

the new school who fancy that temperance can be promoted by slanders and lies.

A celebrated temperance orator having so wrought on his audience that they were all in tears, he turned his head and winked at the committee sitting behind him. Possibly *Consistency* is cracking a joke thro' the *Globe*, but if so he should not practice his art upon bishop and clergy.

HURON.

OWEN SOUND.—On Wednesday the 30th Nov. last, the congregation of St. George's church, after the evening service, bade farewell to the Rev. W. P. Ireland, M.A., who for the past year has been curate of that parish. The following address (which with a handsome bronze clock), was presented to him on the occasion referred to, shows the good feeling which has existed between him and the congregation:

To the Rev. W. P. Ireland:

REV. AND VERY DEAR SIR,—We the undersigned members of the congregation of St. George's Church, Owen Sound, view with sincere regret the occasion of your departure from this parish and the severance of your connection as curate of St. George's. We hope you are already aware of the esteem and hearty good will we entertain towards you, and it is therefore hardly necessary to give you further assurance of it. Still we felt it would be a great pleasure to give expression to our feelings in some more tangible shape than mere speech in bidding you farewell, we desire to express our approbation for the good work you have done while with us, especially in connection with the Sunday School, which we feel in being deprived of your superintendence and guidance will experience a loss which cannot well be replaced.

Permit us to ask that you will accept the accompanying souvenir as a slight token of our regard, and that in time to come it will afford you the satisfaction of knowing that you are not forgotten. Trusting that He whose Word you preach may always be your shield and guide in your future labors in His service, we now say farewell, with the hope that you will ever retain some kindly recollections of your stay in Owen Sound and your many friends here. —Signed by the Rev. Canon Mulholland, Rector, and a large number of the congregation.

Owen Sound, November 30th, 1887.

Mr. Ireland made a very feeling and suitable reply, assuring the large number of his friends present that he would ever remember their kindness and the gratification it gave him to know that his services among them had been so warmly appreciated.

ALGOMA.

GRAVENHURST.—Rev. Alfred Osborne gratefully acknowledges the sum of thirty-seven dollars, \$37, towards the building of Gravenhurst church from the church at Port Arthur, Rev. C. I. Machin, incumbent.

FOREIGN.

The Bishop of Lichfield, in his address at the diocesan conference, said the readjustment of episcopal incomes had been brought prominently forward in connection with proposals for the increase of the episcopate. Experience had shown that, even from a financial point of view, the subdivision of dioceses brought with it considerable advantages, at least in the new diocese. It called forth additional contributions to the Church, and stimulated the munificence and the charity of Churchmen, besides the higher benefit of providing for a more effective visitation and superintendence of the parishes and their clergy, and generally quickening the religious life of the people.

In a stirring sermon preached at Truro cathedral the Bishop of London set himself to answer the question of individualism in religion. It is in a word, he said, "Catholicity."

In the New Testament the Church flows out from the Lord, not flows into Him. In the New Testament the life and power which constitute the Church begin above, and not here on earth. In the New Testament the ministers are sent forth to bring the children of men within the fold, and are not simply selected by the members of the Church to help them in their spiritual life. Every variety of impulse toward Him, whatever men have and can use in the service of the Lord, ought to find its place in the Catholic Church of Christ. . . . If there be those who find that one kind of worship suits the best, they shall not be able to say they cannot find it in the Church of Christ. And the purpose of the apostolic succession is to link the Church from generation to generation by steps that cannot be mistaken, from the first appointment of the apostles by our Lord . . . to make men feel the unity of the body as it comes down the stream of history.

Princess Christian heads a committee which has been formed in East London to raise a memorial to the late Mrs. Walsam How, wife of the Bishop of Bedford, to take the form of an extension of her work in that part of the metropolis.

By a sad accident Gloucester Theological School has lost its talented vice-principal, the Rev. R. P. Luscombe. He was drowned by the capsizing of a boat. The death is recorded, also, of the Rev. Thomas Hayton, aged ninety five, one of the oldest beneficed clergymen in England.

IRELAND.—Irish Church news is not often inspiring. At the annual meeting of the Synod of Down and Connor and Dromore, the lord bishop of the diocese stated that in Belfast they had eighteen or twenty churches and about thirty clergymen, and a Church population of about 60,000, showing an average to each church of 3,000 souls. Two handsome churches were built and consecrated in the present year at a cost of \$40,000, and an iron church had been opened the previous Saturday. The Daily Express points out that eight parishes in the Diocese of Dublin raised during the year in voluntary contributions over \$10,000 each, and ten churches or districts over \$5,000 each. The total sum raised by eighty-six parishes and districts of the diocese in 1886 amounts to over \$300,000. The subscriptions to foreign missions amounted to nearly \$25,000. On the other hand, at the Diocesan Synod of County Armagh, his grace the archbishop said that whereas in 1881 there were 78,000 of Church population, there were now only 68,000, but he deemed the decrease wholly accounted for by emigration.

The churches under the control of the Spanish and Portuguese Church Aid Society appear to be doing good work amongst adults and children, the educational and religious instruction of the latter being a prominent and interesting feature. The churches at Madrid, Seville, Malaga, Monistrol, Salamanca, Villaseca, and Valladolid present encouraging tokens of blessing under earnest pastors, and from some of these centres the surrounding villages are evangelized. In Portugal two of the pastors are ex-Roman Catholic priests.

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.

JUBILEE OFFERING.

SIR,—The Churchwomen's Jubilee Offering of the diocese of Huron lacks but some \$20 only of the hoped for \$1,000, which we yet believe that it will become when every churchwoman who intends doing so has sent in her mite. For a few days longer I will gladly keep my books open for any contribution however small it may be.

I enclose a further list of acknowledgments as follows from 25th Nov. to 6th Dec.:—Grace Church, Brantford, per Rev. G. C. Mackenzie, \$68.50; St. John's, London Township, per Ven. Archdeacon Marsh, \$8.70; Duart, per Rev. M. Shore, additional \$2; Clinton, W. A. M. A., per Rev. W. Craig, \$7; Streetsville, a friend, \$1; "Fidelis et Constantia," \$1; E. S. Roper, Caledonia, \$5; Mr. R. V. Rogers, Treas. for Diocese of Ontario, forwards \$17—Pictou, 50c; Kingston; 50c; Morrisburg, \$16; making a total for that diocese of \$640.17. Yours very gratefully,

H. A. Boomer.

Treasurer C. J. O., Huron Diocese.

REPLY.

SIR,—Will you allow me to inform "An English Subscriber" that his complaint with regard to the ordination held last August in Parry Sound is well founded. All the candidates ordained on that occasion save one were trained in Wycliffe College, and this "all," I am sorry to say, consisted of one.

E. Algoma.

SKETCH OF LESSON.

4TH SUNDAY IN ADVENT.

DEC. 18TH, 1887.

Preparation.

Passage to be read.—Joshua v. 10-12.

Safe in the Promised Land! Yes, after forty years wandering in the Wilderness, the Children of Israel, having now conquered all who opposed their progress on the east side of Jordan, and having crossed the river by the way made by God through the waters,

stand with dry feet upon the shores of that country upon which their hopes have been set so long. How joyful the people must have been as they proceeded to pitch their tents and make themselves "at home" in their new possessions; and how grateful must they have felt as they realized the fulfilment of God's promise that he would "bring them into a land flowing with milk and honey."

I. *Israel's Work*.—But stay! They are as yet only upon the shores of the Promised Land. A great work is before them. Though the inhabitants have fled from their immediate vicinity, yet in front of them is a strong walled city; and beyond, over the great ridge of hills which faces them, are many more strong and fenced cities, with fortresses and soldiers to defend them. Will the inhabitants quietly depart, and leave Israel to enter into peaceful possession? We may be sure that they will not. And so Israel must fight for the Land. They have as yet but touched the borders of it; they must possess the whole. And this they do only by conquest. To conquer the land—to drive out its inhabitants—this, then, is the work which lies before God's people. A great work indeed!

II. *Israel's Need*.—And for such a great work preparation must be needed. Every important work, yes, and every work of even minor importance needs previous preparation. We must prepare for a school examination; we must prepare to build a house. Think of one great nation going to war with another without making preparation! And Israel has the greater need to make preparation within herself, since she can look for no allies. All the nations are against her—she is one against many. Indeed, her task might seem hopeless, were it not for one thing: "Her help is in the name of the Lord." God has helped her in the past; God assured, will help her, she feels in the future. This is the help, and the only help she needs. And this help she believes she will have. She trusts in God.

III. *Israel's Preparation*.—What then must be the nature of her preparation? She must seek the help, the guidance, and the blessing of God. She accordingly draws near to Him in an act of gratitude, and in a renewal of the Covenant.

(1) *In an Act of Gratitude*.—For God has greatly blessed her in the past. He has brought her miraculously into the land, and it is but right that all Israelites forever should remember the loving kindness of the Lord. So twelve stones—one for each tribe, for all have partaken of the blessings—are gathered out of Jordan, and set up as a memorial pillar, (iv. 4-8, 21-24); while another pillar is set up in Jordan itself, in the place where the Priests' feet have stood (iv. 9).

(2) *In a Renewal of the Covenant*.—During these long years of wandering in the Wilderness, Circumcision and the Passover, the two great rites and religious services which God had appointed for her, had been in abeyance. But now, Circumcision, the mark of the covenant between God and Israel, the sign of God's favour towards His people, is renewed, (vv. 2-9); and the Passover, the great memorial of God's goodness in delivering Israel from Egypt, is celebrated again, just forty years after its institution, (vv. 10-11); while at the same time the Manna, God's miraculously-given food, is sent no more, and the people eat of the fruit of the land.

And while Israel thus draws near to God, God also approaches Israel. There appeared to Joshua one day a man with a drawn sword in his hand. When Joshua asked him whether he was for Israel or for her adversaries, the Stranger replied, "Nay, but as the Captain of the host of the Lord am I now come." Whereupon Joshua recognized him as an Angel of the Lord; perhaps more, even the Son of God Himself, (vs. 13-15). Joshua bowed himself in worship, while the Angel proceeded to tell him how to attack Jericho, and assured him of success, (vi. 2). Thus Israel draws near to God, and God draws near to Israel. Soeb is her preparation.

Family Reading.

THE FIRST CHRISTMAS TREE IN NEW ENGLAND.

'Twas in the year 1685. On a November afternoon Mrs. Rachel Olcott was spinning flax in the cheerful kitchen of a small house not far from Plymouth Rock, in Massachusetts. Eastward from the house, the ocean broke with a sullen roar on the rocks of the coast below; northward lay the few homes of the few Pilgrims who were Mrs. Olcott's neighbours.

Captain Olcott's ship had sailed from Boston for England, in the year 1682, and had not been heard from.

The little band of Pilgrims had ceased to look for news from the captain or his ship.

Mrs. Olcott kept up a brave heart and a cheerful face for the sake of her four children, Robert, Rupert, Lucy, and poor, crippled little Roger; but this November afternoon anxiety filled her heart. Day by day