

recognized the rights of every class,—a socialism which aimed at giving to every man the advantages and privileges to which his manhood was entitled. With him there was no pitting of class against class; if he dealt vigorous blows on the capitalist when he saw him neglectful of his responsibilities, he was equally unsparing on the laborer when he saw him regardless of the rights of his employer.

Would that there were more men of the stamp of Charles Kingsley to-day: there would be less discontent and more happiness and peace in the world. Men need to be imbued with the same brave, trusting, unselfish spirit, not only in respect of their rights as man towards man, but also in all that concerns their many sided life. We need more faith and trust in the goodness and power of God; we need to learn to look upon Him, not as a despot, whose absolute decrees must be obeyed if we would escape eternal damnation, but as a living, loving Father, who takes an undying interest in all that concerns us, who knows our weaknesses and remembers "we are but dust," who delights not in the loss of the most insignificant of His creatures, but would fain have all men recognize His eternal Fatherhood, and as a necessary condition to that—the Brotherhood of man.

Of late, thanks to the labors of lecturers like the Rev. Prof. Clark, of Trinity University, Toronto, and other cultured men, we in Canada have had our minds turned to the writings of Canon Kingsley. The questions which vexed England half a century ago are very much akin to many that vex the Dominion of Canada to-day. They are questions that have to be faced; social reformers have to face them, politicians have to face them, the Catholic church has to face them. It is of no use for churchmen to say, "we'll leave them alone,"—they cannot be left alone. As Catholic-minded men and women, we are bound to acknowledge the great Oxford Revival of 1834, and following years, to have been a God-given movement; and, what were the main principles which it sought to accentuate? Was it not the fact, that Our Lord Jesus Christ came to earth, not merely to suffer and die for individuals, but to gather into one family—one church—all who should believe in Him? Was it not to impress upon men the eternal importance of the church's corporate life, so that Christian men and women might realise the eternal Fatherhood of God and the Brotherhood of man? Looked at in its true light, the Oxford movement was a socialistic movement; and, while Kingsley was never regarded as a follower of its methods, the great aim of his life was to attain the same ideal for which the Tractarians strove. With much that followed in the train of the Oxford leaders, he could not agree; but, he was

entirely with them in their desire to restore the corporate Christian life of Apostolic days.

If our readers have never read Kingsley's *Life and Letters*, edited by his widow, they will do well to read it. It will explain much in his writings that otherwise might be misleading; and will give abundance of testimony to the fact that while Charles Kingsley was a strong Christian socialist, he was, at the same time, a staunch upholder of the Christian verities—he was one who "continued steadfastly in the Apostles' doctrine, and fellowship, and in the breaking of bread, and in the prayers."

WESTERN CHURCH NEWS.

DIOCESE OF RUPERT'S LAND.

Bishop—Most Rev. R. Machray, D.D., D.C.I.
Residence—Bishop's Court, Winnipeg.

Evening service was conducted in Dale School house at 3 p.m. on Sunday, Jan. 10, by Mr. W. McMorine, of St. John's College.

Rev. W. R. Johnson conducted a midnight watch service at St. Andrew's on New Year's Eve. The attendance was rather small, on account of the inclemency of the weather.

At the Christmas services in St. Paul's, Middlechurch, the incumbent was assisted by Rev. J. H. Fairlie, M.A., of the Industrial School. The church was crowded at both services, and the number of communions made was larger than usual.

On Monday, December 28, at St. John's Church, Montreal, Rev. E. Wood, M.A., united in the bonds of Holy Matrimony Mr. Wm. Watson, late of Winnipeg, and Miss Mary Dennis, only daughter of contractor Dennis. Mr. and Mrs. Watson have gone to reside in New York.

The following changes are expected to take place in Church of England parishes shortly: Rev. C. Wood, of Birtle, will go to Stonewall, and Rev. W. Robertson, of Griswold, will go to Birtle. Rev. J. H. Sykes, of Oak Lake, is resigning on account of ill-health, and it is understood that the parish has been offered to Rev. W. E. Hobbs, late of Neepawa.

PORTAGE LA PRAIRIE.

St. Mary's Episcopal church was the scene on Wednesday, December 30, 1896, of one of the prettiest weddings which has ever taken place in the town of Portage la Prairie, when G. N. T. McGowan, of West Prospect, was united in the bonds of matrimony to Ellen Maude, eldest daughter of Edward Kilmister, of Toronto St., formerly of Morse House, Coats, Glou