

of the M.C.L. Too much praise cannot be accorded to these two young ladies for their indefatigable efforts in training the children for their several parts in the entertainment. The Ladies' Aid was the chief contributor.

The parish of Kemptville has suffered much by so many people leaving it for other places, while others have been crippled by untoward business matters.

BROOKVILLE.—Rev. F. L. Stephenson, Rector of St. Peter's, died on the evening of the 24th inst., of pneumonia, the result of la grippe. He was a native of Ireland, and studied at Bishop's College, Lennoxville. He was stationed successively at Bearbrook, Newboro', Stirling, Almonte and Brookville. He had been here three years. His wife a daughter of the late W. Berford, clerk of the peace for Perth, and five children survive him. His brother is rector of Perth. Both came to Canada when young and finished their education in Bishop's College. They had previously studied in Trinity College, Dublin. The Rev. F. L. Stephenson was a vigorous thinker, an excellent speaker and a man of great geniality of disposition. His addresses in the Synod were pointed and witty, and always delivered with great earnestness. His sermon in defence of ritualism in St. George's Cathedral, at the opening of the Synod of 1889, gained him much fame. His funeral took place on Saturday afternoon.

PEMBROKE.—The Rev. W. A. Read, incumbent of Oxford Mills, has been appointed Rector of Pembroke, vice the Rev. W. Y. Daykin, now Rector of All Saints' Church, Kingston, vice Rev. F. Brine, deceased.

WELLINGTON AND GEBOU GORE.—The Bishop has appointed the Rev. W. Johnson, Deacon, to this Mission, lately vacated by the resignation of the Rev. H. W. Smythe.

The prevalence of 'la grippe' has sadly interfered with the success of the Missionary deputations. Numbers of the clergy are down with the malady and unable to keep their appointments, and in many instances the meetings, both in town and country have been thinly attended. Still we are a live diocese and our courage does not fail us.

DIOCESE OF MONTREAL.

LACHIN.—St. Stephen's Church.—On Wednesday, the 22nd inst., Mr. L. O. Armstrong lectured on "Ben Hur" to an audience numbering upwards of two hundred people. The lecture, which was delivered in the New Church Hall was admirable, and the views illustrated perfectly General Wallace's great work. Mr. Armstrong's talents as a lecturer delighted everyone, and regrets were freely uttered when the last picture appeared on the curtain. Another very interesting feature was the exhibition before the lecture commenced of views of the North West and British Columbia. The vocal solos by Miss Haeusgen and Mr. Harry Spence were excellent, and the thanks of the audience are due to them and Mr. Willie Spence who kindly acted as accompanist.

DIOCESE OF NEW WESTMINSTER, B.C.

LYTTON.—St. Paul's Mission.—The Indians came together on Christmas Eve and decorated the church in preparation for the morrow with festoons of fir brush intertwined with artificial flowers of their own making. The effect was remarkably good, shewing taste of a simple kind. The services began with Evensong, at 6-30, after which all intending communicants came for an interview with the priest. The midnight celebration was preceded by a Baptism, and Christmas hymns, in their own language were sung before and after the celebration. There were 54 Indian communicants.

The morning celebration at 9 a.m. was preceded by a marriage and the Litany. At this service there were 23 communicants. The offerings from both services, for the Diocesan Fund, amounted to \$9.25. The closing service of the Festival was Evensong at 3 p.m.

JACOB—A PAPER READ BEFORE THE SUNDAY SCHOOL TEACHERS' ASSOCIATION, OTTAWA.—6TH JAN 1890.

Amongst all the patriarchs of whom we are told in the pages of the Old Testament, Jacob is the one whom at first sight we admire the least; indeed, with many of us, our instinct is to condemn him as mean and despicable. Perhaps this is partly because we are all too fond of judging of the relative heinousness of particular sins, and to our English prejudices the sins of deceit, of cunning, and of cowardice are peculiarly abhorrent; but, measured by any Christian standard, there is doubtless much to condemn in the character of Jacob. He appears to be wanting in all that we are accustomed to consider as the nobler qualities of man: courage, generosity, honesty, disinterested love for his family. But here, at the outset, let us remind ourselves that not always are the greatest natural gifts and graces given to the servants of God. To some of us it is always a difficulty that we meet outside the church, outside Christianity even, some most beautiful, pure hearted, high-minded characters, who, in spite of themselves, as it were, are forced to glorify in their lives the God whom they ignore, but who nevertheless created them in His own image; whereas amongst professing Christians there are so many in whom we find no natural graces that attract us to them, so many who seem to be fighting to the end against evil dispositions and besetting sins. No, the saints of God are not those who are by nature holier than others, but those who, after frequent falls, after bitter struggles, after unwearied fighting, have overcome the evil in themselves, and allowed the Holy Spirit to perform His perfect work in them. And so it is with Jacob. If we study our Bibles with that patience for which we pray in the Collect for the second Sunday in Advent, we shall find, in the gradual development of Jacob's character, so much to encourage us in our own spiritual life. There is a vast difference between Jacob, the deceiver and supplanter, and Israel, the prince who had power with God and prevailed. We find him first described as a quiet man living in tents, probably kept at home, not only by his natural inclinations, but by the influence of the mother who loves him so passionately, and whose influence over him at this time seems to be pronounced, so that he does not hesitate to obey her in all things. It is to this strong influence, exerted over him by a woman, that many of Jacob's characteristics may be attributable. The quiet easy, protected home life has engendered in him a timidity, a lack of physical courage, which the bold hunter Esau could never have experienced. The steady perseverance in the attainment of his end, and the compassing of it always by chance, scheming rather than by force; the deep, patient, self-forgetting love for Rachel and afterwards for her son Joseph,—the intense reverence for holy things,—all these attributes belong more to the woman than the man; and over and above the influence exerted always, whether for good or for evil, by a mother over her son, we can imagine how powerfully the mind of a man like Jacob must have been affected by its contact with the mind of a beautiful, high spirited, determined woman like Rebekah. In these early days of religion, when God seems to have vouchsafed a personal knowledge of Himself only to the few to whom, in each generation He chose to reveal Himself, that they might

keep alive and transmit to their descendants a belief in the one true God and His promises to them; we can not guess how much was understood by the ordinary Israelite. But this we do know, that however limited and imperfect might be the knowledge of Rebekah and of Jacob, they did believe most devoutly in spiritual promises and blessings,—they grasped most eagerly at the spiritual privileges within their reach. Grasp at them wrongfully and with sin stained hands—and for this they were punished—but yet grasped at them with full belief in their priceless value. It was for this reverent appreciation of the birthright and the blessing that Jacob is commended. Esau was a sort of sceptic of his day, refusing to believe in anything not tangible, incredulous concerning spiritual advantages; he despises his birthright, he is called in Scripture the 'profane Esau.'

[To be continued.]

CHEAP PIETY.

BY THE REV. PHILAM WILLIAMS, D.D.

The story is told of an "economical" dame, who said, "I have been to that church three years and, thank God, it has never cost me a cent."

One might hope that the tale, be it fiction or fact, describes a rare and almost impossible character. Still it tells of a spirit not quite unknown, a spirit borrowed from the shops, where each trafficker seeks to get the most and to pay the least, and is best satisfied when the purse goes and comes, and is not much lightened.

A dear old Church warden, himself always most generous, once said, "If anybody questions the fact of human depravity let him take up the offerings in a free church for a few Sundays. Nothing can prove more forcibly the degeneracy of our nature."

It is a Sunday evening service. Twenty men, who were absent at all the earlier offices, have gone to church. They have offered to our Lord the scraps and shreds of His own day, after laziness and self-indulgence have asserted their claims. The offering is announced. God asks of them such portion of their substance, such proportion of their earnings, as an honest and grateful heart should gladly send to His altar. What is it that they are doing, one by one? What is that coin which they are giving to God and asking Him to accept and bless before they shall rise to sing,

Praise God from whom all blessings flow.

Do they really think what they are doing, carelessly or deliberately, as it may be, to dishonor God and to rob Him of His dues? What does that coin represent in the way of their own expenditures,—one dinner? the cigars of a week? the price of a single "entertainment?" the cost of their newspapers for six days? no, a dime will not meet such charges.

Or what part of the week's income does it offer? If a man has earned ten dollars he has given the Lord one-tenth of His tenth,—one tenth of what a Jew would give to Jehovah.

Or what part of the parish burdens does he bear? How many of such men would be required to support any parish in the land? If churches are to be built and furnished and warmed and lighted; if choirs are to be paid; if priests must be somewhat fed and clothed and sheltered like other men; can all this be accomplished by the kind wishes and the thoughtless offerings of those who go to church when the weather is pleasant, and give to God as little as they dare to give?

Since parish costs must be met, and since many are untrue to their plain obligations, the effort to cheapen all religious privileges is tried. Fewer gifts for missions and charities,