

Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA

Vol. 14.]

TORONTO, CANADA, THURSDAY DEC. 27, 1888.

[No. 52.]

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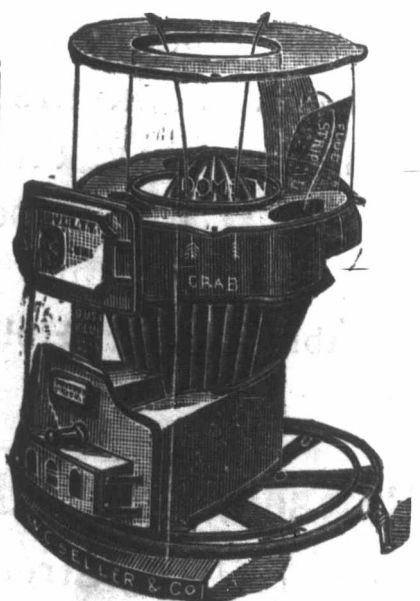
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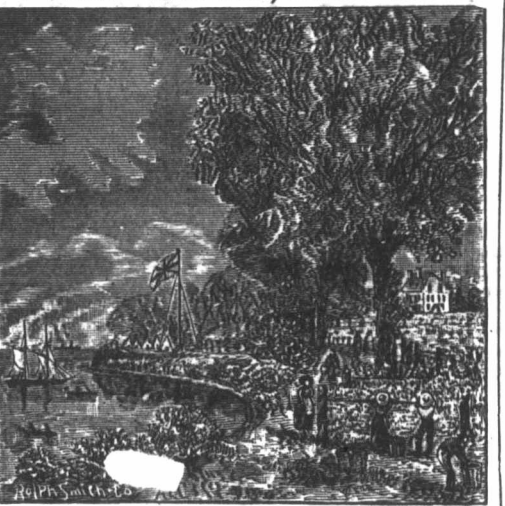
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LESSONS FOR SUNDAYS AND HOLY DAYS.

Dec. 20th.—FIRST SUNDAY AFTER CHRISTMAS.
Morning.—Isaiah xxxv. Revelation xx.
Evening.—Isaiah xxxviii. or xl. Revelation xxi. to 15.

THURSDAY, DEC. 27, 1888.

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.

It is common knowledge that Teetotalers do not always add to their undoubted virtues the great virtue of liberality of judgment in dealing with those who differ from them in their uncompromising attitude on the drink question. The 'moderate drinker,' as he is called, the man who cannot see his way to saying that alcoholic drinks are altogether the invention of the devil, and as such must by every one be absolutely given up, condemned, got rid of, meets with small mercy at their hands. He is indeed the very red rag which drives them frenzied; in moments of excited zeal they cry out upon him that he is worse than the hard drinkers, than even the drunkard himself. We tremble, therefore, for the treatment which the Dean of Rochester is likely to have brought down upon himself from the true Teetotaler by his utterances in a recent sermon. He is reported there to have declared his solemn belief, 'that the individual who partook moderately was more manly and more noble than he, who, owing to lack of moral strength, abstained altogether.' Such an utterance as that will brand the Dean not only as one who is not vigorously helping on the one im-

portant work which all true Christians should be absorbed in, but as positively hindering, opposing it, playing into the devil's hands. No thoughtful person denies the great good which the Temperance movement, as it is called, may do; but the powers of evil will spoil it, if they can; and one way in which they seem most easily to find a means of spoiling it is by turning some of its adherents into very foolish fanatics.

THE FUNCTION OF A CATHEDRAL.—At the installation of the Wakefield Cathedral staff of clergy, the Bishop, Dr. How, said he only proposed to make a few observations that evening concerning the occasion which had brought them together. He thought for a long time past it had been acknowledged that the cathedral church of any diocese ought to be the great centre of beautiful worship. For a long time they had been quite familiar with the argument that cathedrals should set a pattern to the diocese with regard to the beauty and reverence and order of the services conducted in it. He thought in these days that the wonderful growth in the beauty, order, and dignity of their Church services showed that perchance their cathedral churches had almost fulfilled their mission in that respect. That was no slight benefit, no little service, to do to a diocese. But there were higher functions still to be looked for through our cathedrals. They must be not only an outflow of holy and blessed Church influence in the diocese, but also a centre to which should turn and to which should flow the love and affection, the energies and interests of the whole Church population of the diocese. That would be well, but there was one more thing. It was obviously necessary the Bishop of a diocese should be the originator and the chief executor of the diocesan machinery and organization, but he himself had never thought it right that a Bishop should be an autocrat. He believed that in the purest time of the Church of God the Bishop always gathered round himself the counsel of those he could most trust and honour among his clergy.

THE DUKE OF WELLINGTON ON PEWS.—In "Notes of Conversations with the Duke of Wellington" by Lord Stanhope, just published, occurs the following story, which will be interesting to all who desire to see the private pew system abolished. Lord Stanhope says:—"After dinner the Duke spoke *inter alia*, of church accommodation and extension, condemning the whole system of pews. He said that if space were wanted in Strathfield, says he should certainly offer to give up his pew, retaining only a chair for himself. 'The system of a Church Establishment is,' added he, 'that every clergyman should preach the Word of God, and that every parishoner should be able to hear the Word of God. Is it not, then, quite contrary to that system that, by means of handsome family pews, twenty or thirty persons of rank should take up the space of two or three hundred? I most cordially concurred in this opinion, which I have long entertained. A church appears to me the very last place where any distinction of rank should prevail, or any sentiment of pride be indulged. I should think it far more consistent with the feelings that make one enter a church at all to kneel side by side with those whom I should keep at a distance elsewhere—by the side of my own footman or my own cobbler.'"

The great Duke and Lord Stanhope agree with what we recently said that the pew of a Christian is not a private box, but a place of welcome to the poor and to strangers.

WESLEYANISM IN YORKSHIRE.—The Wesleyans of Leeds, says the *Yorkshire Post*, can hardly be flattered by the references to them in the columns of the *Methodist Times*. Mr. Hugh Price Hughes, who, failing any opponent, seems to enjoy exasperating his friends, is most painfully

frank. After dwelling on the fact that, between 1810 and 1847, "Methodism was the strongest religious organization in Leeds, socially and financially as well as numerically," the article goes on to point out that the society has actually 700 fewer members in Leeds than it counted in 1841, and that, since that date, "the Established Church has, as nearly as possible, exchanged places with us. Then her regular adherents were one in fifty; now they are one in fifteen. One of the oldest and most experienced of Leeds Methodists recently stated that when he and his wife were married it was difficult for anyone to get a servant in Leeds who did not stipulate as a *sine qua non* that she should be at liberty to attend a Methodist chapel. A short time ago he advertised for a servant, and out of forty applicants only one was willing to go to a Methodist chapel!" After more frank (but not surprising) confessions, the article winds up with some strong stimulants in the way of encouragement to reform. All this, says the *Church Review*, is very well in its way, but everybody knows that Methodism in Leeds is only going the way of Nonconformity in Yorkshire generally.

DR. WHEWELL ON PLURALITY OF WORLDS.—The *Pall Mall Gazette* gives the following specimen of the wit of a distinguished scholar. "Dr. Whewell was at one time engaged in a controversy with Sir David Brewster about the plurality of worlds, and took, as is well known, the view that there was but one world—which, as some one happily remarked, was very natural, considering the prominent place he occupied in it. Someone slyly pointed out to him the passage in the *Vulgate*: *Nonne erant decem mundi?* (It should be explained for "the ladies" that *mundi* may mean other worlds or cleansed.) Whewell instantly turned the text against his opponent by replying: "Very true; but look at the next question? *ubi sunt novem?*"

CHRISTMAS OVERRIDES ASTRONOMY.—The month of the goat is upon us once more. After touching the lowest point of his declension, the sun begins to climb again in an ever-widening arc across the sky, at first feebly, like a young kid newly-born, then with more vigorous steps and more masculine power. Like an emperor visiting his friends, he sets out on his yearly journey through the Signs, bringing good gifts by the way, and scattering joy and prosperity—when in the mood. Just as human emperors are not always in jocund mood, but have headaches and their twinges of nerves and liver like meaner mortals, so is the Sun at times, surly and unsympathetic—when his visits to the Signs do not bring forth their usual results, and the watching, hoping, anxious world watches and hopes in vain. The twenty-second of December, not the first of January, is the real New Year's day. If we went by the natural almanac rather than the conventional, the signs would be rearranged, as to date, in accordance with the Lord of Life and giver of fruit and harvests. But natural arrangements are nowhere when they are opposed by scientific subtleties and mathematical mysteries. We do not order our year by the sun, because human events are greater to us than cosmic facts or astronomical harmonies. To us the great event of December is Christmas, not the shortest day; and the goat-like climbing of our star in that ever-widening arc across the sky does not equal in importance, the fact of that birth at Bethlehem which was to bring peace and goodwill to men. Hence the early significance of the goat month has been completely lost because of the later value; not the slow return of the sun on the way that leads to spring-time, flowers and summer fruits, but the day when the child of Mary was laid in the manger takes up the whole significance of the last month of our arbitrarily divided year.

PAY YOUR SUBSCRIPTIONS.

IN last number of the DOMINION CHURCHMAN envelopes were enclosed for subscribers (who have not yet paid) to remit their arrears, and also their subscriptions in advance.

All arrears must be paid up to the end of 1888 at the rate \$2.00 per annum, one dollar additional will pay up to 31st December, 1889. We trust this will be a sufficient hint for all to kindly forward their subscriptions immediately. Those who have already done so, will be doing a kind favor by forwarding \$1.00 for a new subscriber, so that we may be able to double our subscription list, and thus be placed in the same position as we hope all our subscribers will be, in having a "Happy and Prosperous New Year."

A GRAVE SCANDAL TO RELIGION.

SINCE the imprisonment of Sir John D. Paul, and the disgrace that befel Sir Morton Peto, both very prominent in a certain sphere of Christian life, there has no such scandal clouded and injured the cause of religion and morality as that which has come by the lamentable conduct of Messrs. Howland and Gooderham, as liquidators of the late Central Bank, which is, in our judgment, the *worst feature in the history of that institution*. These persons, in a spasm of fury at the wreckers of the bank were elected to wind it up, solely because of their very pronounced enthusiasm, it was thought that men so godly, alone would be safe to trust. With them they associated a worthy sort of man, a Mr. Lye, as a professional accountant, who was to do the work under their watching and guiding, aided by clerks. Mr. Gooderham, who is very wealthy and out of business, volunteered to act without payment, and it was declared by the Vice-Chancellor in Court that Mr. G. had so promised. After eleven months attention to the liquidating business these persons have sent in a demand to be paid \$54,000, or \$18,000 each for their services!!! Mr. Gooderham, a wealthy retired man of business, who spends most of his time with the Salvation Army, actually declares on oath that he only gave about 900 hours to the duties of liquidator, and for this he demands over \$18,000! That is \$140 per day. Mr. Howland, who gave much more time, but certainly nothing like his whole time, for we know him to have been very frequently absent, he also demands \$18,000 for eleven months work, which he partly undertook as a "good work," out of sympathy to the widows and orphans who suffered by the failure of this bank! And Mr. Lye, whose profession regards \$3,000 to \$4,000 per year a highly satisfactory income, also asks \$18,000 for eleven months work! He, however, no doubt, had to do as his colleagues decided. That a man who stands daily on the streets of Toronto, as an Evangelist of the Salvation Army, after engaging to accept an office without pay, should demand a salary

more than three times that which is paid Judges, is an appalling, revolting, most lamentable scandal. This and the fact that Mr. Howland, who is ever posing as a mission preacher and philanthropist, should have asked the ruined, impoverished, broken hearted shareholders of the Central to pay him \$18,000 for watching their interests a few hours daily for eleven months, has inflicted one of the most damaging blows upon the cause of religion it has ever received in Canada.

The satire poured out upon these liquidators in the press we have not seen equalled in bitterness, nor ever known it so justified. Saturday Night, of the 15th December, had an article as fiercely subtle as anything in Swift, or the letters of Junius, it covers the professions of one of its victims as with red hot lava—and the universal verdict is that beneath that lava lies a burnt reputation! To students of human nature by observation, or in history or literature, there is in this another illustration of the law, which has been seen at work in so many cases of great reputations being suddenly wrecked. In the classical writers of our own tongue, as well as Scripture, are warnings of power, and vivid threatening of men who have forgotten to be humble, and guarded in their self-estimation. "MENE, MENE, TEKEL, UPHARSIN," falls like a blast of destruction on men usually in the highest moment of their exulting, intoxicating pride in themselves. These men who have collapsed so miserably were far too exalted for sober criticism to teach them caution and humility. They found their lofty contempt for the obligations of Churchmanship applauded to the echo by a crowd of those unthinking people, who despise all the restraints of authority—especially of such as are of a Church character. "Cry aloud! for he is God," is a very dangerous shout for a mere man to listen to until he half believes *he is not as other men!* This is one lesson the Central Bank liquidators have taught. Another is, that religion when made an article of commerce, for any purpose whatever, is as dangerous as dynamite, it is liable to rend its possessor in pieces suddenly, under pressure. Another lesson is that he who breaks loose from the order, and the accepted rules and customs of the society of which he is a member, is entering upon an unbridled career of rebellion, which is likely to lead him to rebel against even the most sacred obligations!

HOME REUNION NOTES.

'MRS. GRUNDY.'

I CAME last week upon an interesting account of an annual gathering of a Congregational Church, in a parish of some 3000, on the south coast. The minister rejoiced in having a compact body of one hundred church members, with flourishing day and Sunday Schools of some two hundred or three hundred scholars, and a goodly band of faithful workers. Their great hardship was the unfortunate fact that their lot was cast in the midst of a parish 'wholly given up to high Anglicanism.' It was frankly allowed that the Vicar and a leading

layman were very liberal-minded, and filled with the Utopian desire for Home Reunion; but all the evils of their position were caused by 'the Mrs. Grundys.' This allusion has no personal reference, though some good Churchwomen thought it was meant to apply to them; it evidently referred to a class of comparatively ignorant partisans who conceal the ignorance of their own and others, historical position under pet phrases of a party character, and who are frequently given to worship self-chosen teachers, much to their own and their idol's detriment. I gather this to be the thing aimed at, as we were informed that the 'Mrs Grundys' were surprised to hear that the Congregationalists even sung the same hymns or used the same tunes as were used in Church, and some expressed grave doubt whether they used the same Bible.

This spirit of 'Grundysm,' which I also desire to protest against, is not confined to one sex, and it is most decidedly to be found among Nonconformists as well as Churchmen. In fact I found some choice bits in the chairman's remark—that because we high Anglicans used forms and ceremonies, we could not preach a pure Gospel; and even in the Minister's own speech, where the anonymous story of 'the Dorset parson's despair over the death-bed of a Dissenter,' and his very pithy rejoinder, savoured much of the Mrs. Grundy spirit. The Congregationalists know something of the evils of the spirit among their own members, who often lead their ministers a life of bondage by the stubbornness of their ignorant persistence over old party watchwords and obsolete beliefs. And I know that we Anglicans suffer from it when 'our Grundys' urge us on to the use of forms and ceremonies as symbols of party, without clearly knowing their rationale, and without a full grasp of the great truths which they symbolise, but which can be effectively furthered even where the special forms do not exist.

There is also a great deal of Mrs. Grundysm to be found among our English Roman Catholics, in many an exaggerated story against high Anglicans, and in false statements, e.g., that we never recognise the Blessed Virgin Mary, though it is well known that we keep two festivals in her honour, and daily use as our evening canticle her beautiful hymn. I could mention many more, but the Protestants have returned 'the Grundy spirit' with interest, so much so that if any of us attempt to prove the Roman Catholics to be Christians and Catholics as holders of a common faith and a common Bible, we are too often looked upon as traitors, or as Romanists in disguise. Most heartily, therefore, do I join in the Nonconformist minister's protest against 'Mrs. Grundysm.' It is the greatest enemy to our Home Reunion efforts, so much so that if we could succeed in eradicating it both from among Churchmen and Nonconformists, and in substituting for it an intelligent knowledge of Church history and beliefs, and a large-hearted spirit of love and forbearance—the desired end could not be very far off.

It is, after all, so very Utopian to work to

this end, and to try and understand what ourselves and others really do teach and believe, and where we differ, to endeavour in a true spirit of humility to correct some long-cherished, but, perchance, misconceived views?

The minister's concluding exhortation to his little flock to hold together round the great foundation truths of Christianity, and to hold firmly a pure Gospel, would be gladly acted upon by all true Christians. In the midst of our manifest disunions we cannot help being one, from the Common Faith, the Common Bible, the Common Love to the same Lord and Master, the Common fight against Sin and Corruption. And if we refuse to acknowledge our points of agreement, our Common Enemy will make us one.

Among the blasphemies of a number of the *Freethinker*, lately sent to me, there were two columns of 'Acid Drops,' filled with the records of convictions against professed Christians for thefts and adulteries and various malpractices, in which the Salvationists, Protestant ministers of various denominations, Anglican and Roman Catholic Priests, were all blended together in one unholy brotherhood for the injury of our Common Christianity and the exaltation of the Infidel cause. Such a fact as this should make us Christians blush! but it should make us all earnestly resolved after a more perfect Unity in Christian love and faith and good works, by which we may more completely counteract the Unity of false Christians on that fearful roll of hatred, envyings, and strife, and all manner of wickedness.—*Lord Nelson, in Church Bells.*

THE OFFENCE OF ORTHODOXY.

THE Church Review in its trenchant style, thus deals with those who make fidelity to Church principles an offence. The article opens with a statement which is as true in Canada as in England, that a certain degree of unpopularity is certain to be enjoyed,—we use the word "enjoyed" deliberately, by those who are strictly loyal to the Church, and that popularity comes with all its shame and dishonour to those who court it at the expense of principle.

"Of course the prime mover in all this exaltation of Broad Churchism is the Dissenting brother, or rather the unbrotherly political Dissenter. Just now every opportunity is being taken to belaud Archdeacon Farrar for a sermon which he preached in Westminster Abbey a few Sundays ago, because he spoke slightly therein of 'dogmatists,' and did not hesitate to stigmatise as Pharisees a large portion of his fellow-Christians. Now, when the archdeacon spoke of Pharisaism, it would be interesting to know if the thought occurred to him that it was quite possible to be the strictest Pharisee and yet to observe the barest ritual, and that what our Lord condemned in these Pharisees was not their observance of the ritual which He Himself had instituted and appointed, but that such observance, on their part, was merely in the letter and not the spirit—that, in fact, they were hypocrites, a

body of people who are unfortunately to be found in every sect and every party, among dogmatists and anti-dogmatists, Broad Churchmen and High Churchmen, Dissenters, and even people who are not attached to any particular Church at all, of which Dickens' Pecksniff is the worldly prototype. Neither does it appear that he told his hearers in those eloquent passages wherein he insisted on the necessity of personal religion and absolute dependence on the "alone merits of Christ," that this same truth could be heard, and was constantly being enforced, from year's end to year's end, in the most ritualistic of ritualistic churches, and served by what he would call the most rigid dogmatists, and officered by men who prove by their unobtrusive devotion and utter self-abnegation, their cordial acceptance of this the cardinal doctrine of the Catholic faith, although they believe in what, in his charity, he calls "copes and candles and such childish things." But orthodoxy and dogmatism must be written down and spoken against at all hazards. It is against the spirit of the age, against progress—against everything, in short, that is modern and free and enlightened, including a little rationalism, a little atheism, a great deal of scepticism, and a universal bewilderment and unsettlement, which each and all are characteristic of these latter days, and in thorough accord, we presume, with the "spirit of the age." It is quite true that there are a great many disagreeable facts in accordance with this spirit, and a few old-fashioned virtues have vanished before it; so much so that a modern writer (Cap^t. W. F. Butler, in his "Wild North Land") says, in speaking of faithful servitors, that "what we call 'the spirit of the age' is against faithful service; faithful service to the powers of the earth, or even to those of heaven, not being included in the catalogue of virtues taught in the best school of modern democracy." There is also another distinguished product of the "spirit of the age," *Mr. Punch's 'Arry*, to wit. This gentleman is no shadowy creation of the satirist's brain, nor is he by any means confined to one section of society. His tricks of speech may indeed belong to one class, but his cynicism, his inability to comprehend anything noble or disinterested, his artificial geniality, his calculating generosity, his *ad captandum* speeches, his constant swimming with the stream, his determination to do as he pleases, utterly regardless of other people's feelings or prejudices, and his knowing a great deal better than to believe "all the rot what a lot of old fogies try to plum up a fellow with," are characteristic of a much larger class than the humble one he it supposed to adorn. It is the spirit of the age, the spirit of cynicism, the spirit that is opposed to all wholesome restraint, and therefore the spirit that is always at war with orthodoxy and Catholicism, and everything else that interferes with its onward march.

Sometimes, however, these contemners of orthodoxy are hoist with their own petard. For instance, Mr. Brook Lambert, writing on "The Church of the Future," which is, of course, a Church without dogmatism, and one

whose gates are to be opened wide enough to "satisfy the requirements of a multitude of worshippers from all nations," all which aspirations are, of course, welcomed with effusion, dares nevertheless to speak of "the false liberalism of the Nonconformist sects," which is, of course, not welcomed with effusion. He says that every denomination among them requires "adhesion to its own special views," and that each sect declares some truth to be necessary. Of course they do, and, if so, why should not the Church, who received the sacred deposit, be allowed to insist, on the part of her members, on acquiescence in the faith once for all delivered to the saints—not the faith that is to change in accordance with modern requirements; not in the faith that is to change with every changing season, like the fashions, not the faith which is to be watered down and enlarged, and rationalised to suit everybody's views; not the faith which declares some particular truth to be necessary; but the faith which is built upon all truth, the faith of the Apostles, the faith of her Divine Founder, the faith of the saints of old, who dared to be orthodox, who dared to be dogmatists, who dared to be unpopular, whose blood is the seed of the Church, and who left us, in their writings, in their example, in their deaths, and in their lives, an incentive to follow in their steps, and a sacred charge neither to add to nor take away one jot or tittle of the faith of the Catholic Church of Christ. We are no more in love with the tittle dogmatist than are our opponents, and we no more pride ourselves on our superior orthodoxy than do they on their own particular doxy, but if believing in certain unchanged and unchanging truths be orthodoxy, then do we welcome the unpopular word regardless of the offence it may cause in some quarters. We are not concerned with words or names, but with things and the truths which they embody. It is, however, just a little curious, and perhaps a trifle inconsistent, that the very people who are foremost in their denunciation of Pharisaism should themselves be constantly guilty of the Pharisaism of thanking God that they are not as these Ritualists and formalists, and proclaiming the same from the house-tops; and perhaps some day it may dawn upon the world that it is quite as possible for the professor of the fullest orthodoxy to practise the widest toleration of other people's opinions, as it is for the professors of the newest heterodoxy to preach it, and at the same time to call their fellow-Christians prejudice-inspiring names, and that the very man whose hold on dogmatic truth is the firmest, is the very man who is most desirous of living in peace and charity with all men.

PLAIN SPEAKING.

FROM an address by the Rev. Dr. Belcher to the C. E. W. Society, we call the following which puts a few points with refreshing plainness.

Considerable breadth of opinion and practice ought to be liberally advocated in order to retain corporate unity, which, in the now

general process of levelling up, has done away with much party division of late years. Surely, all loyal clergymen hold the same Creeds, administer the same Sacraments, use the same general forms of public worship, and, even in matters of discipline and pastoral work, there is much more agreement than ordinary outsiders would suppose. The late Lambeth Episcopal Synod is a plain proof of the general agreement of the overwhelming majority of our Bishops on vital Church matters, and every Churchman—High, Low, or Broad—ought to be exhorted to keep *unity* as the surest defence against the common foe—infidelity. Perhaps the most important part of your work may lie in dealing with Roman controversialists, who, in a city like yours, will endeavour to draw you off to Rome on your own principles; and who cleverly shift the ground of argument according to circumstances of time and place. The old Protestant notion of combatting Rome by battering Roman doctrines with Scripture texts is dead and gone. Not a few of the doctrines thus feebly attacked in former days were not only the express teachings of Holy Scripture (as the two great Sacraments ordained by Christ, for example) but were and are the doctrines of the Church of England and of the Prayer Book. The ground that educated protestants against Rome should take now in England is a higher one, and one to which all matters of detail are subsidiary. Is the Roman Pontiff the infallible Head of the Church on earth, or not? If he is, then everything he decides on faith and morals must and ought to be unconditionally accepted. If he is, then assuredly the additions to the faith made in Rome in 1870 are binding on all Christians. But do not allow yourselves to be carried away on a false issue. The Church of England is either the Catholic Church in England, or she is the most monstrous sham under heaven. We, her clergy, are either validly ordained priests with true and ecclesiastical commission and jurisdiction, or else we are not half so good and valid as are the ministers of the numerous sects around us, for they not only do not claim a priesthood to offer sacrifices and gifts, as we do when we receive orders in the dreadfully true or dreadfully false words of our own Ordinal, but they repudiate and deny the whole thing, and assert themselves to be only or chiefly preachers, which certainly they are, though by what commission, is another question. It is then to us a matter of spiritual life and death to call ourselves Catholics, and to be Catholics; and if we are such, then the Roman mission in this country is in schism here, whether her orders be valid or not, and whether Her jurisdiction in France and Italy be lawful or not. You may fairly ask the Roman controversialist to show you in what way you would be better off than you now are in the Church of England, not in the matter of Holy Orders, certainly,—for no Roman priest or bishop on his own acceptance of the doctrine of intention, can be sure that he was validly ordained or even baptized, nor on his own principle, can he be sure that he has lawful jurisdiction. The want of intention

to ordain a man or to consecrate in the Eucharist, or to baptize an infant, makes void every Sacrament from the very beginning, according to the Roman doctrine of intention, which our Church very properly denies.

The habits of devotional life, public worship, and religious thought of English Nonconformists are, to a very large extent, utterly different from our. Being all agreed on only one doctrine, denial of the corporate unity and visibility of the Church, most of them cannot understand our principles, and practices, and doctrines, which are all based on the belief that we are members of the one Holy Catholic and Apostolic Church, a society with rules, and visible officers, and members, a visible kingdom on earth, one Church for the whole world, and therefore not a couple of hundred sects for this one small island of Britain. And they cannot understand the necessary consequence of this—that we, the Church's members, are bound to obey the rules of our own society, whether we like them or not; and that the Church's rules, and doctrines, and discipline, and ceremonies, were never set up either for our liking or disliking, but for the glory of God and the salvation of men. We have no right to set up a Church for ourselves, and could not do it if we would. *Man* may found a sect, but only God can found a Church.

Home & Foreign Church News.

From our own Correspondents.

DOMINION.

MONTREAL.

MONTREAL.—Dec. 18th.—Public Temperance meetings were held in connection with St. Luke's in the East, and St. Matthias in the West end, Thursday evening, Dec. 6th inst. Mr. Nicholls, the lecturer of the Quebec Temperance League, spoke at the former meeting, and Messrs. Let and Baylis at the latter. One of the speakers said, that in Canada, 5,000 deaths were caused annually by drunkenness, and that in the U.S. the annual victims numbered 60,000.

Allusion is made in your contemporary of this city of the 12th inst. in the Report for the Diocese of Ontario, to the fact, that in the Churches in England "surpliced choirs are more general." In Montreal, there are surpliced choirs in Christ Church Cathedral, St. John's Church, St. Mary's, and St. James'; there is in addition to the element of having things done "decently and in order," no small measure of disciplinary power to be used, if need be, in the surpliced choirs: however, it takes time to wear away prejudices, and as it is within our recollections, that the Geneva gown was the orthodox pulpit habit—we shall not be surprised should surpliced choirs become general in America as well as in England.

Church Emigrants.—A meeting of the above society was held in the Synod hall, Montreal.

Bishop Bond, who occupied the chair, said that immigration was one of the great questions of the day, and one that every year would come more prominently forward. We could not say that our experience in immigration was particularly happy; a large number of the immigrants arriving here expected to have more done for them than they were able or willing to do for themselves; they were a most costly present from our friends in England.

Canon W. H. Cooper gave a short history of the founding of the society, and explained the principles upon which its work was carried on, emphasizing the fact that no emigrant, male or female, was accepted and sent out by the Church Emigration society until the most particular enquiries had been made, not only as to the character of the intending emigrant,

but also as to his or her fitness for work in the colonies. He described the care with which the society selected its emigrants and detailed the various safeguards taken, which should ensure that the society's proteges will make good settlers. Canon Cooper contended that in view of the great care taken the commendatory letters of the Church Emigration society were of great value, and could be received with confidence by all people in the colonies. Another important point was that their immigrants did not remain in the towns, but were sent right on to the country, where work had been found for them. The small cost of the work was emphasized, and he knew of no society which had done so much good at such small cost. During the past season over 500 emigrants had been sent to Canada, and now he was going home to collect a large party for next season, and he hoped clergymen who knew of openings for immigrants would let him know. The reason why so many immigrants failed was because sufficient care was not taken in their selection, and it was to remedy this the Church Emigration society had been founded.

Rev. Robert Lindsay spoke at some length on the general question of immigration, and spoke of the importance of sending children out.

Rev. R. Acton, emigration chaplain, spoke favorably of the C. E. S. emigrants that had come under his notice. They were in no sense pauper immigrants. They were chiefly settled in the parishes of Farnham and Chelsea, and the clergymen of both these parishes had reported them as doing well and regularly attending their church. From what he had seen of the Montreal contingent he would have no hesitation in recommending the society emigrants for any position they might be capable of filling. The emigrants in the greatest demand here were those of the agricultural class, and Mr. Acton expressed his conviction that should the society send out a number of these in the spring, there would be little difficulty in placing three or four hundred of them in the Eastern Townships, as continuous applications for this class were then sent in by the farmers of that part of the country.

Very Rev. Dean Carmichael said he felt very much obliged to Canon Cooper for bringing the matter before the meeting so clearly. If the Church Emigration society does all it claims to do it certainly ought to be supported by the clergy. The testimony in favor of the society was very gratifying, and as a practical outcome of the meeting he would suggest that Canon Cooper be requested to draw up a circular, to which his Lordship should add a recommendation, to the clergy of the diocese, to work with the Church Emigration society, the principles and workings of which had been so well explained.

The Bishop, having acquiesced in the Dean's suggestion, requested Canon Cooper to confer with the Rev. Mr. Lindsey on the subject. His Lordship then dismissed the meeting with the benediction.

MONTREAL.—The closing session of the Diocesan S.S. Association was held at the Synod Hall, on the 17th inst., at 8 o'clock. After the usual devotional service the Lord Bishop gave a model lesson from (Ruth i. vv. 16-22). The passage having been read verse by verse by some of the audience, a genuine catechetical exercise followed, in which the Bishop put the Bible knowledge of his large class to a somewhat thorough test. Elimelech's folly in going to a heathen land with his family, was shown to be not yet out of date, by an illustration from the Bishop's personal experience of 50 years ago. People forget the fearful price they sometimes pay for a little present prosperity—the case in point was that of an old man in Canada, settling amongst Roman Catholics for the sake of making an easier living, with the result, that in his old age he was deserted by every member of his family, unless he would follow in their steps. In speaking of Ruth's character, the Bishop gave it as his opinion that sanctified affection is the best, and that none is thoroughly genuine without religion. Some fatherly advice was given to mothers to look well after their daughters, even if it might not be always agreeable. Ruth's wise decision was also emphasized: count the cost! be decided! Confirmation was mentioned as a precious opportunity for impressing the importance of decision. The Bishop said, it is wrong to forsake spiritual privilege for secular profit—that we should learn from the story of Ruth not to faint in the day of adversity,—and over and above the link the book supplies in the chain of Christ's genealogy is the important lesson of particular providence, as indicated in this beautiful book of the Bible. Messrs. R. Buchanan and Mudge followed on S. S. Routine.

ONTARIO.

NEWINGTON.—The Lord Bishop of the Diocese held confirmation on the 6th inst., when the missionary in

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charge, Revd. David Jenkins, presented to His Lordship 48 candidates to receive the Apostolic Rite. The Revd. S. G. Poole, of Woodlands, acting chaplain to the Bishop, drove His Lordship from Woodland's Parsonage, (where the Bishop preferred to be a guest while in the neighbourhood) to Newington, a distance of 18 miles, arriving in ample time to commence service at 11 a.m., the stated hour. The Rev. J. F. Fraser, of Oryaler, also was present and associated in the services. The church here is not large, and standing room seemed at a premium. The Bishop's address to the candidates was truly excellent, and eminently befitting the occasion: every sentence containing most weighty counsel of practical and all essential Christian saving truth, or historical facts of the highest importance, not only to those about to be confirmed for whom it was specially intended, but also to each individual in the church; and was listened to with devout attention. All the newly confirmed members received their first Communion, with many besides. This mission, as such, has only had a little over two years existence; and taking into consideration that confirmation was held here two and a half years ago, when 28 received the Holy Ordinance, these 49 souls, many of whom returning and all declaring their adhesion to the Church of their forefathers, demonstrated Church progress. Albeit, it requires time and continuance in well doing on the part of both clergymen and laity to make a mission such as this self-supporting, hence it is far from encouraging to find the mission grant out down regardless of specified rules and known custom.

OTTAWA.—St. George's Church Association.—The initial performance of a series to be given during the winter season, under the auspices of the St. George's Church Association, took place on the evening of the 3rd ult. in the lecture room of that edifice, and attracted a thoroughly representative gathering of the congregation. Mr. Sheriff Sweetland presided, and delivered a sketchy address illustrative of the aims and objects of the Association, tracing its history and pointing out how it had succeeded, not only from a financial stand point, but in the more pleasing directions of bringing the members of the Church together, and fostering a spirit of sociability, without which the atmosphere of Christianity seems chilly. Songs, readings, and recitations then followed, and during intermission, cake and coffee were served by the ladies. The occasion was most enjoyable, and all pronounced it a great success.

Christ Church.—A somewhat similar entertainment took place in the school-room of Christ church, last week, a striking feature of which was the presence of a number of the poor of the parish, who were thus brought to the front and made to realize the brotherhood of the Church. The room was tastefully decorated, and refreshments early in the proceedings. With many others the clergy and their wives were present, and both by word and deed strove to enhance for every one the enjoyment of the evening, and it is needless to say, succeeded.

KINGSTON.—St. Paul's.—R. W. Barker, Esq., P.O. Inspector, London, Ont., has presented to this church a handsome Alms dish of beaten brass as a thank-offering to God, for the saving of his daughter in the Thames disaster, which occurred four or five years ago.

The Rector, Rev. W. B. Carey, who has just returned from England, alluded last Sunday morning to his visit to several Churches in London. He said a great deal was heard in Canada about High Church and Low Church. Perhaps the congregation would be surprised to learn that the highest altar in London was that in Newman Hall's Congregational Church. He also visited the Baptist Church, and found there too, the tendency to make the interior attractive. In the English Churches the services are made as bright as possible, and thus large congregations are secured. Surplised choirs are general, and add greatly to the interest in the services.

ODESSA.—The congregation here at a recent vestry meeting agreed to pay the missionary's house rent. There is a movement towards providing a Church edifice, but whether they will build, or purchase from the Methodists their disused chapel, has not yet been determined. The work goes on bravely, thanks, under God, to the earnest and well-directed efforts of the "new minister."

ADOLPHUSTOWN.—The ladies of St. Paul's church, Fredericksburgh, and of Hay Bay, on Saturday, the 15th inst., presented the Rev. A. L. Geen with a very handsome fur coat, accompanying the gift with a letter stating that it was a small token of regard, and of their appreciation of his faithful services among them for more than three years.

OTTAWA.—Christ Church.—The Bishop of Ontario held an ordination in this church on the third Sunday in Advent. Matins having been said at ten o'clock the special services began at eleven. The great church was filled before that hour, when there entered the procession from the school room to the inspiring strain "Through the Night of Doubt and Sorrow." The line was led by the curate of the church who had charge of the ceremonies. Next came the four candidate priests, Messrs. Bousfield, Anderson, Rayson and Shaw, with white stoles on their left shoulders, and the following clergy, Messrs. Woodcock, Owen Jones, Greenon, Pollard, Canon Ellegood, of Montreal; B. B. Smith, of Kingston; the preacher, Archdeacons Lauder and Bedford Jones, and the chaplain to the bishop, Mr. Crawford, of Brockville, bearing the pastoral staff. The bishop closed the procession, wearing his mitre and convocation robes. The sermon by Mr. Smith on "Stewards of the mysteries of God," was of the useful and practical character. The Catholic doctrine of the grace conferred by the successors of the apostles was used to enforce the awful solemnity of the occasion, and the responsibility of the priests of the Church. The candidates having been presented and accepted, and the appeal to the people made, the Litany with its special intercession for them was very solemnly sung, and then began the celebration of the Holy Communion, with which from immemorial Catholic antiquity the ordination service has been ever united.

The full choir sang Tours service with even more feeling and taste than on former occasions. The Epistle was read by Mr. Owen Jones, and the Gospel by Mr. Pollard. After the Gospel there followed that most weighty exhortation to the candidates which might well cause the stoutest heart to quail before such a work and such an account. The utter silence for the few moments secret prayer was broken by the "Veni creator" sang over the kneeling men, and then hands were laid on them by the Bishop and attending priests, while authority to execute the office in the power of the Holy Ghost was conferred. A copy of the Holy Bible was next presented with special authority to preach the word of God and to administer the Holy Sacraments." The celebration of Holy Communion was proceeded with, when the epistoler and gospeller assisted the two archdeacons in distributing the elements. The impressive service over, the procession passed slowly down the nave to the strains of "Nunc Dimittis." The candidates return to their former spheres of labor, Mr. Bousfield to North Gower, Mr. Anderson to Beachburg, Mr. Rayson to Lombardy, and Mr. Shaw to South Mountain.

TORONTO.

TORONTO.—Bishop Strachan School.—The inmates of this establishment and some of their friends had a very enjoyable evening on Saturday, Dec. 15th, when Mr. Theodore Martens, assisted by Miss Hillary, Miss Langstaff, and Mr. Boucher, gave a "Soiree Musicale" in the new hall of the school. The programme was short but brilliant, and the music was heard to great advantage, owing to the remarkably good acoustic properties of the hall in which the concert was held. A fortnight ago, in the same hall, the Revd. Professor Clark, of Trinity College, gave his beautiful and instructive lecture on "Water Babies," to the great delight of his hearers, young and old. These entertainments are of great benefit to the pupils of the school, not only affording instruction and cultivation for the taste, but also a pleasant and recreative break in the routine of school life. They are, we understand, to be continued at intervals throughout the winter.

Programme of Missionary meetings in the Rural Deanery of East York, Diocese of Toronto, January, 1889.

Monday, Jan. 7th,	Port Whitby;
Tuesday, 8th,	Pickering;
Wednesday, 9th,	Brooklin;
Thursday, 10th,	Columbuge;
Friday, 11th,	Port Perry.
Deputation, Rural Dean Swallow.	
Monday, Jan. 14th,	Christ Church Scarborough;
Tuesday, 15th,	St. Jude's " "
Wednesday, 16th,	St. Paul's " "
Thursday, 17th,	St. Philip's " Unionville;
Friday, 18th,	Grace " Markham.
Deputation, Rev. J. F. Sweeney, D.D.	
Monday, Jan. 14th,	Christ Church, Stouffville;
Tuesday, 15th,	St. Paul's " Uxbridge;
Wednesday, 16th,	St. Mary's " Sunderland;
Thursday, 17th,	All Saints' " Cannington;
Friday, 18th,	St. Paul's " Beaverton.
Deputation, Rev. John Farncomb, A.M.	

The quarterly meeting of the Chapter of the Deanery will be held at Port Perry on the day of the Missionary meeting, January 11th. John Fletcher, Rural Dean.

Death of Canon O'Meara.—The Rev. Canon O'Meara dropped dead at the Grand Trunk railway station on the 17th inst., while waiting for a train. For over twenty years he had ministered to the spiritual wants of the congregation of St. John's church here, and during that time had endeared himself to the general public. A conscientious Christian, he was ever foremost in any work that had for its end the advancement of Christ's Church. He occupied a position in the hearts of the people here that only such rare characters can hope to possess, but his influence and usefulness had a wider reach, and in the Synod of his church his kindly voice, and wise, liberal counsels will be sorely missed. He was nearly 80 years of age and had been a member of the Synod for 40 years. For almost twenty years he labored among the Indians of the Lake Superior districts, giving to his missionary work all his wonderful vigor, among other of his achievements being the translation of the New Testament into the Indian language, for which work he was given the L.L.D. of Trinity College, Dublin. His wife, the faithful help-meat of his missionary and rector's work, died a little over a year ago; his family are: Rev. Canon O'Meara, of Winnipeg, Rev. T. R. O'Meara, of Toronto, A. E. O'Meara, barrister, of Toronto, and Miss O'Meara, who lived with her father.

UXBRIDGE.—Farewell to the Pastor.—Despite the inclement weather of Sunday, the 16th large congregations filled the new and pretty church of St. Paul's at both services, on the occasion of the last Sunday's ministrations of their pastor, the Rev. John Davidson, who, after an incumbency of fifteen years, is leaving to fill the rectory of Colborne. The Rev. gentleman preached two earnest and forcible sermons, in the course of which he shortly reviewed the work accomplished during the past years, and pointed to the increased congregations, the large Sunday school, with its attendance of over 100, the Band of Hope, with its roll of over 60, the Girls' Friendly Society, with its 50 active and earnest workers, and the lately organized branch of the Women's Auxiliary Society, with 20 members, and above all to the fine and complete church, as so many powerful reasons for the work of the church going on and increasing in the future as it has in the past. The large proportion of about 80 of the morning congregation who received the Holy Communion is perhaps the best evidence of the real and lasting good accomplished by Mr. Davidson in this parish.

Not only the congregation of St. Paul's, but the whole town will feel the loss of Mr. Davidson and his family, whose time and energies have always been cheerfully given to any work of general benefit to the town or its inhabitants. The School Board especially will lose an old and valued member, whose place it may not be easy to fill.

NIAGARA.

STEWARTTOWN.—A most successful concert was given by the young people of St. John's Church, on Wednesday, Dec. 12th. Mr. Wm. Thompson, son of Rev. C. E. Thompson, Toronto, kindly gave his services, which were much appreciated. The success of the concert must be attributed in a great measure to Mr. James Morrison, one of our most earnest Church-workers, who was ably assisted by the ladies of the place.

HURON.

MOORETOWN.—Sunday, the 16th inst. was the twenty-fifth anniversary of the opening of Trinity Church. A correspondent writes us that the Rev. Dr. Armstrong mentioned in his sermon that during the previous week he had entered upon the thirtieth year of his ministerial life, and that between himself and his curate Church work was carried on over a large district—that he had now ten (10) Sunday Schools in this parish, and the number of communicants was largely on the increase.

BLITH.—Our anniversary services held here on Sunday, the 9th Dec., were most interesting and helpful. At all three services, held at 11 o'clock, 3, and 7, large and devout congregations were present and the offerings were liberal. The preacher of the day was the Rev. W. J. Taylor, Rector of Mitchell, and his sermons were not only most aptly fitted for the respective occasions, but also were most able and instructive. The same clergyman also conducted the whole of the services, the incumbent, Rev. H. A. Thomas, being in Mitchell, officiating for Mr. Taylor. After Matins, the sermon was from (Jer. xxxvi. 23.) and was a forcible presentation of the "Indestructibility of the Word of God." In the afternoon, the Synodical shortened form of Evening Service was

used, and a sermon to children preached from (I John iv. 8.) "God is love." It was in the catechetical form, and made interesting by many apposite anecdotes and illustrations. At the night service, after Evening-song the sermon was from (I Sam. iii. 8.) "And Eli perceived that the Lord had called the child." It is to be hoped that the preacher's forcible reminder of the duties and responsibilities of sponsors and parents will not be unfruitful; nor yet his earnest appeal to the young people present, that they present themselves, body, soul, and spirit, a living sacrifice, to the Lord. During the day, Mrs. Whitt presided at the organ, and under her direction the choir led the congregation in singing most heartily and devoutly. On the following evening, between the two parts of an excellent programme of readings, recitations, and music, vocal and instrumental, Mr. Taylor gave a very excellent lecture upon "Habit," treating his subject in such a way as to be most amusing and edifying. The proceeds, netting nearly fifty dollars, will be applied to the extinction of the Church debt.

The Rev. C. H. Chaucer has accepted the rectorship of Christ Church, Adrian, Michigan, U.S.

MOORE.—On the 11th inst. the Rev. Dr. Armstrong, in the Diocese of Huron, celebrated the twenty-ninth anniversary of his ordination to the ministry of the Church.

Synod Notes.—The Synod was pretty warm and the debating good. The London Surplus Rectory Fund question is not finally settled. The laity dropped A. H. Dymond on the list of the Executive Committee from being amongst the first to the eighteenth name. Mr. Jenkins was in good trim during Synod—he is an enthusiast on the Union of the Church in Canada. The party ticket system was revived by a member who occupied a seat in the Synod for the first time. The personnel of the clerical delegates to Provincial Synod is not up to former years, it is the result of "caucus and ticket." The committee appointed to nominate auditors having left off one who had served faithfully for thirty years, received a castigation from the Rev. Dr. Armstrong, and his motion, seconded by the Dean to re-appoint A. G. Smith, was carried enthusiastically and by acclamation. The "party ticket" revival will be productive of mischief. Already there is intense indignation. Huron Diocese proposes to be "Evangelical." The loyal Churchmen of Huron scorn the party-ticket dodge, and if forced much farther some one will regret it. The Diocesan funds are in a very satisfactory state just now.

ALGOMA.

SHEQUANDAH.—Missionary Work in Algoma.—Notes of some Missionary work on North Shore of Lake Huron.—I started out one day, not long ago, in my sail boat, in company with an Indian chief, to visit different places on the North Shore. It was a most delightful day late in the fall, just enough wind to make sailing pleasant and rapid, yet not enough to render it at all dangerous. Our way led through a number of islands, and then across rather a wide stretch of open lake, where the wind, getting a good sweep, raised quite a sea; but at noon we reached the inner channels and disembarked on an island for dinner. Pursuing our way in the afternoon we soon reached an Indian settlement which was our first station for service. There we stayed, and I made a round of visits, calling at every cabin and conversing with the Indians, among them an old pagan whom I invited to the service in the evening. There was quite a large assembly at the service. I preached to them and administered Holy Communion, of which the chief, his wife, and a number of others partook. We stayed the night in this village. I slept on the floor in one of the cabins, and next morning, bright and early, we were again under way, this time with a passenger, an old Indian woman on a visit to her son who lived in the next Indian village, whither we were bound.

Ogahkahning is an Indian settlement situated on the mouth of a river. I visited the Indians in their homes, appointing an hour for Divine service, but since some of them were away lifting their nets we waited until they returned before commencing. I held a short service and addressed the people, taking the morning lesson for a subject. After service they thanked me, and gave some fine fish as a substantial proof of their gratitude for the privilege of Divine worship.

We continued our journey in the afternoon but with a different conveyance, for since we were going up the river, and a succession of waterfalls and rapids prevented the navigation of our boat, we borrowed a birch-bark canoe which could be easily portaged over the rapids; in this we paddled away.

After the rapids were passed we pushed on for about five miles or so, through small lakes and chan-

nels with rugged, picturesque shores. The chief drew my attention to some high rocks, where he said a battle had been fought in years gone by between the Ojibways and Mohawks. The Ojibways were victorious, for they demolished the canoes of their enemies, drowning the occupants, by casting down stones from the high bluff overhead, thus avenging former insults and cannibal raids.

After some hours' paddling and a long tramp through the bush we reached a large lumber shanty just at night-fall, where I had the privilege of preaching the gospel to a large number of men. We were hospitably entertained and in the morning again resumed our paddling in the canoe. F. F.

FOREIGN.

The Vatican organ, *Moniteur de Rome*, has indicated that the departure of the pope from Rome may be one of the solutions of the Roman question which are not only possible, but even probable.

Lord Brassey has presented a very beautiful service of communion-plate for use in the Chapel Royal, Savoy, in memory of Lady Brassey, who was for many years a member of the congregation.

Bishop Wilkinson, of Truro, is still unable to perform his episcopal work. As an illustration of the spirit in which the bishop has discharged his duties, it is related that on one occasion, when the president of the Wesleyan Conference was visiting Truro, Dr. Wilkinson called on him and invited him to dine at the palace.

The autumn Conference of the Church Association was held at Brighton early in November. There were the usual attacks made against bishops and ritualists, from clergymen, army officers and colonial politicians. Protestantism was advocated as a panacea for the Church's difficulties. Finally a Methodist minister spoke in support of the aims of the association.

NEW YORK.—The mission house of St. Mary the Virgin on Forty-ninth Street, was dedicated by Bishop Potter, November 8. Bishop Quintard was also present, and the Rev. Messrs. Darby, Mason, Benedict, Morell, Wood, Sill, and Dr. VanRensselaer. The house is a large brown stone structure and will be in charge of a sisterhood. A brass plate bears the following inscription: "Mission House of St. Mary the Virgin, a living tribute to the memory of Eleanor Paulding Cook, from her husband, is dedicated to the glory of God and a continuation of her good works."

The rectory of Spitalfields has at last been taken by a courageous clergyman. We trust Mr. Scott will not regret his decision. Some dozen or more clergymen have been offered it, and have declined it. It contains a parish of 17,000 souls, composed of Jews and working folk, and not in the sweetest part of the Metropolis. And what is the emolument offered for all the hardship and anxiety of such a field of labor? A magnificent £280 a year and a house; the patronage being in the hands of the Buxtons who, while they reside in West-end palaces, are content to ask an educated gentleman to settle down on this paltry sum among the consumers of their beer.

SOUTH DAKOTA.—The exercises attending the laying of the corner stone for the Astor Memorial Cathedral, at Sioux Falls, took place December 5. Fifteen Masonic lodges throughout the territory were invited and a general representation was present. The entire edifice is the gift of Mr. John Jacob Astor, of New York, as a memorial cathedral to his wife, Augusta, the name selected being St. Augusta. The style of the cathedral will be composite Gothic, with a detached tower 110 feet high, connecting with the main building by an arcade.

In the death of William Reginald Courtenay, eleventh Earl of Devon, the Church of England loses one of her noblest laymen. He was one of the most devout of men, of noble presence and kindly sympathy, an accurate scholar. On Church matters, he spoke out with no uncertain voice on many a platform at public meetings. Few men had a better judgment, and his advice was often sought in cases of difficulty. A bishop once observed: "Of all the High Church peers, I prefer the Earl of Devon for his personal piety and utter unselfishness." Comparatively little known to the outside public, many a sisterhood, many a struggling Church society, and many a poor clergyman have experienced his practical sympathy.

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.

REV. DR. Mc. LAREN'S ADDRESS.

SIR,—The address of the Rev. Dr. McLaren, on retiring from the Moderatorship of the last General Assembly of the Church of Scotland, a portion of which was given in the *DOMINION CHURCHMAN* of the 15th November, is not the first indication of a returning desire on the part of Presbyterians for Liturgical Worship. It is an outcome of their first action with a view to the supplying of a long felt want. About thirty years ago, a number of the most eminent ministers of the Established Church, formed themselves into a society for the purpose of collecting and examining all existing Liturgies, ancient and modern, with a view to their compiling one therefrom, to be laid before the General Assembly, to be discussed and adopted, if the Assembly should be found favourable for its adoption. No report has yet been made by them, but, as Dr. McLaren says, they "have made considerable progress in the way of improving public worship." For instance, "The Book of Common Prayer, as amended by the Westminster Divines, in the Royal Commission of 1661," is used in some of the Presbyterian Churches of the United States, notably in St. Peter's, Rochester. I have heard a story told of a gentleman from Toronto, having attended that church, being drawn to it by its name, who did not know that he had been in a Protestant Episcopal Church, until he returned to his hotel.

Again, the late Rev. Dr. Robert Lee, minister of Old Grey Friars, Edinburgh, introduced and used his own Liturgy, being services for four weeks. He was tried and condemned by his presbytery, and the book ordered to be laid aside. He appealed to the General Assembly, and after the matter had been warmly discussed for three days, his appeal was sustained, and the question left an open one, by a majority of thirty, in a full house. Dr. Lee, in the Preface to the Second Edition of his Prayer Book, which was published in 1857, uses the following language: "The numerous works of the same class with the present, which have within the last few years been published by ministers of Presbyterian and Independent Churches, are a pleasing sign that the prejudices which so long prevailed against composed prayers are rapidly dying away, if they be not already extinct, among all but the most ignorant; and that we are gradually returning to the wiser views and more edifying practice of older Presbyterians in all countries."

And the American Editor of the Revised Book of 1661, after giving a short account of the work, thus concludes his preface: "And, therefore, it is earnestly hoped that the whole will be received and examined by every true member of our Church, (Presbyterian) and loving sincere Christian, with a meek, candid, and charitable frame of mind; without prejudice or prepossessions, seriously considering what Christianity is, and what the truths of the Gospel are; and earnestly beseeching Almighty God to accompany with His blessing, every endeavour for promulgating them to mankind, in the clearest, plainest, and most affecting and majestic manner, for the sake of Jesus Christ, our Blessed Lord and Saviour."

Books of offices, for occasional services, are now in the hands of, and used by many, if not all Presbyterian ministers.

The Rev. John Cunningham, D.D., Presbyterian minister of Crieff, Scotland, in number VI. of the *St. Giles' course of Lectures for 1881*, on "Episcopacy, Presbytery, and Paritanism, in Scotland, 1572 to 1660, A.D." thus writes: "No Student of Scotch History now makes the mistake of supposing that up to this time, there was no Liturgy in the Scotch Church. Knox's *Book of Common Order* had been in use from the Reformation, down to the time we speak of. It was read every Sunday morning by the Rector in this Church, and in almost every other Church of the Kingdom: only the rubric gave the officiating clergyman liberty to diverge from it. There was, therefore, no national prejudice against a Liturgical service: but there was a nervous dread of Popery, and a nervous dread that the national usages were to be abolished, and Anglican ones substituted in their stead, without the sanction of Parliament or Assembly, and simply by a scratch of the Royal Prerogation. The old stubborn spirit of Independence, bred in the bone, hardened in the wars of Wallace and Bruce—could not stand that." But the same writer, on the same page, shews that such was not the intention: "The Scotch Bishops" says he, "were instructed to prepare a Liturgy, after the mood of the Anglican one, and transmit it to London for revival." And the Scotch Bishops, the compilers of the Prayer Book of 1687, that was re-

jected, in their Preface give very good reasons for following as nearly as might be, the English Book of Common Prayer. "For," say they, "by the form which is kept in the outward worship of God, men commonly judge of religion. If in that, there be a diversity, straightway they are apt to conceive the religion to be diverse, wherefore, it was to be wished, that the whole Church of Christ were one, as well in form of Public worship as in doctrine: and as it hath but one Lord, and one faith, so it had but one heart, and one mouth. This would prevent many schisms and divisions, and serve much to the preserving of unity. Our first reformers were in the same mind with us, as appeareth by the Ordinance they made, that in all the parishes of this realm, the Common Prayer should be read weekly, on Sundays and other festival days, with the lessons of the Old and New Testament, conform to the Book of Common Prayer, (meaning that of England; for it is known that for divers years after, we had no other of Common Prayer.) This is recorded to have been the first head concluded in a frequent council of the Lords and Barons professing Jesus Christ. We keep the words of the History: (The History of the Church of Scotland, p. 218.) Religion was not placed in rites and gestures, nor men taken with the fancy of *Extemporary Prayers*. Sure, the public worship of God in His Church, being the most solemn action of His poor creatures here below, ought to be performed by a Liturgy, advisedly set and framed, and not according to the sudden and various fancies of men."

The Rev. Donald Macleod, D.D., minister of the Park Church, Glasgow, and one of Her Majesty's Chaplains, in Lecture No. V. of the St. Giles' course, 1881, on "the Reformation, 1559 to 1572 A.D." thus writes: "There can be little doubt that the practice of the Church for many years was toward a comparatively strict use of the Prayer Book. It was enjoined that in all large towns Prayers should be read *daily in Church*, except when the week day sermon was preached, and in other places, not supplied with a fixed ministry, the Reader was to gather the people, at least, once a week, for the reading of the Holy Scriptures and of the prescribed Prayers. For a hundred years, this Liturgy of Knox was the law of the Church of Scotland, and for about *seventy years*, it was universally observed. Its abandonment was in consequence *not Scotch or Presbyterian influence*, but from the teaching of *English Sectaries*." The Sectaries here referred to were those formed in England, by Jesuits, under the guise of non-conforming ministers, shortly after the Reformation. They always adopted what they called "spiritual (extemporary) Prayer," in public worship. Their object was to divide, in order more hastily to conquer the Church of England, the only substantial enemy of the Church of Rome, by bringing her Public service into contempt. Of the formation of Sectaries, we have accounts in "Foxes and Fire-brands, 1698." "The Snake in the grass, 1698;" and in the preface to "Stillingfleet's, Unreasonableness of Separation, 1681." In Knox's own History of the Church of Scotland there is no mention made of his Liturgy; nor is it alluded to by his biographer. It is, however, fully described by Collier, in his Ecclesiastical History, and has lately been rescued from its long oblivion, by being reprinted, and is now for sale by Drysdale & Co., Booksellers, Montreal, price \$3, a copy.

Fenelon Falls. Wm. LOGAN.
Dec. 7th, 1888.

"THE RITUALIST ABROAD AGAIN."

SIR,—When the newspaper men of this country display so much ignorance in Church matters, the general public, who largely obtain all this knowledge from the "two cent press," may be excused. The Empire of Tuesday, wrote of late Dr. O'Meara as an aged Prelate. Has it ever been that the term Prelate was used to other than a Bishop? It may be so. Yet is the Empire man hundreds of years behind the age. Yours, C.
N.B.—Empire please copy.

CLIQUE RULE IN THE DIOCESE OF HURON.

SIR,—At the recent session of the Synod of Huron, an "evangelical ticket" containing the names of sixteen "safe" men, was hawked about by a young clergyman, not being remotely related to a very important personage, for the purpose of packing the Executive Committee and the Provincial Synod representatives, and excluding all "high churchmen." The attempt, which was only too successful, resulted in the exclusion of more than one clergyman, who from long service, high personal character, and tried executive ability, deserved better usage at the hands of their brethren, and whose loss will be severely felt. Now I do not write as a disappointed candidate, for I have never yet served upon the Executive Committee, and never expect to, but I must ask your permission, Mr. Editor, to protest with heart and sou-

against the introduction of such tactics into the Diocese of Huron. They are altogether unprecedented, and their effect must be most disastrous. Hitherto both parties have got along amicably together, and men have been elected to the committee on their own merits. It will be a dark day for this Diocese when party administration is established, and men elected on a shibboleth. Truly yours,

A PRIEST OF HURON.

PARTYISM REVIVED.

SIR,—It is important that the clergy of this Diocese should carefully weigh the subject of voting for "the party," only before they commit themselves again as they did last Synod. This voting a particular "ticket" was in vogue in this Diocese many years ago, but of late years it has not been acted upon, except by a few this year. However, a clergyman who came here last Easter from an Eastern Diocese, and who at Synod time was without a charge, hoisted the "evangelical" flag, and unfortunately duped a good many into voting the "evangelical" ticket for Delegates to Provincial Synod, and in this way, men, who in almost all other matters are said to be proposed of sound judgment, &c., allowed the better part of their nature to be overruled by cant and misrepresentation, and thus are really chargeable with introducing an element of discord into a united and happy Diocese, which is likely—if not stamped out immediately—to end in ruin and disgrace. It is whispered that the action of this youth was winked at by some in authority, but one can scarcely fancy that even an evangelical bigot—would allow himself to commit such a suicidal act. The chief object of this letter is to sound the alarm—for as one of the oldest members of the Synod of Huron, I feel certain that unless the loyal clergy band together and crush out partyism, imparable mischief will follow—the jesuitism of evangelicism so called is deep and subtle, and as it has unfortunately been introduced amongst us, it can only be got rid of by determination and loyalty to God and His Holy Church. A MEMBER OF SYNOD.
Diocese Huron, Dec., 1888.

NO MAN'S LAND.

SIR,—In the DOMINION CHURCHMAN of Dec. 13th, North Addington, in the Diocese of Ontario, is described, as regards the Church, as "A No Man's Land." I can testify to the truth of the statement, that there are many Church families without pastoral oversight, or divine service. I speak from certain knowledge, having driven 57 miles in my carriage, to give them the benefits of the Church, in 1879 and 1880, also in 1881. Since that time, I doubt (still I may be wrong) if ever they have had, even a passing visit from a clergyman of the Church. At the time mentioned, I was pioneer missionary of North Frontenac—large enough to be a diocese, and now divided amongst four incumbents. I had 1600 sq. miles to traverse for six and a half years. I gave regular services at Barrie, till my field grew so large that I could go there no longer. Sometimes I shortened the distance by rowing 17 miles in a boat and walking 6 more. Barrie is 22 miles by a fair government road from Plevna. The road has been made lately, and is now tolerably good, and is lightened with settlers. I baptized children of parents who had settled on the Eastern end of that road. Something should be done for these poor people, and their case should be brought before the mission Board, and the laity, at our missionary meetings this winter. I always thought that the missionaries of Clarendon mission would have felt it incumbent upon them to go thither occasionally, and for all I know certainly of the matter, they may have done so. In Flinton, Kaladar, and Anglesa, and as far North as Denbigh, there are Church families here and there,—in fact everywhere.

"Let Christ's scattered sheep,
To the fold be gathered in."
Bancroft, Ont., H. FARRER.
Dec. 13th, '88, Missionary Priest of N. Hastings.

SKETCH OF LESSON.

1ST SUNDAY AFTER CHRISTMAS, DEC. 30TH, 1888.

The Presentation in the Temple.

Passage to be read.—St. Luke ii. 21-28.

I. The Circumcision.—When little boys were born in Judaea, something was done to them [which God had commanded—what? Look at Gen. xvii. 9-14. See how Abraham obeyed this command when Isaac was born, Gen. xxi. 4. And so ever afterwards with little boys and babies. The Jews were very proud of this custom (Phil. iii. 4, 5), and used contemptuously to call other nations "the uncircumcised," e.g., David (1 Sam. xvii. 26), and the early Christians at Jerusalem (Acts xi. 2, 3). Why? It was a sign of the Covenant between them and God—a token that they were God's peculiar people. Are not all men God's people by

creation? yes—but what separates them from Him?—sin. So Circumcision to signify putting away sin. Is it so now? see Gal. v. 6, vi. 15. But why? Had He any sin to put away? 1 S. John iii. 5. Did He, God's own Son, need to be admitted into God's family? Why then circumcised? Look at Heb. ii. 17 ('in all things like His brethren'), Gal. iv. 4, ('made under the law'). He would be as a sinner, like other sinners, bearing their sins; would do all that the law told them to do.

So when the child Jesus was eight days old, what was done to him? [Read ver. 21.] But why? Had He any sin to put away? 1 S. John iii. 5. Did He, God's own Son, need to be admitted into God's family? Why then circumcised? Look at Heb. ii. 17 ('in all things like His brethren'), Gal. iv. 4, ('made under the law'). He would be as a sinner, like other sinners, bearing their sins; would do all that the law told them to do.

Now your names are—(John, Mary, etc.) 'Who gave you those names?' ('God-parents at my Baptism.') So with Jewish boys at Circumcision, see Luke i. 59. What was the name given to the holy Child at Bethlehem? By whose order? What did it mean?

II. The Presentation.—But if Jesus was to be under the Law, there was something else to be done. He was a first born son. Look and see what God had said about eldest boys, (Exod. xiii. 2.) When the destroying Angel came to Egypt on that dreadful night, who were slain? So it was the Hebrew first-born who were specially 'passed over' and left alive. (Comp. Exod. iv. 22, 23.) And God said first-born boys must always belong to Him, for His particular service. But afterwards God chose one whole tribe instead (Numb. iii. 12, 13.) and the first-born of the other tribes had only to be 'presented to the Lord.' So when Jesus was about six weeks old (Lev. i-4), Joseph and Mary had to carry Him to Jerusalem (six miles from Bethlehem), [Read vv. 22-38:]

(1) It is not a great day at the Temple—no grand ceremonies, no crowds. Just one or two priests are there, to receive any offering that may be brought, to attend to the daily sacrifice, etc. Here comes a man in humble dress, with his wife, and a little baby to be 'presented to the Lord'—why? And they have got an offering for God—what? If they had been rich, what would they have offered? (Lev. xii. 6-8)—but they were poor. One of the priests takes the birds, and dedicated the baby unto God. He sees nothing strange in this—he is doing it every day—he little thinks who that Child is! Yet what a prophecy is being fulfilled! (see Mal. iii. 1.)

(2) Just then an aged man comes in—his name?—his character? For years he has been looking out for something, and God has told him that before he 'sees' death, he shall 'see'—what? That 'Christ,' Messiah, King, Redeemer, who had been promised 'by the mouth of all God's holy prophets.' Were any other Jews looking out for the coming King? how many? (see Acts xxvi. 7.) What sort of a King were most of them expecting? Yet Simeon comes into the Temple—sees the poor man and woman with the little baby, feels God's message in his heart, 'That is the promised King'—doubts not a moment—takes the Child—and bursts into a song of thankfulness. He is ready to die now—he has 'seen' what he waited for. Think of Joseph and Mary's wonder—an utter stranger knowing at once who the Child is! And another surprise now—who else comes in and recognizes Him too? Here is an aged widow knowing what priests and rulers knew nothing of. And there are others also humble people waiting for God's Promise—to them Anna tells the good news.

(3) But now mark what Simeon said—particularly two things which the Apostles themselves were slow to learn.

(a) That the Child should not be merely a Jewish king, 'the glory of Israel.' Others—the despised 'uncircumcised'—should share in the blessings of salvation; dark and ignorant as they were, Jesus should be 'a light to lighten the Gentiles.'

(b) That the glory should not be yet—something first—humiliation and suffering. Jesus should be 'spoken against'—was He not afterwards? Should something which should pierce Mary's heart like a sword—what was that? see S. John xix. 25.

REMEMBER THE POOR AT CHRISTMAS.

MRS. B. T. WALL.

Oh, many in life's hard struggle for bread
Are toiling from day to day,
With never an hour that's free from care,
Or with scarcely a moment's time for prayer,
Or to think of the better way.

It is work, work, work, from dawn of day,
Until weary, sad hours of night,
To keep from starving—it is little more;
And to keep the grim, gaunt wolf from the door,
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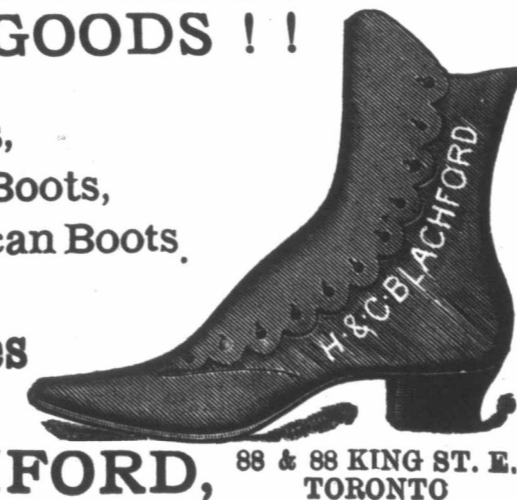
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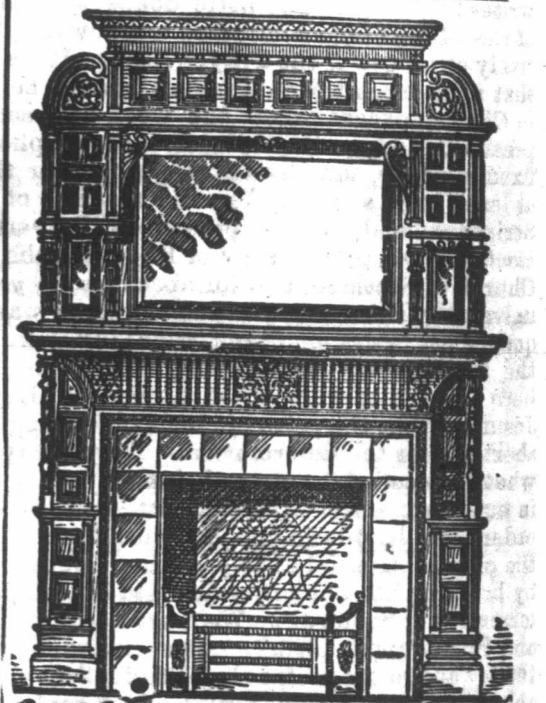


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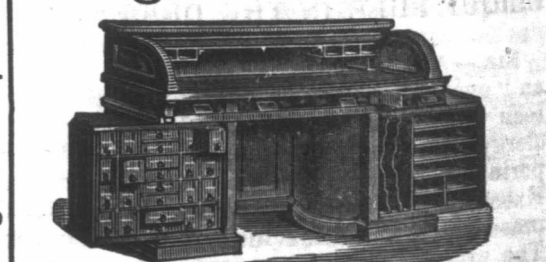
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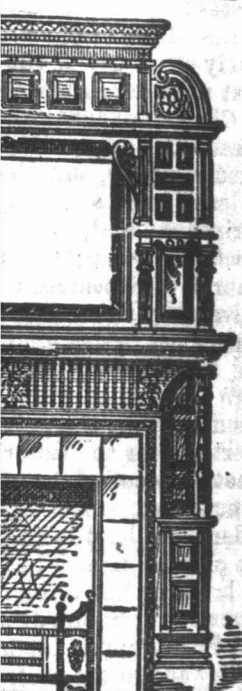
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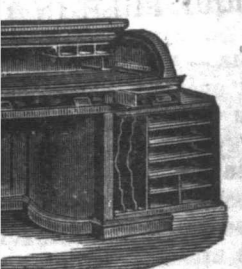
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It may be a father toiling for bread ;
Or it may be a drunkard's wife ;
It may be a widow with children small,
Who patiently labors to feed them all—
A continual battle for life.

Weary of toiling with never a rest,
Often hungry and poorly clad,
Do you wonder that some commit dread deeds,
Of which labor, want, and pain were the seeds ?
Do you wonder that some go mad ?

The poor have much to contend with at best ;
There inmost thoughts nobody knows ;
But the rich are gay, with plenty of friends,
While the poor have nothing but what God sends.
And only the Lord counts their woes.

But I believe that in everyone's heart
Is something that is good and true,
And a kindly word or a christian deed,
Given to a heart in time of need,
Does good like the heavenly dew.

So give to the poor with a willing hand,
All you who are blessed with gold,
And for every christian act which you do,
Sure as the promises of God are true,
Will repay you an hundredfold.

For the Christmas-tide is a blessed time
To lend to the Lord of your store,
So open your hearts and your purses wide,
And lend to the Lord and this Christmas-tide
By giving good gifts to His poor.

BRAVE JERRY.

A STORY FOR CHRISTMAS.

It was past closing time for the mills and factories, and except for an occasional light in some of the shops the windows along the business streets of the town were dark, and the rain beat unheeded against their black panes. Few people were abroad, and even those few seemed to have been forced upon unwelcome journeys: for they hastened through the sloppy streets with bent heads, shivering as the sharp wind tore at their wrappings or the gusts of rain beat upon them. One such man, clad in a heavy oil-cloth coat, was walking rapidly up the street, when, just at a particularly windy corner, he came in sudden contact with a lad who was crouching in front of a baker's window, where a single lamp still burned, eyeing with hungry gaze the dainties within.

"Hullo!" cried the man, starting back, "I almost ran over you, my boy." Then, looking more sharply at the dripping figure before him, he continued: "Why, Jerry, is that you?"

"Yes, sir," replied the other, half pulling his tattered cap from his head. "If you please, sir, it's me."

"What's wrong," said Mr. Allerton, the proprietor of the great mills that skirted the river, for it was he. "What's wrong? Why are you not at home? The mills closed two hours ago."

"I know, it, sir; but I haven't worked this week, sir, for sister Nellie's sick, an' I've been a nursin' of her. You see, sir, since mother died an' our house was sold, Nellie an' me has stopped at Miss Crawford's lodging-house; but my money's give out, an' Miss Crawford she told me this mornin'—she said, sir, this mornin'—the boy stopped abruptly.

"What? Come, Jerry, speak out. You're not afraid of me. Tell me what she said."

"Well, sir, she did say as how I must pay our board in advance every week now; for if Nellie was goin' to be sick an' I was agoin' to quit work to nurse her, she didn't see as how she'd get her money. An' our week ran out to-day, sir, an' my money, too, all but tuppence, an' that I spent for oranges for Nellie. An' Miss Crawford, she said as how I couldn't eat at her table, 'thout I paid first. So I just slips out into the street at meal times, for fear Nellie'd know I wasn't eatin', an' 'twould worry her, she's bein sick. An' that's how I came here, sir."

The boy finished, half frightened at his long speech to "the master," and again pulled at his ragged cap, while the wind tossed his yellow hair about his wet face, and the cold rain beat upon his scantily-clad shoulders. Mr. Allerton stood for

a moment in deep thought. It was hard for him to realize such poverty as this, and among his own hands, too. Jerry was a "bobbin-boy" in the mills, whom he had known for a year or two (by sight, the only support of a widowed mother and sister—now of the sister only. It seemed that the lad had always been bright-faced and cheery, and the happiest among his boys. That this boy could actually suffer for food while striving to care for his charge—the orphan Nellie—seemed to the gentleman too terrible to be true. Mr. Allerton forgot the rising flood, which even now was threatening his mills—he forgot the urgent errand which had driven him out into the storm—and seizing the boy by the arm, he pushed open the door of the little bakery before which they stood, and fairly dragged him within.

"Here!" he cried to the baker's wife, who came, bowing and smiling, to execute the great man's commands. "See! Give this lad the best supper you can cook and all the provisions he can carry, and send the bill to me." Then hurriedly drawing some money from his pocket-book, he thrust it into Jerry's hand, and said:—

"When you have eaten, go back to Miss Crawford and pay her for a month in advance. Then find a doctor for Nellie, and stay with her yourself until she is well. After that, come back to me at the mills. If they are standing, you shall have work—no; not a word!" he continued, as the astonished boy would have spoken. "The money is a present to you and Nellie from me." And before Jerry could recover from his surprise Mr. Allerton had gone.

As he ate the bountiful meal prepared for him by the baker's good wife, the bobbin-boy pictured Nellie's delight when he should return and tell her what had happened to him; and, later, when he faced the dreary storm, homeward bound, with a great basket heaped with buns and bread and oranges from the baker's shelves, upon his arm, his heart was light, and his laugh rang merrily out across the darkness and rain, as he thought how boldly he would meet Miss Crawford, and how astonished and puzzled she would be when he paid her—not a week, but a month in advance!

"It's just like a fairy story!" said he, half aloud, as he climbed the sloppy steps of his lodgings; "just like a fairy story with a great big, splendid, rich man fairy!"

Since the sun had gone down the wild storm had continued, and even now the rain, driven by the mighty wind, fell in long, slanting lances upon the town and the frothing river, that, filled with great masses of broken ice and debris from all the up-country, roared and plunged between its banks, and shook with giant hands the foundation of the mills beneath which it ran. At the head of the dam, where the channel was the narrowest, and directly opposite the Allerton mills, was an ice jam. Piled block upon block, until it towered high in the air, pressing with terrific force against the mills upon the one hand and the natural wall of rock upon the other, the broken ice had formed a great white barricade, growing each moment, which checked the mad rush of the water, and sent it swirling backward in eddy waves, which beat furiously upon the mills and threatened each instant to engulf them. Along the higher shore the townspeople gathered, powerless to aid, but simply awaiting the catastrophe, and among them, pale and haggard was the proprietor himself, as if a ruined man. As he passed to and fro, intent upon the scene before him, hoping against hope that the jam might even yet give away in time to save his buildings, many a watcher turned aside with pitying word and look, for Mr. Allerton was a man beloved by all his employees. Suddenly there was a movement in the crowd, a hastening towards the common centre, and, with eager faces, both men and women gathered about a new comer, who was speaking earnestly.

"Yes. If that timber could be cut it would break the jam. It lies just so that it holds —"

"What timber? Where? Quick, tell me, can the jam be broken?"

"Yes, sir," returned the other, respectfully touching his hat; "it can, but it's dangerous work.

I have just been below, and from there I saw a great log which has lodged at the very crown of the dam is all that holds the ice. If that could be cut the jam would be broken."

"But how can it be reached?" queried Mr. Allerton anxiously. "Can any one get at it to cut it?"

"Yes, sir," replied the man, "in one way."

"And that is—"

"Over the ice itself."

A shudder ran through the listeners, and even the proprietor's face grew more pale. Who would venture upon such a bridge on such an errand? With a common impulse the crowd, led by the workman who first discovered the log, turned hurriedly away from the river's brink' ran through a side street, and gained a position lower down the stream, from whence the dam could be plainly seen. The report was true. The ice was held in place by a single square log, doubtless torn by the angry waters from some bridge far up the country. If that could be cut the blockade would be broken, the ice would no longer clog the stream, and the mills would be saved. For a moment silence fell upon all; then, suddenly, Mr. Allerton's voice, hoarse and thin, rang out above the noise of the storm and the war of the waters,—

"£100 to the man who will cut that timber!"

The women in the little group looked at each other and shuddered; the men fixed their eyes upon the dam; but no one replied. The roar of the angry stream increased, and the water deepened beneath the mill walls.

"£200!"

The proprietor's voice was hoarser than before; but the women closed their lips firmly and shook their heads. The men moved a little uneasily, and one drew his hand across his mouth as if he would have spoken; but still no one replied, and the white foam from the imprisoned river was tossed by the wind against the lower windows of the mills, while the corners of the buildings were already beginning to crumble and waste away before the grinding ice.

"Three hun—"

"I will go!"

The two voices sounded so closely together that it was not until the crowd turned their eyes upward, and saw the one who had answered, that they fairly understood the reply. Running from a third storey window of the lower mill across the river, above the dam, was a long chain, used to convey power from the mighty water-wheel of the mills to the machinery of a little box factory located on the opposite bluff. The chain was at rest now, and there appeared at the window near it the figure of a boy in a blue blouse, carrying in his hands an axe. He it was who said, "I will go!" When the people saw him and realized what he was about to attempt—for already he had fastened a rope round his body and was passing the other end over the chain, evidently with the intention of sliding along the same until he found a point from which he could lower himself within reach of the timber—when they realized this, a great murmur went up from the crowd, and the women cried out in terror, while many turned to Mr. Allerton and urged him to order the boy back.

"Who is he?" said the proprietor in a dazed manner.

"It's Jerry, sir. Jerry, the bobbin boy," said a man, stepping forward. "An orphan, sir, an' strivin' to care for his sick sister."

"Jerry! Is it Jerry?" cried Mr. Allerton turning quickly. "Then he shall not go;" and he waved his hand, and shouted toward the window: "Go back! Go back!"

"But already it was too late, for the boy dropped from his perch and hung above the roaring, grinding ice, the rope which supported him sliding slowly downward along the chain towards the centre of the dam.

The breathless crowd, the terror-stricken proprietor, could only watch and wait now. Slowly and unevenly the looped rope from which Jerry was suspended slipped, link by link down the sagging chain; slowly his feet neared the great mass of ragged ice beneath. At length, when he was directly over the centre of the dam, and just

above the long beam which held the jam, allowing the rope to slide quickly through his hands, he dropped lightly upon the timber he had come to cut. At the sight, the sympathetic crowd broke into a wild cheer, both men and women. But Jerry wasted no time listening; a moment, half a moment lost might mean destruction to the mills; and before the echo of the shouting had ceased he was plying his axe with vigorous strokes, that rang sharp and clear above the voice of crumbling ice and gathering waters. It was not a long task. The strain upon the timber already was enormous, and ere the lad had dealt half a score of blows, an ominous crackling sound warned him that his errand was accomplished, and that he must be gone. Dropping the axe, he turned, seized the dangling rope, and began to climb toward the chain above—when, with a shock, like the report of a cannon, the beam gave way, and in an instant the air was filled with a horrible roaring, and the imprisoned waters burst the bounds which had confined them, and in one impetuous, boiling flood, rushed over the dam, tossing the great cakes of ice that had formed the barrier high on the frothing waves, so high that they hid from sight the form of poor Jerry, and there went up from all the people a single cry: "The boy is lost!"

But the jam was broken! The mills were saved!

And Jerry was saved too! Bruised and stunned and bleeding, hanging half insensible above the black waters that swept with a swift curve toward the fall, when the ice that had buffeted him had passed away, the watchers saw that the boy still lived; and quicker than it can be told a boat was procured and manned, a long line made fast to it, and dropping down the stream until they were close to him, tender hands were upraised, loving voices called, and with a long sobbing cry the little hero loosed his grasp upon the rope and dropped, fainting, into the waiting arms below.

Christmas' have come and gone since then. The great mills stand by the river's brink, and the rumble of machinery is heard all day as of yore; but it does not reach the ears of the "bobbin-boy," nor yet those of Sister Nellie. They have been gratefully watched over and trained and educated by that most pleasant of old bachelors, the proprietor himself. Mr. Allerton's days are now brightened by the presence of them both; and often his memory turns back to that Christmas-tide long gone by, when Jerry, in simple soulful gratitude, risked his life to save the mills.—*Retro in Home Words.*

"Man wants but little here below." This is particularly true of medicine, and he really needs a very small amount, provided it be of the right kind. Dr. Pierce's Pellets fill the bill in respect of size, and are stupendous in point of effectiveness. If you desire immediate relief from headache, "liver complaint," indigestion, and constipation, they will not fail you.

THE GOODLOVE'S CHRISTMAS.

"John," said Mrs. Goodlove to her husband as they sat together in their cosy little parlor one evening not long before Christmas; "John, what shall we do about presents this year?"

"Bless your soul, very much as we do every year, I suppose," he answered looking over his paper. "Do you propose anything different?"

"Well, I've been thinking." "That's nothing new. That little head of yours is a regular mill and turns out a large lot of goods in the course of the year. But what have you been thinking?"

"This. We have been married ten years." "Yes, and happy ones, too, with two as nice boys and as darling a baby as were ever seen."

"We haven't been rich, but your salary has been good and we have always had enough."

"Both for necessities, comforts, and some luxuries, that's true, Jane, and we ought to be thankful," added her husband.

"That we ought, John; and I have been thinking that perhaps we might make a change this year in reference to giving presents."

"What! no presents! Christmas, and the children have no presents! That's getting a little too economical, Jane," and Mr. Goodlove shook his head at her in a playfully threatening manner.

"Oh, I didn't say that!" she replied, "you men are so quick to jump at conclusions. If you will only let me finish what I was going to say, perhaps you won't think I am so economical."

"I'm as mum as a marble. Go on," and his face assumed a woefully solemn expression.

"The children must have presents as usual," she went on, "and I would like to retain the exchange of presents between ourselves, the same as it has been since we were married. But suppose, John," she continued, "they shouldn't be quite so nice this year and we should use the money some other way!"

Her husband made no reply, and laying his hand on his arm she continued, while her eyes glistened with unusual moisture,—

"Oh, John, my heart is so full! When I remember how sick the baby was in August—you know we both thought she was going to die—and then see her sleep in her crib, so strong and well to-night; and when I think of our boys and our cheerful home and of our love for each other, my heart is not satisfied with praying, 'Lord, I thank thee.' I want to offer a sip or two to some poor body out of our cup, John, which the goodness of God has filled to overflowing with happiness."

Mr. Goodlove sat silent a few minutes, and then looking up into the eyes of his wife, said in an unusually quiet tone for him—

"You are right, wifey. I shouldn't wonder if our thankfulness had been a little selfish, and our gratitude a little thoughtless. With God's help we will make some change in this matter, and begin at Christmas."

Mrs. Goodlove bent over his chair and kissed him.

"Ten dollars," he went on, "is a very small amount for some, but it is considerable for us. We will use that this Christmas, for those who need it more than we."

"Two, three, four days, then came the bright, glorious Christmas morning. The snow was white, the air clear and crisp, and everybody was happy. No, not everybody! For the Goodloves, starting out after an early breakfast that Christmas morning, found a goodly number of hearts, even in the little town of H—, which gave no response to the "Merry Christmas," which rung out on every side.

Ah! the want and suffering of any community do not lie on the surface, exposed to every chance eye! The village where we live may be small and everyone apparently have enough. But if we will only go a little out of our way and take the pains to ask about our neighbors, we shall be surprised to find how many, though they have not asked for it, need the sympathy of our hearts and the help of our hands.

And so it was with the Goodloves that Christmas day.

There was Matty, the cripple. Two or three years before he had been caught in the machinery of the mill—his legs crushed, one foot taken off and the other so distorted as to be useless. To be sure he had a home, enough that was wholesome and coarse to eat and to wear. But his home was not over pleasant, and many, many were the sad and lonesome hours that boy of fifteen suffered in the realization of the present and in the anticipation of the future. It was a gift, a voice and a brightness straight from heaven which the Goodloves brought to him that morning.

There was Mr. Johnson at the poor house, once an honest stonemason, who from occupying a comfortable position in life had come at last, through sickness and his incurable rheumatism, to accept a pauper's home. Wife, children, and relations, all were dead, and he was ALONE. Who can measure the depth of that word under such circumstances! The warm woollen wrapper which came to him that morning didn't make his old body half as warm and comfortable, as it did his sorrowful old heart for many a week during the long winter.

There, too, in the same house were the two orphan children of six and nine years, who, more than the little gifts they received from Mrs. Good-

love's hands, prized the sweet, warm, loving, motherly kiss which she gave them, the first, yes, alas, the first they had received since their own dear mother had fallen asleep two months before, and left them utterly friendless.

Then there was Mrs. Sullivan, the wash-woman, with her miserable husband and five children to support—an honest, industrious woman. She was remembered, and her "God bless yez, ye'z vary kind," was like a Christmas Carol to some hearts.

There was one or two other calls that our happy couple made that morning of the same kind; and I think on the whole they must have been pleasant ones. For, returning from church a few hours later, Mrs. Goodlove said in a quiet tone to her husband,—

"John, I think I never enjoyed a Christmas day so much as this one. The services never were so rich and helpful as to-day, and the presence of Christ in the Communion never seemed so real."

"I agree with you, Jane. I have discovered a new meaning in those words of Christ,—'Inasmuch as ye have done it unto one of the least of these, ye have done it unto me.'—*Trinity Church Monthly.*

PROF. HUXLEY ON THE MORALS OF HEALTH.

Prof. Huxley has predicted that the time will come when it will be a reproach to be sick. When one meets another he will as soon ask "Are you honest?" as "Are you well?" for a man will be considered foolish, not to say criminal, who gets sick. Such a state of public feeling will sometime be brought about. Certainly it is true that the morals of health are receiving more and more attention. A greatly increasing number of people every year prevent the development of all blood, pulmonary and liver diseases. This is proved by the enormously increased use of Dr. Pierce's Golden Medical Discovery, which nips all such ailments in the bud.

—Every man's thoughts ought to have some object in sight, not always, nor eagerly, but with hope; his right of selection is enough for his liberty.—*Havingnan.*

THE LIGHT OF HOME.

A cheerful, healthy woman is the light of home, but through over-exertion in her efforts to minister to the happiness of the household, her health is often impaired, or weakness, or misplacement brought on, making life miserable, and clouding an otherwise happy home with gloom. The thoughtful and tender husband, in such cases, should be intelligent enough to perceive the cause of such gloom and suffering, relieve the faithful wife from drudgery, and furnish her with that best of friends to women, Dr. Pierce's Favorite Prescription, now recognized and used in thousands of homes as a certain cure for all those delicate afflictions peculiar to the female sex. "Favorite Prescription" is the only medicine for women, sold by druggists, under a positive guarantee from the manufacturers, that it will give satisfaction in every case, or money will be refunded. This guarantee has been printed on the bottle-wrapper, and faithfully carried out for many years.

—Natural liberty is the right of common upon a waste; civil liberty is the safe, exclusive unmolested enjoyment of a cultivated enclosure.—*Paley.*

CONSUMPTION CURED.—An old physician, retired from practice, having had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma and all throat and Lung Affections, also a positive and radical cure for Nervous Debility and all Nervous Complaints, after having tested its wonderful curative powers in thousands of cases, has felt it his duty to make it known to his suffering fellows. Actuated by this motive and a desire to relieve human suffering, I will send free of charge, to all who desire it, this recipe, in German, French or English, with full directions for preparing and using. Sent by mail by addressing with stamp, naming this paper. W. A. Noyes, 149 Power's Block, Rochester, N. Y.

—The desires of a free people are seldom prejudicial to liberty, because they commonly spring from actual oppression or an apprehension of it.—*Machiavelli.*

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f common upon a elusive unmoles- osure.—Paley.

physician, retired in his hands by an of a simple vege- permanent cure of b, Asthma and all a positive and radi- all Nervous Com- wonderful curative felt it his duty to ows. Actuated by a human suffering, who desire it, this English, with full . Sent by mail by his paper. W. A. , N. Y.

are seldom preju- commonly spring prehension of it.—

Children's Department.

THE GENTLE SOUTH WIND.

"Now, Walter Harrison Ames, you get right out of that chair this minute, for that's my seat, and I want to sit there;" and little Miss Rose who looked more like a snapdragon just then, tried to shake her sturdy brother, who had a very cool way of pre- tending not to hear when he did not mean to heed, and who sat as calmly looking out of the window as if only a fly were attempting to move him.

Papa was reading in the other win- dow, but he seemed to know exactly what was going on, and so he called the little snapdragon, though he did not use that name, to come to him, as he had a story to tell her.

A story was always a delight, and so the little changeable flower, almost a rose again, went instantly and seated herself on a little bench at his feet.

"This morning, Rose, as I was going down town," he began, "I met a disagreeable north wind, and it snapped and snarled in a very spiteful way. It began by trying to injure the trees and break off the branches, but the branches were too strong for it, and it wouldn't give way. Then it rushed at me and blew my coat as hard as it could and said in a gruff tone as plain as a wind could talk, 'Take off your coat quick, I won't wait.' But I laughed at the idea of obeying such a command as that, and so just button- ed my coat as tight as I could, and the north wind tugged and tugged in vain.

"In the afternoon as I came home the south wind met me, and such sweet manners as it had! It came up and kissed me first, and then said so gently, as it played with my hair and patted my cheek, 'Open your coat, please, open your coat.' I open- ed it right away, every single button, for I was glad to get all the south wind that I could, and it is doing me good yet. Which is my little girl, the stormy north wind or the sunny south?"

"The sunny south, papa," answer- ed little Rose cheerily as she went up to brother Walter and kissed and pat- ted him and said, "Please let me have that chair, Walter, dear?"

Brother Walter didn't say one word, but he whisked out of the chair in a second, caught the little south wind up, clapped her in the chair, gave her two kisses and scampered off to play.



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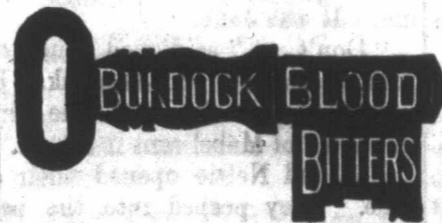
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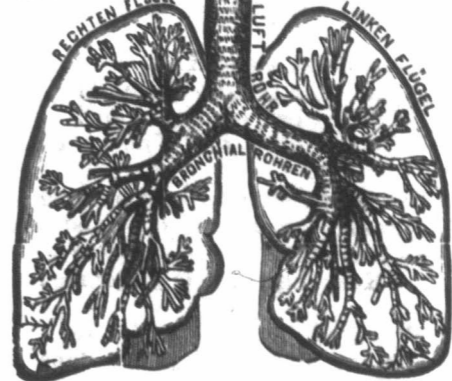
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WHICH?

BY FRANCES BELL COURSEN.

"Katy did it." "Katy didn't."
Doesn't Katy wish she had
"Katy did," that sounds so pleasant,
"Katy didn't" sounds so bad.

Katy didn't—lazy Katy,
Didn't do her lessons well!
Didn't set her stitches nicely!
Didn't do what? Who can tell.

But the livelong autumn evening
Sounds from every bush and tree,
So that all the world can hear it,
"Katy didn't!" Oh dear me!

Who would like to hear forever
Of the things they hadn't done
In shrill chorus, sounding nightly,
From the setting of the sun?

But again, who wouldn't like it,
If they every night could hear:
"Yes, she did it, Katy did it,"
Sounding from them loud and clear?

So if you've an "awful lesson,"
Or a "horrid seam to sew,"
Just you stop and think a minute,
Don't decide to "let it go."

In the evening if you listen,
All the Katyids will say:
"Yes, she did it! did it! did it!"
Or, "She didn't!" Now, which way?

A BRAVE LITTLE GIRL.

The following incident, related of a little heathen Bengalese girl, shows what children in these far off countries sometimes suffer for the sake of their religion.

A little girl came to school a few days ago with a severe bruise on her forehead, and on being asked by Mrs. M. what had caused it, would give no answer, but looked ready to burst out in crying. But another child, a relative, was not so reticent, and said her father, having observed that she had not done her "puja" for a great many days, asked her why she so neglected her devotions, to which she replied: "Father, I have not neglected my devotions; I have prayed every day to Jesus. I do not pray to idols, because I do not believe in them."

This so enraged the father that he seized her by the neck, took her before the idol, and, having first bowed reverently before it himself, forcibly bent the child's head several times, striking it so violently on the ground that it bled profusely, the child bitterly crying the whole time. But she smiled happily enough when this was related in school, and said that she did not much mind, adding: "I can not believe that trees and wood and stone will save me."

THE MOON'S INFLUENCE upon the weather is accepted by some as real, by others it is disputed. The moon never attracts corns from the tender, aching spot. Putnam's Painless Corn Extractor removes the most painful corns in three days. This great remedy makes no sore spots, doesn't go fooling around a man's foot, but gets to business at once, and effects a cure. Don't be imposed upon by substitutes and imitations. Get "Putnam's," and no other.

THE HAPPY LITTLE GIRLS.

Mabel cannot eat her supper. She feels sad. She has a pretty pink bowl and plate. Her spoon is silver. The milk is rich and sweet. The bread is good. But Mabel cannot eat. She sits and thinks.

What is the matter!

When Mabel went to walk, Nurse took her by an old house. Mabel saw two little girls sitting on the door step. Their dresses were ragged, their hair was not brushed, their cheeks were thin and pale. One of them was talking. Mabel heard her say, "I am so hungry."

Jane said she knew the little girls; their mother was very poor. Sometimes Nan and Nettie had to go to bed hungry.

When Mabel got home and began to eat her supper, she thought about the poor little girls. It made her feel so bad she could not swallow. The tears came in her eyes. She called mamma and asked her if she could send her supper to Nan and Nettie.

"No, my darling," mamma said, "you may eat yours, and the poor little girls shall have some too."

Then mamma got a basket. She put two nice loaves of bread in it. She put some milk in a pail. She put some cookies in a basket, too. She called Jane, the nurse, and told her to go as fast as she could, and take some supper to the poor little girls.

Nan and Nettie stood by the window. They were watching for their mamma. It was almost dark. Nettie was crying. She said: "I want some supper! I want some supper!"

Nan wiped Nettie's eyes with the corner of her apron. She told her their mamma would come pretty soon. The door opened. It was not mamma. It was Jane.

"Don't cry," said good Jane. "Get your bowls and spoons quick. Here is your supper. A nice little girl by the name of Mabel sent it to you."

Nan and Nettie opened their eyes wide. They peeped into the pail of milk. They took the cover off the basket. When they saw the big white loaves and the pretty cakes they laughed for joy. They ran to the pantry and got two yellow bowls. Jane poured some milk in them. She cut bread and crumbled it in. Then each little girl took a bowl and began to eat.

It made Jane laugh to see them. "Don't eat so fast," said Jane. But in went the spoons—in the bowls and out, in the little mouths and out.

"Oh! how good it is," Nettie said. "So good!" said Nan.

When Jane got home she told Mabel how happy the bread and milk made Nan and Nettie. Then Mabel was happy, too.

"Best cure for colds, cough, consumption is the old Vegetable Pulmonary Balm." Cutler Bros. & Co., Boston. For \$1 a large bottle sent prepaid.

THE BIBLE AND A GUINEA.

Men who have risen in the world are often fond of looking back to see what circumstances gave them their first push up the ladder of life.

A gray-haired old admiral used to tell of a piece of very good advice which he received in his youth, and which made such an impression on him, that to it he ascribed his steady advancement in life. As a lad, just before joining his ship, he occupied an humble lodging for a few nights, the landlady, a respectable, motherly woman, at once taking a strong interest in the young fellow.

"When I went to bid her good-bye," he said, "the kind creature pressed a Bible and a guinea into my hand, saying:

"There my lad, take those, and God bless and prosper you. As long as you live never suffer yourself to be laughed out of your money or out of your prayers."

It was a word in season; the young midshipman never forgot it. To keep the resolution he made then required no ordinary firmness and courage, for let me tell you that fifty, sixty or seventy years ago, religion on board ship was a thing to suffer for.

But the boy stood firm. Alone amongst a crowd of careless ones, he said his prayers, trying to shut his ears to scorn and mockery, and even disregarding actual personal ill usage as much as he could.

On shore he did not recklessly fling away the money he had earned, in "treating" and folly as most of his shipmates. So, by degrees, becoming known to his superior officers as a steady, well-conducted young fellow, he merited the promotion he afterwards obtained.

We need just this sort of bravery nowadays—not the bravery which keeps a man staunch in the face of the enemy's cannon, we have plenty of that in the land, and we are glad of it; but the bravery of the soul that dare keep its place when the devil's ugly weapons are directed towards it—the bullet hail of scorn, laughter and mockery.

Try to lead good lives, lads of to-day! And next, do not be ashamed of being seen to do so. It is as wicked to pretend to be worse than you are, as it is to strive to be thought better than you are.

A LUCKY ESCAPE.—"For six years I suffered with my throat and enlarged tonsils. I was very weak; I doctored four years and had advice from three doctors; they said I would have to undergo an operation. I tried B. B. B. instead. One bottle cured me." M. A. Squelch, Raglan, Ont.

AN INCIDENT.

I would like to give our readers the benefit of an occurrence which made such an impression on me that I can not forget it.

A few months back I had a very sick baby. The little fellow was restless and wakeful, and had to be taken up nearly every hour during the night. For weeks I had not known what it was to spend a quiet night. My own health was very feeble at the time, and I suppose the effect of constant anxiety and loss of sleep [had begun to show in my face, and attracted the attention of my little six-year old daughter, who came up to me one night as I was about to put the baby to bed, and, with tears in her eyes, said: "Oh mamma, I do hate to think of your having such a hard time, but I have asked God to let baby sleep to-night, and I hope now that you will have a night's rest."

I kissed the sweet mouth, and, after bidding her good-night, lay down on my pillow, my own faith so weak that I looked forward to nothing different from the weary nights I had already spent.

We soon fell a sleep, and after a while, when the baby moved, I roused up, conscious of feeling much refreshed. On looking around, what was my great astonishment to find that daylight was peeping through the closed shutters. Baby and I had slept quiet-

ly through the entire night. Instantly my darling's prayer rose to my recollection, and I thanked God for the rest, and also for the sweet child like faith and trust of my child, which I hope may ever be hers.

When her father took her on his knee and told her that God had answered her prayer, she did not show any surprise, but seemed to think that it was just what she expected.

I hope that some other little girl may ask a blessing from our loving Father when she sees the tired look on mother's face, and it will surely come; for this is all true.—A Mother, in Southern Churchman.

A MAN OF A THOUSAND.

When death was hourly expected, all other remedies having failed, and Dr. H. James was experimenting with the many herbs of Calcutta, he accidentally made a preparation which cured his only child of Consumption. His child is now in this country, enjoying the best of health. He has proved to the world that Consumption can be positively and permanently cured. The doctor now gives this recipe free, together with certificates of cures from physicians, ministers, and other eminent persons, only asking that each remit two 2-cent stamps to pay expenses. This Herb also cures Night Sweats, Nausea at the stomach, and will break up a fresh cold in 24 hours. Address CHADDOCK & CO., 1032 Race Street, Philadelphia. Name this paper.

A POSTMASTER'S OPINION.—"I have great pleasure in certifying to the usefulness of Hagyard's Yellow Oil," writes D. Kavanagh, postmaster, of Umfraville, Ont., "having used it for soreness of the throat, burns, colds, etc., I find nothing equal to it."

A SEVERE TRIAL.—Frances S. Smith, of Emsdale, Muskoka, writes, "I was troubled with vomiting for two years, and I have vomited as often as five times a day. One bottle of Burdock Blood Bitters cured me."

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