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TORONTO, CANADA, THURSDAY, JANUARY 16, 1890.

[No. 3.

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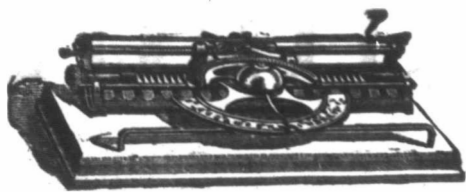
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Canadian Churchman.

TORONTO, THURSDAY, JANUARY 16, 1890.

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To OUR READERS.—It is with much thankfulness that we acknowledge the receipt of many letters expressing gratification at the improved appearance of our paper. Our readers will understand, without being told, that the improvements have involved a good deal of expense. We feel satisfied, from the assurances already received, that the friends of our work will give us effectual assistance by enabling us to increase largely the number of our subscribers.

THE DEATH OF DR. DOELLINGER.—It can hardly cause surprise to learn that this glorious veteran has at last succumbed. When a man is near accomplishing his ninety-first year, and has laboured as this great theologian has done, he has indeed well earned his repose. We have prepared a careful estimate of the work of the great divine; but we fear it will be necessary to let it stand over until next week.

SYSTEMATIC GIVING.—It is with pleasure that we draw attention to the letter of Mr. Cartwright Allen, in our issue for January 2, on the subject of Systematic and Proportionate Giving. It is often said that, where there is a loving heart, there will be a willingness to give; and this is quite true as far as it goes. But it is not the less necessary to cultivate the habit of giving in a regular and systematic manner. We generally hold that, if a man's heart is right, his life and conduct will be right, yet we do not therefore hold that we are dispensed from the necessity of cultivating good dispositions and habits. And so it is with this duty and habit in particular. "Freely ye have received, freely give." This is the law of Christ; and our giving should be in proportion to our receiving. Mr. Allen is quite right when he says that Christians, in considering their responsibilities in this matter, should not neglect the rule of giving imposed upon the chosen people; but he is also right in not imposing this as a binding law upon Christians.

S. PAUL'S REREDOS CASE.—This important case is of interest in many different ways, and we shall have to point its moral at length. It may be noted here, however, that the Court of Appeal has reversed the decision of the Lord Chief Justice, by

deciding that the Bishop of the Diocese possessed, under the Public Worship Regulation Act, the power to stop proceedings. It was the opinion of many at the time that Lord Coleridge introduced into his judgment a little too much of personal opinion; for example, when he expressed his sense of the impropriety of a Bishop having such power. But the Master of the Rolls virtually hints to his Lordship that, in this case, he was finding fault with the Act of Parliament, instead of interpreting it, which was his proper business. We understand that the promoters of the suit against the reredos have a right of appeal to the House of Lords, and hear that they intend to exercise it.

A ROMAN CATHOLIC BISHOP ON UNLAWFUL ASSOCIATIONS.—Most persons have been surprised at the manner in which many of the Roman clergy of Ireland and even some of the Bishops have both tacitly and overtly sanctioned such movements as the plan of campaign and boycotting. There could be no question of the illegality and immorality of these practices; and only those politicians who judge of the character of a measure by its supposed utility could for a moment defend them. The astonishing thing was, that even the Pope's condemnation of both of these practices by name failed to bring the Irish clergy to their senses. We are glad to see that some have the courage and the principles to set themselves against the prevailing current. Of these the brave Bishop of Limerick has always been one; and now we rejoice to learn that Bishop O'Callaghan, of Cork, has been saying that he was aware of the existence of a secret revolutionary society in Ireland, to which many young men in his diocese belonged. He strongly denounced such societies and warned his hearers not to belong to them.

THE EMPRESS AUGUSTA.—The death of the Empress Augusta, the widow of William the First, the mother of Frederick III., and the grandmother of the present Emperor William II., at the age of eighty, removes a somewhat remarkable figure from European history. It was to this lady that the King was accustomed, during the Franco-German war of 1870-71, to address the despatches, giving an account of his successive victories over the French. Foreigners who were not acquainted with German modes of speech made sport of the religious phrases with which these telegrams were plentifully adorned. But this was from ignorance of German ways. The Germans, if any people, are naturally religious, and religious phraseology is interwoven with their common talk. Old people and children, meeting strangers in the fields, or on the roads, salute them with *Gott grüsse Dich* or *Christus grüsse Dich* (God greet thee—Christ greet thee). A rumour was circulated, some months ago, that the Empress had seceded to the Roman Church. It was entirely without foundation. When residing in the castle at Coblenz she frequently, indeed usually, attended service at the English Church.

BISHOP COXE'S EPISCOPAL SILVER WEDDING.—The accomplished, distinguished, and much-beloved Bishop of Western New York has just celebrated the twenty-fifth anniversary of his consecration to the Episcopate. Such an event is of more than American importance. Not only in Canada, but wherever the English language is spoken, and the English Book of Common Prayer is used, the

name of the author of *Christian Ballads* is a household word. Quite recently the Bishop favoured us with his genial presence and his glowing eloquence at our great Jubilee celebration; and his help was as earnestly sought and as gladly recognized in England during the holding of the Lambeth Conference as it is on this side of the Atlantic. The services and meetings at Buffalo appear to have been of a deeply interesting character. The Canadian Church was represented by the venerable Archdeacon MacMurray, of Niagara, for many years a most intimate friend of Bishop Coxe and of the late well-known Dr. Stettan, Rector of St. Paul's, Buffalo. The Bishop was assisted in the celebration of the Holy Communion by the Bishop of New York and Archdeacon MacMurray. Another interesting event associated with the Bishop's Anniversary was the dedication of the Cathedral Church of St. Paul which has been rebuilt after its almost entire destruction by fire.

BISHOP LIGHTFOOT.—The English papers, as we anticipated, are full of sorrowful lamentations over the great and irreparable loss sustained by the Church through the death of the great Bishop of Durham. In a long notice the *Times* says:

"By the death of the Bishop of Durham the Church of England has been too soon deprived of one of the greatest minds by whom it has been served and adorned, not only in the present generation, but in its whole history. He has left behind him contributions to theological literature and ecclesiastical history which will be permanent treasures not only to the Church of England but to the Church at large; while at the same time in the administration of his diocese he has left the impress and the impulse of the most earnest devotion and practical energy. He was at once one of the greatest of theological scholars and an eminent Bishop, and the loss of a man with these achievements and capacities at such a time as the present is most deeply to be deplored."

A Birmingham paper says:—"By the death of Dr. Lightfoot the Episcopal Bench loses one of its brightest ornaments. His charm as a preacher was great; his diocese, vast even after the see of Newcastle had been carved from it, showed everywhere evidences of his protecting care; whilst his services to textual criticism has made his name familiar to scholars both at home and abroad. After his consecration in Westminster Abbey, Bishop Fraser and Dean Stanley held a conversation about the new occupant of the see of Durham. 'We are both agreed,' wrote Bishop Fraser, 'that in all the high elements of the Christian character a better Bishop could not have been chosen.'"

The *Daily News* says:—"The greatest prelate of the English Church is dead. Dr. Lightfoot was an excellent scholar and a learned theologian. He was also a man of remarkably sound judgment, and of thoroughly practical ability. For ten years he administered a large and populous diocese with such perfect tact and fairness, with such singleness of purpose and elevation of mind, that it would be difficult to say whether he was more beloved by Churchmen or more respected by Nonconformists. He was, when what he thought necessity required, an unsparing controversialist, and in his detailed criticism of *Supernatural Religion* he may be thought to have made too much of those errors in detail which, as Horace says, are due either to individual carelessness or to the innate incaution

of mankind. But his vehemence sprang from no personal acrimony—a sentiment of which, indeed, he was wholly incapable.”

PATRONAGE AND PREFERMENT.

SECOND PAPER.

In our previous paper we considered what might be the best practical method of dispensing patronage, and making appointments to parishes in our Anglican dioceses. We repeat here that we do not think the mere popular voice is the best method of election; and we may remind our readers that this, too, is the judgment of the two great Protestant bodies which are working side by side with ourselves. In the Methodist Communion the minister is not appointed by the congregation, although doubtless the congregations are, to some extent, consulted. In the Presbyterian body, the minister is called by the people, but the call must be sanctioned and confirmed (perhaps they call it “moderated”) by the Presbytery.

Only in Congregational bodies, like the Independents and Baptists, is the choice made absolutely by the congregation, and this for the very simple reason that there is no other person or body to make it. But we can hardly be mistaken in saying that grave inconveniences have arisen from this peculiarity in the Congregational system. The feeling that there is no court of appeal by which any dispute arising among the members of a congregation, or between the congregation and the minister, has often been experienced very bitterly.

It would not be well, perhaps, to reduce this question to very strict definitions; and therefore we will not pretend to say in what precise manner the wish of the congregation should be considered and the will of the Bishop expressed. We are, however, quite satisfied that both these elements must be recognized in any satisfactory method of patronage. It might be that the congregation should name two or three, and the Bishop make his selection from those so nominated. But we imagine that an elastic rule is better than one which is hard and fast, and therefore, for the present at least, we do not go beyond the general principle. The present rule, according to which the Bishop is merely bound to *consult* certain persons, does not seem entirely satisfactory, more especially as it makes no provision for those persons consulting the feelings of the congregation generally. The rule, however, is, we understand, different in different dioceses.

With regard to actual appointments, there are certain difficulties of a practical nature which sometimes arise in parishes, which possess popular curates at the time of the death of the Incumbents. In some cases the appointment of the curate to the office of rector is desired by the people and refused by the Bishop to the great displeasure of the parish. In other cases the appointment of the curate is made by the Bishop to the great displeasure of older men in the diocese who think that they have a right of succession.

We can hardly imagine a more responsible part of a Bishop's duty than the making of such appointments. When we remember that our Bishops are chosen by ourselves because of their supposed (and generally real) fitness, or comparative fitness for the post; when, moreover, we remember that every reason exists for their making the best possible appointment, we are bound to believe that, whether in refusing or consenting, the overseer of the diocese is doing his best.

There are cases in which a Bishop is bound to refuse the nomination of the curate. He may have means of knowing the needs of the parish and the fitness of the candidate better than the parishioners themselves; and he may know of some one better qualified to fill the post. And it is equally certain that there are cases in which it is just as right and proper to appoint the curate in charge, even when some of the senior clergy think themselves aggrieved at being passed over.

Certainly we have here one of the great difficulties of patronage. Undoubtedly there are cases in every diocese, or in most dioceses, of real grievances. There are men of experience and ability who are qualified for positions of greater importance and dignity than those which they now occupy. But we must not, therefore, lay down the principle that every senior man is to be promoted. Regard should be had, in every case, to the work which a man has done. We do not say always to the success which has attended his work. There are exceptional cases in which good work is done without great visible success. But we must certainly agree that the fact of a man's having done very little in a small parish is no reason for appointing him to do the same kind of work in a larger.

FICTITIOUS SINS.

There is a story told of Mr. Spurgeon, which we have never heard contradicted, and which carries a moral of some importance. The famous preacher was remonstrated with on his habit of smoking. He made reply that he found no divine commandment against it, and, as he found sufficient difficulty in keeping the existing commandments, he had no mind to add to their number.

The very able and most eloquent Bishop of Peterborough has been dealing with a similar subject in his own peculiar manner. Very few men seem to have the same power of “getting a rise” out of the foolish people which the Bishop of Peterborough has; and they fare badly at his hands when they meet him in combat. Quite recently the Bishop made some remarks on the Sermon on the Mount, and on the subject of betting; and, whilst strongly condemning gambling in all forms, he took the liberty of asserting that, in certain cases, betting is not sinful. Seriously, in spite of all the abuse heaped upon the Bishop, for he says he awoke one day to find himself infamous, we do not suppose that there are many rational men in the world who would pronounce every slight bet to be an iniquity, although they might condemn the habit, point out the danger of its growing upon one, and denounce the selfishness and greed which lead men to seek for gain at the expense of others.

But what we specially desire to draw attention to is the Bishop's vigorous speech on the subject of unreal and fictitious sins. “For rashness and mischief,” he remarks, “there are few things to compare with the manufacture of artificial sin. To say of anything which we cannot prove to be clearly sinful that it is sin, is to risk serious injury to the conscience and the morals of those who hear us—this danger and this injury, that when they come to discover that what we have denounced as sin is really no sin, men lose confidence in our teaching and warnings as to what may really be sins. We have been, in such a case, hanging out false lights and may, alas! have by so doing caused more than one grievous shipwreck of faith and morals. How much of real Sunday desecration, for instance, has arisen from the reaction against false and extreme Sabbatarian

teaching—how much of hardness of heart and contempt of God's Word and Commandments from the reaction against false and extreme interpretations of the letter of Scripture! . . . Rashness for rashness, such false teaching, such confusion between right and wrong, is infinitely rasher and more dangerous than teaching which aims at ‘distinguishing things that differ,’ and endeavors honestly to give a reason for that distinction; which, at least, tries to address itself to the intellect as well as to the conscience of men, instead of doing rash and wild violence to both of these.”

The Bishop of Peterborough has spoken many eloquent words, and put forth some very weighty utterances at different times. But we doubt whether his Lordship has said anything more important or more necessary for these times than the words quoted above from his recent article in the *Fortnightly Review*. If it is one of the greatest evils and sins to call evil good, it is an evil only second to that, if it be second, to call good evil. To confuse the conscience is to undermine the whole moral character and life; and many of the sins of the age are chargeable upon those who have bound upon men's shoulders heavy burdens which they were unable to bear.

Take the case of a child which has been taught that the taking of recreation on the Lord's Day is a positive sin. There are children who have accepted such teaching and have grown up narrow and morose in their religious temper, and have thought this moroseness to be a necessary note of religion instead of being, as it is, opposed to the whole spirit of the Gospel. And the people who have imposed these superstitions have boasted themselves as scriptural and spiritual! But the case of the child which has got to believe this ultra-Sabbatarianism, but could not conform to it, was if possible worse; for this child went to bed on Sunday evening with the guilt upon its conscience, a guilt which was, to the poor child, quite real, although it came from the commission of an artificial sin, and a guilt which did as effectually separate the child's heart from God as if it had deliberately lied or stolen. Of such teaching and of such teachers what can be said, but: “Father, forgive them, for they know not what they do?”

Take one other case, the case of dancing. Every thoughtful person knows that there are dangers connected with all amusements, especially those which bring crowds of people together, and more particularly those which involve keeping late hours and being in ill-ventilated rooms. It is well that these dangers should be pointed out. A reformer of our social system who should induce dancers to part at an earlier hour and to dress in a manner more conducive to health, would be a benefactor to the coming race. But nothing can be more monstrous than to denounce dancing as sinful, or even as unsuitable for a Christian man or woman. Dancing, *per se*, is no more sinful than riding on horseback. The Son of God, when he was depicting the joy in the Father's house at the return of the Prodigal, said that the elder brother, as he drew near to the house heard the sounds of “music and dancing.” But the teaching of Christ means no more for these fanatical teachers than they please that it shall mean. When there are found men of some sort of learning who will maintain that the wine used at Cana was unfermented and non-alcoholic, we need not be surprised that men of the same school will declare that to be sinful which the Lord Jesus spoke of as the symbol of heavenly joy.

There is no greater foe, at once to spiritual religion and to real goodness, than this narrow,

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inhuman fanaticism which has no bowels of mercy, which will neither dance when it is piped to, nor lament when others are mourning. There can be no higher duty than to stand fast in the liberty with which Christ has made us free, except one—taking care not to infringe the liberty of others. But this is the last thing that your fanatic will hear. Must we send him to a heathen? It is Seneca who says; "Spare others, never yourself," *Parce aliis, tibi nunquam.*

REVIEWS.

TENNYSON'S NEW POEMS.
(Second Notice.)

The longest poem in the volume is perhaps, on the whole, the least effective. This is "The Ring," a dramatic poem; but more poetic than dramatic. Whether it be that the Poet Laureate took to this kind of work late in life, or whether it is that his genius is originally of a different order, it is certain that his dramas will never be reckoned among his triumphs. There are indeed passages in all of them, notably in "Queen Mary," which are almost as fine as anything he has written, but the dramatic instinct of the whole is weak.

"The Progress of Spring" is a fine poem, written, if we understand aright the charming dedicatory lines "to Mary Boyle," fifty years ago, during the time of some agrarian riots.

"For lowly minds were maddened to the height
By tonguester tricks,
And once—I well remember that red night
When thirty ricks
All flaming made an English homestead Hell."

"Romney's Remorse" is a fine and touching poem founded on the story of the painter's deserting his newly married wife and returning to her in old age, and being tenderly nursed by her in his dying hours. Here are the last lines:

"O let me lean my head upon your breast.
'Beat little heart' on this fool brain of mine.
I once had friends—and many—none like you.
I love you more than when we married. Hope!
O yes, I hope, or fancy that, perhaps,
Human forgiveness touches heaven, and thence—
For you forgive me, you are sure of that—
Reflected, sends a light on the forgiven."

The following lines close the volume. The poet knows that he cannot now add many more to the glorious contribution which he has made to our glorious English poetical literature, and he is contemplating the change. The poem is entitled

CROSSING THE BAR.

"Sunset and evening star,
And one clear call for me!
And may there be no moaning of the bar,
When I put out to sea."

But such a tide as moving seems asleep,
Too full for sound and foam,
When that which drew from out the boundless deep
Turns again home.

Twilight and evening bell,
And after that the dark!
And may there be no sadness of farewell,
When I embark.

For tho' from out our bourne of Time and Place
The flood may bear me far,
I hope to see my Pilot face to face
When I have cross't the bar."

WOMAN.*

This is a very handsome volume, and we can imagine that, to persons who are slenderly provided with books, it may be a very useful one. Perhaps we shall best give a notion of its contents by transcribing the description of them given on the title page. "Woman; her character, culture, and calling. A full discussion of woman's work in the home, the school, the Church, and the social circle; with an account of her successful labors in moral and social reform, her heroic work for God and humanity in the Mission Field, her success as a wage-earner and in fighting life's battle alone; with chapters on all departments of Woman's training and culture, her claims to the higher education, and the best methods to be pursued therein.

*Woman; her character, culture, and calling. Edited by Principal Austin, Book and Bible House, Brantford 1890.

By a galaxy of distinguished authors in the United States and Canada. With Introduction by Miss Frances E. Willard, President of the Women's Christian Temperance Union. Edited by the Rev. Principal Austin, A.M., B.D., of Alma Ladies' College, St. Thomas, Ont.

Now, this is clearly a tremendous undertaking, and perhaps it is hardly necessary to remark that "a full discussion" of such a variety of subjects is hardly to be looked for even in a volume of the goodly dimensions of the one before us. The "galaxy of distinguished authors," however, have really done a great deal of useful work, a good deal better work, in fact, than could have been expected of a body that set out with such a designation. That there are writers of real ability among them may be seen from the presence among them of such names as that of the learned Dr. Withrow, the Editor, and others. We read with considerably less satisfaction the name of the "Rev. Anna B. Shaw, M.D.," who, not content with being a physician, for which there may be a good deal to be said, aspires also, apparently to the ministry, for which we do not think anything can be said. But perhaps "Rev." may have some other meaning in these days of manifold graduations and decorations. However this may be, we are not yet persuaded to adopt the Rev. Dr. Anna's theories on Female Suffrage.

The fulness and completeness of the book are worthy of remark and commendation. Almost every woman will find here something to her taste and something that will meet a need. Some of the more familiar topics are not the least needed or the least useful. We may specify the chapters on the Physical Culture of Woman (XVI.); the Health of the American Woman (XVII.); and the importance of a Knowledge of Cookery to Women (XVIII.); certainly by no means the least important of the subjects handled. This brief chapter is followed by one, the longest, we think, in the book, consisting of "valuable household knowledge for women." The first part, treating of "Knowledge for the Kitchen," contains a really excellent set of receipts which, we are assured, will be of the greatest service to all persons practising cookery, whether as amateurs or experts. We should add that the volume is profusely illustrated, and many of the wood-cuts are excellent. We have noted a few slips in names, dates, etc.; for example Comte for Comte; but these can easily be set right in a new edition.

MAGAZINES.—Among the magazines for January on our table, we find the ever-welcome *Century* with its unsurpassed illustrations, an excellent portrait of Bryce, author of "The Holy Roman Empire" etc., articles by Miss Amelia B. Edwards, Dr. J. P. Fisher, and others. *Littell's Living Age* is full of articles selected with the usual judgment of the conductors of that useful periodical. First and chief among them is a very interesting paper on Earl Russell, better known by his earlier title of Lord John Russell. *The Church Eclectic* has articles both original and selected. Some of the latter from comparatively ephemeral productions are here very usefully preserved. The original articles are generally marked with ability. *The Kindergarten* is a very pretty periodical devoted to the cause which its name represents. Dr. Barnardo's *Night and Day* gives vivid sketches of the life from which it is the aim of his institution to deliver waifs and strays. The special "Correspondence with the Roman Catholics" must be considered hereafter.

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

QUEBEC.

QUEBEC.—*Bishop's College*.—The annual dinner of the Alma Mater Society of Bishop's College, Lennoxville, was held on Tuesday evening, the 7th inst., at the St. Louis Hotel, Quebec. About 80 graduates and old boys of the college and school were present. Col. J. Bell Forsyth presided, having on his right the Lord Bishop of the Diocese, the Hon. Geo. Irvine, Principal Adams, Dr. Stewart, Robt. Hamilton, Esq., D.C.L., Dr. F. Montizambert, and Canon Robinson, and on his left R. W. Heneker, Esq. Chancellor, T. C. Cosgrai, Esq., M.P.P., and John Hall, Sr. The Vice Chairs were occupied by Rev. A. J. Balfour,

M.A., and J. S. Hall, M.P.P. The menu was an excellent one, and the menu cards were real works of art, having on one side the menu and a list of toasts and office bearers, and on the other a view of Bishop's College and School looking over the river, and the School song which is as follows, viz.:

I.
Lennoxville vivat dicimus,
Honor!
Amore juncti canimus,
Decor!
CHORUS.
Floreat, etc.
II.
Rectique cultus pectora,
Honor!
Cordaque roborent nostra,
Decor!
CHORUS.
III.
Imitamur patriæ incolas,
Honor!
Imitamur publicas scholas,
Decor!
CHORUS.
IV.
Lennoxville rival decimus,
Honor!
Fortuna nostra floreat,
Decor!
CHORUS.
Floreat orben, per terrarum,
Clarum, puellisq; clarum,
Gentianellæ color.

The secretary read letters of regret of a number who were prevented from being present by that fell disease now raging throughout the country. The usual loyal toasts having been proposed by the Chairman, he gave the toast of the "University," to which a response was made by the Lord Bishop of Quebec and Dr. Heneker, the Chancellor. His Lordship spoke of his meeting at the Lambeth Conference, of an old graduate, the Right Rev. E. E. Ingham, D.D., Bishop of Sierra Leone, Africa. In response to the toast of "Old Boys" speeches were made by Canon Robinson, of Abbotsford, W. Morris, Sherbrooke, and Dr. Russell, Quebec. The toast of "Sister Universities" was responded to by J. S. Hall, Jr., M.P.P., for McGill; T. C. Cosgrain, M.P.P., for Laval. Dr. Montizambert for Edinburgh, J. Hamilton, Jr. for Trinity, Toronto, Rev. L. W. Williams for Oxford and Dr. Stewart for Windsor, Nova Scotia. The toast of the Chairman was ably proposed by the Hon. H. G. Joly de Lotbinière, who referred to their companionship in Paris in 1848, and the proceedings terminated with a reply from Lt.-Col. Forsyth, which was loudly applauded. The office bearers for the current year are:—President, Lt.-Col. J. Bell Forsyth; Vice-Presidents, Rev. A. J. Balfour, M.A., and G. W. Hamilton, Esq. Committee: Rev. G. A. Smith, B.A., W. Morris, Esq., B.A., F. E. Meredith, Esq., B.A.; Secretary-Treasurer, H. J. H. Petry, Esq., M.A.

MONTREAL.

MONTREAL.—The last will and testament of the late Dame Rebecca Brown, widow of the late William W. Blake, of Woodstock, Vermont, was filed in the Superior Court here last week. She died here, after taking active part in the charitable work in connection with Christ church cathedral. She bequeathes \$1,000 to St. James' Episcopal church at Woodstock, the Church Home of Montreal \$200, and in case her daughter, Miss Ruth Appleton Blake, should die before her, two thousand dollars to the Bishop of the Church of England, Diocese of Montreal, for mission work; \$2,000 to the Rector of Montreal, in trust, to aid in the erection of a reredos as a memorial to Rev. John Bethune, former rector of Christ church; \$1,000 to the missionary branch of the Woman's Guild of Christ church cathedral for mission work; \$2,000 to St. James' Protestant Episcopal church of Woodstock, Vt.; \$1,000 to the Church Home of the Church of England in Montreal, and \$500 to the Protestant Infants' Home.

Half a Century in the Ministry, 1840-1890.—The jubilee year of Bishop Bond's ordination was ushered in by an "At Home," given by Mrs. Henderson at the Diocesan College, (4th inst.) when Mr. A. F. Gault presented the College with a portrait of his Lordship—by Mr. Robert Harris. In making the presentation, Mr. Gault referred to his long friendship for the Bishop, and testified to the unwavering consistency of his character and work in the ministry, etc. The Dean, in receiving the picture on behalf of the board of governors, eulogised the donor, the artist, and the diocesan. As for Mr. Gault, he became from henceforth and forever a partner in the concern. As for the artist, Shakespeare was quoted by the eloquent speaker in the words of Hamlet:—"Look on this—and on that, and when you have looked, realize the skill of the artist." In the name of the board of governors, the Dean said, I gratefully

receive from you, Mr. Gault, this portrait of our friend and spiritual father, the Lord Bishop of Montreal. After some timely words from Principal Henderson, in which he referred to the picture as likely to exercise a great educational influence over the students; and after having urged the needs of the College in the way of free-will offerings: His Lordship followed with one of his usual happy speeches in reply, he said:—On an occasion like this, no doubt, it will be expected that I speak concerning the college. Some years ago, I suppose about 15, I attended a meeting of the friends of the college, and when called upon, said:—"I regard this work, under God, as the chief hope of the diocese." I then turned to Dr. Lobley, the principal, and reminded him that we looked to his faithful teaching, for men who would be the strength of the church. I was called to account for this, as laying too much stress on the work of the college; I replied, "the college is the fountain head and from it will issue life or death." I have never swerved from this opinion. When I was called to my present position, there were two things that weighed heavily on my mind, more heavily than I liked to admit, they were, college buildings, and means for sustaining the work. I felt that the college must come to nought unless these were met. Now, I do not think any of us fully realize the value to the college of Mr. Gault's act in providing the buildings. It gave us a home. It gave us stability. It met effectually the taunt that the college was a mere thing of the day, when we possessed a home, we became in the eyes of men a reality. Then, as to the support of the work, Mr. Gault gave us his time as well as his money and relieved us of great embarrassment. And here I must bear personal testimony to the value of the college to the church. Fifty years in the ministry, from travelling missionary to Bishop, eleven years of which have been spent in visiting every year, with one or two exceptions, every parish and mission in the Diocese, enables me to form a judgment of the work of the men. I sojourn with the clergy; I object to become the guest of the laity. I prefer, no matter how frugal the fare, *the parsonage*. I know, therefore, whereof I speak, when I say the college has been of incalculable value to the church. I draw no contrast, but I repeat we bless God for this college. It has been said, and it has come to my ears, that I lose power by being on so familiar a footing with the students. This I deny; but even so, I glory in the fact that they regard me as a friend, that they treat me with all confidence, and that therefore I have been helpful to them. It is true, that once or twice this has been presumed upon, but with no evil result and I shall not change. The Principal has my fullest confidence; what need I say more? The clergy are full of sympathy and identify themselves vigorously with the work. The laity, when called upon, liberally respond. And now let us advert to the immediate occasion of this meeting—the presentation to the college of this portrait, one word first to the artist. Mr. Harris: "You have done your work well; I do not pretend to criticise, but I am conscious that you have done justice to the subject, and I hope that you will have many similar opportunities of showing your undoubted talent." Mr. Gault will pardon me further adverting to him at this time. We have been friends now for well nigh forty years; we have passed through together many a joy and many a sorrow, and he has ever been a true, faithful sympathizing friend, I can therefore understand this action and warmly thank him. As to the portrait, I have heard several criticisms, I will mention two. Some have thought that it was too "florid." I do not think so; country exercise and the care of the clergy bring back the flush of health. Others have said, "It looks too young." Well, please God, I intend to die young. Thank God I feel as well able now as twelve years ago for the work of the diocese. The loyalty of the clergy as well as of the laity encourages me to go on until it pleases God to lay me aside. Looking again at the portrait I am content. It will remind our friends from time to time of one who has watched with jealous love the well-being of the college. I only wish that more of our friends would help us with free will offerings.

The formal proceedings over, Mrs. Henderson entertained her guests till nearly 7 o'clock. During the evening an excellent cup of tea was enjoyed with a degree of pleasure that could not but gratify the kind hostess.

ONTARIO.

MATTAWA MISSION.—The services of the Christmas season in this mission were bright and hearty. The three churches were suitably and tastefully decked. The church of St. Alban the Martyr, Mattawa, looked especially beautiful, much time and labour having been expended upon it. The Rev. R. W. Samwell, Incumbent, having recently returned from receiving priests orders, the people were enabled to fully participate in the blessed privileges of the Holy Church. The services at the parish church on Christmas Day were as follows: Holy Commu-

nion, 8 a.m.; Mattins, 10.30 a.m.; Choral celebration, 11 a.m.; Children's Service, 3 p.m. The rest of the week was taken up in administering the Blessed Sacrament to the people in the outlying parts of the mission. Mr. James, the lay reader, leaves the mission this week, and, for lack of funds, Mr. Samwell is compelled for a time to minister to his vast mission alone. There is a splendid outlet here for the generosity of well-to-do Churchmen, and Mr. Samwell would be grateful for the smallest donation. His address is "The Mission House, Mattawa." The Feast of the Circumcision was observed at St. Alban's by a celebration at 8 a.m., and Mattins and sermon at 11 a.m.

KINGSTON.—*All Saints.*—The Ven. Archdeacon Daykin, Rector of Pembroke, has been sent by the Lord Bishop to take charge of this parish. He arrived on the 11th inst. and has taken up the work with great vigor. The congregation may be said to be inconsolable at the loss of their late beloved rector, Mr. Prime. As a mark of their great respect and love they requested to be allowed to meet the funeral expenses. For these, over \$200 more than was required was offered. This sum has, therefore, been handed to his bereaved widow. The extensive improvements to the church fabric are nearing completion. A magnificent relic of the 14th century in the shape of an ancient stained glass quatrefoil window representing the Descent from the Cross, has been presented by Mayor Thompson, as a memorial to Rev. F. Prime, late rector. It is being placed in the centre of the rose window at the west end. This unique glass came from France and has a history. The spacious new Guild room was used for the first time on Twelfth Night, the Sunday School children having a Christmas-tree, songs, sketches, &c. The old vestry will, in future, be used only as a sacristy. It is decided to have the church re-seated with chairs of a convenient pattern. The Guild of the Blessed Sacrament and the Ladies' Guild are active and thriving organizations. And it is now proposed to establish a Guild of Church Workers such as has been found so successful elsewhere. The lady members will have special care of the requirements of the altar and sanctuary and the men, each in his turn, week about, to attend to the heating, lighting, snow-shovelling, etc., connected with the frequent services. The way in which the vested choir of boys continues to render the musical portions of the services—and they are nearly all musical one might say—excites the admiration of visitors. The choir possesses a beautiful processional cross of polished brass and arrangements are on foot to provide them with suitable silken banners.

WELLINGTON.—The Rev. W. H. Smythe, the highly esteemed Incumbent of St. Andrew's church, was given a sumptuous supper in the town hall, by his many parishioners and friends. After supper a couple of hours were very pleasantly spent in conversation and speech-making, all alluding to the approaching departure of our beloved rector. Mr. W. P. Niles then read the following address:—
To the Rev. W. H. Smythe:

DEAR SIR AND PASTOR.—We the undersigned members and friends of St. Andrew's church, Wellington, desire upon the eve of your departure from among us, to express to you our heartfelt regrets that you have decided to sever your connection with our church, over which you have so ably presided during the past three years. The many pleasant hours spent with you, both socially and in receiving instruction, will not soon be forgotten, and the substantial work which has been accomplished will be a lasting reminder of your stay among us. We trust that you may speedily recover your former health, and that we may often have the pleasure of seeing you. With best wishes for your future happiness and welfare. Believing us your sincere friends, S. P. NILES, WM. CLINTON, Churchwardens; H. McCULLOUGH, CORNELIUS CLAPP, D. CLINTON, P. C. VANHORN, J. E. NOXON, H. A. McFAUL, W. P. NILES, JAS. McDONALD, E. CLARRY, J. S. CAMERON, W. McCULLOUGH, A. M. OSBORNE, and many others. To the above address the Rev. gentleman made a suitable and touching reply. Mr. Smythe preached his farewell sermon to a large congregation, and on Christmas Day was made the recipient of a liberal offering. The Rev. gentleman has taken up his abode with his son Dr. Smythe, Q.C., at 80 Wellington St., Kingston.

ODESSA AND THORPE.—The service on Christmas was the first of its kind in the mission. The church was beautifully decorated, the altar, lectern, and prayer desk, were draped in white and crimson, texts suitable to the season adorning the walls. Through the kindness of a few friends at Thorpe, some of the boys belonging to the choir of the mission room there were driven in and took a leading part in the morning service. Considering that it was the first time that the boys took part in the morning service and Holy Eucharist, great credit is due to them and also to those who assisted in the decoration of the church. At three o'clock evening service was held in the mis-

sion room, Thorpe, which also was very nicely decorated, and reflects much credit on those who took part in it. On Sunday a special children's carol service was held at 2.45, with an address by the superintendent. This out-station of Thorpe has only been in existence a little over twelve months, starting with one good church family, and now it can boast of a flourishing Sunday School. A surplice choir and a class will shortly be ready for confirmation. Service is held in the mission room, a stone house placed at the disposal of the members of the church by Mr. Chester Peters, at 3 o'clock every Sunday afternoon.

TORONTO.

St. Thomas.—A new organ from Messrs. E. Lye & Sons has just been put in, and is of great assistance in support of the singing. The chancel has just been enlarged to give additional seating room in the choir. The first number of the *Parish Magazine* has just been issued, and will be of value in the parish. The boys of the Guild of St. Wilfrid gave a very good entertainment on the 6th instant, in the Forster's Hall. A large audience applauded the several efforts of the boys. The services of Christmas-tide and Epiphany were marked by large congregations, bright and hearty services and appropriate decorations.

AURORA.—*Trinity Church.*—On Christmas Day there was used for the first time in Trinity church, the solid silver Communion service presented by Mrs. John Sheppard as a memorial of her late husband. The workmanship is the best that Cox, Sons & Buckley of London can produce, and it is, altogether, a service of beauty and excellence. The inscription on the paten and chalice runs, "To the glory of God, and in memory of John Sheppard, Trinity church, Aurora."

St. Alban's Cathedral.—The outside of the building, comprising, as our readers know, the chancel and choir of the future cathedral, has now been completed as far as outside work is concerned. There is, however, a great deal of work to be done in the interior, which will require some months to execute. The crypt, now in use, contains a large chapel, vestry, and a room for meetings, etc. The upper part will contain, besides the chancel and choir, vestries, and a room 15x40 feet, which will be fitted up as a library.

The Rev. James Gammach, LL.D., late of Aberdeen in Scotland, has been licensed by the Lord Bishop of Toronto, to be Incumbent in charge of that portion of the parish of Berkeley and Chester, which has been set off as the mission of East Toronto.

BRIGHTON.—*St. Paul's.*—This little Gothic church, situated on a hill overlooking the village of Brighton and Poresqu Isle bay, was the scene of an unusually interesting event on January 6th—the feast of the Epiphany. One year ago the dilapidated appearance of the church and the smallness of the attendance were exceedingly disheartening both to the newly appointed incumbent and the congregation. There was nothing attractive about the church, but the view of the town and bay and lighthouses and lake which was afforded all who turned their backs upon the church. But to return to the church and its appointments. The board walk leading to it was a sort of "Pilgrim's Progress" affair, a rather steep incline, dangerous to walk upon at certain seasons of the year, the steps and landing weatherbeaten and innocent of paint, the porch the only woodshed, its floor bearing the marks of the axe, the nave a very dingy drab, and ceiling a smoky white. The chancel was, if possible, worse, with a begrimed ceiling and a worse begrimed floor. The exterior of the building, although possessing more than usual architectural beauty for a village church of so old a date, was also weatherbeaten and innocent of paint. The renovations began in the chancel, a pretty, attractive and suitable reredos being made and put in place. The ladies of the congregation gladly set to work to decorate the altar cloth, and provide suitable antependia for a new reading desk, and the lectern which has been made over. The latter, which turned on a pivot, was the only piece of church furniture, from which to read prayers, lessons and sermon, so that the clergyman had the appearance of being cornered, which seemed to be the case in more senses than one. The choir has now its proper place in the chancel. The ceiling of the chancel has been nicely kalsomined in suitable designs and colors, and the walls papered with ecclesiastical patterns. The ceiling of the nave has been nicely colored in blue and pale terra cotta, and the walls of the church papered with plain terra cotta, with a deep buff over the chancel arch and over the west end window, the latter divided by a line of pale blue. The outside of the church has been well painted, and the foundations which were crumbling away, repaired. Services of thanksgiving for the blessing vouchsafed

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our work in this place, were held on the feast of the Epiphany. At the morning service there was a fair congregation, many no doubt being prevented from attending by the rain. The Rev. Canon Davidson, of Colborne, kindly consented to take the place of Rev. Canon Spragge, of Cobourg, who was unavoidably absent, and gave a very suitable and pleasing address. There were twenty communicants at celebration following. At the evening service Rev. J. S. Baker, rector of St. Mrrk's, Port Hope, preached an eloquent sermon, full of sound instruction and counsel to a large congregation. The preacher complimented the choir upon their singing, but especially upon their smooth and even chanting and proper pointing. The Rev. A. L. Geen, P.D., who saw the church in its uncomely days, said the prayers, Rev. J. S. Baker reading the lessons. So many have contributed to the success of our church work, that it would be invidious to select names for special mention. The offerings were devoted to the repair fund. Congregation numbered seventy on Christmas Day, of which thirty communicated.

NIAGARA.

MOUNT FOREST.—Church work has been progressing as usual. The Ladies Aid held a Bazaar the week before Christmas, and notwithstanding local deaths and bad weather were against them, made \$60. The great Christmas Festival was commemorated by two celebrations in St. Paul's church, Mount Forest, and one at Riverston, besides two other evening services. The congregations were good and offerings liberal, amounting to nearly \$60. A very successful Christmas-tree was held in the basement of the church at Riverston, which was got up entirely by Mr. Lewis, the energetic, clever assistant in this parish. Watch night services were held in St. Paul's church, Mount Forest, and at Riverston, which were well attended. The organist of this church was presented with a gold watch and complimentary address. Another large Christmas-tree was held in the Town Hall, Mount Forest, when prizes, Christmas cards and candies were given to the children. An excellent programme was rendered by the children under the guidance of Mr. Lewis and the teachers of the Sunday School. The superintendent and teachers of the Sunday School presented the Rector, the Rev. Elan Radcliffe, with a handsome, useful travelling case. Another large concert will be held this week at Farewell. We can only pray that God's blessing may rest upon both clergy and people in ever larger increasing measure.

The following deputations have been appointed by His Lordship the Bishop of the Diocese to hold missionary meetings throughout the Diocese:—

RURAL DEANERY OF LINCOLN AND MIDLAND.

Deputation No. 1.—Rev. Rural Dean Belt, convener, and Rev. Wm. Bevan: Fort Erie, Bertie, Port Colborne, Marshville, Port Robinson, Allanburg, Thorold, Chippawa, Niagara Falls South, and Stamford.—10.

Deputation No. 2.—Rev. W. R. Clark, convener, and Rev. O. Edgelon: Welland, Font Hill, Niagara Falls, Queenston, Niagara-on-the Lake, Grantham, Homer, and Merritton.—8.

Deputation No. 3.—Rev. F. E. Howitt, convener, and Rev. E. P. Crawford: Smithville, Beamsville, Grimsby, Port Dalhousie, Jordan, St. Catherines, (St. George's, St. Thomas, St. Barnabas, Christ Church).—9.

RURAL DEANERY OF SOUTH WENTWORTH AND HALDIMAND.

Deputation No. 4.—Rev. Canon Bull, convener, and Rev. T. C. Garrett: Nantitooke, Cheapside, Hanersville, Jarvis, Caledonia, York, Cayuga, Dunnville, Port Maitland, and South Cayuga.—10.

Deputation No. 5.—Rev. Rural Dean Gribble, convener, and Rev. Thomas Mortimer: Ancaster, Copetown, Barton, Glanford, Salfleet, Binbrook, Barton East, Stoney Creek, Bartonville, Caistorville, Wellandport, and Warner.—11.

RURAL DEANERY OF NORTH WENTWORTH AND HALTON.

Deputation No. 6.—Rev. C. R. Lee, convener, and Rev. Canon Sutherland: Dundas, Bullock's Corners, Rocton, Freulton, Waterdown, Aldershot, Burlington, Nelson, Lowville, and Nassagaweya.—9.

Deputation No. 7.—Rev. Rural Dean Mellish, convener, and Rev. C. E. Whitcombe: Oakville, Palermo, Omagh, Milton, Hornby, Georgetown, Norval, Stewarttown, Acton, and Rockwood.—10.

RURAL DEANERY OF WELLINGTON.

Deputation No. 8.—Rev. F. C. Pipes, convener, and Rev. E. J. Fesseuden: Guelph, Eiora, Pilkington, Alma, Harriston, Clifford, Drew, Palmerston, Rothsay, Moorfield, Fergus, and Belwood.—12.

Deputation No. 9.—Rev. E. A. Irving, convener, and Rev. J. J. Morton: Grand Valley, Farmington, Garafraza, Colbeck, Bowling Green, Orangeville, Erin, Reading, Mount Forest, Riverston, Farewell, Arthur.—12.

RURAL DEANERY OF HAMILTON AND DUNDAS.

The Cathedral, Quinquagesima Sunday—Special service and sermon; the Church of the Ascension; St. Thomas' Church; All Saints Church, Quinquagesima Sunday—special service and sermon; St. Mark's Church, Quinquagesima Sunday—special service and sermon; St. Luke's Church and St. Matthew's Church, Quinquagesima Sunday—special service and sermon.

All the unavoidable expenses of deputations will be met by the Synod, in accordance with the rules of this Diocese.

The Deputations, His Lordship requests, will draw attention to the following painful facts:—

(1) The Mission Fund of the Diocese is overdrawn to the extent of \$1,159; (b) In order to reduce the expenditure, the Mission Board has been obliged to withdraw all aid in three cases, to reduce the grant by one-third in another case, and to combine eight congregations under one clergyman. The saving thus effected amounts to \$750. Only liberal offerings to the Mission Fund can save us from the distressing necessity of closing up some of our missions; (c) In Rainham Centre the missionary labors without any reward or aid from the Church in the Diocese. In several missions the stipend of the clergyman falls below \$600.

The collection at each meeting is by canon appropriated to missionary work outside the Diocese.

His Lordship further instructs that the convener shall furnish the Bishop with a report of each meeting; the members present; the amount collected; and any other particulars which may be of interest or of value to him, the Mission Board and the Church in the Diocese.

The Bishop recommends that each meeting be preceded by the Litany provided for missionary meetings by the board of management of the Domestic and Foreign Missionary Society of England in Canada.

The clergy are to habit in their surplices or cassocks.

WIDOWS' AND ORPHANS' FUND.

The expenditure of our Widows' and Orphans' Fund exceeded the income by \$304 in 1887-8, and by \$275 in 1888-9.

ST. CATHERINES' ST. GEORGE'S CHURCH.

According to the secular press the Bishop has offered the rectorship of this important parish to the Rev. R. Kerr, Ingersoll, Diocese of Huron. His Lordship has made every effort, without resorting to arbitrary measures, to secure the appointment for one of his own clergy. The St. George's people, however, held that no Diocesan men need apply, that they must have a foreigner.

The matter will no doubt come up at the next meeting of the Synod, and efforts will be made to alter our constitution so as to make it more workable for parishes that are self-supporting.

HURON.

SARNIA.—St. George's Church.—The service on Christmas Day was attended by a very large congregation; and the offertory collection totalled \$108.15—the largest in the history of the church. The service was a very hearty one, the congregation joining in hymns and chants in the good old-fashioned way. The singing of the choir was exceptionally good, particularly in the Te Deum and responses to the commandments, which music, we are given to understand, was written by Mr. Philip specially for this occasion. The Sunday School Christmas tree entertainment on Friday evening was a very pleasant and successful affair. A service of tea and cake to the children opened the proceedings; after tea followed a programme of singing, recitations, readings, etc., very cleverly given by the pupils of the Sunday School, and the evening closed by the distribution of the prizes and presents from the Christmas tree to the scholars of the school. Beside the distribution of a prize or present from the Christmas tree to every scholar in the school, some of the teachers were, through the same agency, made recipients of presents from the classes. Miss Crocker and her class presented the school with a beautiful engraving of the celebrated picture "Christ before Pilate," handsomely framed, which will be hung in the Sunday School.

Masonic Sermon.—The brethren of Victoria Lodge of Free Masons, accompanied by members of the Order from Point Edward and Port Huron, attended divine service in St. George's church, last Sunday. The Rev. T. R. Davis, chaplain of Victoria Lodge, preached an eminently practical sermon from the text—"Bear ye one another's burdens."

LONDON.—Professor Clark, of Trinity College, preached at London, on January 5th, in the morning at St. Paul's from the Gospel of the day:—"His

Name was called Jesus," and in the evening at the Bishop Cronyn Memorial Church on the text: "My words shall not pass away." On Monday evening he lectured in the Memorial School House on Kingsley's "Water Babies." In spite of the weather, the influenza, a city election, and Mr. Moody's Mission, there was a very good attendance. A cordial vote of thanks to the lecturer was moved by Mr. V. Cronyn and seconded by the Hon. Judge Elliott.

MITCHELL.—Trinity church never looked prettier at the festive season than this Christmas; the decorations are in the greatest taste. The service on Christmas morning was bright and hearty, and the singing of the carols by the children and the choir were very good. The Sunday School festival was a most gratifying success. The programme was altogether supplied by the children and the choir, the training of the children by the rector, his wife, Miss Howard (the rector's talented niece and organist) was very thorough. Miss Carrie Dent deserved much praise for her training of the infants. The Opera House, in which the entertainment was held, was well filled. The Sunday School has not been so large for many years as it now is, and owing to the fostering care of the clergyman as superintendent, with the valuable help of his wife, not only the school, but all the church work, is in a flourishing state. Though our church is a proverbially hard one to manage, Mr. and Mrs. Taylor have won the hearts of all, and we know nothing of parties or divisions. There are not many clergymen, perhaps, who are blessed with such a family of workers in parish and in choir. At the midnight service at the close of the old year, the pastor paid a warm tribute of praise to his predecessors in the parish.

LONDON.—The postponed monthly meeting of the Womens' Auxiliary Association was held at Bishop-towe, on Tuesday, 6th inst. The Bishop of Huron made a touching address to the members. A very favorable report was given of the progress of the little Leaflet Committee, only a few more branches having yet to be heard from in regard to it. An appeal was made to individual members present to become subscribers as a help to the infant *Leaflet Messenger*, in this first year of its existence. This appeal was cordially responded to and some twenty or thirty copies ordered at once. It is greatly to be lamented that our diocese could not have made a beginning in this work by its own four columns with the New Year. The secretary, in reply to a question as to whether she had laid before the branches the proposal which had previously met with such general acceptance, "that they should elect a lady, resident in London, to represent the Diocesan Board," stated that she had not had many replies. This was much regretted, as the time was too short before the coming Board meeting to ensure the hoped-for representation. Grateful letters were read from the various missions which were indebted to the W. A. M. A. of Huron for bountiful supplies sent in the several bales and boxes, the contents of which were noted, and an interesting account of the Xmas gifts sent by the Flower Mission to the various homes and hospitals of the city was submitted by the secretary.

CHATSWORTH.—The half yearly meeting of the Deanery of Grey was held at St. Paul's church, January 7th. There were present the Revs. W. A. Graham, Markdale; T. L. Armstrong, Chatsworth; A. D. A. Dewdney, Durham; Horace E. Bray, Sarawak. Rev. W. A. Graham was appointed chairman, and Rev. Horace E. Bray, secretary. The state of the Mission of Sarawak was taken under discussion, and a motion was carried unanimously to the effect that the town plot of Brookeholm ought to be added to the present mission. A discussion was held as to the best method of making the deanery meetings more profitable, and it was decided that in future each meeting should consist of three sessions, viz.: Morning session, to consist of service, sermon and Holy Communion; Afternoon session, to consist of (1) general business, (2) discussion on Church work; Evening session, to consist of a platform meeting, and addresses to be given by two or more clergymen. It was decided to hold the May meeting at Clarksburg. The meeting was dismissed with the benediction. In the evening a missionary meeting was held, addresses being given by Rev. A. D. A. Dewdney, Horace E. Bray, and T. L. Armstrong.

ALGOMA.

ASPDIN.—The Church of St. Mary, which, with the exception of one Sunday, when the Bishop conducted services, has been closed ever since the resignation of the late incumbent, a period of about ten weeks, was reopened on Sunday morning, January 5th, the Bishop having licensed a lay-reader to officiate until the appointment of a new clergyman. The Church of St. George, Lancelot, which is in connection with the Aspden, will (D. V.) be reopened on Sunday afternoon next.

BRITISH AND FOREIGN.

Boycotting in England.—The following case is of more than local interest. Apart from the importance of the Irish question at the present moment, the limits within which persons may interfere with their neighbors' business should be generally understood. It has frequently been said that the Unionists had made this illegal in Ireland which was legal in England, and that boycotting was nothing more than exclusive dealing. People will know better now.

The case came on before Mr. Justice Grantham, at the Liverpool Assizes, on Thursday, December 19. Two Irishmen, *Laurence Bellew* and *Thomas Fitzgerald*, were charged with conspiracy to prevent certain persons from doing what they had a right to do, and with using threats and following them about. The indictment was laid under 38 and 39 Vict., cap. 86, sec. 7, which is as follows:—

Every person who, with a view to compel any other person to abstain from doing or to do any act which such other person has a legal right to do or abstain from doing, wrongfully and without legal authority uses violence to or intimidates such other person or injures his property, or persistently follows such other person about from place to place . . . shall on indictment be liable to either pay a penalty not exceeding 20*l.* or to be imprisoned for a term not exceeding three months, with or without hard labour.

It appeared that on the 30th November there were on board the Drogheda boat eight beasts belonging to a man named Frizzell, which had come from the Massereene estate. Just before the boat sailed the defendant Bellew came on board, and on his way to Liverpool paid particular attention to Frizzell's cattle. On being landed the cattle were taken to Salford Market. Bellew and Fitzgerald soon appeared upon the scene. They went together to an inn, where the Irish cattle-dealers were in the habit of putting up and where the two Frizzells had gone, and there they spoke to the landlady and insisted, with repeated threats, that she should get rid of the Frizzells and of the police-constable who was with them for the purpose of protecting them, as they had been boycotted in Ireland, where the elder Frizzell was the tenant of a farm from which the previous tenant had been evicted. At the market it was alleged they proceeded to interfere with any would-be purchasers, and clearly showed their intention to make their cattle sell for a smaller price than their actual value, on the ground that they were boycotted cattle from the Massereene estate. Evidence was called to show that the defendants were in the habit of going about together to various cattle markets and making inquiries as to whether there were any boycotted cattle for sale, and in case there were, endeavouring to dissuade people from purchasing them at all, or at their true value in the ordinary market. After the defendants had been at the inn the Irish cattle-dealers objected to stay in the house with boycotted dealers. It appears that after all the cattle were sold at a fair price. *Mrs. Hopwood*, the landlady of the inn, said she would not have taken Walsh and the Frizzells if she had known where they came from. As a matter of fact nobody did leave the house. The superintendent of the Salford Cattle Market said that other persons complained of defendants' conduct in the market, and said it would be injurious if persons like defendants were allowed to interfere with the operations of cattle-dealers. In summing up, the *Judge* said that a conspiracy to prevent a man from carrying on business was an offence under the law of England. After deliberating for three minutes, the jury found both defendants guilty of conspiracy. Thereupon, the *Judge* said the verdict was a proper one. Even on defendants' own statements they were guilty. It was a bare-faced effort to ruin a man who was endeavouring to carry on his business. They must learn that they could not break the law with impunity, and must each go to prison for three months, with hard labour.

At a full meeting of the Council of the Church Association, it was unanimously resolved that an appeal be made to The House of Lords against the decision of the Court of Appeal in the *St. Paul's reredos* case. The London correspondent of the *Manchester Guardian* says:—"The Dean and Chapter of *St. Paul's* were so certain as to the ultimate result of the legal proceedings concerning the reredos, that after the decision of the Court of Queen's Bench, which has now been reversed, they ordered Messrs. Brindley and Farmer, the designers, to continue and complete the work on the reredos, by adding to it a wing on each side of the choir, so bringing the marble up to the oak stalls."

Preaching on Sunday afternoon in *St. Paul's* for the S.P.G., *Dr. Liddon* had occasion to refer to the contents of a paper on the "Comparative Progress of Ancient and Modern Missions" by the late Bishop. He continued:—"These and some kindred considerations were urged a few years since with his wonted power by a great prelate who has just passed from this earthly scene into the eternal world. At a quarter to four o'clock yesterday afternoon, just as

we were gathering for the evening service, in which his name was mentioned among the sick who desired the prayers of the Church, the Bishop of Durham died at Bournemouth. On the morrow of such an event it is difficult to attempt to measure its real significance. A Bishop's death must always be a solemn moment for the diocese over which he has presided, and, in a less emphatic sense, for the Church at large; but this general truth would give no adequate idea of the nature of the loss which has just been sustained. The withdrawal of such a mind as Bishop Lightfoot's, in days such as our own, is even more than a loss to the English Church; it is a loss to Christendom. If we put aside those regions of later ecclesiastical history which another Bishop, formerly a member of this Chapter, has made especially his own, Bishop Lightfoot was, beyond dispute, the most learned of living English prelates. He was one—it is wrong to say he was the leader?—of a band of Cambridge scholars, who have rolled back an assault upon the New Testament more formidable, in many respects, than any to which the title-deeds of our holy religion have been exposed since the first age of Christianity. Years have now passed since he reached an eminence from which an expression of his opinion commanded the attention of learned Europe; his addition of the works of the martyr Bishop of Antioch, *St. Ignatius*, is probably the greatest monument of his own knowledge and labour, as it is certainly of recent English scholarship; it has extinguished controversies which a few years since were still active by a weight of learning, handled with an insight and ability, from which, in these matters, there is no appeal. But the vast majority of his readers will bless him for many years to come on account of his apologetic and expository writings on the New Testament. As an interpreter of Holy Scripture he is almost always conspicuous for a strong, luminous, and reverent judgment—a judgment which is not crushed by massive learning, nor wearied by the incessant conflict of opinion, past and present, nor tempted from its path by some attractive paradox; a judgment which states its conclusions in language so simple, so clear, so absolutely devoid of pedantry, that probably only a few readers suspect what those conclusions really represent in the way of thought and knowledge. Nor was the late Bishop merely a scholar who lost sight of practical and spiritual interests in his intimacy with books; he was a great, because a hard-working and disinterested, administrator. He brought to the government of his diocese the qualities which make his books what they are; and, as he leaves them, his clergy have come largely to reflect their Bishop's unwearied industry, his love of learning, his high integrity, his hopeful and patient zeal, above all his devotion to the cause of our Lord and Saviour. It could hardly be otherwise, as they must know who have had the happiness to come into contact with that in him which was greater than either his learning or his ability—I mean his character. Amidst tokens of a popularity in his University which was said to be unrivalled, and public distinctions which, as the years passed, were showered upon him with ever-increasing importunity, he never seemed to lose a ray of the sweetness of temper, the simplicity, the unmistakable disinterestedness, the patient tolerance, as I have good reason to know, of differences of opinion, the deep and unaffected humility—which were his distinguishing graces. Doubtless his Episcopal brethren, his mourning diocese, his old University, and especially his surviving colleagues in its faculty of Theology, have a share in him larger than any to which we can here lay claim; but, assuredly, all who had the great happiness of being associated with him during his eight years' tenure of a canonry in this cathedral church must feel his death to be nothing short of a great personal sorrow. It may safely be predicted that we and those who may succeed us shall cherish his memory as we cherish that of another member of our body, who bore his Christian name and was, perhaps, the greatest of his predecessors in the see of Durham—*Joseph Butler*; we shall think of *Joseph Lightfoot* as one of God's best gifts to us in the many centuries of our long history—as one of the brightest glories of *St. Paul's*.

BUFFALO.—A great service was held on the evening of January 3rd, in *St. Paul's Church*, in commemoration of the 25th anniversary of the consecration of *Arthur Cleveland Coxe* as Bishop of the diocese of Western New York. Ministers from many parts of the State and from Canada took part in the celebration. Following the services of evening prayer, the anthem, "Now Thank we all our God," arranged by *Mr. Gilbert*, was sung. At this point in the service a presentation was made the venerable bishop of the diocese. First it was announced that it was the intention of the clergy of the diocese to give their right reverend father in God a pastoral staff as a token of their love and esteem. The staff will be given him on the 10th of April next, as it was not till April, 1865, that Bishop Coxe entered upon his full episcopate at the death of *Bishop De Lancey*. The staff will be symbolic in its character, and of

beautiful and costly workmanship. The *Rev. C. F. J. Wrigley*, presented the Bishop with a polyglot prayer book, printed in eight different languages. It was published about 70 years ago, and dedicated by *Samuel Baxter* to the Archbishop of Canterbury. It formerly belonged to *Bishop Alonzo Potter*, father of *Dr. Potter* of Hobart College, and uncle of *Bishop Potter* of New York. It was a present to *Bishop Coxe* from the alumni and trustees of *Hobart College* and the *Delancey Divinity School*, through *President Potter*. *Judge James M. Smith* presented the Bishop with a purse of \$2,500, the gift of the laymen of the diocese.

The Bishop was much affected when he responded to the addresses of presentation. In speaking to *Judge Smith* he said: "Bear witness again that this is most unexpected and uncovered. Let me thank you fervently as representing the laity, who have always given me such hearty support. Let me also, *Mr. Chancellor*, in this public way, as I have a right to at this time, thank you for your own assistance to me. From the first of my labors in the diocese until now, I have been able to consult this learned jurist, that in my official acts I might make no mistakes. Allow me to say that under God I am indebted to you for much of the success with which I have been blest in the administration of the affairs of my diocese."

THE CHURCH IN THE UNITED STATES.

(Letter from our New York Correspondent.)

NEW YORK, Dec. 7th.—Round the Tombs prison and its vicinity is a dense population composed of the veriest offscourings of the gutter, a mixed crowd of nationalities, whose children are suffered to make night and day hideous by their yells, their oaths, and their filthy words and actions. On Sundays they chiefly hold their Saturnalia, and so great was the uproar these created that when the Church services were being held within the prison walls, and on other occasions when religious instruction was being given by ladies connected either with the City Mission or with some of the up-town churches, it was at times well nigh impossible to be heard. The police did not interfere, as the services and the instruction were not according to the tenets of the Roman Church, which for so many years has ruled New York. There seemed to the *Rev. Dr. Brockholst Morgan*, the chaplain at the Tombs, to be but one remedy, and that was to try to civilize and humanize the rowdy element. The only way was by opening a mission school, where the young gamins might be taught how to behave themselves, and at the same time pick up something that would benefit both soul and body. *Dr. Morgan* set to work and secured at once premises suited to his purpose, and a corps of teachers, paid and volunteer, to assist him. Personally and by means of these his agents he went around and canvassed the whole neighborhood as to their ideas of having a free industrial school opened in their midst. One and all they agreed to send their children if the undertaking were begun. There was no delay. The school was opened and a large signboard outside announced that within the building was the "Providence Mission." It was soon crowded, and the youngsters were fittingly instructed in the "three R's," and taught sewing and other useful branches of industry. To this course was added religious instruction with plenty of hymn-singing, in which all joined most heartily. All this time there was not a word of opposition, and meanwhile it came to *Dr. Morgan's* ears that the great majority of the pupils were the children of Jewish parents, who might, perhaps, naturally object to their being taught Christian doctrine and to their meeting on Fridays and Saturdays. He, therefore, told the scholars to ask their mothers' permission, and to explain exactly what the school was, who its teachers and what the instruction given. They were then to let him know if there were any objection made to their continuing at the School. No objections were made: the children all seemed content; they assured *Dr. Morgan* that their mothers did not care to remove them, and all appeared perfectly in order, when suddenly, without a moment's warning

THE RABBI'S PRETENCE.

a furious letter came out in the city papers addressed by one of the chief rulers in the Synagogue to *Dr. Morgan*, in which he was accused of underhandedness, of secret proselytizing, of Jesuitry, of every possible meanness, because, the majority of his scholars being Jews, he yet taught them the principles of the Christian religion. The writer drew a graphic picture of *Dr. Morgan's* frame of mind, if the tables were turned and the Hebrews were drawing away the Christian children and Hebrewizing them, and indulged in a deal of tall talk. *Dr. Morgan* was careful to explain his position from the beginning, and to show that the parents of the children were fully cognizant of all that went on. But the rabbi was not to be thus silenced. He made

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a furious reply to the letter, by no means savoring of the retort courteous, and reiterated all his former charges. Dr. Morgan then called upon the reporters of the metropolitan press to be at the school on a certain day, and meanwhile have all the Hebrew children again ask their mothers and fathers as to whether or not they were willing they should continue their attendance, and not to come back unless they had their parents' consent. On the day appointed, last Saturday, in presence of the representatives of the press Dr. Morgan asked the children, 300 and over being present, if they had done as they were bidden. Every hand was held up at once. He then bade any child, whom its parents had forbidden to come to the school, to hold up its hand.

NOT A HAND WAS HELD UP.

The answer to the rabbi was complete. It was rendered more so when it was found that the reporters had themselves gone round and discovered for themselves not only that Dr. Morgan had behaved quite openly in the matter throughout, but that he had begun the school not merely as an industrial or sewing school, as the rabbi had alleged, but just as it was, a Christianizing and civilizing agency. The outcome is that possibly the richer Hebrews of the straitest and most orthodox sort may start an opposition school, and by offering greater attractions and putting on where possible the screw religious, may succeed in drawing away some. But Dr. Morgan's movement has taken too fast a hold to be so easily abolished, and the good it has already effected is considerable. It will be noticed that so long as these Jewish children were simply growing up as thieves and barlots the rabbis made no sign, but left them severely alone to go to the devil as they pleased—and most of them so pleased. As soon, however, as the first move was made to reclaim those unfortunates, and all the sooner because it promised to be successful, then the mountains were touched and incontinently smoked. The craft was in danger, and the Hebrew pride was hurt. A huge outcry was raised about proselytism, and a crafty endeavor was made to enlist at least the Roman Catholic element against the Church, by the suggestion of the falsehood that their children would be proselytized at every possible opportunity. The bait, however, was not taken, though probably because Archbishop Corrigan had no great confidence in any repetition of the amicable reunion between Herod and Pilate against the Lord and His anointed. Possibly also he feared lest any sign of argument with the recalcitrants might provoke unpleasant remarks and rake up memories of the past neglect of his co-religionists, whose tactics the Hebrew rabbis have so recently followed, and in letting the children of the Roman Church go to destruction uneducated, uncared for in spirituals, recruiting our jails, the ranks of the criminal classes, and our poor houses, unlet and unhindered of the Roman priests, till the Church or some Protestant religious body made a move for their reclamation, and then came a storm. My own experience has been of precisely the same sort. The Roman priest will not raise his finger—if a secular—to rescue the perishing. He leaves that to the religious orders and the confraternities. But once let the Church step in and begin the good work, then who so aggrieved as he?

A CHRISTMAS CRECHE

Was this year built in public in the vestibule of old Trinity church, and very lovely it looked. It created a decided sensation to step out of the bustle of Broadway and to come upon a group of statuary in which the Holy Child was the centre figure. It seemed to rebuke the outside world, and to call on all the faithful to "come and worship Christ, the new-born King." It was particularly realistically brought home to the mind when the strains of the Advent fiddles were sung by the long white-robed procession of priests and choir, as it swept past the creche up the nave to the illuminated and handsomely decorated chancel. Never before did Trinity look so grand as on this anniversary of the Feast of the Nativity. Never was its music more thrilling or the devotion of the worshippers so conspicuous. At every celebration of the Holy Communion, there were hundreds of communicants, and the clergy were kept well employed. Had it not been for the influenza epidemic, the communions would have been more numerous still; but the fierce "grip" counted its victims by the hundred in that parish alone. Then without the city, in Brooklyn, in Jersey City, in Hoboken, Elizabeth, and all the suburban towns and cities, each of which is only an annex to New York. The same devotion was manifested, while the same cause militated against the attendance at the altar. The epidemic has been most wide-spread and most fatal, and has cast the shadow of death and sadness over many a household at this season of peace and joy.

CHURCH NOTES.

Nine years ago an old store was converted into a mission Sunday school at Elizabeth, N.J. Within two years another large room was added. In two

years more a lot was purchased, and a churchly parish building erected on it, where day services were held, and where the Sunday school continued to grow. Last Advent a church was opened and dedicated, where the sacraments are duly administered, where there is a surpliced choir of ten boys and six men, a Sunday school of two hundred, and the nucleus of a flourishing parish some day. All the work of the St. Paul's Men's Guild attached to Christ Church in that city, the most advanced church in the diocese, and by no means one of the richest.

In Tacoma, Washington, on the Pacific, where five years ago there were thick woods, the abode of wild beasts, there are now two large churches, with hundreds of communicants, the cry going up for two more.

Professor Walpole is lecturing to crowds of ladies on Systematic Theology.

A daily service of prayer, with address intended for business men, is being held during this month. The most eminent preachers in the city are the preachers.

Mr. Heber Newton's idea of the duty of a rector to preach the Gospel of the Passion of Christ may be judged of from the fact that he has engaged Professor Thomas Davidson, to deliver a course of ten lectures on Dante's Divina Commedia in All Souls' Church, on ten consecutive Fridays, at three o'clock p.m.

The niches of the altar in the chapel of the General Theological Seminary are to be filled in with statues. Fortunately we have no Church Association.

A magnificent jewelled pastoral staff is to be presented to Bishop Stark by W. Ewart.

There were several midnight celebrations of the Holy Communion on Christmas night in this city and in Brooklyn.

A Swedish and a Syrian mission have been opened in New York.

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.

Extension of the Episcopate.

Sir.—Allow me to express my gratification at the appearance typographical and otherwise of the CANADIAN CHURCHMAN, and also my humble approval of the lines upon which in your article, "Our Work," you propose to conduct it. The need of such a paper has been long felt, and now that the want is likely to be supplied, it is to be hoped that all loyal churchmen will give the aid, which such an enterprise merits and needs to secure its success. In the Editor, Rev. Prof. Clark, the church public of Canada have a guarantee of literary ability, fairness and breadth, and under your direction we may anticipate the discussion of all subjects affecting the church in a spirit both broad and conciliatory.

I desire to say something on one of the "movements for deepening the life and stimulating the activity of the church" to which you refer, viz.: The Extension of Episcopate. During the past fifty years nothing has been more remarkable than the great increase of the Home and Colonial Episcopate. Not only has there been a great increase in the number of Bishops, but such prelates as Wilberforce and Selwyn, have so raised the conception of what a Bishop should be, that the duties of Bishops and their usefulness have increased in even greater ratio than their members.

In 1839, Bishop Strachan was consecrated first Bishop of Toronto, with the whole of Upper Canada with a population of 400,000 for his diocese. This has since been divided and four new dioceses, viz.: Huron, Ontario, Niagara and Algoma, erected. With each division there was an increase of church life and extension. With the Province of Ontario rapidly increasing in wealth and population, there is still further need for an increase of the Episcopate. The two dioceses which most need dividing are those of Ontario and Huron. In the former, the matter

has been for some years under consideration. All it would seem are agreed as to its necessity, but want of funds with which to endow a new see appears to be the obstacle. In such a work as endowing a new bishopric, the burden should not, I think, fall altogether upon the diocese directly interested, but the whole church, especially in the case of a poor colonial diocese, should assist. I venture to suggest that the Colonial Bishopric Fund, as well as the S. P. C. K., might and I believe does aid in the formation of new dioceses. A diocese which division would benefit even more than Ontario, is the great western diocese—Huron. But little has been hitherto said about this, though not a few in the diocese of Huron have given it some consideration, and believe its early division to be a pressing necessity. At the recent Jubilee in Toronto, its present earnest Bishop, Dr. Baldwin, admitted that it was too large for any one man, however energetic, and that though he did not see at present how it could be brought about, he hoped that it might be accomplished in the near future.

The following table which has been carefully prepared by a priest of the Church, and can be relied upon for its accuracy, shows the need for division, especially in the diocese of Huron.

Dioceses.	Population.	Assessed Valuation.	Square Miles.
Toronto	394,446	\$169,099,797	7,112
Toronto & Niagara	622,445	248,958,916	10,025
Ontario	389,061	94,255,822	9,067
Huron	627,789	226,731,018	11,604
Niagara	227,999	79,859,119	2,912

The above table shows that the Diocese of Huron exceeds Toronto and Niagara in population, is not far behind them, notwithstanding the wealth of a great centre like the city of Toronto, in 'assessed valuation,' and exceeds them in square miles by 1,579. The need for division will appear when we see what division has accomplished for Toronto and Niagara. These two dioceses have over 200 clergy, while Huron with a larger population and greater extent, has but 135.

That two good dioceses could easily be formed from the existing diocese the following table proves:

	Population.	Assessed Valuation.	Square Miles.
8 South W. Counties	331,647	\$123,500,659	6,116
5 North E. Counties	296,142	103,230,359	5,448

The chief difficulty in the way is doubtless the endowment of the new See. But this is within the ability of the wealthier and prosperous Church community which occupies the richest section of the Province of Ontario. The population of the Diocese of Huron is nearly one-third of the whole Province. It includes the cities of London, St. Thomas, Brantford, and such towns as Owen Sound, Stratford, Woodstock, and Windsor, which will shortly rank as cities, as well as Galt, Berlin, Chatham, Kincardine, Goderich and many others, which with the rural districts could easily raise \$40,000, the sum which would be required to endow the new See. Yours, &c.,

ANGLICANUS.

Feast of the Epiphany, Jan. 6, 1890.

Stipends.

Sir,—I am a clergyman's daughter and a clergyman's wife, and I am anxious to bring before the Church some serious considerations respecting the grievances under which the Anglican clergy are labouring in regard to their stipends. In some other bodies, as the Methodist, and, to some extent the Presbyterian, the clergy are paid out of a common fund, and, in some cases, I am not sure whether in all, they are paid quarterly in advance, which is a great help to men who are, in many cases, very poor. Why should this not be done with the Anglican clergy? It would in many cases prevent their getting in debt, if they had a quarter's pay in hand; and one knows how many dangers are averted by being "out of debt," says an old proverb, "out of danger." But I think it equally important that the stipends of the clergy, or at least some part of them, should not be dependent upon the caprice of their congregations. A man quarrels with his clergyman, and this not always from the clergyman's fault, and he withdraws his five or ten dollars to show his dis-

favour; and very likely the clergyman could ill afford to lose even that small sum. I am making these suggestions in the hope of enlisting your powerful advocacy in their favour, or else of hearing of some other method which may meet the case in a more satisfactory manner. Yours,

E.

[This is a subject of very great importance and interest, to which we hope to make reference before long. In the meantime we will gladly hear from some of our correspondents what is their minds. Ed. C. C.]

SUNDAY SCHOOL LESSON.

3rd Sunday after Epiphany. Jan. 26th, 1890.

The Christian Faith.

In the early days of the Christian Church, it became necessary for those who were to teach the Christian religion, to have some convenient summary of the most essential doctrines of that religion. So the Christian Church, guided by the Holy Spirit (S. John xvi. 13; Acts xv. 28; 1 Tim. iii. 15) from a very early period set forth these doctrines in what are called "Creeds," from the Latin word "*credo*," "I believe." These Creeds, which have received the assent of the whole Church before any division had taken place, are two, and are known as the *Apostles' Creed* and the *Nicene Creed*. These Creeds sum up those principal doctrines which are taught in the New Testament, and which (in the judgment of the whole Christian Church) it was essential that all Christian men should firmly believe. The Faith set forth in these creeds is therefore sometimes called "the Catholic Faith," because it is the Faith that all Christian men should profess. In the office of Baptism, the person to be baptised is called upon by himself or his sponsors, to profess his faith according to what is called the *Apostles' Creed*. When coming to Holy Communion, he is called on to profess his faith according to the *Nicene Creed*. The latter Creed, however, is merely an amplification of the former, and only sets forth in more explicit terms the same doctrines as are intended to be taught by the *Apostles' Creed*. The doctrines set forth in these Creeds are believed today by far the largest part of Christendom; they are believed not only by the members of the Church of England, but by Roman Catholics, by the ancient Christian Churches in the east of Europe and in Asia and Africa, and also by the great majority of Protestant Christians of various denominations. The divisions among Christians are caused by attempts to add to these Creeds, and by making it essential as a condition of communion to believe other doctrines besides those set forth in these Creeds. The principal offenders in this way have been the Roman Catholics, who in A.D. 1215, at the Council of Lateran, added the doctrine of "transubstantiation" (which had not been even mooted until the latter part of the 8th century). Various other doctrines were added by Roman Catholics at the Council of Trent, held after the Reformation of the Church of England in the 16th century, and which doctrines are included in what is called the Creed of Pious V., which embodied the doctrines (1) that in the "mass" (*i.e.*, the Holy Communion) there is a propitiatory sacrifice for the living and the dead; (2) that under either the bread and wine alone "Christ is received whole and entire, a true sacrament;" (3) that there is a purgatory, and that the souls therein detained are helped by the prayers of the faithful; (4) that saints are to be invoked and their relics held in veneration; (5) that images of Christ and the saints ought to be had and retained, and due veneration given to them; (6) that the power of granting "indulgences" has been left by Christ in the Church and that the use of them is wholesome to Christian people; (7) that the Roman Church is the "mother and mistress" of all churches. To these articles of faith which the Roman Church requires to be believed as a condition of communion, in addition to the Catholic creeds, two further dogmas have been lately added, *viz.* (8) the doctrine of the "Immaculate Conception" (*i.e.*, that the Blessed Virgin was conceived without sin), which was added by the late Pope (Pius IX.) in 1854; and (9) the doctrines that the Pope of Rome is "infallible" (*i.e.*, incapable of erring in matters of doctrine), added at the Vatican Council in 1870. It will be useful to note that while the Catholic creeds may (as the VIII. Article says) "be proved by most certain warrants of Holy Scripture," not one of these Romish additions has the slightest warrant in Holy Scripture. While we may, therefore, easily believe that the Faith set forth in the *Apostles' Creed* and the *Nicene Creed* is "the faith" referred to by S. Paul, when he said, "I have kept the faith" (2 Tim. iv. 7), because every one of the doctrines contained therein may be plainly proved out of his

writings—it is impossible to believe that he had in his mind the various Romish additions, of which, so far as can be gathered from his writings, he had not the slightest knowledge; and if S. Paul did not hold nor teach any of these novel doctrines which Roman Catholics have thus added to "the Faith once delivered to the Saints," it cannot be necessary for any Christian of these days to hold them. On the contrary, we must regard them as unauthorized additions to "the Faith," and any branch of the Church which imposes them as conditions of communion, is responsible for the schism which is thereby caused.

If Roman Catholics cannot lawfully add new articles of Faith to the Catholic creeds, neither can Protestants. The Church of England has carefully abstained from so doing, and requires no man to make any other profession of faith than that which the whole Christian Church, before any division, had declared to be essential. All the sects and schisms of Christendom are due to a departure from this fundamental principle, which the Church of England has faithfully kept inviolate.

While it is necessary for every Christian to profess "the Catholic Faith," it is also essential that his life should be moulded by it; it is useless to profess our faith in God, the Father, the Son, and the Holy Ghost, if we do not also *live in obedience* to God's will as revealed to us in the Holy Scriptures.

Family Reading.

Devotional Notes on the Sermon on the Mount.

3—THE BEATITUDES IN GENERAL.

It was with perfect right that Luther pointed out the contrast between the Law on Sinai and the New Law promulgated in the Sermon on the Mount. The cursing was as much a necessary outcome of the Mosaic Law, as blessedness was the end contemplated by the whole revelation of God, and brought to mankind by the work of Christ.

Blessedness must come by Righteousness, the righteousness of the Kingdom of God; but righteousness could not come by the Law. Experience taught that, and S. Paul gave his authoritative statement to the same effect. (Rom. viii. 3, 4.) Yet the Law had an important function. It had to work the conviction of Sin. It had to condemn. (Rom. vii. 8, 9.) And thus it was a schoolmaster to bring us unto Christ.

But, when the Perfect One comes, then it is of necessity that He should respond in a full and perfect manner to the needs and longings of humanity. And Blessedness was man's great need. Even Aristotle saw clearly that man's end must be Well-Being.

This is the best English equivalent of the word which he employs, although the ordinary rendering Happiness will do very well, if we understand its meaning. But the Christian Blessedness is deeper and fuller. Happiness may stand for mere momentary pleasurable sensations. Blessedness means the realization and satisfaction of our proper being. And this is possible only by the way of righteousness, and this not a mere external well-doing, but by the heart being brought into a right relation to God and man.

Now, we can see how these thoughts pervade the Sermon on the Mount. The thought of Blessedness stands in the very front of all its utterances. The thought of Righteousness pervades every line of its contents. And they are inseparable. The Blessedness of God is inseparable from His Holiness, His perpetually self-communicating Love. And so it must be with man who is made in the image of God. God has willed that the creature who was made in His image should be as He eternally is, blessed. But the creature can be blessed only when he is righteous, holy, as is the Creator.

The Unity of the Sermon on the Mount is, in fact, conspicuous and remarkable. The portion which deals with the Beatitudes lies at the foundation of the whole structure and has an internal harmony and organization. Many writers have striven to bring out the full meaning of the Beatitudes in their mutual relations; and, even if some of the results are speculative and uncertain, yet much has been done to elucidate their significance.

Is there any real connexion between the several Beatitudes; and if so, what is the principle which unites them? Various answers have been given to this question. In the first place, it is clear that the first seven Beatitudes all set forth types of

character, the eighth dealing with the condition of those who suffer for righteousness' sake, and therefore belonging to a different category from the seven by which it is preceded. We may, then, adopt the classification of those who say that the Beatitudes are seven in number, and that those which follow are supplementary. When we look at the seven, we remark that they fall into three groups: There are three at the beginning, three at the end, and one in the middle. The middle Beatitude: "Blessed are they which do hunger and thirst after righteousness: for they shall be filled," forms the centre of the whole series. The first three lead up to this, and the last three flow from it. Here, too, we note the dominance of the ideas which we have noted as specially characteristic of the whole discourse. The Kingdom of God is the fundamental thought. The righteousness of the Kingdom is the qualification which all its subjects possess. The blessedness of the Kingdom is the condition of all its true subjects. "They shall be satisfied."

Different views have been taken of the internal relations of the other groups, and of the reason for their arrangement in the particular form which has been impressed upon them. Thus, some have held that the first three Beatitudes refer to the three functions of the human mind, Thought, Feeling, and Will, so that the poverty of Spirit would represent a man's thought, his mourning his feeling, and his meekness his willingness. Others, (as the Rev. A. G. Mortimer, in his very helpful "Laws of Happiness") hold that the three phrases refer to our duty to God, ourselves, and our neighbour. It is possible that this may be one explanation of the connected meaning of the successive sentences. It is, however, apparent to ourselves that the thoughts in these Beatitudes are, so to speak, progressive, that poverty of spirit leads to mourning, mourning to meekness, meekness to longing, and that out of this longing come all the graces which are described in the following sentences.

We are now to enter upon the exposition of the particular parts of the sermon. Let every one who desires to know its meaning offer the prayer of the Psalmist: "Open Thou mine eyes: that I may see the wondrous things of Thy law."

"Boy"

WORD SKETCHES OF A CHILD'S LIFE.

Boy's real name was Richard, but he was never called by his name, never even "Ritchie" or "Dick." If you asked him what his name was, he would tell you it was "Boy"; though if you happened to be a particular friend of his, he would take you to the table, where the family Bible rested, and opening it at the first page he would point to the following paragraph:

"Richard Eustace Selby, born May 1, 1881—that's me."

"Mary Selby, born May 1, 1881—that's my pair," he would explain, running his little finger along the words; "but she's gone home," he would add with a sigh.

Boy lived in a dream-land of his own, he never seemed really to take in what those around him were saying; he was either building castles in the air or holding silent conversations with the angels, whom he felt were hovering round him.

He never troubled or worried people, and was too much engrossed in his own thoughts to listen to what others were saying. Sometimes a friend, when gossiping in the nursery, would suddenly catch sight of the child playing in the window and hastily change the subject; but nurse would explain, "That's only Master Boy," so the story was continued. Or his mother, repeating the latest scandal, being reminded that one of the children was present, and most probably listening, would give a relieved, "Oh! only Boy," and go on talking. So he got used to being called "Only Boy"; in fact, he often used the word himself as an excuse when he was carrying out some wonderful plan of his own, which he knew nurse would strongly disapprove of. "You's only Boy, so you can do what you likes," he would say to himself, feeling perfectly satisfied that "only" would cover a multitude of sins.

Boy says it is best when a story begins in the middle, he always missed the "once upon a time" part; but if I do not explain a little, you will never

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understand, and I want you to begin by loving the child. I know you will end by doing so; but that is not enough. His story will be told best in the great "by-and-bye," but so far as I can realize it with my earth-bound sight, I will tell you of him now.

Sir Richard and Lady Selby had five children: Edward was twelve, Gladys eleven; then a break, and the twins came, a boy and a girl; but the little girl only found a tear waiting for her, so she went back to the sky.

The boy was left alone to battle in life without his pair, and "Boy" he was called from that day. Why or wherefore, nobody knows. When Boy is asked how he got his nickname, he always answers, "Because you see I wasn't born the girl," and that reason, after all, is the best you can have.

When my story begins he was nearly eight; really alone in the family, for Edie was two, and the new baby was her pair; so between the school-room and the nursery Boy was rather lost sight of. He was not old enough to be owned by the governess, and he was passed the nurse's management; so he fell between two stools and lived a little life of his own.

No one knew the strange thoughts and fancies which grew up in that active little brain. With him his religion was his daily life. "God" meant the very air he breathed. He found no difference between Sunday and Monday, and he was often heard to say things that said by other children would have sounded irreverent.

He realized His Heavenly Father more as a Friend than a Judge, and he was so much alone that this inner life grew more and more.

He used often to wander off into the walled garden and climb into a seat in the old willow tree, and tell the little brooklet that murmured over the stones what was in his heart.

"You's off to the great sea," he said aloud, "and I can't go with you, though I should particularly like to. It's lonely waiting here, and you can't carry me on your shoulders like you does the flowers and the leaves, and land me farther down the stream. But I dreams I shall hear the noise of the great waters some day, for I made out something in the sermon last Sunday; but, oh! just as I thought I was understanding, a beautiful butterfly came, and I watched it and forgot, and when I listens again we had got to the 'Now to God,' and father was waking up."

Go on Boy, tell the streamlet your thoughts, and they will reach the boundless sea of God's love, for He is watching you now. We may all of us long to be carried farther down life's stream, but we too have to learn to wait before we are given a new lesson to learn, and we can only go on, step by step, trusting in the dark.

Boy was fond of his mother in a way, but she was not a *motherly mother*; he admired her beauty and longed for her love, but somehow she seemed to belong to another world than his, into the ways and works of which he could not enter.

She seldom noticed him, but his father was often struck by what the little lad said, and would tell his wife, but she laughed and remarked, it was "only Boy," and his nonsense was quite beyond her. So he grew up without a parent's sympathy.

Edward and Gladys seldom spoke to their little brother, though they were nice children in themselves.

"You had better play with Edie, Boy," said Gladys, putting her arm round Edward's neck as they started for a walk.

"Or baby," said Edward, looking back, with a laugh.

"Miss Edie is going to drive with your mamma," put in nurse, as she saw him looking towards his sister. "But there is dear baby," she added, seeing a forlorn look cross the child's face.

"I's not particularly fond of my baby brother," Boy quietly remarked, thus hurting nurse's dignity, who took no more notice of him.

"It is a pity, said Boy to himself, "that people wasn't *made* grown up. If I could only begin again"—he went on, sitting down on the bank and drawing his knees up to make a rest for his chin—"if I could only begin again at the verse, 'And the evening and the morning was the first day,' I think I could better things a bit."

"Better what a bit, little one?" said a voice, and coming round the corner of the walk, Boy

caught sight of the figure of the Curate, and jumped up, exclaiming, "Oh, Doddles! I's so glad you've come, I particularly wants to have a chat."

Doddles was Mr. Dodsworth, the curate, and a friend of Boy's.

"You see he hasn't got no pair, so that's why I likes him," he would explain. And Boy was a very bright spot in the Curate's life.

He was a little man; one of those who worked out his very heart in trying to do good; one of those whom men pitied, and women despised, and children loved. A little man who wore cuffs, and blushed red up to the roots of his hair when the squire stopped him with a hearty "Well, Dodsworth, tired of your sky-piloting yet—eh?" and then went home miserable because he had not openly confessed Christ before men, by saying he always meant to stick to his colors. A little man who would sit up all night with a sick child, and be the first to take the extra work in the morning.

"It is all right," he would say to himself, "as Boys says always, 'God knows,' so the rest does not matter."

Duties and Delights.

In living the christian life, in the common course of events, we find that there are some things which we are expected to do as a matter of course, some that we are to do as a matter of duty, and some as a matter of delight.

As a matter of course, we are to live in obedience to law, Divine and human. We are to commit no crime. We are to be upright in our conduct, and honourable in our dealings. We are to keep the second table of the law, and to love our neighbour as we do ourselves. We are to do unto others as we wish them to do to us. And we are to keep the Lord's day, attend on sacred ordinances, maintain daily worship in our household, and sustain meetings for prayer by the constancy and cheer of our presence.

As a matter of duty, we are to give our utmost toward the maintenance of the services of the Church, the spread of christian truth, and the elevation of mankind. We are to take our part in the teaching of Sunday-schools, the visitation of the sick, the relief of the poor, the deliverance of the wronged, and the reformation of the depraved. These things and such as these are classed as duties, because there may be something disagreeable in one way or another, in them; something repulsive, something trying, something that demands sacrifice and denial; in a word, something in the nature of a cross. Now, that which brings with it a cross, real or imaginary, is not done as a matter of course, nor is it marked with any special delight; and it can be done, ordinarily, only as a duty—a something we do because it is right to do it, and we must, rather than because we have any great or direct enjoyment in it.

As a matter of delight, we have to have communion with God, in prayer, in meditation, in song, in worship, by means of His works, His providences, His Word, His Spirit. We are to have delight in God's being, God's kingdom, in God's people, in God's truth, as in nature and art, beauty and sublimity. And most of all we are to have delight in Christian attainment.

We see at once that our labour should be, on the one hand, to get rid as fast as possible, of sins, faults, follies, and infirmities; and on the other hand, to lift our matter-of-course things as fast as possible into the sacredness of duties, and our things done as duties into the blessedness of all our delights; and to persevere in this until we have carried them all into that exalted region of holy attainment where all things spring of good will, and sins have passed away.—*Church Messenger*.

Cardinal Manning.

Cardinal Manning having had the audacity in a recent sermon to say: "As the sovereigns of England have been the heads of Parliaments of England, so the successor of St. Peter has been the chief legislator in nineteen Æcumenical Councils," the Rev. Dr. Littledale refutes the assertion, and points out in *The National Church* that the facts stand briefly thus: The first Æcumenical

Council at Nicæ, A.D. 325, was not summoned by the Pope. The Pope was represented at it by delegates, but the President was not one of them. The second, at Constantinople, A.D., was not convoked by the Pope. It enacted a canon which implied that the precedence of Rome was due not to any episcopate of Peter, but to the fact that it was the capital of the empire. No western bishop was present in person or by proxy, and the Pope had no more to do with the Council than the man in the moon. The third, Ephesus, 431, was held to examine the heresy of Nestorius, who had been already tried and condemned by the Pope. The Council came to the same conclusion as the Pope had come to; but though the Pope's judgment was read, it was not treated as in any way decisive. The fourth, Chalcedon, 451, was summoned against the Pope's express remonstrance and disapproval. The fifth, Constantinople, 553, compelled the Pope to retract his own doctrine, and to confirm the contrary. The sixth, Constantinople, 680, anathematized Pope Honorius, who had died in 628, as a heretic—condemnation renewed by every Pope for 1,000 years afterwards. The seventh—so called—compelled the Pope to retract a former assent of his, and to pronounce what he had assented to heretical. The remaining Councils were not Æcumenical at all, not being received in the East.

State of the Church in America.

The report of the state of the Church at the Protestant Episcopal Convention, held at New York on Oct. 22nd, showed that there were 51 dioceses throughout the Protestant Episcopal Church in America, 14 missionary jurisdictions, 59 bishops, 3,932 priests, 320 deacons, of both orders, 487,167 communicants, 3,974 churches, 1,988 chapels, 149 academies, 15 colleges, 19 divinity schools, 40 orphan asylums, 60 homes, 57 hospitals, and 22 miscellaneous institutions. The sum total of offertories in three years was \$22,316,514. There were 171,799 baptisms, an increase of 16,275 over the three years previous, and 112,783 confirmations, an increase of 29,734 over the same period.

An Algerian Wedding Feast.

A marriage celebration in Algeria is an interesting relic of ancient customs. The bridegroom goes to bring the bride, and the guests assembled outside the house will wait for his coming. Soon the sound of pipes is heard coming from the summit of some neighboring hill, and the marriage procession approaches the bridegroom's house. The pipers always come first in the procession, then the bride, muffled up in a veil, riding on a mule led by her lover. Then comes a bevy of gorgeously dressed damsels, sparkling with silver ornaments, after which the friends of the bride follow. The procession stops in front of the bridegroom's house, and the girl's friends line both sides of the pathway. The pipers march off on one side, while the bridegroom lifts the girl from the mule and holds her in his arms. The girl's friends thereupon throw earth at the bridegroom when he hurries forward and carries her over the threshold of his house. Those about the door beat him with olive-branches, amid much laughter. In the evenings, on such occasions, the pipers and drummers are called in, and the women dance, two at a time, facing each other; nor does a couple desist until, panting and exhausted, they step aside to make room for another. The dance has great energy of movement, though the steps are small and changes of position slight, the dancers only circling round occasionally. But they swing their bodies about with an astonishing energy and suppleness. As leaves flutter before the gale, so do they vibrate to the music; they shake; they shiver and tremble; they extend quivering arms, wave veils, and their minds seem lost in the abandon and frenzy of the dance, while the other women, looking on, encourage, by their high, piercing, thrilling cries, which add to the noise of the pipes and drums.

To the traveller, the scene is one not alone of interest but full of a weird and strange fascination that absorbs the mind and attention.

Why are you not a Christian?

Is it because you are afraid of ridicule, and of what others may say of you?

"Whosoever shall be ashamed of me and of my words of him shall the Son of Man be ashamed."

"Is it because of the inconsistencies of professing Christians?"

"Every one of us shall give an account of himself to God."

Is it because you are not willing to give all to Christ?

"What shall it profit a man, if he shall gain the whole world and lose his own soul?"

Is it because you are afraid that you will not be accepted?

"Him that cometh to me I will in no wise cast out."

Is it because you are too great a sinner?

"The blood of Jesus Christ cleanseth from all sin."

Is it because you are afraid you will not "hold out?"

"He which hath begun a good work in you will perform it until the day of Jesus Christ."

Is it because you are thinking that you will do as well as you can, and that God ought to be satisfied with that?

"Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all."

Is it because you are postponing this matter, without any definite reason?

"Boast not thyself of to-morrow, for thou knowest not what a day may bring forth."

Beautiful Anecdote of a Great Man.

UPON KEEPING ONE'S WORD.

Sir William Napier was one day taking a long country walk near Freshford, when he met a little girl about five years old sobbing over a broken bowl. She had dropped and broken it in bringing it back from the field to which she had taken her father's dinner in it, and she said she would be beaten on her return home for having broken it; then, with a sudden gleam of hope, she innocently looked up into his face and said: "But ye can mend it, can't ye?" My father explained that he could not mend the bowl, but the trouble he could, by the gift of a sixpence to buy another. However, on opening his purse it was empty of silver, and he had to make amends by promising to meet his little friend in the same spot at the same hour the next day, and to bring the sixpence with him, bidding her meanwhile tell her mother she had seen a gentleman who would bring her the money for the bowl next day. The child, entirely trusting him, went on her way comforted. On his return home he found an invitation awaiting him to dine at Bath the following evening to meet with some one whom he specially wished to see. He hesitated for some little time, trying to calculate the possibility of giving the meeting to his little friend of the broken bowl and of still being in time for the dinner party in Bath; but finding this could not be, he wrote to decline accepting the invitation on the plea of a "pre-engagement," saying to us; "I cannot disappoint her, she trusted me so implicitly."

How to Succeed.

A gentleman, who is now a prosperous merchant, in conversation with a representative of the *Economist*, said that his life was changed by a simple performance of duty:

I was clerk behind the counter of a large retail store in Boston, at a small salary. I had been out of work some time, and when I secured the position in Boston I was thankful, and made a mental promise that I would perform my duties thoroughly. I had been working for two days with poor success; trade had been quiet, and it was difficult to get any customers. I felt somewhat down-hearted because my counter had been idle for some time. A customer making his appearance, I tried my utmost to effect a sale, but, do what I might, I could not please the man. Everything was either too light or too dark, and if the color was selected to his satisfaction, the quality was not what he desired. I have a quick temper, and at times during the transaction I felt

that I could strangle the customer; but I quickly curbed my temper and went at him tooth and nail. I felt that my reputation as a salesman was at stake, and it was a question of conquer or be conquered. At last I made the sale, and with it came a great satisfaction; but I was not done with the man yet. I wanted to sell him more. He said something about sending his wife around to look at some dress goods. I promised to send some samples of new patterns as they arrived. The customer thanked me and said:

"It has taken you a long time to sell me a few goods. Are all your customers as hard to please as I?"

"It takes some customers but a short time to make their selections, while others wish to go slower; we are bound to please them all," I answered.

"Does it pay your house to devote so much time to so small a sale?" he inquired again.

"Yes," I replied. "I have taken pains to give you what you want. I know you will find the goods as I say. You will have confidence and come again, and next time it will not take so long."

After getting his package he walked out of the store. In three days I mailed samples of the new dress goods to his wife, and the circumstances passed entirely out of my mind. In about a month I was transferred to another counter, and received a slight advance in wages. Much to my astonishment, I was taken away from this department after only a month or six weeks' trial, and placed in another position. I could not believe that I was not giving satisfaction, because with each change an increase of wages was made. One morning I was informed that Mr. B. wished to see me. I went to the office with surprise and some fear. I was more surprised when I saw sitting beside my employer my customer of a few months back. He proved to be the money partner of the concern, whose other business interests kept him away from the dry goods store almost entirely, and he was known to but a few of his employes, although he knew that I was a new man as soon as he saw me, and thought to see what metal I was made of. That he was satisfied is proved by his making me a buyer of the several departments where I sold goods. My prosperity began with the tough customer, and now I thank goodness that I got him, and that I did not show my disposition to strangle him.

What is She Doing?

That is the brief question asked of a young girl who is, as we commonly phrase it, "Out of school." It is taken for granted that she is doing something, for it is not to be supposed that, having spent years in study, she becomes an idler so soon as her school days are over. The answer, no doubt, must be a general one. She is taking up new studies, beginning a course of reading, seeking a school, or starting out as a teacher, opening an office as stenographer and typewriter, learning to make bread, or even studying medicine. Any one of these is good. A single one of them, perhaps, is all that a few persons need care for. But for the average girl it is safe to advise that she should, if she has not done so already, give careful attention to household duties, and thus learn to cook, bake, sew, mend—in short, "keep house." And then along with this she should seek such cultivation of her mind as her training in school and her present opportunities make possible.

Sisters Duties to Brothers.

A ruin woman alone can rebuild is the carelessness with which "brothers" are treated. Some sisters forget that the first, and often most enduring impressions men receive of the sex, come through their sister's actions. Is the girl a vain, petty, selfish being, never considering the brother's needs? Is it any wonder if the brother thinks all girls are like his sister? Sisters should seek to be the friends of their brothers. Their gentle, virtuous conduct may do much to create a right tone in the brother's mind, and will inevitably refine and help him. You, dear girls, can, and you are doing very much in shaping a young man's habits. If

the sister shares his youthful troubles, advises him in difficulties, makes his home attractive, refuses to listen or to mix in any wild conversation, seeks to lead him into the right conception of manhood's privileges, in short, becomes a loving companion, then I am sure that many a youth who now sees in girls only vain, giddy creatures, will have that exalted view of womanhood which will be a safeguard in the days to come. Try to be the angel of the home to the brother. If you have failed here, begin to build this very day. God will give you strength.

Two Sides.

It is difficult for any of us to realize that we can occupy a ridiculous position. Others are capable of rendering themselves absurd, but as for ourselves, our perfections only are visible to the world, and it must be a flippant person indeed who can find matter in jesting in our absolutely decorous behaviour.

A young man boarding one summer at a hotel was wont to entertain two ladies of his acquaintance with ridiculous imitations of the peculiarities displayed by other guests in the house. They were ashamed to laugh, but it was impossible to help it, in the face of such truthful travesty.

"Well," said one of them to the other after an evening of hilarity. "I hope the others enjoy it as much as we do."

"What others?"

"Why, the people to whom he makes fun of us," was the reply.

"You don't suppose he does that!" was the innocent response. "There is nothing in us to be made fun of!"

But there was, and the young man had seen and made use of it.

Indeed, there is always something reciprocal about the relation of life; there are always two sides to a question, not inevitably similar, but capable of balancing each other. Let none of us forget that we, as well as our neighbors, live in glass houses, and that none of us can claim a monopoly of stone-throwing.

Hints to Housekeepers.

APPLE CUSTARD.—Boil 2 lbs of good apples to a pulp in the usual way, with a cupful of water and sugar, and flavouring to taste. Beat the pulp well with an ounce of butter and the whites of three eggs, well whisked. Beat till the mixture is perfectly smooth, light and firm, then turn it into a well-buttered pie-dish, and bake in a brisk oven until thoroughly set and nicely coloured. This custard is delightful eaten either hot or cold. Dust a little fine sugar over the top before serving.

BREAKFAST ROLLS, STUFFED.—These form a novel and attractive breakfast dish. Take half a dozen small breakfast rolls, made in the form of a sausage about 4 inches long; cut them in half, lengthwise, nearly but not quite through, and scoop out part of the inside so as to leave a good-sized cavity. Fill this with any remains there may be at hand of cooked ham, poultry, or game. The meat should be finely minced, seasoned, and moistened with a little milk. Close the rolls again and arrange them very tastefully on a dish, covered either with a napkin or a dish paper, and serve hot.

KIDNEY AND BACON.—Trim away the fat from the kidneys, skin them, and cut each one in slices the round way. Mix together a tablespoonful of flour, half a teaspoonful of salt, and a quarter of a teaspoonful of pepper. Dip the slices of kidney into this and fry them in a little hot butter or dripping for about five minutes. When done arrange them neatly in the centre of a hot dish and place round the edge thin slices of toasted or fried bacon. Pour the fat out of the frying-pan, keeping back the brown sediment which remains at the bottom of the pan. Mix smoothly a teaspoonful of flour with half a teacupful of cold water and pour it into the pan. Add a pinch of salt and a tablespoonful of mushroom catsup; stir the sauce over the fire till it boils, then pour it over the kidneys and serve very hot. The sauce should be as thick as cream.

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Children's Department.

Winning a Good Name.

"Charlie Leslie," called out a farmer to a boy who was passing, "we are short of hands to-day. Couldn't you give us a turn at these pears? They must be off to market by to-morrow morning. If you will help me this afternoon, I'll pay you well."

"Not I," said Charley; "I'm off on a fishing excursion. Can't leave my business to attend to other people's;" and with a laugh he walked on.

"That's what boys are good for now-a-days," growled the farmer. "These pears might rot on the trees for all the help I could get from them. Time was when neighbors, men and boys both, were obliging to each other, and would help in a pinch, and take no pay but 'thank ye.' Lads now-a-days are above work, if they haven't a whole jacket to their backs."

"Couldn't I help you, Mr. Watson," said a pleasant voice, as Fred Stacey appeared around the clump of lilac-bushes which had hid him from view. He had heard the conversation with Charley; and, as he was an obliging boy, he was sorry to see the farmer's fruit waste for want of hands to gather it.

"I have nothing particular to do this afternoon, and would as lief work for you a while as not."

"Might know it was you, Fred," said the farmer well pleased. "I don't believe there's another boy about, who would offer his services."

The matter was soon arranged, and Fred pulled off his jacket and went to work with a will, picking and assorting the fruit very carefully, to the great admiration of Mr. Watson.

"If that boy had to work for a living, I would engage him quick enough," he thought. "But he'll make his way in any business. One so obliging will make a host of friends, who will be always willing to lend him a helping hand."

Fred would take no pay from the farmer, who he well knew was working hard to pay off his mortgage. But he did accept a basket of pears for his mother, as they were very excellent ones, and the farmer insisted so warmly on his taking them.

Ever after that Fred was sure of a good friend in farmer Watson, and one who was always ready to speak a word for him whenever his name was mentioned. Oh, if boys knew what golden capital this "good name" is, they would work hard to get it. Well did the wisest man say, "It is rather to be chosen than great riches." It has helped many a man to acquire riches. It is of great importance to a boy what the men of his place say of him. Never fancy they do not know you do—that they have no interest in what you do. Every business man sees and estimates the boys that pass before him at pretty nearly their own worth. Every man with sons of his own takes an interest in other men's sons. There is nothing like obliging ways to make friends of people, and to lead them to speak well of you. That will be a stepping-stone to your success in life.

WELL PLEASSED.—Dear Sirs,—I can recommend Hagyard's Yellow Oil as a sure cure for rheumatism. I had it for some time, and was cured by two bottles, and I must say it was the best thing I can get for general use as a pain reliever. J Mustard, Strathavon, Ont.

A Surprise for Papa.

My little girl Sadie is five years old. she is very happy and busy getting a Christmas present ready for her papa. But I do not believe that one of the little boys or girls that read this can guess what it is going to be. So I will have to tell you. She is going to surprise him by having learned to read! She began twelve weeks ago. And just think! Her papa doesn't know that she can read one single word! One day he came right into the nursery when Sadie was reading her lesson! Oh, how quick she stopped, and stuck the book under her apron! Her little face got as red as a rose.

"Why, Sadie!" he said, "what is your face so flushed for?" Then he said to me, "Mamma, I'm afraid you've got the room too hot!"

So I opened the door, and began to talk about something else, to make him forget about Sadie. In a few minutes he went out again. I guess that was the only time Sadie was ever glad to have her papa go away. She was so afraid he saw the book, that she could hardly keep from crying. But I told her I was almost sure he did not, and she was happy again.

She says when Christmas comes she is going to wrap her reader in a nice piece of paper, and write on it, "Sadie's present to papa," and tie it to the tree. "He'll think it a mistake when he takes the paper off," she says, "but I'll say, 'Please give the book to me, papa,' and then I'll just open and read, and read, and read, till he's so surprised he can't speak!"—Little Men and Women.

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NOTHING IS KNOWN TO SCIENCE AT all comparable to the CUTICURA REMEDIES in their marvellous properties of cleansing, purifying and beautifying the skin, and in curing torturing, disfiguring, itching, scaly and pimply diseases of the skin, scalp and blood, with loss of hair.

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SOLID GOLD PLATED. To introduce our Watches, Jewelry, &c., &c., for 60 days we will send this fine, heavy gold-plated Ring to any address on receipt of 25 cents in postage stamps; and will also send free one mammoth Catalogue of Watches, Jewelry, &c., with special terms and inducements to agents.

A WINTER'S TALE.—Last winter my little girl caught a severe cold which lasted all season. I doctored with everything I could get but to no avail. Finally I got Hagyard's Pectoral Balsam and gave her two doses which improved her, and in a week she was entirely cured by its use. Mrs. C. Norman, Cornell, Ont.

LITTLE LUCY'S LUCK.—"I had a disease of the skin for which Ma tried everything she could think of but without effect, but the first bottle of Burdock Blood Bitters I tried, found relief. It gave me great satisfaction." Lucy Venables (age 11.) Boissevain, Man.

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The New Year.

Boys and girls, by the time you read this you will have left one year behind and entered on another. Do you know what it reminds me of? I will tell you. When I was a little fellow at school I had to go up with my copy-book to the master as soon as I had finished it, in order to get it exchanged for a new one. Then began something I did not always like. The master took the completed copy-book, and beginning at the first page, he slowly turned over the leaves, inspecting my work. As the leaves turned over my head bent lower. Here was a big ugly blot on one page, there was a mis-spelling begun in the top line and carried right to the foot of the page, in another place a straggling line with the I's and t's leaning over as if they were too weak to stand, and again, the letters at the end of the line crushing one another all out of shape. When the master finished his inspection and looked up with reproach in his eyes, I assure you I didn't feel very comfortable.

Now do you know that we have all been doing the same thing within the last few days? I have just been giving in a finished copy-book to the great Master. He gave it me a year ago; then it was clean, and white, with three hundred and sixty-six pages—a page more than usual—and at the top of each page a beautiful line of His own writing, which He told me to imitate. All last year I wrote a page every day, and on the last day of the year I handed in the finished book. Then came the inspection. Oh, how ashamed I was! Here a great blot, there a slip, and so on throughout the whole year. My book, once so white and clean, was soiled and scored, full of misspellings and omissions and corrections. Then the Master looked at me as He once looked at an apostle who denied Him, and I tell you, boys and girls, the look of loving reproach was hard to bear.

I wonder if you too have been giving in your copy-books, and if it has fared with you in the same way.

But now we have got out fresh copy-books, white and clean, with a beautiful headline on every one of the three hundred and sixty-five pages. I don't know whether we shall live to finish the book; but this we can do—we can say, I am determined to make this year better than last. Do you know how I made so many blots last year? I was careless; I often set out in the day's work without seeing if my hands and heart were clean and without thinking of the difficulties that should meet me during the day. And do you know why I made so many slips and misspellings? I didn't always keep looking up at the Master's head-line. When I wrote the first line I did indeed look to the top of the page; but when I came to the third and fourth lines, I am afraid I looked to my own previous writing, and not to the Master's. But this year I am determined to follow not my own past work but His. The motto I should like to take for 1890, in order to make it a happy New Year—a motto that I should like you to take also—is this,

LOOKING UNTO JESUS.

—A minister to be successful, must get rid of all personal ambition. It is a long road for a man to get to the end of himself; but a minister has to do it.

The Fall of the Christians: An Historical Romance of Japan in the 17th Century. By Prof. W. C. Kitchin, Ph. D.

"The Fall of the Christians" is a history of the desperate struggle of Christianity against Paganism in Japan over two hundred and fifty years ago, as related in ancient manuscripts discovered by the author. There were then several thousands of Christians in Japan, and the attempt to exterminate them led to one of the most sanguinary struggles recorded in history. The heroism of the Christians, both men and women, and their fortitude under the most appalling dangers, as portrayed by Professor Kitchin, will enlist the sympathies of the civilized world.



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Herbert Ward, the companion of Stanley in his explorations in Africa, is one of the few men connected with Stanley's African explorations who has ever returned alive from the "Dark Continent." Mr. Ward's articles running through eight numbers of the "Ledger" are of the most intensely interesting description, and cover five years of his adventures in Africa, and they will be illustrated by sketches made by Mr. Ward, and by the reproduction of photographs taken by him in Africa. These pictures will throw much light upon the manners and customs of the hitherto unknown cannibal tribes of Africa.

Life in British America, By Rev. E. R. Young.

Being the adventures and experiences of Rev. E. R. Young, the celebrated missionary, and his wife during their residence in the Polar region twelve hundred miles north of St. Paul, in which Dr. Young narrates how he tamed and taught the native wild Indians of the Northwest; how he equipped himself for and how he made his perilous sledging and hazardous canoe trips when visiting all the Indian settlements within five hundred miles of his home.

Nihilism in Russia, By Leo Hartmann, Nihilist.

Leo Hartmann, a fugitive from Russian authorities, has been connected with the most daring feats of the Russian Nihilists. Mr. Hartmann shows how the intelligent people of Russia are becoming Nihilists in consequence of the despotism of the form of government. A participant in plots to kill the Czar, such as the blowing up of the Winter Palace, he is able to give true information as to how this and other great schemes were accomplished. The situation in Russia is sufficient to increase the love of every true American for our form of government.

Into Mischief and Out, By Elizabeth Stuart Phelps.

This is a story of college life. It describes, in a graphic manner, the troubles which overtake bright students who get into mischief, and their skillful manoeuvres to evade the consequences of their conduct.

Other Contributors for 1890 are:

Mrs. Frances Hodgson Burnett.
Mrs. Margaret Deland.
Mrs. Florence Howe Hall.
Mrs. Madeleine Vinton Dahlgren.
Mrs. Harriet Prescott Spofford.
Mrs. Emma Alice Browne.
Mary Kyle Dallas.
Marion Harland.
Clara Whitridge.
Judge Albion W. Tourgee.
Marquise Lanza.

Robert Louis Stevenson.
Anna Shields.
Josephine Pollard.
Amy Randolph.
Frank H. Converse.
C. F. Holder.
Dr. Felix L. Oswald.
Rev. Emory J. Haynes.
Julian Hawthorne.
Prof. W. C. Kitchin.
Robert Grant.

Rev. Dr. H. M. Field.
M. W. Hazeltine.
Thomas Dunn English.
George F. Parsons.
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Rev. Dr. John R. Paxton.
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To all children, home should be the happiest place in the world; the nurse should be a person of cheerful, sunny disposition, strong and active, as there is a great deal of hard work attending the care of a little child; and, while the mother should always remain head nurse, the assistant should be a vigorous person. Do not allow nurse or any one else to terrorize your child with stories of any kind that will cling to them and make their nights a torment. It is useless to make them afraid of any domestic animal by tel-

ling them that everything will "bite." If a child is naturally nervous, it can be better controlled by a little judicious indulgence than by denial.

Little pleasures should be provided for them and the pleasure of anticipation given them. It will not hurt your carpets to have a few chalk rings on them, and any little boy would enjoy a game of marbles with papa or mamma even better than with the boys down the street that you do not want him to associate with. Play with children sometimes; it will draw you nearer to them and

keep you young. Spend less time on their clothes and more on their sweet selves. The day will come only too soon when you can sit down with your tidied house and they are all away.

—We cannot improve ourselves, we cannot assist others, we cannot do our duty in the world, except by exertion, except by unpopularity, except with annoyance, except with care and difficulty. We must each of us bear our cross with Him. When we bear it, each day makes it easier to bear.

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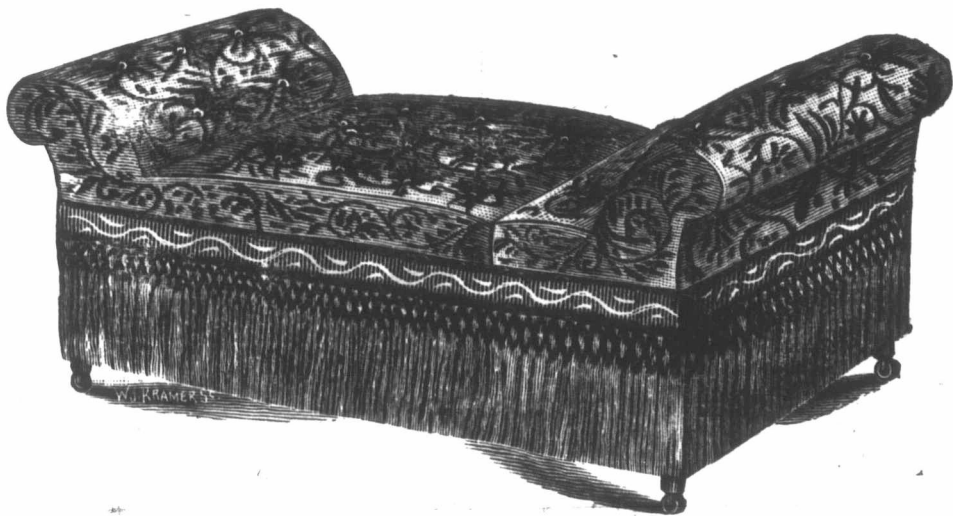
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1	" " " " " "	500
1	" " " " " "	250
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10	" " " " " "	500
25	" " " " " "	500
50	" " " " " "	500
100	" " " " " "	500
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500	" " " " " "	500
4,000	" " " " " "	1,000
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