

The Rev. H. A. Tudor has left Moosomin to take up his residence at Medicine Hat, the extreme western point of this Diocese. The Church party in that town have bestirred themselves greatly of late and held a bazaar on the day of the arrival of their resident priest, which brought a clear sum of \$330 to the Church Building Fund. This must have been a very pleasant, welcome to Mr. Tudor.

Things are progressing very favorably at Moosomin with regard to Church matters. A concert was held in December for the organ fund, which brought a considerable sum into the hands of the Treasurer, and the First Annual Tea Party and Entertainment was held on January 1st, when a crowded house assembled—over 250 being present. The funds went to the Church Building Fund.

The Bishop came down to preach in Moosomin for the 4th inst., when the usual large assemblage for Divine Worship was still more increased. He has been visiting round the town and districts during the week, and goes to Indian Head for the 11th., and Qu'Appelle for the 18th.

We are expecting the Rev. Mr. Dickenson this week, who is to take up the work in the Colonies work of the Qu'Appelle Valley, with Manitoba as his boundary East and the Broadview Indian Reserve as his Western limit.

DIOCESE OF NEW WESTMINSTER, B. C.

Bishop Sillitoe was presented with a handsome sleigh by Mr. Angus Fraser, on behalf of a number of citizens on New Year's Day. Douglas and Deighton also presented the Bishop with a set of bells and a whip.

CONTEMPORARY CHURCH OPINION.

The *Church Standard*, (N. Y.) too truly remarks.—

We cannot deny the painful fact that "Parochialism" is the great danger in our day. We contribute of our means to receive the blessings of the gospel, but fail in any large degree to give others the benefits of our life. We are apt to absorb, not reflect. We think of "our parish, and work for our parish," and become so interested in it that we forget the great work, of which ours is but a very small part, and do not do our part in meeting the necessities of others. We sometimes talk of "outside help" unmindful that we are "outside helpers" in the minds of others. In the Communion office we thank God that "we are incorporated into the mystical body of Christ's Church"—many would make it read, incorporated into "our parish."

The *Living Church* says:—

We often hear persons say, and some times with a significant positiveness, "I believe in a plain service." They mean that a plain service—the real definition of which is much of a floating island—is the only kind of service that should be permitted in the Church, all ornate services, or those regulated by precise ritual and beautified by artistic accessions, being of course, alien, unnecessary, unlawful, sinful.

But have these good people ever asked themselves whether their insistence on a "plain service," is fair towards God and consistent in themselves? Has God in the works of creation, contented Himself with giving his creatures a "plain service," a heavens and an earth, with no elaborate order, or gladdening and glorifying beauty, only the bare, plain necessities of being and action? Or do they, in providing for themselves, for the signaling of their own high estate, or for entertaining honored guests, or in receiving the distinguished courtesies of others, restrict themselves in dress, equipage, the bounties of the table and conventional forms, to a "plain service,"—no detailed order, no elegance, no generous expense,—only the bare necessities of the time and occasion? Ought we then to rob God and indulge ourselves under the "plain service" plea?

The Rev. Cambell Fair, of the Church of the Ascension has issued a *Church Guide or Calendar*, to be hung up in the home. We take from the Calendar the following article:—

Let Each One Answer.

1. The building in which the Church worships, of which you are a member, cost a large sum of money before it was fitted to accommodate a congregation. When would that Church edifice have been built if the other members of the Church had taken no more interest in the matter than you have ever taken, or had left the contributions necessary to meet the expenses just where you left them?

2. In order to maintain public worship, the Church elected a Rector, and pledged his support. If all the members of the Church, according to their means, had paid into the treasury as you have paid, according to your means, what kind of support would the Rector have received?

3. In carrying on the public worship of God, certain incidental expenses must necessarily be incurred, such as lighting, warming and cleaning, sometimes repairing. If all the Church had acted as you have done in these respects, how would the Church have been lighted, warmed, cleaned or repaired?

4. To keep up a high degree of spirituality and activity, the Church of which you are a member appointed Guilds, Brotherhoods and other Societies. If all others attended these Guilds and meetings as you have attended, how long would they have been kept up?

5. The Church of which you are a member is engaged in active missionary work at home and in foreign lands; and to carry on this missionary work with any reasonable prospect of success prayer must be offered, money contributed, men raised up and sent into the field. If all professing Christians were to pray for and contribute to this object as you pray for and contribute to it, what would be its success?

Answer these very solemn questions to God and conscience.

The following reference to the Bishop of Qu'Appelle, from the *Irish Ecclesiastical Gazette*, will be read with interest:—

Bishop Anson's books and property have been destroyed by fire. Three Bishops write to the *Times*, inviting subscriptions to make good some of his losses. A Nonconformist minister writes to the same paper:—"Those who, like myself, have sons settled in the Far West, beyond Fort Qu'Appelle, who in that remote solitude have been cheered and instructed by the labours of the admirable man on whom this calamity has fallen, will probably feel, as I do, the utmost satisfaction in asking permission to share in the subscription, and to cheer the good Bishop by the assurance that his labours are duly estimated by many at home who, though outside his Communion, know how to acknowledge with gratitude his wisdom and self devotion."

Church Bells has an appreciative article "In memoriam" John Jackson, D. D., Bishop of London, concluding with these eloquent and touching words:—

The voice, which for so many years past has addressed to the Upper House of the Convocation of Canterbury, with such felicity and grace, farewell words about their brethren, who have from time to time been called away, is now still: on him, in his turn, will a tender farewell be delivered by another. It is certain that from thousands of English Churchmen in both his important dioceses many a thought of grateful and affectionate respect will be sent after him into that Divine Presence, where now he rests from his labours, and where there is no respect of persons. Equally certain is it, that in the manner of his departing, and in the time of it, with no harrowing farewells, and no tedious sickness, and no protracted anguish, and no terrible arrears of accumulated duty, he has had his Epiphany, on the very day of the Epiphany, 'felix in opportunitate mortis.'

Book Notices, Reviews, &c.

THE IAMS OF CHRIST: by Saml. H. Cressy, D.D. Andover: D. F. Randolph & Co.

In the December 3rd number of this paper, we called attention to the near publication of this work. We have since that time received a copy of it from the publishers, and have had opportunity of examining and reading it, and we do not hesitate to express approval of it. Here will not be found either the sensational or ordinary platitudes usual in treating of this and kindred subjects; every part of his work has evidently been done by the author under the consciousness of the greatness and all-importance of his theme; every sentence is bracing, thought-producing, stimulating, and whilst the mode of expression is vivid, direct and incisive, the theology is true, and of no uncertain or hesitating kind. Whether all fully agree with the author's views or not, none can deny that he supports them well, and uses the treasures of the Prayer-Book appropriately and aptly. Seldom have we met with a volume of sermons so full of interest, and so attractive in every sense.

GOOD FRIDAY ADDRESSES ON THE SEVEN LAST WORDS: by the Rev. H. G. Holland, M.D., Canon of St. Paul's, London, England. Thos. Whitaker, 203 Bible House, New York. 75c.

These addresses were given at the Three Hours Service in St. Paul's Cathedral, and were intended to guide "the meditation and prayers of those present along the familiar channels that would be most natural at such a time," and their influence by means of their publications is made world wide. The reader will find here no mere emotional melodramatic description; but an interweaving of "the thought of the perpetual sacrifice with the memory of the historic Cross" in such a manner "that a note of spiritual triumph may be heard always sounding throughout the pity of the Passion." For lay reading, these addresses will be found admirable.

OUR DIGESTION, OR MY JOLLY FRIEND'S SECRET: by Dio. Lewis, A.M., M.D. H. C. Lewis & Co., Bible House, New York. Bi-monthly, \$3 per annum.

This is the first number of Vol. I. of the "Popular Sanitary Science," a bi-monthly series of ancient and foreign tid-bits touching public and personal Hygiene. If the whole series proves as interesting as the present number, these bi-monthly volumes ought to prove most valuable additions to the health library. The publishers state that "that the notable peculiarity of these sanitary will be their extreme simplicity and practical value," and these qualities are certainly characteristic of this initial number. They promise at an early date a like volume upon "the causes and the home cure of Catarrh by a popular author."

OUR LITTLE ONES AND THE NURSERY: Thos. Nelson & Sons, London; the Russell Publishing Co., Boston. \$1.50 per annum, 15c. each.

The February number of this charming monthly for the little folks is to hand; and is perhaps more attractive than ever. It contains several pictures of winter sports of our little ones in Canada, all very life like; besides many other good illustrations of child-life. We notice that the publishers will accept subscription for 8 months at \$1, but we fancy if once commenced, the subscription would not cease on the lapse of this period.

THE PASTOR'S DIARY AND CLERICAL RECORD, 1885: by Rev. Robert Laing, M.D., and Rev. Louis H. Jordan, B.D. Drysdale & Co., Montreal.

This is a handy and well arranged little Pocket Companion, which is claimed to be non denominational. As a consequence, it of course has no recognition of Church Seasons, or of distinctive church offices; and does recognize some of the peculiarities of the Sectarian bodies, e.g. list of Candidates for Communion, List of Inquirers, Visit, of Elder &c. It will be found very useful however in pastoral work.