become a political machine, nor the DOMINION CHURCHMAN a party organ. It is not by methods such as these that, through all the political changes and vicissitudes of the neighbouring Republic, the American Church has maintained its position of dignified independence, and won for itself the respect and confidence of the entire nation. And it will be a sad day for the Canadian Church when it shall refuse to count among its members every man, no matter how earnest and devoted, who will not accept it as an article of political faith that the leaders of the Liberal Party are hypocrites and traitors.

December 7th, 1886. O. R. W. BIGGAR.

The above letter was placed in the hands of "Layman," whose reply is on the second page. We may remark that the article above criticised, has been received with extraordinary favor all over the country, and great demands made for copies. ED. D. G.

PARISH MAGAZINES.

I.

SIR,—In England a localized parish magazine has long been recognized as occupying a most important part in the work of a parish. Many of the clergy in Canada have seen what an instrument for good such a periodical may become, and some having tried the experiment of issuing one in their own parishes, have been more than satisfied with the result. It may not be amiss to point out some of the advantages which attend the issue of these parish magazines.

1. The brief monthly notes contain accounts of all events of general interest to the parish, and so the consecutive numbers become a valuable record of parochial history.

2. The magazine forms an excellent medium through which the rector and officers of the Church may give notices, and make communications with reference to services, meetings, the various departments of work, and the wants of the parish as well as the duty of the parishioners with reference thereto.

3. Being generally distributed in the parish, the magazine reaches many who are irregular in their attendance upon the services, and so serves to keep alive an interest in the Church, and her work amongst those who might otherwise become utterly careless and indifferent.

4. If the central sheets be well chosen, the general articles will tend to build up all readers of the magazine in the principles and practices of the old, old faith once for all delivered to the saints.

5. The regular visits of the magazine will bring the clergy into constant communication with all parish-

ioners, will take the place of the much abused, though sometimes most useful tract, and be the means of conveying much wholesome instruction in an acceptable form. If distributed by district visitors, it will tend to make them regular and systematic in their visits, and parishioners will soon learn to expect them with the parish paper and welcome them as friends bringing to the house a budget of "Good News."

6. The magazine will not only be read by members and regular attendants of the Church, but also by many of their friends who are "not of us," and who by this means may be led to gain an intelligent knowledge of the true principles of the Church, and so learn to respect and perhaps to follow and love her "more excellent way." On the other hand it may be thought by some that the use of a parochial magazine will interfere with the circulation of the Church weeklies. In practical experience this is not found to be the case, but rather the reverse. They operate on different lines; the one is a newspaper, the other a magazine, and so they are not rivals and competitors but companions and fellow workers, who should join hand in hand, and each help to extend the work of the other. In every parish there will always be a large number of Church people who cannot be induced to become subscribers to the Church weekly. Many of these will gladly take in a monthly magazine of special local name and interest; and, finding their knowledge of and interest in things pertaining to the church increased and stimulated thereby, they will naturally seek the further pleasure of receiving the more frequent visits of a general church newspaper; and so the circulation and influence of the weekly papers will be increased rather than hindered.

Another objection sometimes made to the use of these localized magazines is that they cannot be made to pay their own way. If looked at simply as a matter of dollars and cents it must be confessed that while some have more than paid the cost of issue, others have required an outlay which has not been met by the receipts. In these latter cases it will generally be found that from want of experience there has been some defect in the mode of management, or in the position given to the paper in the affairs of the parish. Its sphere is a most important one, and the parish must be made to realize its importance and value. Let its affairs be taken in hand by a committee of business men who will give it attention, and while the rector makes himself responsible for the editorial management of the local part, the committee can easily meet all costs by securing advertisements and subscriptions, as is always done where the magazine has been a financial success. But let me give the observation of one who has had several years experience in the use of parish papers. "It ought not to be a matter of dollars and cents. Years ago I was convinced that the printing press might be made to do good service in the cause of Christ and His Church, and so I determined to set apart a portion of my religious and benevolent fund to be spent in the circulation of Church periodicals, and very soon I found that they were doing a noble work, reaching people whom I never saw, and influencing them for good. Thus was I more than compensated for my apparent loss, while, even from the low view of cash expenditure and receipts, I had reason to be satisfied that the Church was greatly the gainer in the increasing liberality, and more hearty, systematic, and generous support of all her schemes. If you give these periodicals a local interest by issuing a parish magazine, you gain a more ready ear; and, though it may require a larger expenditure of money, there will doubtless be confirmed and emphasized by many others, who have learned the true value of the parish magazine as a church helper.

The development of this department of parochial literature in Canada will be briefly dealt with in another communication.

R. S.

THE MOWAT MARRIAGE LAW.

SIR,—A tidal wave of fierce indignation is now sweeping over Ontario, as the cunning and intrigue of the Romish authorities in gaining a dominating power over their Protestant fellow subjects, becomes daily more and more apparent. Archbishop Lynch has a very crafty as well as clever ally in the Provincial Government, and by dint of the vigorous exercise of these qualities he has succeeded in capturing the Presbyterian Premier and his colleagues, so that they are now as captives fettered to the chariot wheels of His Grace, and driven as he wills. Thus one of the noblest works of Sir Walter Scott, adopted by the Minister of Education for the High Schools, which are almost exclusively attended by Protestants, was thrown out by order of the Archbishop, because an incident by no means uncommon in the middle ages was interwoven with the narrative. Further, a book of mutilated fragments of the Bible, was foisted on the Public Schools to the exclusion of God's Word, its chief merit in the eyes of its compiler being, that it was sanctioned and

approved by His Grace! But these and many other shameful concessions of principle by the Mowat Government, are now pretty well ventilated. Cowardly capitulations have marked their career for years, from great public questions down to the singular items in the last public accounts, "St. Michael's Cathedral re religious services, cab hire, \$624.20," "Separate school inspectors," \$1,700 each, and travelling expenses in one case \$493.00 and another \$646.00 all paid by the Ontario Government.

But there is one most important fact in respect to the encroachments of Romanism on Protestant rights which has not yet been made public, but which, if possible, is even more serious than anything that has yet come to the surface, because it strikes a blow at the very foundation stone of the sanctity of social life, I allude to the Marriage Act, which disgraces our statute book, and which was passed by the Mowat Government a few years since. In all civilized countries laws concerning marriage are framed in order to guard its purity and sanctity against clandestine encroachments. Mr. Mowat's Act levels these bulwarks of protection to the dust. Its history is very interesting in the present political crisis. Some fifteen or sixteen years since, a couple were married by the Archbishop, without the license or banns required by the existing law. The man deserted the woman soon after, and she entered suit against him for alimony. The case was frequently brought up in the courts, but on various legal technicalities, was postponed from time to time. A friend of mine, connected with the Court of Chancery at that time, informed me, on enquiring the cause of the delays, that he did not think there ever would be a decision, were there a decision given it would invalidate a vast number of similar marriages. Well, but, I said are such illegalities to go on? No, he answered, "Mowat will make matters straight." Sure enough, a bill was passed in 1874, to the effect that all who were supposed to be married, with or without banns or license, and were then living together, should be regarded as duly married in the eye of the law. This Act is not to be found in the consolidated statutes, but will be found in the Ontario statutes for that year.

The next thing to be done was to pass an Act making things very easy for His Grace, and hence the present Act, to which it would be impossible to find a parallel for vagueness and laxity in any country where a due respect for the ordinance prevails. Whether the Mowat Government was or was not acting *ultra vires* in thus revolutionising the protections against clandestine alliances, and whitewashing invalid ones, I shall not dwell on at present.

The Mowat Marriage Act makes one calling of banns sufficient, and it is not necessary that that one calling should be made before a congregation. For it may be made immediately before service commences or after it ends, or during the service. The calling is to be in some church, chapel, or meeting house, or place of public worship of the congregation, or religious community, with which he who performs the ceremony is connected. Compare this looseness with the careful provisions of the old law of banns, by which the clergy of the Church are still bound: "The banns of all that are to be married must be published in the church three several Sundays during service." They must be proclaimed in an audible voice so that all may hear, and the object of all this is to do away with the possibility of clandestine marriages. On the other hand the object of Mr. Mowat's bill seems as if intended to facilitate them. A Romish Archbishop or priest may walk into the chapel, probably under his own roof, of some "community," and taking a wide view of the words *immediately before*, may give his one call to empty benches, and so fulfil the law. Such is the position in which truckling to Rome has placed the Province. If Protestants submit to be thus dominated—God's Word supplanted by a volume of cuttings and clippings revised at "the Palace,"—the bulwarks that guarded against illegal marriages, undermined and overthrown by the same influences, then surely the blood of their ancestors of the Reformation, must have turned to water in their veins. I see the Mr. Kew who is defending the Bible cuttings got \$150.00 for his services, the book itself cost \$3 22 00, though only a few teachers have it. How many Bibles could be furnished for the amount?

A. D.

Family Reading.

A SCHEMING OLD SANTA CLAUS.

BY JOHN R. CORYELL.

(Continued.)

"Tum-tum, hm-hm," hummed Ned, staring at the little girl in an uncomfortably fixed way. "You don't mean—hm-hm—You don't—Bless my soul, did you never taste turkey?"

"Not since I was a little girl."

Dec. 16, 1886.

DOMINION CHURCHMAN.

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and many other by the Mowat entitiated. Cow-career for years, to the singular "St. Michael's hire, \$624.20," each, and travel another \$646.00

ant fact in re Romanism on been made public, erious than any face, because it on stone of the e Marriage Act, and which was few years since, during marriage, city and sanctity Mr. Mowat's Act to the dust. Its present political since, a couple about the license law. The man she entered suit was frequently legal technique. A friend of Chancery at the cause of the ever would be a it would invali- ges. Well, but, No, he answered. Sure enough, act that all who without banns ther, should be the law. This dated statutes, statutes for that

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calling of banns that one calling For it may be ences or after it ing is to be in use, or place of r religious com- he ceremony is with the careful which the clergy ne banns of all blished in the ring service" voice so that is to do away marriages. On at's bill seems Rounish Arch- apel; probably, " and taking fore, may give fulfil the law. g to Rome has submit to be ed by a volume the Palace," gal marriages, me influences, of the Reformers. I Bible cuttings cost \$8 229.00. How many it?

A. D.

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taring at the
" You don't soul, did you

"A little girl! Oh! (Does n't know how ittastes!) murmured Ned, under his breath. "My goodness! What a fine chance! She shall know; she shall know."

He gave his vest pocket such a vigorous thump that the little girl started.

"See here!" said he, putting his hand under her chin and holding her face up so that he could look into it. "That's dreadful. You must never tell that to anybody. I'm going to give you a turkey, and you must take it home to your mother and have her cook it for Christmas dinner. Oh, it's all right, I'm Santa Claus. People don't generally know it, but I am; and it's my business to see that everybody has turkey for Christmas. Bless my heart! Come in here, and just say to your mother that Santa Claus sent it. Never tasted turkey!"

"Oh, sir, how good you are! But I haven't any mother."

"Haven't you, though? That's bad. Tell your father, then."

"I haven't any father either; only little Jamie."

"Only little Jamie, eh? That's bad, that's very bad. Who takes care of you, then?" asked Ned.

We take care of ourselves. Jamie isn't well, but he crochets beautifully. I crochet, too; and we get along."

Ned Joyce was, now more than ever, sure that his extra five dollars had come to him by way of special Providence. Here was just the chance to use it. And he did use it.

He bought a turkey, and a bunch of celery, and a pint of cranberries.

"That's for your dinner," he said. "But how will you get it cooked?"

The little girl told him of a kind neighbour that would gladly attend to that; and then he went to a store near by and bought her a warm hood, a pair of mittens, and a pair of rubbers, and still he had a dollar left out of the providential five.

"Now, let's go get something for Jamie," he said. "But stop! How do we know what he wants. Do you know?"

"It'll be a book, I'm sure."

"Oh, ho! a book, eh? But what book? We mustn't get the wrong book. That wouldn't do. See here! Take these bundles. That's it. Now there's a dollar for Jamie's book. Find out just what he wants, and get it for him, and say Santa Claus sent it. Good night! Merry Christmas!"

And giving the spot over his vest pocket a sounding clap, Ned went off at a trot, laughing and chuckling harder than ever.

Such spirits as he was in after that! Every time he came to a slide on the sidewalk, he would "take it," in "spread eagle" style, with a jolly laugh, and then invite the boys to have a crack at him as he ran off. And every time a snowball struck him, he would laugh louder than ever.

Well, just fancy him getting home to the little brown house. What a romping time! Roby was six—Essie was four. They climbed up on him at once, and he tumbled them and rolled them about as if they had been made of India rubber, and motherly little Betty all the while putting on the supper and smiling demurely at them as if they were so many frolicsome kittens.

All through supper, and all through the going to bed, it was just the same merry time. It is a wonder Roby and Essie did not giggle all night. But they did not. They just said their prayers, put their heads on their pillows, and the house was still.

Papa Ned and Betty sat in front of the cozy grate fire, smiling lovingly at each other until it was quite certain that the little ones were sound asleep. Then Papa Ned could not keep still any longer, and he told Betty all about his good fortune—how he had received the extra five dollars, and how he had spent it on the poor little girl.

Of course, Betty approved. It seemed to her that he had done the only thing he could do, and it certainly did look as if he had received the extra five dollars on purpose to make the little girl and Jamie know what a Christmas really could be like.

"And to think," said he slapping his vest pocket gratefully, "that I could do so much, and still have my twenty—my twenty—my—"

He felt in the vest pocket he had so often slapped, and repeated "my twenty" several times over. Then a serious look fell on his jolly face, and he felt in the other pocket, saying "my twenty" more slowly. Then a scared look took the place of the serious one, and he felt in both pockets at once.

Then he sprang to his feet and felt in his trousers pockets; then in his coat pockets; then in every one of his pockets; then he fell on his knees on the floor and began to search.

Betty asked for no explanation. She put the lamp on the floor, and searched too. After a while Ned Joyce looked up and groaned:

"I must have given it to the little girl."

"And you don't know where she lives?" asked Betty.

"No," said her father.

"Oh, dear! But, Papa, maybe she'll be waiting for you on the corner where you left her."

"Maybe she will. She looked like a good girl," said Ned, more cheerfully.

He put on his hat and coat, and hurried out. He was gone an hour, and came back looking very dismal. You would not have believed jolly Ned Joyce could look so.

II.

The little brown house Ned Joyce lived in, had been a country cottage once; but that was long ago. The city of Brooklyn had grown up all around it, and there it stood, now, nestling so snugly in among the big brick houses, that tired city people always felt like turning in at the gate, as if they were sure of finding rest there.

The Joyces could have filled every nook and corner of the little house, which was only two stories high, but as they could not afford to do that, they occupied only the lower floor, and rented the upper story to a Mr. Job Skeens.

Now Job Skeens was as unlike Ned Joyce as you can imagine. There was, indeed, just such a difference between them as there was between the parts of the house they lived in. The lower story was broad and low and cheery looking; so was Ned Joyce. The upper story, having a gable roof, was narrow and gave you an uncomfortable feeling of being full of sharp corners to bump against—for all the world like Job Skeens.

He was very tall and very lean. His neck was so long that it kept his head lifted high up above his coat collar; his wrists were long and his hands were bony, and his laugh was thin, dry, and sarcastic—very different from jolly Ned's.

The Joyces had very little to do with Mr. Skeens. They had once asked him to take supper with them, and afterward spend the evening, but his queer looks and awkward ways so puzzled and disturbed them, that the experiment was never tried again.

Of course, then, you can believe he was not the man Ned Joyce would choose for a comforter in his trouble. And, in fact, he would not even have spoken to him about it, had it not so happened that he met him at the gate next morning, as both were going to business.

"Well! You don't look happy this morning, Mr. Joyce," said Mr. Skeens, in his vinegary voice, seeming positively pleased to see his usually jolly neighbor looking dismal.

"I don't feel happy, either, Mr. Skeens," answered Ned, dolefully.

"Sickness in the family? eh?"

It seemed to Ned that Mr. Skeens asked this question with an air of pleased expectation, and, really, he felt like striking him for it. However, he restrained himself, and answered shortly:

"No, sir, thank you! we all are well."

With that he would have left Mr. Skeens; but that disagreeable fellow would not be left, and he so pestered Ned with his questions, that at last the poor fellow told him the whole story. Mr. Skeens listened with many a grimace, and, when Ned was through, he exclaimed in his chuckling way:

"Why don't you draw some money out of the bank? You'll never see your twenty dollars again."

"I have no money in the bank," said Ned, sadly.

"Then you can't have any Christmas presents, eh?" suggested Mr. Skeens.

"Not unless I find my money," Ned replied.

"Oh, you'll never find it!" said Mr. Skeens, adding with his most unpleasant laugh: "And your presents were all selected, too, eh?"

"They were, sir," said Ned, indignantly; "but I don't see anything in that to laugh at."

"Of course not—he—he—of course not. And you'll have to countermand the turkey, too." And Mr. Skeens seemed positively to glow with pleasure.

"Good morning, sir," said Ned warmly; "I couldn't laugh at any man's misfortunes."

But Mr. Skeens laughed many times more that day, in his sarcastic style, as he sat in the dingy cellar, not far from Fulton street where he kept a second hand book store. But finally something happened which made him chuckle with even greater delight.

Late in the afternoon a little girl came in and asked him if he had a copy of the "Arabian Nights."

"Yes," he replied; but he did not move to get it for her.

"May I see it?" she asked timidly.

"Third shelf, fifth book," he said, pointing to the place.

She reached up, took the book down, and opened it.

"It hasn't any pictures," she said.

"I didn't say it had," said Mr. Skeens.

"I want one with pictures," she said.

"Fourth book further on, same shelf. Price, seventy-five cents," said the bookseller grimly, glancing at her over his spectacles.

"Oh, yes," said the girl, opening the book. "I know Jamie would like this better."

These words were said to herself, but Mr. Skeens heard them; and in an instant he was out of his chair, staring hard at his little customer. For her appearance, and her mention of "Jamie" recalled Ned Joyce's story of that morning; and now, as she turned the leaves of the book, Mr. Skeens, looking closely at her, saw that she held in one hand a twenty-dollar bill.

"The very same girl, I'll wager!" he exclaimed under his breath; and stepping forward, he peered down into her face and demanded:

"Didn't you get that twenty dollars last night from a little fat man?"

"Why—ye—yes, sir," she faltered in a terrible fright. "I—I was going to watch for him to-night."

"Oh, to be sure! very likely—quite probable. What's your name?" he asked.

"Molly Findley, sir. I was going to—indeed, I was. Here is the dollar bill; he gave me this one, and told me to buy the book. He dropped the other, and I didn't see it at first. Do you know him?"

"Know him? Indeed I do. Here, give me that money," he demanded. "Or no," he added, as Molly held back hesitating, yet alarmed, "tell me where you live. I'll see him and let him know where he can find his money." Mr. Skeens laid his long fingers on Molly's shoulder. "You seem like an honest child," he said, "but I think, after all, I'd better shut up shop and go along with you to see if your story is true."

It was after he had been home with Molly, and had returned to his cellar, that he gave way to his glee.

"What luck!" he piped, in his thin voice, "for me to find his twenty dollars. I'll see that he doesn't get 'em before Christmas. He wouldn't laugh at another man's misfortunes. O no! But I would. I must have a look at him to-night. How nice and dismal he did look!"

Aud, true enough, when he went home that night with Ned Joyce's twenty-dollar bill in his pocket, he knocked at the door, and then poked his head in to say, with a smile:

"Countermanded that turkey, yet?"

(To be cont. nued.)

A CHRISTMAS FESTIVAL.

BY JAY BEE.

As Christmas draws near, superintendents and teachers in various Sunday schools begin asking the question, "What shall we do this year to please the children?" It is to answer such questions that a short account of what has been done in this way is here presented. Surely the highest, purest pleasure that man or child can know is to feel that he has made some one else happy; and to this end we should allow the children, where they are able, to give instead of receiving, so that they may early learn what this pleasure means, and form the habit of finding in it their highest joy.

Year before last, a circular, as follows, was given, about December 10, to every member of the Fifth Avenue Sunday school, in New York:

Last year, when it was proposed that every member of the Sunday school should bring some little gift for a poor child or a sick person, the question was asked on every side: "What shall I bring?" It is to answer this question that the following list of suitable articles has been prepared, from which the children can select those which please them best.

Books.—Any children's books in good order are much prized, and picture books and scrap books are particularly useful for lending to sick children. Rolls for hanging on the wall, with hymns and texts in large print. Old Christmas and New Year cards. Back numbers of St. Nicholas or Harper's Young People.

Clothing.—Being intended for Christmas presents, any articles in this line should be fresh and new. Small woollen shoulder shawls are nice, either for old women or little girls. Knitted cardigans, mufflers, or hoods are always warm and always needed. Wristlets, stockings, and mittens are never out of place. Handkerchiefs. Shoes, of any size, can be used, as there are many little feet without any, even in this bitter winter weather. Lace boots are better for poor children than those that button, being cheaper and stronger. A good strong umbrella.

Provisions.—Coffee (of which all Germans are so fond) done up in one pound packages, as that is all that is ever given to one family at one time; and if it is done up in small quantities, it saves the

[Dec. 16, 1886.]

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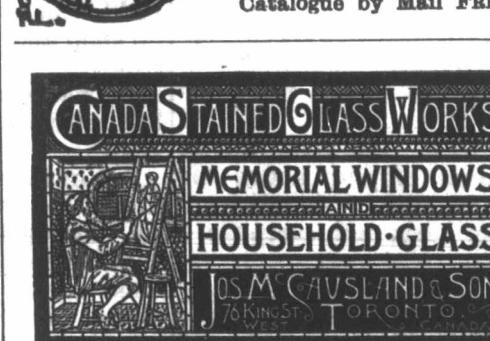
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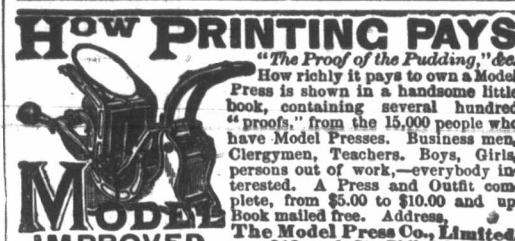
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There are no food preparations known to
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 particulars as "OUR NATIONAL FOODS".
 They are nutritious, easily digested, palatable,
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 in building up a strong muscular development,
 as well as brain and nervous vitality.

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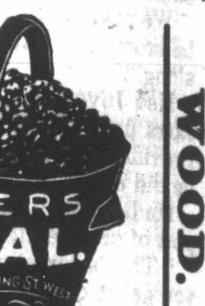
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The Association has been fifteen years in operation during which time \$915,000 has been returned to the Policy Holders, and at the present time over \$1,500,000 (put up under the Government Standard) is in hand as security for Policies in force.

This year (1886) closes the third Quinquennial Period, which it is expected there will be a surplus of over \$350,000. The surplus at December 31st, 1885, being \$282,199.

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Guarantee Capital and Assets now over \$2,800,000.

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A CHRISTMAS MOUNTAIN WEDDING.

There is a pretty superstition much in vogue among the young, that those who plighted their troth to each other on Christmas day will be happy in their children thereafter. As Christ was sinless, so their sons will be good and their daughters pure. For the same reason many marriages take place on that day.

The Christmas bridegroom is in some parts expected to pretend to steal the bride, less rudely, however, than the Tartars of the Asiatic Steppes. At the appointed hour the family of the girl depart for the meeting-house, leaving her behind arrayed in all her wedding finery and alone. Then the groom rides furiously up to the house on horseback with some of his own friends, and with a show of violence on his part and feigned reluctance on hers, drags her out of her cabin, places her before him on his own horse, and starts for the church. He is armed with a long "hickory," which he flourishes over her head, thus evincing to the world his future matrimonial authority over her.

After the ceremony every man, woman, and child kisses the bride, shakes hands with the groom, who remounting the same horse with his wife, ride off to their future home, followed by every one who chooses to go. On their arrival a bountiful dinner is set forth and partaken of by all. Then dancing and other amusements follow.

Wrasslin' of various kinds, such as the "Injun hug," the "black snake lock," the "back holt," and so on, is popular; and the man who can "jest ride the hull passel on 'em" is deservedly admired by every female present. Jumping, shooting at a mark with the inevitable long rifle, with an occasional foot race, usually occupy much of the time.

A heavy jocularity pervades the atmosphere. There is a rough splintering of wit, and a slow, yet pithy play of bovine humor, accompanied by spasmodic bursts of ponderous laughter, that pass like ripples over still water, leaving no trace behind upon the grave, vacant faces of the mountaineers.

The luck that happens to one during the week between Christmas and the first day of the coming year, is considered a favorable or ominous premonition of one's fortunes during that year.—*Christmas Brooklyn Magazine.*

A CURE FOR DRUNKENNESS, opium, morphine, chloral, tobacco, and other kindred habits. The medicine may be given in tea or coffee without the knowledge of the person taking it, if so desired. Send 6c. in stamps, for book and testimonials from those who have been cured. Address M. V. Lubon, 47 Wellington St. East, Toronto, Ont. Cut this out for future reference. When writing mention this paper.

HOME TESTIMONY.—Many hundred recommendations similar in character to the one given below have been received, and give proof to the great value of Polson's NERVILINE as a pain remedy Try it.

—What tea is it that gossips never use? Char-ity.

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

We have had the pleasure of viewing the stock in the establishment of Rowsell & Hutchison, King St. East, Toronto, and we advise our readers to pay them a visit. They have recently imported an immense stock of Bibles, Prayer-books, Hymn books, Prayer-books and Hymns combined, in all varieties—from the cheapest to those in the very finest style of binding. Finely bound and illustrated Gift Books, novelties in Christmas and New Year Cards, Boy's and Girl's Books, an almost endless variety of Children's Picture Books, and an unusually large number of books, for Sunday School prizes and Libraries, including the new publications of the Society for promoting Christian Knowledge. There will be found thousands of volumes to choose from.

Those unable to visit the establishment personally can rely upon having selections carefully made by writing to this firm.

NOTHING LIKE IT.—"I was nearly used up with a heavy cold, from which I got no relief until I tried Haggard's Pectoral Balsam. I found it a sure cure. There is nothing like it," says Edward Cousins, Ranson, Ont.

A CHILD OF GOD.

What is it ringing in my ear
When doubts and fears assail?
"My child! My child! dost thou not
hear?
When did I ever fail?

"Have I not given thee strength to bear?
Courage to wait for Me?
Have I not answered every prayer
Poured out in faith by thee?

"Have I not turned thy faltering feet
From dark ways into light?
Have I not made thy trials sweet,
Bright day from clouded night?

"Have I not filled thine awe-struck heart
With wonder at My love?
Have I not promised thee a part
With Me—in heaven above?"

"No grief too small for Me to hear,
No pain I do not see—
My child! My child! why wilt thou fear?
Thy Father loveth thee."

Ring on! ring on! O blissful words
Transcendent in your power—
"A child of God!"—Be ye still heard,
Unto my life's last hour.

HOLLY & MISTLETOE FOR CHRISTMAS!

I HAVE THE LARGEST STOCK IN CANADA OF

CHOICEST FLOWERS and ROSES

Wedding Flowers sent to all parts of Canada.

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end of the year,
plus Stock and get
Buyer leaving for
Spring Purchases,
voted in their Ad-
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secure some grand
Presents. All the
titles are selling at
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"I was nearly used
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I tried Haggard's
found it a sure cure.
like it," says Ed-
son, Ont.

OF GOD.

n my ear
fears assaill?
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fail?

hee strength to bear?
or Me?
d every prayer
th by thee?

I thy faltering feet
into light?
y trials sweet,
clouded night?

nine awe-struck heart
ly love?
d thee a part
ven above?

for Me to hear,
see—
I why wilt thou fear?
th thee."

O blissful words
your power—
Be ye still heard,
st hour.

CHRISTMAS.

Christmas, of all times in the year, is the time for giving and receiving presents. What a wonderful season it is—brimful of good things to young and old! All are gladdened by it, but as for the children they hardly know how to contain themselves for joy. How many delighted surprises there are, and how many of these surprises we are going to give! What mysterious planning and contriving is all the while going on as the day draws near, and how we do hope that the presents we are getting ready for each other will be appreciated. Don't you often say to yourselves, boys and girls, "Well, she *ought* to like this after all the trouble I've taken!" Or, "If he don't like it, then I give up—that's all!"

Yes, one of the hardest things to bear is to have a gift that we have been at great trouble or expense to prepare, unappreciated. We felt sure it would give great pleasure, but we find we were mistaken; that it is cared for very little, if at all. This is a cruel disappointment to us, and we cannot help feeling very much hurt. It is good for us at such a time to ask, "I wonder if I ever hurt anyone in this way? Did I ever show that I did not care for what was given me?"

What about the Gift of Jesus, God's great Gift to you? Did it cost Him nothing to give it, and have you been as glad to receive it as He hoped you would be? What does He see as He looks into your heart?

ATHOL, Feb 20.—We hereby certify that we have used Nervilene in our families, and have found it a most reliable remedy for cramps in the stomach, also for headache, and externally for rheumatic pains. No house should be without this valuable remedy. LUKE COLE. ELISHA COLE, J. P.

CHRISTMAS, AND WHAT THE WORLD THINKS OF IT.

We take the following from a leading secular paper. Such testimonies indirectly strengthen the Church's view of this festival:

There is to every man who is able to imbibe the true spirit of Christmas, a deep significance to the day. When the angelic choirs announced the coming of the Child, they sang "Peace on earth, good-will toward men." The true Christmas feeling warms the hearts of all men to their fellows. If any man has a grudge against his neighbour, this is the time to forgive it. If any man is living at variance with those of his own kith and kin, this is the time to wipe out the old scores and begin a new account. Even the heart of the veriest churl may open somewhat to the poor, and signs of relenting may appear among the most selfish and worldly-minded.

This is not only the time of forgiving, but also of giving. Good cheer belongs to Christmas; but the very poor will have no cheer, no Christmas, if the comfortable and prosperous, out of pure good-will, do not help them.

If Thanksgiving is peculiarly a home holiday, Christmas is, or should be, the festival when peace and goodwill to all men go out from multitudes of homes and hearts. The Saviour of mankind came to teach the universal brotherhood of man. We celebrate His birthday by gifts of good things to each other and by benefactions to those who have no helper, no rightful earthly guardian. And if a larger and more charitable spirit of forbearance than has usually moved us shall pervade the Christian community on Christmas Day, the true meaning of the festival will have been clearly discerned. Good-will to men should furnish the key-note to this festival season. We forgive and are ready to be forgiven. We exchange gifts with those who are equal with us in prosperity, add we are ready to help the poor to garnish the day with some little semblance of a festival. Good-will to men moves us to remember that life is too short for the cherishing of animosities, too short for the perpetuation of feuds, too short to monopolize all its opportunities for the aggrandizement of self. Jollity and mirth pervade the family, the poor are cared for, and in the battle of life a truce is called, "so hallowed and so gracious is the time."

MORE MONEY FOR YOUR WORK.—Improve the good opportunities that are offered you and you will receive more money for your labor. Hallet & Co., Portland, Maine, will mail you, free, full information showing how you can make from \$5 to \$25 and upwards a day and live at home, wherever you may be located. You had better write to them at once. A number have made over \$50 in a day. All is new. Capital not required; Hallet & Co. will start you. Both sexes; all ages. Grand success attends every worker. Send your address at once and see for yourself.

WHY I TAKE MY CHILD TO BE BAPTIZED.

1. Because I wish to dedicate my dear one from its earliest years to the service of God the Father, God the Son, and God the Holy Ghost.

2. Because I desire that my child may become "a member of Christ," the child of God, and an inheritor of the Kingdom of Heaven.

3. Because I never could understand why Jewish parents might bring their child into the Jewish Church, and why I, a Christian, might not bring mine into the Christian Church.—2. Cor. 8, 7-11.

4. Because the custom of infant Baptism is "most agreeable with the institution of Christ," and to the practice of early times.

At breakfast he began to play with the cruet-stand. I told him not to do so. He persisted, and at last upset it and spilled the red pepper on the table-cloth. I said:

"Now, Allen, you were disobedient, and upset the pepper castor, and I should make the punishment fit the crime by putting some of the red pepper on your tongue."

He looked up like a flash and asked:

"Would the punishment be the same, papa, if I upset the sugar-bowl?"

—Babyhood.

MY MOTHER.

"There's not a name on earth more dear Than that the tongue first learned to speak:

"There's not a bosom more sincere Than where we laid our infant cheek."

"Isn't it strange," said little Nettie, as she returned from the garden where the fruit was growing and ripening, "that blackberries are always red when they are green."

**HAGYARD'S
YELLOW OIL**
CURES RHEUMATISM

**FREEMAN'S
WORM POWDERS.**

Are pleasant to take. Contain their own Purgative. Is a safe, sure, and effectual destroyer of worms in Children or Adults.

HOW TO FILL THE STOCKINGS.

We have just received a splendid assortment of goods for the

Christmas - Trade.

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[Dec. 16, 1886.]

MAURICE AS A BOY.

The life of the Rev. Frederick Denison Maurice illustrated Milton's familiar lines:

The childhood shows the man,
As morning shows the day.

In his boyhood he was honest and truth-telling, gentle and affectionate.

He was never known to utter an unkind word to his companions, or to do them an ungenerous action. On the contrary, he never seemed so delighted as when he had opportunity to do them a favor, even when it required him to deny himself. Generosity seemed as natural to him as selfishness was to other children.

When he was five years old, he came, one day, into the familiar room, with a biscuit in one hand and a flower in the other. A gentleman happening to be present, whispered to Frederick's mother:

"Children always give up what they least care for. Now we will see which he likes best."

Then turning to the child, he said: "Frederick, which will you give me, the flower or the biscuit?"

"Choose which you like," answered the boy, holding out both hands.

One summer evening, while he and two other boys were rambling in the country, an angry bull forced them to take refuge upon an embankment in a large field. They were safe there, but the bull by pacing round, kept them prisoners, until the approach of night warned them that their parents would grow uneasy at their long absence.

The boys decided that one of them should make the attempt to procure assistance, and drawing lots was spoken of.

"No," said Frederick, "I am the oldest; it is my duty to go."

Quietly he descended the embankment whilst the two boys tried to divert the bull's attention. But the bull followed Frederick, who retired facing the animal, slowly bowing to it with his hat at intervals—according to a theory which he had heard of on mauaging angry beasts.

When he had approached so near the gate that he could reach it before the bull, by a smart run he made the final rush and got through, thereby increasing the animal's rage. In a few minutes he returned with a man, who drove away the bull and released the two boys.

A man who would risk his life to save a friend from danger might refuse to accept mortification for himself to save his friend's feelings. But young Maurice was quite equal even to the self denial.

He and a friend while students at the university, were walking over the Isle of Wight. At the end of a long day's walk, they met a party of fashionable friends, who insisted that the students should call upon them at their house and pass the evening.

The two friends retired to the inn to furnish up their travel-stained garments. Upon looking for clean stockings—in those days short breeches and long stockings were worn—they found only one pair remaining in the joint wardrobe.

These were silk ones, and belonged to Maurice. With his characteristic generosity, he urged his friend to wear them, who could not allow the self-denial.

This dispute ended in a compromise. Each put one stocking upon his right

leg. With one clean stocking on, both shuffled into their friend's parlor, trying to conceal the disreputable leg and to put the best foot foremost. In after years the two had many a hearty laugh over the shifts they resorted to to keep the unclean stocking out of sight.

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A CHILD'S REASON.

'Twas Christmas week, the wintry light
Faded to darkness, dull and drear.
"These are," I said, half to myself,
"The shortest days in all the year."

Across our darling's childish face
Passed the quick shadow of a thought
Then suddenly she brightly smiled,
As though she found the things she sought;

And said, "I know the reason why;
It's 'cause the little girls like me
Wish it was Christmas, so the Lord
Makes the days shorter purposely!"

THE CLOSING OF THE YEAR.

A few more days and the year which to some has brought happiness and to others misfortune will be added to those which have passed before it. Many will during the present month sit in retrospective thoughts over the events which have marked the year in their lives. To the young the years speed not fast enough; to the old they are all too short. The young man employs the closing of one year in preparing for the next, the aged man muses over the events of past years, and contemplates the mysteries of the future. In the lives of many the year has proved a memorable one, while in these of others it has been marked no special events. The hopes of one have reached fruition, the aspirations of another have fallen short of success. And thus the last day of December will bring alike pleasant and sad memories. There is a lesson to be drawn from the close of every year that may well teach us of the opening of the new one. It is by deriving profit from the past that we can improve the future. If we have undertaken enterprises during the present year that have proved unsuccessful, we can now, on looking back over the back ground, see more clearly what our mistake was or wherein we failed, and by having undergone such experiences we are by far the better off. We have been taught lessons which we might otherwise never have learned, and in our future undertakings the great value of them will be apparent to us, if now they yet seem unnecessary and unproductive of good. There is a lesson in all our failures, if we will but regard them in the proper light. So long as we profit by what has occurred during the year now rapidly drawing to a close, it will not have been wasted.

The experience of the old year will make our success during the new more assured, for we will have learned what shoals to avoid in the sea of life. If our bark has just ground over the

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rocky reefs with but slight injury, let us feel thankful that we were not entirely wrecked. The closing of an other year will also remind many of the necessity of acting in the present rather than postponing to the future. It will teach us, perhaps, what may have escaped us before, that the sun as swiftly descends to its setting as it rises to its noon. These and scores of other lessons will be suggested to many with the close of 1886.—*Christian Booklyn Magazine.*

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THE HISTORY OF HUNDREDS.—Mr. John Morrison, of St. Ann's, N. S., was so seriously afflicted with a disease of the kidneys that dropsy was developing and his life was despaired of. Two bottles of Burdock Blood Bitters cured him after physicians had failed.

IT SELDOM FAILS.—J. D. Cameron, of Westlake, Ainslie, Cape Breton, had inflammatory rheumatism which Haggard's Yellow Oil cured after all other treatment had failed.

A HEAVY LOAD.—"When I ate, my food was like a lump of lead in my stomach. I took Burdock Blood Bitters. The more I took, the more it helped me. I am like a new man, now," says Ezra Babcock, Cloyne P.O., Township Barrie, Ont.

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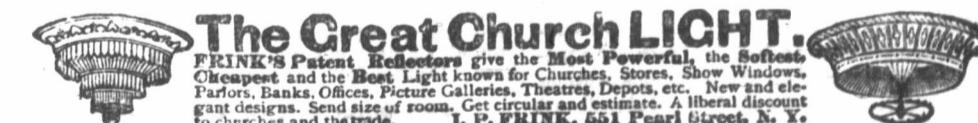
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