

debatable ground. Whenever legislation or any ecclesiastical authority undertakes to settle its questions definitively, it is likely to be disappointed.

As we try to live in the spirit of this season of the Epiphany, to get practical help and inspiration from its special lesson, it were well to remember that the manifestation of the star guiding wise men to the Bethlehem manger, is not the only Epiphany event which the Church celebrates. The miracle of the star was indeed a wondrous manifestation pointing prophetically forward to that calling of the Gentiles which marks the universality of the Gospel. But there is little perhaps in the event to touch us with the sense of close personal interest; it leaves our heart cold; its practical lesson does not seem very evident. Meanwhile one great branch of the Church, the whole Eastern Communion, chooses as its special Epiphany event the descent of the Holy Ghost upon Jesus at His baptism, and the voice of the Father which certified the Saviour's divine mission. That manifestation of the absolute oneness of Christ with the ever-blessed Spirit and the Father, comes closer than does the star over the Bethlehem manger to our own experience. It is a voice which we hear, the certain witness within our own conscience when we have once known the Christ with the fulness of personal knowledge. But there is yet another Epiphany event which was celebrated by the Church during the first four centuries, which enriches the Epiphany lesson even more perhaps than the use of the Eastern Church. It is the manifestation of the Christ in the first miracle at Cana in Galilee. Here the Christ has entered the home. He has set the seal of divine approbation upon the simplest joys and sweetest affections of earth. He has by one word of power changed the colorless, insipid water into the rich, red wine of life. Here is a manifestation which finds its parallel in the heart of the humblest Christian; the transmuting power of the Christ in the common things of life—the intimacy of personal fellowship which transfigures and illumines all things for him who has known Jesus as a friend. Epiphany is the feast of the manifested power of God; manifested in a miracle which foreshadowed the after-triumph of the Gospel; manifested in the voice of God bearing unmistakable witness to the authority of Jesus; manifested most graciously of all in the divine beneficence of the Friend who redeems the commonest things of life, making them exceeding sweet and precious.

The *Family Churchman* says: The Archbishop of Canterbury did speak some true words the other day as to the intimate union between the cause of the Church, and the cause of the Empire. He pointed out the fact that the character of the Anglican Communion constitutes not the least of the links between England and the colonies. Of course, the union of "Great Britain" is primarily based upon the ties of blood and language. This is the soul of the union. Then, the Church is an invading and expanding force, working from the centre of the Empire to its furthest extremities. But we must remember that the mission of the Church is not political. The chief duty of the Church is to preach the salvation offered in the Gospel.

Lord, all thy words are lessons. Each contains
Some emblem of man's all containing soul;
Shall he make fruitless all thy glorious pains,
Delving within Thy grace an eyeless mole?
Make me the least of thy Dodona grove;
Cause me some message of Thy truth to bring;
Speak but a word through me, not let Thy love
Among my boughs disdain to perch and sing.
J. R. Lowell.

DIOCESE OF MONTREAL.

ARUNDEL.—The members and supporters of the Church of England here and immediate district, are in high glee now, on the receipt of a letter bearing the good tidings that a resident minister had been appointed to this part of the mission field of our Church; and further, that the gentleman appointed is the man of their own choice. Mr. W. Harris (of the Montreal Diocesan Theological Col.) who labored in this part of the mission field during the summer months of last year, and, as far as we dare judge, labored successfully. As a missionary he was admired not only by his own people, but by Protestants generally in this part of the county. At the time of his departure for College in September, a petition was drawn up and signed by the people, and was forwarded to the Bishop of the Diocese, praying for the separation of Arundel from the Lachute mission, and that Mr. Harris might be returned to them as their pastor. Their prayers have been answered, and Mr. Harris will take charge of his mission immediately. His work will be of a thoroughly missionary character. Last summer he held services at six different stations, and, we believe, it is Mr. Harris' intention to re-open services in those various stations. When he arrives, doubtless, if any of the other settlements desire the beautiful services of the Church of England Mr. Harris will be only too glad to grant their requests. The people generally in his mission are far from being wealthy, but we believe that they will do their utmost to carry forward the blessed work now really commenced by our beloved Church. We also hope that the more wealthy people and congregations of our Church will not forget Mr. Harris in his work and labor of love.

Hitherto, Arundel has been attached to Lachute mission, but the Church's work at Lachute and district is now quite sufficient to fully occupy the time of its respected Incumbent. Further, the distance of Arundel from Lachute, which is some forty miles, rendered it impossible for the work, which the Church is called upon to do in that neighborhood to be done properly.

DIOCESE OF HURON.

HEPWORTH.—Hepworth is a small village situate on the boundary line, between the counties of Grey and Bruce, and being about twelve miles west of Owen Sound. Last Sunday, Jan. 16th, was a "red letter day to the Church of England people of that vicinity, for on that day they had their pretty little Church opened with Divine service. The building is of Gothic architecture, and the plans were drawn up by the incumbent of the Mission, the Rev. W. Henderson. The structure is frame veneered with white brick, and contains: nave 24x40; chancel 10x12; porch on the side 8x8, with belfry on top of porch, and also vestry 5x8. There is a very pretty stained glass window in the chancel, manufactured by the Dominion Stained Glass Co. of Toronto. There were three services on the Sunday; first at 11 a.m., Matins and Holy Communion; 2nd at 3 p.m. Litany and Holy Baptism; 3rd at 7 p.m. Evensong. The Rev. A. Brown, rector of Paris and former incumbent of Hepworth, was to be the preacher for the morning and afternoon services, but for some cause, not yet known to us, did not put in an appearance, so the present incumbent was forced to officiate at both these services.

The Rev. Rural Dean Cooper, of Invermay, who was engaged to be the preacher for the evening service, arrived in good time and conducted the whole service, preaching an instructive and most necessary sermon on Divine worship. On the Monday evening there was a tea in an empty store, the proceeds which, added to the three offertories on the Sunday, amounted to over a hundred dollars, which is to be devoted to the building fund. The Hep-

worth congregation are few and weak, and deserve much praise for erecting such a comfortable, pretty and ecclesiastical building.

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.]

HOW SHALL WE CELEBRATE THE CENTENARY OF THE ESTABLISHMENT OF THE EPISCOPATE OF THE COLONIAL CHURCH.

To the Editor of the CHURCH GUARDIAN:

The Colonial Church is very deeply indebted to the Society for the Propagation of the Gospel for its long and liberal contributions to our Canadian Church.

That Society has appealed to all the Colonial Dioceses, asking them to have a special thanksgiving service on the 12th of August next and to give the offertory collection for their work.

The appeal of the Society should be most liberally responded to by the Colonial Church. That money will be faithfully used by the Society in doing the work which it has done for us in Canada in other places in which probably our Northwest will share. It will be a great encouragement to all friends of the Society in England as a grateful acknowledgement for what has been done our own diocese. It is unfortunate as far as our cities are concerned that the date is the 12 August. It is a month when our church congregations are greatly absent from the cities. It may be met as has been suggested, by holding services in the city churches, but taking up the offertory in the month of October.

It is very much to be regretted that an appeal should come from the Diocese of Halifax to celebrate the centenary by the erection of a Cathedral at Halifax.

What has the Church in Halifax done to call for such gifts from the Church in Canada and elsewhere. That diocese has been receiving aid from the S. P. G. for 100 years and is still receiving £1,100 (\$5,500).

Had the Diocese of Halifax said we will commemorate our centenary by raising a sustentation fund and from the 12th August next receive no more aid from the S. P. G. it would have been a noble action. It would have set a good example to the Colonial Church as to the best mode of celebrating the centenary.

During the hundred years of the Halifax Episcopate the Diocese of Sierra Leone has been established with its negro population. It is many years past since all its clergy were supported by its people. It is the same with a large number of the native clergy in India. The proposed services at Halifax on the 12th of August ought to be of a most penitential character that for a hundred years its professed Christian people have been hindering the spread of the Gospel by receiving such large aid from the Society in England; probably half a million of dollars is within the sum that diocese has received. To commemorate it by begging through Canada and England for the erection of a Cathedral shows how little the Diocese of Halifax has cultivated the missionary spirit, how much its dependance on the Propagation Society has pauperised it that it would make such an appeal in the face of the demands of our great Northwest and all the Indian heathen races there.

It looks more like utilising a great event. What did Halifax do for the Colonial Episcopate that it should be the place for holding the commemoration? Each diocese should arrange in itself the best way of holding the commemoration. To take away some of the Bishops and of the leading clergy and laity to Halifax to commemorate the work of the Dio-