

ship may be spared to see our beloved Church widely extending Her blessed influence, "in the unity of the spirit, the bonds of peace, and in righteousness of life."

His Lordship responded, thanking them most heartily, and assuring them he felt great admiration for their beautiful church, which he ever felt disposed to carry off with him to Hamilton, or failing that to come and live where he could enjoy its services. To one situated as he was, with so many cares and anxieties, an event of this kind was one that would linger long in his remembrance, and that the expressions used in the address would be treasured. In the course of his remarks His Lordship commented favorably upon the numerical strength of the society, as mentioned in the address, [100 members] and was sure it had scarcely a superior in the Ecclesiastical Province. In concluding he spoke of the improvements made on the exterior of the church, and upon the future gratification of hearing a peal of chimes from the tower of St. George's.

A short musical programme was gone through with in a very successful manner. Among the numbers rendered was a solo by Mr. W. G. Garnham, entitled, "But the Lord is Mindful of His Own." An instrumental on the violin and piano by the Misses Haugh calls for special mention. They were compelled to re-appear in answer to an encore. A very pleasing feature of the evening was a number of selections on the miniature tubular bells, played in a very pleasing manner by the sexton, Mr. W. P. Howard. The programme was divided into two parts, allowing an interval during the course of which those present were introduced to the Bishop and visiting clergy.

A short prayer and the benediction by the bishop brought a very pleasant evening to a close shortly before ten o'clock.

On Sunday there was service at 8.30 and at 11 a.m. At the latter the sermon was preached by Professor Lloyd, on the Christian ministry and its obligations and responsibilities. Afterwards the ordination of Mr. Seaborn took place, followed by a celebration of the Holy Communion, Professor Lloyd, Rural Dean McKenzie, the Archdeacon and Mr. Seaborn assisting the Bishop.

At 3.30 Prof. Lloyd addressed the Sunday school and a large number of the general congregation, on incidents of missionary life in Japan. The professor is a very pleasing lecturer, and retained the attention of the children as well as adults all through his narrative.

In the evening confirmation was administered. The church was crowded to the doors, and chairs had to be placed in the aisles to accommodate those who came a little late. The candidates entered the church from the western door and advanced up the aisle, the young men taking the lead followed by the female candidates. Then came the clergy, and the Bishop, bearing his pastoral staff, the Archdeacon on his right hand, while the choir and congregation sang the stirring hymn, 'Onward Christian Soldier.' The prayers, psalms, etc., were taken by Rural Dean McKenzie, while Prof. Lloyd read the lessons. At the close Archdeacon Dixon presented the candidates to the Bishop to receive the apostolic rite of confirmation. The Bishop then coming forward to the front of the chancel addressed the candidates in a very eloquent and powerful address on the continuity of the English church from the dawn of Christianity to the present day. He then proceeded with the confirmation service. Each candidate was confirmed separately. The female candidates were nearly all dressed in white and wore small white caps. There were about 48 or 49 altogether. A beautiful anthem, 'Come Holy Spirit,' was given at the commencement of this service, Miss Greene taking the solo part with great

power and sweetness. At the close the hymn No. 523 was singularly appropriate.

"Thine forever God of love
Hear us from Thy Throne above,
Thine forever may we be
Here and in eternity."

The benediction pronounced by the Bishop closed the interesting series of services, which will cause this Sunday to be long remembered by St. George's congregation.

MOUNT FOREST.—Rev. C. E. S. Radcliffe, Rector of St. Paul's Church, Mount Forest, left for England by the SS Sardinian, which sailed from Halifax on the 13th. Previous to his departure the rev. gentleman was presented with addresses accompanied by two well filled purses from the congregations of St. Paul's, Mount Forest, and of St. John's, Farewell, who, although they deeply regret his departure, trust that his health may be benefited by the change and that the time will not be long until he again returns to Canada.

SUNDAY SCHOOL EXAMINATIONS.

Report of Examiners in the Inter-Diocesan Examinations held Saturday, Dec. 6th.

75 per cent. of the marks necessary to obtain a 1st Class.	50 per cent. " " " 2nd Class.	35 per cent. " " " 3rd Class.
Maximum 200.		

TEACHERS—First Class.

Mr. D. O. McDougall, Long Beach, N.B....	176
Miss Mabel Morris, St. Mark's, Parkdale...	153
Mr. W. J. Medford, " " " " " "	150

TEACHERS—Second Class.

Hon. Mrs. Aylmer, Richmond, Quebec.....	145
Miss Elizabeth Simpson, Melbourne, Que...	113
Miss Eunice Simpson, " " " " " "	102

SCHOLARS—First Class.

Chas. R. Muckle, Grace Church, Toronto...	192
Lucy McCuaig, All Saints', " " " "	181
Maud Sharp, " " " " " "	184
Blanche Storey, Trinity, Brookville.....	171
Ellen Andrews, " " " " " "	169
Ethel Reverley, " " " " " "	167
Annie Newton, All Saints', Toronto.....	165
Eliza McKnight, St. George's, Belleville...	162
Hannah Merrin, " " " " " "	157
Hettie Dean, St. Philip, Toronto.....	155

SCHOLARS—Second Class.

Maggie Monsley, St. George's, Belleville...	149
Frank Smith, St. Philip, Toronto.....	141
Catherine Merrin, St. George's, Belleville.	133
Sarah Andrews, St. George's, " " " "	131
Helen McKnight, " " " " " "	109

SCHOLARS—Third Class.

Isabel Luck, St. Philip's, Toronto.....	86
Emily Chapman, St. Mary's, Dovercourt...	82

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.]

To the Editor of the Church Guardian:

SIR,—Will you kindly allow me a short space in your valuable paper to express my gratitude to those kind friends in the East, who have been forwarding me copies of it as well as other newspapers and literature; also to thank those who have kindly sent many useful articles of clothing, etc., for the use of the children and poorer Indians at this point, and whose favors I have not had the opportunity of otherwise acknowledging. I can assure them that reading matter of all good description is very acceptable at this distance from civilization, and I shall hope for a continuance of their kindness.

I am dear Sir, yours truly,
C. J. FAITHEARD.

"SORE, LET AND HINDERED."

The archaism of the word 'Let' in the Collect for the 4th Sunday in Advent suggests the Scriptural passage 'he who now letteth will let, until he be taken out of the way,' and gives startling width and comprehensiveness to the prayer of the Collect for this week. Even in these 'last times' and amid the singular blessings of God upon mankind 'the mystery of iniquity' is working with appalling activity. The inherited and degenerated nature of fallen Adam is subject to all the devices of the Evil One, and demands the utmost vigilance of those who are renewed in the spirit of their mind. These devices are ever shifting to mar the creation of Him—who beholding it all, declared it to be very good. The Advent cry 'Prepare the way of the Lord,' is met by undying forces fulfilling the passage of Thessalonians, 'he who now letteth will let, until he be taken out of the way.' As with every foot of the soil, exposed to noxious seeds and prolific weeds. So in the advance of time and the march of what is called human progress in the investigations of science and its marvellous development, and the attendant expansion of human knowledge to every point of the mental horizon, 'he that letteth will let,' notwithstanding the pure light of unsullied morality and the clear rays of Divine enlightenment, emanating from the Person—the teaching and the Gospel of the Incarnate Jesus—wickedness abounds and 'hindrances' are presented with unfaltering rapidity. Men talk vainly, and Christians often speak and write rashly, as if Christianity were upon its trial, and as if its institutions were effete. This is only another device of the arch-enemy. If the followers of Jesus can be marshalled under an inquiry answered triumphantly now for almost 1900 years, 'Art Thou He that should come, or do we look for another,'—then would Satan be indeed the Victor. His duped followers—but not the great Captain of Salvation—would be vanquished. There is the same great enemy still 'letting' and opposing each soldier of the Cross in the temptations of the world, the flesh and the devil. In the intellectual tendencies which so mark our times, which rightly directed lift the eye of Faith from nature up to Nature's God—and display from earth and sky and sea the hand Divine. Satan is now busy filling the air with an atmosphere of scepticism, and using the very light vouchsafed, to destroy the faculties of spiritual light and substituting the worship of the wondrous mechanism of matter for the adoring worship of the Creator. Problems of labour of social laws and unity are ostentatiously paraded as if these 'lets and hindrances' were insurmountable by the Glorious Gospel of the Blessed God. There are many self-asserting counterparts in our day who would claim a likeness to that of Aristotle, 'the Secretary of nature who dipt his pen in intellect.' But intellect *à la* me, is as the fractured monument, or as the foundation of an ancient ruin. Intellect and oppositions of science falsely so called—divorced from goodness and untaught by Revelation and untutored by the Divinely offered sanctifying power—present a field once very good, but marred in common with all creation—by noxious growths. For the removal of all 'lets and hindrances,' the Advent season points the remedy: when He that shall come, will come. Wherefore taking afresh 'the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked.' We pray for ourselves, the Church, the world, under the keen sense of all opposing 'lets and hindrances.' 'Even so come Lord Jesus.'

For Diocese of Ontario and Algoma see p. 11.