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The Church Guardian

Upholds the Doctrines and Rubrics of the Prayer Book.

"Grace be with all them that love our Lord Jesus Christ in sincerity."—Eph. vi. 24.
"Earnestly contend for the faith which was once delivered unto the saints."—Jude 3.

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MONTREAL, WEDNESDAY, FEBRUARY 5, 1890.

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PER YEAR

ECCLESIASTICAL NOTES.

In the rural deanery of Buxton, Eng., out of 17 livings only four have an income of over £200.

THE *Gleaner*, the organ of the Church Missionary Society, during the last two years has increased from 15,000 to 65,000.

THE Convocation and the House of Laymen for the Province of Canterbury will meet on Wednesday, February 12.

ORDINATIONS IN THE CHURCH OF IRELAND, 1889—59 Deacons and 46 Priests were ordained by the Irish Bishops in 1889.

DR. DOLLINGER has just published the second and last volume of his highly interesting and masterly "Contributions to the History of Sects in the Middle Ages."

THE Church Association will reintroduce into Parliament next session its two Bills, the one to abolish the Bishop's veto, and the other to substitute deprivation for imprisonment.

THE Rev. Richard Frere, M.A., of Hampstead, formerly of Hackney College, who was for a brief time minister of the Orange-street Chapel, London, has announced his intention of entering the Anglican Church.

THE largest amount received in one year by the Missions to Seamen at its London offices in Buckingham-street, Strand, was in 1889, viz., £19,601 9s. 8d., without balances, being an increase of £2,259 over the receipts of the previous year.

THEY have in the diocese of Pittsburgh an association called "The Laymen's Missionary League" to promote Sunday-schools, Bible classes and services, and charitable work. It has already started some new missions. Organized lay work can do vast good.

WHAT sort of a memorial will best commemorate the life and labors of Bishop Lightfoot? In Sunderland it is proposed to build a new church in a populous district to his memory, a very fitting tribute to one who contributed so generously towards church extension in that town.—*Family Churchman*.

THE customary annual offering on behalf of the Queen was made on the festival of the Epiphany, at the Chapel Royal, St. James' Palace. Her Majesty's representatives, the gentlemen ushers-in-waiting, attended and presented the gold, frankincense and myrrh, which are the usual gifts of the sovereign, made in memory of the offerings of the Magi to the infant Saviour at Bethlehem. The Bishop of London, as Dean of the Chapel Royal, officiated at the ceremony.

MADAME OLGA NOVIKOFF, in the *Pall Mall Gazette*, says that a village of 600 souls in the Slavonian district of Galacia has gone over en masse from the Roman to the Eastern Church,

and is very angry with Mr. Stead for talking of the intolerance of M. Pobedonostzeff. She says that intolerance is the essence of the Papal creed, and speaks of the *Pall Mall Gazette* special commissioner to Rome as a "Nonconformist of extreme Liberal views, ignorant of the meaning of a Church."

THE Bishop of Cork seems determined (if reports from the most trustworthy sources can be relied on) to put an end to all Evening Communion in his diocese.—*English Churchman*.

PEOPLE who want to correct the romances of the 'Chatanqua Circles,' and John Fiske about John Wesley, should read 'Denny Urlin's Churchman's Life of Wesley and Wesley's Place in Church History,' and a tract printed by Lycett, of Baltimore, giving Wesley's letter to Coke, and Coke's to Bishop White.

THE tracts published by the Church Association, England, are evidently valued highly in Canada. We are pleased to record that the Principal of Wycliffe Theological College, Toronto, has just purchased two hundred volumes of these tracts, specially bound, for presentation to the past and present students of the College.—*English Churchman*.

LIVERPOOL.—It is stated that since July, 1880, twenty-four new churches have been consecrated in the diocese of Liverpool, and two have been opened by license. At present there are seven new churches in the course of erection, viz., at Warrington, Haydock, North Meols, Birkdale, Formby, Stanley, and Everton. The total clerical rank and file is 370—200 incumbents, 179 curates. During the past year there have been sixty-five confirmations, at which the total number of candidates presented was 7,180. The total number of sittings in the diocese is 196,000, of which 144,000 are free. The Church of England population in the diocese is computed at 663,000; Roman Catholic, 261,000; Nonconformist, 257,000; total, 1,181,000.

MANCHESTER.—It is officially announced that in future no "Liberates" will be admitted to the Bishop of Manchester's examination of candidates for Holy Orders. Notice is now given that a Divinity School, to be called "Schola Episcopii," has been established at the Cathedral, with the sanction of the Bishop, for the education of candidates for orders. Only those who are recommended by the Bishop of Manchester for ordination in his diocese will be admitted. Students will have to attend classes in the school for two years, and may maintain themselves during that period by obtaining the position of paid lay readers in the diocese. Students who obtain a certificate of approval in this school, and have passed the Oxford and Cambridge preliminary examinations, will be admitted to the examination for Deacon's orders.

BISHOP LIGHTFOOT.—The *Methodist Times*, England, says:—"The death of the Bishop of Durham is another terrible and inestimable loss to the universal Church. Dr. Lightfoot and his intimate friend, Dr. Westcott, towered high above all their Anglican contemporaries

as exponents of Scriptural Christianity. These two great scholars and great saints have done more than any other theologians for the intellectual side of the forward movement in our own communion. In his controversial writings, as in dealing with *Supernatural Religion*, he has at times been betrayed into making more than was warranted of minute errors, which his vast and accurate learning readily detected, and of ignoring the collective force of his opponent's argument. But, taken as a whole, his works will probably constitute the most enduring memorial of the learning of the English Church in the nineteenth century.

NOTHING can prove more strongly the strength of the Church of England than the last returns of Hospital Sunday in London. The collections in church and chapel towards the Fund for the year 1889 have proved to be the largest on record, being £1,005 more than in 1888. The contributions of the Church of England have increased by £951, and it will be seen that they constitute considerably more than three-fourths of the whole amount. The Congregationalists and Roman Catholics again show a diminution. The total amount given by the Church was £30,620. The Congregationalists came next, with a mighty drop—£1,763, then the Baptists, £1,040, and next the Wesleyans with £1,017. The Presbyterians head three figures with £941, and the Moravians close the list with £5. The London Nonconformists are either very poor, or they have not learned the art of giving. St. Jude's, South Kensington, the vicar of which is the Rev. Canon Robert Forrest, D.D., T.C.D., once more heads the list of Church of England places of worship with £1,217 1s. 1d., this being a larger sum than was contributed by the same congregation in 1888, which was then the largest on record. St. Michael's Chester Square, stands second with £1,007 12s. 4.—*Irish Ecclesiastical Gazette*.

THE Rev. Karl E. G. Oppen, rector of Christ Church, Cleveland, Ohio, has just finished a work that is destined to give a wonderful impetus to the spread of the Church among the Germans, viz.: the complete translation of the Prayer-book into the German language. The difficulty of getting these people into the Church has been the absence of any translation of our liturgy, but that is now happily overcome; and that the undertaking has been done in a manner worthy of the subject may be judged from the fact that, when the manuscript was submitted to the faculty of the Lutheran Theological Seminary in Chicago, who were not likely to be prejudiced in its favor, they reported: "It is a good and fluent translation of the ministerial offices. The language is pure and ecclesiastical in form. It reads more like an original German text than like a translation." It has been sent to London to be passed on by English liturgical scholars, and will then be forwarded to Germany for additional criticism. On the return of the manuscript it will be revised and published for general circulation. The Rev. Mr. Oppen has devoted a number of years to preparing this German Prayer-book, and has made for himself a name among the benefactors of his people. He is a

graduate of Leipsic University, and before entering the Church was president of the Lutheran Synod of Wisconsin, and pastor of a congregation numbering two thousand souls.

LUTHERAN PROTESTANTISM.

The following letter appeared in Good Friday's issue of the *Times* (April 19). It is addressed to Protestant-minded Churchmen by Dr. Cheetham, Archdeacon of Rochester, and is as follows:—

Sir,—The 19th of April is the birthday of Protestantism, or at any rate of the name Protestant. It was on the 19th of April, 1529, that the Evangelical members of the Imperial Diet assembled at Speyer, made that protest against an edict by which the majority in the Diet sought to restrain the further progress of the Reformation, from which they and their adherents received the name of "Protestants."

Now what did Protestantism mean to these original Protestants? It meant, in the first place, a total rejection of the authority of the Pope. It meant the holding of justification by faith. It meant to proclaim to mankind that union with the Papal Church was not necessary to bring us to salvation. I am afraid it meant that it meant full liberty of conscience. The notion that a man should be free, so far as the law of the land is concerned, to think as he will of things Divine and to worship God in his own way, had as yet dawned upon few.

But what did it mean as regards worship? Luther was at this time the great representative of Protestantism. Let us see what kind of worship he practised and recommended.

He held a doctrine of the Holy Eucharist which is scarcely to be distinguished from that which is commonly held by Anglican High Churchmen at the present day, nor did his conceptions of ritual differ much from theirs. He was content to retain the ceremonial of the old Church, rejecting only what was absolutely offensive or undefying. He makes much the same complaint of the mediæval service that our own Reformers afterwards made. He blames the scanty use of Scripture, the adoption of idle legends, the saying of prayers by the clergy and choir only, and that in an unknown tongue, which were characteristic of the old service. He would give far greater prominence to the reading of the Bible, to preaching, and to the congregational singing of vernacular hymns. But he still speaks of *Mass* and *Vespers* in the service books which he put forth for the use of his own church at Wittenberg. He was content to retain Altar lights, Eucharistic vestments, and Eastward Position; even the elevation of the Host was retained until 1543, three years before his death. He wished a representation of the Crucifixion to be placed over the altar, and crucifixes are commonly found in Lutheran churches even to this day. He also recommended auricular confession. It must not be supposed that he insisted upon any of these things as if they were matters of necessity, or that he attempted to enforce uniformity of worship in the Evangelical churches. What I wish to point out is that the most ardent of Reformers, the most Protestant of Protestants, was tolerant of many of the ancient ceremonies.

May we not also tolerate them? Is there any necessary incompatibility between Protestantism and the ceremonies which Luther was content to tolerate in the Church when his influence was supreme? I detest law-breaking as heartily as anyone; but is it altogether impossible so to modify our formularies as to permit usages which in the early fervour of change were not objected to in the very focus of the Reformation? I venture to suggest these questions as food for thought now that

the birthday of Protestantism falls on so solemn a day as Good Friday—a day when the thought of our common redemption should draw together the hearts of Christians.—*The Church Eclectic.*

THE QUEEN IN WALES.

To many of her Majesty's subjects it has been known for more than half a century past that our gracious Queen is endowed with the "gift of tongues." In fact, she is one of the four most accomplished linguists among living ladies of Imperial rank, the other three being her own daughter, Victoria, the widowed German Empress; Marie Feodorovna, the Russian Czarina; and Elizabeth, the Austrian Kaiserin. The venerable Sovereign of these realms is absolute mistress of the four European languages—French, German, Italian, and Spanish—which are most interesting from a literary point of view. Taking into consideration her strong predilection for the "Land o' Cakes" and for the Highland people, it is by no means surprising that her Majesty should be "weel acquaint with ta Gaelic"; and we have been informed that, some years ago, she assiduously and successfully studied one of the native languages of her Indian Empire. Until last Saturday, however, the great bulk of the British nation was ignorant of the fact that its revered Monarch was familiar with the Welsh vernacular, and the announcement that she had availed herself of her exceptional knowledge in that regard to acknowledge, with perfect ease and fluency, a small offering made to her by a few Merionethshire peasants, was the cause of no less astonishment to the public in general than to the rustic Cymry to whom the Queen expressed her thanks in their national idiom. It appears that on Friday, shortly before the time appointed for her Majesty's drive from Pale to Bala, the Queen was told that a deputation of Llanderfel villagers was in attendance, awaiting permission to present to her a walking-stick, made of a hazel stem grown in the district, and mounted with a gold band bearing the inscription "Llanderfel to H. M. Victoria, R. I., 1889." Upon her Majesty signifying her willingness to receive the gift, the presentation committee was duly admitted to the Presence, and its chairman, Mr. D. Price, handed the stick to his august Sovereign with a few appropriate words, to which—greatly to the amazement and delight of all the Cambrians present—the Queen, in a clear voice and with a perfectly correct pronunciation, replied, "*Diolch fawr iawoni*," the English meaning of which is "I am very much obliged to you." This unexpected compliment to the Principality was greeted with loud and prolonged acclamations.—*Daily Telegraph.*

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

(Continued.)

Jacob then, having obtained that on which he had set his heart, has to be chastened and disciplined, and so rendered less unworthy of his high calling and responsibilities. His punishment follows almost immediately on his sin; Jacob, the quiet, unadventurous man, the tenderly cherished son, has to live in fear of the brother whom he has wronged, has to leave his mother, whom he never sees again, has to start out entirely alone to a new country and to strangers. There is no kind of murmuring on the part of either mother or son, the punishment is accepted, and note how at once it is softened by the tender mercy of God. Very early in his journey a most beautiful vision is vouchsafed to Jacob. He, the timid, heart-sick

exile, is shown plainly the reality of those spiritual things in which he so devoutly believed, he is brought to a personal knowledge of God, and to him is given, not only the glorious promise for the future, but also the comforting assurance for the present: "I am with thee, and will keep thee in all places, whither thou goest, and will bring thee again into this land." Eminently characteristic is the way in which Jacob receives this vision: first with awe-struck reverence, he realizes, as he was intended to do, the actual presence of God with him in that lonely spot; in thankful faith he raises an altar there, and prays,—not for riches or honor, or prosperity in the new land to which he is going, but only that God will be with him and bring him back to his father's house "in peace." Before he leaves the place, he makes a vow, and years after God has to remind him of this vow, and it is only after its fulfilment that God blesses him anew, and changes his name to Israel. Do we not sometimes, in stress of circumstances, make vows, and then forget them because so many years have elapsed since the vow was made? Let us learn from this that God hears our vows and would have us remember them. Time will not allow us to follow closely the gradual unfolding of Jacob's character; he serves a long and patient probation under Laban, who uses Jacob's own weapons against him, and deceives and outwits him, as Jacob deceived and outwitted Isaac; his sin is brought home to him more and more, and at last returning home, an outwardly prosperous man, there comes over him a realization of his sin against his brother, and the old fear of him. He makes to him every reparation in his power, confesses humbly the relations in which he ought to stand to his elder brother: "My Lord Esau," and "thy servant Jacob." And then having done all that his astute mind suggests to ensure a peaceful meeting with his brother, he sends on across the ford all that he loves and values, and alone in the darkness, he struggles all night with an overwhelming sense of sin. He fights first as it were with a man, for it is against man that he has sinned, and in a newly awakened soul it is the sin against our fellow man that we feel most burdensome, then as the fuller tide of repentance floods Jacob's soul, the sins against man are as nothing compared with the sins against God,—it is the Lord with whom he is wrestling. The victory is won, though the scar of the old sin still remains; Jacob has obtained the full forgiveness and blessing which he craved, his sin has been put away and he has found Esau, closely following upon the reconciliation with God, comes the reconciliation with his brother, and from this time to the close of Jacob's honored life, we find no lapse into his old sins. Irreverently and with unclean hands he snatched at great and high blessings, and God allowed him to have them, but he had to learn thorough discipline and trial, loneliness, contrition and remorse; what was the real grandeur of the blessings he had grasped. The one element of greatness in Jacob was a longing to possess the best always, the highest he could reach, and then instead of sinking under the responsibilities he had rashly claimed, he rose up to them and became worthy of them. "Walk worthy of the vocation wherewith ye are called." So we sometimes see a child confirmed, whom we think too young, or wanting in proper seriousness; or a Priest ordained, who through thoughtlessness, or deficient teaching does not realize what he is undertaking; but when that grace of Confirmation or of Ordination has been given, nothing can take it away, Isaac could not take from Jacob the blessing once given. Let us pray that the priest, the communicant, the Sunday-school teacher, may rise up to their responsibilities and principles as Jacob did, even though like him, it be after many years, and through the stern discipline of suffering. Does the life of

the Christian seem too high to live up to? Pray earnestly; your prayer will ascend to Heaven; pray truthfully, and grace will be sent down to supply your need. There is for us a ladder from earth to heaven, on it the angels of God are constantly descending to us as well as ascending to Him, and above it stands the Lord, promising to be with us even to the end. Let us pray this Epiphany season that to each of us may be given a more reverent appreciation of our spiritual privileges, a fuller manifestation of Himself through them and in them!

L. C. W.

THE OFFICE OF LECTOR.

The Bishop of Lichfield has conferred the office and title of Lector on thirty six persons whose names are given in the *Diocesan Magazine*. The office is one of great antiquity, and was held in high esteem in the Christian Church, but it has long fallen into abeyance. In these days, however, when so many lay members of the Church are giving assistance to the clergy in reading the Lessons in Divine service, there is very sufficient reasons for reviving this office, and for assigning a definite place among Church workers to those who discharge this very solemn and important duty. Hooker says that 'the public reading of Holy Writ is a second kind of preaching.' In the ancient Service Books of the Church of England there was an admonition to be addressed to lectors, some portions of which are worthy of reproduction:—

This Order took its origin from the prophets who used to announce to the people the Word of God, as did Ezra and others.

And so they receive authority from the Bishop to recite in the hearing of the people the prophecies and other lections of the sacred Canon. They ought, therefore, to be instructed in the Holy Scriptures, that they may both understand what they read, and accentuate it correctly, and pronounce it distinctly, so as not to hinder either the understanding or the devotion of those who listen. For the voice of a lector ought to be impressed not only on the ear but on the heart, because, as saith St. James, 'we ought to be doers of the Word and not hearers only.'

Lectors were called in former times heralds or proclaimers, and this office our Lord Himself instituted and exercised, when, in the synagogue at Nazareth, He opened the Book of Isaiah and read there 'The Spirit of the Lord is upon Me, because He hath anointed Me (and sent Me) to preach the Gospel to the poor.'

From which it is clear that lectors who announce to the people the Word of God should themselves be eminent for spiritual grace.—*Lichfield Diocesan Magazine*.

PAROCHIAL MISSIONS TO THE JEWS FUND.

The Committee of the Parochial Missions to the Jews in their last report just received, acknowledge most gratefully the increased support which has been accorded during the past year.

The aggregate income for the year, from all sources has amounted to £1173 18s. 10d., being an increase of £323 18s. 5d., over that of the previous year.

The Committee acknowledge their deep gratitude to their friends in Canada for their most generous support and co-operation. They have contributed a much larger sum this year than in any previous one, amounting in all to £217 10s. 2d. They especially thank in this connection their indefatigable Honorary Secretary, the Rev. J. D. Cayley, for his successful labors.

They still deplore the lack of interest and sympathy, exhibited by the majority of Churchmen. In the face of the distinct command of

our Lord, it is difficult to account for this strange indifference and apathy. It is needless to remind them of their duty to the Jews, for it is not questioned by any. It is admitted on every hand, that something more than heretofore ought to be done by the Church for her Jewish parishioners, and that both Clergy and Laity should be made to feel the solemn responsibility resting upon them to set before the Jews the unsearchable riches of Christ. However feeble the effort may be, it will surely tend to the glory of God and the honor of our Church, if only carried out in a spirit of faithfulness and loyalty to right principles.

A fair idea of the present work of the society may be gained by the following notice of the parishes, and the names of the Missionary Curates engaged in the work:—

1. The Rev. H. J. Wertheim, formerly Curate at St. Luke's Cheetham, Manchester, has recently been nominated by the Rev. Dr. Talbot, Vicar of Leeds, to a Curacy in that town for Jewish work.

2. The Rev. H. Caplan is Curate at Holy Trinity, Gray's Inn Road.

3. The Rev. A. W. Schapira is stationed at St. Mark's, Whitechapel.

4. The Rev. J. M. Acland is working at St. Augustine's, Kilburn.

5. The Rev. J. H. Lord is stationed at St. John's House, Umrahadi, Bombay.

6. The Rev. John Schor, Organizing Secretary, devotes a portion of his time to working among the Jews at St. Olave's, Mile End New Town.

7. Mr. Dornbusch, while preparing for Holy Orders at King's College, London, is at the same time engaged in active work among the Jews.

8. Mr. A. E. Poch is preparing for Holy Orders at King's College, and is also working as lay-helper at St. Olave's Mile End New Town.

9. Mr. L. Rzendowski is going through a course of preparation for Holy Orders at St. Boniface Missionary College, Warminster, with a view of taking work under the auspices of the Fund.

10. Rev. A. Weinstein, who has completed his studies at King's College, London, was accepted by the Committee as a candidate for mission work among the Jews, and was ordained by the Bishop of London to work under the Bishop of Bedford in East London, and has been appointed for the present to work in St. John's, St. George's-in-the-East.

The Committee add how to reach the Jew-esses is a question greatly exercising the minds of all engaged in the work of the Fund. It is an undoubted fact that male agencies have hitherto failed in influencing them in any way, thus distinctly implying that if the Church is to do something for their spiritual welfare, it must be done in the first instance by women. Much of Mr. Lord's success among the women of St. Olave's Parish, was due to the devoted labors of his sister Miss Lord. Will any ladies volunteer to undertake this special work? The necessary qualifications are—love to Christ, loyalty to His Church—and a yearning desire that "Israel might be saved."

The report concludes with the hope that a special effort will be made during the coming year to increase considerably the amount remitted to the Fund, so as to enable the Committee to extend this most important work.

NEWS FROM THE HOME FIELD.

DIocese OF NOVA SCOTIA.

SPRING HILL.—The Amherst Deanery met at Spring Hill on January 23th. There were present Rev. D. C. Moore, R.D.; Revs. V. E. Harris, S. Gibbons, H. A. Harley, H. H. Pittman, and J. Warner besides the Rector of the parish. Evensong was said by Rev. H. H. Pit-

man. Sermon was preached by the Rector of Parrsboro, on 'Practical Religion.' It was a very practical discourse. After the sermon an address was given by Deacon Warner upon 'giving ourselves to Jesus.'

On 29th, Holy Communion was celebrated by Rural Dean Moore, assisted by Deacon Pittman as Gospeller, and Deacon Warren as Epistoler. The sermon by Rev. H. A. Harley was a masterly one on Zech. iv. 10.—"Who hath despised the day of small things." It always is a great pleasure to listen to the chaste language, the well-rounded sentences, the suggestive ideas of Pitou's scholarly Rector.

The Rural Deanery meeting was called to order at 3 p.m. by the Rural Dean. The Bishop's recommendations about Confirmations were written down by each member of the chapter, and an itinerary was roughly prepared for his Lordship's visit in May. Notice of a resolution to be discussed at the next meeting at Slewiacke, on Whit Tuesday, River John permitting, that the present deanery be divided was given. The discussion of such an important subject will doubtless draw a full deanery together.

At Evensong, Litany was taken by the Rural Dean; addresses upon Mission work and life were given by Rev. H. H. Pittman, on 'Maccan Mission;' by Rev. H. A. Harley, on 'Foreign Missions;' by Rev. S. Gibbons, on 'Missionary Experiences in Cape Breton.' The latter took up so much time that the Rural Dean was prevented from giving his address. The collection was given to S. P. G.

The gratitude of the several members of the Rural Deanery is due to Messrs. R. H. Cooper, R. W. Leonard, Dr. Byer, T. H. Howard, C. Loasley and Mrs. McNutt for the previous hospitality enjoyed by their several guests.

The different services were splendidly attended—but we cannot but mention especially the number of communicants at the week day celebration, viz. 40 besides the clergy. This fact shows the unflagging zeal, the plucky upholding of the Church's ways and the indomitable perseverance of the eloquent rector of Spring Hill, to whom the deanery is indebted for a most pleasant visit.

HALIFAX.—The interests of the Board of Home Missions have been much advanced during the past three months, by the visits to the principal parishes of the Ven. Archdeacon Kaulbach, and the Rev. Canon Partridge. The former, whose gentlemanly courtesy always renders him a welcome visitor in his Archdeaconry, took the lion's share of the work; and advocated the cause of the clergy in the parishes on the lines of railway; and the latter, who is Secretary of the Diocese, by his thorough knowledge of the needs of the different parishes, and his vigorous and pointed address, stirred up strong feeling of sympathy for our overworked and underpaid country missionaries. The special appeal made by the Bishop for the Thanksgiving offertories resulted in a return of about \$1,000, while many parishes after the visits above alluded to, have doubled their last year's collections.

St. George's.—A special ordination was held by the Lord Bishop of Nova Scotia in this Church on the Conversion of St. Paul, when the Rev. C. E. Willets, M. A., D. C. L., President of King's College, was admitted to the Holy Order of Priesthood. Dr. Willets was ordained to the Diaconate in 1872, by the late Bishop Selwyn, of Lichfield. A thoughtful sermon was preached by Dr. Partridge, the Rector, on the essentials of the Priesthood and its requirements in modern days, and closed with a touching address to the candidate, who is his warm personal friend. The clergy taking part in the ordination were the Very Rev. Dean Gilpin, Rev. Foster H. Almon, Rector of Trinity Church, Rev. Dr. Maury, in charge of St. Paul's Church, and Rev. J. O. Ruggles, who acted as Bishop's Chaplain.

LAKE PORTER.—Entered into Rest, at Lake Porter, on January 24th, 1890, after a short but severe sickness, the Rev. James A. Richey, Rector of Seaforth, N.S.

The funeral took place on Sunday afternoon, when a large number of friends and parishioners were in attendance. The burial service was conducted by the Bishop of the Diocese, assisted by the Rector of Ship Harbor, Rev. R. A. Heath. His Lordship, in a few well placed words, set forth the true Christian living as the means of attaining life everlasting. He also made touching allusion to the memory of the beloved departed with respect to his teaching from the pulpit; in the words who being dead yet speaketh; concluding with the desire that all must feel for the departed in Christ. May perpetual light shine upon him. The Rector of Ship Harbor, in a brief address given after Evensong at St. Mark's, Lake Porter, alluded to the loss the parish had sustained by the death of his dear friend and brother priest, the subject of the address was 'Death.' Mr. Richey leaves a widow and ten children, for whom the deepest sympathy is felt and expressed by all. The memory of Mr. Richey will long be cherished by those intimately acquainted with him. His ready and tender sympathy with those sick or in adversity; his genial smiles of welcome and open hearted hospitality will be remembered by many; but especially by those brethren in the Church, whom force of circumstances so often placed in his way. The Rev. James A. Richey was an eloquent preacher and a staunch advocate for Catholic Apostolic doctrine, both in theory and practice, and through his effectual teaching and preaching the Church in Seaforth Parish has been built up upon the sure rock of Christ and his Apostles.

SHEET HARBOR.—On Monday evening, the 13th inst., the church people here very kindly presented to their Rector, the Rev. Richmond Smith, a fur coat, so much needed by him, in travelling in this cold and stormy coast, in the performance of the arduous duties, which are constantly demanding his attention.

It was a gift of the congregation evincing their appreciation of their pastor's labors among them for the past thirteen years.

The movement was a suggestion of the ladies, which when fairly started found willing hearts in the gentlemen to assist in this worthy undertaking. Mrs. Gorely, one of our indefatigable workers, wife of John Gorely, Esq., M.D., of Sheet Harbor, undertook the difficult task of canvassing the congregation, strictly confining herself to church people of the one congregation. The gift of love is highly appreciated by the Rector, who feels that it means to secure as an impetus to his work in connection with his extensive parish. This year promises much for this parish in the way of church building.

DIOCESE OF FREDERICTON.

ST. JOHN.—The annual meeting of the Ladies' Association of the Church of England Institute was held Tuesday afternoon, 28th ult. Rev. Canon Brickstooke presided. Mrs. George F. Smith reported that 36 persons had joined the Association, making the membership 246. Mrs. Brigstooke reported that 774 visits were paid to the Public Hospital, and a keg of grapes was sent at Christmas. Mrs. J. C. Allison said flowers were sent to the hospital each Tuesday. Mrs. J. R. Armstrong said weekly visits were paid to the Marine Hospital. Mrs. Thomas Walker reported for the charitable and Missionary aid that a committee had been appointed to assist at the weekly services at the jail and had provided Prayer Books, etc. At Easter an altar cloth was donated to St. Ann's Church, Sackville, and at Christmas a box of gifts was sent to a Sunday-school at Birch Ridge, Victoria County. It was stated that an edition of the Encyclopedia Britannica and 97 volumes of theology,

biography, travels and fiction had been added to the library. Miss Murray said the Easter sale realized \$359. The Juliet Kerr branch of the Zenana Mission reported regular meetings and an increase of interest after Miss Ling's visit. A box was sent out to India and the usual money contributed for the support of a Bible woman. The treasurer reported an income of 400 32 and a balance of 70 cents. The officers elected for the ensuing year are: Mrs. G. F. Smith, Vice President; Miss F. Symonds, Treasurer; Miss H. Peters, Secretary; Committee of Management Miss Murray, Mrs. R. P. Starr, Mrs. Charles Holder, Mrs. T. Walker, Mrs. Raymond, Mrs. T. W. Daniel, Mrs. J. R. Smith.—*St. John Globe.*

The annual conversazione and sociable of the congregation of St. Paul's Valley Church was held Wednesday evening and was very largely attended. Those who assisted with the programme were Prof. Jones, Miss Barker, Mrs. J. C. Allison, J. N. Rodgers and Miss Murray.

DIOCESE OF MONTREAL.

FRELIGHSBURG.—The annual Missionary meetings in favor of Diocesan work took place at Bedford, Frelighsburg and Dunham on the 27th, 28th and 29th January. The prevailing malady seriously interfered with speakers and audiences, and consequent and expected results. At the Memorial Church, Frelighsburg, a hearty meeting was held. Canon Davidson was ably assisted by the Rector of St. Armand West, and the Rev. Frank Allen, M.A. The congregation numbered towards fifty. Mr. Allen's valued address touched upon many historic points, with some strong practical conclusions derivable therefrom, as to the future and up-building of our great Branch of the Catholic Church of Christ's foundation. The Collection was \$3.17.

MONTREAL.—*Grace Church.*—The Young Men's Christian Association of this parish is prospering wonderfully, and its meetings during the past quarter were very profitable and interesting. At the ordinary meeting a few days ago, a paper by Mr. W. Bishop, a member, was read on the 'Life of Abraham,' followed by a creditable and interesting address by Mr. W. J. White, B.C.L., on 'The Study of Canadian History.' At the last meeting the President, the Rev. John Ker, being laid up with influenza, the chair was taken by Vice-President C. Manning, who read for the President a short essay on 'The Idea of Inspiration.' Mr. W. W. Chipman followed with a very interesting paper on the 'Life of Sir James Kemp,' one of the prominent figures in early Canadian history. The syllabus for the present quarter is as follows: February 10th, Mr. C. Manning, 'Joshua'; Mr. H. A. Kennedy, 'Before the White Man Came.' February 24th, Rev. L. N. Tucker, 'The Psalms'; Mr. H. H. Collins, 'Some American Humorists.' March 10th, Mr. F. Price, 'Daniel'; Mr. W. C. Blake, 'Landmarks of the Church.' March 24th, Mr. E. Smith, 'Elijah'; Mr. E. H. Parnell, 'Lord Bacon.' April 7th, Mr. E. Cocker, 'Jacob'; Rev. John Nichols, 'The Way to Greatness.' April 21st, closing meeting, presided over by the Bishop, with addresses by Dean Carmichael and Archdeacon Evans.

THE CHURCH HOME.—This Church-work is one which should receive the hearty support of all the parishes in the city. At its annual meeting held on the 30th ult., the Lord Bishop presided and the report read showed that the Home is at present filled to its utmost capacity, and there were demands for admission by others. The endowment fund is where it was, but the building fund has been increased by \$500 by a gift from Mr. Bedford. The treasurer's report showed the income, including last year's balance, to be \$2287.94, expenditure \$2093.83, balance in hand \$194.11.

Amended by-laws were read and adopted, and a resolution expressing sorrow at the death of Mr. Blake, who had been so long connected with the Home was passed. The following is the list of officers for the present year:

First directress, Mrs. G. W. Simpson.
Second directress, Mrs. Reford.
Third directress, Mrs. M. H. Gault.
Secretary, Mrs. Stancliffe.
Treasurer, Miss Ludington.

Committee of management, the wives of the City Clergy, Mrs. Macdonnell, Miss Moffatt, Mrs. Aspinwall Howe, Mrs. Bagg, Mrs. Torrence, Mrs. Kerry, Mrs. W. B. Simpson, Mrs. Fairbanks, Mrs. Leach, Mrs. Loverin, Mrs. Hemsley, Miss C. Gibb, Mrs. Notman, Mrs. McLeod, Mrs. Parker, Mrs. A. Henderson, Mrs. Thos. Wilson, Miss Blackwood, Miss Gaddes, Miss Durnford, Miss A. McCord, Miss Douglas, Miss Shepherd, Mrs. Waddell.

Gentlemen's committee, Rev. W. Wright, M.D., Very Rev. Dean Carmichael, Rev. J. Empson, Rev. L. N. Tucker, Rev. A. Newnham and Messrs. Joel Baker, C. C. Foster, R. Reford and Chas. Garth.

DIOCESE OF ONTARIO.

GANANOQUE.—On Sunday evening the 26th ult., the Missionary meeting was held in Christ Church here. The deputation sent by the Bishop consisted of Rev. Arthur Jarvis, of Carleton Place, and Rev. George Scantlebury, of Sharbot Lake. These gentlemen attended three services in the Lansdowne mission the same day, and were accompanied here by Rev. C. J. Young, B. A., of Lansdowne. The service was conducted by Rev. Prof. Jones, of the Royal Military College, Kingston, who also conducted the morning service. At the missionary meeting the first speaker was Rev. Mr. Young, who spoke at length regarding his parish, or mission, which he called an offshoot of the restory of Gananoque. Mr. Young gave an interesting sketch of the progress of the Church's work in his missions, and said the day was not far distant when a subdivision would have to be made. Rev. Mr. Scantlebury, a young and earnest worker, gave his experience in North Frontenac covering a period of five years. When ordained five years ago he was given a mission field embracing fourteen townships, since which time, owing to the growth of the Church, it has been divided and subdivided until now he has all he can attend to in three missions contained within two townships, the other portions having grown at the same rate and supplied with missionaries by the liberality of the Mission Board. Rev. Mr. Jarvis gave a brief sketch of the work of the Mission Board of this diocese, and said the Church's work was progressing so rapidly that a larger sum was required each year for mission work, although many of the missions were now self sustaining and many others would soon be self sustaining. This year an extra sum of three thousand dollars is required for the work, and he was certain it would be raised. During the service the choir sang a number of missionary hymns, and taken altogether the service was a most enjoyable one. The collection was a respectable one and in excess of those of former years. The clergymen present were loud in praise of the services in Christ Church, characterizing them as the brightest and heartiest in the diocese.—*Gananoque Journal.*

KEMPTVILLE.—The Memorial Church of Kemptville was burdened with a mortgage of \$4,000 for five years. Interest during that period came to \$1,600; when the mortgage fell due five years ago, \$1,000 was paid off, reducing it to \$3,000, the interest being lowered involved \$180 per annum for the next five years. A year passed leaving the debt untouched. When the parishioners assembled in church on the first Sunday of January, 1885, they saw a black

board hanging on the eastern wall of the nave, to the right of the chancel arch, with 3 000 little squares carefully cut into it, each capable of holding an ordinary brass headed nail. Several wondered, whilst some pondered in their minds as to the limits of Ritualism, but they became reassured when the Rector, Rev. Mr. Emery, explained the situation after the Nicene Creed. He told them as they sent in their dollars towards the debt on the church they would see the receipt on the board in the form of brass headed nails.

Results: In the last four years \$1,800 have been paid in, and so many brass nails have filled so many squares.

When the mortgage became due the 1st inst., it was reduced to \$1,200, drawing interest at \$72 a year, with liberty of paying the capital as soon as possible.

Sources whence came the \$1,800: Special offerings \$480 36; casual offerings \$239 90; Ladies' Aid \$639 25; Sunday school children \$263 02; Children's League \$40; interest \$141 42. Lesson for people: Don't mortgage!

In ten years the parish of Kemptville has paid \$2,500, interest and capital amounting to \$2,800, and has still \$1,100 to pay with interest. The original mortgage being \$4 000.

The well known 'board' stands on the floor wrong end upwards. The Rector being asked the reason why, drew the people's attention to the fact that the bottom part of the board had squares and no nails, representing nothing but their indebtedness, and that as soon as the dollars came in the Board would rise to its former position.

When all the squares are filled in, the board will be handsomely framed and hung up in the vestry for a perpetual memorial, and the church will be consecrated.

Since the year 1882 the Ladies' Aid of St. James', Kemptville, have raised \$3,964 07 for Church work.

DIocese OF NIAGARA.

GUELPH.—St. George's.—In order that there should be no excuse to hinder attendance in God's House, sixty-one pews in St. George's were made free for all time, and the whole Church is thrown open for the evening services, so that all attending are welcome to occupy any sittings they like. "God's way is in the Sanctuary," and one of the most important and useful functions of the district visitors is to impress these opportunities on those they visit who neglect them. In fact their office and duties resemble in many respects those pertaining to the office of a Deacon, in regard to fending out those who neglect attending church service, and whose children are unbaptized or unconfirmed, and bringing them to the special notice of the clergy.

There was an offertory taken up for Foreign Missions on the 2nd Sunday after Epiphany, when the Archdeacon preached on the parable of the "Great Draw Net." Having dwelt on the Divine commission given to the "Fishers of Men," he spoke of the results of Missions in mitigating and abolishing the barbarous customs of those heathen lands where missions had penetrated, such as Suttee, (the burning of widows with their dead husbands), infanticide, human sacrifices to devils, cannibalism, and such like horrors that prevailed in the dark places of the earth. We, ourselves, he said, had a practical illustration of the value of missions in our own country, for in the devilish attempt to incite the native tribes to overthrow the British rule in the North-west, he had been assured that not a single Indian who had been brought up in the various Protestant missions deserted to the enemy. A great native East Indian writer makes a like declaration, that in the terrible uprising there, it was the leaven of Christianity among the native tribes, that prevented the mutiny from becoming general. The preacher also dwelt, as an

argument for missions, on the marvellous spread of English-speaking races in the world, insomuch that according to the progression of the past half century, before a century has elapsed. English speaking peoples will form one third of the human race. He closed with an earnest appeal to the congregation that they would do something in the way of adding a few meshes to the great net, which is now being spread through the wide world by the fishers of men.

DIocese OF HURON.

PETROLIA.—His Lordship the Bishop of Huron preached in Christ's Church, Sunday Jan. 12th, morning and evening, and at St. John's Church, Wyoming, the same afternoon. The Bishop also attended the Ruri-decanal meeting on Monday afternoon, and addressed a missionary meeting in the evening in Petrolia.

EPIPHANY APPEAL.—This appeal, which is ordered to be read in the churches the second Sunday in January, reached the clergy last week. This has caused some trouble, and the collections may suffer in consequence. It is to be hoped that other dioceses have not been forgotten as Huron, until such a late date.

LONDON WEST.—His Lordship the Bishop of Huron will (D.V.) hold an ordination in St. George's Church here, on Sunday Feb. 2nd.

DIocese OF ALGOMA.

UFFINGTON.—On Sunday, Jan. 19th, the Lord Bishop of Algoma consecrated St. Paul's Church here. A few words as to its history should interest all for whom a record of self-denying effort and its realization has any charm. Twenty years ago, or more, the mission of Uffington was first visited by a clergyman, then resident at Bracebridge. Services were held from house to house, so to speak—by and by, logs were provided by the people, to form the walls of a small church. These logs, on being drawn to the site, were considered to be too long, so were reduced by 6 feet.

They were then erected, forming a building, 27 x 19, and stood in this state for some time, when they were roofed in, and windows put in. Later, the bell was put in position, and a tower erected by Mr. Cooke. This bell was given many years before a church was thought of, by a settler, then leaving the district, who left it for that purpose, to another settler who, in turn, handed it to Mr. Cooke.

In 1881, Mr. James Kirkpatrick purchased the farm, on part of which this log building had been erected, and, finding that the site was still part of the farm, before purchasing, he procured a deed of site from Isaac and Eliza Jane Hughes, which he handed over to the Bishop. Finding that the church was in bad repair, roof leaky and seats falling down, Mr. Kirkpatrick and the Messrs. Thompson reshingled and resealed the building. On Mr. Kirkpatrick being told by others that his labor was in vain, he said, 'Not so, in ten years we shall see things very different.' Sunday's work shows how true those words were. In 1884 Uffington was made a separate mission, and the first clergyman in charge appointed. After laboring for some three years, he resigned, and, for the next twelve months, Uffington had to depend, for Gospel offices, upon the clergy of Bracebridge and Gravenhurst. At the expiry of this time, a second clergyman was appointed who, finding the church out of repair, and too small for the congregation and the decent celebration of Divine Worship, suggested the restoration and enlargement of the old building, or the erection of a new one, but was told that both were quite out of the question. To test the power of the congregation the purchase of a new organ was decided on, the old one having outlived its usefulness. The congregation

stood the test and in two months, with the help of friends in Ottawa, a fine beautifully toned Dominion organ was bought and paid for.

Stimulated by this success, the congregation was emboldened to proceed to the erection of a new church. At the Bishop's visitation in March, 1889, the plans and specifications were submitted to, and approved by his Lordship, the total estimated cost being \$581, exclusive of drawing and furniture. In July, the old building (now known as the church hall) was removed some fifty feet, and the new one erected on the old site, the site being, at once, prepared by removing all the earth, subsoil, &c., down to the solid rock, and on this the foundations of granite and lime were built, reaching in some cases, from 2 to 3 feet, in others from 7 to 8 feet. In the northwest corner of the basement, provision was made for a furnace. Upon the foundation, the walls were erected to a height of 11 feet, covered by a $\frac{1}{2}$ open roof, the walls being lined and plastered inside, the roof covered in $\frac{1}{2}$ -inch pine, telted and shingled. On the south side was erected a roomy porch, on the north an equally roomy vestry, the latter completely fitted.

Double flooring was laid over the whole of the interior, the walls being wainscoted, the windows throughout are lancet in shape—a three light lancet in the east end—all filled in with stained glass manufactured by Messrs. Elliott, Toronto. Entering the church by the principal entrance, to the left is a handsome front, presented by the children of St. Jude's Church, Brantford. Walking up the nave, one sees a side door leading to the vestry; next the chancel steps and a striking feature, a true gothic chancel arch. The sanctuary railing of polished maple, the gift of Mr. Cooke. Oakley, encloses a somewhat narrow sanctuary 22 feet long. The altar frontal is of crimson cloth with monogram in centre, white and gold orphreys, and super frontal of cloth of gold. The super altar has also a frontal of crimson and gold. The dossal is composed of crimson and violet cloth edged with gold. Upon the oaken credence stands the communion plate bearing the date of 1704.

The choir stalls designed by Mr. Draper, and the seating of the nave designed by Mr. McMurray are all models of taste and good workmanship. The open roof which has been oil-stained, gives a noble appearance to the whole, which stands a monument to the ability, zeal and devotion of the curate in charge.

The entire cost, furniture excepted, is less than \$800. The seating and other furniture cost \$80, still to be raised. The consecration took place last Sunday at 10:30 a.m., when the Bishop preached from the text: 'God is a Spirit, and they that worship him must worship him in spirit and in truth.' That such a building should have been erected for \$800 was astonishing to him and it showed careful supervision and harmonious action.

A celebration followed, at which there were 39 communicants. At the children's service in the afternoon the Bishop addressed and catechised the children present, receiving satisfactory replies to all but one of his questions, after which he presented prizes to eleven children of the Sunday school who had previously passed an examination in the Prayer Book. There are over fifty children on the School books and a Bible class of more than twenty young persons. The Bishop again preached in the evening. The services were all crowded with worshippers, and the musical parts were most excellently rendered and did great credit to both the young organist and newly formed choir. Dr. Monk's Psalter Ancient and Modern was used for the first time.

The offertories for the day amounted to \$10 84, and will be applied towards payment of the debt on the furniture.

The regular services at St. Paul's are full choral morning and evening service on Sundays and Saints' days. Morning service and litany

on Wednesdays and Fridays, and Evensong and sermons on Tuesdays and Thursday.

NEPIGON.—On Sunday, Jan. 5th, the Bishop of Algoma consecrated the Church here, the pioneer, it is to be hoped, of many others to be built hereafter. This circumstance merits more than a passing notice, as it is an indication of the progress quietly and steadily going on in Thunder Bay district. In the present condition of the village of Nepigon the erection of this church is a proof of genuine Christian faith and enterprise. The Rev. R. Renison, Missionary to the Indians at Negwenang on Lake Nepigon, used occasionally to hold services in the Canadian Pacific Railway's waiting room at Nepigon when on a visit to his 'post' and civilization. But as a small set led population began to gather, and many visitors appeared in the summer time on account of the superb fishing and scenery, this amount of religious privilege was deemed insufficient. Therefore, a little more than a year and a half ago, the Rural Dean, Rev. J. Machin, after consultation with Mr. Flanagan, the Hudson Bay Co.'s factor, appealed to the late Mr. Brydges, H. B. Land Commissioner at Winnipeg, for help in the matter of land for church building. Mr. Brydges arranged for the sale of lots 45, 46 and 47 in block (selecting the very desirable site himself) at a very moderate price, and Mr. Flanagan gave the Rural Dean the money to pay for the land. This was at least a beginning, Mr. and Mrs. Kirby and others then set energetically to work, and by generous giving, collecting, working and the help of a few friends, they have succeeded in building a pretty church, equipped with all the essentials for Church of England services. The fact of its consecration is a proof of the absence of debt. The people of Nepigon are thankful and gratified at, and may well be proud of, their success.

SAULT STE. MARIE.—The Western Convocation of the Diocese of Algoma, comprising the clergy west of French River, has been summoned by the Bishop to meet for the first time, on February 12th, 1890, at Sault Ste. Marie.

THERE are now as many as eleven missionaries west of French River, viz.: The Rev. Rural Dean Machin, Port Arthur; the Rev. Robert Renison, Nepigon; the Rev. W. Evans, Soreiber; the Rev. P. G. H. Robinson, Theesalon; the Rev. H. Rollings, Manitowaning; the Rev. F. Frost, Sheguiandah; the Rev. G. H. McLeod, Gore Bay; the Rev. Charles Percy, St. Joseph's Island; the Rev. I. Irvine, Garden River; the Rev. E. F. Wilson, Indian Homes, Sault Ste. Marie is vacant.

ROSSBAU.—The Sunday scholars of the Church of the Redeemer assembled with their teachers and parents in the Parsonage, to the number of 45 children, on Jan 2nd. After enjoying a substantial tea, they then gathered round the Xmas tree, which was well laden with gifts suited to the various ages of the children. When the candles on the tree were lighted, it had quite a rich appearance. "Jolly old St. Nicholas" was sung with good will, after which the distribution of the prizes commenced, and each child took home a memento of 1889.

Boxes, bales and parcels of clothing for distribution, and toys for Xmas tree in this mission were received from the following ladies: Church W. A. Society per Miss Patterson, Toronto; Miss Hurtoll and Miss Fannie Discon, Guelph; and Rev. A. W. Macnab, Barnabas, St. Catherine's, and from the W. A. M. Auxiliary and Sunday-schools, Oil Springs, Oil City.

KING'S COLLEGE, WINDSOR, N.S.

At a recent meeting of the Board of Governors it was determined to celebrate the Centenary of the Founding of the College in

June next, by inviting some distinguished educationalists from Canada and the U.S., to the Encœnia ceremonies, and by holding a public meeting in the Academy of Music, Halifax. The affair is in the hands of a strong Committee of Governors and alumni, who will spare no pains to make it a success. It is hoped that the Reverend Dr. White, of Shelburne, now the oldest living graduate of the College, will be able to preach on the occasion.

DIocese OF BRITISH HONDURAS.

BELIZE.—ST. MARY'S,

Quarterly Returns.—The returns for the last quarter of the year are of a very satisfactory character, and show as follows, viz.:

General Fund, subscription \$194.50; pew rents \$193.25; offertory for clergy \$248.63; general sustentation fund \$1.50; organ fund \$2; rectory fund \$502.75—total \$1,200.40.

Special Fund: Shingwauk Home \$6.78; Sunday School \$15.71; Unappropri'd Fund \$2.68; *Church Guardian* \$14.68; poor fund \$17.66; S. P. C. K. \$51.18; choir \$58.92; parish library \$3.59; St. Stephen's Guild \$5.62; St. Mary's Guild \$7.12—total for quarter \$1,384.17.

General Statement.

1st quarter \$1,358.03; 2nd quarter \$1,382.21; 3rd quarter \$1,507.00; 4th quarter \$1,384.17.—Total \$5,631.42.

Which is divided as follows:

Subscriptions \$855.29; pew rents \$551.23; offertory clergy \$961.40; offertory G.S.F. \$110.84; fees \$150; new church fund \$691.63; organ fund \$704.29; rectory fund \$1,094.16; magazine fund \$23.34; *Church Guardian* \$45.23. St. Albans \$13.21; Sunday School \$45.22; unappropriated fund \$27.03; poor fund \$63.86; S. P. C. K. \$62.14; S. P. G. \$12.89; Shingwauk Home \$19.78; Communicant's library \$11.39; St. Stephen's Guild \$30.80; St. Mary's Guild \$49; choir \$58.92; conversion of the Jews \$21.42; almanacs \$6.56; water \$4.76; sundries \$13.97; balance for year 1888, \$1.33.—Total \$5,631.42.

Annual Returns—92 baptisms; 35 burials; 34 marriages; communicants on roll: 65 admitted, 9 fallen asleep, 4 left colony, 2 fallen, 5 restored, present number on roll 275; 426 registered members, made up as follows: 162 communicants paid over minimum subscription of \$3; 14 paid under \$3; 15 excused; 98 not excused; non-communicants, 28 paid over \$3; 4 under; 5 excused; 100 paid nothing. Communicants 289; non-communicants 137—total 426.

Sunday School: Male teachers 11; female 16—total 26. Boys 101; girls 190—total 291, increase in school 131.

Communion, 126 celebration; 3,575 communicants:

Sundays,.....	7 a.m.	47 celebr.	1410 comm's.
".....	11 "	15 "	595 "
Saints' Days...	7 "	22 "	727 "
Thursdays & } other days }	7 "	42 "	843 "

The Fancy Fair was a decided success. The concert had to be postponed on account of sickness, and when held on the Thursday before Xmas was not fully attended. Both brought over \$250 to the Rectory Fund.

The special Xmas offering, per envelopes, has so far resulted in about \$220 for two hundred envelopes.

St. Stephen's Guild.—The annual festival in connection with this Guild was held on the 6th of January, when there was a large attendance of members together with nearly all the members of St. Mary's Guild. The members of each Guild used for the 1st time the new sashes and badge of the Guild. Red is the colour of the Guild of St. Stephen, and blue that of St. Mary. Full choral service was sung, and the annual address delivered by the Warden, the Rev. F.

R. Murray. About forty had attended at the first service of the day, the corporate celebration at 5 a.m., which was semi-choral. After the bright and happy Evensong all reformed and marched to the St. Mary's Hall, where ample provision had been made for the Guild feast, when about one hundred and twenty sat down and refreshed themselves with the good things. A very hearty and enjoyable evening was spent until 10 p.m., when the Rector called the Guild to order and spoke a few words, after which cheers were given for two old friends and right lustily were they made, the Rev. H. T. Oldfield and H. M. Ward, late Rector of St. Mary's, whose memories are cherished with affection and love.

DIocesan.—The Assistant Bishop of Jamaica expects to leave by the 'Hondo,' on Feb. 25th, arriving here about March 7th, Friday, on an official visit to this Diocese for the Bishop of Jamaica. In all probability the ordination of J. A. K. Swabey, Esq., the Head Master of the Diocesan School, as a Deacon of the Church of God will take place.

The Synod will meet on Tuesday, March 11. Confirmation will be held in the parishes of St. John and St. Mary, Belize; of St. Paul, Corosal, and of St. Peter, Orange Walk.

CONTEMPORARY CHURCH OPINION

The Church News of St. Louis, Mo., says:—

The phrase "clerical beggars" is an outrage. No clergyman ought to accept the name, and no man with a sense of what Christ's kingdom on earth is would think of applying the slur. The Church of God is not a "beggar," by a long way; it is the Giver of all that makes life tolerable; rest, happiness, spiritual wealth, sustenance for the soul, and blessed promise for what comes after the present life. The Church is divinely endowed, and independent of man's favor, it stoops to win souls for Christ, but not for money. David thanked the Lord that he was permitted to give all his treasures for the building of the temple, and if men would take in all the meaning of his words as he made his offering: "All things come of Thee, and of Thine own have we given Thee," there would be no need to ask for gifts to carry on the work of Christ among men. The things we call, in common language, our own, belong to God: gifts, talents, money, endowments, capacity for work, all are entrusted to our care, and for the right use of which we will be held accountable. This is a serious matter for a thoughtful man, and more serious for the man who claims what belongs to God to gratify his own will and selfish pleasure. No, we are mistaken if we think we are doing a favor to Christ or His Church by our gift or our work. We ought to thank God from a full heart that we are permitted to do anything or to give anything. It is a privilege and not a duty. And a man with the spirit of Christ in him gives, not because he is under compulsion, not for the sake of a little glory, not because he expects a reward; but because he is a child of God, and so fulfills the true purpose of his being.

The same paper adds as to acquiring a knowledge of the Christian Year and the Prayer Book:—

For those who perhaps are cut off from nearly all ministrations of the Church except the annual visit of the Bishop, a careful use and study of the Prayer Book will furnish all the essentials of the teaching of the Church. We have heard communicants in outlying missions complain that they know but little about the Church, "they have had no instruction." It may be partly their own fault. The Prayer Book is in their hands; let them attentively note the rubrics and directions, and read the daily service, or at least that of the Sundays and Saints' days, and it is easy to get the

spiritual affections into harmony with the spirit of the Church. And gradually the full meaning of the Christian Year, with a clear, permanent picture of the earthly life of Christ flashes upon the mind. And with it all, the appointed lessons and the portions of Scripture for the Epistle and Gospel for Sundays and Holy days, furnish a consecutive and systematic reading of God's Holy word; and in such a manner as to add fresh force to each precious truth as it is connected to the whole of revealed truths in God's ways to man.

And besides the different offices set forth the doctrine of the Sacraments, the forms of belief, and the right practice of the Christian life. The office for the administration of the Holy Communion explains in clear light the meaning and purpose of the Lord's Supper. The ministration of Baptism unfolds what God requires and what are the blessed results of entering into His Fold. The order for Confirmation shows clearly the duty and responsibility of a soldier of Christ. The Creed tells us what to believe; the Catechism, what to do. And in all the offices, such as those for the ordination of Priests, the consecration of Bishops, the consecration of Churches, the thoughtful reader will find in the Prayer Book all necessary, if not completely sufficient, knowledge of the teaching of the Church in matters of Government, Discipline, Doctrine and Practice. More than one family, and more than one clergymen can trace not only their knowledge of the Church, but the instrumentality, under God, of their coming into the Church, to a stray Prayer Book, possibly found in an attic, in a region where the Church was unknown. The upshot of the whole matter is, that the beginning and foundation of our knowledge of the ways of the Church are to be found in an earnest, prayerful use and study of the Book of Common Prayer.

CORRESPONDENCE.

[The name of Correspondent must in all cases be enclosed with letter, but will not be published unless desired. The Editor will not hold himself responsible, however, for any opinions expressed by Correspondents].

CHURCH ENTERTAINMENTS.

To the Editor of the Church Guardian:

SIR,—There has been considerable written of late condemning the now quite prevalent practice of holding entertainments for raising funds for church purposes. There is one way of looking at the question though, that if the conditions were complied with would seem to my mind to justify the practice.

I will illustrate my idea by taking the case of an imaginary parish. Suppose a certain parish has a debt upon its property, which has been of long standing, and to all appearances would seem to continue for many years to come were it not for the ladies of said parish, who with righteous indignation at the apparent deadness of their sterner brethren, take the matter in hand and organize themselves into a society for the purpose of liquidating the debt. Aware that their own purses are unequal for the purpose they however realize the fact that God has bestowed upon them other talents besides those of silver and gold, and it becomes their endeavour to turn their various talents into these more passable ones for the sake of helping on their Master's cause and extending his Kingdom. As one way of making the exchange they give an entertainment, consisting of music, recitations, sale of fancy articles and refreshments. Having advertised their entertainment, when the time arrives the society opens shop, as it were, and offers for sale the above mentioned goods at rock bottom prices; and as far as my opinion goes with such entertainments people do get their money's worth. It makes no difference to an honest Christian dry goods merchant who it is that purchases his goods

whether they can afford them or not, how they obtained their money, &c, those questions are not his province to enquire into; his duty is to give honest values for monies received. So with the promoters of this church entertainments, they have advertised their goods for sale as the merchant has his, and it is not for them to inquire into the motives of those who patronize them; they have only to give regulation values for the cash received. Both the merchant and the society carry on business for the same purpose, namely of exchanging their goods for cash at a profit. The difference is that whereas the merchant gives but a small share of his profits to God; this society devotes the whole of both its capital and profits to His cause.

If the promoters of church entertainments would follow the spirit of the illustration here given—that is undertake them from a sincere love to God and an earnest desire to devote their time and talents to the advancement of His cause, as well as discard from their entertainments all questionable forms of amusement, there would not be the grounds for condemning this branch of church work that now exist.

Let us not condemn this practice because in the hands of some it is abused, but rather exert our influence by example as well as precept, to cause the acts of all our brethren to proceed from pure and honest love to God, that whatever way and every way we endeavor to serve Him may be acceptable to Him, who desires that in whatever we do we may do all to the glory of God.

NEW BOOKS.

That enterprising publisher Mr. THOS. WHITTAKER, N.Y., is early in the field with Lenten reading. We find on our table an admirable series of meditations for Good Friday, by Rev. George Hodges, under the title 'BEHIND THE CROSS,' the subjects being the 'Seven Words'; cloth 92 p., 50c.

'PATHWAYS TO OUR CHURCH,' is the title of a pamphlet from the same publishers, of which the Rev. Dr. Shinn, the well known author of the Manuals of Instruction on the Collects, Prayer Book and Church History is the author. It is intended to afford to some extent an explanation of the constant accessions to the Church. The clergy will find this a valuable tract for parochial use; paper 52 p. 10c.

'THE CHURCH IN THY HOUSE' is a Manual of Daily Family Prayers for morning and evening, by Rev. Rufus W. Clark, Rector of St. Paul's, Detroit. It provides two Scripture readings for each day of the month, and prayers corresponding thereto. Additional Scripture readings are referred to for the 2nd, 3rd and 4th month: so that a set form for family worship, on the lines of the Church are provided for 4 months. We can unhesitatingly commend this little volume to our readers; actual use having proved not only its suitability but also the truly devotional spirit which marks it throughout. It also contains special Prayers for Pastors, Church officers, Children, Teachers, Unity: before entering Church and after the service, &c. Thos. Whittaker, N.Y.; cloth 120 p., 60c.

From E. & J. B. Young & Co., New York, we receive NOTES ON THE SEVEN PENITENTIAL PSALMS, selected chiefly from Patristic services, by Rev. Alfred G. Mortimer, B.D., Rector of St. Mary's, Castleton, N.Y. This is intended as a book of Penitential devotion for such as have already made some progress in the spiritual life. Here are presented some of the thoughts of the greatest and most devout minds of the Church, in fact a devotional commentary on these seven Psalm, which will be useful not only to individuals, but also to the clergy as Helps for Bible Class teaching or Lenten addresses. The Prayer Book version is followed throughout; and to each Psalm is prefixed a

short account of its probable date and authorship, its scope and occasion, and this is followed by a synopsis of the whole, together with a commentary or a short explanation of each verse. Ministrations affecting the meaning are pointed out, and comparison made with the original and versions. Cloth, red edges, 183 p. \$1.

MAGAZINES FOR FEBRUARY.

The American Church S. S. Magazine, contains Bishop Potter's sermons at the ordination of Rev. Isaac Doorman to the Priesthood on the eve of his departure as a Missionary to Persia, under the auspices of the Missions of the Archbishop of Canterbury. The general contents of this month's number are full of interest. Philadelphia \$1 per annum.

The Homiletic Review contains within its well filled pages a beautiful sermon by Rev. E. D. Tomkins, of Long Branch, on St. John xxi 3 and 4 vs, and a sketch of the Venerable Bede, by Prof. Hunt, of Princeton, both of which will be found interesting to Churchmen. This monthly presents the best thoughts of denominational leaders, and has much at all times of practical use. It has a *European Department*, and also notes from month to month the current of English thought on the topics of the day. Funk & Wagnall's, New York, \$3 per an.

The Atlantic Monthly has an article by Chas. B. Elliott on 'The Behring Sea Narrative,' in which he says that the capture of Canadian Fishing vessels at from 60 to 100 miles from the shore cannot be justified, and he supports his position by a review of the claims of the U.S. historically and legally. (Houghton, Mifflin & Co., Boston, \$4 per an,

The Church Eclectic is as usual filled with timely articles, original and extracted from other publications. We have reproduced several of them, to which we call the attention of our readers. The magazine is an admirable one and merits, and we have no doubt receives, liberal support in the Sister Church. It is one of the most welcome visitors to our table.

The Mission Field, London, is the organ of that noble Society the S. P. G., and from month to month furnishes its readers with most interesting accounts of Missionary work in the various fields in which it sustains missionaries. The last number (January) contains a record of the past year, and reports of work in South Africa, British Borneo, India, &c., besides the speech of His Grace the Archbishop of Canterbury at the Society's Seven Oak's anniversary.

RECEIVED:

The Homiletic Magazine for December and January—to hand too late for special notice; E. B. Treat, New York.

The Eucharistic Sacrifice and The Sacrifice of Masses—A sermon by Rev. A. C. Hall, explanatory of the 31st article of Religion, and of the errors against which the article is directed. Send for it and read it; paper 10c; Damrell & Upham, Boston.

Treasure Trove—A monthly for young people. Treasure Trove Co., 25 Clinton Place, New York; \$1 per an.

Our Little Ones and The Nursery—The Russell Publishing Co., Boston; \$1.50 per an.

Babyland and Our Little Men and Women—The D. Lothrop Co., Boston; the first named 50c per year, and the 2nd \$1.

The Kindergarten—Alice B. Stockham & Co., 161 Lasalle street, Chicago; \$2 per an.

The Ladies' Home Journal—Cartis Publishing Co., Philadelphia; \$1 per annum.

The great art to love your enemy consist in never losing sight of MAN to him.

The Church Guardian

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4. The courts have decided that refusing to take newspapers or periodicals from the Post office, or removing and leaving them uncalled for, is *prima facie* evidence of intentional fraud.

CALENDAR FOR FEBRUARY.

- FEB. 2nd—Septuagesima. Purification of St. Mary the Virgin.
- " 9th—Sexagesima.
- " 16th—Quinquagesima. (Notice of Ash Wednesday).
- " 19th—Ash Wednesday. (Pr. Pss., M. 6, 32, 38. E. 102, 130, 143 Com. service).
- " 23rd—1st Sunday in Lent. (Notice of St. Matthias and Ember Days).
Ember Collect daily.
- " 24th—St. Matthias. A. & M. (Athanasian Creed).
- " 26th—Ember Day.
- " 28th—Ember Day.

ORIGIN OF THE ENGLISH CHURCH.

Canon Boyd, preaching of St. Oswald's Church, Durham, on the eve of St. Oswald's Day, referred to the spiritual ancestry of the English Church people of the North. He said they were the children of Oswald, of Aidan, of Bede, of Benedict Biscop, of Hilda, and many other saints like unto them.

Surely when they look back to their glorious fathers in the Church of England, and especially in these northern dioceses of Durham and Newcastle, when they saw through all the vicissitudes of English history, from the troubled days of Oswald down to the days in which they now lived, that this Church of God had lived on from generation to generation; when they realised the fact that they that day confessed their faith in the words in which Oswald and Bede confessed theirs, that they were living that day under the ministry of that continued line of priesthood which reached from Oswald's day to the present; that they were still bathed in the same bath of regeneration as those saints were bathed in, and still ate of the bread of which they ate, and drank of the chalice of which they drank, at God's own board, at God's own Eucharist, surely it would stir up within them a double feeling, a feeling of gratitude and a feeling of resolve—a deep feeling of gratitude to God for that, through all the crisis of English history—through the

crisis of the rebellion of the Commonwealth—they still maintained this grand old English Church in *unbroken continuity*. They could not lose heart though multitudes gathered around them, and though voices raised the cry of "Down with it, even to the dust!"

The recollection of the story of St. Oswald and the other saints associated with him corrected a very false impression common amongst English people, and which did a great deal of harm. If they were to ask most people how Eng and was converted to the faith, they would say that a certain good Bishop of Rome, St. Gregory, sent a certain holy man, whom he created an Archbishop, and this holy man, St. Augustine, came to Kent, and there he preached the Gospel and established a Church, and from Kent the Gospel of Jesus Christ went on from kingdom to kingdom in England until at length it was established throughout its length and breadth. He himself not long since heard of an historic play, the title of which was "The Conversion of England," and this play represented the conversion of England as being due entirely to the Roman Mission.

Now, what was the effect of believing this? The effect was that it was believed that they owed to Rome the greatest debt of gratitude that one people could owe to another people or another Church; that from the first time at which the Church existed in England it was practically the daughter Church of the Roman Communion, and that, however necessary the Reformation was under the circumstances, it yet practically was the daughter rising up and smiting in the face the mother that gave her birth.

The whole thing was *utterly and absolutely a fiction*. There was no portion of England which owed its Christianity directly to the Roman Mission, except the county of Kent and certain portions of the county of Middlesex. When the King of what they should call Yorkshire wedded the Christian daughter of the Christian King of Kent, Paulinus came with her, and brought with him also some other priests and ministers, and he did preach the faith there to win converts to Christ. He did build a church there, but when the moment of danger came Paulinus fled. He did what the present missionaries in Central Africa would not do, and had been justified in not doing. When Paulinus fled the people recently won to the faith were not established in it, the influence passed away, and the whole of the people of Yorkshire and Bernicia, that was Darham and Northumberland, relapsed into heathendom, and they continued in this state until at length missionaries came from Iona.

Iona was a missionary station that was established by the Church of Ireland. Where did the Church of Ireland get its Christianity from? Why, strange to say, originally from the Church that was existing before the Saxons desolated that part of the country near to Iona itself. St. Patrick went from Scotland to Ireland to preach the Gospel there and to establish the Church of Ireland. The Scottish Church was desolated and destroyed through the power of the invader, and then St. Colomba came from the Church in Ireland and reestablished the Church in Iona and its district.

St. Patrick, as a matter of fact, therefore gained his Christianity through British Christianity, and the latter, traced to its source, was distinctly Oriental, and not in any sense Western.

The Reformation as an essential principle was no new departure. It was but a movement whereby English Churchmen *went back to the position of the Church of their fathers*. A priest, who had recently thought fit to submit to Rome, had published a paper, the title of which he set forth as reasons for submitting to the Church of his fathers. Canon Boyd contended that that priest had not submitted to the Church of his fathers. He had deserted the Church of his fathers. He had deserted the

Church of Aidan, of Oswald, of Bede, of Hilda, and of Chad, and had yielded obedience to an intrusive Episcopate.

It was their veneration for antiquity that would make them true to the Church of their northern saints. Not only did this remembrance of St. Oswald fill them with gratitude to God for His goodness to them, and make them resolve to be loyal to their inheritance, but it would save them from being fascinated by the false lights of Roman controversialists, and would keep them firm and true to the old Church of their fathers.—*Guardian*.

THE BISHOP OF MANCHESTER ON AGNOSTICISM.

IN THE CHURCH ECLECTIC FOR FEBRUARY.

The Bishop of Manchester, preaching at St. Saviour's, Bamber Bridge, near Preston, took his text from the words; "Wait for the promise of the Father" (Acts i. 4). In these days, he said, we had to encounter a very different theory of the origin of religious belief from that given in the chapter from which the text was taken. There were people who said that it was merely the latent instinct in man which had created the purer and more spiritual forms and shapes of religious life which history had known. From Demos to the demi-god, and from the demi-god to the Divine Personality revealed to Abraham, all the different forms, it was alleged, had been created by the spirit of man, by his latent religious instinct. In other words, God had not created man, but man had created God; and we were not to look to the kingdom of God, but to the kingdom of man for all progress in happiness and prosperity. It was very easy to say such things. That theory, as a theory, was as good as another as a mere expression of opinion; but what was the use of theories? Their use was to explain *facts*; but that theory described nothing, and explained *nothing*. What conclusion were they driven to if they accepted that theory? Why, to this. That so long as men lived in the illusion that there was a Divine power they were wiser and better, and that when they rid themselves of that illusion they became more foolish and worse. A man must be strangely constituted who could believe such a theory as that. Religion was simply a bond to bind the soul to God, and if God were an illusion religion was the bond that bound a man to an illusion and must itself be an illusion. How could anyone believe that, in the face of the religious instinct that was in the breast of all the human race? There was no race on earth that did not have the feeling of dependence upon a higher power. He knew that travellers had testified to finding races without the religious instinct, but he said fearlessly that those reports had never borne the scrutiny of strict investigation. It was said that the Zulus had no such instinct until Bishop Hannington proved that they believed in a great ancestral god. It had been stated more recently that the aborigines of Australia, who shared with the Hottentots the reputation of being the lowest of the human race, had no religious instinct. That was totally false. But even the man who knew them best thought so for fourteen years, but when he became as it were a member of their tribes he discovered to his amazement that they had a religion which no woman of the tribes might know under penalty of death. It was not true that there was a tribe anywhere on the earth's surface that did not know and believe that there was *something diviner and higher than itself*, on which it must depend. From the days that men carved their hatchets out of the flint they had felt that there was a *Being* higher and diviner than themselves, which would open their eyes and support their wills in determining to do what was

according to their primitive notions of right; and so it had been down the long ages. In the presence and in the dwelling of God man had risen from the beast-like to the man-like, from the man-like to the saint-like, and from the saint-like to the Christian. But it was to be observed that in the long development there had been certain critical periods. The development had not been at an equal increment of light and power; there had been periods when the whole human race had been lifted up to a higher plane of insight and force. The theories of the life of the world and of the Church of God were opposite one to the other. When the philosopher looked into his will and expected to find there the creative power and all that was best and noblest in his life, the humble believer looked not within but above. The one thought he would be guided by the illuminating grace of the Almighty; one worshipped self and the other worshipped God. Let any body of men in this land live in selfish worldliness alone, and in one generation there would be such an accession of effeminacy, such a loss of strength and courage, loss of purity and loss of peace, and all the world would flee from the people as from the plague. In conclusion, he said there was no institution in this land that was safe. Monarchy was not safe; aristocracy might fail, democracy might fail—as it was obviously failing in France—everything that was a type of man might fail, but the kingdom of God would not fail.

THE FEAST OF THE PURIFICATION.

(2ND FEBRUARY.)

In the festival of the Purification, as in that of the Circumcision, we see another instance of our Lord's obedience to the Law for man. He whom the Heaven of heavens could not contain was brought like any other first born child to the Temple, that He might be redeemed, according to the Law, which thus constantly commemorated the deliverance of the Israelites from Egyptian bondage (Ex. xiii., 11-15.) His parents brought Him, not with a lamb, not with a splendid train of friends and servants, but with the poor man's offering—a pair of turtle doves, or two young pigeons.

But He was not to be left without witness. One who was waiting for the Consolation of Israel, and to whom, thus waiting, God had vouchsafed a special revelation, came into the Temple, not by chance, but led by the Spirit of God. His eyes were opened to see. Here was a little six weeks old infant, with, so far as we know, nothing about Him to distinguish Him from hundreds of other children so presented, yet the aged saint knew his Lord, and taking Him up in his arms, he uttered that wonderful hymn which has come from the heart and lips of many an aged believer since that day, 'Lord, now lettest Thou thy servant depart in peace according to Thy word, for mine eyes have seen Thy salvation.'

Nor was Simeon alone in his recognition of the Messiah. Anna, an aged and devout widow, knew her infant Lord, and gave thanks and spake of Him to all that waited for redemption at Jerusalem.

Waiting on the Lord! That, it seems to me, is the great lesson of this feast day. Doubtless Simeon and Anna saw enough every day to grieve their hearts and try their faith. But they waited. They studied the Scriptures, which told them of the coming Messiah. They did not forsake the Temple and its services, though they saw its priests stained with crime, and its courts polluted by traffic and murder. They did not lose heart, though all seemed dark and hopeless. They waited, and God rewarded their waiting with the sight of the Messiah for whom they looked and prayed.

"Wait on the Lord, be of good courage, and

He shall strengthen thy heart; wait, I say, on the Lord" (Ps. xxvii., 14).—*The Parish Visitor, N. Y.*

DEATH OF DR. DOLLINGER.

Dr. Dollinger, the illustrious historian and divine, and the leader of the Old Catholic movement, died at Munich on Friday evening, 10th January, at nine o'clock. Although suffering from influenza, Dr. Dollinger was on Friday engaged in his literary work when he was suddenly seized with a fit of apoplexy, which proved fatal. The Last Sacraments were administered to him by Professor Friedrich, an Old Catholic, after which he passed quietly away. The late Dr. John Joseph Ignatius Dollinger had nearly completed his ninety-first year, having been born at Bamberg, in Bavaria, February 28, 1799. He received priest's orders in 1822, and almost immediately became chaplain to the diocese of Bamberg. In 1826 he published a work on "The Doctrine of the Eucharist during the First Three Centuries," which at once gained for him the reputation of a profound master of theology and a most learned historian. The fame of this work led to an invitation to lecture before the University of Munich on the history of the Church, and the substance of his lectures before that University was subsequently given to the world in his 'Manual of the History of the Church,' and later in a most extended form in his 'Treatise on the History of the Church,' the first part of which was published in 1838 and the second in 1843. Dr. Dollinger was thenceforth recognized throughout Germany as the greatest divine of the Roman Catholic Church. For a short time he turned his attention to politics, and in 1845 represented the University of Munich in the Bavarian Parliament, and in 1851 he was a delegate to the Parliament at Frankfort, where he voted for the absolute separation of the Church from the State. In 1861 he delivered a series of lectures advocating the abandonment of the temporal power by the Roman See. His literary activity was very great, and among other work which proceeded from his pen were 'Origins of Christianity,' 'The Religion of Mahamet,' 'The Reformation: Its Interior Development and its Effects,' 'A Sketch of Luther,' 'The Church and the Churches, or the Papacy and the Temporal Power.' Dr. Dollinger's name obtained a world-wide celebrity by his vigorous opposition to the decrees of the Vatican Council and especially to that one which declares the Infallibility of the Pope when addressing the Church *ex cathedra* on questions of faith and morals. This breach with Rome led to his excommunication in 1871, but his conduct was approved of by the Bavarian Government, and he became the leader of all the German Roman Catholics who were opposed to the Ultramontane party. The University of Oxford conferred on Dr. Dollinger the degree of D.C.L. in 1871, and in the same year he was elected rector of the University of Munich by fifty-four votes against six. Many other degrees and scientific honors were conferred on the venerable doctor, and in 1874 the German Emperor, in recognition of his services in opposition to the Ultramontane party, gave him the Order of the Eagle, Second Class. He presided over the Old Catholic Conference, convened at Bonn, in September, 1874, when it appeared that his views on ecclesiastical subjects had been greatly developed since his rapture with the Church, as he declared that he and his colleagues did not consider themselves bound by the Council of Trent. He also introduced a declaration, which was unanimously adopted, that the Eucharistic celebration in the Church is not a continuous repetition or renewal of the great propitiatory sacrifice. Dr. Dollinger was one of the most remarkable instances in modern times of the

preservation of mental vigor to an advanced age. His marvellous memory remained unimpaired to the last, and up to a very few days ago he preserved his physical activity, and his tall, upright form was daily familiar to the citizens of Munich, by whom he was venerated and beloved.

The funeral of Dr. Dollinger took place at Munich on Monday, 13th January, and immense crowds witnessed it. Many thousands lined the streets which lead to the beautiful cemetery in perfect order. The hearse, on which lay a beautiful wreath from the Empress Frederick, was followed by a representative of the Regent Prince Leopold, by Ministers Baron von Crailsheim and Baron von Leonrod, many high Court functionaries and generals of the Army, and the Prussian Minister. The rector and all the professors of the University, except of course the theologians, were also included in the cortege, as well as both mayors of the city, numerous members of Parliament, and representatives of all the sciences, literature, and art. Conspicuous among the artists was Franz von Lenbach, who years ago painted a splendid portrait of the deceased savant and presented it to him. Professor Friedrich performed the funeral service according to the Old Catholic rite, assisted by the Greek Archimandrite and the English clergy. His speech dealt chiefly with Dollinger's works as a theologian. He said that Germany had never before boasted a theologian of such power, and that the world had not produced another in this century. He bore his excommunication as an undeserved martyrdom; being a Church historian he knew best that he was not the only one whose merits Rome recompensed in this fashion.—*English Church.*

THE USE OF A PARISH.

A thing is worth just what can be got out of it. It is well to keep that in mind.

What is the use of the parish?

It may strike some of us as a rather strange question. We have never thought whether the parish needed to be of any use. It seemed to us its own sufficient apology—its own sufficient excuse for being.

Will this quite answer, however, when we come to consider?

As a matter of fact, we do think this is usually the view taken. And we honestly confess we believe that there are a thousand dead parishes in consequence. People, without thinking, quietly assume that the parish—the congregation, the church, or whatever it may be called—is its own sufficient purpose and end. It exists for itself. It completes itself in itself. And when we ask, "What is the use of a parish?" they would answer, "Its use is to be a parish—that is all."

Now we do not think this can be accepted. The parish is not an end, but a means. It was organized to do something. And its value depends entirely on the extent to which it does that something well.

To preach the Gospel, to save the souls of men, to extend the Kingdom of Christ—this is what the parish exists for. To build up believers; to gather in unbelievers; to bring men to faith and repentance, to Baptism and Confirmation, and Holy Communion; to set people about good works—caring for the poor, the outcast, the sick and sorrowful; to set men working and giving for Christ's sake and man's—this is the purpose of the parish, as it is of the Church and Ministry, and all the means of grace.

The extent to which a parish does this sort of business in the world is the measure of the value of that parish. The parish that does not do it at all is of no value whatsoever. It, assuredly, is not such a lovely sight that it is its own beautiful excuse!

A parish does not exist that a certain number of people may enjoy "eloquent preaching" or "artistic singing," or that they may have a beautiful church in which to worship, or cushioned pews in which to dispose themselves. It does not exist to pay a large salary to "a first-class man," or three or four thousand a year "to first class performers" in the organ loft. If these things are the ends for which parishes exist, we must confess they are hardly worth the trouble of organizing or sustaining. And it is just because these things are taken to be ends—because so many good people feel that, having all these, the parish is complete and its purpose reached—that so many of our parishes are so useless, cumberers of the ground, and shames to the Church whose name they bear.

How many sinners are brought to repentance and better minds? How many unbelievers are trained for Holy Baptism? How many children are instructed for Confirmation? How many outcasts are gathered into the fold? How many poor and destitute are cared for, warmed and filled? How bravely is the battle fought for the Lord Jesus against the world and the devil? How much does the parish do, and how many dollars does the parish give away? These are the questions which will test the value of the use, good friends who read this of St. Paul's, or St. John's, or St. James' parish, of which you are, perhaps (we trust), justly proud.

The sad thought is, that St. Paul's, St. John's, or the rest, may be very "prosperous," very very "strong," very "large" parishes, able to command "the first talent," both in pulpit and organ loft, and very well satisfied with themselves, without being able to give any answer at all to such questions, and alas! without any idea, often, that such questions are not utterly impertinent and absurd!

If you belong to any such parish, good reader, do set yourself thinking. For, positively, your parish may be, according to its own measure, a very fine parish indeed, when it really is not worth house room in the Church or diocese.—*Church Journal.*

FAMILY DEPARTMENT.

SEXAGESIMA SUNDAY.

"Unto you it is given to know the mysteries of the Kingdom of God."—St. Luke viii. 10.

O fathomless profound of rest,
In God to read a Father's name;
And child-like clinging to His breast
My birthright in His love to claim!

O Miracle of grace to kneel
With boldness at the Throne of thrones;
Blood-washed with nothing to conceal;
White robed amid God's ransomed ones.

O mystery of love divine!
Eternal Spirit, dost Thou choose
To make my lowly heart Thy Shrine
And there Thy light of life diffuse?

And am I of the chosen Bride,
Given by the Father to the Son
In all His glory glorified
And in His perfect union one?

O love which only love can know!
O joy which only faith can share!
A child of God at school below;
A child at home for ever there.

—*Bickersteth's Year to Year.*

A MISERABLE CHRISTMAS AND A HAPPY NEW YEAR.

[Continued.]

The last order was shouted through the window as the carriage rolled rapidly away. In a few minutes they gained the spot where

the old woman was lying as one dead, under the leafless hedge, with the blood staining the thin shawl which was wrapped about her. Her old, wrinkled face had lost all its apple-red and her grey hair, scanty and short, had fallen from under her white cap. Both Dr. Layard and Katie exclaimed in one breath, "Mrs. Duffy!"

Kate was not wanting in nerve, though she felt a little shaken and exceedingly troubled. She left the carriage and sat down on the bank, supporting Mrs. Duffy in her arms, while Dr. Layard made a brief examination of the wounds in the poor old woman's neck and shoulder. His expression was very grave, and he stood for a few moments deliberating silently, with his eyes fastened upon the death-like face of Mrs. Duffy and the pretty anxious face of his daughter.

"Is it dangerous?" asked Kate, falteringly. "Almost fatal," he answered; "within a touch of death. There's one chance. I'm thinking of driving straight to Lentford Hospital. It's a good, level road all the way, and the hospital is at this end of the town. If you get into the brougham first, I can lift the old woman and place her in an easy posture against you. Could you hold her pretty much as you are now for an hour or more? I'd do it myself; but you could not lift her in as I shall do. Are you strong enough?"

"I will be strong enough; I will do it," said Kate, lifting up her head with determination and endurance in every line of her face.

It did not occur to Dr. Layard that his carriage was a new one, handsomely lined and fitted up; but the servant's soul ran more upon such subjects, and he began to protest against lifting the wounded and bleeding woman into it. Such a very miserable old creature, too thought Bob; not a bit of a lady.

"Dolt! idiot! brute!" ejaculated Dr. Layard, in a high wrath; and Bob, who had only uttered half his protest, shut his mouth and was silent.

It seemed a very long time to Kate, though the carriage bowled rapidly along the smooth, straight old Roman road. Poor Mrs. Duffy gave no sign of life, but lay against her heavily, while her grey head resting upon Kate's shoulder. She held her as tenderly as she could, now and then clasping her warm fingers about her wrist, which was knotted and brown with age and hard work, but which gave no throb back to Kate's touch. Dr. Layard, who rode outside with Bob, looked round from time to time, nodding to her, but with so grave a face that she felt the case was very serious. She thanked God very fervently when the spires of Lentford came in sight, and the last notes of the morning chimes fell upon her ear. There were streams of people going to church, exchanging cheery salutations with one another; but many a person caught a glimpse of Kate's pale and agitated face, and the grey head lying against her neck, and felt a shadow pass over their own Christmas gladness.

Dr. Layard's carriage drove into the courtyard of the hospital; and then Kate was quickly relieved of her burden. Mrs. Duffy was carried away, and Dr. Layard followed her. Kate sat there anxious and troubled, while the clock in the nearest church tower struck one quarter after another, and Bob drove up and down at a snail's pace in dreary and monotonous turns. At length some one beckoned to him from the hospital portico, and Bob responded with an alacrity which betrayed his impatience. Kate only saw at the last moment that it was Dr. Carey, not her father, who had summoned him; and she shrank back, breathless and tremulous, into the corner of the carriage which concealed her best from him.

"Bob, your master says you must drive home," says Dr. Carey; "he will return by train in the afternoon."

"And the old woman, sir?" said Bob; "how's she goin' on?"

"Very little hope," answered Philip Carey, whose face Kate could not see, but whose voice made every nerve thrill.

"Is it murder?" asked Bob, who had known Dr. Carey as his master's assistant, and stood on very little ceremony with him.

"I'm afraid so," he said; "how are they all at home Bob? Miss Brooks and Miss Kate?"

"She's in there," said Bob, pointing with his thumb to the carriage. Kate roused herself to lift up her head with dignity, and sit erect upon her seat, and meet Dr. Carey's salutation calmly. It was nearly four weeks since he had written to her, and she had replied, "Come." He looked at her with an amazed and confused expression, and took off his hat, but did not attempt to speak. Both of them colored, and both bowed stiffly and in silence. Then Philip Carey, still bareheaded, and as if lost in thought, walked slowly back up the broad steps of the portico, and Kate cried most of the way home.

"I never saw anything like that," thought Bob; "and they used to be like brother and sister, almost."

It was late in the afternoon when Dr. Layard returned, and then he had to see the superintendent of police. The stranger who had passed through the toll gate had not yet been found; but he could not be far off, and Bob was ready to swear to him when he was taken. Kate's Christmas party passed off more successfully because one of the invited guests had been almost murdered on the highway. The news ran like wild fire through the town and neighborhood, and the farmer's wife came to tell of Mrs. Duffy's morning visit, and her cheerful carols just before the villain met her. She and Kate mingled their tears together over the recital, and Kate ended her miserable Christmas by going to bed with a very heavy heart.

The next day the stranger was found, and sworn to by Bob, though he flatly denied having been anywhere in the direction of the toll bar. Neither Dr. Layard nor the toll man could swear to him, as he had passed on the further side of the carriage while they were talking at the other window. He was an utter stranger in the neighborhood, without friends, and he stated that he was on the tramp. A very old pistol was found in a ditch near the spot where Mrs. Duffy had been shot. The man was sent in safe custody to Lentford, to be brought face to face with the old woman, if she should recover consciousness enough to identify him and give her evidence against him.

For twenty-four hours or more it continued very doubtful whether the poor old creature would ever rally.—She had not spoken since she had been found, but she lay perfectly tranquil and patient on her hospital bed. Now a gleam of a smile, like the momentary glimmer of the sun on a cloudy day, crossed her face, and her lips moved slightly, as if she were whispering. She knew when they were doing anything for her, for she tried to help herself, to raise her thin hand, or turn her grey head upon the pillow for them to see her neck.

Dr. Carey, who had known her in former days, spent as much time as he could beside her bed; and towards the close of the day, just before the night nurse was coming to take her turn, he heard her voice speaking articulately, but slowly and faintly, and he stooped over her to listen to what she said.

"Dr. Layard's daughter! Dr. Layard's daughter!" she murmured.

"Would you like to see Dr. Layard's daughter?" asked Philip Carey, in his clearest and most pleasant tone.

"Ay, ay," whispered the old woman.

"To-morrow you shall," he said; "it is too late now. To-morrow."

"Ay, ay," she answered, cheerily.

"You will be better to-morrow," he suggested.

"No, no," murmured the old woman. "He shot me dead because I wouldn't give him my shilling. He robbed me."

"There's a shilling wrapped up in a bit of blue sugar paper in your pocket," said Dr. Carey. A sparkle of satisfaction shone upon the poor drawn face, and then Mrs. Duffy fell quietly asleep.

She was certainly somewhat better in the morning, and watching the people who were about her; her mind was clear, and she evidently knew her circumstance, where she was, and what had happened to her. Before noon Dr. Layard and Kate arrived; and Mrs. Duffy's sunken blue eyes brightened, yet filled with tears, as she looked up into their faces bending pityingly above her.

"Well, old friend," said Dr. Layard heartily, "you are better already. We are going to pull you through, you'll see, Carey and me. We know what a tough old lady you are. Carey used to play you some tricks in the old time, and now he'll make it up to you by pulling you through.—Won't you Carey?"

Kate had not seen him enter the ward, and now she sat down, feeling weak and tremulous, on a chair at Mrs. Duffy's head, keeping her eyes fixed upon the old woman's face. Dr. Carey's voice sounded oddly in her ears, as if he was speaking in very loud and constricted tones.

"I am going to do my best," he said; "but you must keep yourself quite still now, Mrs. Duffy, and get up your strength to tell the magistrate your story. You are a brave old woman, and won't be afraid; and I'll tell them you never told a lie in your life."

Mrs. Duffy smiled, but did not speak. She had not spoken yet, but she stretched out her hand, and tried to turn towards Kate. Dr. Carey seemed to understand her meaning perfectly.

You want Dr. Layard's daughter to sit where you can see her?" he said. "You want her to stay with you?"

"Ay, ay," she answered. God bless her!"

It was Philip Carey who moved Kate's chair and placed it in a convenient position for old Mrs. Duffy to see her. She glanced at him once, but his eyes were downcast, and his aspect very solemn. He bade one of the nurses bring her a footstool, and then he and her father went away, and old Mrs. Duffy, smiling now and then, closed her eyes and seemed to fall into a doze.

It was a very quiet hour for Kate. The ward was a small one, containing only four beds, and no other patient in it. The nurses were busy, and had all gone away, leaving her alone. A wintry sunshine was through the farthest window upon the bare white walls. Her mind was strangely divided between Mrs. Duffy and Philip Carey, whose life was spent mostly within these walls. He had spoken so kindly, even affectionately, to this poor, friendless old woman, but he had not spoken a word to

her. How was it that he could be so fickle, so cruel towards her? What reason or motive could possibly have made him change his mind so suddenly and so dishonorably, and plunge her into so much wretchedness and perplexity? She could not bear to meet him, yet she would have to bear it, for her father was so fond of him. How proud and happy her father would have been in him as his son-in-law! It was too hard even to think of.—Perhaps she would even have the misery some day of seeing his wife, the girl who had supplanted her, and made her life a blank.

For Kate felt sure that it would be impossible for her even to love another man. No one else could be to her what Philip Carey had been.

The hour passed away, and there were several quiet sighs of excitement. Dr. Layard and Dr. Carey came in, felt the old woman's pulse, and gave her a cordial.

Kate was told that if she would be calm she had better remain where she was, as Mrs. Duffy held her hand closely, and wished her to stay.—Three or four strange gentlemen came in, and stood about the bed, while Mrs. Duffy, in very feeble tones, told her story; which was written down, word for word, from her lips. She had not much to say, and it was soon over.

"Could you identify the individual?" inquired the magistrate's clerk.

"Should you know the man again?" asked Dr. Carey, who was standing close to Kate, and near old Mrs. Duffy.

"Ay, to be sure," she answered, with more energy than she had displayed before.

He has been taken," said Dr. Layard; "that is, a man has been taken up, and we think it is the man. You must see him yourself."

The old woman shuddered, and grasped Kate's hand tightly. It might have been Dr. Carey's hand, for he seemed conscious of the close grasp, and answered to it.

"Come, come," he said encouragingly, "you never used to be a coward; and you have only to open your eyes, and look at him. You have plenty of friends about you, you know."

"He's a dreadful man," she said in a whisper; "but let him come."

[To be continued.]

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BAPTISM.

At Cornwalls, by the Rector, Rev. Fredk J. H. Axford, on St. Paul's Day, in sick room, privately, adults, Mrs. Lydia Ann Schofield, and her brother, Chas. Henry Vong.

MARRIED.

IRISH-CUKINGHAM.—At Bayfield, in the Parish Church, by Rev. O. T. Easton, Frederick Irish, to Mary Cunningham, of Bayfield.

DIED.

WALES.—At Battle Creek, Michigan, Jan. 20th, Lucinda E. win, wife of F. T. Wales, formerly of Melbourne, P. Q., aged 60 years.

STEPHENSON.—Entered into the rest of Paradise, at the Rectory, Brockville, on Thursday, the 2nd Jan., the Rev. F. Lloyd Stephenson, B. D., Rector of St. Peter's Church, Brockville, aged 52 yrs.

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JAPAN.

The Rev. A. Lloyd, writing in October, says; 'Just at present things work politically rather bad. The ministry have made great efforts to get new treaties arranged with the Western powers; indeed the American and German treaties only await signatures now. But there is a strong feeling against foreigners at present among the Japanese, who after all are extremely conservative and dislike the permission to foreigners to reside everywhere; and it seems doubtful whether much will result from treaty revision. It is certain that a strong reaction is setting in, and that the craze for western things is abating. Even English teaching is going down! But I do not regard this as more than the swing of a pendulum.

On Sunday, October 6th, the little 'Church of the Good Hope,' Mita, was dedicated by the Bishop. The sanctuary has a dado of stained bamboo, which is cheap and effective. I have no font yet, but I have the promise of a pulpit. The pulpit is to be of bamboo. It is Andrew Shimada's gift. Archdeacon Shaw came to the opening service, and Francis, of the American Church Mission. We had nearly 100 communicants.

The Tokyo correspondent of the 'Southern Churchman,' Richmond, U.S.A., says that in consequence of the attempted assassination of Count Okuma, all the Cabinet handed in their resignations, showing that they were not in accord with the policy of the Government. At the Emperor's request these resignations were withdrawn, except that of the Prime Minister, who has been replaced by Prince Sarys. Treaty revision has been without doubt postponed, and the time has not yet come for granting full liberty to missionaries to go forth into the country to evangelize. Now that public attention is absorbed in politics, the religious disturbances that used to mark religious meetings in the capital are known no longer. The young men who once for sport or mischief tried to interrupt Christian lectures, now have their attention directed to various political meetings. A new Greek Church is approaching completion. It stands on a commanding hill, and is the highest edifice in Tokyo. Its dome and spire are each crowned with a cross, and the first rays of the sun that reach this great city light up these emblems of the saviour's Passion. The cross in Tokyo is now exalted above all. The American Church in Tsukiji, the foreign quarter, is also near completion, and windows of stained glass have arrived from France for its embellishment.

The Rev. S. C. Partridge, American Missionary in Wuchang, has lately visited Japan, and is glad to bear personal testimony to the excellent work that is being done by Bishop Bickersteth and his clergy. But by far the most striking thing to a visitor is the great mission of the Russian Church, which has won

the admiration of all who have come into contact with it. The Russian Bishop is a most practical and progressive man, and is on the best of terms with the Anglican Mission. During Mr Partridge's visit he was Bishop Bickersteth's guest at dinner. The statistics of the Orthodox Church in Japan as presented to their recent Synod are as follows:

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"To knowledge temperance, and to temperance patience."—2d Peter, i., 6.

But let it be distinctly understood that in all this self-protection of society, there should be nothing to prevent extending help to any one struggling to be free from the degrading habit that has unnerved him. Encourage both in word and deed is the privilege as well as the duty of every man and woman, and Christian charity requires no less; but Christian charity is one thing, and social life another; and while I would have one as free and unlimited as the human race, I would have the other so restricted by propriety and orderly observance, that it would offer an honorable position to ourselves and to our children. The physical and social evils offered the eye and ear, but what are they to the moral evils which make themselves known to neither sight nor sound? The wearied body must return to dust at last. Society will forget either to pity or to blame the dead; but where shall the limit be put to the harm which has come to the soul? That harm can only be suggested by what we know, by the gradually deadened sense of self-respect, by the steady lowering of the moral tone, by the increasing indifference to what is pure and honorable; but by those indications which we can recognize, we must have grave fears for the eternal future, shaped and shadowed by influences which had such power in earthly years.

Knowing then the physical, social and moral evils of intemperance, we are ready to go on and see by what further means it may be resisted, and the society recommends the establishment of coffee houses, workingmen's benefit societies and associations, reading rooms with social gatherings for amusements as well as instruction. Unfortunately some homes are neither cheerful nor pleasant, and the saloon offers a bright and attractive welcome. For a large part of the floating population of the city there is no home at all, and the saloon provides a substitute; and the society would do as much for temperance, as private enterprises does for intemperance. Not a reading room, and with a few dull, religious, papers scattered around it, but a bright place, full of life and flowers, and attractive though light and innocent reading; just such a place as I have long hoped the lower story of the University Library might be; a place where I might ask a friend to go in and take a drink—of hot coffee or tea; a place where those inclined might find a billiard table and play the game irreverently as such a game should be played, and if the ladies would take a part, so much the better; in fact a genteel loafing place, which should have all the attractions of the saloon without

the sin. I would have no religious talk encouraged, nor godly mottoes upon its walls, I would not cause the hesitating feet to pass hurriedly on by the anticipation of a prayer meeting; but I would have religious principle underlying all, and the more powerful because it should never show itself upon the surface. It would probably have no financial success; it might for a time be unpopular and but little patronized; but if it were the means, during the whole year, of establishing the principles of temperance in but one heart that was being led towards intemperance, would any of us venture to weigh that result in a financial balance?

The society further recommends wise legislation for the suppression of vice of every sort. It recognizes the fact that intemperance is not the only vice that needs wise legislation, but just now our attention is directed particularly to that. Who shall say what is wise legislation? Some would have no legislation at all, others insist upon that which is not wise, but there may be a few principles upon which there can be general agreement; and first, stringent laws against adulteration. The intemperate use of alcoholic drinks is bad enough, but it is far worse when they are adulterated so as to poison as well as to intoxicate. I was once offered in exchange for some other property a liquid. I do not know by what name to call the vile compound, in which there was not a healthful ingredient in the whole composition; and from this and pure alcohol could be made all kinds of alcoholic drinks from high proof brandy to the lowest grade of whiskey, in every drop of which there were the germs of death to the body and insanity for the mind.

If there must be drinking to excess let it be done at home. I know it had been urged that this would be in favor of the rich man who can buy his liquor by the quantity; that is true, but is it not generally the poor man who needs protection? The frequenters of the saloon are not apt to be those who have their stock at home, but those who can barely spare the dime which they have skimmed their necessities to give. But as in all probability no such extreme measure will as yet be considered wise, can not something be done even under the existing order of things? Why not take away all screens and blinds which prevent a free sight within. If people do a thing under cover of secrecy as if they were ashamed of it, that very fact suggests it as a disgrace. Why should such a distinction be made between this and any other line of business unless by it, it is sought. Vainly indeed, to deceive that public opinion, which is never over-sensitive?

Who can estimate the sadness of the mother's mourning and the disappointment of the father's hopes over the son, bidding fair to be a disgrace in place of an honor to their old age? Can all this sorrow be put beyond us by the thought 'Am I my brother's keeper.' Let us at least try the effect of a good

example, and pray earnestly each day that God would give, to us and to all others, grace to live soberly, righteously and godly in this present world.

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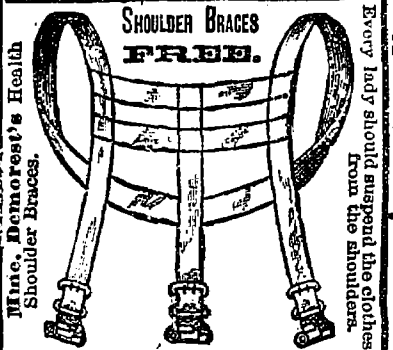
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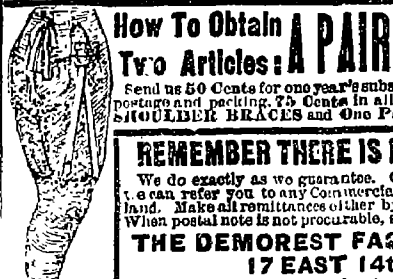
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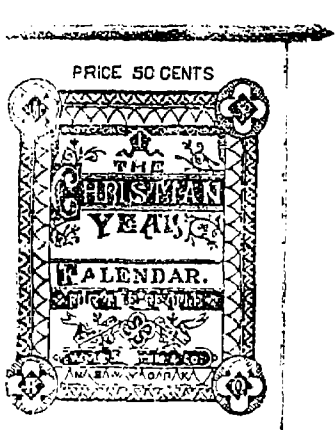
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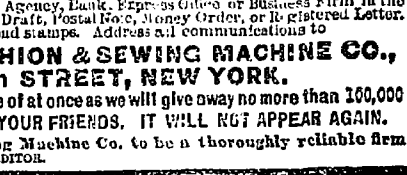
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