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The Church Guardian

OF MONTREAL.

A P Willis, 1 ap. 22 all them that love our Lord Jesus Christ in sincerity.—Eph. vi. 24.
and for the faith which was once delivered unto the saints.—Jude 3.

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ECCLIASTICAL NOTES.

THE Bishop of Manchester, at the opening of the Manchester Labour Home, promised 100% towards the working of the Church Army.

DURING the past year death has been busy in the ranks of the Irish clergy. Fifty-one clergymen of the Church of Ireland died during 1891, eleven over the number of the previous year.

CHRISTMAS, a Presbyterian who could find no church of his denomination open in Washington, went to an Episcopal church and wrote to *The Evangelist* what a comfort and help it was to him.

BISHOP Hare of South Dakota has been prevailed upon to make a second official visit to the mission of the Protestant Episcopal Church of the United States, in Japan and China, and has sailed for Japan.

THE Queen has been pleased to approve the appointment of the Ven. Archdeacon Straton, Vicar of Wakefield, to the See of Sodor and Man. Archdeacon Straton was educated at Trinity College, Cambridge, where he took his B.A. degree in 1862 and M.A. in 1869. He was ordained in 1865.

THE Bishop of Manchester will hold four ordinations in 1892, viz., on the second Sunday in Lent (March 13), on Trinity Sunday (June 12), on the 15th Sunday after Trinity (September 25), for deacons only, and on the 4th Sunday in Advent (December 18). The Bishop notifies that he does not grant letters dimissory.

A MAJORITY of the standing committees have consented to the consecration of Rev. C. K. Nelson as Bishop of Georgia. The consent of a majority of the bishops is already assured, and a committee has been appointed to make arrangements for the consecration which will take place between January 21st and 28th, at St. Luke's cathedral, in Atlanta.

DURING the year the S. P. G. Board of Examiners has considered fifty-one offers to engage in work abroad. Thirty-two persons were recommended by the Board to the Society. They are distributed thus: To the Diocese of Chota Nagpore, six; to Guiana, four; to Qu'Appelle, three; and two each to Rangoon, Adelaide, Madagascar. One was sent to each of the following Dioceses: Calcutta, Madras, Bombay, Lahore, Colombo, North China, Japan, Caledonia, Nassau, Pretoria, Bloemfontein, Maritsburg, and St. Helena.

A good Presbyterian vouches for the truth of this: "My papa is out," said the pastor's little daughter, as she opened the door to a visitor. "But," she continued airily, "if you came to enquire about the plan of salvation, walk right in! I can tell you all about it."

ROME's tactics are well illustrated by the treatment of the Old Catholics in Bavaria, where the Romanists have got the upper hand. Their policy is to deprive Protestants of all "glory, beauty and decency" in public worship and ritual, contrary to nature and Scripture, and so wean people of taste and sense away from this puritanism to their own bastard catholicity, under cover of their æsthetic and Scriptural style of worship.

THE Churchmen of Birmingham have presented Dr. Bowlby, suffragan-Bishop of Coventry, with a purse of 200 guineas and an illuminated address in recognition of his service in connection with educational, philanthropic, and temperance work in the city during the past seventeen years. In acknowledgment, the Bishop said he looked forward to seeing soon a young, energetic, and earnest Bishop, like Fraser of Manchester or How of Wakefield, in charge of the new see of Birmingham, and he would gladly relinquish his rectory of St. Philip's as the episcopal residence.

The Roman Catholic Directory, Ecclesiastical Register and Almanack (Burns and Oates) appears in its fifty-fifth year in its usual form. It says that in England and Wales, the Roman Catholics have seventeen Bishops, 2,573 priests, 1,362 churches, chapels and stations. The Roman Catholic population of the United Kingdom, is estimated at about 5¼ millions—namely, England 1,357,000; Scotland, 343,000; Ireland, 3,549,956—Including British America (with a Roman Catholic population of about 2,370,000) Australia, India, and all other possessions, the total Roman population of the British Empire is probably (says the *Register*) about 10 millions.

THE ADVENT ORDINATIONS.—Ordinations were held in England, on the fourth Sunday in Advent by the two Archbishops and 31 Bishops, when 303 candidates were admitted to the diaconate, and the same number of deacons advanced to the priesthood. Of these 199 were graduates of Cambridge, 188 of Oxford, 44 of Durham, 18 of Lampeter, 17 of Dublin, 7 of London, 4 of Edinburgh, and 1 of the Royal University of Ireland—478 in all. The remainder were educated as under:—At the London College of Divinity, 30; at King's College, 17; at Lincoln Scholæ Cancellari, 10; at St. Aidan's, Birkenhead, 9; at Queen's College, Birming-

ham, 6; at Chichester, 6; at St. Bees, 6; at Sodor and Man Theological College, 5; at Gloucester, 3; at Lichfield, 2; at Warminster, 2; at Truro, 2; and at Wells, Salisbury, St. Augustine's, Canterbury, Church Missionary College, Islington, Dorchester, and Belfast, 1 each. There were 12 literates. The Bishop of London was ordained an M.D. of Cambridge.

BISHOP Corfe, writing from Corea, says:—"I had been (Sept. 30th) in Corea exactly a year, and it was with feelings of devout thankfulness that I saw a separate building belonging to the mission ready for the worship of Almighty God. And when you remember how much this mission owes to Bishop Scott of North China, and Bishop Bickersteth of Japan, you will see that it was a most fitting act for him (Bishop Scott) thus to inaugurate what I hope will be our permanent ministrations in this port. And so the little Mission House of the Epiphany, which for nine months has served as church, dwelling-house, and dispensary, has been given up, and we find ourselves with three houses instead of one."

THE Rev. J. W. Hicks has been elected by the Clergy and lay representatives of the diocese Bishop of Bloemfontein, in succession to Dr. Knight-Bruce, now Bishop of Mashonaland. Dr. Hicks has telegraphed his acceptance of the bishopric. The Rev. John Wall Hicks was senior Optime and first-class in the Natural Science tripos, Sydney Sussex College, Cambridge, 1870. He is also an M.B. of the London University, and M.D. and F.R.C.P. He took a second-class in Theology, 1871. He was appointed Examining Chaplain to the Bishop of Lincoln in 1885, and is Vicar of St. Mary-the-Less, Cambridge. He is the author of a text book of Inorganic Chemistry. Dr. Hicks' medical knowledge will be of much service to him as a missionary bishop.

THE American correspondent of the *London Church Review* says:

"There is no more hopeful feature in the American Church to-day than the rapid growth of the Brotherhood of St. Andrew, and much as your correspondent rejoices in the rapid spread of advanced ritual, he regards this society as of even greater importance. Why? Because it seeks successfully to bring men to church, and abounds in love and good works. As every chapter is under the direction of the rector of the parish it works in, and its one great object is to build up the Church, not an order, and as High and Low Churchmen zealously unite under its banner, there would seem to be no reason for the suspicion of this great society felt by Cath-

olics in some quarters. By its constitution and methods it must and does represent the sentiment of the Church at large. Latterly a large number of chapters have been organized in Catholic parishes.

THE Bishop of Exeter has communicated to *The Times* some of his impressions after his few weeks' sojourn in Japan. The people's attractiveness and the charm of their manners have not blinded his Lordship to their faults and vices, as they apparently did a celebrated literary man who a little while ago took up his abode with them, but, nevertheless, he thinks that it would be no hard task to love the people. Everywhere the converts welcomed the Bishop, and listened with keen interest to his assurances of English sympathy. 'The Protean forms of unbelief' which trouble the West, the Bishop found all have their counterpart in Japan, and are the gravest difficulties in the way of the missionaries. 'Of sceptics the name is legion,' and hence the absolute necessity that the missionaries should be 'men of culture and able to expose the hollow pretensions of agnosticism.' The Bishop is satisfied of the singular wisdom of what has been hitherto done in training converts, but trained shepherds and wise leaders are required in every great city. His Lordship does not forget to say a word about what the Church in America has done in the field, where it was first. He is of opinion that our ritual, and liturgies, and creeds are simply priceless among the shifting currents of religious thought which are now moving Japanese minds. The Bishop concludes by warning us that though the door is open, the great Japanese Empire is not to be won without 'taking up the cross and following the evangelists of former ages as they followed Christ.' There are, as he reminds us, fifty millions of people in Japan, and only about one in 400 has yet been baptized. Many large towns and thousands of villages are yet untouched, and he pleads for fifty more labourers—men and women—during the next three years. Writing on the spot, with a heart full of thankfulness for the 'triumphs of the Gospel' which surround him, he will, he tells us, send himself one of the fifty when he returns to England, and will personally plead for the other forty-nine.

THE RULE OF SERVICE OF ST. ANDREW'S BROTHERHOOD.

Entire consecration to the welfare of men in the service of God is the first principle of Christian living. It is the duty of every baptized believer to spend and be spent, to sacrifice time and strength, to do all he can for the establishment of Christ's Kingdom—a duty limited only by circumstances and ability.

The Brotherhood of St. Andrew is composed of men who have, in greater or less degree, acknowledged the duty of entire consecration, and have united to carry it out in the direction of young men. In practice they may fall short of the theory; but that is their theory. Knowing their weakness they have defined a certain minimum duty with a time limit by means of a rule

of service. This rule, like its companion rule of prayer, neither states a new duty, nor exhausts the full meaning of the old duty, but is a mere reminder of the least effort that should be done each week, in performance of the larger and universal obligation—that minimum being a conscious and conscientious effort to bring some one man nearer the Kingdom of Christ.

What each man can do is a matter to be determined by himself as in the sight of God; what he can do, however, it is his duty to do. If he has the opportunity to give up his entire time in the ordained ministry, and is accepted by the proper authorities, that way his duty lies. If he is able to devote his entire time as a layman to works of mercy and Christian effort, he has no excuse to refuse his entire time. If he is making a living in some so-called secular pursuit, it is his duty so to pervade it with the spirit of Christ, and so to use it in His name, as to make it no longer secular business but religious service. If he can give an hour a day, or an hour every evening to the service of man in the name of Christ, he has no right to withhold his tribute. If he can only conduct a mission service once or twice a week, or teach a Bible class, or visit the sick, the poor, the newcomers, or receive strangers in God's house, or take any other part in organized Churchwork, if he can, he must. If all he can do is to speak a word of hope, guidance, or invitation, once a week, his duty is done; but not unless that is all he can do. If he lacks even the opportunity to do that, provided he has sought to make the opportunity, and yet has lived a straight, pure, square life amongst the men with whom he works, his full service has been performed. Such service Dr. Stalker thus tells of: "I have known a youth from the country enter an office in the city, where the daily conversation was so foul and profane that it would almost have disgraced the hulks; but a month after his arrival not a man in the place dared to utter an unchaste word when he was present. Yet he had scarcely spoken a syllable of reproof; it was simply the dignity of manly goodness that quelled conscious iniquity."

The rule of service is not fulfilled by an invitation to Church services or Bible class, if there is power and opportunity to do more. It is not fulfilled when much work has been done for others and no attempt has been made to follow the example of Christ in one's own life. It is not fulfilled when what has been done to advance the spread of the Kingdom has been offset by what has been done to retard it. Suppose that a member of the Brotherhood has given a man an invitation to church and has then given him occasion to doubt the moral value of church-going; has he fulfilled his vow? Suppose that he has spoken to one man about his soul's welfare and then provoked him to wrath; has he done what he has promised to do? Suppose he preaches about the brotherhood of man and then starves his employees or cheats his customers—on which side shall he be counted? Suppose the general tenor of his life is such that no one who knows him wants to have anything to do with the religion that could produce his char-

acter. Suppose that he positively and purposefully tempts another man into sin—can he atone for it by ushering in church or visiting the sick? These are plain questions, and they can be answered in but one way. The effort for the right side, which is offset by assistance to the wrong side is neutralized. Without the witness of character, the witness of activity counts for little or nothing.

The rule of service, at which so many stumble, is, then, but a reminder of the universal duty of self-sacrifice. He that seeks his life shall lose it; and he that loses his life shall find it. The rule of service applies the principle, puts its fulfilment on the list of our regular engagements, and is fulfilled only when we have done all we can to spread the Kingdom among young men and have proved the sincerity of our efforts by an earnest striving to do each day what Christ would do in our place.—*St Andrew's Cross.*

"THEY PRESENTED GIFTS."

The first record of the Gospel is the record of God's great gift to men; on the next page is the record of man's gift to God, when, led by the star, the magi presented to the young Child their offerings of gold, frankincense, and myrrh. The Gospel is the good news of divine giving; the answer to the Gospel is man's giving—giving of himself to God in body, mind, and soul.

Some Christians seem to think they have done with giving when they have given the soul; as though it were possible to give the soul and keep back that which is the soul's instrument and expression. They find great comfort in the Solifidian doctrine of salvation, and congratulate themselves in the enjoyment of a free Gospel that has never cost them a cent. They regard religion as purely a spiritual concern, preparatory for another life, in which the small part of them which they call the soul will be saved. As for the body and the ordinary faculties of mind which are concerned with every day life, these belong to this world. At least, they have great reluctance to employ them in any service of religion.

This blessed commemoration of Christ's giving, this Epiphany of the all-embracing bounty of God, should be helpful to Christian people in finding and following more closely the spirit of the Gospel. By this world-wide celebration of the divine giving, every year, the principle of sacrifice and loving service, of liberality and charity, is commended to the world with greater emphasis and more persuasive power than it could have been by proclamation of rulers and eloquence of preachers. And the response to this blessed teaching of the Nativity, in the bestowal of Christmas gifts and the increase of charity all over the world, is an encouraging evidence that the principle of sacrifice is not alien to humanity, is not an unknown and unwelcome guest in the hearts of men.

Christmas gift-making among friends, and to the poor, is good, so far as it goes, and it should be encouraged, within bounds of strength and means; but such giving should lead on to a splendid Epiphany of love to God and man. The man who has been generous to family and

friends at Christmas time has done well, but what proportion of those who profess and call themselves Christians go on to do in the same proportion for God's family, of which they are members? We would not disparage or regard with indifference the Christian giving by which churches have been built and the Gospel has been in a measure sustained in almost every hamlet of the civilized world, by which hospitals and schools have been founded and missions have been established in all lands; these are all indisputable evidences that the Gospel of Christ has a power over the hearts of men that no other religion ever approximated. Measured by the test of giving, in the aggregate, we need not be ashamed of our faith nor shrink from comparison.

All this is true; yet when we come down to individual giving, and set over against a fair estimate of obligation our knowledge of personal ability, in a wide range of observation, the contrast is disheartening. The experience of pastors and teachers is nearly everywhere the same. "Bricks without straw," have to be furnished; work without adequate co-operation has to be done; opportunities for lack of means, have to be passed by; while in most cases the money and service are at hand for doing what needs most to be done, if they were only in the hands of faithful stewards. The Lord's house is sometimes left bare or not built at all, while even the stables of the wealthy Churchman are decorated; the Lord's Table is meanly furnished, while gold and silver gleam around the festive board; the finances of the parish have to be rescued from ruin by devoted women, who work and scheme and struggle on, while a few rich people who are just as responsible for the work in proportion to their means, go summering or wintering at an expense of thousands, and satisfy their conscience by a small Sunday offering in a mission church built by poor people who are thankful for these crumbs of comfort which wealthy tourists give. A millionaire who gave fifty dollars a year to his parish, (we are stating a real case), a communicant, withdrew his subscription during a six months absence, and when a portion of his family removed from the parish, he reduced his subscription to twenty-five dollars, because he could not occupy a whole pew!

These remarks are not to be construed as implying reproach to all wealthy Churchmen, nor as intimating that those in moderate circumstances always or generally do what they can for Christ and the Church. The latter are too apt to assume that the rich ought to do everything, because the rich can "just as well do it as not." They fancy that the little they can do will not be of any use; failing to realize that the very rich are very few, while the great body of the Church is made up of those who have small incomes, and that the many small gifts might aggregate more than the few large gifts. They also fail to realize that the giving of money and service is as great a privilege and as clearly a duty for them, in their degree, as for their wealthy neighbors in theirs. If rich and poor would all come up to the measure of their ability, what an Epiphany we should have!—*Living Church.*

News from the Home-Field.

Diocese of Nova Scotia.

SALMON RIVER.

At last, the auspicious day arrived for Salmon River congregation in the formal opening of a grand church structure, which the congregation was looking forward to for the last eight years.

Eight years ago this month Mrs. Smith organized a Sewing Circle at Salmon River with a membership of fifteen ladies, Mrs. Smith being elected President, which office she has held ever since, giving full satisfaction to all interested.

The congregation was personally canvassed by Mrs. Smith, to realize funds for carrying on the work.

This task was performed under trying circumstances, as the roads were sheathed with ice, and at this season of the year money is scarce as was then. Yet on her return to the Rectory in the evening, she found that partial success had crowned her effort for the day in realizing fifteen dollars, which enabled her to purchase goods to begin operations.

The ladies of Quoddy, became imbued with the same spirit of enthusiasm to help on the good work, formed themselves into a Sewing Society, electing Miss Susan Hartling as President, which office she faithfully sustained for seven years. The two circles giving seven picnics, with grand pecuniary results.

The Salmon River circle is still continued and is doing faithful work under the labors of five or six ladies, who have constituted its membership for the last four years.

Many of the members having resigned, for reasons not known to the writer.

We, however, extend to them our grateful thanks, for their past assistance, wishing them to remember the caution, not to be weary in well doing.

As to the present workers in connection with the circle, we fail to find appropriate language to express our feelings of gratitude to them for their persistent and persevering labors, under many trials financial difficulties frequently hindering them.

Notwithstanding all the opposing forces set against their success, they have accomplished their desired end, in seeing a beautiful church built and completed for the pure worship of God.

We extend our cordial thanks to a generous public for their kind patronage on picnic occasions.

Mr. Burch of Halifax, was the architect. Mr. Alfred McCabe of Middle Musquidoboit, was the builder.

He has gained for himself a good reputation as a *Church builder*—giving entire satisfaction as to his good workmanship.

The building Committee is deserving of great praise for the able manner in which they performed their several duties.

The dimensions of the Church are: Nave 50 x 31, chancel 16 x 20. The vestry is very commodious. And a very handsome tower and spire at the N. W. corner, pointing, as well directing our thoughts to Heaven.

The windows are quarried glass, from Messrs.

Spence & Sons, Montreal, having narrow borders of colored light and appropriate designs in the east window.

The walls and roof of the interior are sealed with planed and beaded spruce of good quality from the mill of Messrs John and Martin Prest, of Mooreland and coated with hard oil finish.

The purlins, with the truss work are finished in dark walnut stain, with the Chamfers in Indian red.

A very fine Gothic arch marks the entrance to the chancel.

The Church will accommodate 275 comfortably. The seats are very easy, with Gothic ends.

The 15th ult., the day of opening, was a joyous day to many hearts.

Morning prayers were read by the Rector and the Rev. E. H. Ball of Tangier preached a very acceptable sermon from the words, "Lord I have loved the habitation of thy house."

There were present at morning service about 175 of whom over one third communicated. The preacher eulogized the congregation for some of the signs of reverence which marked their care for the old Church.

At the Evensong service, the Church was well filled, the Rector of Tangier was again the preacher, giving us a very fine Advent Sermon, explaining many important matters to the congregation, as well becoming quite eloquent at times. The congregation consisting of all creeds went away highly pleased with the preacher's forcible remarks.

The Rev. W. Selling, R. D., of Bridgewater had fully intended to be with us, expecting the opening to have been much earlier; the congregation would much like to see their former Pastor who had so faithfully ministered with them in Holy things in past days.

PORT GREVILLE — CUMBERLAND COUNTY.

During the year past, the faithful in this parish have painted the inside of the Church, have put in a new furnace, have given a new three light chandelier for the chancel, and at Christmas a new brass cross and vases, in memoriam, were added. This work has been mainly done by the Ladies' Aid, who by the regular giving of small sums have shewn how much may be done for the House of God, when love is in the heart and directs the willing hands to open the purse.

DILIGENT RIVER.—A new bell of 250 lbs. weight has been given by the junior mission guild of the Church of the Redeemer, Bryn Mawe, Pa., to this Church. The few steady workers here try to prove that to help themselves is the best way to call down help from above. The large parish of Parsboro, of which this is a mission, is now without a curate, who would find plenty of work and large scope for the exercise of all developing talents in assisting the Rector.

Diocese of Fredericton.

NEWCASTLE.

The Christmas and Epiphany services in connection with St. Andrew's Church, were as usual, of a very joyous and bright character. The Church itself, pretty and attractive at all times, was rendered more so by the tasteful decorations. The first service on the Feast of the Nativity was, of course, a celebration of the Holy Eucharist at 8.30. This was followed by full morning service at 11 o'clock and a second celebration. There was a fair number of com-

municants at both services. The usual Christmas hymns were sung from hymns A. and M. and the anthem, "Sing O Heavens" by Tours and the other musical portions of the service, were all sung in a manner that reflected great credit upon the members of the choir. In the afternoon the Rector, the (Rev. J. H. S. Sweet) drove to the Parish of Nelson and held a Christmas service there in the new church of St. Mark. On the Sunday following the church people of Nelson had the privilege of making their Christmas Communion.

A watch-night service was held in St. Andrew's Church at 11.30, New Year's Eve, when quite a large congregation gathered together to spend the last moments of the old, and the first moments of the New Year on their knees in the House of God. The Rector delivered a short address appropriate to the occasion, after which the whole congregation knelt and repeated together the LI. Psalm. Silence was then kept in the Church while the bell tolled as the old year was passing away, the congregation remaining on their knees in secret prayer and meditation.

On the Feast of the Circumcision Matins were said at 10 a. m., followed by a celebration.

The Feast of the Epiphany was, as usual, in this Parish, observed in a suitable manner. There were morning prayers and a celebration at 10 a. m., and evening at 7.30.

On the first Thursday in the New Year, January 7th, the annual meeting took place at the Rectory of "The Young Women's Guild of St. Andrew"—an association which, for the last ten years has been a great and unfailing help to the Rector in all matters appertaining to the Church's work in the Parish. The Secretary's Report was presented by Miss Sargeant, and was a very satisfactory one. The year was begun with a balance in hand of \$54.23 after all previous expenses were paid. The annual sale was held on July 9th and realized \$127.81. During the year the Guild had provided the Church with a handsome chancel carpet, and linoleum for the aisles, and in addition had undertaken some necessary repairs in connection with the Church fence, the re-hanging of the Church bell, and the Rectory. The Report concluded with the words: "The Guild has, perhaps, not had as many 'Orders' as in previous years, but everything is so dull in a business way, and money so scarce, that we ought to be thankful to show as good a financial Report as we have done—to have paid all our debts and start a new year with something on the credit side of our balance sheet."

The Financial Statement was presented by the Treasurer—Mrs. Davidson, and showed Receipts \$161.29, and Expenditure \$153.31 with balance on hand of \$8.22.

After the signing of the Rules and Regulations of the Guild, previously read by the Rector, the following were elected by ballot as officers for the ensuing year: *President*, Mrs. Sweet; *Vice-President*, Mrs. Harley; *Secretary*, Mrs. Davidson; *Treasurer*, Miss Sargeant.

As news of a different nature it may be as well to mention that the annual Christmas Tree and entertainment was given to the scholars of the Sunday School on Tuesday, January 12th. A sumptuous and bountiful tea was provided for the children, after which the Rector distributed the various presents from the Tree. All were remembered. Before the close of the proceedings the Rector read out the marks obtained by the children during the past year. The prize winners were:—1st Boys' Class, [1] Brownlow

Maltby; [2] Jack Sweet. 2nd Boys' Class, [1] Stamford Linden, [2] Vernon Golightly. 3rd Boys' Class, [1] Thomas Maltby, [2] Ernest Maltby. 4th Boys' Class, [1] John McCormick, [2] Harold Russell. 1st Girls' Class, [1] Etta Norman, [2] Mary White. 2nd Girls' Class, [1] Marion Wright, [2] Addie Taylor. 3rd Girls' Class, [1] Lenna Layton, [2] Eliza McCormick. The following statistics show the condition of the school:—On roll January 1st, 1891, 68; added during year, 8. Total for year 1891, 76. Removed, 21, making total on roll January 1st, 1892, 55. The large number removed during the year is attributed to the fact that several families have left the town during the past twelve months.

ST. JOHN.

A public memorial service in memory of His Royal Highness Prince Albert Victor, Duke of Clarence and Avondale, was held at noon on the 20th January in Trinity church, and was of a very impressive character. The congregation was a large one, almost every seat in the spacious edifice being occupied. The members of the City Council and of the St. George's Society occupied the front seats. All the St. George's Society members wore mourning badges. The reading desk, pulpit and chancel were draped in mourning.

The service began at 12 o'clock, when, to the music of Beethoven's funeral march, played by Mr. R. Percy Strand, the surpliced choirs of Trinity, St. Paul's and the Mission churches, and Rev. Canons Brigstocke, DeVerber and Schofield and Rev. Messrs. James, Raymond, Hudgell, de Soyres, Titcombe, Eatough, Sampson, Mathers, and Hoyt of Andover, marched in and took their places, the congregation all standing.

Hymn No. 328, "A Few More Years Shall Roll," was then sung by the choir and congregation, after which Rev. C. J. James began the special service, which was a combination of the morning service of the Episcopal church with the service for the dead. The psalms xxxix. and xc. were chanted by the choir, and then the Rev. J. de Soyres read the lesson, the 15th chapter of 1st Corinthians, beginning at the 20th verse.

Hymn No. 405, "Jesus Lives! Thy Terrors Now Can No Longer Death Appal Us," was sung and then the Apostles' Creed was repeated, Rev. W. O. Raymond leading. He read the concluding portions of the service for the burial of the dead, and then hymn No. 191, "The Saints of God! Their Conflict Past," was sung.

Rev. Canon DeVerber, preached from Romans, chapter 12, verse 15: "Rejoice with them that do rejoice, and weep with them that weep." The service was conducted by the Rev. Canon Brigstocke, Rector of the parish.

ST. PAUL'S.

The annual meeting of St. Paul's Needlework and Women's Aid Society was held at the house of the president, Mrs. W. H. DeVerber, on Monday evening, 18th January, Rev. Canon DeVerber in the chair. The annual report stated that they had a membership of seventy, that the meetings of the society during the past year had been unusually interesting and well attended, that at a full meeting of the committee of management, held Oct. 26th, it had been unanimously decided to change the Christmas sale into a July garden party to be held in Mr. J. Douglas Hazen's grounds, which have been kindly offered for the purpose.

Miss Coster presented the report of the Junior Branch. Its meetings had been well attended. Two sales with tableaux had been held during the year, realizing \$83.90, with the balance from last year giving them \$153.90. From that sum ten dollars had been given for Home missions.

Miss Wright reported for the "Kitting Society," that although knitting was not as saleable as formerly, she had twenty dollars on hand, with which it was decided to purchase a ewer for the font. The reports were adopted and ordered to be printed. An appropriation of forty dollars was made to the rector for the purchase of a wardrobe for the vestry. The following officers were elected:

Mrs. W. H. DeVerber, president and treasurer; Mrs. G. Sidney Smith, Mrs. Wm. Hazen, vice-presidents; Miss Murray, secretary. Committee of management—Mrs. J. C. Allison, Mrs. Harris Allan, Mrs. Barker, Mrs. Busby, Mr. W. C. Drury, Mrs. B. C. B. Boyd, Mrs. Jas. Jack, Mrs. Boies DeVerber, Mrs. J. Harrison, Mrs. T. R. Jones, Mrs. Shaw, Mrs. Starr, Miss Wright, Miss F. Symonds. Committee of the Junior Branch—Miss Coster, Miss A. C. Symonds.

Diocese of Quebec.

MAGOG.

St. Luke's annual Sunday school festival came off on Saturday evening, January 16th. There was a feast of good things in the Guild hall at the parsonage, followed by an uncommonly good and largely attended entertainment in the Town Hall, consisting of a fairy play in two parts, entitled "The Rainbow Prince," an excellent recitation by Miss Bently, "The Life Boat," a sweetly tendered song by Miss Lydia Brown-sword, accompanied by Miss Lizzie Judd, entitled "That is Love," and a capital concluding farce entitled "The greatest Plague in Life" or "Topsy Pudding." The Battalion band added largely to the enthusiasm of the occasion by playing in good style, taking selections at intervals. At the conclusion of the programme the Rev. R. C. Tambs announced the prize-winners of the school. The following stand at the head of their respective classes: Miss Annie Dolphin (head of the school), Earle Martin, Ralph Somers, John Stansfield, Hattie Copp, Herbert Willows, Freddie Sheddric and Emily Willows. The teachers deserve much praise for their work in the school, and, together with other helpers, for this most successful festival. The scenic effects of the fairy play were exceedingly pretty and reflect the greatest credit upon the directing and managing head and hands of Miss Fanny Hall.

Diocese of Montreal.

MEMORIAL SERVICE.—The Synod Memorial Service on the occasion of the death and interment of the Duke of Clarence and Avondale took place in Christ Church Cathedral at noon on the 20th day of January, inst. The Cathedral was filled in every part and the service was most solemn, reverent and impressive. An invitation had been sent by the Lord Bishop of the Diocese to the Honorable the Chief Justice of Her Majesty's Court of Queen's Bench, for Lower Canada, and his puisne Judges, and to the Judges of Her Majesty's Superior Court, to be present at the service; and representatives from both Courts attended, viz., the Hon. Mr.

Justice Hall, of the Court of Queen's Bench, and the Hon. Judges Loranger, Tait, and Davidson, of the Superior Court. The Chief Justice of the latter Court (Sir Francis Johnston) unfortunately was and had been for some time previously, seriously ill, and was thereby prevented from attending. The Judges were received in the vestry by the Rector of Montreal, and having been formally introduced to the Lord Bishop of the Diocese, were conducted by the Verger to the Governor General's pew in the Church. There was also a good attendance of the officers of the Militia, amongst others Lieut.-Cols. Mat- tice, Butler, Massey. The Lord Bishop of the Diocese was attended by the Dean of Montreal, the Archdeacons (Lindsay and Evans), the Canons, and Clergy to the number of about 40, all in surplices; whilst the remainder of the Clergy were present in the body of the Church. The Bishop and Clergy, preceded by the choir entered the church by the north aisle and proceeded up the centre aisle to the choir where seats had been prepared for them. During the procession the hymn "A few more years shall roll" was sung by the choir and congregation. The burial service of the Church, so far as applicable was used, the opening sentences being said by Archdeacon Evans, psalms XXXIX chanted by the choir, the lesson read by the Very Rev. the Dean of Montreal, and a touching and sympathetic address delivered by the Bishop; at the conclusion of which His Lordship said: "I now bid you to prayer in behalf of Her Majesty the Queen, the Prince and Princess of Wales, and the Royal Family in their bereavement," and immediately proceeded to offer the prayer for the whole estate of Christ's Church militant here on earth. After this the hymn "Days and moments quickly flying" was sung and the Bishop having pronounced the Benediction the long procession, choir, clergy and Bishop, returned to the vestry, whilst the "Dead March" was being played by the organist.

It is only due to the Rector, organist and choir of the Cathedral to express the satisfaction felt by all at the reverent and orderly rendering of the service and the excellent singing of the choir.

SYNOD MEETING.—The 33rd Session of the Synod of the Diocese opened on Tuesday the 19th of January, inst., with the administration of Holy Communion in Christ Church Cathedral at 10 o'clock, followed by the charge of the Lord Bishop of the Diocese. The Bishop himself was the Celebrant.

In his charge the Bishop alluded to the de- cease of the Rev. Robert Acton, at the time of his death Immigrant Chaplain for the Diocese of Montreal, and to that of the Rev. T. A. Young, for many years Incumbent of Coteau du Lac, and also to that of the Rev. A. T. Whitten, an old and superannuated priest of the Diocese who had been living in the United States for some years, where he lately died. His Lordship also announced the appointment of the Rev. J. F. Renaud, Rector of St. Thomas' Church, to the position of Immigrant Chaplain. It appeared that during the past year over 4000 immigrants had remained in Montreal and its neighborhood for local settlement, of whom nearly 3000 were Protestants and English, "which," said the Bishop, "ought to indicate a considerable access- ion to the Church of England."

His Lordship also referred to the bequests under the will of the late E. E. Shelton, Esq., and the later gifts by Mrs. Chas. Phillips of \$10,000 towards the Sustentation Fund of the Diocese, \$10,000 to the Diocesan Theological College and the Church of St. James the Apostle,

and \$5,000 to Trinity Church, expressing his gratitude therefor.

Referring to the Mission Fund of the Diocese the Bishop alluded to the arrears (in many mis- sions) due to the Clergy on the part of the people, and also pointed out that the balance in favor of the Mission Fund in 1888 of \$4,000 had steadily diminished until it was now only about \$400.00, and he urged upon the Clergy and Laity the necessity of increased interest and contributions to this Fund. He stated that there were many vacancies in the Diocese which ought to be filled but that he hesitated to make appointments whilst the Fund continued in its present state, and he trusted that a generous effort would be made in each parish and mission to increase the amount at the disposal of the Executive Committee for mission purposes.

In his charge the Bishop also referred to the CHURCH HOME on Guy Street, the ministrations of which gave him satisfaction, but he regretted that it had not yet met with adequate support, and he hoped that some of the wealthy members of the Church would aid by regular subscriptions to the annual income. He also voiced the desire of the Church people to see an increase of phil- anthropic work, in the establishment for instance, of a Boys' Home and an Immigrants' Home, without however, detracting from their obliga- tions towards the existing Church Institutions.

Speaking of the Montreal Theological College, the Bishop noted the generous offer of Mr. Geo. Hague, of the Merchants Bank, to give \$5,000 to the Endowment Fund, if the present edow- ment of \$29,000 could be raised to \$100,000.

Addressing the younger clergy and specially those appointed to work in outside missions, the Bishop urged upon them the necessity of per- sonal culture, and a wise judgment in the selec- tion of books upon which they had to depend for companionship in their isolated stations, pointing out that:

In these days of universal literature

IT WAS REQUIRED OF THE PRIEST

and spiritual teacher to go in and out amongst his people with mutual respect and good-will. He must be a man of considerable general information, and he (the Bishop) need scarcely say he must be well taught on the subjects proper to his whole vocation. A min- ister must be able to instruct and comfort his people on the one hand, and sympathize with their religious aspirations, and help to elevate them on the other. And even more than that, it was desirable, if a man's leisure and his mental capacity rendered it possible, as leading to useful things, that the minister should be able to enter into and enjoy the general tastes of his parishioners, where they were elevated and good, even although they were what were generally called secular. Nothing ought to be allowed to come between them and their Bible, and they ought to guard care- fully against the neglect with which they were apt to treat familiar things. They ought also to make the prayer book their faithful friend.

Referring to the movement known as the "Consolidation of the Church" his Lordship said, "that the report of the Special Committee rightly expressed the attitude of the Synod. They were willing and even desirous that all the Dioceses in British North America should be formed into one Province, but they were not willing to weaken their ecclesiastical system by the introduction of a so called Church Synod, which offered nothing which they did not already possess in the combined action of their Diocesan and Provincial Synods."

Referring to his visitations, his Lordship stated that, since the meeting of the Synod in

June last he had visited 38 parishes, and had confirmed 286 persons.

The Bishop closed his charge with the follow- ing reference to the late Duke of Clarence and Avondale:—

I cannot close without adverting to a great grief which weighs on all hearts. Death has been very busy amongst us of late. The young have been cut down like early flowers, and the aged like ripe corn. And now the nation is herself called upon to mourn the death of one who, though young in years, by his position as Duke of Clarence filled a large space in the eyes of the world. All the circumstances surrounding this death move us to deep sympathy with the bereav- ed. There is our beloved Queen, long acquainted with sorrow, touched with the feeling of all her peo- ple's sorrow; there are the bereaved parents, and, amongst the young hearts pierced, there is one stricken through by a dart winged with youthful love. What can we do to help these afflicted ones? We can put on mourning; we can join the nation in its deep, heartfelt sorrow; but what can we do to comfort our widowed Queen and her desolated house? How can we reach that heart-stricken group of parents and dear ones that I see bowed down in unutterable grief for the loss of a deservedly loved son and brother? How can we make our sympathy and love felt by those desolated hearts in the mourning and gloom of the palaces of England? We cannot make our voices heard there; we cannot tell our afflicted Queen and children how much we love them, how loyally our hearts weep with them; how the thought of their anguish of soul has drawn us closer to them in tender- ness of spirit; but we can pray for them. He who has wounded, can heal; He who has broken can bind up; He who has stricken can comfort; He who has bereaved can speak peace. And we can reach him; we can move our Heavenly Father's loving heart; and we will. We will join the nation in looking unto Him that He will give unspeakable comfort, and strong consolation to the desolated household.

The business meetings of the Synod com- menced at 2 o'clock in the afternoon, when there was only a fair attendance of laity, the change in the time of holding the Synod not being thor- oughly understood, or else apparently not induc- ing a larger attendance, as was expected it would do. The officers of the Synod were re-appointed, and immediately thereafter it was unanimously resolved by vote on motion of the Dean of Montreal, seconded by the Rector of Montreal, that the Synod should adjourn on Wednesday from 12 to 3 o'clock and proceed to the Cath- edral to take part in a special service to mark the occasion of the funeral of the Duke of Clar- ence, and that the Bishop be requested to send a cablegram from the Synod to the Prince of Wales, expressing sympathy with the Queen and the Royal Family in their bereavement, and the Dean, Dr. Davidson, Q. C., and Dr. Butler, were appointed a special committee to prepare the cablegram and resolution of sympathy. This was done almost immediately, and the following message being submitted by the committee was accepted and forwarded to H. R. H. the Prince of Wales:

The Bishop, clergy and laity of the Diocese of Montreal, in Synod assembled, desire humbly and respectfully to express to their Royal Highnesses the Prince and Princess of Wales, the sincere sorrow felt by the Synod on learning of the decease of His Grace the Duke of Clarence and Avondale, and the prayerful sympathy of the Synod with their Royal Highnesses in their bereavement.

W. B., Montreal.

(TO BE CONTINUED.)

FRELIGHTSBURG, QUE.

The parish church had the Chancel Entrance festooned with the national colours intertwined with black on last Sunday—indicative of the British empire's loss in the untimely death of the Heir presumptive to England throne. Canon Davidson made particular reference to the sad

event in connection with his subject "God who commanded the light to shine out of darkness—hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." He recalled the Thane's illustration of the evanescence of human life by the sparrow flying into the bright hall out of the dark night, and thence again into the darkness outside, which led King Edwin of Scotland to listen to the Gospel's message and to embrace that light which no earthly changes nor mortal sermons can extinguish. The lamented Prince had exemplified life's vanity, but the "Light of the Knowledge of the Glory of God" had through the wisdom, and choice of proud England's noble Sovereigns, ever shone in the Courts of Royalty, and proved the priceless possessions of Queen, Prince and Royal Family. Death can pluck from Sovereigns or Heir, the sceptre of earthly sway, but the Prince with the lowliest subject may hold amid every vicissitude "the light of the knowledge of the glory of God in the face of Jesus Christ." As a Christian nation, as God's Church and as a Christian congregation, as sympathizing subjects and fellow-mortals, we are moved to thanksgiving that the stillness of death and the cloud of broken and lacerated affections which now rests mysteriously over Royal habitations, is lined with the light of Christ's effulgence, and the hope which grows brighter and brighter even unto the perfect day. Our prayers have ascended that our aged and world honoured Queen, deeply stricken and sorrowing parents and mourning relatives may be directed, comforted and sustained by the revelation of that glory which shall never fade away.

The Founder's Festival, being the 83rd anniversary of the erection of the first church in the Eastern Townships, occurs on Friday, January 29th. Interesting exercises are expected on the evening of that day, followed by the dramatic lecture on "Ben Hur," with unsurpassable lime light illustrations on Saturday evening in Memorial Hall, by Mr. L. O. Armstrong, whose celebrity has become continental. The programme closes by the special services on Sunday January 31st.

Mr. William Barton, and the Rev. N. P. Yates, B.A., lecturer at the university, have returned to Lennoxville, leaving remembrances of cheerful contributions to the welfare and happiness of others. Mr. Cecil Barton has returned from Montreal with grippe-enlarged views. Activity reigns supreme among wood-cutters and haulers since the advent of snow.

Diocese of Toronto.

MEDONTE.

A missionary meeting was held in St. George's Church here on the 12th inst., when addresses were given by Rev. Canon Greene and Rev. T. O'Mara.

COLDWATER.

A Missionary meeting was held in St. Matthias Church on Friday evening, January 15th, at which stirring addresses were given by Rev. J. M. Jones and Canon Greene, the former on Home Missions and the latter on Missions generally.

ORILLIA.

The St. James' S. S. Christmas Entertainment was held on the evening of the 18th inst., when there were at least 400 children present, notwithstanding the cold and stormy weather. The evening opened with a Cantata "Judge Santa Claus" well sung by about 20 of the children, and reflecting credit on the Misses Wigmore, who trained them. After the Cantata Mr. W.

R. Scadding exhibited his magic lantern views, to the enjoyment of all present. This was followed by a series of shadow pantomimes by the Nicolini Bros., of Palermo, Italy, and the evening was brought to a close with the singing of "God save the Queen."

St. THOMAS.—The usual choral celebration of the Holy Eucharist was held on Monday 17th. The service was a most impressive one and the church was well filled. The choir is a very good one, their rendering of the "Agnus Dei" being really beautiful. Rev. Mr. Smith gave a short sermon upon the first miracle of our Lord.

St. JAMES.—Canon Dumoulin on Sunday morning, 17th, preached from the text: "Of a truth I perceive that God is no respecter of persons." After speaking unfavorably of socialism he alluded to the Duke of Clarence's death and the peculiarly affecting circumstances attending it. He also referred to the warm sympathy shown by the Irish, and lamented the fact that the Royal family had never resided in Ireland. No essential change was made in the service.

St. CLEMENT.—Notwithstanding the low temperature the members of the Young People's Association of St. Clement's Church, Queen street east, enjoyed a ten miles' sleighing excursion around the the eastern suburbs on Tuesday night 19th January.

GENERAL.—Bishop Sweatman has left for Europe. He hopes to make arrangements by which the Archbishop of Canterbury will visit Toronto next fall after attending the Provincial Synod.

In most of the city churches reference was made to the bereavement of the Royal Family on Sunday 17th January.

Stirring appeals on behalf of Missions, and especially those to the North West Territories, were made in many of the city churches on Sunday 17th January.

The various city chapters of the Brotherhood of St. Andrew are making active preparations for the coming Convention. All delegates are assured of a hearty welcome, as the Hospitality Committee will leave nothing undone which will tend towards making their stay in Toronto a pleasant and profitable one.

Diocese of Niagara.

GUELPH.

St. JAMES.—At the evening service on December 20th, Messrs. J. E. Perry, W. M. Stanley and W. R. C. Forster received their licenses as Lay Readers in this parish. The service for admission of Lay Readers approved of by the Bishop was used immediately after the Psalms, and before the Lessons.

Surely December 20th, 1891, will long be remembered by the congregation of St. James' as a day of joy and gladness, for then, for the first time, we held services within the walls of the temple we are erecting to the glory of God. Although we have only reached the basement, we are now content to wait patiently for the completion of the church building, when, we trust, we may ever meet together for worship in love and charity with all men.

The morning broke clear and beautiful. At 10:30 a.m. the sweet tones of our bell rang out

the welcome summons to worship in the Chapel School Room. Large congregations attended both services, and the seating accommodation was taxed to its utmost capacity. The Rev. Alexander Henderson, of Orangeville, preached both morning and evening most acceptable sermons. Particular mention must be made of that of the evening, which was addressed to young men. Our School Room—that it need not be described, but all unite in thinking we have one of the nicest and brightest of Sunday School Rooms in the city.

The annual entertainment and distribution of prizes in connection with St. James' Church Sunday School was held in the School Room on Wednesday evening, Dec. 30th. This was the first gathering of the kind in the new Church, and was largely attended and much enjoyed by all.

Instead of the usual Christmas tree, a Jacob's Ladder was erected in one corner of the platform, on which was hung the numerous presents to be distributed. An excellent programme of vocal and instrumental music, dialogues, recitations, &c., was well rendered. Prominent among the numbers was a recitation by 20 little boys dressed as frogs, which created much merriment. Miss Kathleen Campbell gave two recitations in which she displayed considerable elocutionary ability. Misses Ella Avon and Aggie Payne sang three songs in a charming manner, and are deserving of special mention.

Prizes, consisting of books, were awarded to the two scholars in each class who had obtained the highest number of marks.

Diocese of Huron.

BRANTFORD.

St. JUDE'S.—The annual meeting of the W. A. M. A., was held in the School Room on Monday, 28th Dec., and was largely attended. Reports were read by Miss Wier of the Association work for the past year, by Mrs. Martin for the junior branch, and by Miss Jennie Walker for the Mission Band. These were all very interesting. On balloting for the election of officers, the same officers as last year were chosen, Mrs. Nugent and Mrs. Caswell were appointed upon the Executive Board.

The Annual meeting of the Junior Branch was held in the Guild Room on January 4th, and after consideration of the reports regarding work done the past year, the same officers were re-elected for the present year. Mrs. Martin, the President, read a letter from Mr. Swanson of the Blood River Reserve, N. W. T., conveying his thanks on hearing that the bales of goods sent had reached Lethbridge and would be available for Xmas distribution. Another letter will be received soon.

DIocese of CALGARY.

The Synod of the Diocese met on Jan. 14th. The Bishop in his address stated that nearly three years had passed since the last session, during which four of the eleven clergy then in the Diocese had left for other spheres, and the highest number working at any one time had been 14, the present number being 10. He acknowledged gratefully the services of the Rev. Mr. Ingles, of Parkdale, Toronto, for three months during the Summer at Red Deer and Lone Pine. He also spoke of the valuable ser-

vices of Canon Newton as Travelling Missionary from Edmonton, Eastward to Beaver Lake and Northward to the Sturgeon River, involving much self-sacrifice on his part. He regretted that the Mission Districts of Banff, Mitford and Sheep Creek were all vacant, though a clergyman was in view for Banff, and a student, who had almost completed his college course, would probably be available for Mitford. He returned thanks to the C. C. S., S. P. G., and C. M. S., for assistance given to his Diocese.

It appears from his Lordship's charge that the Rev. H. T. Bourne, of the Piegan Reserve, receives \$400.00 per year from the St. James' Cathedral, Toronto, and that the Woman's Auxiliary of that diocese supports Miss Perkes; the Huron W. A. M. A. Miss Busby; and the Ontario Society Miss Brown, all three lady missionaries doing a most valuable work on the Blackfoot, Blood and Piegan reserves of Indians. "We receive," said the Bishop, "grants for my whole work in the Dioceses from the Board of Domestic and Foreign Missions of the Church of England in Canada, and offertories and donations from congregations and individuals there."

Referring to the work amongst the Indians the Bishop said "There are 3 Day Schools on the Blackfoot Reserve, 3 on the Blood, one on the Piegan, and 2 on the Sarcee reserves. There is also a boarding School for boys and one for girls on the Blackfoot reserve, and a boarding School for girls on the Blood and Piegan reserves—all in connection with the Church of England and under the direction of her Missionaries, and their influence for good is rapidly on the increase. "So much progress has already been made among the Indian children attending our schools," that at its last meeting the Executive Committee of the Synod adopted a resolution asking the Indian Department to give us an Industrial School to be located in Calgary on the basis of the Roman Catholic School at High River: "and a formal request for such a school had accordingly been forwarded to the Superintendent General through the Indian Commissioner. Our Indian work is more full of promise than it has ever been hitherto."

He urged upon his Synod the erection of a See House where such hospitality as the requirements of his work and office demand might be found, also that they should set actively to work to raise an Endowment Fund for the support of the Bishop of Calgary, that the two dioceses (Saskatchewan and Calgary) may each have its own Bishop, and he intended to proceed to England next month to do what he could towards raising money for this fund. The S. P. G. and the Council of the Colonial Bishops had promised £1,000 each towards the Fund.

Speaking of Consolidation, his Lordship referred to the action of the Conference at Winnipeg, and added:—"At all events, the Provincial Synod of Rupert's Land, representing the eight sees of Rupert's Land, Moosonee, Saskatchewan, Athabasca, Qu'Appelle, Mackenzie River, Calgary and Selkirk, has taken its stand, and knowing, as many of its members do from actual experience, the value of a Provincial system, and prizing the privilege of being permitted to take a part in its formation, will forego the advantages of a General Synod if its cost is the sacrifice of our autonomy. The question then of the retention or the surrender of Provinces is not a debatable one. It seems necessary to say this, because in one or two Synods where this Basis of Union has been considered, time has been spent in discussing this feature of it. Churchmen in this Province yield to none in their desire for closer union with their brethren in all parts of Canada. They will do their best, if the Basis of Union is adopted, to give strength and reality to the General Synod in which they will have their place, but they mean to retain that freedom of action in matters of local concern which has led to such grand development as the Church of Rupert's Land has witnessed during the past twenty years of her existence."

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The Synod subsequently passed a formal resolution on motion of Mr. Justice MacLeod expressing unqualified approval of what the Bishop had done in the organization and development of the Diocese of Calgary, and its gratitude to the S. P. G., and the Colonial Fund for the gift above referred to. Also expressing satisfaction that the Bishop proposed to visit England in the interest of the Fund, believing that the growth and prosperity of the Church in the North West called for a Bishop in each Diocese as soon as possible.

The Bishop referred to the death of the Duke of Clarence, and a committee appointed by him drew up an address to H. R. H. the Prince of Wales, expressing their sympathy and condolence and their loyalty and attachment to the Queen.

The proposal that the Dominion Government should erect an Industrial School at Calgary as suggested by the Bishop, receives the indorsement of *The Calgary Daily Herald*, in an editorial on the subject.

DIOCESE OF RUPERT'S LAND.

RAT PORTAGE.

DESTROYED THE CHURCH.—St. Alban's Church was completely destroyed by fire Sunday night, 17th January, involving a loss of \$5000.

DIOCESE OF ATHABASKA.

The Journal of the second meeting of the Synod of this Diocese held at Lesser Slave Lake, Athabaska, N. W. T., is before us. It includes the Bishop's address and the proceedings of the Synod. There were present five clergy and two lay delegates. The stipends of the clergy of this diocese appeared to be \$750.00 per annum paid half yearly, including also a house, and in some cases necessary grants for mission expenses. The expenses, however, for clothing, provisions and freight charges are very heavy. At the Synod resolutions were passed congratulating Bishop Reeves upon his appointment as Bishop of Mackenzie River; also of thankfulness to the Woman's Auxiliary of Canada for the generous aid afforded by its several branches to the missions of the Diocese. The need and the importance of carrying out a translation of the New Testament into colloquial Cree and having it printed in plain syllabics, was affirmed and the members pledged themselves to translate and render into syllabics the Gospels of St. Mark and St. John during the coming winter, and requested the Bishop when in England to arrange for the printing of the same. The Synod also requested the Secretary to write to the lady Secretaries of the branches of the W.A.M.A. in Canada (in accordance with the invitation of the branches) as to the character of the articles desired and most useful in the Diocese. It was further resolved that in the opinion of this Synod

the character of the work in this Diocese is such that there is urgent need for some kind of lay assistance; and that an appeal to the Church in England and Canada for some such help and for funds towards meeting the expense of the outfit should be made. The Synod considered that no more than £30 per annum should be allowed for the salary of such laymen over and above board.

GROWTH OF THE ANGLICAN EPISCOPIATE.

Let us go back to 1841, just fifty years ago, and we find that in that year there were in England and Wales, including the Bishopric of Sodor and Man, twenty-seven bishops, and that there had been no increase in the number since the Reformation, or a period of some three hundred years; for though the Bishop of Ripon was created in 1836, that of Bristol was at the same time merged with Gloucester which left the number the same. In 1847, Manchester was made a bishopric, which made an increase of one. No more were created until 1877, when St. Alban's was founded, and then in rapid succession followed Truro, Liverpool, Newcastle, Southwell, and Wakefield, making a total increase of seven, whilst all necessary legislation has been obtained, and more than two-thirds of the funds raised to endow and restore Bristol as an independent bishopric, and in the course of another year that will be an accomplished fact. Moreover in 1841, there was not a single suffragan, assistant, or coadjutor bishop in England or Wales, whilst now there are, if we include the bishop in charge of chaplaincies in Europe, twenty-two of them, so that there are now in England and Wales, without counting the proposed see of Bristol, no less than fifty-six bishops against only twenty-seven in 1841.

In 1841 there were only ten bishoprics in the English colonies, whilst at the present time, counting some five coadjutors and assistants and a few missionary bishops, there are no less than eighty-five. In 1841 we had in the United States all told, twenty-one bishops; now we have, including three missionary jurisdictions in heathen lands, and the Bishop of the Church in Haiti, seventy-four. Altogether, then, where in 1841 there were only fifty-eight bishops in the countries named, there are now two hundred and fifteen, being an increase of one hundred and fifty-seven, or an average yearly increase of more than three for each of the fifty years. Of course this great increase in the number of bishops means a very large increase in clergy and in membership, though what amount exactly cannot be ascertained, as the Church of England makes no report of its membership.

No account has been taken in the above figures of the number of bishops in Scotland and Ireland, as in the former country they are just the same in number now that they were in 1841, though since that time there has been a great growth in the Church there, whilst in Ireland there are now somewhat fewer bishops than there were in former years. But it must be remembered that the population of that country has been steadily on the decrease, having fallen from 8,200,000 in 1841, to 4,750,000 in 1891. Of late years, however, in 1886, one of the bishoprics which had been abolished in Ireland, that of Clogher, has been re-established.—*Living Church.*

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EDITOR AND PROPRIETOR:

L. H. DAVIDSON, D. C. L., MONTREAL.

— ASSOCIATE EDITOR —

REV. EDWYN S. W. PENTREATH, B.D., WINDIPEG, MAN.

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2. If a person orders his paper discontinued he must pay all arrears, or the publisher may continue to send it until payment is made, and then collect the whole amount, *whether the paper is taken from the office or not.*

3. In suits for subscriptions, the suit may be instituted in the place where the paper is published although the subscriber may reside hundreds of miles away.

4. The courts have decided that refusing to take newspapers or periodicals from the Post office, or removing and leaving them uncalled for, is *prima facie* evidence of intentional fraud.

CALENDAR FOR JANUARY.

Jan'y.	1st—	The Circumcision of Our Lord.
"	3rd—	2nd Sunday after Christmas.—Notice of Epiphany.
"	6th—	The Epiphany of Our Lord.—Athan. Creed
"	10th—	1st Sunday after Epiphany.
"	17th—	2nd do do do
"	24th—	3rd do do do Notice of the Conversion of St. Paul.
"	25th—	Conversion of St. Paul.
"	31st—	4th Sunday after the Epiphany.—Notice of the Purification.

EDITORIAL NOTES.

THE COMING CONVENTION of the St. Andrew's Brotherhood in Toronto is an event of much consequence to the Church in Canada—and one in which every section of the Ecclesiastical Province should be represented. What the principles and aims of the Brotherhood are ought now to be too well known to require extended statement. The very simplicity of its rules and the directness of its action ought to commend it to all. Its existence is but the recognition of the fact that every Christian man is pledged to devote his energies to the extension of the Kingdom of Christ on earth. "Personal allegiance to Christ; loyalty to His Kingdom; belief that there is a work to be done for the spread of the Kingdom among young men; a conviction of individual responsibility and the spirit of Christian fraternity," are

the fundamental principles in which the Society has been organized and developed. Its rules are two: to pray day by day for the spread of Christ's Kingdom among young men and for God's blessing in the Brotherhood; [2] to make an earnest effort each week to bring at least one young man within hearing of the Gospel of Jesus Christ and the influence of His Church. The Society has received the commendation and endorsement of the Episcopate generally; and we were pleased to notice in our last number, the hearty approval given by the Bishop of Toronto.

But what are these Eastern dioceses going to do about the Convention? Diocesan action in the way of appointing a delegation is *not* possible; but there are branches or chapters, we believe, in each of the five dioceses East of Toronto; and we would venture to urge strongly upon them not only the desirability but the *necessity* of sending as strong and numerous a delegation as possible. If there be any fault to be found with the present Canadian organization it is that it is, in its officers and Council and in the choice of those who are to take part in the proceedings of the Conventions, *too local*; it must broaden into and take as far as possible into its governing body representatives from *all the dioceses* of the Dominion. We are quite aware that to do this at the first meeting was almost impracticable. We also feel—nay, we think we may say we know—that there was no desire on the part of the promoters to have a mere *local* representation; but the present Convention offers an opportunity to have this characteristic removed, and it will be done, we are sure, if the Chapters in the Dioceses of Ontario, Montreal, Quebec, Fredericton and Nova Scotia will each send a delegate. A most cordial and brotherly invitation has been extended by the Brothers resident in Toronto; we trust it will—in the true interests of the *Church* and of the Brotherhood—be accepted by many. It will be noticed from the announcement in a previous number that the invitation is *not* limited to members of the Brotherhood, but includes "all other authenticated visitors representing any parish or church organization" who will be welcomed and invited to take part in the discussions.

We would also venture to suggest to the present leaders in Toronto that it might yet be possible to give some representation to the Brotherhood in these Eastern dioceses in the programme of the coming Convention. At present Toronto and Western Canada seem alone represented.

THE JUDICIARY.—AS OUR READERS in the Province of Quebec know, the Court of Queen's Bench (the highest tribunal in the Province) has since the decease of the Honorable Sir A. A. Dorion, been almost entirely reconstituted. The appointment of the Honorable Alexander Lacoste, Q. C., to the high office of Chief Justice has been welcomed, not only by his *confreres* of the Bar, but by the public at large; and the manner in which he has so far fulfilled his duties has strengthened the confidence in the high opinion entertained of him. There is also good reason for believing that the Government have equally well chosen the second permanent mem-

ber of the Court, viz., the Hon. Jean G. Blanchet—who too has in the past at the Bar commanded the high esteem of those to whom he was known—within a few weeks the last vacant *puisé* judgeship in this Court has been filled by the nomination thereto of R. N. Hall, Esq., Q. C., of Sherbrooke, P. Q., and in his appointment, (in succession to the Hon. L. R. Church, who resigned, to the regret of all, on account of continued and serious ill-health) the claim of the Protestant portion of the community to due representation on this appellate tribunal has been for the present recognized. It was feared that this might not be so, though the appointment of the Hon. Mr. Justice Tait as Judge *ad hoc* for the December term led many to hope that it would be and that he might be the nominee. The District of St. Francis should feel proud of the honour conferred upon it in the choice a second time of one of the members of its Bar for this high position; and we have no doubt that in the Honorable Mr. Justice Hall the public will find an able and impartial Judge; and the Bench, an honorable and learned member. Mr. Hall occupied a high position at the Bar; was for many years Dean of the Faculty of Law of Bishop's College; has had much to do with Commercial Corporations and also acted as Crown Prosecutor of the District for a considerable period. We congratulate him heartily on his elevation to the Bench and hope for a long and successful career.

UNIVERSITY EXTENSION LECTURES IN CANADA.

A movement of the above name has been started in Canada similar to the very successful movement in England which owes its inception to the work of the University of Cambridge; in this work Oxford has proved a worthy second so that now there are in England not less than 40,000 attending the lectures of the several Universities in at least 250 different centres. The same movement has lately been extended to the United States and is in some respects comparable to the well-known Chatauqua movement which has made considerable progress in the Great Republic.

The system of University Extension consists in organised and if possible, connected series of Lectures on Scientific, or Literary or Historical or other subjects, given by University Lecturers or by men guaranteed and endorsed by a University in some centre outside of the University itself. The course consists of at least 10 or 12 Lectures on any one subject. Immediately before or after these lectures, a class is held in which the subject is discussed in greater detail and difficulties are elucidated: written answers to the questions appended to each lecture are criticised by the Lecturer. Besides these weekly papers, an examination is held by the University authorities at the end of each course and certificates are granted to the successful candidates: the class work and examination are both voluntary. Each centre forms a local Committee which takes all responsibility as to finance, rooms, tickets and printing: advertisement is often needed and a syllabus is always provided for each course. There is a regular fee charged by the University to the locality for the

Lecture Course, and in many cases, the travelling expenses of the Lecturer must be met. Such is a brief summary of the Extension scheme: it has been described as a system of educational irrigation proceeding from the reservoirs of the Universities, and it may be also described as a living specimen of University Teaching localised and brought near the homes of those who cannot spend the time or the money required to take a University Degree.

A conference on the above subject was held in Toronto in November, the outcome of which was the appointment of a Dominion Council to promote University Extension Lectures. On this Council, besides certain officers, President, Vice-Presidents, Treasurer and Secretary, each Canadian University was asked to nominate three representatives besides one for each affiliated College. The Council thus constituted was called together to meet at the Educational Department, Toronto, on the first Wednesday in January. The Chancellor of Trinity University (Hon. G. W. Allan) was called to the chair. Wm. Houghton, Esq., M. A., [Toronto] being Secretary. The representatives of Trinity present were Provost Body, Professor Jones, and of St. Hilda's, Professor Rigby. The Bishop's College representatives were, Principal Adams and Rev. Dr. Langtry, Chancellor Heneker being unavoidably prevented from attending. The other Universities were represented as follows:—McGill, The Vice-Principal [Dr Johnson] and Rev. Professor Cox. Queen's—Chancellor Fleming, Messrs. MacDonnell and MacTavish. Fredericton—Professor Duff. Victoria—Chancellor Barwash. McMaster—Principal Rand and Dr. Goodspeed. Hon. G. W. Ross, Minister of Education, was also present.

The chief business of the day was the appointment of an Executive Committee. This Executive is composed of the representatives of the Universities on the Council besides the permanent officers of the same, and Provincial Sub-Committees with executive powers are formed by taking in each Province the representatives of the Universities of those Provinces. These Sub-Committees will report to the Central Executive annually and will fully recognise the autonomy of each University.

Trinity has already done something in the line of distributing its learning—partly by its Friday lectures and quite recently by a course of Saturday lectures, in Toronto, now being repeated in Hamilton, which, though not fulfilling all the special conditions of University Extension Lectures, formed a connected and so far educational course. Fredericton has established lectures in St. John, N. B., and here one of our clergy, the Rev. J. De Soyres, M. A., himself a former Extension Lecturer in England, for Cambridge, has given one course and has taken a leading part in the movement locally. Queen's has two courses already in Ottawa. It is hoped that Bishop's College may be able, by the co-operation of local authorities, to organize courses in some of the more populous parts of Eastern Townships, in such places as Sherbrooke, Coaticooke or Waterloo.

The Executive at its meeting, which took place on the same day as that of the Council, passed resolutions adopting the lecture and class system, the weekly questions and the final examination and the syllabus system. It was also

resolved that no Lecturer or Examiner should be appointed except after recognition by one of the Universities. Resolutions were also adopted as to local guarantees and minimum stipends to Lecturers.

The movement seems hopeful and healthy. It is hoped that the Church Universities will, through their staff or their graduates, be prepared to take no inconsiderable part in working out the scheme, their interest in which has already been shewn by the proportionately considerable number of their representatives at the late Council meeting in Toronto.

A DAY AT A CANADIAN PARISH HOUSE, SPRINGHILL MINES.

The Parish House is sure to become, in time, a necessary part of the activities of every large congregation. Well known in the American Church, it is only just springing into life in our Canadian Church. One such establishment is in full working order among the Church miners at Springhill Mines, Nova Scotia. The following account of a day's work there may be interesting to our readers. The building is 62 feet long by 44 broad. The ground floor contains a large hall 61 by 29 feet; a cooking school, and a kindergarten hall. Folding doors throw the ground space open. On the upper floor, there are several rooms, viz: Reading Room, Game Room, Band Room, Gymnasium and Rector's office. Work began early. It was a Holy Day and there being no church building as yet for the congregation. Holy Communion was celebrated in the Hall, at 8 a. m. At 9 o'clock, 30 little bright children, 11 of them orphans of the late explosion, were assembled in the kindergarten and for three hours were taught by two teachers, communicants of the church.

At the opening of the school, the Rector was found playing the children's hymns. At 1.15 p. m., the Rector took the older scholars for an hour or so. Then came the afternoon round of visiting from 2.30 to 6 o'clock. At 7 o'clock, the kitchen is all alive with bright faces learning the chemistry of cooking and the practice of that art. Each pupil has a miniature kitchen assigned to her, and every detail of the culinary process is patiently gone through before the pupils, who finally eat the result of their work. The school, so far, is immensely popular, and many applications cannot be entertained. We then move upstairs. In the band room we find several violinists and comet and fife players practising the Sunday hymns; and also some bright overture and dance music. The reading room is filled with a fine set of fellows poring over the picture papers. Around the walls are hung daily, weekly and illustrated papers; on the tables are several of the monthly magazines; and a book case contains some paper covered light literature. The most popular room was evidently the game room. Every one of the three tables was filled with lads and men playing innocent and helpful games. Thursday night is the women's night. On Thursday a night school is held for men who cannot read or write. On Sunday afternoon, a Bible class is held in the Reading Room, when a large number of the men attend. On the occasion of a parish gathering,

the kitchen is found to be very useful and the pupils like to assist. A bowling alley in the basement is soon to be built; and as yet the gymnasium is not finished.

Over all can be seen the shadow of the cross. Here and there some striking picture, such as "The Light of the World," "The Crucifixion," "Raphael's Maddona" and the "Shepherd of Jerusalem," tell that the House shall speak of Him "who for us men and for our salvation came down from heaven."

A Branch of St. Andrew's Brotherhood Circles of Kings' Daughters and a sewing school are soon to find a home beneath the roof of this building. How is all this kept up in a parish where all, almost to a man, are toilers in the mine? Simply by Faith. The miners, naturally very interested, do what they can; and friends who are captivated by the social and elevating character of the work extend a helping hand. At present there is no Church building, though the crowded hall of the Parish House last Sunday, shewed the extreme necessity of a Church. It is the intention to begin both the Church and a cottage hospital next spring; and then there will be clustered together a novel and most fitting group for the furtherance of Church work and for the social elevation of the people.

It is sincerely to be hoped that the Rector, the Rev. W. Chas. Wilson, will be encouraged in this work by substantial offerings from our wealthy churchmen for its sustenance, and generous contributions towards the proposed new Church and hospital. C.

EPIPHANY.

No season tell us more clearly of our dependence on Christ as "the true Light that lighteth every man that cometh into the world." At no time are we more forcibly reminded that He, and He only, is that Light, and unless it had come to us we would have been steeped in darkness and degradation instead of being the most enlightened people on the earth. No season tells us more plainly that civilization is not man's invention but Christ's gift, a gift colored by man's device and distorted by man's mistakes but Christian in all the best there is in it. On the other hand no season of the Christian year speaks so loudly of our responsibility to Christ, our high privilege and duty of being His light bearers. No season warns us more solemnly that the light must be handed on, must shine, must not be "hidden under the bushel" of our selfishness, if it is to continue to be ours. "To him that hath shall be given." That means not "to him that hath" like the man with one talent, thoughtless, despising his opportunity, doubting whether it was worth while to work for his Master. But it means "to him that hath" like the one who "went and traded" with his talents, used them for his Master as a tract to be made the best of, sure that the Master would reward with perfect justice. So Epiphany says to Christians, "if you would have more light, give more light, if you would grow in grace be bearers of that grace to others. By prayer, by liberal gifts, by personal work bring Christ nearer to others and He will come nearer to you to make your life purer, happier, safer, more like His own.—Kansas Churchman.

Family Department.

Little Trouble-the-House.

BY L. T. MEADE.

CHAPTER IV.—THE BATTLE THAT IS NEVER DONE.

(Continued.)

"They spoke of the future they meant to share together, of the partings that must come, but which they would be brave to endure, because God willed them.

They spoke of the child's school days, and the baskets from home his mother would pack for him; of the rich cakes, and apples, and nuts, and pots of jam those baskets should contain; of how we would share them with the little boys who had no kind mother to give them school prog.

Then of the holidays, when his mother would stand on the steps to greet him, and she would kiss him, and welcome him home.

He hated being kissed by most people; for the last two years he had positively forbidden his nurse's good night salute, and Polly never dreamed of inflicting this torture on him; but but he always hungered for his mother's kisses.

Now it all was over; that long delicious hour before dinner would come back no more. The greatest of earthly partings had come in a moment, and separated this mother and son; he might hunger until he starved for her kisses, he would never receive another.

The child, in the daily agony of this recurring hour, would have sunk in his grief, but for one thing—his promise.

"Be good, Miles—grow up good," sounded every night like his mother's voice in his ears; he was trying to be good with all his small might.

Poor Miss Cecil, the thin, angular, rather sour nursery governess, wondered and puzzled her head over the change in him. She had never understood Miles, she had never had the smallest control over him. At his mother's death she seriously feared she would have to resign her charge; but suddenly Miles was changed; he went through his spelling correctly, he ceased to blot out the sums she set him, he allowed nurse to brush his hair and wash his hands—he was altogether a different boy.

Nurse, too, was spell-bound with wonder and delight, he went to bed so quietly; he no longer splashed the water in his bath, or awoke little Hugh, or tossed the bed-clothes out of his crib. Nurse hoped he was not getting too good, and speculated as to his appetite and the amount of color in his healthy brown cheek.

But Polly looked on and mourned. In being good, in growing up good, Miles had never thought of growing up pleasant. In those days he did not make himself the least agreeable to Polly. In her heart of hearts she much preferred the old happy never-me-care Miles, who was always daring everybody, and getting himself into scrapes twenty times a day, who drew such delightful pictures on his slate when he should have marked his sums, and who played and romped with her.

Now he never played. When his lessons were done he hid himself somewhere, and the days were very flat to Polly. In truth, poor Miles was too unhappy to play—hour by hour his resolution was getting harder to keep, and he dreaded beyond words breaking it.

At the end of a week he determined to speak to Miss Cecil:

"Please," he said, when he had brought this last sum correctly finished for her inspection, "please, I want to ask a favor of you."

Miles was in high repute with Miss Cecil at present, and she now smiled at him, and attempted to take his hand and draw him to sit on her knee, but this he positively objected to, and stood very erect in front of her.

"I want you," said Miles, "to stop ordering me about."

At this unexpected speech the smile faded from Miss Cecil's face, and her spectacled eyes glanced uneasily at Miles.

"You see," continued the boy, shifting himself from one foot to another, "'tis very unfortunate for me, but I've got to obey you. I've got to obey you in every way. If you choose to say to me, 'March up and down the room all day,' why, I've got to do it. You see you have me altogether there."

"I'm glad you perceive it in that light, Miles," answered the governess.

"Yes," replied Miles, "but what I say is that you shouldn't be cowardly about it. You have it all your own way, of course, but you should be generous, same as the kings long ago who won the big victories, were generous with their prisoners—don't you see?"

"No, I'm sure I don't, Miles," replied puzzled Miss Cecil.

"Well, then, 'tis very stupid of you," rudely answered Miles, "and I'll just have to say it out slap bang. You know I never used to obey you, and I don't like it now a bit. I'm doing it for a big reason I've got—But what I want is for you and me make a 'greement, otherwise I may have to break out. I'll obey you all the time I'm at lessons—all the hours from ten till one you have me under your thumb as safe as possible—I'll do my sums with you, and my horrid spelling, and his history, and grammar, but I want you when school hours are over to stop ordering me. I want you to stop saying, 'Don't stand on the hearth-rug, Miles. Miles, hold up your head. Miles, your hair has got to be brushed. Miles, are your feet wet?' I want you to stop all that, and let me come in when I like, and go out when I like, and have a lark with Polly now and then."

Here Polly grinned from ear to ear. "But, Miles," replied Miss Cecil, "you know it would be very dangerous for you to sit with wet feet, and it is my duty to see that you keep your hair tidy and like a gentleman's, and above all, that you don't get your little sister into trouble."

"Oh dear!" said Miles, "how can I get you to understand me? Can't you ever trust a fellow? Don't you see that what I always did so greatly hate about you was that you would watch and worry a fellow."

"'Tis my duty to watch you," replied Miss Cecil sternly; "little boys like you are not fit to be trusted, and 'tis more than ever my duty, now that your poor mother, who always had some influence over you, has been removed. You have been a good boy, very good since her death and I hope you will continue to be so."

This speech both angered and pained Miles. With a very high color in his face, he spoke again:—

"Then you won't come into our 'greement?"

"It would be impossible for me to do so. I am sorry, but I must say no."

"'Tisn't a bit true of you to say you are sorry, you are not. You are just like the cruel kings who killed the prisoners. Very well! 'tisn't for you I've been good. There! I'm too proud to speak more."

Yes, these were hard times for Miles.

CHAPTER V.—HOW JOEY CAME OUT OF HIS HOLE.

Miss Cecil was greatly puzzled after the strange interview Miles had with her. He was rude to her, but she was not all angry with him; it was not her nature to be angry with Miles, whom she loved.

Yes, without in the least understanding him, this stiff, angular, cold looking woman, loved Miles.

Nobody suspected her of this, for nobody suspected her of loving any one.

She was a well meaning woman, but quite incapable of filling the post she had undertaken. Children were incomprehensible to her, for the simple reason that she had never been a child.

Poor Miss Cecil had never been a happy, rosy child, romping in hay fields, and playing in meadows.

She was a city girl, brought up by a stern maiden aunt, a girl with pale cheeks and heavy eyes, eyes that from the first dawning of intelligence in them looked out soberly at life. Her aunt, by the strongest force, the force of example, had taught her to repress emotion; and emotion repressed had grown feeble and almost died within her soul. She always learned her lessons correctly. She played her scales the proper number of times. She hammered out tuneless pieces of music from a tuneless piano, with a due regard to what her master told her about time.

Her aunt had never to blame her for untidy drawers, for holes in her stockings, for dragged skirts, for rough, unbrushed hair.

She grew up pale, grave, severely cold in manner, not commonplace—thank God there are few lives so grave as hers—but uninteresting, for the simple reason that she had no knowledge of real childhood.

And yet she had known a child. Once a bright child life had flashed like sunshine upon her path. A romping, racing, dark-eyed, handsome boy had flung his arms about her neck, had rumbled her smooth hair into confusion, had blotted her neat drawings, had torn her trim dresses, had dragged her down to roll on the floor beside him.

By his worrying, irrepressible spirits, he had driven her into passionate tears; by his sunny, playful, happy mirth, he had surprised her into delighted laughter. Had he lived he might have imparted some of his childhood to her sober nature, and she might have grown up a woman.

But he died, he was drowned when he was eight years old, and with his death hope and brightness faded from her life—her repressed grief made her morbid, she grew up uninteresting.

From her earliest years she had been trained as a governess—the last post she was capable of filling.

And yet she taught correctly, she imparted what were considered nice, and good, and true ideas, she was always proper and quiet, and lady-like.

In the many situations she had held she was much esteemed, the fathers and mothers spoke of her and regarded her as an invaluable person—and the children—well, they never complained of her—they had nothing to complain of, for she never scolded them, she was always just and kind, but they shed no tears at parting with her. However many years they spent together—the children and the governess said good bye without regret. This was easily accounted for—she never loved any child she taught.

Miss Cecil never cared for any child until she met Miles Harleigh—and him she loved.

The reason for this was equally quickly found—he had the gray eyes, the upright figure, the bright expression, the fearless ways of the little brother who had been in his grave for over twenty years.

Miss Cecil loved him at once.

The sensation of loving any one was a new feeling to her, and gave instantly a zest and flavor to her life. More particularly was this love rousing, because it was not in the least returned. No fear of this boy rumpling her neat hair, or causing her cheek to glow with his soft caresses; he shrank from her, he disliked her, he openly defied her. She longed to win his affection, but did not know how; she had no influence, no power over him whatever.

She saw he had a warm heart, she saw how he idolized his beautiful young mother, but he shrank from her, and made no secret of his dislike to her.

Then suddenly there came a change—the mother was taken away from the child, and the child instead of openly rebelling, and passionately protesting, grew patient and good.

His cheeks were a trifle paler, his bright eyes a trifle graver and less roving in their fearless glance, otherwise he showed no grief.

He showed no grief, but he was changed—changed suddenly and wonderfully, he, who never obeyed her, became obedient, her slightest word was law to him. Over this change she wondered and puzzled her head in vain.

Then came his strange request, his passionate outburst, his declaration that his obedience was not for her sake, his frank assurance that he had never liked her, that her presence was always intolerable to him. He compared her to the hardened victorious king, and himself to the miserable prisoner.

His words were cruel, and they stung her, they stung her sharply, but he looked more like Frank than ever when he spoke, and when he left her she loved him ten times better than she had done before.

While arguing with him, she was all the time longing to grant his request—but the sense of duty was very strong in her, and she could not—it would be madly dangerous.

To give such a child as that his own unbridled way would be worse than dangerous.

She remembered how Frank, from want of care, had met an early and violent death; how she, always patient and obedient, was now a well preserved woman of forty.

The possible reflection that Frank, singing with the angels, might be better off than she, leading her tuneless life down here, never entered into her obtuse mind.

No, the more she loved this rebellious boy, who reminded her of her brother, the more was it her plain duty to lead him, and if she could not lead him, to compel him to walk in the right paths.

And Miles, too, wanted to walk in the right paths—what a pity they could not agree as to the way to get to them!

He was deeply hurt, and his resolve much shaken by his interview with his governess, but when his first anger cooled down, he still determined, for his mother's sake, to obey her. For his mother's sake he would make another effort to be good.

At the appointed hour he brought his carefully prepared tasks and stood before Miss Cecil. She had been awake half the night thinking of him, and yearning over him, and she now said almost timidly for her: "Good morning, Miles."

"Good morning," sullenly replied Miles. Not for worlds would he raise his eyes to Miss Cecil's face, or smile at her. With a sigh the governess turned away to pour out the school room breakfast.

This state of affairs went on for a week, then it all came to an end, as was to be expected it would.

The storm broke in this way:—

Miles and Polly, amongst various other pets, had a mouse which they secretly encouraged, and kept alive by means of bread crumbs, bits of cake, and other stolen dainties. This mouse had taken up its abode in the school room, and made its home in a hole close to the fireplace.

It was partly tamed, and even knew the children's voices, coming to the entrance of its hole, and looking at them with its bright, black eyes when they called it.

Polly and Miles were devoted to their mouse, all the more so because they were obliged to keep its existence a profound secret, for Miss Cecil, like other nervously organized persons, had intense dread of these little animals. It was even repeated in nursery annals that on one occasion she had mounted on the table to escape from one, and had to be carried from the room by the laughing housemaid.

This may or may not be true, but certain it is, that had she known that one of these terrible creatures resided in peace so near her, she would have taken instant measures to rid herself of its undesirable company. Jolly, however, as the children called their pet, was both cunning and wise. He never showed his nose outside his hole when Miss Cecil was by, and being well supplied with food, had no occasion to disturb himself by scratching against the wainscot; as to his games of play, he took them at night when the house was quiet.

One afternoon, Miss Cecil, being out, Miles and Polly had a fine game of romps with their darling mouse. They sat on the hearthrug, and Jolly ran up Miles' trousers, and even allowed Polly to raise him in her little hand.

Never had he been so tame and engaging—never had he so completely fascinated the children.

The entrance of Miss Cecil caused them to hustle him into his hole, and hastily leave the room.

The governess unsuspecting, and very tired, sat down to write a letter, and Jolly, looking about him from the entrance of his mansion, set his bright eyes longingly on a piece of cake which the children had forgotten on the floor. The cake lay at some distance from his place of safety.

Should he go and fetch it? Alas! for Jolly—the temptation became too great to be resisted; he left his hole, as he hoped, unperceived.

But this was not so; Miss Cecil's keen eyes had observed his swift little feet scuttling across the floor.

Considerably frightened but resolute she arose, and first of all securely stopping the hole by means of a large book placed against it, she went to fetch the tabby cat.

Tabby came—saw instantly what her duty was.

Alas! for poor, foolish, little Jolly! Miss Cecil was standing by triumphant, and the cat was licking her lips, when Miles and Polly, hoping for another game of play with their pet, came in.

CHAPTER VI.—THE CAT HAS JUST EATEN SUCH A LARGE MOUSE.

"The cat has just eaten such a

large mouse," said Miss Cecil, her voice trembling a little from excitement and pleasure at having got rid of the enemy.

Polly opened her blue eyes a trifle wide than usual, not yet taking in the fact that *their* mouse was gone, but Miles' quicker intelligence saw the book securing Jolly's hole and he knew what had happened.

He was an intensely passionate child, and he became white now even to the lips. Without a word he took the unsuspecting tabby, and flinging her as far as he could reach into the passage, he slammed the door, and went up to his little sister.

"'Tis our Jolly that's dead," he said, "the cat has gone and ate up our little Jolly—Miss Cecil brought the cat here, I saw her fetch him, and our mouse is ate up."

"I knew nothing," began Miss Cecil, but Polly interrupted by bursting into a shriek of woe.

"There, Polly," said Miles, whose own lips were trembling, "don't cry—at least don't cry just for a bit—I want to say something to you—here—now—while Miss Cecil is busy, I want her to hear what she's done. A fortnight ago I said to you, Polly, that for a reason, a great reason, I've got—I meant to obey her. I knew 'twould be hard, but I said I'd do it; but Polly, I never half guessed how hard 'twould be; nor how she would order me, and make a baby of me, and keep me just cross every minute. Then, when I found I could scarcely bear it, I thought I'd try her, and see if there was anything kind or brave in her. I made a fair agreement in my own mind, and I told her of it. If she had listened to me, and done what I asked, I'd have stuck to her like a leech, and never given in; but she wouldn't listen—no, she was cruel—she had me under her thumb, and she thought she'd keep me there.

TO BE CONTINUED.

LITERARY NOTE.

"Arrows for the King's Archers" by the Rev. H. W. Little will be shortly published by Thomas Whitaker. It is a collection of pulpit aids. The author is not unknown, having issued a similar work under the title "What Shall I Say," which reached a sixth edition.

DEATH.

WILKINS—At Strong, Me., on 15th Jan., of typhoid pneumonia, in his 26th year, Jas. S. Wilkins, oldest and beloved son of Rev. L. M. Wilkins, of Fort Fairfield, Me., and grandson of late Hon. M. I. Wilkins, of Halifax, N. S.

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South African Church News.

DIocese of Capetown.—An appeal has been made to increase the income of the Metropolitan, as well as to raise an income for a coadjutor Bishop. The late Mr. S. P. Moodie has left the Provincial Board of Trustees of the Church in the Provinces of South Africa the sum of £9,000, to be divided equally between the dioceses of Capetown, Maritzburg and Pretoria.

At the Diocesan examination in Religious Knowledge held in November last there were upwards of 400 candidates.

DIocese of GRAHAMSTOWN.—The Bishop of the Diocese has just completed the 21st year of his Episcopate, which has been marked by the gift of the Bishop's Throne of the Cathedral by the Bishops of Lincoln and Salisbury and a number of his Lordship's friends in England. The Throne will be made in Grahams-town, some of the beautiful variety of colonial wood being used therein.

The Bishop in the course of his visitations in November confirmed 180 persons, namely, Burgersdorf and Molteno 34, Queenstown 27, Tarkastad 9, Stutterheim 70, King Williamstown 40.

DIocese of MARITZBURG.—At Pollela in this diocese the Bishop recently consecrated the cemetery, dedicated the church and administered Confirmation. The first service was held at half past ten in the Zulu tongue, when the Bishop administered the rite of Confirmation to twelve Basutos and to seven other natives. The Basutos had come a distance of 30 miles the day before, and the other natives 10 miles, in order to receive the rite. The colored congregation then withdrew and an English service followed when 5 European candidates were confirmed. After the Confirmation the colored people returned to the church and about 40 communicants received the Sacrament. This was the first Episcopal function in the newly opened part of the colony.

DIocese of BLOEMFONTEIN.—The Elective Assembly of Clergy and laity met in the Cathedral on Wednesday, Nov. 17th., for the election of a Bishop. The Rev. John W. Hicks, Sidney Sussex College, Cambridge, Ven. W. T. Gaul, Archdeacon of Kimberly, and the Rev. W. A. Holbech, Canon and Chancellor of Bloemfontein Cathedral, were nominated. Dr. Hicks was elected on the second ballot by the Clergy, but failed to obtain the required two thirds of the laity. The Assembly adjourned until the next day, when Dr. Hicks received the whole of the lay vote save one, and was declared elected. He was immediately informed by cable of the election and replied accepting the office.

A Bishop to the Clergy.

The words of Bishop Garrett, of Texas, to his clergy at the close of his annual council, embody so much common sense and needed exhortation generally applicable that we reproduce them for the benefit of whom they may concern. He says:

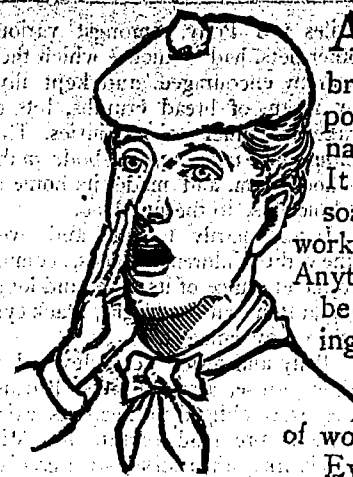
Brethren of the Clergy.—Most of you are comparative strangers. We bid you most cordial welcome to a share in our privations and prosperity. The work of the ministry is not different in Texas from what it is in other parts of our country. You will find your people quick to estimate your worth. Real merit will win speedy and generous recognition from those in whose souls the spiritual fire burns. But you must be prepared to expect many things in a new country not to be looked for in older communities. People are very much burdened with the labor incident to development. All things are in a transition state. Every one is kept on the stretch of highest tension lest the very ground should slip away. You must be alive too. Remember that very little is settled. Perpetual activity and watchful diligence can alone keep you in the van. You must seek the lost, the strayed, the indifferent, with ceaseless effort. The people must be made to feel your presence by your fidelity and diligence, or they will soon forget your existence. Avoid the entanglements of the world. Beware of any attempt to mix religion with the world in the hope of making it popular. The fascinations of speculation must be shunned as certain to prove destructive to your spiritual influence. Hold yourselves steadily true to the historic position of the Church in her continuity of polity, ministry and ordinances and you will win respect even from those who do not understand your position because of the invincible prejudice of their early training. Do not sacrifice your Catholic heritage for any imaginary benefit likely to ensue from unlawful efforts to enjoy fraternal sympathy. Be true, pure, wise, modest, earnest, and even the atheists will arise and call you blessed.

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FOR 1892.

The Living Church Quarterly.

(Formerly the Living Church Annual, with quarterly supplements containing corrected clergy lists) will be ready for distribution at

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Some of the new features are as follows:
A valuable paper entitled,

Some Hints on Church Furnishing and Decorations, and on the Robes and Vestments.

designed to aid those having charge of furnishing churches, chancels and altars, and of the robes and vestments; with nine illustrations of vessels and vestments.
The Clergy List is enriched with the statement of the sources of all doctors degrees, with a tabulated summary of the number conferred by each college, thus: Dix, Moran, D.D. [Col.], D.C.L. [Un. So.] 27 W. 25th St.; Office, 7 Church St., New York.
DOANE WM. CROSWELL, D.D. [Col. Tr., Oxon.], L.L.D. [Un. So. Camb.], Bishop of Albany; 20 Elk St., Albany, N. Y.
By referring to the alphabetical index, it will be observed in the former case that the degrees were received from Columbia [Col.] College and the University of the South [Un. So.]. In the latter case from Columbia [Col.], Trinity [Tr.], Oxford [Oxon.], University of the South [Un. So.], and Cambridge University [Camb.].
The editor has been compiling this list for more than six months, and the actual expenditure in time and money in order to make it complete, has been very great. He believes it will be appreciated by the public.
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Temperance Column.

Million More Scheme.

Probably one of the most extensive efforts ever attempted by the Temperance party, is that being made to-day by our own and other societies working amongst the young, on the suggestion of the United Kingdom Band of Hope Union. No less than 30,000 men and women have undertaken to visit a million houses with the object of securing the adhesion of the children (of course with consent of their parents) to the Band of Hope movement.

In our case each visitor is armed with the printed appeal to parents by our Chairman, the Bishop of London, which appeal we published in our impression of the 3rd inst., on the reverse side of which are some telling extracts from the evidence given at the great Medical Conference on "Alcohol and Childhood," with a copy of the resolution they unanimously passed, "That this meeting fully agrees with the principle that alcohol is not necessary or desirable for children as a dietary, but should only be used by them under medical direction, with strict regard to quantities and duration." This will be recommended to the consideration of parents by the visitors, who will at the same time leave a "parents' consent paper" with each appeal, and again call in a few days to receive those which have been filled up. We wish every success to this effort, and hope that it may lead to a large accession of numbers to the Bands of Hope throughout the country, for, after all, with the children most truly lies the nation's hope.

A Bishop on Temperance.

Dr. Temple, Lord Bishop of London, England, addressed an overflowing meeting at the Church of England Temperance Society's tent mission in Seven Sister's road on October last. He asked his audience to imagine the terrible struggle of the man who had fallen into the coils of drink, and to think of the misery in which the man himself was not only living, but into which he was plunging his family, and then to remember that their sympathy alone could really help that man. The Bishop said he well knew that no words—no words of denunciation, no pictures of the misery which was sure to come upon them, no pictures of the awful wrath which had been proclaimed against a drunkard, no picture of his doom in the world to come—would really have more effect in helping him to struggle upwards than saying to him, "My brother my heart is with you; I will abstain side by side with you." They knew that a word of sympathy had a mysterious power, and that it held together the whole of humanity; and if any proof were needed that men were of one blood, it was shown in the fact that the same was this power of humanity over human kind. Indeed, they found that the power which preached to them at every turn, and which had really been appointed to

be preached in the Gospel, was the attitude of man to man, and he, therefore, asked them, in regulating their lives, not to think so much of what was good for themselves as what was good for their fellow-men, and especially for their fellow sinners.—*Family Churchman.*

The Secret of a Good Memory.

Whatever may be said in regard to training the memory, it must be remembered that memory is not, as used to be supposed, an independent faculty of the mind that in some mysterious way may be directly strengthened by exercise, as the blacksmith strengthens his arm; but that memory as retentive is due to the plasticity of nerve-substance, and to the property of nerve-centres by which they retain in growth their functional modifications; and that recollection depends upon physiological conditions such as the cerebral circulation and the proper functioning of nerve-cells; moreover, that a complete act of recollection is a complex process involving comparison, inference, and the like. Hence, whatever in general is conducive to vigorous health, and whatever tends to habits of clear and orderly thinking—such conditions will aid recollection. And whatever is detrimental to the normal functioning of the nerve-cells—fatigue, intense emotion, or the like—and whatever blinds the judgment, (such as alcoholic liquors) will hinder recollection. In short, all psychological beatitudes are on the head of him who has good health, sane emotions, and trained power of attention. But no amount of study, nor all the prescriptions of mnemonic doctors, from Simonides to Loissette (except so far as they train attention) can atone for anaemia of body or lack of the power of attention.—*PROF. WILLIAM H. BURNHAM, in Scribner's Magazine.*

Dr. Barnado, who received last year upwards of £110,000 for the maintenance of his work among destitute children, affirms that a very large proportion of these children owe their social ruin to the drinking habits of their parents, or other relatives.

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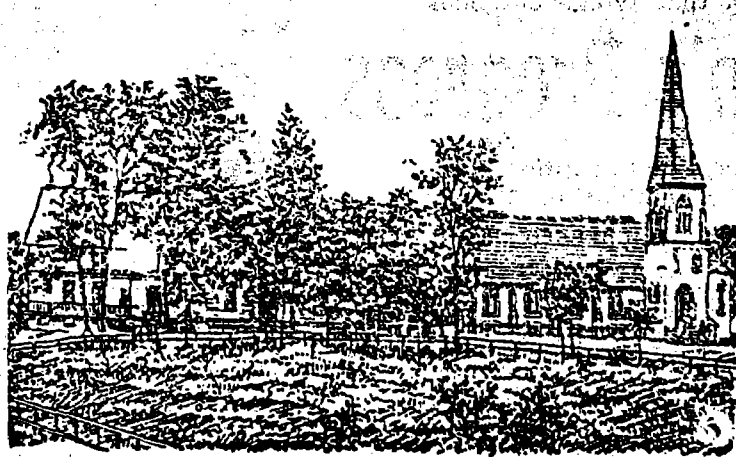
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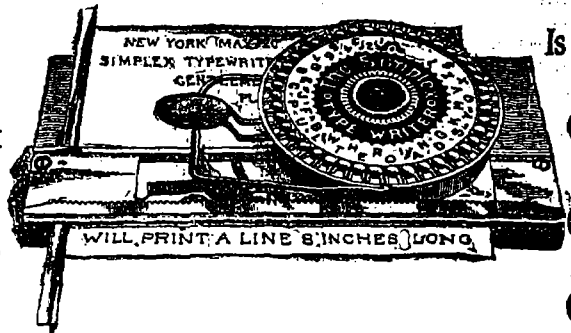
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