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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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ECCLESIASTICAL NOTES.

APPROACHING RESIGNATION OF THE BISHOP OF LINCOLN.—As was foreshadowed in these columns several weeks ago, the Bishop of Lincoln, Dr. Christopher Wordsworth, has, in consequence of ill-health, decided to resign the Bishopric of Lincoln. The following biographical notice of the venerable prelate will be read with interest:—

The Right Rev. Christopher Wordsworth, D.D., is the son of the Rev. Christopher Wordsworth, D.D., Master of Trinity College, Cambridge; the nephew of the poet Wordsworth; and the younger brother of Dr. Charles Wordsworth, Bishop of St. Andrew's. He was born in 1807, and was educated at Winchester and at Trinity College, Cambridge, where, he took, between 1827 and 1829, the Porson prize, the Browne medal, was the Craven Scholar, and came out as First Senior Classic. He took his B.A. degree in 1830, his M.A. in 1833, and his D.D. in 1839, and was made an honorary D.C.L. of Oxford in 1870. He took deacon's orders in 1833, being ordained singularly enough by the Bishop of Lincoln, and was admitted to the priesthood in the following year by the Bishop of Carlisle. He was a Fellow of Trinity and Public Orator. From 1836 to 1844 he was Head Master at Harrow, and in that year Sir Robert Peel gave him a canonry of Westminster, which he held, with the Vicarage of Stamford in the Vale, Berkshire, to which he was appointed three years later, till in 1869 he was nominated to the Bishopric of Lincoln, in succession to the present Bishop of London. In 1847 he was Hulsean Lecturer at Cambridge, and at the election for the Chancellorship he took a strong part in favor of Earl Powis, and when Earl Grey met him with his two brothers (the Hon. and Revs. John and Francis R. Grey) on the steps of the Senate House, after they had voted against the Prince Consort, his lordship said, "There is a man who was safe to have been a Bishop who has deliberately thrown away his chance." Years later, when Canon Wordsworth was told in his study at Westminster that the late Earl of Derby thought of nominating him to the See of Lichfield, when Bishop Selwyn at first refused it, he said: "If Her Majesty should confer on me a deanery, much less a bishopric, it would be a most magnanimous act. People think the opposition to my preferment is the line I have taken as to Dean Stanley, but it really is my opposition to the late Prince Consort for the Chancellorship." In the controversy between the Queen and the Earl of Beaconsfield as to appointments consequent on the death of Archbishop Longley, Lord Beaconsfield used to say that the only change he got out of them was that the Queen accepted the nomination of Dr. Wordsworth to Lincoln. When he was appointed, his best friends doubted if one of his studious habits, and of whom it was said that he rarely slept out of his own bed, could administer such a large Diocese as Lincoln satisfactorily. But these fears proved groundless. He put new life into the cathedral, restored the *Scholæ Cancellarii*, over which he placed Chancellor Benson, now the Primate, and there scarcely a village which has not known his presence and wise counsel. Bishop Wordsworth is an old-fashioned High Churchman and Tory, and

took a leading part in the House of Lords, and with his pen, in opposing the Deceased Wife's Sister Bill, on which he felt very strongly. Of his books and treatises it is impossible in this short notice to give an outline. His "Commentaries on the Old Testament" and his "Greek Testament Notes" are standard works.

THE PRE-AUGUSTINE CHURCH.—At the December monthly meeting of the Witney and Bampton branch of E. C. U., Mr. J. H. Shayler—(a layman who has done good service in the Witney Deanery by defending the historic continuity of the Anglican Church against the attacks of political Dissenters)—delivered an address to the members of the branch on "The British Church before Augustine." He said, as illustrating the popular notion that the English Church owed its existence to St. Augustine, that a writer in the *Edinburgh Review* ventured some thirty years ago, to question the existence of a Pre-Augustine Church, and that thousands of Churchmen in our own day shared the writer's doubt, so that it was possible even to find secretaries of branches of the E. C. U. who held practically the same erroneous view. This view was shown to be utterly at variance with the plainest historical fact, and the speaker rapidly sketched the ecclesiastical history of Britain for the first five hundred years after Christ to demonstrate the contrary. The Church's traditions of a visit from St. Paul, of the consecration of Aristobulus, of the mission of Joseph of Arimathea, of the life of Bran the Blessed, and of the embassy of Lucius, were mentioned as possibly true, though probably more or less legendary; but the certainty that Christianity did obtain an entrance to these islands with the Roman legions was argued as established beyond question by records of persons and places distinctively British, found in the Roman annals. Passing on to authentic Church records, Mr. Shayler traced the British Orders to the Gallican Church, and took the year 251 as a starting point. In that year the Church of Northern France was established at Paris, and thenceforward the connection between the Gaulish and Ancient British Churches was proved by indisputable evidence. When Constantine was declared Emperor of Rome the imperial palace and episcopal house were side by side at York. The Bishops of York, London and Lincoln were present at the Council of Arles; and other British Bishops were present at Sardica and Ariminum, the great Athanasius bearing witness at the former of the last two councils to the orthodoxy of the British Church. The Church of St. Martin, at Canterbury, of Perranzabuloe in Cornwall, and of Whithorn in North Britain, were material evidence of the existence of a Church in these islands long anterior to Augustine, and although the tide of Saxon invasion desolated England, and swept back the ancient Celtic race into the mountain fastnesses of Wales, West Britain and Ireland, the labors of St. Cadoc, St. Iltyd, St. David, St. Patrick, St. Mungo, and St. Columba, (to say nothing of hundreds of minor names) witnessed to the propagation of the faith by bishops, priests and deacons of an Episcopal Church, deriving its origin from the Church of Gaul, and its life from the preaching of a pure Gospel and the celebration of a true Eucharist before Augustine was born.

THE CHURCH AND EDUCATION.—The attention of Mr. Mundella having been called to a speech

of the Primate to the effect that he attributed the principal educational work to Church folk, the right hon. gentleman writes:—

"The statement made by the Archbishop of Canterbury was perfectly true, and was authorised. It was to the effect that generally in rural parishes in England the clergy were the best supporters of education, and took the greatest interest in it their ideas being altogether higher than that of farmers and local authorities generally. You may be quite right in what you say about Wales; but even if this be so, it would not disturb the general accuracy of my statement."

A CONVERT FROM PRESBYTERIANISM.—On Christmas Day an unusual incident took place in St. Andrew's Church, Glasgow, Scotland. The Rev. Adam Stuart Muir, LL.D., minister of Trinity Free Church, Leith, was publicly received into communion. For some time past the Presbytery has been trying to found charges of what they call "heresy" against Dr. Muir, who is about sixty-three years of age, a native of Paisley, unmarried, and of ample fortune. He took part in the public services of the festival so far as a layman had power to do. He appeared in surplice as an ordinary chorister, read the lessons, and afterwards lectured in his doctor's gown and hood on the topics for which his brethren have denounced him. Erroneous reports have been given in several of the Glasgow and Edinburgh newspapers as to Dr. Muir's reception. He will probably retire as a layman to some religious house in London.—*Correspondent.*

CANON LIDDON ON "CHRIST—THE LIFE."—We referred in a recent issue on the remarkable series of sermons preached by Canon Liddon, in St. Paul's Cathedral, during Advent. The following extract is from a discourse based on the words, "I am the Way, the Truth, and the Life."

Life manifested its presence by movement and by growth. These words, "I am the Life," could be applied to the general aspect of Christendom as compared with the non-Christian world. After making every allowance for partial failure, it still remained true that Christian civilisation had in it a power and a promise that was undiscoverable elsewhere; that where Christ was at work in the hearts and convictions of men there was an effort after improvement, a power to resist social decomposition, and desire to inaugurate true social progress, which we looked for in vain when He was unknown or forgotten. It was sufficient to compare those Eastern nations in which Christians had formed at best but a small minority with the European peoples among whom Christianity was in the ascendant; and those who owned no allegiance to our Lord confessed that the best hope of the world was bound up with nations that were Christian. But if our Lord were the life of nations, it is because He was, first of all, the life of Christian souls. Christian principles acted on human society, not as an influence from without, but as a leaven from within. Christianity, as a renovating influence, spread, not from the multitude to the individual, but from the individual to the multitude. Our Lord's example was decisive. He did not merely show us the road or reveal the truth; but He offered the inward power, without which we could not follow the one or grasp the other.

NEWS FROM THE HOME FIELD.

Gathered specially for this paper by Our Own Correspondents.

NOTICE TO CORRESPONDENTS.—We are much pleased to receive weekly from all parts of the Dominion items of interest for this Department, and return thanks to the many kind contributors thereof. We must, however, remind all that these items should be sent in promptly to be of general interest and secure insertion, and that they should also be *short and concise*. Our space is so limited that at times we cannot get room for all the news sent in without encroaching on other departments, which we are unwilling to do. We would also remind correspondents that to secure insertion in the GUARDIAN of the week following, communications must be to hand here on *Friday*.

DIOCESE-OF NOVA SCOTIA.

RAWDON.—The Rector of this parish received, on the evening of 1st January, another substantial token of the good-will of his people, by means of a presentation to him of a purse containing \$26.82. The presentation was made at the residence of Henry Canavan, Esq., of Hillsdale, to which the Rector, with Mrs. and Miss Ancient, had been invited to meet a number of the congregation resident in that section. The Rector made a suitable reply to the remarks of Mr. Geo. Creed, who made the presentation on behalf of the people. Besides the purse, Mr., Mrs. and Miss Ancient also received useful articles to the value of \$5.25.

SPRINGHILL.—On January 9th, a tea for the children of the Sunday-School was held in the new rectory. There was a large attendance, and the young folk did full justice to the good things provided through the generous labors of Mrs. J. A. Byers and others.

HALIFAX.—*St. Mark's*.—We regret to learn that the rector of St. Mark's is still confined to his house with a painful attack of inflammation. On Sunday the 18th., the Ven., the Archdeacon of Nova Scotia, took the services. Last week the children of the Sunday-school had a very successful festival. All present regretted the absence of the rector; but the teachers and members of the congregation worked hard to make the affair successful.

St. George's.—The Rev. W. E. Wilson, of Falmouth, preached in St. George's on Sunday morning the 18th inst.

The young men of the parish are making arrangements for the formation of a Young Men's Institution for the parish, and for the North End of the city. The need for some such association has been felt for some time past, and now an active and intelligent committee are at work on the subject.

The Rev. Dr. Partridge was notified by a clergyman in England, that three girls belonging to the "Girls Friendly Society" were on their way to Halifax and anxious to secure situations. A notice in the papers brought in a host of applications, and the girls were met on their arrival and at once taken to homes. It seems a pity that more girls do not at once come out. They could be placed immediately on their arrival in first rate places.

St. Luke's.—At a meeting of some members of the congregation; it was determined that a Fancy Sale be held next December by St. Luke's, for the purpose of raising funds for the building of a new church on the present site. A committee was appointed to make the necessary preparations.

There is quite a stir in Halifax over church buildings; St. George's is anxious to build a new Sunday-school building in order to give better accommodation for the growing needs of the school. It is also rumoured that His Lordship, the Bishop, with his wonted generosity, is making arrangements for securing a branch house for the "Girls' Friendly

Society," and which will be a central house for the deaconesses.

St. Mark's expects to have an enlargement during the coming summer; but some are in favour of making an effort to build a new church instead of enlarging the present one. At St. Matthias Mission all the energy of the congregation is to be taxed to the endeavour to secure the completion of the present building before another winter sets in, and in order to secure this, a monster bazaar is to be held early next Autumn. Then there is talk of new buildings for St. Paul's. We are glad to notice these signs of life in the church in Halifax; but would be still more pleased to chronicle the fact, that a strong movement was on foot for the purpose of erecting that which the diocese ought to have had long ago, namely A CATHEDRAL. It is certainly time that the oldest Diocese in British North America had a building worthy of its name and prestige. Halifax too, is itself too important a position to remain any longer without such a building. Let the movement be started, and we are convinced help will flow in from all sides.

HALIFAX.—*St. John's (3 Mile Church) Sunday-school*.—The annual distribution of prizes took place on Jan. 2nd., when the Rev. Mr. Crisp very kindly came to the school and presented the prizes to the scholars, and addressed a few kind words to each.

Owing to the dilapidated condition of the school-room, the teachers have decided to close the school for the winter months as it is totally unfit for the children to sit in even for a short time each Sunday. Many repairs and improvements have been made to the Church and churchyard during the past year, and there seems to be no reason why the Sunday-school should not at once receive the consideration which the importance of that branch of the work deserves.

BADDECK, C. B.—The Rev. S. Gibbons, who has been labouring in this county for the past eight years, has removed to Lockport, N. S. The church was crowded to hear his farewell sermon, the service on that occasion being deeply interesting both to pastor and people. We feel certain we express the feelings of a very large number of people in the country when we say that they will miss the genial countenance of the man who, though travelling three thousand miles per month, over the worst roads on the continent, was always as cheerful and jolly as though life had neither labours nor burdens. An address most flattering in its terms and expressing the great regret of the people in parting with him, and their fervent good-wishes for his future was presented to Mr. Gibbons. We regret that we have not space to publish it in full as requested.

DIOCESE OF FREDERICTON.

The annual service of Fredericton Deanery Choral Union is to be held this year at Mangerville on the second of February, (D.V.) at 7 p.m. The Most Reverend the Metropolitan will be the preacher.

ST. JOHN N. B.—The Missionary Meeting in Trinity school house was largely attended considering the state of the weather. After the singing of the hymn, "Hail thou source of every blessing," prayer was offered up by Rev. Canon Brigstocke.

The rev. gentleman then delivered a very interesting address on mission work done in connection with Trinity church and school. The collections during the past year for mission work have been much larger than in former years. He also gave an account of the mission work in Algoma. During the Bishop's recent trip to England he had been able to procure a steam yacht to be used for the furtherance of the work in Algoma. It is anticipated that the Bishop of Algoma will visit St. John at a future date.

Rev. C. Brigstocke was introduced and stated that after the great fire in 1877 his congregation at Homburg made a collection and sent it to the sufferers. He referred at some length to the mis-

sion work among the French-Canadians, giving an account of how it had spread, and implored his hearers to work faithfully in that direction.

Hymn 292, "Lord thy watch," was sung, after which Rev. J. Waters read a very interesting paper on missionary work in the Magdalen Islands. He referred to the murder of Bishop Patterson and stated that he (Rev. Mr. W.) was three years engaged at work in those islands. Very little was known of them in England. They are eight in number, and the speaker gave a historical sketch of them and an account of the inhabitants. In 1866 he was ordained in Montreal by the Metropolitan and he commenced his missionary work in the Magdalen islands. To get there he took passage by schooner from Gaspe. During his residence there two churches were erected through his instrumentality. In the first place he had to use the jail to hold service in. The rev. gentleman read some interesting extracts from his diary, in which he kept a daily record of all his work. Some of the entries showed that the work was far from pleasant. As he had studied medicine for twelve months in England he was enabled to act as a doctor when he was called upon by the inhabitants. He went to the islands in the summer of 1866, and it was not until June, 1867, that he received any communication from the old world, and then he received word that his mother had died on the 5th of December, 1866. He narrated in a graphic manner some sad cases of shipwrecks which had taken place there. As evidence of the progress that had been made since he went there, he stated, among other things, the islands were now connected with the mainland by telegraph; that lighthouses had been erected and steamers ran at stated intervals.

After the singing of the hymn, "From all that dwell below the skies," the meeting adjourned. J. A. Coster presided at the organ.

CAMBRIDGE.—We are glad to learn that the Rev. C. H. Hathaway, Incumbent of this large parish, has recovered from his serious illness. Mr. H. is to have a rest for three months, during which time Rev. N. A. Raven, of Halifax, N. S. will supply his place.

MONCTON.—Mr. A. J. Reid, St. Augustine's College, Canterbury, who is to assist the Rector of Moncton is expected to arrive from England early next month.

A Church of England mission hall has been recently erected in Vulcan street, Moncton, and is doing a good work in that part of the town.

On Tuesday evening, the 30th ult., the first Christmas festival of this new mission was kept, when about fifty Sunday and night school scholars assembled in the hall. After grace had been heartily sung the children sat down to a bountiful tea of meats, pies, cakes, etc., on tables covered with white cloths and running the whole length of the room. After they had finished, the older people who attended the services also sat down and enjoyed a good meal. The room looked very pretty indeed, the dark fir decorations standing out in charming contrast to the white walls, and the huge Christmas tree on the middle of the platform, with its branches bending gracefully beneath its weight of all kinds of good things, was a very beautiful sight.

Some of the children seemed lost in admiration. One girl, particularly, took up her position by the tree and there stood for at least half an hour gazing in perfect amazement. It was a study that Mil-lais would like to have given on canvass, or Kingsley have written about. After tea the things were given away, and when all the things were taken off the tree hearty cheers were given for the ladies who had so kindly provided the good things for the table, for Bishop Kingdon, who has taken so warm an interest in this work and has been such a noble benefactor to Moncton, for Mr. Wran, who has sympathised so warmly in this cause, and for the faithful and energetic Rector, Mr. Hoadley.

We earnestly trust that this work, which has begun so well, may continue to bear good fruit and that God's abundant blessing may rest upon it.

WOODSTOCK.—AN INTERESTING INCIDENT.—When the memorable fire which took place in this town in the autumn of 1881 destroyed the churches and the Rector's residence, amongst the losses was that of the communion vessels. On the morning, however, the cup portion of the chalice was found, blackened and otherwise damaged, resting in a pile of hot coals in the midst of the ruins of the rectory, from which it was eagerly rescued, as almost the only memento saved from the fire. Through the kindness of His Lordship the Metropolitan, who has borne the whole expense, the chalice has been most skillfully restored by the addition of a new base and pedestal of silver, and on Sunday, January 11th, in the parish church, was presented as an offering to God's glory, and for the purposes of His holy worship, and used again at the celebration of the Holy Communion. The inscription on the chalice was uninjured, and conveys its own lesson, appropriate not only to its use in the Holy Eucharist, but also to its interesting history, "*Quid Domino retribuam pro omnibus que mihi dedit.*" Psalm cxvi. 11.

The Ruridecanal Chapter of Chatham, N. B., will meet (D. V.) in the parish of Derby on Tuesday, 3rd February prox, in connection with which there will be held the following special services, viz.

Morning, 9 o'clock.

Tuesday.—Holy Communion with sermon by Rev. Wm. H. Street.

Evening, 7 o'clock.

Monday.—Evening Prayer with sermon by Rev. E. P. Flewelling, on Sin.

Tuesday.—Evening Prayer with sermon by Rev. Wm. J. Wilkinson, on Self-examination.

Wednesday.—Union Choral Service to be participated in by the choirs of the Deanery, with sermon by Rev. H. Halloway, on Faith.

Thursday.—Evening Prayer with sermon by Rev. F. H. Almon, on Repentance.

Friday.—Evening Prayer with sermon by Rev. David Forsyth, on Conversion.

Saturday.—Evening Prayer with sermon by Rev. J. H. S. Sweet, on Forgiveness.

PORTLAND.—St. Paul's (Valley) Church.—During last season the long winter evenings were enlivened by some excellent entertainments given by the ladies and gentlemen of this church and it was with great satisfaction the announcement was received that they would be resumed this year. A large audience assembled in the school-house at the opening meeting, and an excellent programme was gone through well to the satisfaction of all present. Two tableaux were given during the evening—one, "news from the War," in which Miss Smith, Miss Alice DeVeber and J. T. Hart took part. The two pathetic scenes were well played by the silent actors—the grace and charming appearance of the ladies winning high praise.

The second tableau of Cinderella concluded the evening's amusement, and the artistic "get up" of Miss Mabel Smith, Miss M. Snider and Murray Botsford afforded unbounded satisfaction and called forth loud applause.

T. Barclay Robinson presided and announced that during the winter several other entertainments of a like character would be given.

The children of the Sabbath school in connection with St. Paul's (Valley) church had their usual Epiphany Festival. Service was held in the church, conducted by the Rev. Canon DeVeber, the rector. The choir sang several hymns and also the carols Three Kings of Orient, Good King Wenceslas, and Carol, carol Christians. The scholars were afterwards provided with refreshments in the Sunday-school, where their wants were attended to by an efficient committee of ladies.

NEWCASTLE.—The Young Women's Guild of St. Andrew, in this parish held their annual meeting for the transaction of business, on Thursday, Jan. 8th., the rector (Rev. J. H. S. Sweet) presiding. The opening prayers having been said by the rector, a full and satisfactory report of the last year's

work was read by the secretary, Mrs. Sweet. The amount of work done was in excess of previous years, and the attendance at the weekly meetings much larger. The annual sale held for two days (by the kind permission of the proprietors) in the Miramichi Skating Rink, was well patronized and the result very gratifying and encouraging. The treasurer (Mrs. J. Davidson) submitted her report, which showed receipts (including \$15.85 balance from last year) of \$394.29, and expenditures \$84.29.

The above report speaks for itself, and shows what good and faithful work is being done by a few zealous and willing workers in this comparatively small parish. For a long time the parish has been struggling to pay off a large debt upon the Sunday-school house, and the efforts of the Guild have been directed towards this object. By God's blessing they have not laboured in vain, as by the time this appears in print the last "note payable" on the school house will have been settled, and the church buildings in the parish entirely freed from debt. In addition to the greater help afforded by the Guild, this happy result has been considerably forwarded by monthly contributions collected by means of a "Mite" Society. Now this debt has been settled it is the intention of the Guild to raise funds to re-build the fences around the church and school house plots, as well as to erect a wood shed, the need of which is at present much felt.

After the members present had signed the rules of the Guild, according to the constitution, the following were elected the officers for the current year. President, Mrs. Harley, re-elected; Vice-President, Mrs. Freeman; Secretary, Mrs. Sweet, re-elected; Treasurer, Miss Maltby. It is encouraging to know that several new members have joined the Guild since the year commenced.

As an item of news we may mention that the annual Sunday-school entertainment took place on Thursday evening, Jan. 15th. As usual with such affairs it was a great success, and passed off very much to the satisfaction of the young folks. After enjoying the good things provided by the ladies for the tea tables, a Christmas Tree was unveiled, brilliantly lit with candles, and laden with pretty and useful articles. These were distributed to the children by Mr. E. Lee Street. Towards the close of the evening the rector spoke a few words in reference to the Sunday-school and presented the prizes to the successful candidates. The school was never more largely attended than at the present time, and we hope for still better things in the future. At the rector's invitation Mr. Kethro, a former Superintendent, addressed a few words to the children, and called for three cheers in behalf of those whose kindly exertions had given them so much pleasure.

DIOCESE OF QUEBEC.

ST. MATTHEW'S CHURCH BAND OF HOPE AND MERCY.—One of the many organizations connected with St. Matthew's Church is the Band of Hope and Mercy, the anniversary of which was held last Tuesday evening, in the school-room. This organization was started two years ago by Miss Bond, through whose energetic efforts and able management it has reached its present success; indeed her untiring zeal is deserving of all praise and worthy of imitation. One hundred and forty children are now enrolled as members, whose presence on the occasion was conspicuously displayed by the pretty badges of the order. An excellent programme was provided, consisting of songs, duets, dialogues, recitations, etc., etc. Master Arthur Corneil presided at the piano. Short addresses were delivered by the Rector of St. Matthews, the Rev. C. Hamilton, and Rev. J. Ridley, of the Cathedral, after which the numerous gifts from the Xmas tree were distributed, one of the most pleasing features being the presentation of a very pretty sofa quilt from the Band of Hope to the Rector. The Rev. Mr. Ridley, in a few pleasant remarks, made the presentation on behalf of the children, the latter being vociferous in their applause, calling forth a very happy impromptu

acknowledgment from the esteemed Rector. After singing the National Anthem, the proceedings terminated.

DIOCESE OF MONTREAL.

SUNDAY SCHOOL ASSOCIATION.—The first meeting of the General Committee of this most important addition to Diocesan work, was held in St. George's School House on Tuesday evening the 20th inst. The President, the Lord Bishop of the Diocese, in the chair. There were also present Dr. Davidson, Rural Deans Lindsay, and Mussen, Vice-Presidents, the Very Rev. the Dean of Montreal, Canon Henderson, Revs. J. A. Newham, H. L. Evans, and Rogers, the Secretary and representatives from the Sunday Schools of the Cathedral, St. George's, St. Stephens, St. Jude's, Grace Church, Trinity, St. Luke's, and St. Thomas' Churches. The meeting was opened by Prayer, after which the Bishop in a few earnest words expressed his strong conviction that the Sunday School Association would become one of the most useful institutions of the Diocese, and urged those present to be in earnest in carrying on the work entered upon, and to stir up those who were negligent. The Secretary reported that several of the City Schools had not as yet sent in the names of representatives and that few replies had been received from the country. In answer, however to an enquiry of Mr. Mussen, Rural Dean of Bedford it appears that the circulars requesting action on the part of the various Sunday Schools had only been forwarded to the Rural Deans, not to the Clergyman of each parish: and it was resolved that the circular should be forthwith sent to each Clergyman in the diocese with a request that he would bring the same before his Sunday School with a view of its accepting the Constitution and becoming a member of the Association.

Much discussion followed as to the places of meeting for the next three months, and the subjects to be taken up. It was finally decided to hold meetings as follows.

Inaugural meeting—Cathedral Sunday School, 3rd Monday in February. Inaugural address by the President to be followed by a paper by the Dean of Montreal, Subject, "Senior Scholars how to retain them"—and discussion thereon.

2nd meeting—St. George's School Room, 3rd Monday in March, Rev. Principal Henderson to give a "Training Lesson": the subject being "the Burial and Resurrection of our Lord," from the 2nd lesson for the Sunday following.

3rd meeting—Trinity Church School Room, 3rd Monday in April, subject: Sunday School Hymnology, Dr. Davidson being appointed to prepare and read the paper.

All these meetings, though principally intended for Sunday School Teachers and workers, will be open to the public; and we doubt not will prove most interesting and instructive. It is hoped that not only will the attendance be large but also that a general discussion of the subjects introduced by the appointed writers may be had. It is also very desirable that no delay should occur in bringing the Constitution of the Association before every Sunday School in the Diocese; and it is hoped that every such school will accept the same and promptly send in to the Secretary, the declaration of its assent and the names of its representatives. An examination of the Constitution will show the necessity of this action.

ST. STEPHEN'S CHURCH ASSOCIATION, MONTREAL.—The following have been elected officers of St. Stephen's Church Association for the ensuing year: President, the Ven. Archdeacon Evans; hon. vice-president, Mr. W. C. Clarke; 1st. vice-president, Mr. C. E. Cook; 2nd vice-president, Mr. T. Brophy; 3rd vice-president, Mr. A. C. Walpole; recording secretary, Mr. Parkes; corresponding secretary, Mr. George Carson; librarian, Mr. George Sloan; treasurer, Mr. F. Upton; general committee, Mrs. Brown, Mrs. Croston, Miss Gross and Miss Henshaw, Mr. Brown, Mr. Croston, Mr. Horsfall and Mr. Walsh.

ST. LUKE'S CHURCH.—A very pleasant entertainment was given by the Young People's Association of St. Luke's Church on Wednesday evening last. The Rev. Geo. Rogers, B.A., occupied the chair, and the large lecture room of the Church was crowded to excess. The programme proved most interesting. A glee from the Choir opened the first part of the programme. This was followed by a cornet solo from Mr. Burns, a song from Mr. Young, recitations by Miss Ems and Mr. Westmore, a piano solo by Miss Snasdell, songs from Messrs. Young, McAllister, Leath and Kerr, also a vocal duet by Mr. and Mrs. Grant. During intermission all partook of the refreshments provided by the Young People. The second part of the programme consisted of a glee by the choir, songs from Messrs. Grant, Young, Taylor, Kerr and Haldiman, a cornet solo from Mr. Burns, a piano duet by Messrs. Horace and Edward Lamb, and a vocal duet from Misses Nelson and Nixon, followed by a recitation from Mr. Emo. At the close all joined in singing "God Save the Queen."

DIocese OF ONTARIO.

KEMPTVILLE.—On the Feast of the Circumcision, the annual tea festival was given in St. James' Hall, by the Ladies' Aid, which proved a great success. The next day the children had a grand gathering in the hall, and were entertained from 4 p.m. to 7 p.m.

On the first Sunday after the Epiphany, a special offertory was made for the benefit of the Foreign Missions of the Church of Canada. In the afternoon the Sunday-School scholars marched in procession to the church, to their usual fortnightly musical service. On this occasion they made a special offering of money to be devoted to the Memorial Church. It was a beautiful sight to see the children filing past the Rector, as he stood under the chancel arch, holding the alms-dish, and reverently placing their offerings on the same, the appropriate hymn, "As with gladness men of old," being sung at the time. The money was deposited in the Post Office Savings Bank the next day by the Rector.

On Wednesday, January 14th, the Annual Diocesan Missionary Meeting was held in St. James'. The Revs. C. E. S. Radcliffe (deputation), A. C. Nesbitt and S. Daw, and R. Leslie, Esq., addressed hearty and appropriate missionary speeches to a good and attentive congregation. The offertory was more than fifty per cent. in advance of last year.

A successful Missionary Meeting was held on Thursday at St. Paul's, Marlboro, the Mission station.

The financial report given in by the treasurer (Mrs. J. Hagan) of the St. James' Church Ladies' Aid, at their annual meeting on Thursday, January 8th, showed that from January 1st, 1884, to December 31st of the same year, they had raised \$589 for church purposes. The same officers were re-elected.

On Friday, January 2nd, a faithful and earnest young Churchwoman, Miss Sarah Hurd, passed from the Church militant to the Church triumphant, rejoicing that her hour had come. She had been a sufferer for several years, and confined to her bed a long time. She patiently endured "as seeing Him who is invisible," constantly feeding on His precious Body and Blood in the Blessed Sacrament. Weak in herself, she was strong in the Great Incarnate God and Saviour. The nearer she approached the Home beyond, the brighter she became. The cross of lovely flowers which was sent from Ottawa to blend in with the solemn yet joyous office for those asleep in Jesus was taken from off the coffin and placed on the altar ledge. The sweet odour of the fair lily, blending with that of the rose and other flowers, seemed to speak of the fragrance of the holiness of those saints in Paradise whose goodly company she of whom we now write had joined.

CLARA.—Acknowledgments.—The Rev. Forster Bliss desires very gratefully to acknowledge the following offerings towards Church Building Funds

in the "Upper Ottawa and Nipissing Mission," received either by mail or in response to personal solicitations in the parishes named, from date of last acknowledgment to December 31st: Toronto \$73.57; Pakenham, \$90; Miss Hamilton, \$20; Rev. Chas. Hamilton, \$5; Several English offerings, £6 10s.; Rev. H. B. Patton, \$5; Hon. Jno. Hamilton, \$25;—the two latter received early in January. Also the payment of S. P. C. K. grant of £30 to North Bay Church through His Lordship the Bishop.

The little churches erected during the past year in the "Upper Ottawa and Nipissing Mission" are being most completely furnished with altar and sanctuary furnishings from England. Some kind friends with loving hearts and skilful hands have most warmly taken up our cause, and offered the complete furnishings for the two churches built last year, as well as for those to be built (D.V.) the present year. The box for S. Michael and All Angels' Church, North Bay, arrived on Epiphany, and its contents thrilled our hearts with joy and gratitude. Nothing was forgotten, and all was very beautiful. When these churches are quite completed, painted, &c., &c., they will be, in the interior, at least, model little places of worship. After laboring for nearly three years in this backwoods district, and holding services in all sorts of places, it almost passes expression, the feeling of joy and contentment experienced by a priest when he has an altar and the ordinary requirements for the proper and reverent performance of Divine Worship. We are also led to expect, ere long, a solid silver set of altar vessels, for the use of all the churches in the Mission. May the peace and blessing of Almighty God rest upon those who have contributed to render His worship and the services of His Church in this poor district more dignified, and therefore more worthy of Him in whose honor they are offered. A special service of thanksgiving and benediction was held in St. Michael and All Angels' Church on the Sunday after Epiphany, immediately preceding the Matins. We have also other gifts to acknowledge—a bell of good tone and weight presented by Mr. A. Harris, of Ottawa, and a sanctuary lamp by Mr. W. C. Caverhill, formerly warden of St. Alban's, Mattawa, and now a resident of North Bay. It is gratifying to know that the "Church of England bell" was the first to ring out its joyful welcome in this part of the country. Services are held in this church every second Sunday, and will soon be increased, as the village is rapidly growing. An assistant has been engaged to replace the one who is leaving, and in a few weeks we expect another reader from England. These young men will work under license as readers until ready for ordination, and will reside at the parsonage. Thus we will have, with one priest, two lay assistants, which will enable a greater amount of work to be undertaken. It is all needed, as this is a large mission, rapidly settling here and there. Services and churches must increase with the population, and it is most gratifying to feel that "the old Church" is alive to the necessity of extending her ministrations wherever there are souls to be saved. Our Christmas services were all bright and hearty, and the three churches were very neatly decorated. Distances are great here, but all the churches were visited within the octave, and had celebrations of the Holy Eucharist. The congregations were large (except at one station, where, as yet, we have no church), and additional communicants in two churches. God sparing us, and blessing our undertakings, we hope to have two, and if possible, three more churches before next Christmas. We ask the prayers and the alms of the faithful.

OTTAWA.—Sunday School Teachers Association.—The members of the Church of England Sunday School Teachers Association of Ottawa, held their second meeting for the season, in the School-room of the Church of St. John the Evangelist, Mackenzie Avenue, on Monday evening, the 5th inst. The attendance was larger than usual. In the absence of the President, Mr. W. H. Morgan, the Rev. Henry Pollard presided. Miss Goodeve

occupying the Secretary's chair. The meeting having been opened with prayer, the Rev. W. J. Muckleston, M.A., in the absence of the President, read a paper on "Rewards, Amusements and Certificates." He considered that the training of the young must, to a very large extent, be done at home. Too much was expected of the Sunday School. The mere bringing of children to Sunday School was a benefit, even though no lesson was prepared before hand. He considered the giving of a pic-nic in summer and festivals in winter, was most useful in keeping the school full, although they had a somewhat bad effect on the behaviour of the boys when at work in the school-room, from the necessary license permitted on these festive occasions. They had a bad effect on the school arrangements by inflating the classes previous to one of these recreative events, and causing a sudden falling off when they had passed. He held that the aid of rewards for attendance, lessons, and conduct, was much needed, and concluded by exhorting the teachers to more diligence in the preparation of the lessons for the day.

Mrs. Tilton advocated the giving of prizes in kind. She complained of the noise and rudeness prevalent at the Sunday School pic-nics and festivals.

The Rev. A. W. Mackay favoured amusements, with plenty of noise and gaiety at these social events.

The Rev. J. J. Bogert, M.A., approved of amusements; the great object at all times being to make the children happy. As to prizes, he would recommend that they be chosen from standard works on the Church, and thus assist in the dissemination of Church literature.

The Rev. H. Pollard thought that in giving children's entertainments, the programme should be a good and interesting one. As to certificates, he thought that it would work well to give one to the teachers after passing an examination, and another kind should be given to a pupil when leaving school.

Dr. Wicksteed related his chequered experience as a pupil and teacher. He said that the question of rewards was still a moot one, but the vote seemed to incline to the giving of such incentives in the highest university as well as in the humblest common school. He was in favor of prizes in kind, giving articles which find most favor in boys and girls eyes. With regard to amusements, he considered that it was not possible to indulge too much in them. If eight hours recreation was demanded for adults, how much more time ought to be expended by children whose muscles and sinews were hardening and growing into strength and firmness. He thought that the clergy here, as in England, ought to take the lead in all healthy and manly sports. The noise complained of at the children's gatherings, he considered, was natural. Their lungs demanded fresh air and when they were not gratified by obtaining it by means of exercise or motion, natural instinct satisfied this craving by a constant succession of yells.

After the singing of the Doxology, the chairman gave the Benediction, and the Association adjourned to Monday evening, the 2nd, February, when the paper of the evening will be "How to prepare a lesson and teach it."

A number of improvements are being made at St. Bartholomew's Church, New Edinburgh, at a cost of nearly \$1,000. The church has undergone a complete renovation. The basement has been excavated to make room for a furnace, by which the sacred edifice is now heated, and a new ceiling—a very neat piece of work—has been put on, and the nave re-seated and painted. On the evening of Friday, the 16th inst., a grand gathering of the Sunday-school children in connection with the Church took place.

ARCHVILLE MISSION.—Trinity Church.—The annual missionary meeting was held on Monday evening, the 12th inst. The attendance was much larger than is usual on such occasions. Two ladies from Billings' Bridge and one from Rochesterville, all three possessing good voices, and not a little

musical, aided the choir. Appropriate addresses were given by Rev. Canon White, M.A., of Iroquois, and other clergymen.

GLOUCESTER.—*St. George's.*—The following evening, the 13th inst., the missionary meeting at Taylorville took place. The church was filled. Miss Taylor, organist of Trinity Church, Billings' Bridge, a young lady held in high esteem by all who know her, on account of her amiable qualities, presided at the organ in a very efficient manner. Mr. Carson, Lay Reader, Billings' Bridge, gave a good practical address, followed by Rev. A. C. Jones, and the deputation from the Misson Board, Rev. Canon White.

ARCHVILLE.—*Childrens Festival.*—The annual festival for the Sunday-school children, recently held at Christieville, took place during the Epiphany season, and was held on Wednesday evening, the 14th inst., in the basement of Trinity Church. Refreshments were served at six p.m. After a few songs and recitations, an address was given by the Rev. A. E. Jones, on the importance of Sunday-schools, the responsibility of parents, and the danger of neglecting the religious training of children. A tree, loaded with presents, was then exposed to view. Something was given to each child attending the Sunday-school. All were delighted. The proceedings closed with the National Anthem.

Mr. D. C. Ross, the athlete, who spent some time in Napanee a few years ago, has determined to lead a good religious and holy life, and has offered himself as a candidate for the ministry of the Church of England. He will enter Trinity College, Toronto. He alleges that his desire comes principally from a desire to help his fellow-men. Besides, he says, he is convinced that in this way he can do the most good, and that he considers it a duty to take this step. He concludes as follows:—"In the course of my business I have seen many things that will be useful to me in the pulpit. It will not be my purpose to wage war upon the "Saloonists." In other words, I shall not pass as a reformed drunkard, for I have never been a drunkard, neither am I to preach and advocate temperance exclusively."

A special meeting of the Vestry of St. Paul's Church, Kingston, was held on Monday evening, the 19th inst., in the school-house, to consider the propriety of the renting of the school-house by the Rector and his Churchwarden recently to the Board of Education for a public school. There was a large attendance. Mr. C. W. Wright, the "People's Churchwarden" and many members of the congregation are opposed to the action of the officials named, in renting the building, which adjoins the church and burying-ground. The Rector, the Rev. W. B. Carey, M.A., presided, and opened the meeting with prayer, after which a decidedly interesting and exciting discussion took place. The Chairman stated that he and his Churchwarden (Mr. Power) considered the welfare of St. Paul's in their action in renting the school-house for five days in the week to the Board of Education, at the rate of \$300 a year—a sum which they thought was not to be despised. He did not think there would be any person inconvenienced by the renting of the building. By request of a member of the Vestry, the agreement with the Board of Education was read. The Churchwardens were to be paid \$25 a month rental, the school-house to be left in the same repair as received in. The agreement to extend until Easter, subject to the approval of the Vestry. The Board of Education was thankful for the accommodation granted, owing to the overcrowded state of the public schools of Kingston. Mr. Carey considered the officials of the Church would have been derelict of their duty had they not taken advantage of the circumstances to make \$300 a year for the Church, and submit the question to the Vestry afterwards.—the Board requiring an immediate answer at the time.

It was moved by Alderman J. D. Thompson, seconded by Mr. Harmer, "That the Vestry ap-

proves of the action of the Rev. Mr. Carey and Churchwarden, in renting the school-room to the Board of Education, and confirms the agreement."

Moved in amendment, by Mr. S. Marshall, seconded by Dr. Oliver, "That the Vestry disapproves of the action of Rev. Mr. Carey and the Churchwarden in this matter."

After some discussion the main motion was carried on division. Yeas, 28, nays, 17, thus approving of the renting by Mr. Carey and Mr. Power.

On the evening of Christmas Day a meeting of the children of the Sunday-school in connection with Trinity Church, Brockville, was held at which Christmas carols, etc., were sung by the children. A pleasant feature of this gathering was the presentation of cards to all the scholars. The superintendent of the school was made the recipient of a handsome present from the members.

On Christmas morning the Rev. A. F. Echlin, Incumbent of Emmanuel Church, Arnprior, received a splendid Christmas present, in the form of a fine cow, the gift of Mr. Butler.

LOMBARDY.—On the 13th inst., the Rev. A. J. Fidler, was presented with a magnificent fur coat and Persian lamb skin cap by the members of Trinity Church.

The collections at St. John's Church, Innisville, Mission of Lanark, at the Christmas services, were the largest since the appointment—about four years ago—of the Rev. D. V. Gwilyn to the Incumbency. Mr. Gwilyn was also kindly remembered by the congregations at Lanark and Balderston. Miss Susan Rathwell has been appointed organist of St. John's Church, Innisville.

On the afternoon of Sunday, the 21st ult., the members of Miss Hatty Johnstone's Sunday-school class, in Trinity Church, Cornwall, met and presented her with a magnificent book, bearing the following inscription: "To Miss Johnstone, from her pupils, with love and good wishes." On the same page appeared the names of the members of the class.

BEAVERTON.—Services of the Church of England are held in the afternoon as follows:—1st concession, Thorah, first and third Sundays of the month. Point Mara, second and fourth Sundays of the month.

PERSONAL.—The Rev. C. L. Worrell, B. A., Incumbent of Saint James' Church, Williamsburg, has been appointed Examiner in Mathematics, English and History in the University of Trinity College, Toronto.

The Rev. Canon Pettit, M. A., rector of Trinity Church, Cornwall, has been re-elected, by acclamation, one of the Public School Trustees for the town of Cornwall.

DIOCESE OF TORONTO.

TORONTO S. S. ASSOCIATION.—This admirable institution is doing an excellent work in the city and its meetings are proving very successful. At the last monthly gathering which was held in St. Phillip's School room, there was a good attendance of teachers and others interested in Sunday School work. Short addresses were delivered by the Rev. J. F. Sweeny, and Messrs. Biggar and Armstrong on the present method of conducting Sunday Schools. Mr. S. H. Blake, Q.C., then read an essay on the Bible class: What to teach, and how to teach it. The next meeting will be held in St. Luke's School House on the 19th of February, when a paper will be read by Mr. J. McQueen Baldwin on The Sunday School Library; its contents and management. In connection with this Association there are twenty Sunday Schools. In nineteen of these the number of Scholars on the roll amounts to 7367 and the average attendance is 5525.

BRADFORD.—*Trinity Church.*—The Rev. J.

Bryant was appointed to this parish a little over a year ago. Since that period he has frequently conducted special services and they have been most successful, about two hundred names having been added to the roll of communicants. At the last celebration no less than forty persons received for the first time.

SUNDAY SCHOOL TREATS.—These popular festivals are very generally kept and give much pleasure to old and young. To record all which were held recently would take up too much space if full particulars were inserted in the GUARDIAN, we therefore merely present outlines.

The Church of Ascension Sunday School, Toronto held a service of song in which about five hundred children were interested. The Rector conducted the service, Mr. A. B. Cox fulfilling the duties of Organist. The singing of the children was excellent and showed much careful training.

St. John's, Toronto, Sunday School entertainment consisted of music, recitations, dialogues and a magic lantern exhibition shown by Mr. Potter. About six hundred persons attended. The receipts were very satisfactory.

Trinity Church, Toronto, Sunday School festival came off well. A short address in which songs were rendered by the children formed part of the proceedings. The prizes were then distributed to the successful scholars and at the close of the entertainment each child was presented with a small bag of cakes and candies, generously provided by Mr. John Gillespie, the active superintendent.

St. Paul's Sunday School, Beaverton, had a most successful entertainment. The children had been thoroughly trained to render a number of choruses very carefully. Violin and piano duets and songs and recitations followed after which came the Xmas tree with the numerous presents which greatly delighted the juvenile portion of the audience and sent them home in ecstasy.

St. Alban's Sunday School festival Verulam, held a most pleasant festival at the residence of Mr. John Britton. There was a large gathering and presents were made to all the children. The teachers also received gifts, Miss Boyd's class presenting her with a valuable Bible. The collection for the Library fund amounted to \$18.

CONCERTS.—Holy Trinity Young People's Association held an open concert in their school room recently, when Miss O'Reilly, Mr. Cameron, and Masters Hardy, Beckett, and Hutchinson gave songs and solos of a very excellent character. Mr. MacDougall occupied the chair. At the close several new members joined the Association.

An audience of about 200 persons attended a concert held at the Ascension School House, Toronto, on Thursday last. The proceeds were in aid of the piano fund.

St. Luke's Parochial Association, Ashburnham, held a concert on the 12th inst. It was well attended though the evening was disagreeable. The programme consisted of songs, duets and readings. The concert closed with a charade in which five boys took the chief characters and met with hearty applause.

UNIVERSITY FEDERATION.—The Corporation of Trinity College has fully discussed this question and have adopted as a basis of union the following resolutions, after stating in a preamble, that it is its duty to guard most strictly the fundamental object for which the College and University was founded:

That the confederating Colleges shall have a right to appoint, each for themselves from time to time, the selected subjects included in the division specified by the Curriculum of the Provincial University in section 19, and shall also have the right of examining in such subjects on behalf of the University.

That the system of options shall apply to honor courses as well as to those of passed men.

That as Theology is recognized in the memorandum as an integral part of the Arts Curriculum, it is only just that any candidates who desire to declare for honours in that department

should have the opportunity of doing so, as is the case with regard to other departments of the Arts Curriculum, and that a scheme be devised for enabling such candidates, when approved, to proceed to the degree of B. A., in accordance with the franchise of the university.

That the chairman of the university professoriate be appointed by the Government.

That the work of the University College and the University professoriate be carried on in different buildings.

That in seeking legislation a complete act should be obtained constituting a new provincial university instead of merely amending existing Acts with reference to the University of Toronto.

That in the event of one of the Universities named in the memorandum remaining outside the federation and graduates in arts of the Universities actually confederating shall have between them the same representation upon the Senate as is assigned under the scheme to these three federating universities.

That having regard to the sacrifice of their functions as degree conferring and examining bodies which the federating Universities are asked to make under this scheme, as well as to the fact that in the event of the federation working unsatisfactorily they alone will suffer by the necessity of withdrawal, whilst University College and institutions now affiliated to it will remain in full possession of the large State possession made in the University Professoriate, it is altogether unjust that the federating university shall further, for the promotion of the general interest of higher education, defray from their own private resources the expenses incumbent to entrance upon the confederation. And that this Corporation regards it as essential to the adoption of the scheme that equal compensation should be given to all confederating colleges for the losses incident to their entering into the federation, including in the case of this University all expenses incurred by the necessity of the removal of its college buildings to the immediate proximity of the Provincial University as well as the loss of degree fees.

It was then moved by the Provost that the following committee be entrusted with the resolution now passed by the Corporation, and authorised to lay it before the Government at the earliest possible day and to take further action in that behalf:—The Bishops of Toronto and Niagara, the Chancellor, Hon. G. W. Allan, Profs. Jones and Clark, the Archdeacon of Niagara, Rev. Dr. Bethune, Rev. J. Langtry, and Messrs. R. H. Bethune, W. Ince, J. Henderson, and J. A. Worell. Carried.

The meeting then adjourned.

DIocese OF NIAGARA.

ELORA.—The Incumbent lately gave a lecture at each of the stations in his parish on the subject: From Mount Sinai to Damascus, illustrating it with a large number of photographic transparencies shown by means of a sciopticon. The collections made were for the benefit of the Sunday-schools of the parish. The Incumbent has been trying for some months a novel plan for the holding afternoon service at Alma and afternoon Sunday-school in Elora. He takes the morning service in Elora at 10.30. He goes almost immediately after its close to Alma, the distance being five miles. Here he has Sunday-school from 1.30 p.m. to 2. and service from 2 to 3. He then drives back to Elora where he finds the Sunday-school assembled and ready for work. Taking charge of the Bible Class, he remains with the school till 4.15, when he dismisses it. Lately a gentleman has undertaken to open the school and have the children at work before the Incumbent's arrival. This plan allows the clergyman to have his principal Sunday-school in the afternoon as well as the country service, and to be present at both. As a result of the change from morning to afternoon, the Bible class has increased from almost *nil* to an average attendance of 15, there being in it even some married persons, while the average attendance of the whole school has nearly doubled itself.

FERGUS.—The winter meeting of the Ruridecanal Chapter of Wellington was held in this parish on the 13th and 14th of January. A sermon was preached by Rev. R. S. Radcliffe on education. Addresses were delivered on the same subject by Rev. R. T. Webb and Rev. G. B. Cooke. The private sessions of the Chapter were devoted to the study of Exodus i. and Acts ii., the latter in Greek, and also to the Communion Office and Article xii. Arrangements were made for holding Missionary meetings in several of the parishes of the Deanery. It is proposed to purchase a small printing press for use within the Deanery, one of the members of the Chapter having been at one time a printer. The machine will be used for printing circulars, tracts, special prayers &c.

HAMITON.—*Christ Church Cathedral.*—The Literary Society in connection with the Bible Class of the Cathedral, held their weekly meeting last evening (Tuesday) in the vestry room. In addition to several recitations and readings from various members, a very interesting debate, being carefully prepared, was entered into on both sides, on the subject "Resolved, that the Scott Act is detrimental to the interests of the country." Many new members have recently joined the Bible Class, thereby also becoming members of the Literary Society in connection with it; the former is in every case the stepping-stone to the latter. We have now nearly forty members, and all are entering heartily into the work.

A Band of Hope has recently been organized in connection with the Cathedral, superintended by Mr. W. E. Brown. It has started with a membership of about 50, and is working well; a meeting is held every two weeks, on Tuesday afternoon. There is every probability of this movement being very successful.

GUELPH.—The interior of St. George's Church, with the window and the artistically adorned chancel, was never seen to as good advantage as on Christmas Day. The Bishop's chair alone was draped in black, reminding all of the loss sustained by the Diocese. There was an early celebration of the Holy Communion, at which a large number of the congregation were present. A good choir was present, which rendered the Christmas music very effectively.

DIocese OF HURON.

1885. EPISCOPAL VISITATION.

Sunday, Jan'y 4.—St. James' Church, Ingersoll, 11 a.m. Service and sermon. Trinity Church, Beachville, 3 p.m. Service and sermon. St. James' Church, Ingersoll, 7 p.m. Service. Confirmed 32.

Monday, 5.—St. Paul's Church, Northfield, 3-30 p.m. Service. Confirmed 10. Trinity Church, Norwich, 7.30 p.m. Service. Confirmed 51.

Tuesday, 6.—St. John's Church, Otterville, 2.30 p.m. Service. Confirmed 12.

Wednesday, 7.—St. Alban's Church, Delhi, 11 a.m. Service. Confirmed 10. Trinity Church, Waterford, 7 p.m. Service. Confirmed 3.

Thursday, 8.—St. John's, Woodhouse, 11.30 a.m. Service and sermon. Christ Church, Vittoria, 3 p.m. Service and sermon.

Friday, 9.—Memorial Church, Port Ryerse, 7 p.m. Service and sermon.

Sunday, 11.—St. Paul's Church, Port Dover, 11 a.m. Service. Confirmed 18. Trinity Church, Simcoe, 7 p.m. Service. Confirmed 26.

Monday, 12.—St. Charles' Church, Dereham, 3 p.m. Service. Confirmed 8. St. John's Church, Tilsonburg, 7 p.m. Service. Confirmed 12.

Tuesday, 13.—St. Luke's Church, Vienna, 3 p.m. Service. Confirmed 17.

Wednesday, 14.—Trinity Church, Port Burwell, 3 p.m. Service. Confirmed 6. Consecration of cemetery, Vienna at 12 noon.

Thursday, 15.—Trinity Church, Aylmer, 7 p.m. Service. Confirmed 16. At 4 p.m. there was an address presented to the Bishop at Aylmer, and a Reception.

Total Confirmed, 221.

LONDON SOUTH.—Rev. Ralph Brydges, of New York, is visiting his parents in London South. On Sunday morning he preached in St. James' Church. His many friends, with whom he used to work in the Sunday-School and parish, were delighted to see him looking so well, and to hear, from a former companion, the Gospel so earnestly preached.

May he be instrumental in winning many souls for Christ and building up the Church, and, his work being done, receive the crown.

ST. JAMES' LITERARY SOCIETY.—Another of those very pleasing entertainments was given by the Literary Society, in the School-house, London South, on Monday evening. There was a large audience; Mr. R. B. Hungerford occupied the chair. Miss Ada Pope and Miss E. Labatt contributed a very pleasing piano duet, and Mr. E. Pope followed with a recitation, Mr. Ashplant and Miss Finmore taking part in the vocal part of the programme. Miss Amy Horton gave a violin solo to the piano accompaniment of Miss Finmore and Miss Titler. After this a very interesting debate took place on "The advantages of the higher education of women." The benefits derived from debating seem to be appreciated by the young men, many of them taking part from time to time.

As a result of the monthly subscriptions taken up in St. James' parish for the months of November and December, the ladies have reduced the debt on the rectory by \$200 on January 1st.

LONDON.—The Hellmuth Ladies' College has re-opened with an increased attendance of pupils. For thoroughness in teaching in all the various branches, it stands foremost in the West, and richly deserves encouragement at the hands of Church parents.

Memorial Church.—The Rev. R. Brydges, of New York, preached an earnest and practical sermon in the Memorial Church on Sunday evening last.

CLERICAL ASSOCIATION.—A meeting of the Church of England Clerical Association was held in the Sec House, Albert street, on Monday night, January 19th. His Lordship Bishop Baldwin presided, and Rev. Professor Sage was appointed Secretary. After routine, some time was spent in the study of a portion of Scripture, after which the subject of the annual Missionary Meetings was discussed, and a committee, consisting of Rev. Canons Innes and Smith and Rev. J. B. Richardson, was appointed to make the necessary arrangements. There was a good attendance of members.

MITCHELL.—*Missionary Meeting.*—The annual Missionary Meeting in connection with the Diocese of Huron was held in Trinity Church, Wednesday evening, and was well attended. The speakers were: the Rector, Rev. Mr. Turnbull, of Kirkton, and Rev. Dr. Beaumont, of Berlin. The addresses were all interesting, and showed that a good work was being accomplished by this society. The choir contributed excellent music, and the collection was fair.

DIocese OF COLUMBIA.

Synod Meeting.—The first session of the Third Synod of the Diocese was held on the 26th November last. The sermon at the usual service preceding the business sessions was preached by the Venerable Archdeacon Scrivner (who had only recently arrived from England), from I Cor. xii, 20: "But now are there many members but one body." He dwelt in eloquent and forcible language upon the union betwixt Christ and the Church, and the brotherly love that should spring from that union and prevail amongst the members of Christ's Body—the Church.

In the Synod there are 37 members, the Bishop, 10 clergy and 26 lay representatives; of these 22 were present. Several lay members were unable to attend owing to the autumn assizes.

BISHOP'S ADDRESS.

After naming several important subjects, such as rules of discipline and the status of the clergy, which would require to be dealt with by combined action of the three Dioceses at some future time, the Bishop proceeded to discuss the subject of the Mission Fund, which was in great need of support, and he suggested an organization to be auxiliary to the Mission Board, consisting of a financial secretary and a deputation committee, to place the fund upon a more permanent basis, and secure a visit to every parish and mission and an annual meeting. He then alluded to a want long felt of a depot for religious publications of the Church of England, and the need of efforts to counteract pernicious publications. The temperance question was dealt with, and allusion made to the frightful consequences of intemperance, and he recommended the formation of a branch of the Church of England Temperance Society, which is so successful in the mother country. An important feature of that society was its religious basis, maintaining that as temperance is a fruit of the spirit no effort to promote it could succeed without the help and blessing of God. Another feature was its double basis, including both total abstainers and those who adopted certain rules of temperance. The Bishop concluded by taking a hopeful view of the prospects of the Church of England in the Province, urging upon both Clergy and Laity that true extension of the Church was from *within* and that from the earnest life *within* would come the true growth of spiritual progress, increasing more and more into outward manifestations of strength and fruitfulness.

The Rev. Austin Scriven, late Dyke Scholar and B.A., of St. Mary's Hall, Oxford, Curate of St. Peter's, Rochester, England, arrived in Victoria, on November 13th, to fill the important position of Archdeacon of Vancouver.

CONTEMPORARY CHURCH OPINION.

The N. Y. *Churchman* in an article on the "Wills of the Living," speaks thus forcibly:—

It is to be admitted that legacies have no insignificant place in the support of religious work. In the Congregationalist American Home Missionary Society, for instance, whose total annual receipts are from \$350,000 to \$400,000, quite one-fifth is derived from legacies. With the Domestic Committee of our own Missionary Society, the legacies were one-sixth of the total receipts in 1880 and in 1881; in 1882 one-third, and in 1884 one-quarter. But large as they are, and great as is the help derived from them, there is a better dependence upon the systematic offerings of the living. *It is the wills of the living, not of the dead, on which the Church must rely. It is the wills of the living, their determinations to subject themselves, body and soul, to the service of Christ, that God expects and demands.*

Indeed, a man's stewardship ceases with his death, and after that others must take up the stewardship which he has exercised over any portion of this world's goods. Every one must labor and must give while he lives. Thus only can he bring himself into subjection to the will of Christ; thus only can he show his love for Christ.

The *Living Church* with equal truth and force, says:—

If only Churchmen could be made to realize that if the Church is not missionary, she is nothing! If not missionary, she is not primitive, for the disciples went everywhere preaching the Word; she is not Apostolic, for the Great Commission given to the Church through them was missionary; she can not be Catholic, for without missions she can never become universal. Hence, if Churchmen lock themselves up in *parish isolation and selfishness, if they turn coldly away from appeals for aid for mission work, or if they respond with only a fractional currency generosity, they not only retard the progress of the Church, but they also impeach its verity—practically unchurch it.*

The *Parish Visitor*, Sacramento, Cal., has the following wise words:—

The Son of God, who came to seek and to save the lost, carries on His work by His Spirit acting in all His members. These form one great Body—the Holy Catholic and Apostolic Church. Their "field is the world," where now by divisions and neglect their work is greatly hindered. Nevertheless the living unity of the Church, as the Body of the Lord Jesus Christ, must be maintained. Until every one of its members takes a part in the work, its power can never be fully known nor realized. Thus only can its strength be felt and appreciated.

Reasons for being a Churchman.

ADDRESSED TO ENGLISH SPEAKING CHRISTIANS OF EVERY NAME.

BY THE REV. ARTHUR WILDE LITTLE, M.A.

From the *Living Church*.

(Continued from the *GUARDIAN* of the 14th Jan.)

DID CHRIST FOUND A CHURCH WHICH STILL EXISTS? On this Rock I will build My Church, and the gates of hell shall not prevail against it.—*Words of Christ.*

A still clearer view of the origin of the Church will be observed if we notice the steps which Christ took to found and organize it. One of his first acts was to choose, out of the whole body of His Disciples, twelve men to whom He made known the "mysteries of the Kingdom of God." (13 St. Luke viii., 10.) He called them Apostles, and sent them forth to preach—what? "*The Kingdom of God.*" (St. Luke viii., 1 and ix., 2.) On the night in which he was betrayed, at that most solemn moment, immediately after the institution of the Lord's Supper, He told them plainly of the dignity and authority of the office to which He had elevated them in His Church: "I appoint unto you a Kingdom, as My Father, hath appointed unto Me, that ye may eat and drink at My Table in My Kingdom, and sit on thrones judging the Twelve Tribes of Israel." (St. Luke xxii., 29, Christ appointed also 70 men called "Elders," and sent them to preach the "Kingdom" (St. Luke x, 1 and 9.) It is an open question whether they constituted the nucleus of the Presbyterate to which the Apostles added others by ordination; or whether theirs was a temporary commission. I incline to the former view, but will base no argument on the Presbyterate until later on.) The Twelve thus raised by Christ Himself to pre-eminence in the Church were of equal rank and power. To borrow the words of Dr. Mahan; "In their relations to one another, they were 'brothers,' colleagues, peers. They called no man 'father' on the earth. (St. Matthew xxiii., 9.) According to the type of the Old Theocracy, a 'kingdom' was given to them, but the Head was to be invisible till the time of the final 'appearing and kingdom' of Jesus Christ."

After His resurrection from the dead, when in His Human nature as well as in His Divine, He could say; "All power is given unto Me in Heaven and in Earth," (St. Matthew xxviii., 18.) He said to the Apostles: "As My Father hath sent Me, so send I you." He endued them with a power such as no Priesthood had ever before received, the power of Absolution; for "He breathed on them and said: 'Receive the Holy Ghost; whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained.'" (St. John xx., 21-23.) At the same time He issued that far reaching and tremendous command: "Go ye into all the world, and preach the Gospel to every creature. He that believeth and is baptized shall be saved," (St. Mark xvi., 15-16.) And lastly, when He was about to ascend into Heaven, He gave them their final and perpetual commission: "Go ye, therefore, and make disciples (*i. e.*, make *Christians*) of all nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and lo, I am with you always, even unto the end of the world. Amen." (St. Matthew xxviii., 19-20.)

The phrases, "All the world," "Every creature," "All nations," show that the Church is

Catholic. They prove also *incontrovertibly* that the Apostolic Ministry is to be *perpetuated* in the Church, for the *individuals* to whom the command was given, could not go *personally* into all the world. And this fact our Lord enforces by His promise to be with the Apostles—*how long*? Till the end of their natural lives? That would have been ten years in the case of St. James, and sixty years in the case of St. John. No, it was longer than that. Mark His words, for there is no evading them: "Lo, I am with you always, even unto the end of the world." Here, then, we have the whole subject of Apostolic Succession in a single clause. Christ ordains the Apostles, sends them into all the world, and promises to be with them to an age which has not yet come. Nay, which still lies beyond the reach of Archangels' ken. And what does this prove? Why, it proves just this: That in ordaining the Apostles He did more than commission twelve men for their natural lives. He *created* the Apostolic Episcopate, a self-perpetuating Hierarchy, like the tree of creation "yielding fruit after his kind, whose seed is in itself, upon the earth." (Genesis i., 11.) He knew that His Church would need Overseers through all the ages; and so He established a Ministerial Succession, instinct with a perennial vitality, not to be impaired by the suicide of Judas, nor diminished when blessed James is slain with the sword. What matters it though St. Thomas be flayed alive in India, and gentle Andrew crucified in Greece? though the aged Peter "stretch forth his hands," and the Beloved Disciple, last of the twelve, breathe out his pure spirit in the Episcopal Mansion of Ephesus? It matters not, God has promised to be with His Apostles to the end of the world; and God has been with them, and is with them still. We shall see how that little company of Apostolic Bishops ordained not only the two lower orders of Priests and Deacons, but imparted by the "laying on of hands," all the permanent grace and authority of their own Office to their successors—who form a line of Princes in the Church of God, compared with which the oldest dynasty of Europe is but the child of a day, and which numbers at this hour nearly two thousand Bishops throughout the world. (CONCLUDED.)

Book Notices, Reviews, &c.

DAILY THOUGHTS, (selected from the writings of Chas. Kingsley by his wife): Macmillan & Co., London; Dawson Bros., Montreal.

This is one of the most attractive books of its kind that we have seen. The letter-press and general execution of the work are excellent. The days and the title of the subject of thought for each are in red letters, and opposite each day is a good space for memoranda or notes. As to the selections themselves, it goes without saying that they are excellent, being taken, as the authoress states, "from the MS., note books, sermons and private letters, as well as the published works, of my husband." Of course the whole plan of the book accords with Church order, but we find that the Fasts, Festivals and Saints' Days are not merely *noted*, but that special extra selections, illustrative or explanatory, are given for each. Truly, it is a charming book to GIVE, TO KEEP and TO USE!

THE CHURCH ECLECTIC: E. & J. B. Young & Co. and James Pott & Co., New York. \$3 per an.

THE PULPIT TREASURY: E. B. Treat, New York. \$2.50 per annum.

THE HOMILETIC REVIEW: Funk & Wagnalls, New York. \$3.00 per annum.

The January number of each of the foregoing is to hand; each maintains the high standard already attained. The first named is of course distinctively *Church*, and as such would seem to be of peculiar value to Church people. But in both of the others selections as well from *Church* writers as from the leaders of the dissenting bodies will be found; and all three are ably conducted, and each will be found useful and interesting. We regret that owing to limited space we cannot at this time give more particular details of the contents of each.

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SPECIAL NOTICE.

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CALENDAR FOR JANUARY.

JANUARY 1.—CIRCUMCISION OF OUR LORD.
" 4.—Second Sunday after Christmas.
" 6.—EPIPHANY OF OUR LORD.
" 11.—First Sunday after Epiphany.
" 18.—Second Sunday after Epiphany.
" 25.—CONVERSION OF ST. PAUL.
THIRD SUNDAY AFTER EPIPHANY.

Third Sunday After the Epiphany.

BY THE BISHOP OF ALBANY.

The power of God present in Jesus Christ, which has already manifested itself as ruling inanimate matter at Cana and as conquering disease in Capernaum, asserts itself to day as almighty, also, in controlling the elements of wind and wave upon the Sea of Galilee, and in vanquishing Satan in the country of the Gergesenes. This is the Son of Man, the Adam, "which was the Son of God," who "hath dominion over sea and air and earth," and over "the things that are under the earth"; "unto whom every knee shall bow, of things in heaven and things in earth, and things under the earth."

How infinite for us the comfort that not only in the omniscience of His Godhead, but in the entireness of His Manhood, He knows, as one "touched with the feeling of our infirmities," the "many and great dangers in the midst of which we are set," the "frailty of our nature," which He took and tried and all "the temptations through which" we must be borne.

We are not surprised again to find in the holy Gospel the prominent and principal illustration of the Collect's description of our need. For we are they "who cannot always stand upright," and that, "by reason," first, "of our many and great dangers," and next, "of the frailty of our nature." That is to say, we are the disciples in the ship, tossed and "covered with the waves" of the great tempest of temptations in the sea of life. More than that, while He sleeps calmly on that

"Wide, wild deep,

Where boding night winds sighed,"

they "stand not upright"; they falter and are fearful in the frailty of their nature and their little faith. And He rebukes this *first* before He calms

the winds and sea, because He knows it the greater danger of the two. Men marvel most at the "manner of man He is," in the manifestation of His power over the elements. But after all He manifests Himself even more as God, not in removing danger and withdrawing temptation, but in supporting us *in* danger and carrying us *through* temptation by His "strength and protection" granted to us; which make the fearful and the faithless faithful and free from fear. We ought to carry this figure on to that strange story of the Gadarene swine. The men who stumble at this feature of the miracle, merging their sense of the mercy of a lost soul saved in their extreme pity for the few swine lost, forget the moral meaning of the miracle, forget that only here and on the false fig-tree near Bethany, did Christ's almighty power ever work except to heal; and much resemble the Gergesenes themselves, who preferred their swine to their Saviour, and "besought Him to depart from their coasts." And why? Because He allowed to be enacted before their eyes, as in the close and climax of a great drama, the rapid progress of the soul's descending pathway, deeper and deeper into sin. Sunk first in sensuousness and given over to Satan's control, it reaches by and by the "steep place" on which it cannot "stand upright," and down which it rushes "violently, to perish in the waters."

Passing on to the perpetual application of these two miracles to ourselves, we are to learn, first of all, that it is not God's purpose to protect us *from*, but to support us *in*, danger and temptation. The Christian prayer means, "lead us not" *into* the power, rather than lead us not *into* the presence, of temptation; means not "deliver us from evil," as though we were to be kept from the surrounding of sin, but deliver us *from* the evil one. God *knows* us to be set in the midst of danger; and *knows* the frailty of our danger; and *knows* we cannot always stand; and *knows* and reveals to us the power of Satan, that "we wrestle not with flesh and blood." Our mistake is to underrate our danger; to fancy that we can remove ourselves from temptation, or to overrate our strength. What He teaches us is, that the dangers are great, and our nature very frail; and *therefore* He offers, and *therefore* we need the greatness of His strength and the power of His protection.

The ship on the sea is *the Church* in the world. It is threatened, it is in peril. He seems asleep. Ecclesiastical history has realized this picture a thousand times. But that ship *cannot* be wrecked; no matter how much faithless men may fear, for *she* will ride the storm, and *He* will rule it. And that ship is also *the soul*; in which, alas! the Saviour sleeps; when those in whom He is, by His own gift of Himself, awake Him not with prayer, or fail "to stir up the gift" that is in them. But even here, the fear that comes in the moment of supreme peril may, by His mercy, be turned into the faith to whose appeal His "heart, that waketh" even when He sleeps, will certainly respond. *Only* when Satan has such hold upon us that he speaks, instead of us, to God; as in the demoniac "Suffer us to go away into the herd of swine;" Let us sink deeper and deeper in our sins; or, as in the Gadarenes, "Depart out of our coasts"; *only then* is it certain that we must "perish in the waters." The weakness of our nature and the strength of our temptations are neither excuse for sin nor reason for despair. They do but stimulate our faith and lead us away from the

"broken reed" of self-reliance to "the rod and the staff," the means of grace which only and which surely can support us and carry us through.—

The Salvation of Christianity.

A pronounced and prominent Churchman remarked not long since that it was getting to be a question with him whether there was going to be spirituality enough to save Christianity. The historic Christ may indeed never be disproved, and it is beyond the power of argument to do so. Christianity as an abstract system may stand impregnable. It may as ever be gathered up in institutions, expressed in forms and acknowledged in confessions. But the more serious question is about its underlying spiritual relations. Is it to have the vitality and force of a supernatural power, changing the heart, creating a new affection, supplying motives, bearing down against the currents of evil, and overcoming the world? Because a Christianity which does not do that is made ineffectual and impotent, and is virtually dying at the root. The historic Christ is not a living, life-giving Christ as He came to be. Christianity becomes a form from which the spirit is fled. The spirit of the man is thrown back upon itself, upon its own desires and affections, its own motives and infirmities, its own dearth and deadness. Human life and society become in some sort, and conceivably, altogether as though Christianity were not.

Now it is scarcely to be denied that there is a real peril in this direction at the present day. Disregarding that not insignificant class which tries to argue down Christianity—disregarding, also, that larger and flippant class who ridicule where they cannot reason, there still remains a vastly larger class than either of these, as well in the Church as out of it, who are simply indifferent. Christianity, with its tremendous warnings and appeals, its uplifting hopes and promises, sweeps over them, as if, whatever it may have to do with beings of another world, it had nothing to do with them. The Gospel, as they account it, is neither good news nor bad news. Do they believe it? Yes. Do they disbelieve it? Yes. They do both, as far as possible, at the same time, their believing and disbelieving, for any practical purpose, amounting to precisely the same thing. They have neither argued it away nor argued it home, but left it as one of the problematical things, to be looked into carefully by those who are sufficiently interested in it to devote their time to it. Men talk about what unbelief is doing to undermine Christianity, but indifference is doing vastly more to tie its hands, and smother it, and make it powerless. What multitudes of nominal Christians are in this state of mind; nominal, because not entering nor caring to enter into that spiritual phase of religion by which it becomes to them a salvation and a life.

Most persistent and hostile foe of all to a living Christianity is that secular, world-regarding spirit which affects everybody more or less, and keeps an ever-increasing number in complete subjection. Their whole being is charged with an influence appertaining to the life that now is. They are tied up, body, soul and spirit, as it were in the world, with its money-getting and mammon-worship, its usages and conventionalities, its social aspirations and surroundings of all sorts, so that Christianity has no chance to get at them. How

can it possess them with the expulsive power of a new affection when there is no place in the heart to be possessed? How can they live in a life which is supernatural and gracious, when they are wholly, not to say hopelessly, insphered in the life that is now and here? What can Christianity do to make them upright and honest, and to nourish in them all virtue, when they are entirely pre-occupied with a spirit that has no room for it, and takes no account of it? So far as such persons are concerned, Christianity has no opportunity to act. It cannot reproduce Christ's spirit in theirs, nor perpetuate His life in their earthly way of living-

It is this serious condition of things which called out the question whether there is spirituality enough to save Christianity, and which makes the utterance of our Lord as opportune and significant as ever, "Wherefore, if the salt have lost its savor, wherewith shall it be salted?"

NOTE.—We wish to add several thousand new Subscribers to the GUARDIAN'S list during the coming year. Will you help to do it? It can be done if each present Subscriber will aid.

Editorial Notes.

Speculation is busy in England with the succession to the vacant See of London. Among the names mentioned in this connection are those of the Bishops of Durham (Lightfoot) and Exeter (Temple), the Dean of Westminster (Dr. Bradley), and Canon Liddon. The promotion of the last-named gentleman to the Episcopate of the Metropolitan See would be a fitting tribute to one who is reputed to be an able organizer and administrator as he is, by general consent, the greatest preacher in Christendom.

We desire to call the attention of our readers to "Church Songs," edited by the Rev. S. Baring-Gould, M.A., and published in London, Eng. They are designed to take the place in Church families and social reunions of the wishy-washy productions of Moody and Sankey, and for this purpose they appear to be admirably adapted. The theology is orthodox, the versification melodious and the tunes lively and stirring, without being too suggestive of music-hall melodies.

We regret to notice that a wordy war has broken out between two of our most esteemed Church contemporaries, the *Living Church*, of Chicago, and the *Church Press*, of New York. Surely a Church journalist may find abundant scope for the exercise of his combative tendencies in fighting "the world, the flesh and the devil," in their multitudinous guises in modern society. Professional jealousy is entirely out of place in ecclesiastical journalism, and instead of quarrelling over our respective circulations or comparative literary excellence, we should stand shoulder to shoulder against the common foe.

In his sermon at the Church Congress at Carlisle, the Archbishop of York dwelt very strongly upon the necessity of the clergy qualifying themselves to deal with the prevalent scepticism

of the time. He spoke as follows:—"And more, perhaps, than at any other time, this waning nineteenth century needs its proper discipline. But the new theories, physical and social, have broken out like a flood upon it, and the waters are still mounting higher. It is no one's fault that the great body of the clergy are unprepared for these waves, and stand astonished on the brink. Their preaching is true, but its modes are antiquated. Is this a time when sermons should consist of artless reproductions of dispassionate commentators? The sermon is too often a cold, spiritless echo of the past. On the Sunday, from some timidity, or want of self-confidence, sometimes from want of time or lack of pains, preachers have tamed their utterances to passionless dulness, and their matter to the level of absolute commonplace." Certainly there is no "passionless dulness" in His Grace's stinging words, which we commend to the reflection of our clerical friends as a spur to self-examination in this matter of preaching.

The Church in the United States mourns the loss of her oldest Presbyter, the Rev. W. T. Leacock, D.D., of New Orleans, who died recently at a very advanced age. During the troublous time of the War of Secession, Dr. Leacock resided in Montreal, and frequently officiated in the churches of this city. His unostentatious learning, pulpit eloquence and kindly dignity of bearing won the respect and affection of many friends, who will hear of his death with a pang of sincere regret.

The Church and the Bible.

One of the common mistakes of our times is that the Church is founded upon and draws its constitution and authority from the New Testament Scriptures. A little thought will correct this. *The Church was thoroughly organized, reaping large harvests for God, and widely spreading before the earliest of the Gospels was written.* The date ascribed to St. Matthew's Gospel is A.D. 42. We read that *twelve years before* this date, on the day of Pentecost, "three thousand souls were added to the Church." During these twelve years the Church was in full operation in Judea, Asia Minor and Rome. The fact is, that two of the Gospels were written by the Apostles St. Matthew and St. John, and the other two by St. Mark, supposed to be one of the seventy Elders appointed by our Lord, and St. Luke, an active layman of the Church, in the midst of the pressing duties of extending the Church, and for the instruction of its members. The Book of Acts is an historical account of the labors, trials and successes of a few of the Apostles, Elders and Deacons. The Epistles were, mainly, letters of instruction in doctrine and duty addressed to churches already organized. The Revelations, written by the last survivor of the twelve, contains, in its earlier portion, addresses to, and prophecies concerning, existing churches in Asia Minor, each of which is called by its own distinctive name, and the latter portion is a prophetic vision of the Church Triumphant and the end of all things. Before the date of this last book of the canon of Scriptures all the original Apostles, save one, had passed through martyrdom to the rest of Paradise, and for sixty years the Church had been "lengthening

its cords and strengthening its stakes. The Scriptures are a revelation from God, written by men inspired by the Holy Ghost, who were officers of the Church; and, like many other revelations, it sprang from the necessities of God's work among the people.

On this subject we commend to our readers the following interesting extract from a recent article in the *Living Church*. The table itself ought to convince any intelligent mind as to the correctness of this position:

- A. D. 30. Pentecost and the organization of the One Visible, Apostolic Church.
- A. D. 62. The Church in full operation in Judea Asia Minor and Rome.
- A. D. 42. The Gospel according to St. Matthew, —the Church existed for twelve years without a single gospel or epistle.
- A. D. 52. The 1st Epistle to the Thessalonians, —the Church in operation twenty-two years without a single epistle.
- A. D. 53. 2d Thessalonians written. The Church twenty-three years without.
- A. D. 57. 1st and 2d Corinthians, and Galatians. The Church twenty-seven years without.
- A. D. 58. Romans. The Church twenty-eight years without.
- A. D. 62. St. Luke, Phillipians, Colossians, Ephesians, and Philemon. The Church thirty-two years without.
- A. D. 63. Acts (?) and Hebrews. The Church thirty-three years without.
- A. D. 66. 1st St. Peter, St. James. The Church thirty-six years without.
- A. D. 67. 1st St. Timothy, St. Titus, and St. Jude. The Church thirty-seven years without.
- A. D. 68. 2d St. Timothy, 2d St. Peter, and 1st, 2d, and 3d St. John. The Church thirty-eight years without.
- A. D. 90. St. John (Gospel), and Apocalypse. The Church sixty years without.

"This is to say that the Church which, according to this latter-day wisdom, was guided and governed in its organization and action by an infallible Bible, started off on its organic career without waiting for a line of the Christian Scriptures, and grew and made conquests after a fashion unknown in these days, for sixty years, before either the Gospels or the Apostolic writings were completed. If the popular theory is correct, this is much like a full-grown tree and ample fruit, before either roots or soil have made an appearance.

"Add to this the fact that it was not for some centuries fully decided that even these books were all canonical, or possessed of divine authority, and that this decision was rendered by this very Church, sitting in judgment on their merits, as itself the proper expounder and arbiter of Holy Writ; and it appears that, instead of Church resting on an infallible Bible, the Bible depends for its authority on the Church.

"This is not to claim infallibility for any branch of the Church, in any age. It simply affirms that our trust in the Holy Scriptures as the word of God must rest upon the witness of the Church, and in the agreement and universality of the witness in all ages we have the assurance of infallible truth. If not, the gates of hell have prevailed against the Church in this most vital issue as to what is the word of God."—*Church and Home, Florida.*

FAMILY DEPARTMENT.

"BE TEMPERATE IN ALL THINGS."

The bells ring in the New Year as of yore;
Greet it with gladsome heart and holy cheer!
Let fellowship unite us more and more
In each good work, with every bright New Year.

Let not the little forms of differing creeds
Grow to a widening breach of party strife;
Such crops of evil spring from tiny seeds,
To mar and choke the helpfulness of life.

Be temperate in all things—not alone
In meat and drink, but in opinions too;
"Look not upon the things that are your own,"
Nor think that truth is centred all in you.

There's work enough on earth for every man,
Bravely, in trustful hope, to do his best;
Not bigoted to some peculiar plan,
But with large heart and temperate mind possess.

In Christ's great army, warring for the right,
With Him allied against the powers of sin,
Let men and women, young and old, unite,
Heeding nought else but how they best may win!
CARITAS.

Sunday Chimes.

BY EMMA MARSHALL, AUTHOR OF "GRACE BUXTON,"
"NOTHING NEW," ETC.

"Inasmuch as ye did it unto one of the least of these My
brethren, ye did it unto Me."

CHAPTER II.

A HAPPY HOME.

Her own little Janie was in the parlour with her picture-book, amusing herself till her mother could put her to bed, and singing in her baby voice snatches of little simple hymns, which were familiar to her little tongue. Matsie was lying on some old rugs and mats on the scullery floor, drinking the tea eagerly, which Mary Bankes held to her lips, and eating the bread and butter which she held in her dirty little hand as if she had never tasted anything so good in her life.

"You are very hungry, my dear."

The child looked up.

"Yes; but I had a breakfast this morning; a good one, too."

"Who gave it to you?"

Matsie's mouth relaxed into a broad grin.

"Nobody: I took it. It was only scraps set out for a dog. Oh, them bells!"

"Do you like to hear them?"

"Yes. I allus likes bells. I comes out on Sundays to hear 'em."

"Do you know what they ring for on Sundays?"

"To tell 'em to go into church," she answered quickly.

"Yes; and to worship God and to pray to Him, and to hear about Jesus."

Matsie's eyes opened very wide.

"Who!" she asked.

"About Jesus, the Saviour of sinners, of you and me, Matsie."

But Matsie turned her head away.

"I don't know nothing about that," she said.

"Oh, my! the pain is very bad. Will 'ee turn me out, marm? Pray don't. I don't want never to go to King's Alley no more. It is miles away, and uncle beat me and ill-used me. Don't 'ee send me away, least ways not *there*."

"We will wait till the good doctor comes, and he will tell us what to do. He always knows what is best. He will find out if you are much hurt, and tell me what to do for you."

Matsie seemed satisfied, and soon after fell into a heavy sleep.

CHAPTER III.

ANOTHER HOME.

"Papa, I thought you were never coming; and it is Sunday night, and you know I sit up to supper."

Little Evelyn Mansfield sprang to the doctor's

knee, as he seated himself in his arm-chair and put her arms round his neck.

"Where have you been, papa?"

"To see a poor child—the same child who stood by the church gate this morning!"

"What, that dirty horrid little thing?"

"Hush! Evelyn," said her father gravely. "I do not like to hear my little girl speak like that. The child has a soul as precious in God's sight as yours; and why should you despise her?"

Evelyn slipped from her father's knee, and took her place at the table. Somehow, his serious manner impressed her, and she ate her strawberries and cream, and spongecake, in silence.

Presently the doctor said:

"You know the little Bankeses, Evelyn?"

"Oh! yes papa; the two eldest come to Sunday-school, and are such good, nice little things. What have they to do with that little ragged girl?"

"That little ragged girl is now in their kind, good mother's house. She did not shrink from touching her, Evelyn; and, till I can make enquiries about the parish which is responsible for her, will keep her. I have left her in an empty garret at the top of Mary Bankes's house, lying on a comfortable, though homely bed, made up for her in one corner. These kind motherly hands washed the poor child; and when she had a clean night-dress on her, and a great deal of her tangled hair cut off, she looked very different. Her rags were only fit for the fire, and I advised their being burned at once."

"But why did Mrs. Bankes send for you, papa?" said Evelyn; her face showing a growing interest in the story as her father went on. "Is the child ill?"

"She fell from one of the low foundation walls of those new houses opposite Salisbury Place, and at first they thought her leg was broken, but I find it is only a sprain; but she is covered with bruises and sore places. And oh, Evelyn, I see a great many sad things day after day, but the sight of a child like that, forlorn, desolate, and ignorant of God is the saddest sight of all. She recognized me, and told me she took the plate of scraps from the scullery window this morning, which the cook missed. She said it was a grand breakfast."

"Papa!"

"Yes, Evelyn; these gutter children are not dainty, and I expect it is many a long day since she slept in anything like a bed. Her astonishment at sheets,—the coarse clean sheets between which she is lying,—seemed to strike her dumb. I cannot help repeating over and over to myself: poor Matsie is but one of thousands, living comparatively near me and near you, little Evelyn. God has been very good to us; let us try and follow that kind woman's example, and do more for the souls and bodies of the poor forlorn outcasts of our streets and alleys."

"You do a great deal, Papa: you are always going about to the poor, and nurse says you treat them as well, if not better, than your grand patients. But I can do nothing."

"Yes, Evelyn, a child can do something if she tries. You shall begin to-morrow, and we will see about some clothing for Matsie."

"Is she to go to the Workhouse, or are you going to let her stay where she is?"

"That will depend upon the will of Tom Bankes; it is his house, not mine. Now we must ring for prayers; it is getting very late."

"Well, Mary," said Tom Bankes, after he had seen Aunt Jane home that evening, "what are you going to do with that heap of rags, and what does the doctor say?"

"The bag of rags is all burned—you'll never see that no more, Tom; but the child is asleep in that empty garret in the roof, where we keep the boxes. I hope you won't be angry, Tom."

"Well, you see, we've many mouths to feed, Mary, and I'm a working man; and I think the poor creature ought to be sent to the Union."

"The doctor said she couldn't be sent out to-night without getting a cab, and, besides, she has hurt her leg and back by the fall. But to-mor-

row Dr. Mansfield says he'll try to find King's Alley, down Stepney way, and make out something more about her. I wish you would come and look at her, Tom; now she's clean and her hair cut, she's quite pretty."

Tom indulged in a loud laugh. "Well, it is astonishing what women will say to get their own way," he exclaimed.

But nevertheless he stumped up the stairs behind his wife to the top of the house, and said, "Well, where's the child?"

Mary opened the door softly and shaded the candle with her hand, as she went up to the bed where Matsie lay. The child was sleeping quietly. Her poor little face, now cleared from its coat of King's Alley dirt, was pretty and attractive. In sleep, the countenances of children seem to lose the impress of care, or trouble, or grief, and to resume the calm expression of infancy. Matsie had lived in a poisonous atmosphere, morally and physically; but it was with her as with many other children, she had been guarded in a remarkable way from contamination; and although bad words fell from her lips, and she knew nothing but fear of police to keep her from theft and crime, still she had not fallen as low as some have done. Was it a sort of message from the past that had given this poor child some dim association with Sunday bells,—some whisper from an angel messenger which now made her turn her head on the somewhat hard pillow—to her a soft and luxurious one—and murmur, "Hark! the chimes are out! I wish—I wish—?"

"She's only talking in her sleep," Mary said, "but it's about them bells. You wouldn't have wished me to turn her out: she ain't older than our Janie."

"No, no," Tom said; you are a good woman, Mary: I wish there were more like you."

They turned away together, and as they went to their rest the sound of noisy crowds returning from pleasure trips was borne in upon the breath of the summer wind,—tired children crying,—mothers cross and weary,—little babies raising their tiny piteous voices,—young men and girls loud and vociferous in their mirth, all hurrying home in the stillness of the Sunday night as the clock struck ten, and the hours of the Day of Rest were numbered.

I wonder which sleep was the sweetest that night, that of Mary Bankes's household, or that of the family who lived in the other inhabited house in Salisbury Place, where the children were tumbling into bed unwashed and prayerless; where the father was a little overcome with frequent glasses of cider and beer taken to allay the thirst consequent on the dust and heat of ten hours' third-class railway journey; and where the mother, with an infant in her arms, had scarcely strength to drag herself upstairs, when she burst into a fit of hysterical crying, feeling, as she said, "quite worn out."

Labour for six days, but rest on the seventh, is God's law. We can never break it, for business or pleasure, without suffering. Sooner or later the penalty must be paid, and we have to learn that God's way is best, safest and best, for bodies and souls.

CHAPTER IV.

MATSIE FINDS A HOME.

Yet another Sunday morn! When the chimes were ringing from the belfry tower, sending the same invitation to rich and poor, little Janie and Willie Bankes were setting off to the Sunday-school, their faces fresh and clean, their books in their hands. Some weeks had passed away since Matsie had been cast upon the charity of the Bankeses, and she was still in their house. The doctor had failed to trace the whereabouts of the drunken waterman, her uncle; and when at last he found his way to King's Alley, and had threaded the mazes of these intricate lanes, his inquiries for him were fruitless. He had most probably changed the cellar, where we first saw Matsie, for another, and the neighbours neither knew nor cared where he was gone.

(To be continued.)

INDIA.

Statistics of the Chota Nagpore Mission for the year ending at Michaelmas have just been received from the Rev. J. C. Whitley. They are worthy of being noticed with thankful appreciation. In this one Mission, work is carried on in more than four hundred villages, spread over an area of some 1,600 square miles; and there are no less than 12,482 baptised Christians, of whom 5,985 are communicants. The work during the past twelve months may be judged of by the following figures: 1,137 persons were confirmed, 472 children of Christians and 268 converts were baptised, while at the end of the year, 477 unbaptised persons were under Christian instruction. Figures are of course not the only guide, and work of the best character may be going on where the numbers of the converts are small. But in the Chota Nagpore Mission largeness is accompanied by genuine thoroughness. Such a fact as the existence of this Mission, with its numerous congregations of 12,482 people, raised to the standard of Christian life from the condition of almost the lowest race in India, is in itself a witness of the power of Christianity, and a vindication of missionary effort.

BAPTISED.

BANWELL.—At Port Stanley, Ont., on the 18th inst., by the Bishop of the Diocese, Gladys Hester Colclough, infant daughter of the Rev. H. Banwell, Incumbent, and Jane H. Banwell.

MARRIED.

WILSON-COCHRAN.—At Holy Trinity Church, Maitland, Hants on Jan. 22nd, by the Rev. Dr. Partridge, of St. George's, Halifax, assisted by the Rev. G. R. Martell, the Rev. W. C. Wilson, of St. George's and St. Matthias, Halifax, to Susan C., fourth daughter of the late Hon. A. McNutt Cochran.

DIED.

HALL.—At Petite Riviere, N.S. Dec. 8 aged 83, George Hall, and on Dec. 17th his wife Sarah Hall, aged 73, in full communion.

BAKER.—On January 12th, LaHave Islands Samuel Baker, aged 61 years.

MOCKTAIN.—At the Rectory, Carleton Place, on Monday Jan. 19th 1885, Anne Mary Mountain, Widow of the late Judge Jarvis of Cornwall, Ont. aged 72 years.

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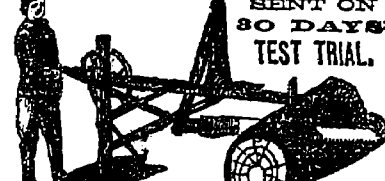
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THE MISSION FIELD.

SOUTH AFRICA.

Reporting at Michaelmas on the Mission of St. Paul's, in the Diocese of Zululand, the Rev. S. Samuelson said:—

"God has now safely brought us through this quarter. I have had much to do, in order to put my poor houses into a descent state from the damage they had taken by the Sutu party.

"When Mr. Swinney was here on July 23rd, and had seen the state of his house at Kwa'Magwaza, he told me that I might go up and take from his ruined house anything I could make use of. Consequently I started in my waggon on August 5th, and arrived at Kwa'Magwaza in the evening. Here I found an impi from the Imkahlia, who used threatening language, so I left again the next day,

"I shall not attempt to describe the painful destruction I saw there, but I succeeded in picking up in Swinney's house eight church seats and a prayer-desk. These I have put into my school-room, and also made an altar-table, so it looks now quite church like.

"I had to send many times into the Reserve to call my Christians and catechumens back. They were afraid to return, hearing all sorts of rumours over there. At length most of them returned on August 28th—about ten are still left behind—so we have had regularly Divine Services and a small school since that time. Small parties of the Sutu impi have called on me very often since my return, but always treated me most friendly. I have of course had to be very careful, so as not to side with any party.

"Sometimes it has seemed as if the fighting was coming unpleasantly near to the station. Thus on September 7th it was well known that Usibebu and his people, having been driven out of his own country by the Sutu and Boers, was encamped about ten miles from the station, and the Sutu were coming down to attack him. Fortunately for this part of the country, Usibebu and his people crossed into the Reserve, and got a place to live on."

SWAZILAND does not appear to have suffered much from the disturbance in the neighboring districts. At any rate, the Rev. Joel Jackson was able to write:—

"Whilst things have been in such a terrible state in Zululand, we have enjoyed peace and quiet in these parts. The Amaswazi have been asked more than once to take part in the Zulu struggle, but have refused to join either party. We have been quite secure, and have had nothing to fear. The king and chief men are always kind to me, and no one tries to give the least trouble. I often think of my neighbors, and wish they could feel as safe as myself; but their belief in witchcraft makes them to be in constant fear. In the first place, they live in fear of witches who may at anytime, as they think, send them sickness and death. And, in the next place, they are in constant dread lest

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they themselves should be charged with being witches, and thus be killed at any time." A horrible example of the effect of this superstition follows:— "The king has been in great trouble lately. One of his wives died, and another was sick for sometime. The witch doctors were consulted as usual,

and one of his chief wives was fixed upon as the culprit who had caused the sickness. She and her father's house were all destroyed, and most of them mutilated in a manner too horrible to be related."

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PARAGRAPHIC.

The Blues

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A magnificent cathedral has just been completed in Moscow, to commemorate the retreat of Napoleon from Russia. The building, which will accommodate some ten thousand worshippers, and the total cost of which has been over £2,000,000 (\$10,000,000), has been in process of construction for the last fifty years. One of its bells, it is said, weighs over twenty-six tons. The human figures on the dome are fifty feet in height.

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Coleridge says, "Some readers are like the hour-glass, their reading as the sand. It runs in and runs out, but leaves not a vestige behind."

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Russell case the Dominion Government was given the power to prohibit the sale of liquor, whereas in the Hodge case only the power to regulate the sale of liquor was given.—*Witness.*

The Venerable Bishop of Mississippi, now in his eighty-eighth year, has recently completed a visitation of a part of his diocese. Between October 12th and December 7th he preached nineteen times, baptized eight and confirmed thirty-three persons. Our readers will rejoice and wonder with us at this remarkable work, unparalleled, by a Bishop of eighty-seven.

The co-operation of all Christian Ministers of the Maritime Provinces is urgently asked to aid in carrying this resolution into effect, as those who make this request feel as never before the need of having this subject put plainly before the people, and pray that this united effort may be of great benefit to the temperance cause, on behalf of the W. C. T. A. of the Maritime Provinces. Mrs. Dr. Todd, St. Stephen, President; Mrs. Harvey Atkinson, Moncton, Secretary; Mrs. W. H. Turnbull, St. John, Assistant Secretary.

The Church of England Temperance Society has had prepared by W. P. Wilberforce Buxton, "A Service of Song" under the name or title of "Welcome Home." It is designed for use in the adult and juvenile branches of the C. E. T. S. It contains eleven temperance songs and hymns with music; amongst which we notice, "Stand on the Rock," "The Bible is the Christians Chart," "Let the Lower Lights be Burning," "The Prodigal Child," "Rescue the Perishing," and "The Temperance Life Boat." It also contains what might be called an "Allegory of Life" from a temperance stand point, under the headings, "The Boat" (Introduction) "The Chart," "The Deck," "Leaning Post," "The Beacon," "Drifting," "A Storm," "Shipwreck," "The Life Boat," and "Welcome Home," the whole forming a pamphlet of 20 pages and all furnished in paper covers for 4d stg., which ought to bring it within the reach of all. Doubtless in quantities to one address the price would be still lower. We would also again call attention to the tracts and other publications of this society of which samples may be seen at the GUARDIAN OFFICE, being announced that church associations will find these of great service in their work. See also advt., p. 15.

THE LICENSE ACT.

It has been decided to appeal the judgment of the Supreme Court in the Dominion License Act question to the Privy Council, and the Minister of Justice is preparing the necessary documents at once to be submitted. It is believed that the difference between the decision in the Russell and the Hodge cases will be regulated so that they will not conflict. It will be remembered that in the

The Venerable Bishop of Mississippi, now in his eighty-eighth year, has recently completed a visitation of a part of his diocese. Between October 12th and December 7th he preached nineteen times, baptized eight and confirmed thirty-three persons. Our readers will rejoice and wonder with us at this remarkable work, unparalleled, by a Bishop of eighty-seven.

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