

Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA

Vol. 15.]

TORONTO, CANADA, THURSDAY FEB. 21, 1889.

[No. 8.

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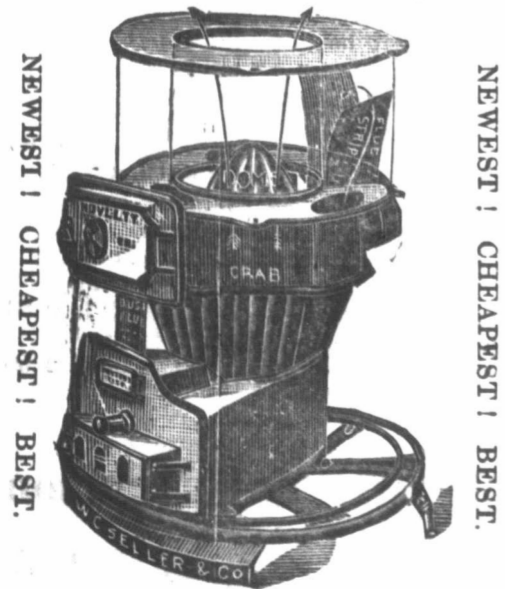
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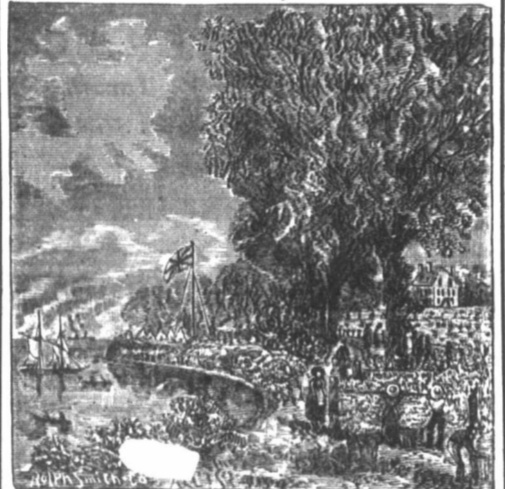
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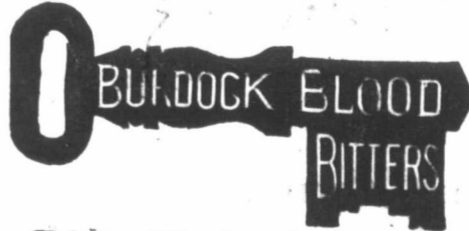
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LESSONS for SUNDAYS and HOLY DAYS.

Feb. 24th.—SEXAGESIMA.
Morning—Gen. 3. Mark 121.
Evening—Gen. 6; or 8. Rom. 8 to v. 18.

THURSDAY, FEB. 21, 1889.

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

ADVICE TO ADVERTISERS.—The *Toronto Saturday Night* in an article entitled "Advertising as a Fine Art" says, that the *DOMINION CHURCHMAN* is widely circulated and of unquestionable advantage to judicious advertisers.

TO CORRESPONDENTS.

All matter for publication of any number of *DOMINION CHURCHMAN* should be in the office not later than Thursday for the following week's issue.

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

DEFECTS IN CABLE NEWS.—Our friends of the secular press have recently been providing a daily dish of cable news mostly made up of details as to the toilet arrangements of Mr. Wm. O'Brien. We have time and again seen satirical skits upon the Court Journal for recording the movements of the Royal Family, but even this Court paper never filled up column after column with such utter trash as the secular papers give us by cable as to Mr. O'Brien's clothes. There is in this cabling day by day of these tailoring details, as though we were all so anxious to know all about Mr. O'Brien's trowsers, a serious defect. Surely having provoked the form of appetite they should not let us starve for lack of proper food! We beg then that there be sent by cable dispatch full details day by day as to Mr. O'Brien's ablutions, let us know by cable what soap he used, what sized towel, and by cable inform us whether he brushes his teeth with powder, charcoal dust, or cigar ashes? These are needful items of the days, news, as news is now considered, and they will be just as sensible, as useful, as interesting as those daily cables we see

in the place of prominence in the daily papers! While speaking of that charlatan agitator a good specimen of the folly his worship evokes is the following. The *Irish Canadian* said that Mr. O'Brien recently was hustled enough to kill a giant, but came out of the scrimmage without the slightest harm! What a prodigy of strength he must be! or, does he wear a charmed life? Anyway we are tired of hearing about his clothes—secular editors will please remember that men do not take such a passionate delight in the details of another man's trowsers as to demand cable news of them day after day. Sartorial delights even, have a limit! In all seriousness we submit that the dignity of the Press demands the entire suppression of such ludicrous, such contemptible trivialities, no sensible man ever talks of such matters, why should we then have cable messages about the habiliments of a scoundrel like O'Brien?

THE DEAN OF MANCHESTER ON EVANGELICALS AND PROSECUTIONS.—The undeniable predominance of the High Church party is largely due to their having followed Bishop Wilberforce's lead in this respect (i.e., not prosecuting) rather than that of men of whom Archdeacon Denison may be taken as the surviving type. The Broad Churchmen seem to have at last learnt, or to be learning, the lesson. No doubt from time to time the Broad and Low have backed each other, or joined forces to crush the common rival. But High Churchmen have on the whole, avoided the policy of coercion since the machinery broke down and scattered them, or struck them down in the Gorham case. The party was violently divided on the question in reference to *Essays and Reviews*. Two blows were struck at unimportant men, with no useful result of any kind, and it was done by the unwonted combination of the High and Low. But those who counselled silence and patience at the time were justified in the end by seeing the only important Essayist promoted to the Episcopate (by the only modern English statesman of theological mind, and of a firm grasp of Christianity as an institution as well as a creed), justified by a Provincial Episcopate, and then at length freely elected, without a misgiving and almost without enthusiasm, into the most important see in England, if not in Europe, by the chapter which of all others contained the elements of such a resistance as a dozen years before would infallibly have broken out, and must have had some large consequences—and taking rank to-day as practically as a High Church Bishop. It would be for the general good if these Bourbons of the Established Church, who have in fact learnt nothing since the days of Abbot or even of Whitgift, yet who can remember—and that only with vague and vain regret—nothing further back than the primacy of Archbishop Sumner and the Premiership of Lord Palmerston, could be induced to learn the lesson of Bishop Wilberforce's many-sided life; and to drop their worse than Procrustean policy of trying to lop the limbs which cannot lie upon the bed they maintain to be the measure of human needs, while at the same time they obstinately refuse to stretch either their own friends or their few outside sympathisers to the same point.

We hope our Hamilton brethren will take the above to heart.

SEEK PEACE AND ENSURE IT.—The *Rock* says, "We have been informed, but are not permitted to disclose the names, of a correspondence which has passed between well-known Evangelical leaders and men of foremost standing amongst advanced Churchmen. It has been carried on with a desire to ascertain what are the real feelings on both sides in face of the present troubles, and particularly in prospect of the sundering and sorrow there may be about the prosecution of the Bishop of Lincoln. We have full knowledge as to the nature of the communications exchanged so far, and we are de-

lighted to discover, so far as the individuals themselves are concerned, a heartfelt and genuine wish for peace, if it can be obtained without sacrifice of principle. The question, of course, is, can it be? But these *pourparlers*, so to speak, must do good, although they may not issue in tangible result. It cannot but be well that men of ability and recognised position, however widely apart in doctrinal tendencies, should in quiet and friendly fashion discuss their differences, provided there is a real wish to be guided into all truth. It would be superfluous to say that no one, and no section of the Church, has been or can be committed by what has been done in this matter."

At a recent and well-attended Chapter of the clergy of the rural deanery of Newington, the following resolution was unanimously adopted:—

That this Chapter deplores and condemns the proceedings instituted against the Lord Bishop of Lincoln, as injurious to the highest interests of religion, and as attempts to limit reasonable liberty in the interpretation of the rubrics of the Book of Common Prayer.

PROPOSED EMBEDDATIONS OF THE CREEDS.—Mr. Philip Vernon Smith, as Senior Classic at his University, as a barrister of standing, and as a writer of Church history whose writings have been accepted by the public, cannot be charged with presumption when he discusses so weighty a matter as the creeds of our church, for the treatment of which scholarship, and divinity, and historical knowledge are required. In this month's *Churchman* he has a paper on the Nicene and Athanasian Creeds, in connection with the reference from the late Lambeth Conference. In emendation of the Nicene Creed he would substitute "though" in place of "and," and then read the clause, "Who proceedeth from the Father through the Son." This change would accurately express the teaching in John xiv. xvi., would coincide with the Moravian Creed, and be probably acceptable to the Eastern Church, which split away from the West because of the insertion of "filioque." In the *Quicumque Vult* Mr. Smith would omit the first two clauses, would change the first words of the third clause from "And the Catholic faith is this" into "This is the Catholic faith;" would make a substitution for the 28th clause of the words "This is the Catholic faith concerning the Trinity;" and would import into the 30th clause the one word "Furthermore." These slight alterations would allow of the omission of all the "admonitory" clauses—1st, 2nd, 28th, 29th, and 42nd—and preserve the proportion between the two sections of the Creed and the antiphonal form of the several clauses. His proposals are somewhat ambitious, but they might conduce to the peace and union of Christendom if they could be adopted.

LIFE'S JOURNEY AND THE PROVISION FOR IT.—Prepare, christian people, for a fresh start. God has given you abundant "provision for the way," yes, for all your needs—His Word, to "read, mark, learn, and inwardly digest." Prayer, private and public, for you to kneel and talk with your Heavenly Father; Church Services, in which He comes to you with special blessings; Meditation, for you to commune with Him; and, above all, Holy Communion, for you to receive Him into yourself, for you to be taken into Him. These are the good things which He gives to nourish your fainting soul. Then pause and think; are you using them diligently? Oh! do you foolishly keep away from them because you are out of heart? Are you, then, like the sick man who waits to take his medicine until he gets a little better? Oh! doubt not the goodness nor the faithfulness of God. Use freely what He freely supplies, nay, presses upon you, and you shall find it true as He has said, "They that wait upon the Lord shall renew their strength; they shall run and not be weary; they shall walk and not be faint."

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THE JESUIT BILL.—THE CHURCH'S
SKIRTS ARE CLEAN.

IN one of the brilliant articles in the *Mail* on the Jesuit Bill grave injustice was done to this journal and the Church we represent.

The *Mail* says, the "Churches are kept helpless and speechless in face of a monstrous aggression upon civil rights." This censure applies to every representative religious paper except the DOMINION CHURCHMAN. That the other papers of this class are entangled by political alliances is notorious, that in the Riel matter they were gagged by such alliances was plainly manifest when that question was under debate. But we with all the force at our command denounced those traitors who took service in the Rielite camp to secure Rielite votes, and now are proud to know that we did yeoman service as protesters against the increasing domination of the Papacy in Canada, while the so-called Protestant press was giving aid and encouragement to the enemy.

The truth is, that when such a soul-stirring evangelist as Knox-Little touches these protestants on a raw spot, when he angers them by presenting Gospel truth as they know it is taught by Scripture but not in their systems, they are as brave as Hector in attacking a stranger who is practically defenceless. How they blow their trumpets of defiance at one who will never hear their noise! What terrific lunges they make at a body entirely beyond reach of their weapons! But when a real enemy is at the gate whom they could strike, when Archbishop Lynch was about being authorised to banish the Bible from our Schools, when the Jesuit Order is being installed as one of the Governors of Canada, then the protestant champions are found hidden, or speechless, lest an incautious word should take a few votes from their favorite political party!

To rank this paper along with such cowards and hypocrites is wrong. We delivered our souls beyond the touch of just accusal during the last two elections, which were the true times for effective speech. The Jesuit Bill is the natural outcome of that policy of truckling to political exigencies which in those days of crisis and of trial was shown by the leading press representatives of the so-called Protestant Churches.

The *Mail* says of Mr. Blake's pandering to the Riel faction, "A lower price Satan never paid for a political soul." But we warned Mr. Blake that he was being bartered for, we foretold his political and moral ruin if he entered further into the Rielite camp. Had Mr. Ed-

ward Blake listened to our words he might have been in power to-day.

We submit then that the DOMINION CHURCHMAN, representing the Church of England, cannot be justly reproached for any supineness, or lack of courage, or for pandering to a political party in regard to that audacious policy of the Papacy which has culminated in the endowment of the Jesuits by the Government of a Canadian Province.

The press may just as well save its breath from waste over this Jesuit business. There is no honest anti-papal sentiment in Canada of any moment amongst those large religious bodies who are sought to be aroused by attacks on the Jesuit Bill. The whole and sole interest of these bodies is expressed by the query, —What course will best serve our political party? *What does principle dictate? is a hardly comprehensible question—it is so remote from their experience.* Party interests are the only issue regarded as of living, vital force by the average Protestant, and upon his judgment of that question depends his course in regard to the Jesuit Bill. The English Church has overthrown the Papacy in more than one historic struggle, the sects have never hurt its cuticle by even a scratch,—and they never will, as in controversy, or diplomacy, or organised force, the Jesuit to the average sectarian protestant is as a skilled rifleman pitted against a yokel with an old musket.

We heard the most notorious protestant agitator in the Church, one who was then striving with might and main, to blast and paralyze the Church, we heard this champion of Protestantism compare Riel on the scaffold to Jesus on the Cross. No wonder a political disaster, a Providential blight, fell to punish such blasphemy, for God cannot with impunity be mocked—No! not even by eloquent lawyers. We heard too that appalling language loudly cheered by an audience of his political friends—mainly Methodists, Presbyterians, and Congregationalists. No wonder the Jesuits were emboldened by such traitors to civil and religious liberty to despise Canadian Protestantism!

Had the sects stood where their very principles demanded they should stand, ranged under the banner of a united Catholic and Apostolic Church, the Jesuits would have been cowed by an irresistible foe. But despite all our warnings and appeals the sects bowed their necks to Popery, and to-day we are bluntly but truly told by the Romanist organ, the *Irish Canadian*, that the Pope is the ruler of Ontario, and the Jesuits we see to be the real government of Quebec.

The threatened denomination of Popery is only a portion of the penalty Canada has to pay for partyism inside, and sectarianism outside the Church of England.

The skirts of the Church of England are, however, clean. We, in time for effectual resistance, blew the old Church trumpet that for over a thousand years has made Rome tremble, and the men of Meroz, the Protestants of Canada, are now accursed, "because they came not to the help of the Lord against

the mighty." Ephraim is joined to his idols, the idols of political partizanship, let him alone, until he is awakened to the necessity of unity, of patriotism, and of principle, by some national disaster, such as the Jesuits will surely bring upon us—*then they will be expelled.* That day is not distant, and one of the brooms that will sweep out these vipers will be pushed by Roman Catholic hands.

MR. GOODERHAM AND THE CENTRAL BANK.

SOME weeks ago we voiced the universal conviction of the public by condemning the reception by Mr. William Gooderham, of the fees of a Liquidator of the Central Bank, after he had undertaken to discharge the duties without such reward. That such an offer was made by him is not denied. We have, however, been placed in a position to state that the offer so made, was entirely under conditions which were so changed by the Chancellor, as practically to annul the offer to discharge those duties without remuneration. If then in this contract of service, conditions and obligations were imposed not in the contract when made, the contract itself would be no longer valid and binding. If A offers to watch B's house in his absence as a friend without pay, and A by some superior force is compelled not to watch the house merely but to work hard in keeping the premises in order, to devote to this unlooked for work a large amount of time, it is clear that A is absolved from his friendly engagement and in justice is entitled to payment for such services. We are advised that this fairly represents Mr. Gooderham's position. Our informant is not only fully informed of the whole facts, but his soundness of judgment is beyond question, and his honor so high and sensitive that even if his judgment were drawn aside by personal bias, it would be kept true by that monitor. The offer of free service was made in the belief that the office so accepted was merely one involving such a general supervision as demanded, neither hard work nor any personal responsibility. The Chancellor declared this view untenable, and threw upon Mr. Gooderham direct responsibility, requiring heavy bonds for its guarantee, and anxious labors in its fulfilment. The contract thus made of free service was cancelled by the Chancellor, and for this cancellation Mr. Gooderham was not, nor in the nature of things could he be held blameable. Indeed we quite believe that had he known into what a position he would be put, he would not have accepted the office as Liquidator on any terms. As to the excessive fees first spoken of, which the Master in Chancery, said were "preposterous," it is declared that so far as his knowledge of the case went, Mr. Gooderham understood that he was merely a party to the presentation of a statement made up on data as called for by the Court, and that this statement was not regarded by Mr. Gooderham as a claim, as was universally believed. We can only regret that this explanation was

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not promptly made, as public opinion should not be allowed to crystallize around a misapprehension. Private character is sacred, so is public character, and every man owes it to himself and to his fellow citizens to keep the wells of public discussion free from taint of error. That we were severe with Mr. Gooderham because of his Salvation Army connection, is hardly worth our denying. While we deplore the eccentric and, in our judgment, wasteful forms and agencies of the Salvation Army, we appreciate as highly as Mr. Gooderham himself, whatever true devotion and philanthropy exists in that body, as we believe that justification by works is good sound Gospel truth. We simply took a position he will ratify earnestly, viz., that those who profess Christ prominently before men create a public scandal if they do not avoid the appearance of evil, that men especially who live before the world as evangelists should remember Whose cause it is that their inconsistency injures and defames.

Life long friends of Mr. Gooderham have stated to us that they regard him as the unfortunate victim of unwise and incompetent advisers, especially so since the death of his friend and ours, that upright and clear sighted lawyer, the late W. A. Foster, who, had he lived would have prevented the discussion arising which had caused so much feeling and censure.

The name "William Gooderham," has been for over half a century a synonym for business probity. He who now bears that name of respect inherits a grave responsibility. "Noblesse oblige," is not for aristocrats alone, and in aiding him to clear that name we are doing an act of justice as well as a public service, for no city has any treasure so precious as the honor of its citizens.

ADDITIONAL SERVICES—PROMPT ACTION.

HEARTY Churchmen are confident that the application of what they believe to be true Catholicity must produce a great widening out of the modes and ways of Divine worship; the result of which would be—for those who are termed High Ritualists, full liberty of action in accordance with the words of the Ornaments Rubric; for zealous, hearty Anglicans, the continuance of the administration of services in the way they are now ministered by many men of stirring life and energy; and for the many thousands who are not prepared to adopt the full measure of the Anglican system, such services under well-defined directions, and of course under Episcopal management, as might secure to all present Dissenters who would admit Episcopacy, the two Sacraments, and the Creeds, such modes of worship as evidently seem best to meet their aspirations. It is a puzzle, indeed, to most Churchmen why multitudes prefer an extempore form of worship to a printed one; for obviously every extempore prayer is as much a form to every one, except the man who originates it, as though he read

it from a book. It is a puzzle to most Churchmen why multitudes who cry out at a printed Book of Common Prayer can find a printed Book of forms of Praise easy to use. And what, moreover, is the Psalter, except a combination of prayers and praises, in which prayers are more abundant than praises, intended for singing or chanting?

Yet so it is that multitudes prefer prayers extempore, but praises from a book; and since this is so it cannot be right on the part of the Church to shut men out of communion upon this question if they hold the Catholic Faith, which does not involve the adoption of any one special mode of worship.

There is no good reason why the *bona fide* Communicants might not occasionally hold meetings for meditation and exposition much after the manner of the Society of Friends. It was allowed in the Church of Israel, why deny it in the Christian Church of Israel's God? There is no good reason why other services than are in print in the Prayer-book may not be introduced. The Church is yearning for every one of these suggested or hinted at by Committee of Convocation. But withal let the Church grant, under a well-defined Book of Common Order, such modes or ways of Divine worship, also as obtain amongst Dissenters. Let all, of course, be done under Episcopal direction and authority. It ought so to be: it ought not to be otherwise. Are some alarmed lest irregularities would then abound? The answer is that it is almost certain that there is a nearer approach to uniformity of worship in any two or three hundred orthodox meeting houses in London, or elsewhere, than is now to be found in the same number of churches!

It is folly to shut the eyes to these things. They are results foretold and forewarned for years past as the sure outcome of not sooner meeting the wants of the times. People will not come to Church morning and evening (of course there are exceptional good old families and exceptional parishes) for services so much alike as Matins and Evensong are in the Prayer-book. There must be also an additional service for use, where needed on Sundays.

The Liturgies of the people of Israel may be very suggestive. Even in a modern Book of Services, apparently used now by many of them, will be found a large variety. There is Morning Service, The Seventy-two Verses, Evening Service, Sabbath Eve Service, Sabbath Morning, Sabbath Additional Service, Sabbath Afternoon Service, Service for Conclusion of the Sabbath. These are irrespective of the Services of the Hallel, and of the Three Festivals, and of the New Year, and of the Day of Atonement, and of other less public services.

But the point now is promptitude of action. Action there must be without any more pauses for caution. If caution always ends in doing nothing, let caution cease from Church Councils. Here, however, caution bids prompt activity. While infidelity and its allies are all on the alert, the Church must not repel half

her believing children, and compel them to become internal foes. She must tell them that she welcomes them all under her ancient standard of Episcopacy, the two Sacraments, and the Creeds. She must tell them that she, as Catholic, and because Catholic, admits, aye, heartily allows, many ways of worship, so only all of these be true in doctrine.

That from this hour she will have no more prosecutions of men for obedience to her Rubrics, nor of compelling every one everywhere to adopt exactly the same Ritual. It belongs not to the Church in which 'the Spirit of the Lord' is to deny this 'liberty.' And herein lies the only true solution of the present difficulties of the English Church. Here is the basis of unity; the oneness of the stars of Heaven, of the forests, of the flowers of Eden. In the inscrutable Providence of God, as it appears to be, the Church is again brought to a crisis, or rather, happily and far better, to an opportunity.

Her noble gates, as wide as Heaven's Portals, have become drawn together on either side, so that the faithful, earnest, Christ-loving Ritualist gets hindered on this side, and the faithful, earnest, Christ-loving Dissenter gets hindered on the other. And, for the love of Christ, and from love to these people, let the Church arise at once, sweep away these hindrances, and leave the results with her God.—
The Rev. George Venables in Church Bells.

THE CHURCH EMIGRATION SOCIETY.

“WHAT is the Church Emigration Society?” said one old lady to another. “I believe,” was the reply, “the Society was formed to enable the Church to emigrate to the United States if it be disestablished.” This, however, is not exactly the Society's object. On the one hand is a teeming population, a bitter struggle for existence, and chronic distress at home. On the other hand are the vast outlying lands of the great English Empire crying out for those who will break up their virgin soil. Of those willing to go out many must be Churchmen, and it is not well that they should pass from the care of the Church at home, without being commended to the Church in their new country. To the Colonial Church it is of the first consequence that those who come from the mother country should be godfearing and well instructed Churchmen. There is no room beyond the seas for the idler, the loafer, or the irreligious. There is room enough and to spare for all besides. The Church Emigration Society is a link between the Church in England and the Church in Canada, or wherever the English Emigrant may go. It is a link between the Parish Priest of the crowded English town or quiet rural village and the Priest of the immense parish of the Colonial Church. It would fain help emigrating Churchmen to places where they would be cared for. It would fain help to people with Churchmen the lands of the Empire on the further side the seas.

It is clear that to carry out this work there must be the collection of information as to the Colonies, and its diffusion among Church people, care of the emigrants during their whole transit from the English to the Colonial parish, and the handing them over to their new Pastor when they reach their destination. The diffusion of excellent and trustworthy information is an important detail, because the Society must commend itself to Churchmen by showing them that it regards their temporal interests and works for their weal on earth, besides doing its best to keep them within the boundaries of the Kingdom of Heaven. To obtain this information the Society must one day have its Diocesan Committees in every Colonial Diocese, and a General Committee in every province of the Colonial Church, as well as a correspondent in every Colonial parish which has room for emigrants. The care of emigrants during transit is an important detail. They should be sent forth with Prayer and Church's blessing; their last memories of home should be bound up with some bright Church Service commending them to the care of their Heavenly Father, and with an affectionate farewell from some of the ministers of their Church. But there are dangers spiritual as well as physical in a long voyage. There have been moral and spiritual shipwrecks in the great deep: the vicious and the unbelieving are to be found in the emigrant ship as well as elsewhere, and the Society wants to put each band of emigrants under the care of one who will watch over its spiritual interest through the voyage. There is many an opportunity for quiet talks during a voyage, in which faith may be deepened and attachment for the teaching of the Church confirmed.

But of course the main point is to gather together all Church people wishing to emigrate, and to pass them from the Parish at home to the Parish abroad. In other words the Society is an arm of the Church for so guiding her children at a most momentous crisis, as that they shall at no time be outside her fostering care. The change which emigration brings into a life is very great; old associations are broken with—the ties of home and kindred are necessarily severed—restraints and influences cease to operate, which have operated through all past years. At such an hour there is need that a society like the Church Emigration Society should step in to befriend the sons and daughters of the Church. It befriends them in manners manifold; but in none so lastingly for their good, as by showing them that they do not pass from the care of the English Church when they leave the English land.

"HEAR THE CHURCH."

BY AN EX-WESLEYAN.

There has always been a disposition on the part of some Christian people to depart from "the Church of the Living God, the pillar and ground of the truth." Changes were desired. In some instances these have been very trifling, or apparently very trifling, but in many cases they have led to mighty consequences. Changes in moral and religious principles and practices take sometimes a century or more to

develop their real effects. If the Church is regarded as "the pillar and ground of truth" all its adherents should hear what the Church says, for the Church is subject to Christ. The Church was established by Christ and His Apostles. This is the Church that the Lord added to daily, such as should be saved. The Roman Catholic Church was established in its existing form by the Popes of Rome. Pope Pius V. established it in England, in 1570. The Congregationalists were founded by Robert Brown, the Rector of a Church, in 1580. The Baptists were founded by Munster, a German, in 1523. The Quakers, by Geo. Fox, a shoemaker, in 1644. The Presbyterians, by Luther, Calvin, and Knox, during the period from 1520 to 1561. The Unitarians, by Socinus, an Italian, in 1579. The Methodists, by Rev. John Wesley, in 1739. The Moravians, in 1682, by a German refugee in Poland. The Swedenborgians, by a Swedish philosopher, in 1745. The Mormons, by Joseph Smith, an American Imposter, in 1830. To enumerate the multitude of religious sects down to the Millinarians, Plymouth Brethren and Salvation Army people, would only show that they with all the others are originated by some man or woman, while the Church, the only Holy Apostolic and Catholic Church, was founded by Christ and His Apostles. Are we then to "hear the Church" or hear those sects? If the sects, which one of them? It is difficult to know which. They have all departed from "the pillar and ground of the truth." The various religious denominations, all having been founded by some man, may be increased indefinitely as one may consider himself as good as any of his predecessors, and quite as competent to found a new religious system. The only remedy is to hear what the Church says, to return to the Church Apostolic as laid down in the Bible and the Prayer Book of the Church of England. This is the Church every one can have confidence in. It is the rock, which even the gates of Hell cannot prevail against. There is no shadow of doubt in this structure. It has the Lord God Almighty as its origin, and not simply a weak erring man. In the Apostles and Nicene Creeds we hear the Church, and repeat the words of primitive Christendom, and declare our belief in an allegiance to this Holy Catholic and Apostolic Church as a divine institution. There can be no doubt that from the Apostles down there is an unbroken succession of Bishops. St. Ignatius, second Bishop of Antioch, who suffered martyrdom about the year 107, before his death wrote "Apart from these Bishops, Presbyters and Deacons" there is no Church. Many were the Martyrs in early Christianity, among those who preferred to "hear the Church," and die rather than depart from the Church and live. What is required now in these days of infidelity is a greater loyalty to the Church, and Church practices as taught in the Prayer Book. Hear the Church and obey her, though the world may sneer, the formalist may laugh, the sects may quake, and the devil rage. If the Church doors were constantly open, the fire burning on the Altar, the priests, clergy and people all engaged, and all the time engaged in carrying out the rules, regulations and order of the Church as intended, what a mighty revolution would soon be realized. The Church is a live, active, aggressive, faithful, true Church. The life pulse beats strong, the life blood circulates continuously, and as in an active, energetic, robust individual engaged in any pursuit, there is a stir created. So in the Church of the Living God, there would be manifested the radiant light and the mighty influence that would soon turn the world upside down. There might be martyrs, there would be persecution, but what of these; did not "Christ love the Church and give His life for it. But the rules, order, ceremony and regulations, of the Church are all reasonable, and if carried out and adhered to, lived up to with an unflinching faith, there would be no great disorder or confusion as manifested by many of the sects who hear not the Church, but follow the devices and desires of their own hearts instead of the Church of the Living God. We have a sure warrant and guide. It is reasonable, sensible, orderly, and of the greatest ends most permanent good to all. If all were to adopt it, a nation would be born in a day. The Church is high enough, low enough, broad enough to include all the denominations of Christendom, who, if under the Church's inestimable discipline, and in obedience to her mandates, would be kept in better control, and from that self-will which causes so much discord and so many divisions. The flaming revivalist would be controlled against extravagances, as his emotional nature would come under the culture of refined Church habits of thought and expression, without lessening his zeal for Christ and his cause. The enthusiast can have full swing, but his inclinations to an erratic display of inconsistencies will be guarded and guided by the same wise culture of habit and thought, inculcated by that obedience to the Church, that is demanded of all its loving followers. There is nothing in the Church to retard revivals or enthusiasm in religious work, there is nothing to dampen zeal for the salvation of souls, but on the contrary,

everything to encourage and promote them, but there must be a disposition "to hear the Church" and act in accordance with its doctrines and discipline, and then as in time past, there will be added to the Church daily such as shall be saved.

Home & Foreign Church News.

From our own Correspondents.

DOMINION.

QUEBEC

Women's Auxiliary.—The Very Rev. Dean Norman, read a most interesting paper on "Missions in India," before the members of the branch of the Women's Auxiliary in connection with St. Matthew's Church, Quebec, at their meeting on Thursday evening, the 7th inst.

Donation.—Robert Hamilton, Esq., D.C.L., of this city, brother of the beloved Bishop of Niagara, has just made a valuable donation of books to the Theological Department of the Library of Bishops College, Lennoxville.

LEVIS.—It is expected that the Rev. G. G. Nicolle, at one time Curate of St. Matthew's Church, Quebec, and now Rector of a Church at Lexington, Mass., will take charge of this parish about May 1st, succeeding Rev. M. G. Thompson, who has gone to the United States.

St. Andrew's Brotherhood.—The January number of the official organ of this Brotherhood, states that a branch is contemplated in connection with St. Matthew's Church, Quebec. A large number of branches have lately been formed in the United States, and the organization seems to be very successful.

Personal.—The Right Rev. H. A. Neely, Bishop of Maine, delivered very able sermons at the Cathedral in the Morning, and St. Matthew's in the evening, on Sunday, the 10th inst. The Rev. Canon J. Foster, of Coaticook, preached at St. Michael's in the morning, and at the Cathedral in the evening of the same day.

The Rev. R. H. Cole, Assistant Priest of St. Matthew's, who has been ill for several months past, has gone to New York City to consult a specialist, and it is hoped that he may soon be restored to good health.

Men's Club.—The Rooms of St. Matthew's Men's Club, was crowded on Friday evening, the 9th inst., on the occasion of the Very Rev. Dean Norman's reading of Dickens' famous Christmas story "Marley's Ghost." The whole story was very admirably brought out by the Dean's effective reading. The various scenes of mirth and joy were well interpreted. The reading was illustrated by the choristers of St. Matthew's Church, singing appropriate Christmas Carols. At the conclusion the Dean was tendered the hearty thanks of the members and their friends, for his kindness in affording them such an enjoyable entertainment.

Church Society.—The Annual Meeting of the Diocesan Church Society, was held at the National School Hall, Quebec, on the 6th inst. The Rev. H. J. Petry in the chair. After opening with prayer, the minutes of last meeting were read and confirmed. The reports and accounts of the Central Board, the Diocesan Board, and the Clergy Trust Committee were presented, adopted, and ordered to be printed. The accounts of the Church Society, the Bishopric Endowment Fund, and the Local Endowment Fund, were adopted, and ordered to be printed. The Rev's J. E. Hatch, E. B. Husband, and W. A. Adcock, were elected members of the Corporation. The Honorary Counsel of the Church Society, viz., Hon. Geo. Irvine, J. Dunbar, Q.C., and George Lampson, Esq., were re-elected. The Vice-Presidents were reappointed, omitting the name of Rev. Mr. Reid, deceased. A vote of thanks was tendered Com.-General Irvine, C. B., and John Hamilton, Esq., for their valuable services during the past year. Rev. Mr. Petry being called away, W. G. Wurtele, Esq., was called to the chair. The following gentlemen were elected to serve in the Central Board:—Messrs. O. Judge, Dr. F. Montizambert, W. H. Carter, H. J. Pratten, R. P. Campbell, B.A., Frank Holloway, Geo. R. White, John Hamilton, E. J. Hale, W. H. Tapp, R. R. Dobell, Rev. E. I. Rexford, E. E. Webb, John Burstall, R. Turner, A. Pope, C. P. Champion, T. H. Norris, Geo. Borlase, E. Pope, and C. W. Walcott. The fol-

lowing were elected—Rev. G. H. Ven. Archbishop W. H. Carter elected member Rev. F. A. S. Balfour, Canon Very Rev. Dec. D.C.L., W. G. Smith, Alex. The following first day of Feb. and adopted.

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Church So Society was on Monday e deacon Roe i Quebec Dist ardon read showed the condition. and introduc of Coaticook spoke upon gave an int people and t ion of St. I Roman Cat which time death. He Christianity ades. The great enthus absence of h gave a mos own Dioces very strong

lowing were elected members of the Diocesan Board:—Rev. G. H. Parker, Very Rev. the Dean of Quebec, Ven. Archdeacon of Quebec, Robt. Hamilton, D.C.L., W. H. Carter, and C. Judge. The following were elected members of the Clergy Trust Committee:—Rev's F. A. Smith, L. W. Williams, F. Boyle, A. J. Balfour, Canons Richardson, and Van Iffland, the Very Rev. Dean of Quebec, Messrs. Robt. Hamilton, D.C.L., W. G. Wurtele, C. Judge, Geo. Veasey, R. H. Smith, Alex. Pope, and E. J. Hale. The thanks of the Society were tendered the retiring Auditors.

The following by-law read for the first time on the first day of February, 1888, was now finally considered and adopted.

"Whereas under the Statute of the Province of Quebec, 45 Vic., Chap. 88, this Society is authorized to consolidate the Endowment Funds, for the support of various Parishes and Missions within the Diocese of Quebec, placed and hereafter to be placed in the hands of this Society under deeds of trust for investment, so far as to distribute any losses that may occur through failure in investments proportionately over the whole; and whereas by such consolidation every Parish and Mission would in great measure be secured from loss which might occur by the total or partial failure of its investments, therefore it is enacted:

That all the Endowments so placed, and hereafter to be placed in the hands of this Society be, and the same are, consolidated for such distribution of losses; provided nevertheless, that no Parish or Mission shall be affected by, or come under the operation of the present By-Law, until this Society shall have received a formal certificate in writing, signed by the Incumbent and Churchwardens of every congregation in the Parish or Mission, declaring that it has been decided at a regular meeting of said congregation, that the Parish or Mission consents to come under the operation of the present By-Law, and to incur the obligation imposed by such consolidation, and desires to obtain the benefits which may arise therefrom. That in the event of loss in any Endowment Fund of any Parish or Mission which has so certified its consent and desire to come under this By-Law, such loss shall be distributed over all the Endowments which are under the operation of this By-Law, and shall be borne proportionately by the whole of such Endowments.

Several alterations were also made in the By-Laws of the Society. The following were then read for the first time and await final consideration:—

In article XIV., by-laws, add to paragraph 10, page 58, the following:—"Any Clergyman who accepts employment in another Diocese, or who shall have been on leave of absence for a period of more than six months, for other cause than ill-health, either of himself, wife or children, shall be considered to have removed from the Diocese, for the purpose of this by-law."

In article XV., by-laws, page 61, add a new clause, 114:—"Any clergyman who shall leave his Diocese, and accept employment in another, or who shall be on leave of absence for a period of more than six months, for other causes than ill-health, either of himself, wife or children, shall not, in the event of his return to work in the Diocese, be allowed to count the period of his former services therein, in determination of Pension." The meeting then adjourned.

LEEDS.—The Rev. John Kemp, who has been for many years in charge of this parish, has lately been placed on the retired list, and the Rev. Jos. Rothera, of the University of Durham, who was ordained by the Lord Bishop of Niagara, in the Quebec Cathedral, a few Sundays ago, has been appointed to fill the vacancy. As Mr. Kemp still intends to reside at Leeds, the new Incumbent will have his wise counsel, and probably on many occasions his able assistance.

Church Society.—The Anniversary meeting of this Society was held in the Academy of Music, Quebec, on Monday evening, the 11th inst. The Ven. Archdeacon Roe in the chair, all the Anglican Clergy of Quebec District were present, the Rev. Canon Richardson read the Society's Annual Report, which showed the various funds to be in a most prosperous condition. The Archdeacon delivered a brief address, and introduced the Rev. Canon John Foster, Rector of Coaticook, and Rural Dean of St. Francis, who spoke upon Missionary work in Japan. He also gave an interesting description of the country, its people and their manners. He referred to the mission of St. Frs Xavier, in 1547, and the massacre of Roman Catholics between then and 1687, during which time some 250 000 Christians had been put to death. He closed by referring to the rapid spread of Christianity there within the last two or three decades. The Lord Bishop of Maine was received with great enthusiasm. He expressed his regret at the absence of his dear friend, the Bishop of Quebec. He gave a most interesting account of the work in his own Diocese. Although the Paritan prejudices were very strong, he had succeeded in winning over many

to the Church in the 22 years that he had been Bishop. He referred to the meeting of so many Bishops at Lambeth, and said how much he had felt drawn out towards them, and how dwarfed he felt himself of their work. He asked God's blessing upon Quebec Diocese, requested their prayers for himself and his work, and thanked them for the kind and generous welcome to himself. The Very Rev. Dean of Quebec, proposed a vote of thanks to the Rev. gentlemen who had addressed the meeting. He said the Bishop of Maine, especially, deserved thanks for having come to Quebec at great personal inconvenience. Col. Forsyth seconded the vote of thanks, which was presented to the Bishop by the Archdeacon, who, after the Bishop had thanked all present for their kindness to him, asked him to pronounce the benediction.

MONTREAL.

MONTREAL.—The following are the results of the Christmas examinations at the Montreal Diocesan Theological College.

Theology.—Greek Testament, Class I, Judge, Horsey. Class II, Capel. Class III, Wood and Mitchell.

Scripture History, Class I, Capel, Judge. Class II, Cole and Jeckill, equal, Mitchell, Wood, (Hunter, Horsey). Class III, Thompson, Coffin, Elliott, Blunt S, Page.

Ecclesiastical History, Class I, Judge, Horsey. Class II, Wood. Class III Mitchell.

Canon of Scripture, Class I, Capel. Class II, Beattie.

History and Contents of Prayer book, Class I, Horsey.

Thirty-nine Articles, Class I, Fyles, Horsey. Class III, Mitchell.

Atonement, Class I, Horsey, Fyles. Class II, Beattie. Class III, Capel.

Inspiration, Class I, Fyles.

The Creed, Class I, Fyles, Horsey, Judge.

Polity, Class II, Judge.

Apologetics, Class I, Horsey.

Efficacy of Prayer, Class I, Fyles, Capel.

Butes Analogy, Class I, Capel. Class II, Beattie.

Paley, Class III, Capel.

French, Class III, Beattie.

Pastoral Theology, Class I, Capel, Class III, Beattie, Wood.

Hebrew, Class I, Fyles, Horsey, Judge.

Arts.—Fourth year—Greek, Class III, Garth. Moral philosophy, Class III, Garth. Geology and mineralogy, Class II, Garth.

Third year—Logic, Class I, Elliott. Class III, Moore. Mechanics, Class II, Elliott. Class III, Moore. Zoology, Class III, Moore.

Second year—Greek, Class II, Cole, Hunter. Latin, Class III, Hunter, Cole. Psychology, Class I, Judge. Class II, Hunter, Cole. Botany, Class II, Hunter, Cole.

First year—Greek, Class III, Thompson, Jeckill. Latin, Class II, Thompson. Class III, Jeckill. English literature, Class III, Thompson. French, Class III, Thompson. German, Class II, Blunt. Class III, Thompson. Mathematics, Class II, Thompson. Class III, Jeckill. Chemistry, Class III, Thompson.

The annual meeting of the M.D.Y.C. Missionary Society was held in the College, on the evening of Thursday, January 31st, at which the business of the year was transacted. There were present at the meeting, in addition to the students, Rev. N. P. Yates, B.A., Professor of the College; Rev. G. A. Smith, B.C., Assistant minister of Christ Church Cathedral. The retiring officers were, Rev. Canon Henderson, D.D., President; Mr. W. J. M. Beattie, Vice-president; Mr. Jas. A. Elliott, Treasurer; Mr. P. Edger Judge, Secretary.

The following were those elected for the ensuing year: President, Rev. Canon Henderson, M.A., D. D.; Vice-president, Mr. W. A. Fyles, B. A.; Secretary, Mr. H. E. Horsley, M.A.; Treasurer, Mr. W. Y. Dobb. It was decided to hold two more public meetings during the season, and also to urge upon the Alumni of the College, their duty of becoming members of this Society on the payment of \$1, and thus aiding the cause. The question was then brought up as to how the proceeds of the Society could be expended to the best advantage, The Rev. G. A. Smith, B.A., proposed that the students should support one of their number during the summer months, in the Diocese of Algoma, or in one of the N. W. Dioceses. Rev. N. P. Yates, B.A. proposed supporting a student for the summer months in the Diocese of Montreal. Mr. Judge thought best to send the money to India to defray the expenses of a native missionary. The former and the latter proposals were carefully discussed by all, without any actual decision. The meeting was then adjourned with the understanding "That the students were to meet again Thursday, February 7th, to decide which of the above named plans should be adopted." This Society was re-formed

last year on an entirely new constitutional basis, and since then has made rapid progress, and richly deserves the support of all.

Rev. J. J. Skulley, formerly rector of Knowlton, has resigned his rectorship, and is accepting a position as European Collector for the Sabrevois Mission College of Montreal. The loss of Mr. Skulley will be deeply felt by all in the Diocese, but more especially by the congregations of St. Paul's church, Knowlton, and Christ church, Bondville, where he has faithfully performed his duty as rector for the last four years.

Rev. Percy Chambers, B.A. has resigned the incumbency of East Bolton, and has been called to the Rectory of Abbotsford, where he is to assume his position about March 1st.

Mr. John Evans, a graduate of St. Aiden's College, Eng., has been sent to the vacant parish of Portland, Que., where we trust his labours for the Master's vineyard may be successful.

Rev. W. Bernard, M. A., of Port Neuf, Quebec Diocese, is to take charge of the vacant parish of Adamsville at Easter.

Rev. H. Shutt, B.A., of Trinity College, Toronto, and son of Mr. W. D. Shutt, C.E., of that city, has been appointed to the Coldwater Mission, in connection with the Church of England, succeeding the Rev. W. H. French. The mission includes Coldwater, Waubauskene, and Matchedash.

The Late Rev. Canon Belcher.—The following resolution was passed at the last monthly meeting of the Montreal Clerical Society, the Lord Bishop presiding, and was ordered to be sent to the family of the late Rev. Canon Belcher:

"That we the members of the Montreal Clerical Society, while acknowledging reverently the hand of Almighty God in calling to the rest and peace of the blessed dead the soul of our brother and fellow laborer, Rev. Canon Belcher, would hereby desire to express our keen sense of loss in the death of one so justly prized by all for his Christian character and noble record of Christian work. Faithful alike to God and duty, foremost in acts of persevering and self denying zeal, a true and loyal friend and pastor, an earnest and loving preacher of the Gospel, he gathered round him through a long and ministerial life, the warm love of many of his brethren and the deep and lasting respect of all. Few have accomplished their work so quietly and successfully, and to few has it been given to enter into rest with the harvest of years of labor garnered round the closing hours of a useful life. To us the loss, to him the happy and honored rest, and to his loving family, to whom we tender our sincerest sympathy, the memory of a pure and faithful life, well worthy of our imitation as ministers of God."

Women's Auxiliary Missionary Association.—The monthly meeting of the Woman's Auxiliary Missionary Association was held yesterday at Synod Hall, when the treasurer's report was read and showed a balance of \$200 on hand. The election of officers resulted as follows: Mrs. A. Holden, treasurer; Miss N. McLeod, corresponding secretary; Miss A. McCord, recording secretary. The appointment of president rests with the Bishop of Montreal. The annual meeting will be held on February 19.

ONTARIO.

STAFFORD.—Your correspondent ought to have informed you ere this of the opening of a new church in this parish, that the fact might be chronicled in the records which your valuable columns afford the diocese.

St. Thomas's Church, Rankin, was formally opened on Jan. 9th, when the sermon was preached by the Rev. C. P. Anderson, and the Office for the Dedication of the Church, taken from the Priests Prayer Book, by the Incumbent, the Rev. J. P. Smitheman. St. Thomas's is the third church in the parish of Stafford. The first Church in the parish—St. Stephen's which was also first in the county of Renfrew, was built by the Rev. H. Baker, of Bath, in 1860. It is worthy of notice as a mark of the progress of the Church in Renfrew county, that the district which was thirty years ago in the charge of one priest—the Rev. H. Baker—is now occupied by eight priests and four lay-readers.

PRESCOTT.—The annual Diocesan Missionary meeting was held in St. John's Church, on the evening of February 10th, the deputation consisting of Rev. M. Garrett, of Rochesterville, Ottawa; and Rev. Archibald Elliott, of Camden East. After a short introductory address from Rev. W. Lewis, Rector, who was able to give a very gratifying financial statement, and while congratulating his people upon what they

had been enabled to do in the past, urged them not to be weary in well doing, but on the contrary to redouble their efforts in the future. Rev. Mr. Elliott followed and with many graphic touches eloquently described his own experiences in deputation work in the wildest and most distant parts of the Diocese, citing some remarkable instances of the good done by these missionary meetings, and giving those present a clearer idea of the privations and hardships endured by clergymen in remote missions. A few brief, earnest remarks by Mr. Woodcock succeeded, and the Rev. Mr. Garrett was introduced, while ably advocating the cause he had come to plead he gave interesting information as well, and not the least striking of the facts adduced was the statement that of all contributors to missions, missionaries themselves are in proportion to their means the most liberal, and surely this should forever silence those who carp and grumble at the frequent appeals which are necessarily made for the support of the Church both at home and abroad. Rev. Mr. Lewin quoted the well known charity sermon of Dean Swift as a model of brief and pithy eloquence. The offertory was then taken up, and after the benediction the meeting closed with singing a hymn. In addition to the services at the Blue Church, weekly services are being held at Wexford an eastern suburb of Prescott, and it is hoped will be found profitable. The Children's Church Missionary Guild had an entertainment on February 12th, when the beautiful Cantata "Birth of Christ" was produced and most creditably rendered, this society which works in connection with the Women's Auxiliary was only organized about three months ago, and has already raised about \$75 for missionary purposes. Let us commend their example to all parishes where the C.C.M.G. does not already exist.

TORONTO.

The next meeting of the Rural Deanery of D. and V. will be held in Lindsay, on February 21st and 22nd. Session to begin on Thursday, 21st, at 2 p.m. H.C. on Friday, at 9 a.m. H.S. Subject 2 Pet. 1st Chapter. Wm. C. Allan, Secretary R. D. D. and V.

TORONTO.—*Bishop Strachan School.* On Saturday evening, February 2nd, the pupils of the school and their friends had the pleasure of listening to a lecture on the Holy Land delivered by the Revd. T. W. Paterson, of Deer Park. The lecture was made to appeal to more than one sense, being illustrated by a series of beautiful views of Jerusalem and other Eastern cities and places of interest. The audience showed their appreciation of what was done for their entertainment, by earnest attention during the lecture and by hearty applause when the chairman thanked Mr. Patterson for his kindness in giving them so enjoyable an evening. We understand that the authorities have made arrangements with Mr. Gordon Richardson that he shall give two lectures on Natural Science, on the evenings of the second and sixteenth of March. At these lectures all pupils of the school (past and present) with their friends will be welcome.

ORONO.—*Perrytown Mission.*—The first Missionary meeting under the auspices of the Church of England was held in this place on Monday evening, 21st inst., and was a fair success, taking the state of the weather and other matters into consideration. The Chair was occupied by the missionary, who gave an appropriate introductory address. The deputation was the Rev. W. C. Allen, of Millbrook, who gave a very eloquent, instructive, and telling speech, showing that though the disciples were to preach the Gospel first at Jerusalem, that their commission afterwards was to preach it in all the world: the force of his argument being that charity should begin at home first, but should not end there, or in other words that the missionary cause in our own Diocese have the first claim upon us, and that claim should be met first, and that afterwards Foreign Missions should receive our aid and sympathy. This is the kind of speeches that we want, both in our country parishes and at our Synod. Missionary meetings where we hear perpetually of the claims of Foreign Missions and hardly anything about the necessities or claims of our missions or the privations of the Missionaries. The reason of course is very plain, all the speaking is done by men (with very few exceptions) who have not the slightest knowledge of missionary work, except what they gain by reading, but none of a practical nature; they give very flowery addresses, but it is question if they are such as would elicit the greatest sympathy of the people.

Lecture at Trinity College.—At the time fixed for a lecture on Kant, at Trinity College, by Prof. Murray of the McGill College, the learned gentleman did not appear, owing to delay by a snow storm. As a large

audience was assembled it was decided that Professor Clark should address the company on the subject of the lecture, and at a moments notice Dr. Clark rose and for some time spoke as though he had been the lecturer of the day, so full, and so complete, and finished was the address he delivered. At length Mr. Murray arrived and took up his subject where his brother professor had left off. The *Empire* on this incident remarks:—The extempore lecture which Professor Clark commenced last Friday afternoon, and which was interrupted by the arrival of the regular lecturer, has aroused such admiration from the public and the students alike, that they have been expressing the hope that an opportunity will be given Professor Clark to continue his remarks on Antekantian German philosophy at some other time. The impromptu address was certainly a wonderful effort, which only a man possessed of Professor Clark's gifted attainments and wonderful command of language would ever think of attempting. It is to be hoped that the professor will gratify a wish which is quite general, and that another lecture may be added to the series which was intended to conclude on Friday afternoon.

The Conversion of England.—The fourth and last of the series of public lectures at Trinity College, which have been so instructive and popular, was given on the 15th February, by the Lord Bishop of Toronto. Provost Body felicitously welcomed his Lordship, who for an hour and a half learnedly discoursed on "The Conversion of England." "This conversion," he said, "is not to be confounded with the introduction of Christianity into Britain nor with the foundation of the English Church there. This church was planted before the close of the second century, and in the fourth century, completely organized, was acknowledged as orthodox and noted for its uncorruptness. Then Dr. Sweatman opened his story with the evacuation of the Roman garrisons, the incursions of the northern barbarians, the stirring times of the Picts and Scots, and the history of the Saxon Heptarchy. At length he dealt with the Teutonic conquest of England, the two remarkable features of which were the length of time it required for its accomplishment and its thoroughness. The British Church in these days of distress never lost her missionary spirit and action. Restrained from accomplishing the conversion of England she sent missionaries into Ireland and Scotland. The opportunity of converting the new masters of England being denied to the British the door was open to Rome. How this came about was told in great detail, from the "Angles" in the slave market at Rome to the conversion of the whole of the seven kingdoms of the Heptarchy. Deeply interesting was the story of Iona, Glastonbury, Lindisfarne, the foundation of the monasteries and cathedrals, and how the Pope was only acknowledged as head in spiritual matters. The lecture was replete with historical incidents, and the lessons the Bishop drew from the story were that great as is the debt of England to Rome, she does not owe her Christianity to Rome, but chiefly to the ancient British Church. The Apostolical character of this latter church has never been called in question, nor has its submission to Rome ever been conceded. The Church of England does not date from Rome but from Theodore. It was her standard of catholic doctrine to which at the Reformation she reverted. "Let us," said the Bishop, "pray God that this and every other branch of her communion may be preserved in unswerving fidelity and unabated devotion till her mission is accomplished."

Provost Body voiced the thanks of the audience for the story of the thrilling incidents of the early church, and said they recognized in Toronto's bishop and the 200 bishops of the Anglican Church, successors of the old bishops of whom they had that afternoon heard. "Like them," said he, "we repudiate that narrow spirit which insists upon a uniformity or outward observances and ritual. We shall leave this hall with a wider sense of the great heritage we possess, and endeavour to follow in the steps of that catholic church and under the guidance of our Fathers in God do that work which God has for us to do to-day."

The above is from the *Toronto World*, and although not perfect, is as clever a specimen of a condensed report as we have seen for some time. We trust the Bishop will have other opportunities of delivering this most able, instructive, and highly important lecture, which eventually will, we hope, be published and secure a large circulation.

NIAGARA.

HAMILTON.—Rev. Rural Dean Forneret has written to the Hamilton papers to say that the first use of his name in connection with the Church Defence Association was wholly unwarranted, and without his knowledge or consent; that he was afterwards persuaded to accompany a deputation of the Association to a

conference with the Bishop, partly to inform himself of the questions at issue, and partly to act as a check on any extreme partisanship; and that with that conference began and ended his connection with the Association. Mr. Forneret believes that all partisan associations or unions are detrimental to the Church, and do more harm than good.

FOREIGN.

Since Bishop Stubbs was consecrated in April, 1884, he has confirmed in the Diocese of Chester, 25,054 persons, the proportion of males to females being about two to three.

AUSTRALIA.—Melbourne Cathedral, which will shortly be opened, has cost £160,000. The site, the gift of the government, is said to be worth £800,000.

The total amount of subscriptions received toward the Pusey Memorial Fund up to the end of 1888, was £85,042 8s. 7d.

St. Ann's Church, New York, the Rev. Dr. Galludet, rector, has received from a person, who desires not to be known, \$11,000, and the burden of debt, so long resting upon it, is entirely removed. The condition of the gift is that St. Ann's should be a free church, with a permanent mission to deaf mutes.

The death of the late General Gordon at Khartoum, on the 26th January, 1885, was marked by a season of special religious worship this year by some of his friends, including members of the Gordon Boys' Home Committee, and some of the clergy of St. Paul's, by attendance at the services in that cathedral.

The Rev. Bartholomew Edwards, rector of Ashill, Norfolk, now in his one hundredth year, took part in the two services held in his church on Christmas Day, and afterwards called on certain of his parishioners to present his Christmas salutations. Is this not almost, if not quite, unique in the history of the Church?

The remains of the late Bishop of St. Asaph were interred on the west side of the cathedral yard, in a vault in which are the remains of the bishop's step-daughters and his sons. The Welsh clergy have, it is stated, approached Lord Salisbury through a Welsh representative, urging him to appoint a "strong" man to his see, and insisting that, in view of the vigorous attack on the Church, a Welsh-speaking bishop is absolutely necessary.

IRELAND.—The memorial to Bishop Berkeley, which is to be placed in Cloyne Cathedral, is now finished. It consists of an altar tomb of veined marble, on which is a recumbent figure of the bishop, executed in alabaster. The memorial is the work of Mr. Bruce Joy, an Irish sculptor. It will be brought over from London, so as to be in Dublin during the time of the General Synod, when it will be on exhibition.

At the Church Missionary Society's station of Rabal, Africa, a very remarkable sight was witnessed on New Year's Day, when Mr. Mackenzie, before an immense concourse of people, presented papers of freedom to many hundreds of runaway slaves, for whose unconditional redemption he had amicably arranged with their owners. This philanthropic measure has had an extraordinary widespread and beneficial effect on all classes.

To meet the requirements of the Church in West Africa, and, as much as possible to relieve the Bishop of Sierra Leone, the Archbishop of Canterbury has consented to consecrate a clergyman as a bishop for work in the Yoruba country, West Africa. The permanent residence of the new bishop will be at Lagos. At first it was thought that it would be best that a native African clergyman should be appointed to the bishopric, but it has now been decided that a European shall be the first occupant of the See.

CENTRAL NEW YORK.—The Hon. Roswell P. Flower, with his brother Anson R., will build, at a cost of \$55,000, a church for Trinity parish, Watertown, their native place. It will be of stone with terra cotta trimmings, Norman Gothic in style, and will have a length of 150 feet and a width of 117 feet. There will be a spire 156 feet high. The church will be connected by a cloister to Trinity house, which was built mostly by the gifts of the Messrs. Flowers.

The Rev. E. P. Gould, formerly professor of New Testament Exegesis in the Newton (Baptist) Theologi-

cal Institution, and well-known as one of the foremost Biblical scholars in the country, was confirmed by Bishop Clarke in Providence recently, and is about to apply to be received as a candidate for orders in the diocese of Massachusetts. Prof. Gould is a graduate of Harvard, and has been regarded as one of the ablest men in New England belonging to the Baptist denomination. He is in the prime of life, is the author of a commentary on St. Paul's Epistles to the Corinthians, and his loss is deeply lamented by those who are interested in the future development of the Baptist body in New England.

The East London Church Chronicle contains a New Year's greeting from the Bishop of Bedford (Dr. Billing) and a list of grants made from the East London church fund to twenty-eight parishes in the Islington, St. Sepulchre, and Shoreditch Deaneries, £2,000 having been already voted in grants to the new district. There was an increase in the income of the fund last year, the total being £13,578, which was the largest answer ever given in one year to bishop Walsham How's original request for £15,000 a year, the increase being £882. It is stated that no greater compliment could have been paid to the fund by the bishop of the diocese than the addition to their district of 700,000 souls in destitute places, and to meet these increased responsibilities at least £20,000 would be needed this year. A picture of the new Mission Church of Holy Trinity, Shoreditch, and also a rough sketch of two of the squalid homes by which it is surrounded, are among the illustrations, and it is stated that the bishop of Bedford and his council have just made a grant for a mission-woman for this most poor and difficult parish, in addition to the grant already made towards the curate's stipend.

A most interesting lecture has been given in Sheffield by the Archbishop of Armagh on "Ireland's Ancient Church." He stated he was a lineal descendant of the great St. Patrick in his see and in his doctrine, and had a roll of 109 predecessors. Amidst the changes of kingdoms and the troubles of ages, the Word of God remained with them as simply taught by Patrick, whose church was independent of Rome up to the twelfth century, and who said not a word of having been commissioned by the Bishop of Rome. The See of Armagh was founded by the Saint nearly half a century before that of Canterbury. The faith which St. Patrick taught was still taught by the Church of Ireland. Though a dark cloud at present hung over the Church's fatherland, yet the silver lining would in God's time appear, and the old Church would achieve fresh victories. The Archbishop said that though the Churches of England and of Ireland were no longer united by legislative ties, "still their fellowship was in the Faith once for all delivered to the Saints."

A remarkable event, which is reported by a correspondent of the *Odenburger Zeitung*, reads more like a chapter from the history of the Reformation epoch than an incident of the present age. The Roman Catholic inhabitants of Acsa, a village in the county of Stuhlweissenburg, have had a grievance against their parish priest for some time past. They applied to the Bishop to remove him, and, if their report of his conduct be true, he is certainly unfit for the office of pastor. The Bishop refused, so they appealed to the Hungarian Minister of Worship, who declined to interfere. Hereupon, after a precedent which was common in Germany and Switzerland in the fifteenth century, the Communal Council of the village convoked a full meeting of all the adult inhabitants in order to settle what action they should take. "As neither Bishop nor Minister will help us," said the president, "we must now help ourselves." He made the bold suggestion that the entire parish should go over bodily from the Roman Catholic to the Evangelical-Lutheran Church. His advice was adopted without one dissident. A deputation was sent to the Evangelical-Lutheran Consistory, requesting to be received into communion, and in one single day, 184 Roman Catholics, heads of families, registered themselves as Protestants.

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.

THE BISHOPS AND OTHERS ON PREACHING AND TEACHING.

LETTER II.

SIR,—I send you in this letter, as I promised in my last, the counsels and judgments of many well entitled to be heard on the pulpit duty of the clergy.

1. The Bishop of Lichfield has lately endeavoured to induce his clergy to preach systematically on the Creed, on the express ground of the grievous want of dogmatic teaching.

2. The Bishop of Bedford (Hon.) said at the London Diocesan Conference of 1886, "We wanted simple, straightforward, manly preaching, and more plain, expository sermons."

3. At the Exter Conference of the same year, the Venerable Earl of Devon, now deceased, said, "If the clergy would only preach more sermons explanatory of the Bible and of the Services of the Church, he thought it would greatly tend to union and strength."

4. The Bishop of London, Dr. Temple, said at his visitation in 1887, "We ought to preach expository sermons in far larger proportion than we do. Thorough and clear teaching of the New Testament, taking a book and going carefully through it in a prescribed order; careful exposition of the Creeds, of the Lord's Prayer, of the services, careful explanation of the Psalms; such work as this would be at this time invaluable to the Church. It cannot be done without a good deal of trouble; for half-prepared teaching of such subjects is worth exceedingly little. And a good deal of reading, and search for apt illustrations, and reflection on the connection of the passages will be necessary. But the result will justify and reward the labour. Our people wish for more knowledge. Some of them desire it exceedingly. Very many of them need it much more than they need exhortation. Men want to know not only the meaning of isolated texts, but the history of each book as a whole, the main drift of it, the divisions of it, the circumstances in which it was written. They want to understand what is in the Bible and what is not. They want to feel that when we preach we are not simply speaking from a brief, but have warrant for what we say. Our doctrinal teaching is often obscure because we are assuming all through a general knowledge of the book which our hearers do not possess. Of the 1638 sermons preached, on an average, in this Diocese, I am sure that it would be better if at least a third were occupied with systematic explanation of the Bible."

5. Bishop Patteson, in one of his letters, writes: "Every day convinces me more and more of the need of a different mode of teaching from that usually adopted for imperfectly taught people. How many of your ordinary parishioners understand even the simple meaning of the Prayer Book, nay, if their well-known (as they think) 'Gospel miracles and Parables?' Who teaches in ordinary parishes the Christian use of the Psalms? Who puts simply before peasant and stonecutter the Jew and his religion, and what he and it were intended to be, and the real error and sin and failure? The true nature of prophecy, the progressive teaching of the Bible, never in any age compromising the truth, but never ignoring the state, so often the unreceptive state, of those to whom the truth must therefore be presented practically, and in a manner adapted to rude and unspiritual natures? What labour must be spent in struggling to bring forth things new and old, and present things simply before the indolent, unthinkingly, vacant mind! How much need there is of a special training of the clergy-man even now! Many men are striving nobly to do all this. But think of the rubbish that most of us chuck lazily out of our minds twice a week without method or order! It is such downright hard work to teach well! Oh how weary it makes me to try! I feel as if I were at once aware of what should be attempted, and quite unable to do it?"

6. The Archbishop of Canterbury in his Primary Visitation Charge said:—"It is teaching we want—instruction, said a farmer to a friend of mine. 'We have had preaching more than enough these many years.' He little knew he was quoting Dean Comber, 'Sermons can never do much good to an untaught congregation.' Mark St. Paul's progressive steps, 'Give attention to reading, doctrine, exhortation'—we are first to attend to reading, that is, to intelligence of the letter; then to doctrine, which implies inference and combination; then, after that, to preaching, or paraclesis, the application of fact and doctrine to life's cares, duties, hopes. But now we preach too much in the assumption that the listeners have present to them a basis which they never knew, or have half-forgotten—an intelligence of the letter of Scripture. The second division is impossible without the first.—'what a wretched mistake our pastors are making in constantly discoursing to their flocks about grace, about justification by faith'—they are the words of Luther—'Why do they not take rather a psalm, a parable, or the life of Abraham?' Hence it is that the power of a ministry which is to leave anything like knowledge or conviction behind it is to be found in courses of sermons, taking and interesting, but systematic and methodical; each sermon gaining one step, and recalling brightly former steps. Of all vain and futile ministries that is the feeblest which represents itself to me under the type of the self-satisfied, not wholly uncommon expression—'I

do not preach very set sermons, I say a few words on anything—my people like me just to talk to them in a natural, unprepared way.' It may be unprepared, but it is very unnatural."

7. A year ago the *Church Times* editorially said:—"We are not urging a very exalted and impassioned exposition of Catholic Doctrine, but a simple setting forth of rudimentary truths. We content ourselves with recommending our rural friends to buy Prebendary Sadler's *Church Doctrine, Bible Truth*, which is by no means an extreme one, nor one which an educated High Churchman of fifty years ago would have rejected as beyond his level. It is so cheap that poverty cannot be pleaded as a reason for doing without it, and it is so easy that it cannot be thrown aside as too tough to be mastered, as Dr. Newman's *Grammar of Assent* might be. Let the parson read steadily through this book, a few pages at a time, with pencil in hand, and blank paper beside him; and as he comes to each statement of a religious truth, with proof of its being in both Bible and Prayer Book, let him ask himself 'Have I ever taught my people that?' If the answer be No, as it will be in most cases if the querist be true to himself, let him write down on his blank paper the title of a sermon on that subject, to be preached by him on the first opportunity. If the answer is 'Yes I did preach it;' let him ask himself a second question, 'Did I put it as plainly as it is put here?' If not, let him rewrite his sermon on Mr. Sadler's lines, and by going steadily through the book in this fashion, he will probably teach his flock more in one twelvemonth's course than they have learned in forty years previously."

8. On the occasion of his last visit to Montreal, Mr. Moody said, as reported in the *Star*:—"We want more expository preaching in the pulpits. There we now have everything but the Word of God. Even in our Sunday-schools, I don't know how it is in Canada, but I know that in the States the Bibles are being driven out of the Sunday-schools. The Bibles are going out at the back doors and the lesson books are coming in at the front. And this has been the state of things far too long. I remember when I was a boy there was only the large family Bible in the house, and though we children were allowed to look at it now and then to see when our parents were married, it was much too good to study from. And in Sunday schools we read our lessons from Question Books. Why, when I joined a Bible class in Boston and was told that the lesson was in John, I couldn't for the life of me find out in what part of the Bible John was, and looked for it all through the Old Testament. It wasn't my fault. It was a result of the way I was brought up. Teachers, get all the help you can at home, but meet your classes with the Word of God in your hands. As it is in the Sunday-school so in the pulpit. Flowery oratory, lots of it, and nothing of the word but the text. For the rest a little philosophy and science and rhetoric. But clergymen say there are people in the church who would leave if they didn't get this sort of thing. Well let them. I tell you that such people are few. There is a famine in the land; people are starving for the gospel, you can't turn the great Church of God out of its course to accommodate these few people. What the people want in their pulpits is men who can open up the Bible to them and give them a fresh sight of God.

I cannot but hope that testimonies so various and yet coincident will suggest some searching inquiries and amended methods to many who are not yet too old to learn—and none of us should ever be that. With your permission I shall pursue this subject in other communications, if God permit.

Yours, JOHN CARRY.

Port Perry, Jan. 19th, 1889.

SKETCH OF LESSON.

SEPTUAGESIMA SUNDAY FEB. 24TH, 1889.

The Conversation with Nicodemus.

Passage to be read.—St. John iii. 1-21.

Jesus was not generally well received by the leaders and rulers among the Jews. There were, however, some exceptions. Nicodemus being among them.

I. *The Night Visitor.*—Among the few who are inclined to believe in Jesus, is Nicodemus. He has seen some of the "signs" that Jesus did and he cannot avoid the feeling that He is perhaps the Messiah; but, being afraid of ridicule, he determines to see Jesus secretly by night. He addresses him as "Rabbi," (his own title) and acknowledging Him as "come from God." What answer does he expect? Some declaration as to His kingdom on earth after driving out the Romans, or some new explanation of the law. What answer does he get? A totally unexpected one.

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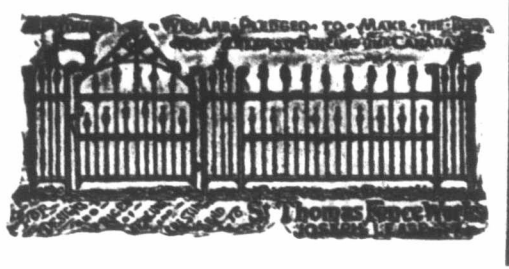
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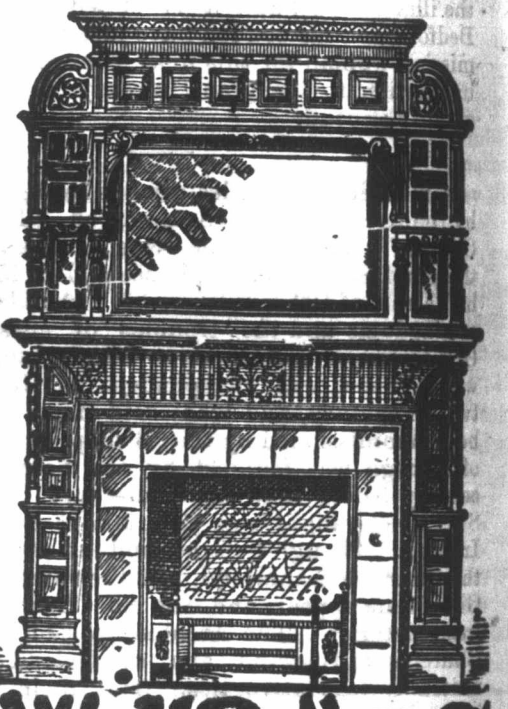


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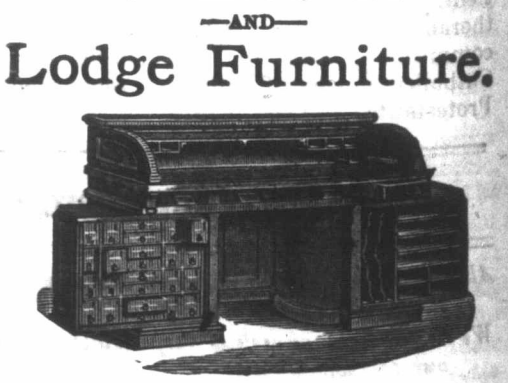


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II. What Nic Kingdom—A ("verily, verily, say unto thee, Gentile, even y cannot see the were) begin age all that is past. he makes the f is quite extraord by telling him t

(1) What thi had been pres token of the Ne coming of One Holy Ghost and the outward ma demus had to c confession of si to Jesus for his (2) But Jesu comes from (v demus says in son, he could s must be of a di the Spirit;" it (8) Jesus tell We know the v that, but just though we m blowing, and w cannot see th certainly see its He works (18. But Nicodem "new birth:" and baptized should also ha be doubtless k 14; Ez. xi. 19 must be withi be had, how (v Jesus tells him III. How to Son of Man — perish. But (the world, "th the "Son of G Nazarene, talk "that whose everlasting life is the Messiah The serpent all saved who Son of Man those who tru this Crucified does not beli really "lifted when the Apo so he would h now he has "

III. How to Son of Man — perish. But (the world, "th the "Son of G Nazarene, talk "that whose everlasting life is the Messiah The serpent all saved who Son of Man those who tru this Crucified does not beli really "lifted when the Apo so he would h now he has "

SEER A sermon tl pulpit monst the sanctity extreme of pro God's living t just as much nothing is jus confound earn be eagerly ea may be awf earnestness. man may be lecturer in the ties or he may smother living phrases, and i very solemn t and roll along sional solemn men, least, so rous at handl is not dead ye His contemp truth in life fo

II. *What Nicodemus Really Needed to be in the Kingdom—A New Life.*—Addressed solemnly ("verily, verily,") and to Nicodemus himself, "I say unto thee, Except a man" (any man, Jew or Gentile, even you Nicodemus) "be born again he cannot see the kingdom." Every one must (as it were) begin again from the beginning, renouncing all that is past. This so startles Nicodemus that he makes the foolish answer found in v. 4. This is quite extraordinary and impossible. Jesus replies by telling him three things.

(1) *What this New Birth is.*—S. John Baptist had been preaching for some time Baptism as a token of the New Life, but he had told them of the coming of One Who would baptize them with the Holy Ghost and with fire. S. John was to baptize the outward man, Jesus the heart. So that Nicodemus had to come forward boldly and make open confession of sin (like any publican) and then come to Jesus for his gift, i.e., (the Holy Spirit).

(2) *But Jesus also tells him where the New Birth comes from* (v. 6).—Even if born again (as Nicodemus says in v. 4); as sin descends from father to son, he could still be sinful. The new birth then must be of a different sort. He must be "born of the Spirit;" it must come from God.

(3) *Jesus tells him too how it can be seen* (v. 8).—We know the wind by feeling it, perhaps not only that, but just seeing the leaves moving overhead, though we may have no idea from where it is blowing, and we certainly cannot see it. So we cannot see the Spirit but we may see, we shall certainly see its effect on the lives of those in whom He works (1 S. John v. 18; Gal. v. 22-23).

But Nicodemus should have known about this "new birth;" for the Jews called newly converted and baptized Gentiles "infants just born." He should also have known from the Scriptures which he doubtless knew so well (Ps. li. 10, 17; Jer. iv. 14; Ez. xi. 19-20) that any change to be of use must be within, i.e., spiritual. If this new life must be had, how (v. 9) shall Nicodemus obtain it? So Jesus tells him.

III. *How to get the New Life—By Faith in the Son of Man*—All, including Nicodemus, deserve to perish. But (v. 16) "God so loved the world" all the world, "that He gave His only begotten Son," the "Son of God," the "Son of man," this humble Nazarene, talking in this lowly room to Nicodemus, "that whosoever believeth in Him should have everlasting life." This unknown carpenter's son is the Messiah Who is to save the world—but how? The serpent was lifted up in the Wilderness, and all saved who looked to it unquestioning, so the Son of Man is to be lifted up on the Cross, and those who trust on and believe unquestioningly in this Crucified Criminal are to be saved. Nicodemus does not believe it then; but when Jesus was really "lifted up," he openly avows Him, even when the Apostles desert Him. Had he not done so he would have been "condemned" (v. 18), but now he has "eternal life."

SERMONS, GOOD AND BAD.

A sermon that is dry, cold, dull, soporific, is a pulpit monster, and is just as great a violation of the sanctity of the pulpit as the other absurd extreme of profane levity. Men may hide or forsake God's living truth by the way of stupid dullness, just as much by pert imagination. A solemn nothing is just as wicked as a witty nothing. Men confound earnestness with solemnity. A man may be eagerly earnest, and not be very solemn. He may be awfully solemn, without a particle of earnestness. But solemnity has a reputation. A man may be a repeater of endless distinctions, a lecturer in the pulpit of mere philosophical niceties or he may be a repeater of stale truisms; he may smother living truths by conventional forms and phrases, and if he put on a very solemn face, use a very solemn tone, employ very solemn gestures, and roll along his vamped up sermon with professional solemnity above an audience of sound men—men, least, soundly asleep—that will pass for decorous at handling of God's truth. The old pharisaism is not dead yet. The difference between Christ and His contemporary teacher was that He spake life truth in life forms, with the power of His own life

in their utterance. The rabbis spake old orthodoxy, dead as a mummy; but they spake it very reverently. They might not do any good, but they never violated professional propriety. Nobody lived, everybody died about them. But then their faces were sober, their robes exact, their manner mostly of the temple and the altar. They never forgot how to look, or how to speak guttural solemnities, nor how to maintain professional dignity.—They forgot nothing except living truths and living souls. And fifty years of ministration without any fruit in true godliness gave them no pain. It was charged to the account of Divine sovereignty.

Nothing can more sharply exhibit the miserable imbecility which has come upon us, than the inability of men to perceive the difference between preaching "politics," "social reform," etc., and preaching God's truth in such a way that it shall sit in judgment upon these things, and every other deed of men, to try them, to explore and analyze them, and to set them forth, as upon the background of eternity, in their moral character, and in their relation to man's duty and God's requirements.

"THE NAKED TRUTH."

While Truth was one day bathing in a limpid river, Falsehood happened to pass, and noticing the garments of Truth on the bank of the stream, conceived the idea of exchanging his clothing for that of the bather, who came from the bath and mourned the loss sustained, but, disdaining Falsehood's garb, has since gone naked through the world. Whether the origin of the expression—"the naked truth"—is mythical or otherwise, it is universally known to be the "naked truth" that Dr. Pierce's Golden Medical Discovery has no equal as a curative agent for consumption (lung scrofula), bronchitis, chronic nasal catarrh, asthma, and kindred diseases of the throat and lungs.

THE GROWTH OF CITIES.

The growth of cities in the present century is without parallel or precedent in any previous age of the world. An examination of the facts and figures, which, in this matter, do not lie, shows that the cities of ancient and mediæval times were few and insignificant in comparison with those of our own age.

When Rome was at its height of grandeur and prosperity, its population is estimated to have been from 500,000 to 2,250,000; the Encyclopædia Britannica is probably not far wrong in putting it at about 1,000,000; and in all the rest of Europe there was not one other city which would now be above the third or fourth rank in respect of population. The only city of the first rank in Africa was Alexandria, with a population somewhere between 500,000 and 1,000,000. In Asia, so far as known to the European world, Jerusalem alone had a vast population, and a glance at the area of that city in the time of Herod the Great shows that it could never have contained any such a population as it is sometimes said to have had. In the middle ages no city anywhere attained to great size. For example, London, which was called an illustrious city by the Venerable Bede, had a population in Shakespeare's time no larger than Boston has now. A hundred years later it had a population equal to the present population of Chicago. It was not for another hundred years, that is to say, not before the American Revolution, that London had come to have as many inhabitants as Philadelphia now has. Since then the growth has been incredibly rapid. Fifty years ago London had a population equal to that of New York, Brooklyn and Jersey City put together, and in 1880 it had no less than 5,500,000, that is to say, as large a population as New York, Brooklyn, Philadelphia, Chicago, St. Louis, Baltimore, Cincinnati, and San Francisco had in the same year; or to put it another way, the population of London alone in 1880 was as large as the population of all England and Wales at the time of Shakespeare's death.

No other city in the world has grown as London has grown, but through the whole of Europe there has been a marvellous growth of city populations during the present century. In England alone there are now seventy-five cities, the smallest of which has 75,000 inhabitants; and if suburbs

could be counted, the figures would be still higher. A circle, for example, drawn within a radius of fifty miles from Manchester as a centre, would include as large a population as a circle of the same radius and having its centre at Oharing Cross. Hundreds of square miles of land in Scotland have been cruelly depopulated, and yet Scotland continues to grow, but the increase is in the cities. Glasgow, which had 150,000 inhabitants fifty years ago, has now as many as Chicago, and is growing faster than Chicago! In Ireland, too, in spite of its enormous emigration, the city population does not fall off, for the statistics of emigration show that for every two emigrants from Irish cities there have been ninety-eight from county places.

On the continent the same law holds. While the population of Belgium has increased eleven per cent., that of Brussels has gained twenty and that of Antwerp has gained thirty. In Denmark the increase of city population to the increase of the whole country is as two to one; in Sweden it is four to one; in Norway it is as ten to one. In Prussia, while the population of the country is stationary, the increase in cities is twenty-five per cent; and Berlin alone, which in 1850 had 400,000, has now 1,400,000. In Russia, the four chief cities have doubled their population in twenty years. Since the war with Germany, Paris adds 50,000 to her population every year.

Compared with the changes going on and hardly observed in this country, even the enormous facts just stated are almost insignificant. It is startling to be told that in 1800 there were in this whole country only six cities of over 6,000 inhabitants! There are now, or rather were in 1880, 286! The shift of population is well shown by the following figures of Mr. Loomis: in 1780 only one thirtieth of the people of the United States lived in cities of 8,000 inhabitants or over; in 1800 one twenty-fifth; in 1880 one sixteenth; in 1840 one twelfth; in 1860 one eighth; in 1860 one sixth; in 1870 one fifth; in 1880 nearly one-fourth.

These facts require no comment; they speak for themselves. They show a change in the habits of the people of the present age, and especially in this country, which must bring with it a radical change in all the social conditions of life. How radically it has affected the religious life of the population will be more apparent when we come to show hereafter some of the elements of change which are discoverable to a careful and reflective investigation. Manifest it is, however, without any further facts, that a system of evangelization which was efficient fifty years ago must now be altogether inadequate to the additional work which the movement of the age has brought to the doors of the Church in this land. If we would realize what the Church ought to do, we must begin by calmly considering what God has given her to do; and one thing He has given her to do is to seek and to save more than 15,000,000 of people living in the cities of this country—nearly five times as many souls as there were in the United States at the time of the Revolution. No wonder that thoughtful men like Dr. Rainsworth call aloud for some consideration of this awful problem. But what solution of it can be looked for unless the Church shall be aroused to the immense responsibility which has been laid upon her, and which is hourly growing in magnitude. Certain it is that nothing worthy of the work has yet been devised, or seems likely to be, unless the grace of God shall enlighten the minds and awaken the conscience of Christian people.—*The Churchman.*

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EVERY INCH A MAN.

She sat on the porch in the sunshine
As I went down the street,
A woman whose hair was silver,
But whose face was a blossom sweet,
Making me think of a garden,
Where, in spite of the frost and snow,
Of bleak November weather,
Late fragrant lilies blow.

I heard a footstep behind me,
And the sound of a merry laugh;
And I knew the heart it came from
Would be like a comforting staff.
In the time and the hour of trouble,
Hopeful and brave and strong—
One of the hearts to lean on,
When we think all things go wrong.

I turned at the click of the gate-latch,
And met his manly look—
A face like his gives me pleasure,
Like the page of a pleasant book—
It told of a steadfast purpose,
Of a brave and daring will;
A face with a promise in it,
That God grant the years fulfil.

He went up the pathway, singing:
I saw the woman's eyes
Grow bright with a wordless welcome,
As sunshine warms the skies;
"Back again, sweetheart mother,"
He cried, and bent to kiss
The loving face that was lifted
For what some mothers miss

That boy will do to depend on;
I hold that this is true—
From his is in love with their mothers
Our bravest heroes grew;
Earth's grandest hearts have been loving hearts
Since time and earth began;
And the boy who kisses his mother
Is every inch a man.

The awe-struck audience gazed
On the figure, gaunt and gray;
"Twas the murdered king, or the ghost of him,
And Hamlet was the play.
His hour was brief, he said,
He must go ere light of day,
To the place of torment prepared for him,
Till his sins were purged away.
Yes, purged, was the word he used,
And I thought what a remedy rare
Would Pierce's Purgative Pellets prove,
In his case then and there.

Dr. Pierce's Pleasant Purgative Pellets have no equal as a cathartic in derangements of the liver, stomach and bowels. Small, pleasant in action, and purely vegetable.

OUR THOUGHTS.

Did you ever think what sort of a world it would make if all your feelings and thoughts took form around you? Just suppose that your thoughts which flit about so actively from one attractive subject to another, should be seen as birds and insects flying here and there around you. Let us think whether sweet birds and lovely butterflies would delight our eyes, or whether we should be stung and bitten by a swarm of noxious flies. Bright, cheerful thoughts they must be which would become good birds and insects. Thoughts of delight in lovely things around us, and of gratitude for such gifts; thoughts which love to linger around the sweet plans which are blossoming into useful work; thoughts which delight to sport in the sunshine of love and kindly cheerfulness, never turning to any event but to see some hopeful sign, some cause for gratitude, never turning to another person but to think kindly of him and to wish him well. But there are also thoughts less kind, which sting and bite, and do their best to kill the happiness of others, which would surround us with stinging wasps and biting insects? Are there complaining thoughts, and thoughts which are not true, loving to disparage others and to accuse them? Such will add themselves to the buzzing, stinging swarm. And are there thoughts which delight to linger around forbidden pleasures, trying to make what is wrong seem allowable? These, too, will increase the swarm of vile insects which gather about dead and unclean objects. Do you

wish to live in such a hateful swarm? Then drive away the foul and unkind thoughts. Keep your thoughts busy with what is pure and sweet and useful. Compel them to think kindly and truly and to find out ways of doing good. Compel them to see the bright side of events as they pass, and to rise to the Lord in gratitude. Then if his change should take place, you would be delighted by the sweet-sunged birds and lovely insects which fly among the sparkling flowers. Next time let us think of the change very like this which does take place with all the other world.—*New Church Messenger.*

"What's female beauty but an air divine,
Through which the mind's all-gentler graces shine."
This may be good logic in poetry but in real life "the mind's all-gentler graces shine" to better advantage when enclosed in a sound physique. Dr. Pierce's Favorite Prescription is a positive cure for the most complicated and obstinate cases of leucorrhoea, excessive flowing, painful menstruation, unnatural suppressions, prolapsus, or falling of the womb, weak back, "female weakness," anteversion, retroversion, bearing-down sensations, chronic congestion, inflammation, pain and tenderness in ovaries, accompanied with "internal heat."

GARIBALDI AS A LEADER.

It was as a popular soldier that Garibaldi won his fame, and as such he has had no equal. The forces he captained were insignificant in numbers compared with the great armaments of modern times. His tactics were those of the Rio Grand guerillas; nevertheless his success was astonishing, because he was peculiarly adapted to lead a revolutionary uprising like the Italian. From the minuteness with which he describes the plans of his campaigns and the disposition of his troops in each battle, and from the copiousness of the military precepts which he sprinkles over his memoirs, it is evident that he deemed himself full master of the art of war; but the captains of the future will not turn to him for instruction in tactics or strategy. His strength lay in his personal valour, and in the unbounded confidence and devotion which he inspired in his comrades; and these are qualities without which excellence of discipline, or numbers, or technical skill can win victories. His favourite dream, that the Italians could emancipate themselves without foreign assistance, by rising en masse and arming themselves with a million muskets, was impracticable for two reasons, which he ought to have understood: first the peasantry (as he states many times) were too subservient to the priests to be easily aroused; and, second, a multitude of raw volunteers could not have overthrown the trained armies of Austria. The god of battle decides for justice and patriotism, provided they marshal the best regiments.

When we have stripped from Garibaldi his eccentricities and flaws, transient in their nature, when we look into the heart of the man and contemplate his achievements, we behold a hero of the Homeric brood. We are again in the presence of a man of a few simple but elemental qualities, brave, disinterested, and outspoken, whose habit was to exhibit his passions without that reserve which belongs to our later, sophisticated age. Like Achilles, he did not disguise his feelings; he wept when he was moved, sulked when he was angry. He was inspired by two ideals, and those two the noblest—love of liberty and love of his fellow-men; ideals which he might not cherish in secret, but which he must proclaim before a hostile world; ideals for which he endured poverty, exile, fatigues, and the perils of battle. He believed that in every man there dwells a consciousness of right which needs only to be quickened in order to produce righteous acts. His career, which typifies in the large that of thousands of his contemporaries, confounds those materialists who assert that the age of emotions, of high-souled unselfishness, of romance, of tragedy have been left behind, and that we have entered the Sahara of egotism and commonplace. In the history of modern Europe, which is the history of the reconstruction of society upon the principles of nationality, political equality and commercial equity, feudalism having crumbled into ruins, there is no nobler chapter

than that in which the unification of Italy is told. Garibaldi was the popular hero of that episode. The race whose heart beat true in Garibaldi, and whose head thought wisely in Cavour, if its character weakens not, will contribute generously to the civilization of the future.—*William R. Thayer, in December Atlantic.*

WILLIE.

A TRUE STORY.

Willie was playing by grandmother's bed,
Four-year old Willie, with sunny hair;
Laughing and playing in childish glee,
Suddenly climbed he on to a chair,

To look at a picture above his head,
A Cross of wood and One hanging there,
Nails driven fast through the Hands and Feet,
A thorny crown on the death damp Hair.

Soberly down he stepped to the ground,
Soberly up he climbed on the bed.
"Granny, who is the Man on the Cross?
And why did they put Him there?" he said.

Then granny, she spoke of the Saviour's love,
Told how He came to earth from Heaven,
To die for us on the cruel Cross,
To die that our sins might be forgiven.

And Willie listened, the baby face
Stilled for a moment to childish awe,
Then he heaved a little sigh of distress,
And back he went to his toys on the floor.

Nay, the child was off on some other quest;
Granny heard his feet on the attic stair;
But he soon came back with determined face,
Climbing once more on the wooden chair.

His little hands were now firmly clasped
Round his father's hammer, a strange rough toy;
Granny cried anxiously from her bed,
"Oh, what are you going to do with that, my boy?"

"Granny—He was so good and kind
To come from Heaven to this earth below;
I want to take out the cruel nails
From His hands and feet; they must hurt Him so."

"Oh, Willie darling, you can't do that;
But try to be good, and true, and sweet;
And so, perchance, with your baby strength,
You may loose the nails from His Hands and Feet."
—*Banner of Faith.*

FINDING AND FOUNDING.

Did Henry the Eighth "found" or "find" the Church of England? If he found it, he could not found it; and he certainly found it, for he did find it, it being there when he came to the throne; and if he found it, this is not that he founded it, for while one may find, he cannot found that which already has an existence. While thus he may be called the finder, he cannot be called the founder of the English Church. The founder he could not be, because he found it. If he had not found it he might have founded it. To say he "did found it" we can only say that "he did find it"—found it in England and left it in England the identical Church of his fathers and his forefathers, a rich "find" for anyone to come upon, monarch or subject, prince or peasant, and which had he not found he never could have founded in all the excellence which she then possessed, her heritage from the earliest days, before a Henry was on the throne.

I DON'T WANT MY SON TO BE A CHRISTIAN.

A father at Poona, Western India, lately brought his son to be educated at a Christian school, saying, "I don't want my son to be a Christian, but I bring him here for you to do with him what you like; for I see the choice for him lies between Christianity and infidelity, and I would sooner see my son a Christian than an infidel."

RESOLVING

Fifteen years from the old New England, part of the coast sea-weed from bleached and moss for cult boys lived in beach; they gathered or prey had to be wet times, and spread it was thorough had one hour work. One of the sand and brought out his that hour, trying school-mates, middle-aged moss on the The second became the settlement, influential citizen "No matter he said lately, give one hour is the cause of A similar president of or factoring firm When as was a blacksmith's the interior were three other forge.

"I will not I will be a man "I mean to start as a beginning Two of the went to the they found the lowest grade made their work a part of every Each of these position in establishment Such exam result of inf the effort to cation and spiriting to be gatherers, or wills and so are many weaknesses, or nervous, unhears such a case They work at spasms of rest



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RESOLVED TO RISE.

Fifteen years ago, two poor boys from the old town of Plymouth, in New England, went down to a lonely part of the coast to gather a certain sea-weed from the rocks, which when bleached and dried is sold as Irish moss for culinary purposes. The boys lived in a little hut on the beach; they were out before dawn to gather or prepare the moss, which had to be wet with sea-salt many times, and spread out in the sun until it was thoroughly whitened. They had one hour each day free from work. One of them spent it lying on the sand asleep. The other had brought out his books and studied for that hour, trying to keep up with his school-mates. The first boy is now a middle-aged man. He still gathers moss on the coast near Plymouth.

The second emigrated to Kansas, became the leading man in a new settlement, and is now a wealthy, influential citizen.

"No matter what was my work," he said lately, "I always contrived to give one hour to my education. That is the cause of my success in life."

A similar story is told of the president of one of the largest manufacturing firms in Pennsylvania. When he was a boy of sixteen, he was a blacksmith's assistant at a forge in the interior of the State. There were three other men employed in the forge.

"I will not always be a blacksmith, I will be a machinist," said the lad. "I mean to study arithmetic at night as a beginning."

Two of the men joined him, the other went to the tavern. After a year they found work in iron mills, at the lowest grade of employment, and made their way up, invariably giving a part of every evening to study. Each of these men now holds a high position in a great manufacturing establishment.

Such examples are common of the result of inflexible perseverance, in the effort to achieve a higher education and position. They are inspiring to boys, who like these moss-gatherers, or blacksmiths, have firm wills and sound health. But there are many lads to whom physical weakness, or a dull intellect, or a nervous, unhelpful temperament, renders such a course almost impossible. They work as they enjoy or suffer—in spasms of recurrent energy.



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THE SHIP'S DOG.

A STORY IS TOLD of a dog which lived on a ship. The vessel was anchored in the harbor of a foreign port. The dog often went ashore with the officers and, being occupied with various dog-gish amusements, often was left behind when the officers returned in the boat to the ship. The first time this occurred the poor dog knew not what to do when he found the ship's boat gone. He ran up and down the wharf, barking and whining.

A boat was lying at the wharf, in which a native was sitting. The dog suddenly stopped, jumped into the boat, and gave several short barks, as if to say, "I want to go to that ship out there."

The man knew the dog, took in the situation, and, doubtless thinking of a fee, he rowed the dog to the ship's side. The man got his fee, for the officers were glad to have their pet returned to them. After that, the dog often got back to the ship in the same manner.

TICKLING TORTURE—Mrs. Henry M. Kitchen, St. George, Ont., says: "I had a bad cold which settled in my throat, causing a continual tickling, and I just coughed all the time. I got Haggard's Pectoral Balsam and in 3 days was getting better, and in ten days I went to church. Our neighbours know this to be true."

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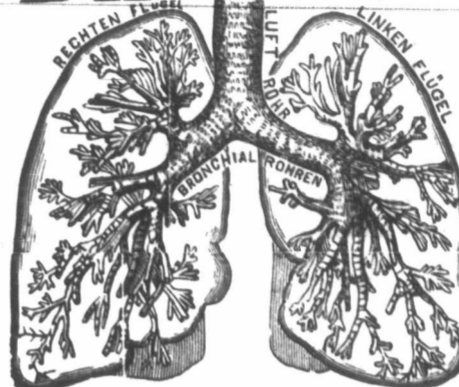
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TAKE CARE.

Little children you must seek
Rather to be good than wise,
For the thoughts you do not speak
Shine out in your cheeks and eyes.

If you think that you can be
Cross and cruel, and look fair,
Let me tell you how to see
You are quite mistaken there.

Go and stand before the glass,
And some ugly thought contrive,
And my word will come to pass
Just as sure as you're alive.

What you have and what you lack,
All the same as what you wear,
You will see reflected back;
So my little friends, take care!

And not only in the glass
Will your secrets come to view,
All beholders as they pass
Will perceive and know them, too.

Out of sight, my boys and girls,
Every root of beauty starts;
So think less about your curls,
More about your minds and hearts.

Cherish what is good, and drive
Evil thoughts and feelings far;
For, as sure as you're alive,
You will show for what you are.

TIM'S DOVE.

One day, when little Tim was picking berries in a field, he found a dove with a broken wing. He carried it home, and bound the wing close to the dove's side with a linen band. Soon the wing was as well as ever, and the dove could fly again; but it did not want to fly away from Tim, for it had grown very tame.—Tim was glad to have it stay, for he had no toy or pet.

When he went to pick berries the dove would go too, perched on his shoulder. Tim named it Fairy, and taught it to come at his call and to eat from his hand. At night the dove would roost on the head of Tim's bed.

Tim's mother was taken very sick. There was no one to nurse her but Tim and when she could not eat, and began to grow worse, Tim went for a doctor. "She will get well if she has good food," said the doctor. "She must have chicken or meat broth."

Tim had no money to buy meat; but all at once he thought of his dove. He knew it would make good broth, but he could not bear to kill it. He saw a neighbor going by the house, and he went out and put the dove in her hands. "Please kill my dove and make my mother some broth," he said, "she is so sick."

Then he ran to the house and tried not to think of his poor little dove.—He did not want his mother to see him cry, for she would have said the dove should not be killed.

In about an hour the neighbor brought some good broth; and when Tim's mother ate it she said she felt almost well again.

"You shall have some more tomorrow," said the woman. "I will make broth for you every day until you are well."

Tim followed the woman to the door as she went out and said, so that his mother could not hear, that he had no more doves, and did not know how to get meat for more broth.

Before the neighbor could speak, there was a rustle of wings, and Fairy flew in and perched on Tim's shoulder.

"Cool cool!" she said, pecking at his cheek.

"You see I did not kill your dove," said the woman. "I have made the broth from a chicken, and I have plenty more at home. You were a good boy to be willing to have your pet dove killed to make broth for your mother."

How happy Tim was! He loved his dove better than ever, now that he had it back again. His mother did not know until she was quite well how near she had come to eating poor little Fairy.—*Our Little Ones.*

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I THINK I HAD BETTER MIND FATHER

Scattered all over the coal regions are great holes, made by the sinking of the earth after the coal has been taken from the mines. The miners know when there is danger of a cave-in, and if along the public road, some signal is given to travellers. These cave-ins generally happen at night, when few persons are passing, but there have been cases in which horses and waggons and even houses and people, have been buried by the sudden sinking down of the road, when it was thought safe to travel over it.

Let me tell the little folks a true incident of how a boy, not very long ago, escaped going down with one of those cave-ins.

A part of the road, between what is called the Logan Colliery, in Schuylkill county, Pennsylvania, and a town two miles distant, had been condemned, and a fence was put up to separate it from a new road which had to be made. This new road ran for some distance close by the old one, and then branched off, making the distance much longer from the town to the colliery. But, as the condemned road was the nearest, the miners continued to go over it, to and from their work.

One evening a miner living at Logan's Colliery, sent his son Willie to the town on an errand.

"It will soon be after nightfall, boy," said his father, "before you get home; on no condition then, return on the condemned road."

On his way to the town, it being yet light, Willie ran quickly over the dangerous pathway; and having done his errand, he started for home. He was tired, for he had been working all day, and when he reached the fence which separated the safe from the unsafe road, he stopped, and, as he afterward told it, thus reasoned with himself:

"I am tired, and if I take this short cut, I will soon be home. I believe I will risk it. But father said, 'Do not on any condition return over it.' I can't see any danger; the men go over it every day, and it was safe two hours ago—but father told me not to return over it—and—I think I had better mind father."

So he jogged along on the side of the fence where the earth was firm. The stars shone brightly, and he could plainly see his way. When he got to the middle of the fence, he felt the ground shake, and to his horror saw the condemned road disappearing from his sight.

He stood still for a moment, awestruck at the escape he had made; for had he not obeyed his father, he must

have gone down with the sinking earth, and been buried alive.

When he had got a little over his fright, he hurried to the house of the watchman, and pale and trembling, gave notice of the danger, and also told of his narrow escape from a frightful death.

To children who obey their parents in the Lord has been given the promise "that it may be well with thee, and thou mayest live long on the earth."

How true Willie found this promise!

TRUE NOBLEMEN.

Every school boy remembers the story of Sir Philip Sidney, wounded on the field of Zutphen, refused to quench his burning thirst till he had offered his canteen to a poor bleeding soldier. In a noble character one ruling trait is consideration of others, and the military chiefs of history best deserve the praise of greatness who have been most thoughtful of their soldiers' comfort.

Another example of the real nobleman was the gallant Sir Ralph Abercrombie, of whom it is related that when mortally wounded at the battle of Aboukir he was carried in a litter on board the *Foudroyant*, and to ease his pain a soldier's blanket was placed under his head, from which he experienced considerable relief. He asked what it was.

"It's only a soldier's blanket," was the reply.

"Whose blanket is it?" said he, half lifting himself up.

"Only one of the men's."

"I wish to know the name of the man whose blanket this is."

"It is Duncan Roy's of the forty second, Sir Ralph."

"Then see that Duncan Roy gets his blanket this very night."

Even to ease his dying agony the General would not deprive the private soldier of his blanket for one night.

A CHEAP SOUL.

A few years ago, says a gentleman, I was sitting in a large dry good store in Chicago, waiting for a friend. It was storming a little outside, and the clerks were not very busy. Not far from me stood a cash-boy, with his back against a pile of prints, and his elbows carelessly resting upon the same. I noticed his handsome face, set with dark hair and eyes so expressive, his cheeks bespeaking perfect health. A lady at an opposite counter, while paying a bill, let fall some fractional currency, such as was then in circulation, that fluttered and fell to the floor, and was picked up by the gentlemanly clerk in attendance, except one, a twenty-five cent piece, which noiselessly skimmed along and fell near the cash boy I have alluded to. Without changing his position, he set one foot upon the money, and seemed unconscious of everything except the sky-light, and stood gazing up into the open space while search was made for the money.

I watched him, with a sickening thought in my mind, "What will be the end?" I went swiftly to him, and whispered in his ear; "Boy will you sell your soul for a paltry twenty-five cents? Don't you know perfectly well that the money is under your foot?"

Restore it, and never, never, do such a thing again."

The boy turned pale, stooped and picked up the money. "Sir," he gasped, "don't tell on me, I pray—I beg—and I will never so any more. Think of my mother."

I presume he thought I knew him. I did not then, but afterward found out who he was; and from the fact that he stayed with his employer several years, and was raised to a high position, I think the offence was never repeated.

Boys, the first theft is the longest step you take toward prison; the first glass of liquor takes you nearer a drunkard's grave than all you swallow after; often the first oath clinches the habit of profanity. A stained soul is hard to purify. There are virtues you can lose, but once lost they are gone forever.

BE HONEST FIRST.

You know the old story of how Sir Walter Raleigh wrote with a diamond on a window—

"Fain would I climb, but that I fear to fall."

and Queen Elizabeth wrote under it— "If thy heart fail thee, do not climb at all."

I want every one to climb as high as ever you can, but, in all your climbings, make sure of climbing above the vulgar standard, vulgar conventional habits. An American wit, in proposing a toast, one said the youth of his country reminded him of the three degrees of comparison. First, they tried to get on; then they tried to get honor; and then they tried to get honest. I want you to reverse those matters, and to determine at all costs, first of all, to be honest; and then, please God, you may get honor, and get on. Another inscription, written by an unhappy princess, was: "Oh, keep me innocent! make others great." Keep innocent, and do the thing that is right; for that shall bring a man peace at the last. I want you to get behind those words "failure and success." Remember that some of the most brilliant successes in the world are in reality the most complete and absolute failures. No man, however miserable may seem to be his fortune, can be a failure if he has been true to the eternal laws of righteousness; and no man, however brilliant his fortune, can be a success if he has been false to his country, to his honor, or to his God.—*Farrar.*

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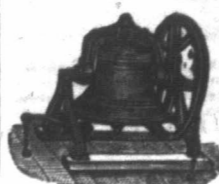
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