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The Church Guardian.

Upholds the Doctrines and Rubrics of the Prayer Book.

"Grace be with all them that love our Lord Jesus Christ in sincerity."—Eph. vi. 24.
"Earnestly contend for the faith which was once delivered unto the saints."—Jude 3.

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ECCLESIASTICAL NOTES.

THE ARCHBISHOP OF CANTERBURY ON AURICULAR CONFESSION.—Archbishop Benson, in his primary charge recently delivered, speaks the following word on this subject, which both from his official and theological position may well be pondered :—

"That system seems to have been the fruit of the despair which marked the ninth century. Amid the heathen ignorance and barbaric habits of races Christianized by force, amid the tyrannous and often half criminal careers of the classes that were rudely civilizing them through serfdom and military order, the recommendation at Orleans by Theodulf, and the rapid adoption of auricular confession by the clergy, when public confession was no longer submitted to, introduced a new kind of adult school for barons, soldiers and serfs. Even from the first it was less difficult with women than with men; but it was strongly worked by strong wills and great abilities, and it answered its purpose. But so soon as the first age of modern civilization succeeded to that of the middle ages, its retention was only parallel to the retention of Latin in the Church offices after the maturity of a great family of languages. Then as a system for society it broke down. It has broken the Church with it. The masculine lay intellect may be by various causes accidentally diverted for a while from the generally necessary study of Christian truth. That will come right with discussion; but as to the confessional,—the culture, philosophy, the science, the family union, the civil progress that Christendom has brought forth, all alike exclaim :—

In nostros fabricata est machina muros.

"If the office of the Christian priest be really to help the building of society upon lines laid down in human nature itself by the hand of God, cleared and supplied with labor and with materials by the life and work of Christ, the confessional is no building implement for the architect of to-day."

THE NEXT CHURCH CONGRESS.—It has been definitely settled, with the full approval of the Bishop of Ripon, who has accepted the office of President of the Church Congress for the ensuing year, that the days of meeting at Wakefield shall be October 5th, 6th, 7th, and 8th. An influential committee is now being formed to carry out the necessary details and provide the needful accommodation for the large numbers expected to attend at the proposed seat of the new bishopric. Already ten gentlemen have promised 100l. each towards the guarantee fund for this twenty-sixth Church Congress.

THE RECENT DISTRESS.—Addressing a meeting at Rochester, lately, Bishop Thorold said the Church had been in a little trouble, but had got out of it again as most people who knew anything about the Church were convinced that she would do. At the present time she had a great deal to be thankful for to those who had not been showing themselves as friendly to her of late as they might have been, either to her privileges or her endowments. He believed

that many people who had determined that she should be destroyed (and there were many people who were willing to lay hands on her if she was not able to take care of herself), would now be glad to take their hands away, and it would be some time before they laid them on again.

SURPLICED CHOIRS.—The following reasons in favor of surpliced choirs are taken from the anniversary address of the Rev. Dr. Cooper, Rector of the Church of the Redeemer, Long Island :

No one who has the slightest care for decency and reverence in church worship, can for a moment object to the use of the surplice.

1st. It is appropriate, as being the garment used in our Church in all places where regular Choirs have been maintained since the Reformation.

2d. It is seemly, and gives an appearance of order and cleanliness to the Choir.

3d. It is uniform, and thereby reminds them of their equality in the House of God.

4th. It prevents vain or envious thoughts on dress.

5th. It serves to remind the singers of the sacredness of their office.

6th. It shows the congregation they are assistants of the clergy, and not simply musical performers.

AN INTERESTING DISCOVERY.—Some very interesting remains of the ancient Cathedral of Waterford have recently been discovered under the flooring of the present cathedral: the remains of a pier, consisting mainly of red sandstone, just of such a sort as might have been designed in the period after 1210, and could not very well be anterior to that date. In style it is Early English, but of a peculiar and fully developed school—in some features almost approaching the richness of the Decorated. This special form of the Early Gothic had its origin in Wales and Western England, the chief examples being at Wells, Glastonbury, Llandaff, St. David's, and the Abbey of Strata Florida. In Ireland there is a noble specimen in the nave of Christ Church, Dublin, and also the peculiar north transept doorway at Kilkenny. The nave of Christ Church, Dublin, is supposed, by the late Mr. G. E. Street, to have been built during the period 1213—1255, so the work at Waterford may be even a few years older than that at Dublin. The resemblance between the exquisitely-moulded bases now exposed at Waterford, and those in the nave of Christ Church, Dublin, is most marked, and almost suggests that the same designing hand must have been employed on both buildings.

POLITICAL EFFECTS OF THE PEW-SYSTEM.—The Bishop of Chester, in a letter to the Secretary of the London Free and Open Church Association, ascribes the recent voting of the agricultural labourers in many English counties in favour of disestablishment candidates to the operation of the pew system in the rural churches. 'I think,' says his Lordship, 'that the result of the county poll ought to teach a lesson—a lesson I tried to press on our Conference—that the agricultural labourer resents,

and justly, his virtual degradation in the church which is his own. Village churches are more exclusive than most of our parish town churches; the poor are thrust into corners. So we have said and preached, but the dull weight of inveterate abuse always prevails. It is a great distress to a bishop to feel himself so utterly helpless in this vital matter.'

AN INTERESTING EVENT.—Recently a very interesting event took place at Cambridge. The University conferred an honorary M.A. degree on Archdeacon Johnson, of the Niger, a Church Missionary Society negro clergyman of great ability and learning. Quite an ovation was given him by the undergraduates in the Senate House, and it was some time before their ringing cheers subsided to allow the Public Orator to commence his Latin speech. After the ceremony the Archdeacon was received by the Vice-Chancellor and many Fellows of different colleges at Caius College. He dined at Corpus, and afterwards attended a service at St. Andrew's, where Mr. Whiting, of Ramsgate, preached. He was the guest of Canon Westcott during his stay at Cambridge.

MISSION WORK IN ENGLAND.—An interesting and successful Mission has just been concluded in the town of Hanley, in the Staffordshire Potteries. The Lichfield Church Mission has been vigorously at work in this locality since the beginning of 1883, when the work was begun by Mr. Colville, the diocesan lay missionary, under the immediate direction of the Bishop. More than two hundred of the working classes, chiefly rescued from open evil living, were confirmed at the end of that Mission, and the average attendance at Holy Communion rose from 25 to 120. The indefatigable energy of the vicar (the Rev. T. P. Ring) and his curates has carried on and extended the work from that time till now. The early Communion is preceded by a prayer meeting in the Mission-hall at 7.15, preparatory to the 8 a.m. celebration in the church. Many of the potters and others walk two or three miles to be present. *The principle of the Church Mission is to regard the Holy Communion as the one necessary act of worship even for those who have too little education or training to enable them to take part in the Sunday matins or evensong;* and for these simpler services are provided in the Mission-hall. Nothing is more remarkable than the chastened earnestness and devotion with which these humbler Christians, in all the freshness of their quickened spiritual life, draw near to take the holy sacrament to their comfort. The recent Mission, which lasted for a fortnight, was conducted by the Rev. J. Charles Cox, LL.D. There were nightly processions of a large surpliced choir, entirely composed of members of the Church Mission—with cross, banners, and lanterns—halting for short services and hearty singing in the market-place of the busy-town, and finally proceeding to the large Mission-hall formerly a Dissenting chapel, holding from eight to nine hundred persons. The procession was received throughout with marked respect, and the open-air preaching listened to with great attention. The hall was crowded on the three Sunday evenings and well filled on other days, notwithstanding unfavourable weather.

NEWS FROM THE HOME FIELD.

Gathered specially for this Paper by Our Own Correspondents.

DIOCESE OF NOVA SCOTIA.

NEW GLASGOW.—The nave of St. George's had its windows very neatly dressed in living green by Mrs. Townsend, Mrs. Drake and Miss Campbell, but time could not be found for the heavier work, which required men's aid.

The attendance on Christmas Day was not as large as usual. Doubtless the want of snow and consequent hard roads had something to do with it. But our organist and choir did their part as usual, and that includes high merit. The sermon, by Rev. D. C. Moore, was from St. Luke ii. 10, 11, and the offertory for the Superannuation Fund amounted to \$2.06, making the collections in the parish during the day \$20.67.

AMHERST.—The season of Advent was signalized by special services and earnest appeals from a faithful pastor to his people, not only to prepare to properly celebrate Christ's first coming in the flesh, but earnestly prepare for that second coming, "when He shall come again to judge the world," that "we may be found an acceptable people." The Litany was said every Sunday at 3 o'clock, when the pupils of the Sunday-school were also publicly catechized. Willing hands were busily engaged for some days preparing the decorations for Christ Church, and on the morning of the festival the busy workers must have felt well rewarded for their labor, for the church looked very beautiful in its Christmas dress. It would trespass too much on this valuable space to enter into a full description, but will merely add that the evergreen wreaths and ferns, banners, suitable devices and pots of blooming plants were all arranged with even more (if possible) than the usual amount of good taste displayed in the past. A good congregation assembled together on the morning of the Nativity of our Blessed Lord, and at the two celebrations of Holy Communion, at 8 and 11 a.m., a goodly number partook.

On St. John the Evangelist Day a special service was held at 3 p.m., when Acadia Lodge, A. F. & A. M., attended, and a sermon suitable to the occasion was delivered.

The Vicar and family have been comfortably settled for some weeks in the new Rectory. It is a tasteful looking building, and a credit to the parish, and when the grounds are properly graded, &c., and enclosed, it will add to the beauty of the town. The parishioners presented the Vicar and Mrs. Harris with a sum of money to purchase a carpet for the drawing-room, which is a large and handsome room, extending the length of one side of the house. It is pleasing to record these little acts of kindness, showing the good feeling existing between pastor and people.

ALBION MINES.—Christmas Eve was warm and wet, Christmas Day cold and hard, while this morning St. Stephen has come in a pitiless north wind to cover the earth with a white shroud.

Our church never looked so well. Our churchwarden, Mr. Rutherford, prepared plans and undertook the whole decoration, so, helped by his daughters and son, Misses Johnstone, Carritt, Blenkinsop, Owen, Haddow, McInnis, Clarke, &c., and Messrs. York, Stone, Wilson, Mailman, and our other warden, Mr. Kennedy, &c., a result was produced which pleased everyone. The chancel, was, of course, the main piece. It was arched with canopies of spruce, through which peered a red background, and was screened from the nave by a bold screen of three arches of the same style, the screen having parolose extensions of lattice work extend-

ing to the north and south walls of the nave. The reredos was very pretty. A white ground containing the angelic message, in the centre of which was a star of complicated make—green and red and white—while on either hand was the *Chio-Rho* and the sacred monogram, boldly shown. The whole was surmounted by a gilt cross thrown up against the centre light of the east window. The altar was vested in its white frontal (the work of Mrs. H. S. Poole), and the re-table held vases of beautiful cut flowers. The font was wreathed with cut flowers and running plants by Mrs. Poole; the shields made by Mr. E. Gilpin, Jr., adorned the front of the gallery; while Miss Hudson's banners hung high on the tower pillars, one inscribed "Lamb of God," the other "Prince of Peace." Mr. Gilpin's three shields, emblazoned with "No Cross," "No Crown," and the "I.H.S.," had under them an inscription of red letter on a white ground, "God was made flesh and dwelt among us." The base of the lectern was a bank of moss with lovely growing plants. Mr. Rutherford's plans included the encircling of the windows of the nave, and placing between them various emblems in spruce, and all was carried out to perfection.

The service was well attended. The singing was better than usual; indeed it has improved much since Professor Smythe, of Charlottetown, P. E. I., gave us his help; and much credit is due to our young volunteer organist, Miss Wentworth, and to the incipient choir. "Christians awake," "Hark, the herald angels," "While shepherds watched," and *Adeste Fideles*, were all well given.

The sermon was by the Rector, from the "Angelic Message." He dwelt upon what the things were from which Christ is a Saviour, and pleaded that it might soon be made true that it was for all people.

The offertories during the day were for the superannuated clergy fund, though \$10 were marked for our church improvement fund, leaving \$7.61 for the superannuated fund, and \$1 for home missions.

HALIFAX.—*Personal.*—The Rev. A. D. Sylvester, curate of St. Luke's, has been elected a Fellow of the Royal Geographical Society, England.

HALIFAX.—*Christmas in the Churches.*—The attendance at the churches on Christmas Day was above the average; and as far as scientific music goes, the music of the services was on an improved scale. There was certainly much more fine choir music, and considerably less congregational singing. The decorations for the festival were in some instances very elaborate and costly.

St. Luke's excelled all former years, and stood easily first in chaste design and richness. Costly banners hung in rich beauty all around the sacred edifice. Between each pillar was an evergreen gothic arch, and numerous and effective texts were placed around the building. The effect in the chancel was simply gorgeous. A rood beam, beautifully worked, and below it the panels filled with hand-painted designs on silk. Cut flowers added immensely to the full effect in the chancel. The whole effect was one of impressive reverential joy in the fact of the Incarnation.

St. Paul's.—There was a great change here. The chancel was hung with a tasteful dossal and altar-hangings. A beautiful sacred monogram was over the altar, and the choir stalls were prettily decorated with spruce and loose moss. Texts of beautifully cut letters surrounded the church, and both pulpit and reading-desk were exceedingly neat. One point and change was noticeable this year, and that was that the proper place, the sanctuary, had the prominent decorations, and the pulpit had not received the principal share.

St. George's.—In consequence of the recent painting of the interior of the church, the

usual decorations were dispensed with, and all that was done was concentrated on and over the altar. There was an effective text, "Jesus, our Immanuel," in front of the re-table. Wreaths were entwined around the reredos, and there was a tasteful display of pot-flowers. Palms were placed each side of the altar.

St. Mark's, as usual, was more than attractive. Every little space in the church was filled with trimming, monogram or text. The reredos had great care bestowed upon it. It is in three panels, the centre bearing a Latin cross with sacred monogram in the centre; the left an A and O; the right a P and O. The altar was decorated with natural flowers, and pots of lilies and other blooms adorned the other parts of the sanctuary.

Trinity had considerable care bestowed upon it. Four banners were in the chancel, and the texts showed more than ordinary ability in their execution. The church is large and bare, but the decorators managed to brighten it up and give it an attractive Christmas dress.

Garrison Chapel.—The military chapel has not been so extensively decorated as in former years, but what has been done is in perfect taste and quite handsome. The chancel is, as is proper, the chief point of interest.

Bishop's Chapel.—Here the decorations are not on so elaborate a scale as in former years. The reredos is composed of three white panels, bearing crosses of ribbon. The altar is appropriately decorated with flowers, and on its base in white block letters is the text, "Glory to the new-born King." The reading-desk is neatly trimmed with evergreen and natural flowers. Scripture texts are upon the walls, and bannerets placed here and there add to the completeness.

St. John's Village Church was better decorated than usual. Much care had been bestowed on the chancel, and beautiful wreathing, monograms and texts were placed all over the building.

The various missions, viz., the Northwest Arm Mission, St. Augustine's Mission, St. Alban's Mission and the Water Street Mission, each received some share of Christmas preparation.

There was experienced in Halifax a decided interest in the welfare and beauty of the Church this Christmas, and, for some reason or other, interest in religious subjects is certainly on the increase. With this increased interest there is growing up a spirit of aggression on the part of some of the sects here, and the poorer members of the church are being systematically assailed by Salvation Army, Bible Christians, Baptists and Methodists, and we regret to say that the Church sustains too many losses in this way. Something must be done by way of more careful espionage on the Church's part to avert this leakage, and to interest the particular class which seems to need so much watching.

STEWIACKE.—Special Advent Services were held in this parish this year for the first time. Several clergymen belonging to this Deanery were invited to preach in Holy Trinity Church, Lower Stewiacke, of whom but two were able to fulfil their engagement, viz., Rev. J. A. Kaulbach, Vicar of Truro, on Thursday evening, Dec. 3rd, and the Rev. Rural Dean Moore, Rector of New Glasgow and Albion Mines, on Monday evening, Dec. 7th. Good, earnest, instructive sermons were preached by both these reverend brethren. Rev. Messrs. McKenzie, of Spring Hill, and Martell, of Maitland, were prevented from coming on the evenings appointed for them, much to the regret of those who were expecting to hear from them words of encouragement and instruction.

On Wednesday evening, the 23rd ult. (it being the forty-eighth anniversary of the Rector's birthday), a few Church people met at the house of Miss H. Chapman, organist of our

church, and presented her with the sum of \$11, together with an address expressive of the obligations they were under for the kind and efficient services, as organist, rendered by her to the congregation of Holy Trinity Church during the year then closing; and likewise for the active interest and untiring energy she so kindly manifested in getting up and participating in those musical entertainments by means of which the church had been furnished with the valuable instrument now possessed; and, on behalf of the congregation, asking acceptance of the gift, with best wishes for a right Merry Christmas and a Happy New Year.

DIOCESE OF FREDERICTON.

DOUGLAS AND BRIGHT.—The rector, the Rev. W. LeB. McKeil, was presented with a handsome fur coat on Christmas morning by the members of the Sewing Circle and a few other friends in Douglas and Fredericton. The gift was accompanied by a highly complimentary affectionate address, in which reference was made to the hard work devolving upon the rector, who, in his reply, after thanking the givers for this token of their good will, appreciation of his services and kindly solicitude for his comfort added: you refer to my work "trusting that it may not always be as hard as at present." True it is not desirable for one clergyman to have the care of four parishes, nor for one man to try to do the work of two men, therefore, we hope that the Mission Board will soon see its way clear to relieve me of the care of Queensbury and Southampton. Not that my work may be less hard, for that I do not desire, but that it may be more concentrated and effectual in the parishes of which I am rector.

PARISH OF BURTON.—A most successful Christmas sale and tea was held at the Rectory, Oromocto, on the evening of the 17th Dec., for the purpose of paying off a debt of twenty dollars seventy cents, due for the late repairs and improvements in the rectory. Thanks to the active interest displayed by several of the parishioners the sum of thirty dollars was realized, which not only completes the required sum, but also enables the Rector to supply the Sunday-school with books, which are greatly needed.

Contributions for the following objects will be thankfully received and acknowledged in the CHURCH GUARDIAN, by the rector, the Rev. W. Greor: Organ for St. John's Church, Oromocto; Chancel carpet for St. John's Church; Font for St. Paul's Church, Burton; for repairing East window in St. Paul's Church, Burton; for Parish endowment fund. Thanks are due to John Sears, Esq., of St. John, N.B., for the sum of ten dollars, received for the endowment fund, and also to Frederick Wiggins, Esq., of London, Eng., for twenty dollars toward the same fund.

MISSION OF RESTIGOUCHE.—The Rev. E. P. Flewelling, who has been in charge of this large mission for some four years past, left for his new field of labor in Brandon, Diocese of Rupert's Land, on 29th inst. He had during the time he laboured in the mission been unsparing in his work for the good of the Church, and had hosts of friends amongst the members of other Christian bodies. The feeling of regret at his departure was widespread, before leaving Dalhousie he was the recipient of an address signed by people of all denominations. Quite a number gathered at the station to bid him farewell. At Campbellton, he was met by a deputation and presented with an address and purse. The rev. gentleman was deeply affected by the general exhibition of deep seated respect and affection, and is followed to his new home by the prayers of many warm friends.

THE METROPOLITAN.—The 81st anniversary of the Most Reverend the Metropolitan of Can-

ada, was celebrated at Bishopscote, Wednesday evening, 23rd ult., when his Lordship appeared us vigorous as at any time during the past quarter of a century. Age does not at all seem to have impaired his intellect, nor has it lessened his ardor in the good work to which he has so long devoted himself.—*Fredericton News.*

MONCTON.—The decorations at St. George's Church on Christmas were extensive, and the effect fine. The reredos, extending the width of the chancel, is divided into three panels; the centre red with white cross; the outside panels both white ground, that on the right being filled with the letters I. H. S., and that on the left with the Greek monogram Chi-Rho; over the chancel window is a scroll, red ground, green lettering and edging, the words being, "Christ is born in Bethlehem. At the entrance of the chancel is a temporary rood screen, consisting of six small arches and a larger central arch surmounted by a cross; on the lower portion of the screen is the text, "Emmanuel, God with us"; the chancel arch bears the text, on white letters on red, "Who for our salvation came down from heaven." The altar was vested in white, and on the retable above the altar were two vases containing handsome bouquets of cut flowers. The font looked well with a temporary cover of spruce, partly frosted over, and red berries, the whole surmounted by a cross. On either side and under the west window was the scroll, "For unto you is born this day a Saviour." The decorations were the design of Mr. Rankin, and reflected credit on the taste and skill of that gentleman and those who assisted him in execution.

The services of the day were Holy Communion at 8 o'clock and a regular service at 10 a.m. A larger number partook of the Holy Communion than on any previous Christmas, a fact which must have been highly gratifying to the earnest and painstaking Rector of St. George's. Rev. Mr. Hoadley preached an appropriate sermon from the text, Isaiah 9 : 6.

PAINSEC.—The Rev. A. J. Reid held an evening service at the school-room near Pains Junction. The school-room was very prettily decorated—spruce with red berries. The room was full to overflowing, and the service was very hearty, the singing of the Christmas hymns being markedly so. Mr. Reid preached an appropriate sermon on the Angel's message to the Shepherds: St. Luke ii. : 2. This mission, which was opened last June, is, through the earnest, persevering work of the Rev. Mr. Reid, in a flourishing condition and promises well to become an important mission station in the Parish of Moncton. The people, we are glad to hear, expect before another Christmas to have a consecrated church, in which to keep the festival of our Lord's Nativity.—*Times.*

DIOCESE OF MONTREAL.

BEDFORD.—The Festival of the Nativity was duly observed in this parish by bright and hearty services on Christmas Eve and Christmas Day. The annual treat for the Sunday-school children was held in the Town Hall, on the afternoon of the 24th, and was, as usual, highly appreciated by the recipients of the many pretty and useful gifts which adorned the richly laden Christmas Tree. A novelty in the programme was the presentation of a purse of \$30 to the Rector's daughter, (Miss Minnie Nye), in acknowledgement of her services as organist of St. James' Church.

The Freemasons of Bedford and vicinity celebrated the Feast of St. John the Evangelist by attending divine service at St. James' Church, and listening to a sermon by the Rev. Rural Dean Nye, Grand Junior Warden and Past Grand Chaplain of the Grand Lodge of Quebec.

RIVER DESERT.—*Christmas Day.*—Though thirty miles from a Church, (Pickanock in Aylwin Mission, being nearest), the Church's Holy

Day of our Saviour's nativity was yet remembered, and the little boy school made to serve as a church for the time being. Nor was it wholly nunchurch-like in appearance, being decked with texts and evergreens, and having a temporary altar, and a helpful organ kindly lent by Mrs. Moar, a parishioner. The Morning service was Matins and Holy Communion; one of the recipients being a former member of a Montreal Church, who for ten years had been without receiving. At 7 p.m. Evening service and sermon followed by a kind of Service of song, simple but enjoyable: St. Luke's account of the Annunciation, Nativity and the Shepherd's, with the Christmas hymns: "While Shepherds," "Hark, the Herald Angels," "O come all ye faithful," &c., &c., interspersed at the right places and sung variously as solos, quartette and chorus. The Sunday-school prizes were then distributed by the Missionary, Rev. H. Plaisted, and Christmas carols followed with one or two Church songs, the evening ending with a little Christmas Tree. This is the second Christmas of this new and northerly Mission, first opened in Aug. 1885.

Will any kind friends give us a small organ or harmonium? We should be grateful for even a second or third hand one—provided only it be sound itself and productive of sound for others.

AYLWIN.—The Christmas services were, as usual, attended by crowded congregations, the offertory collections being larger than ever before. The new St. James' Church, at Pickanock, which was first opened for divine service on Christmas Day, 1884, was made more bright and churchlike, by the addition of a beautiful chancel carpet, aisle matting and handsome chancel chair. These good things were all provided by Mrs. Ellard, one of the most indefatigable workers in the Mission, who has also secured the gift of a carved marble font, and money for the purchase of altar railing. The annual Children's service was held in St. John's Church, Aylwin, on Holy Innocent's Day. Four of the Sunday-schools were well represented, some of the scholars driving many miles in order to be present. The service, choral throughout, was the one compiled by H. D. Newnham and published with the approval of the Archbishops, the Gregorian chants being used. The lesson was read by the Parish Lay Reader, Mr. G. A. Smith; the incumbent catechised the children, and Rev. H. Plaisted addressed them on the Church's festivals, and especially on the lessons of Holy Innocent's Day. Prizes and presents were given to every child present.

The special form of service put forth by the Bishop for chanted work seems to exactly fill its purpose, and so far has been heartily joined in wherever used. Even dissenters seem to like to have a distinctive part in the service. The Presbyterians celebrated Christmas Day with a secular concert in the meeting house, concluding with a Christmas Tree. Does this show a "levelling up" tendency?

CLARENCEVILLE.—The Christmas Eve services in St. George's Church here, were largely attended and the music unusually fine. On the evening of the 27th, a grand concert was given in the hall of the academy, in aid of St. George and St. Thomas Churches, through the kindness of members of the Glee Club, formed amongst the employees of Hodgson Sumner & Co., of Montreal, assisted by Mr. J. N. A. Beaudry, the popular tenor soloist. The hall was crowded. The entertainment consisted of piano solos, bass and tenor solos, songs and choruses, quartettes, numerous readings, &c., arranged to please all present, and very creditably rendered. At the conclusion a cordial vote of thanks was given to the gentlemen for their kindness on motion of the Rev. A. A. Allen, rector, supported by Lieut. Col. Rowe and Major Pattison.

(Continued on page 6.)

DIOCESE OF ONTARIO.

MATTAWA.—A beautiful carved Oak Reredos has just been placed in St. Alban's Church, Mattawa, to the memory of the father of the present incumbent, the Rev. I. Bliss. The panels, which are illuminated in gold and colors, contain the *Agnus Dei* in centre, with symbols of the Evangelists, passion, flowers, &c. The Reredos is from the establishment of Messrs. Spence & Sons, Montreal.

KINGSTON.—The festival of Christmas was duly celebrated in the various city churches, two only, St. George's and St. Paul's, were decorated. The offertories were in all cases large, showing the esteem in which the clergy are held. Some very handsome presentations were made on Christmas eve. The Rev. Rev. Rural Dean Casey, of St. Paul's, was the recipient of a Persian lamb coat and cap. The Rev. J. K. McMorine, of St. James, was presented by the ladies of his congregation with a handsome dressing gown and slippers, and by the gentlemen with an overcoat trimmed with fur.

St. George's Cathedral.—The Sunday-school enjoyed their annual treat on the festival of Holy Innocents. After a short service in the Church all adjourned to St. George's Hall, to witness an exhibition of the magic lantern under the management of Mr. William Neish, many very beautiful views were shown, especially a series illustrating the life of Christ. Candy and apples were distributed to the children.

The St. George's Cathedral branch of the Women's Auxiliary Society held their usual monthly meeting on the 29th; there were fully sixty members in attendance. Flourishing accounts of the work were received; the plan adopted of collecting money has proved highly successful. This society bids fair to become a powerful aid to the Church in her Mission work.

ODESSA.—A very nice service was held in this village on Christmas day, the first for several years. Rev. Mr. Burns, deacon, in charge of the station preached an excellent sermon. On the festival of St. John the Evangelist, Rev. Mr. Spencer, Clerical Secretary, accompanied Mr. Burns and administered the Holy Communion to fourteen persons. The Church of England services are becoming much appreciated by the people of this vicinity.

DIOCESE OF TORONTO.

PORT HOPE.—Trinity College School.—At the recent Christmas Examination, the following boys were awarded prizes for general proficiency:—

6th form, H. H. Bedford Jones; 5th form, A. P. Kirkpatrick; 4th form, J. Mattocks; 3rd form, W. C. Dumble; upper second form, J. H. Inco; lower second form, M. S. McCarthy; upper first form, A. M. Bethune; lower first form, F. H. Bethune.

The following boys are also entitled to honourable mention for general proficiency, having obtained over sixty per cent. of the total number of marks:—

6th form, J. G. Smith; 5th form, E. W. Congdon; 4th form, T. S. Farncomb; 3rd form, A. F. R. Martin, R. H. C. Pringle, E. A. Mulligan, G. M. Bedford Jones, J. Irwin.

Upper second form, F. B. Wilson, H. D. Symmes, W. B. Irwin.

Modern form, R. C. Young, W. J. Douglas, C. B. Waters, C. H. M. Cameron, W. G. Rogers.

Lower second form, W. C. R. Graham, D. S. McCarthy, A. M. Cloghorn, F. M. Scadding, B. H. Ardagh, J. O. Fletcher, E. C. Cattanaich.

Upper first form, E. J. F. Jones, R. McLennan, H. McM. Killaly, H. V. Hamilton, T. S. Burwell, A. E. Burwell.

Lower first form, L. M. Lyon, G. E. P. Stevenson, R. A. Seton, A. W. Harding, J. H. Bullen, H. H. Middleton, G. A. Pyke, J. B. Proctor, H. V. A. Fraser, J. A. M. Fraser.

NOTES ON MICHAELMAS TERM.—The school closed for the Christmas holidays on Wednesday, the 23rd, some of the boys leaving by the evening train the day before. The number attending the term has been 128, which is very satisfactory indeed. Towards the end of October, the Bishop of Tennessee and his son, Mr. Quintard of New York, paid a brief visit to their friends, the Head master and Mrs. Bethune. On Sunday, the 25th, the Bishop celebrated the Holy Communion in the School Chapel at the 7.30 a.m. service, and in the afternoon preached to the boys a very impressive and highly instructive sermon. On Monday, November the 9th, the Rev. W. E. Cooper, M.A., who has been for thirteen years an assistant master in the school, received the degree of Bachelor of Divinity, at a special convocation at the University of Trinity College, Toronto. Mr. Cooper was examined for his degree in the Old Testament group of subjects, which includes the Hebrew Scriptures and the Greek Septuagint Version, and passed his examination most creditably. On the 15th of November, the school had the gratification of a visit from Major-General Sir F. Middleton, who came to see his son, one of the pupils. The boys received the hero of the North-West with the utmost enthusiasm, and cheered the General again and again most heartily. At his request the head master gave the school a half holiday on the following Monday afternoon. The health of the school during the long term has been excellent and all the boys have been vaccinated. —*Dominion Churchman.*

PERSONAL.—The Toronto *Mail* of Monday said:—"The Rev. W. C. Bradshaw, rector of St. Luke's, Ashburnham, has declined the offer made to him of the position of assistant minister at St. George's Church, Montreal. The reverend gentleman announced his decision to his congregation on Christmas Day, who were very much pleased at the announcement. The position at St. George's was more lucrative, and presented a wider sphere of usefulness, but Mr. Bradshaw prefers to labor in his present field, where he has many known, tried and valued friends."

CHRISTMAS SERVICES.—We are glad to learn that the Christmas services throughout the Diocese were very largely attended; the number of communicants was also very gratifying, and the offerings for the various clergymen were also satisfactory. Most of the city churches were tastefully decorated, and the village and rural congregations did not forget to beautify the place of the sanctuary. It seems a pity, though, that Christmas is chosen for almost excessive decoration in some places, while the other great festivals—Easter, Ascension and Whitsunday—are completely ignored.

TORONTO.—St. James'.—A large congregation attended here. The musical portion of the services was well rendered by an efficient choir under Dr. Davies. The programme was as follows:—Venite, *Russell*; Te Deum, *Smart in F*; Benedictus, *Davies*; Anthem, "In the beginning was the word," *G. B. Allen*; Kyrie Eleison, *Hayden*; Gloria Tibi and Gratias, *Davies*. Canon Dumoulin preached from II. Cor. ix. 15.

St. George's.—This church had an enormous congregation. The chancel had been tastefully decorated, and looked to advantage on Christmas Day. The communicants numbered 281, and the offertory for the clergyman amounted to \$210, the largest in the experience of any rector.

All Saints.—A devout congregation filled this handsome church, which was very appro-

priately decorated for the festive occasion. The musical portion of the service was extremely good. An orchestra of string, brass and wood instruments was introduced, and rendered effective service. The sermon, a short, practical one, was preached by the Rev. A. H. Baldwin.

St. Bartholomew's.—This church was neatly decorated with holly, evergreens and flowers. Mr. W. J. Dowling conducted the musical service, which was appropriate, and gave evidence of careful training. The text of the rector's sermon was St. Luke i. 78, 79.

Holy Trinity had complete and artistic decorations. The chief display was made with flags, evergreen triangles and shields. The lectern and pulpit were wreathed with holly, and the font was surmounted by a cross of evergreen and berries. Rev. John Pearson conducted the services, and was assisted by the curate, Mr. Nattress. The attendance was good, and the number of communicants very large.

RICHMOND HILL.—A late issue of the *Mail* says:—"Since the erection of the spire of St. Mary's (English) Church, Richmond Hill, there has been a debt on it of more than \$200. The note, receipted, was found on the offertory plate after service on Christmas morning, as a present to the church from a parishioner, Mr. Sydney Marsh, formerly of Sheffield, England."

DIOCESE OF NIAGARA.

WATERDOWN.—A Social was held on Friday, the 18th, at the residence of Dr. Waugh, which was attended by a large number, and a happy time was spent in mutual intercourse and social enjoyment. The most pleasing feature of the evening was the presentation of an address and purse to the Rev. J. L. Munson. The presentation was an expression of the esteem and affection inspired by the reverend gentleman's unwearied and disinterested efforts to fulfil the duties of his position, and the address referred to these and to the many difficulties with which Mr. Munson had had to contend, and which he always endeavored to overcome in a thoroughly Christian like spirit.

LOWVILLE MISSION.—Confirmation and welcome to the Bishop on Dec. 19th, 1885:—Confirmation Services were held on the 18th Dec., by Bishop Hamilton, assisted by Rev. W. Belt, Rural Dean. The Church (St. George's) was early filled. Our clergyman, the Rev. Thomas Motherwell, with his other clerical excellencies is remarkable for doing all things in order, the preliminaries were, therefore, complete. A lady of the congregation, Mrs. E. Twiss did not forget that the Great Teacher had said "consider the lilies." That the incomparable floral beauty and "glory" in which the Father "arrayed" his works might appropriately be associated with his service and so some vases of charming Immortelles decorated the altar.

Five candidates received the rite of confirmation. His Lordship's discourse, setting forth the duties and responsibilities and defining the place of the rite in the Church's system, was remarkable for its logical clearness and earnestness. It was listened to with rapt attention. The reason was convinced while the heart was warmed. The solemn fitness of manner with which the rite was administered added to the impressiveness. Then followed the Communion most sublime, most awful, most tender in what it commemorates, and most impressive of all. Every candidate and an unusually large number of others communed. In the afternoon the Bishop proceeded to St. John's Church, Nassawaga, and there confirmed seven others. In the evening returned to Lowville, where a "welcome" and supper prepared by the Committee in the Temperance Hall awaited him. The place was decorated with evergreens, while

over the dais, neatly set, the words "Welcome to our Bishop," spoke the purpose and sentiment of the numerous gathering. I will not trust myself to say how affably, how affectionately he accepted the welcome, causing the givers to feel themselves the debtors.

The Rural Dean was obliged to leave in the early part of our *agape*, but not before giving an excellent address. I have said our *agape*, for as I looked around, I saw the highest and the next order of the priesthood and officers of the Church, high and low, Dean, Wardens, ex and present Lay Synodical Delegates, Sunday-school Teachers and Scholars, rich and poor, socially met on common ground, only less sacred than in the house dedicated to the worship of Him, who "is the maker of them all." Each finding in his brother much more of goodness and very much less of evil than he had expected. The unity of the Faith, like the ladder of the Patriarch's dream, while it lays hold of the Divine unity above rests on the human unity below; and its theory in this small humble field was practically exemplified and expounded. How much uncharitableness and exclusiveness, how many asperities are imperceptibly smoothed of by this gentle attribution? How much the acids of selfishness, envy and jealousy, which too frequently rest upon and evade the sculptured beauty of the Church are thus washed out and drawn off by the endearing influence of all this contagious geniality, behind which lay as the great moving cause, the doctrine of the one Lord, one Faith, one Baptism. It was reflections like these that carried my imagination back to the primitive *agape*, to the days of its purity, before it had been corrupted into a heathenish saturnalia.

The Bishop gave a brief but powerful address in behalf of the Missions, Domestic and Foreign. His remarks were precluded by the singing of the Missionary Hymn, Miss Powell, organist, and the whole assemblage joining. Lastly, the *nunc dimittis* and benediction. Thus began and ended Bishop Hamilton's first visit among us. but its impressive lessons and happy experiences will long endure.

Nowal.—The Christmas decorations in the quaint little Church of St. Paul's, of this village, are of an exceedingly appropriate and attractive character. The wreaths, festoons, banners, and mottoes, adorning the windows, walls, chandeliers, and reading desk, all the work of the loving hands of the ladies of the congregation reflect great credit for their beauty and unique designs. A chancel screen tastefully adorned with the choicest evergreens and with the word "Emmanuel" in gold letters in the centre arch has a beautiful appearance. The service and Holy Communion at 11 a.m. was fairly attended—an impressive Christmas address was delivered by the incumbent, Rev. R. S. Locke, M.A. The offertory amounted to upwards of \$20.

In the evening the children's annual Christmas festival was held in the Orange Hall. A programme consisting of carols by the children, songs, readings and recitations was gone through with, which was well received by the parents and friends present. A Christmas Tree laden with presents for the children, and open to all, also formed an enjoyable part of the programme. A small admission fee was charged, other than children of any Sunday-school, who were admitted free—proceeds about \$30.

DIOCESE OF ALGOMA.

"RED HOT SHOT,"—a copy of a circular bearing the above rather startling title has just reached us, and we find it to contain a proposal on the part of Mr. Wilson, the principal of the Shingwauk and Wawanoshe Homes to extend his work among the Indians by the establishment of Branch Homes at certain distant points. We are struck also by the fact that Mr. Wilson

proposes to raise all the money required to carry out his extensive scheme, not by forcing money out of people's pockets by the usual resort to bazaars, socials, &c., but by a bold appeal to the consciences of God's people throughout the Dominion, reminding them that the Indians, whose hunting grounds they are occupying, are God's poor in Canada, and that it is their bounden duty to remember the poor. If more were needed to stir up the hearts of people in this good cause, and to draw upon their liberality, we think it is supplied by the following impressive letter from the pen of Bishop Anson, in whose diocese (Qu'Appelle) Mr. Wilson proposes to establish one of his four branch institutions: "The Rev. E. F. Wilson, head of the Shingwauk Church of England Homes for Indian children at Sault Ste. Marie, in Algoma, has asked my sanction for the establishment of a Branch institution of a similar character in this diocese. I wish to say that it would give me the greatest pleasure to see such an institution established in this diocese, if, by the blessing of God, he is enabled to carry out his intention. We have 5,000 Indians amongst us, and at present I regret to say our Church is doing scarcely anything for their spiritual welfare. The C. M. S. to whom I have applied, is unable to help us further than with the one mission that is established at Touchwood Hills. I am convinced also that the only hope of doing permanent good to the native race is by the instruction of the children away from the influences of their homes. I very earnestly trust Mr. Wilson may be able to commence work in our midst before long.—ADELBERT, Bishop of Qu'Appelle."

Mr. Wilson asks \$7,000 for the enlargement of the present Shingwauk Home, so as to enable him to take a larger number of pupils and receive also some young men to train as teachers, and \$5,000 for the establishment of each of the Branch homes.

DIOCESE OF HURON.

LONDON.—His Lordship Bishop Baldwin, by special request, preached the anniversary sermon to the Masonic fraternity, in St. Paul's Church, on St. John's Day. The sacred edifice was comfortably filled. The Masons appeared in regalia, and upwards of 200 were present. The service consisted of a hymn, the Litany, another hymn, and then the sermon. The text was from Ephesians iii.

The Bishop began by saying that as he had been invited to address them, and as an outsider not acquainted with their Order, he had selected three subjects upon which to speak—a *mystery*, a *building*, and a *fellowship*.

In reference to the *mystery*, he said St. Paul tells us that his first and distinct mission was to make known a mystery, and secondly, that it was a mystery that had existed from remote ages, and made known to him by direct revelation from God Himself. This revelation of the mystery was of the greatest importance. What was this mystery? The advent of Jesus came, and that great day—Pentecost—when the Church was commissioned to go forth with salvation and fire. The mystery was that the Gentiles were to be co-heirs in the blessings of the Gospel with the Jews. The mystery was the purpose of God's Word enunciated by Jesus, which was to go forth down to all ages, and grasp all, giving the blessed Gospel to all, through Jesus Christ. To every weary and troubled person the speaker proclaimed the great mystery which Jesus enunciated.

Secondly—It was and had been God's intention to lift up a building, and what was this? He referred to the world as being holy before sin entered, but all was blasted by sin. When God went to build, he had to do so by setting off a part of the earth as holy to Himself. The Tabernacle in the wilderness, the Temple in Mount Moriah, were set apart. Then there was Solomon's Temple; God dwelt in the

Holy of Holies, &c. But the building of God now is not of brick and mortar; its pillars are not of stone, and yet it is found in all the word. It is one Grand Temple—the Church of the invisible God. It consisted not of professions; but of those who were born of the Holy Ghost, &c. The speaker then asked were they part of this Church—were they living stones in this temple which was for the praise of God's great glory?

Thirdly—*Fellowship*. He had heard of their fellowship and the good that was done by them—the relief of the distressed and the giving of charity, &c. But St. John told them of a higher fellowship. The fellowship of Christ should make them see in every man a brother. This could be attained by love.

He concluded by pointing out the knowledge of the mystery, the grandeur of the building, and the communications of the blessed Word.

The sermon was much appreciated by the congregation at large, and specially so by the fraternity, who passed a resolution giving His Lordship a cordial vote of thanks.

Bishop Baldwin preached in St. Paul's on Christmas Day. The church was beautifully decorated, appropriate for the season. The musical services were very superior.

LONDON TOWNSHIP.—Rev. J. B. Richardson preached in Emmanuel Church on Christmas evening. The services were taken by the incumbent, Rev. Mr. Seaborne.

LONDON EAST.—The Rev. Evans Davis preached in St. Matthew's Church on Christmas evening.

An entertainment by the members of St. Matthew's Church Sunday-school was held on Tuesday evening, Dec. 29th, in the Foresters' Hall, Dundas street, No. 5 Ward. The hall was crowded to its utmost. The singing, recitations, &c., were fine. Three prizes of fine books were given to the scholars of each class who made the most marks and good conduct. Also five handsome prizes to the Bible Class. The Christmas tree was loaded with good presents. The Rev. Mr. Seaborne and Mr. W. Bryant, the superintendent, received very handsome presents from the officers and teachers of the school.

SARNIA.—The Free Masons of Sarnia, Port Huron and surroundings, assembled in the St. George's Church on St. John's Day, when an able and practical sermon was preached by the rector, Rev. T. R. Davis. The Church was full to the doors. The text was from St. John, xiii Chap., 34. Mr. Davis gave an interesting account of the life and teachings of the Patron Saint of Freemasonry. And after dealing with some of the principles of the order, concluded by drawing some important lessons from the life and teachings of St. John, as well as from the principles in which they had been instructed and urged the brethren not to leave those sublime lessons within the walls of the Lodge, but to carry them with them into the world—and asked them by God's help to live up to their obligations.

LONDON SOUTH.—The following is taken from the London Free Press:—

St James' Church.—The handsome Christmas decorations in St. James' Church, London South, which have occupied the industry of the ladies of the congregation for nearly two weeks, are worthy of their efforts. The Church never before looked so beautiful and chaste. Everything is in keeping and no doubt will attract many to see what good taste and work can accomplish. The windows and walls are festooned throughout the building, the pulpit and reading desk are most neatly arranged with designs appropriate to the season in green. English holly, ivy and berries. Across the entrance to the chancel is a large screen, with five arches, of an

ecclesiastical design. In the higher and centre arch is a large I. H. S. in white, below on the four smaller arches are the words, in bronze, "Unto Us a child is Born" and "Unto Us a Son is given." On the centre of the screen in white is the word, "Emmanuel." High above the screen and below the festooning from the arch is a beautiful star, the centre of gold with a border of silver. The inner chancel is appropriately decorated. The font is trimmed with vines and the most beautiful flowers, with lillies in the bowl. It is elevated on a platform, and the neatness and appropriateness of the work here, as well as elsewhere, speaks well for those who had it in hand. The ladies of the congregation had the work in hand, and were assisted by several gentlemen.

VICTORIA.—The Rev. W. Davis, Rector of Woodhouse, preached the anniversary sermon in St. John's Church, on the 27th, to the Freemasons. The sermon was an interesting and instructive discourse, with which the fraternity were much pleased and highly gratified.

MITCHELL.—Very hearty Christmas services were held in Trinity Church on Christmas Day. The church has been tastefully decorated. Large congregations gathered at all the services. The offertory on Christmas morning was the largest for many years (\$65), which was given to the rector.

The Sunday-school Christmas tree in the Town Hall was held on the 30th, and was a most successful affair.

The rector is delivering a series of week-evening lectures on the Prayer Book, bringing each one to bear on the daily spiritual life.

A new chancel is spoken of, which will be the beginning of a handsome new church.

DIOCESE OF QUEBEC.

(Continued from page 6.)

MELBOURNE.—A handsome memorial stained glass window has just been erected in this Church by Mrs. Lloyd, the subject of which is, "Our Lord and St. Mary Magdalene on the morn of the Resurrection." At the base is the following inscription, "In loving memory of Robert Howard Lindsay and Ella Kate Lindsay." The window is the work of Messrs. Spence & Sons, Montreal.

GEORGEVILLE.—St. George's Church had their annual Christmas tree in the Camperdown Hall on Christmas eve. The tree as usual was heavily laden with presents for all members of the Sunday School, it being the rule in St. George's Sunday School that all the scholars, both rich and poor, should be served alike. Through the generosity of our enterprising young merchant, A. G. Dolloff, Esq., the children were bountifully supplied with choice candies. We were pleased to see so many outsiders present at the festivities and they will be equally welcome at St. George's Church on any Sunday.

HARDWOOD ISLE.—This neighborhood lies five miles to the north-west of Windsor Mills. Then an resident about thirty families of Protestants. It was considered an important station by the Travelling Missionary some twenty years ago. Since which time very little has been done by the Church of England, until within the last eighteen months when fortnightly services on Sunday have been regularly kept up by the Missionary from Windsor. An effort has been made towards church building. The frame having been erected and materials collected on the ground ready for work early next summer.

A Union Sunday School has been carried on for some years, and in the absence of a church school the Missionary has rendered all the assistance in his power towards procuring a library and other requisites. A very pleasant

social entertainment was held for this purpose recently, consisting of tea &c., followed by music from the children and choir, together with recitations and readings. A short dramatic piece was also very cleverly acted and the usual Christmas Tree for the children was not forgotten.

As the Missionary finds it difficult to administer the Holy Communion on Sunday morning owing to the regular service in the churches throughout the Missions, he remained and held service the following morning, having given notice the Sunday previous. Though the number of Communicants was small, yet to the two or three the blessing is promised and the services and sacraments of the Church brought to the people in their complete fullness.

DIOCESE OF MONTREAL.

MONTREAL.—*St. George's.*—This church was crowded on New Year's Eve, on the occasion of the annual midnight service. Appropriate and earnest addresses were delivered by the Lord Bishop, the Rev. Wm. Haslam, of England, and the Rev. J. G. Baylis. The Bishop's address, in particular, was most impressive.

FRELIGHSBURGH.—Happy and joyous Christmas gatherings were held in the Bishop Stewart Memorial Church, which were well attended. The earthly joy was shaded to many by the chances and changes of time, particularly in reference to one who has ever been the unostentatious but faithful and noble-hearted supporter of the parish. A place never before this vacant, and ever honored from its occupant, was both noted and regretted by all familiar with the history of the parish. The carols of Christmas Eve were inspiring and well rendered by the Sunday-school, Miss Landsberg presiding at the organ. A large number of communicants participated in the Holy Supper on Christmas Day.

The usual midnight service was held on New Year's Eve.

COWANSVILLE.—The service in Trinity Church on Christmas Day was mainly for the children. The hymns "Hark the herald angels" and "O come all ye faithful" were rendered by the choir and Sunday-school children. Rev. Mr. Bridge then addressed the children, after which they sang their carols. The service was repeated on Sunday evening, and on Monday evening the children of the Sunday-school gathered in the Town Hall and partook of a "high tea" provided by the ladies of the parish, after which their Christmas tree was unladen.

WEST FARNEAM.—On Christmas Eve the ladies of St. James' Episcopal Church gave their usual and annual treat to the children attending the Sunday-school. The meeting took place at the school hall, which was filled to its utmost capacity. The Christmas tree was laden with kind remembrances. Santa Claus was prevented from being present, but kindly sent his deputy, who was for two hours very busily employed in handing to the recipients their gifts, amongst which were a very handsome clock and bracket, the gift of the employes of the South Eastern Railway workshops to the Rev. Canon Mussen. Tea was provided by the lady members, of which over 120 partook. During the evening the young folks, under the direction of Miss Drew, sang several selections with pleasing effect.

BRITISH COLUMBIA.

DIOCESE OF NEW WESTMINSTER.

TRENNANT.—The Lord Bishop visited this parish on the twenty-fifth Sunday after Trinity, and consecrated All Saints' Church, besides administering "the laying on of hands."

LYTTON.—The Bishop, on the occasion of his last visit, consecrated a church for the Indians of this station; and also held a Confirmation, at which fifteen Indians—three men and twelve women—were confirmed. He also baptized thirty-five adults (fourteen men and twenty-one women) and six children.

LORNE COLLEGE.—We are pleased to find from a late number of the *Churchman's Gazette*, of New Westminster, B.C., that this institution seems to be making most satisfactory progress. The primary department of this school has been for some time under the management of Mr. D. E. Kerr, a graduate of the Ottawa Normal College, who has been doing good work. Mr. T. Watson has just arrived from England to be an assistant in this department. He has had three years' experience teaching in the National Schools at Rugeley, and passing his annual examinations with credit. Besides instruction from the Rev. C. J. Brenton, M.A., the Principal, the upper classes have received lectures on the Prayer Book twice a week from His Lordship, the Visitor, and lately in arithmetic and Latin from the Rev. H. C. Finnes-Clinton, M.A. Oxon, for some time Vice-Principal of Warminster College. Several new pupils have come into residence, and the receiving capacity of the school is being seriously taxed, want of more room being greatly felt. Noticeable among the clubs organized by the pupils is that of the reading room, and amongst the many periodicals on file we are pleased to notice the *Church Guardian*.

PERSONAL.—The *Gazette* says:—Justinian Pelly, Esq., who for the past year has been in all business matters connected with the administration of Diocesan affairs—the Bishop's right hand man—and who so ably filled the post of Diocesan Secretary, left New Westminster on the 8th of December for England. The loss of his presence as a prudent adviser and thoroughly practical man of business will be much felt by the Bishop, who has none at hand to fill his place with anything like the same ability; and all who were brought into contact with his sympathy and ready counsel will much miss his friendly presence. We can only console ourselves with the thought that the interests of this Diocese are still his, and that he will continue to work in England for the same ends for which he worked here.

CHURCH AND STATE.

The following address, was delivered in a Nonconformist church in South London on a Sunday lately:—

"**BRETHREN:**—In the service on which we have just been engaged, we have prayed that God would enlighten the darkness, and overrule the designs of those who would break the bond between Church and State in this land; and I desire to speak to you as to the spirit in which we should offer this prayer.

"First of all—we should *not* offer it as supposing that the existing relations between Church and State, are in all respects those which God would have them to be.

"Secondly—we should offer it in the full knowledge and understanding, that the relations of Church and State can never be perfected till the nations of Christendom have learned to know God's purpose in the Church and in the world.

"We pray, however, that the bond may not be broken:—

"First—Because for centuries it has been a part of the corporate life of the nation, and its severance would involve national injury.

"Secondly—Because those who wish to sever this bond have nothing to put in its place, and its severance would, therefore, be equivalent to a national rejection of Christianity; and the

nation—as a nation—be thereby relegated to the category of 'the nations that forget God.'

"If the Church of England is disestablished, then—as a nation—we shall incur the guilt of irreligion.

"If the Church of England is disendowed, then—as a nation—we shall incur the guilt of sacrilege.

"Many of our Christian brethren, those especially who call themselves Nonconformists, do not apprehend these truths—they do not regard the national acknowledgment of Christianity which is involved in the question of an Established Church, as of vital consequence to the well-being of a nation. On the contrary, they regard an Established Church as an evil in itself, and verily think that they do God service when they seek to pull down the Church of England from her vantage ground as the National Church. For these, our brethren, we pray that God would 'enlighten their darkness,' inasmuch as our earnest desire for them is, that they may so apprehend the mind and will of God as to separate themselves from the company of those evil men who seek to pull down the Established Church, because, in spite of all its defects and shortcomings, they find it to be a barrier against evil—a hindrance to their efforts to overturn our monarchy, to desecrate our altars, and to invade our homes. With reference to these emissaries of Satan, sent forth by him to accomplish his work of destruction, we pray that God may 'overrule their designs.'

TRAINING FOR SUNDAY-SCHOOL TEACHERS.

A paper read before the Halifax branch of the Church of England Sunday-School Association, by F. C. Sumichrast, Principal of Girton House, Halifax, N.S.

(Continued.)

There is a great difference between those hearers of sermons, expositions, and lectures, who desire to be and are contented to remain learners only, and those who are striving, to the best of their ability, to fit themselves for teaching. The requirements of the former are, it may be accepted, fully met at present; the needs of the latter are yet unsatisfied.

True, the Association does something for them; does much. It provides model lessons, calculated to be most useful, but hampered by a faulty system of criticism, in respect of which I would venture to suggest that more valuable results would be obtained by arranging for, say, four model lessons on one and the same subject, with four different sets of pupils. Four teachers would follow each other, limited to twenty minutes apiece as the extreme limit of time. An opportunity would thus be given for practical comparison and practical criticism. But this is by the way.

To revert: The Association holds conferences; obtains papers on subjects of interest to its members; initiates discussions thereon; brings the teachers themselves together, and thus creates an opportunity for exchange of ideas; but all this work is still only partial, and lacks the breadth and comprehensiveness imperatively required in the proper training of teachers for Sunday-schools. The examinations held by the Association are undoubtedly very good, but like many English things, like most English things, indeed, they require to be adapted to our special wants, for in the shape in which they come to us from the Mother Country they suffer from the same defect, and have the same fragmentary character as the other existing aids to teachers.

All this, it may be reasonably urged, is mere fault-finding; tearing down without rebuilding; heaping up objections and doing nothing to remove them. Even granting that the alleged faults are faults indeed, there has been no suggestion of remedy for what is defective, of im-

provement in what is stated to demand it. To criticise is an easy matter, but bare criticism is fruitless of good in such a case as that under consideration. What, you will say to me, do you propose?

I answer—in one word—to give our teachers a broad, comprehensive, really useful training. Not to take here and there a specimen brick from the noble and vast building, and examine it with a commentator's microscope, but to stand off and show them the whole edifice; point out its plan, its various parts; explain their uses; whence springs this—why that.

To do this let the Association arrange for the delivery, during the winter season, of a series of lectures comprising some or all of the under-mentioned subjects, it being a plain direction to the lecturers chosen that they are to give a complete outline of the whole subject, enabling particular study in any direction; bearing in mind that the object is to train teachers, and consequently indicating the points most deserving of attention, the books preferably to be perused, the best methods of study, the points to be chiefly dwelt on in elementary, in intermediate, in advanced teaching respectively.

The subjects which, it appears to me, should form the course, or part of it, are:—

History of the Holy Scriptures, with especial reference to their preservation, inspiration and authenticity.

Evidences of Christianity.

The Prayer Book—its history, its value and place as the expositor of Church Doctrine.

Ecclesiastical History, both Ancient and Modern.

Old Testament History; New Testament History.

Life of Christ, with the particular view of thoroughly impressing the reality and consequent value of the Master's life on earth.

This, I hear some one exclaim, is nothing more nor less than a theological course! Certainly it is; and pray, what less do teachers require? It is not a full theological course, far from it; nor is it to be a detailed, lengthy course; thorough as far as it goes, but, as I stated at the outset, an outline; complete, it is true, but still only an outline.

Then on this foundation can be built up any special work in the shape of classes and meetings. There is something to go and come on; there is a ground-work. In that way, I believe, will be avoided many of the disheartening failures common among men and women who are asked or who volunteer to teach without having enjoyed any previous training or subsequent help, and who, realizing their inefficiency and seeing no ready way of remedying it, become discouraged and abandon the work which, if they had but the right training, they could perform so well.

Besides, are we not all entitled to have that knowledge in right of our Churchmanship?

Who is to do the work?

The clergy.

But they have plenty to do already.

True. Still they can and will do this, at the outset, at least; for the success of the work would perhaps bring forward new instructors, to say nothing of the certain fact that the result of the better training of teachers, and the consequent better training of pupils, would be a reward far reaching and ample.

Of course we all know that numbers of individual teachers even at present work hard to train themselves, but these individual efforts cannot be and are not as successful as they would be if directed by a competent guide.

The lectures, I think, should be given on the premises of the Church of England Institute, the members of which would be admitted to the lectures, while outsiders, members neither of Association or Institute, would pay a small fee.

Each lecturer should take a course, not one lecture of a course.

If thought advisable, examinations on the subjects taught might be held at the close of each season, and model lessons should be frequently given.

A. M. D. G.

SHAKING OF HEAVEN AND EARTH.—"Yet once more I shake not the earth only but also heaven" (Heb. xii, 26-29.) This is one of the Royal Texts of Scripture. It declares one of these great laws of the Kingdom of God which may fulfil itself once and again at many eras, and by many methods; which fulfilled itself most gloriously in the first century after Christ; again in the fifth century; again at the time of the crusade, and again at the great Reformation in the sixteenth century, and is fulfilling itself again at this very day.—Kingsley.

He that follows the Lord fully will find goodness and mercy following him continually.

CORRESPONDENCE.

[The name of Correspondent must in all cases be enclosed with letter, but will not be published unless desired. The Editor will not hold himself responsible, however, for any opinions expressed by Correspondents.]

AN IMPORTANT SUBJECT.

To the Editor of THE CHURCH GUARDIAN:

DEAR SIR,—I was glad to notice from your columns that the Parish of Maitland had bestirred itself in raising so much money during the last year or two, and is apparently advancing towards self support; it is high time that these older and settled parishes which have so long been receiving grants from the B. H. Mission should become not only self-supporting but in turn liberally assist new and occupied fields of labor in the diocese. The glowing statement from Maitland shows that with the necessary push and vigor a very great increase can be obtained, and the larger parishes become self-supporting. It needs only a systematic effort to accomplish this, and the sooner it is accomplished the better for the Church's work. In view of the alarming impending decrease in the S.P.G. grant from England it is well that this subject should be thoroughly ventilated, and that the clergy of the older and settled parishes should awake to the necessity of seeing that their parishes become self-supporting as soon as possible. Otherwise all new missionary enterprise will be at a standstill for years to come. What has been done in Maitland shows that the money can be got—let it be obtained systematically, and let the older parishes nobly proclaim themselves self-supporting.

B. H. M.

"TRINITY," HALIFAX.

To the Editor of THE CHURCH GUARDIAN:

SIR,—May I ask through your columns what is meant by the sentence in yours of Dec. 23rd, "The well known words: 'For the poor and the stranger for ever,' which have been engraved in stone so long over the Church doors, were chipped off last week." Did some vandal rowdy do it? or was it done by authority? If the latter, what authority? The Bishop is away—he and his gave largely to the "Free Church." I feel sure his commissary would as soon "chip off" his right hand. The Church belongs, it is said, to St. Paul's; there is no rector just now. It was a bold thing to do—bolder to my thinking than taking away the "Gates of Gaza." I do not live in Halifax, but when I did go I loved to see that mark of care, "for the poor and the stranger" promised "for ever."

Yours,

RUSTIC.

The Church Guardian

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CALENDAR FOR JANUARY.

JANUARY 1st—The Circumcision of Christ.
 " 3rd—Second Sunday after Christmas.
 " 6th—The Epiphany.
 " 10th—First Sunday after the Epiphany
 " 17th—Second Sunday after Epiphany.
 " 24th—Third Sunday after Epiphany.
 " 25th—The Conversion of St. Paul.
 " 31st—Fourth Sunday after Epiphany.

THE MISSION IN NEW YORK.

The following interesting article from the pen of the well known and very liberal Assistant Bishop of New York, as to the Mission lately held in that city, and as to such Mission work as compared with the Revivalist movements of other bodies, appeared in a late number of the *N. Y. Churchman*, and we commend it to the careful attention of our readers.—

In our Church life and work in New York, the Mission just ended has been a noteworthy event. I have been asked to speak of its results; but, except in a very limited way, this is not easy to do. A Mission aims supremely at spiritual results; and these cannot be tabulated and set down in figures. Such a work sets in motion forces destined to act through long reaches of time, and to issue in effects which may be remote and which must be largely unseen. To attempt to gather up the results of the Mission, and to write the story of its influence, would, now, at any rate, be premature, if it would not at any time be presumptuous.

But while this is true, there is much remaining of which one may safely speak—safely and helpfully. For undoubtedly the introduction of an agency so unfamiliar, and of methods so distrusted, if not widely disapproved, has awakened apprehension in many earnest and honest minds, and in others something more. Is the Mission a confession of failure, so far as the past of the Church is concerned? Are its distinctive features only those weapons of other Christian bodies, which, having long disclaimed or denounced them, we are now compelled to borrow? This is courteously but explicitly intimated in some quarters, and reluctantly believed in others.

I. It is not true, however; and it needs that some one should distinctly say so. The features in a Mission, that differentiate it from the ordinary methods of that which is most widely

known as Revivalism, are conspicuous and fundamental. Let me name some of them:

(a). The Mission is simply an enlargement or expansion of ideas that are inherent in the Christian year. Ours in New York, like many others, was held in Advent season. The keynote of that season is struck in the words of St. Paul in the Epistle to the Romans, appointed as the Epistle for the First Sunday in Advent, "Knowing the time that it is high time to awake out of sleep." Advent is the time when, with us, men are bidden to bestir themselves, to shake off the lethargy of indifference, and to remember that Christ is coming to judgment. All that is included in a Mission—preaching, personal urgency, confession of sin, communion with God in the blessed sacrament of His Son—all these are included in the idea of Advent season, and it is the office of a Mission to take that outline which we have in the Advent Collects and Hymns and Scriptures, and to fill it out and fill it up. Nobody says "Go to! let us have a revival;" but the order of our Church life brings to us the call, "Awake thou that sleepest, and arise from the dead, and Christ shall give the light!" and that cry the missioner simply takes up and repeats, and presses home with strenuous urgency and plainness.

Plainly enough, all this is impossible where there is no Church year. Christmas trees and Easter flowers do not make a Church year, any more than a "protracted meeting" makes a Mission. The one obeys an order which goes above individual taste, and inclination, and impulse; the other does not.

(b). Again, it is the characteristic of a Mission that it knows nothing of a divorce of the Word and Sacraments. From first to last, the Breaking of Bread and prayer, the sermon and the Eucharist, the Table of the Lord and the teaching and guidance of the pulpit and the closet, go together. If the frequent celebrations had vanished out of our Mission services, I do not hesitate to say that to numbers least liable to the charge of exaggeration, their chief blessedness would have been absent. And in dealing with individuals, the first question that is asked is not "how do you feel?" but "to what are you pledged? Have you been signed in baptism with the sign that seals you to the service of God? Whose are you, even though you have forgotten it, and to whom do you owe allegiance? Have you confessed Christ in the sacrament, which He has appointed to that end, for if not, then 'arise and be baptized, calling on the name of the Lord.'" Let it be observed that I am not now undertaking to say whether this way is better than any other way; I am simply stating that which has been distinctive of our way. Nobody will pretend that it is the way of those Christians who bear other names (and for whom I hope I need not say I have the heartiest respect) who conduct what are called "Revivals."

(c). Yet again,—and here I am constrained to speak plainly, there has been in our Mission no faintest approach to the grave error which has stained the whole so-called revival system through and through, and which teaches, or implies, that when a man has experienced a spasm of feeling, he has "got religion." God forbid that I should seem to disparage deep feeling, or deny its place in the tremendous struggle through which, sometimes, one turns from darkness to light. If I did so, I should forget lessons and memories which are at the very foundation of my own spiritual history. But it can never be forgotten that the evils of mistaking quickened emotions for the deliberate action of the conscience and the will, are to be seen in lives that are like extinct volcanic craters, all over the land. The art—my brethren of other communions must forgive me if, in imputing it, I seem to any one to say that which strains the law of charity, but I know, not from hearsay, but of personal knowledge, whereof I affirm—the art which, in cold blood, with simulated fervor and by carefully concert-

ed means, stirs the sluggish pulses, fills the air with the subtle current of emotional excitement, and on the flood-tide of a contagious enthusiasm sweeps a motley throng into the Christian fellowship to be hailed as having attained the end of religion in a "change of heart," when they have scarcely made a beginning at the alphabet of Christian discipleship, of all this I am thankful to say the Mission has known nothing.

There are other differences which those who have seen a Mission will readily recall, and I need not rehearse them. But those which I have enumerated are sufficient to indicate that, whatever a Mission may be, it is not a tardy adoption of weapons which others have used, and which some of them have learned to distrust.

II. On the other hand, while the results of the Mission are not easily ascertained, its leading features are readily recognizable, and are of abundant significance.

1. And as the first of these I would say that though few people know it, the Mission began a year ago. At that time a small band of clergymen resolved to meet together once a month, or oftener, for a celebration of the Holy Communion at an early hour, an informal devotional meeting, and a subsequent business meeting. That resolution has, with a brief interval in the summer, been faithfully adhered to. At the start it was recognized that no great spiritual blessing could be expected without earnest effort to open the way for its coming. There have been constant prayer—and work, the two going together and extending to the minutest details. As I have had little or no part in them, I may speak of this painstaking forethought and preparation as one of the remarkable features of the Mission. The matter of missionaries, of letters of invitation, of provision for the musical services, of advertisements, of personal visitation beforehand, from house to house, of services for classes, men, women, children, working people, students, those who have drifted away from church-going habits, and details of a similar character manifold in kind and aim, have in each case been committed to a special sub-committee reporting regularly and availing itself of every practicable aid. And, side by side with these, have gone devotional meetings which, it is not too much to say, have left their indelible mark on those who have been privileged to share in them. If credit for what has been accomplished by the Mission is anywhere especially due it is, under God, first to the committee which prepared the way for it.

2. Next to this, a conspicuous feature of the Mission has been its absence of excitement. "In quietness and confidence shall be your strength." It was written long ago; and it has proved so. There has been no attempt to reach results by mere *furor*, and some of the most remarkable results have been those in which there has been the most noticeable absence of oratorical or emotional fervor or strenuous appeal. But there has been clear and faithful teaching, a remarkable degree of plain speaking about things that are usually lightly touched upon or left unnoticed, and a calm, deliberate and determined endeavor to press home the truth upon the personal conscience. The facts of life as they are, the sins of to-day, the indifference and unbelief of to-day, these have been frankly and unreservedly dealt with. In a word, there has been great and unwonted fidelity of teaching, warning, and reproof, with all long-suffering, (patiently) and (with) doctrine, there being a constant reference to the mind of the Spirit as revealed in Holy Scripture. And this has been done, without noise or clamor.

3. Another feature of the Mission has been its informal and personal approach to individuals. The after-meetings have been distinct from the services for the general congregation,

and the personal counsels and interviews which have followed these have enabled many, who under ordinary circumstances would never have done so, to open their griefs and shames to God's minister, for his needed word to each separate enquirer or penitent. Of the benefits of this, the testimonies are singularly and unexpectedly abundant and gratifying.

4. Still another feature of the Mission has been its success in reaching the "lapsed,"—the baptized and confirmed who had drifted away from all habits of religious living. In this connection, perhaps, more than in any other, its fruits have surprised those concerned in it. Instances of every variety, and of most affecting character, have been brought by the clergy to my own notice, of those who, after long years of neglect of prayer, and of every religious privilege, issuing in an utterly godless and often grievously sinful life, have been awakened and recalled. There is no work harder or more rarely successful than this. Ordinary means fail to reach such cases, and those who know most of the subject will own that they have been tried in vain. What ordinary means have failed to do, the Mission has accomplished in a signal degree and with blessed results.

5. Again: The Mission has illustrated the value of informal methods, and has gone far to win for them a recognized place. The importance of this can hardly be overestimated. Almost everybody was ready to admit that the ordinary Prayer Book services did not meet the need of exigencies, nor suffice to grapple with individuals in a direct and efficient way. Liturgical services imply a previous education, often wanting, and oftener inadequate. Between the masses, careless, irreligious, without devout habits or churchly training, and the orderly worship of the Church as set forth for use in organized parishes, something was needed to mediate. The Mission has shown what that is. It has not disesteemed the various offices of the Prayer Book, it has at once supplemented them, and led up to them. Greater freedom in prayers, hymns and other details has brought home to many what something more formal would have failed to impress upon them. There has been nothing to cause alarm, nothing of the nature of reckless license; but much that was simple, personal and direct. And this larger liberty has, I am thankful to believe, come to stay.

6. Once more the Mission has demonstrated two things: the power of the Church to reach men, and the value of trained missionaries as preachers. No such spectacle as has been presented in Trinity Church for the last three weeks has been seen since the diocese came into existence. No such congregations have been gathered, whether here or elsewhere, under any such circumstances, in all the past history of the Church in this land. If the Mission had done nothing else, it has in this done enough to vindicate its right to be trusted and prized by all those who desire to see the religion of Jesus Christ a living power in this age.

7. Finally, the Mission has deepened the faith of all who have had to do with it in the Mission and power of God the Holy Ghost. We have seen the tokens of His presence, and we have gained a new conviction of the reality of His influence and work. Out of vagueness, and doubt, and coldness, there have come a definite understanding of His office, a clear perception of His operations, and a glowing sense of His gifts. And this, surely, is the best result of all. We have waited for the promise, and it has been fulfilled to us.

I have no prophecies for the future; but the past, at least, is secure. This much, however, I may repeat, the Mission has come to stay. The committee of thirty has organized itself, within the past few days, into a "Parochial Missions Society." We recognize the duty,

growing out of our experience, to our brethren in other cities, and we shall endeavor as we are enabled to discharge it. Our gains are far from being all that we could have wished, or all that some of us hoped. We have not been so greatly successful in reaching those outside of all ordinary religious influence as some had hoped. But we have taken the first step toward going forth to them with larger success, in kindling the hearts of our own people. Never before had the Church in New York so many of her sons and daughters of all ranks and classes ready to spend themselves in the Master's service. Be it true that we have only "the five loaves and two small fishes," and that faithlessness still demands, "What are they among so many?" The miracles of God are not ended. He will bless and dispense our store, and the willing gift of themselves by His people will prove, we believe, in His hands the sufficiency which shall gather and feed the multitude.

HENRY C. POTTER.

"A MINISTRY WITHOUT OFFENSE."

From a sermon preached at the opening of the Diocesan Convention, (Iowa) by the Rev. Carter, D.D., rector of S. John's Church, Dubuque, Iowa, we take a few extracts upon this all important matter.

WORLDLY OCCUPATIONS.

(1) The requirements of our sacred office demand all our time and claim all our talent. Mingling worldly occupations with the care of souls is always dangerous. "No man can serve two masters." Necessity, in some instances, may require it; it ought not in any. The Church should take care of her own. S. Paul worked at tent-making—assuredly he did. And S. Paul fought with beasts at Ephesus; but it would be a wide stretch of interpretation to say that this means that he went on 'change there for a moneyed tilt with the experts of Asia's great metropolis. The Church, when S. Paul wrought with his fellow-craftsmen for his daily bread, was not in condition to provide for his necessities and those that were with him; yet he affirms the existence of the obligation, though he spared his people from the burden. Nothing can be gathered here for secularizing the ministry. The minister of Christ cannot enter into traffic which involves sharp practice to secure for himself the best of a bargain, without the one inevitable result of lowering himself in the esteem of others and causing an offense, whereby the ministry is blamed.

UNDIGNIFIED CONDUCT.

(2) As I am speaking from my own experience, and giving the results of close observation, I must say a word, too, upon yet another cause for blame; and that is, an undignified manner, unguarded speech, light, flippant conversation, unbecoming any man of refined sentiment, and especially out of place when the "priest's lips should keep knowledge," and "the lips of the wise disperse wisdom." And this is to be particularly guarded against in the society of women. Whatever influence for good might have been exerted over this, the usually more devout and appreciative part of every congregation, is utterly lost when they cannot help noticing the departure from the refinement and true manly dignity which they have every right to look for in him who has been appointed their spiritual guide. They are peculiarly sensitive to the insult to their good sense which much of the commonplace conversation implies, and the influence of the pastor sinks lower than ever their respect for the man. Offense is given—an offense, too, which dies hard. Many a parish feels and suffers to this day from a ghost of a prejudice aroused years ago, and which still haunts it with forebodings of the same ill as when its minister had practically forgotten that "for every idle word God would bring him unto judgment."

CARELESSNESS IN THE SERVICES.

(3) In all that I have thus far said, I have not even touched upon one of the most prolific causes of offense whereby the ministry is blamed. I allude now to what is too often a seemingly careless, indifferent, and negligent way of rendering the universally conceded impressive services of the Church. This ought not to be. Our inimitable liturgy is too powerful an instrument to be handled lightly and without due regard to what it can accomplish. When used intelligently it is in very deed "the sword of the spirit," and becomes irresistible in might.

The Church's ritual—the gospel net—if solemnly and reverently used as the divine appointment to "catch men," would never fail to enclose the great multitude, in evidence that our work and labor cannot be in vain, when we have cast on "the right side of the ship." The little regard paid to the proper rendering of the services is a matter that should have the especial attention of those entrusted with the training of candidates for the ministry. Too much care cannot be bestowed upon the first principles of accentuation and emphasis in the varied utterances of the liturgy. The neglect to observe the proper rules in these particulars results in an entire loss of meaning where the highest doctrinal truth is implied. No wonder that so little impression is made, when the effect might be irresistible with proper study and attention. No wonder that what we know to be the safest and best of all providings for our spiritual wants and necessities—apart from the direct Word of God—becomes an occasion of stumbling, and our all but inspired liturgy is libelled with the charge of "vain repetitions."

What has been said about the proper rendering of the liturgy, applies also to the reading of Scripture Lessons, as they are directed in the daily service.

We are all well aware, what an almost mysterious difference it makes when the meaning and intent of the several parts of the Bible are well understood and are given clear expression by the reader. You can prove it "quick and powerful as a two-edged sword"—irresistible in effect to warn the guilty, arouse the indolent, strengthen the feeble-minded, encourage the penitent, and comfort the sorrowful—just as you wield it with intelligence or handle it carelessly.

THOUGHTS ON THE CIRCUMCISION OF CHRIST.

All the facts relating to the coming of Christ, and all the events of His early life, were miraculous, entirely unlike those of ordinary humanity. And lest this should have too awe-inspiring an effect upon us, it would seem that just here the fact of the Circumcision of Christ comes in to show us His common humanity, and to make us realize the oneness of Jesus with our lives. It teaches us the brotherhood of our Lord. He comes in this rite, and puts Himself by our side, asking us to let him be one of us, our Brother Christ.

We need to realize this more deeply. Before the birth of Jesus, God had been "Jehovah" in the highest heaven: a Being to be revered and obeyed. Now, in Christ, He is "God with us," Emmanuel.

Take this thought with you at this New Year season; let it abide with you, consecrating anew your life to Christ. Take Him with your heart and life, close, near. With such a thought we may truly on this day look forward to a happy new year.—*Farish Visitor, N. Y.*—From an old Note Book.

A SUBSCRIBER of the CHURCH GUARDIAN in Nova Scotia writes: "I take much pleasure in perusing the interesting articles in your most valuable paper."

FAMILY DEPARTMENT.

HYMN FOR THE NEW YEAR.

(WRITTEN FOR THE CHURCH GUARDIAN, BY L. K. WESTOVER.)

Once more on this glad New Year's Day
Our grateful tribute, Lord, we pay;
Within Thy Sanctuary meet,
And bow before Thy mercy seat.

To praise Thee for the favors shown
Through all the year now past and gone;
And crave Thy blessing on the new,
To guide and guard our journey through.

We seek fresh favors from Thy hand
On this, our dear and native land,
Through all life's way, in every scene,
Shower choicest blessings on our Queen.

Oh! bless our Churches and our State,
Make all our rulers good and great;
We beg Thy blessing on our laws,
On every just and noble cause.

Make public jars and discords cease,
Give to our land continued peace;
With plenty may our days be crowned,
And health and happiness abound.

Make our whole nation bow the knee,
And own allegiance, Lord, to Thee;
And as successive years shall roll,
Send forth Thy word from pole to pole.

Jan. 1st, 1886.

FROM MONTH TO MONTH.

JANUARY.

(From the Young Churchman.)

There were no New Year greetings when the boys assembled on the first Monday in January, for they had been exchanged the day before in the Sunday School. The evening was principally spent in admiring Mr. Holburn's Christmas tree, left standing for his little three-year-old girl, and in examining the family presents. The teacher had an appropriate book for each of his five boys, reserved for this occasion, and on their part they had clubbed together and presented him with a gold pen and pencil. Charlie Fuller made the speech, and proved himself quite an orator. The repast provided by Mrs. Holburn on this occasion was quite an elaborate supper, followed by ice-cream and confections. The abundant supply of good things made Will Evans exclaim:

Why, Mrs. Holburn, you are still keeping Christmas cheer.

In olden times, said Mrs. Holburn, Christmas festivities lasted until after Twelfth night, and that will be Wednesday.

But Wednesday is called Epiphany in the Prayer Book, said Will.

Yes, the two are the same.

Mr. Holburn now rapped for attention.

Boys, said he, I want to say something to you about what you were talking yesterday in Sunday School. Was it not you, Charlie, who said you had formed some good resolutions for the new year; and you, Tom, who said you had signed a temperance pledge?"

Both boys nodded assent, and added, We intend to keep them.

I told you yesterday that in the Church, New Year's Day is the festival of the Circumcision, to remind us to cut off sin as Baptism washes us free from sin. I have a better pledge for you to take than any you mentioned. Charlie, let me ask you what did your sponsors then for you?

Charlie at once recited from the Catechism: They did promise and vow three things in my name. First, that I should renounce the devil and all his works.

Stop. That will do. Now turn to the Baptismal service, and read what the minister demands.

He read:

Dost thou in the name of this child renounce the devil and all his works?

Why, that is the same as the Catechism. But I was a baby when that was done.

To be sure; but let me ask you again: Dost thou not think that thou art bound to believe and to do as they have promised for thee?

To this came the correct answer, Yes, verily, and by God's help so I will.

Then you have renounced the world, the flesh and the devil. Do you need any pledges or resolutions of man's invention? Does not your Baptismal vow bring you into covenant with God, securing His promised aid, which mere pledges do not, and do you not assume that vow in Confirmation?

Yes, but Mr. Holburn, I have not been confirmed; I am too young, said Charlie.

No, you are not. Harry was confirmed last year, and I hope some of you will be this year.

Not wishing to press the matter too closely, lest he should weary them, Mr. Holburn turned the subject.

Now, Tom, what are the holy days in the January Calendar?

Tom opened his Prayer Book and read: Circumcision, Epiphany and Conversion of St. Paul.

What does Epiphany mean? asked Jack.

Manifestation or making known. Jesus made Himself known in three special ways—to the whole heathen world, in the persons of the wise men; to the Jewish world at His Baptism; and to His chosen Disciples at His first miracle of changing water into wine. But the Church more especially celebrates the visit of the wise men on Epiphany day.

Is that why the star is always used among Christmas decorations?

Yes. The star belongs to this season, as the cross does to Good Friday, and the dove to Whitsunday.

Were not those three gifts funny things to give the infant Jesus? inquired Harry.

No; they were symbolical. The gold was given to Jesus as our King, the frankincense as our Priest, and the bitter myrrh indicated His suffering as man. The Queen of England upon Epiphany day makes an offering of gold, frankincense and myrrh at the altar of the Chapel Royal, as a sign that she bows in worship before the throne of the King of kings.

Oh, how pretty; I shall try to remember that, said Harry; and now tell us something about January 25th.

The Church usually commemorates the martyrdom of the Apostles, but the conversion of St. Paul was so wonderful an event in his life, that it is selected instead of any other. The Church wishes to teach us to see that we have our hearts truly converted towards God, as he had.

After the usual religious exercises, the evening entertainment closed.

A. C. H.

THE HOLY INNOCENTS' DAY, 1884.

A TRUE RECORD.

On the Sunday afternoon preceding Christmas Day, 1884, the teacher of one of the youngest classes in a village school told her little girls to come to her house early on Christmas morning.

I shall have something for you then, she said.

And without fail the children appeared, coming away again with smiling faces, each the happy possessor of a large orange and a Christmas card.

One little girl was especially pleased. She ran home to show her treasures to her mother, saying, Wasn't it kind of teacher! I will learn my text for next Sunday best of all.

It was the only way Lily could think of for showing her gratitude.

What is the text? asked her mother. You might begin and learn it now.

Lily took the card off the shelf and read, slowly:

Suffer the little children to come unto Me, and forbid them not, for of such is the kingdom of heaven.

You'll help me a bit, won't you, mother? she said.

And mother did help her little girl to learn the words, hardly thinking so much of the meaning of them as of Lily's innocent wish to please teacher by repeating them perfectly. Yet Sunday would be the Holy Innocents' Day, and it was a happy text to choose for that day.

Lily ran off to play when her steady little heart told her she knew her lesson, and mother busied herself with the Christmas dinner. And the joyful festival day passed on, and the next day too, till it came to the eve of Holy Innocents' Day—Lily's Sunday for saying her well-learned text.

The child went happily to bed that Saturday evening. She was going to earn such a smile from teacher next day. The little maid had not been long in bed, however, when she thought herself of a small packet of gingerbread nuts which a lady had given her.

Grandfather's never had one; he would like one, said Lily to herself.

Poor grandfather! he was sick in bed. People always brought him of their nice things, and Lily would do so too. She slipped out of bed, got the parcel, and pattered into grandfather's room with it. He took a gingerbread to please the little one, and then kissed her, and bade her hurry back to bed and out of the cold.

Lily was bustling off, when the cheerful shining of grandfather's fire stopped her. It was cold. She would warm herself for a minute at that nice blaze.

Only a minute, but in that time a spark flew out and set fire to the little night dress and Lily was in a blaze.

Her sister, who was just coming into the room, seeing the dreadful sight, ran back, calling Mother! mother! in frantic tones.

The mother and Lily's aunt flew upstairs in a moment, seizing blankets and wrapping the little terrified creature in them.

It was the right thing to do, and the flames were soon extinguished, but not before the child was terribly burnt. Everything possible was done in the way of remedies, the mother putting Lily into her crib, while her father went for the doctor.

At first she cried and moaned, poor little girl, and seemed to be in agonizing pain. But by-and-by all the pain went, and she lay so still and quiet that her mother hoped it was not so bad an accident as it at first seemed.

Lily could talk now. She told her mother about the gingerbread nuts and grandfather's bright fire, and that one little minute in front of it, and then the dreadful heat and blaze; and then the thought came that to-morrow was Sunday, the day for saying that very perfect text.

The child asked anxiously, Shan't I be well enough to go to school to-morrow, mother? I do so want to say my text.

Say it now, darling, said the mother soothingly.

And the dear little voice sounded much as usual, as it repeated the well-known words.

But now the watching mother found in them a deeper meaning. Amidst her fear and grief she thought, Surely God sends me these words in tender love, the very words spoken by the Lord Jesus so many hundred years ago, Surely He had little suffering Lily in his arms even then!

And then father came back with medicine and directions, and the doctor would see the child in the morning.

All night long the mother sat by the cot, glad that there were no more shrieks and cries; only a little tired child to tend. Perhaps, who knows—

But all her hopes were dashed by the doctor's serious face when he came in the early morning.

A bad case; grave injuries. That was what

he said. The little one must be taken to the hospital.

So, on the afternoon of Holy Innocents' Day, the father carried Lily to the hospital, a journey of some miles. The child lay pale and patient in his arms, never complaining, never fretting at leaving home.

The nurses took her gently from the anxious man, but they had no comfort for him. It will only be a few hours, one said to him, when he put a question to her.

It meant Lily's little life.

And that nurse was right.

But those hours were not dreadful ones. The death-bed of the little Christian child was not a sad sight.

Twice in that winter's afternoon Lily said her baby prayers. She knew the night was coming, and she needed to be kept safe in the darkness. Over and over again she repeated her text:

Suffer the little children to come unto Me, for of such is the kingdom of heaven.

The nurses looked at each other, and then moved softly by Lily's bed. They knew that this little child would soon be received into the arms of the tender Saviour. They were gazing at a holy innocent even now.

For quite quietly and peacefully Lily passed away, that evening, taken by angels to join the glorious band of happy children out of sight.

Just one week from the day the kind teacher called the children to her house for their Christmas gifts, she summoned them again.

This time she gave them each a flower, and then, two and two, they made a little procession which followed a small coffin—Lily's coffin. They had brought her home to be laid in her own churchyard.

Just before the coffin was lowered into the ground, each child stepped forward and dropped her flower upon it; it was her good-bye to Lily.

Another Holy Innocents' Day is coming to us now, bringing back thoughts of Lily to her parents and her friends—thoughts of comfort, surely, for Lily is safe with Him Who loved little children.

Oh! let it bring another thought to all our minds—the desirability of bringing up all our little ones in the faith and fear of God. Not alone our own home darlings—the little Lilies of fond fathers and mothers—but the poor neglected children of careless or ignorant homes.

Suffer the little children to come unto Me.

Let us try to help, instead of hindering, that desire of our Lord, so that even in the case of the death of young children, we may not be sorry as men without hope, since they are sleeping in Him.—*Banner of Faith.*

It is no man's business whether he has genius or not; work he must, whatever he is, but quietly and steadily; and the natural and enforced results of such work will be always the things that God meant him to do, and will be his best.

BOOK NOTICES, &C.

THE FINAL SCIENCE;—or Spiritual Materialism;—12 mo., cloth, \$1.00. (Funk & Wagnalls, 12 Dey street, New York.)

The author withholds his name; he writes as a Materialist of the most advanced school, and the purpose and scope of the book apparently is to reconcile the established facts of science to his theory of Atheistic Revolution as, "The Final Science" a vain attempt.

THE HOMILETIC REVIEW.—Funk & Wagnalls, New York. \$3 per annum. Wm. Briggs, 78 King street East, Toronto, Agent for Canada.

The January number forms the first of Volume XI. of this well-known and highly appreciated monthly. It contains, amongst other things, a paper by Dr. Crosby on the Advantage of Greek to the Average Clergyman; Matthew Arnold and Christianity, by Rev. N. W. Wells; Modern Writings bearing on the Relations between Intelligence and Religion, by Prof. Winchell; and portion of a sermon by Archdeacon Farrar on the Permanence of Christian Faith.

THE PASTOR'S DIARY AND CLERICAL RECORD.—Prepared by Rev. Louis H. Jordan, B.D. Revised edition. 12mo., flexible leather. \$1. Funk & Wagnalls, 12 Dey street, New York.

This work is non-denominational. It differs from "The Pastor's Handbook" in that it is a diary, while that (*The Pastor's Handbook*) consisted of a series of appropriate selections for funerals, weddings, &c. The present work has met with great favor in England, Canada and the United States. It is compact, yet comprehensive, and is so arranged as to admit of ready reference.

PROTESTANT EPISCOPAL ALMANAC AND PAROCHIAL LIST FOR 1886. (Thos. Whittaker, N. Y.) 25c. paper.

This excellent almanac, now in its 32nd year of publication, comes to hand furnishing at a mere numeral price. Statistics of the various dioceses and missionary jurisdiction of the Church in the U. S. and in Canada, and a list of the Bishops of the whole Anglican Communion, and also a large amount of useful information generally. Every clergyman and laymen will find it useful.

THE PULPIT OF TO-DAY.—Alfred E. Rose, Westfield, N. Y. \$1.50 per annum, to clergy, \$1.00; 15c. each.

The December number contains sermons by Rev. Drs. White and Mellor, Henry Ward Beecher and Canon Liddon, the last sermons preached by the late Paxton Hood on "Trembling into Rest" besides the usual departments of Prayer Meeting Talks, Children's Sermon, Sermonic outlines, and reviews. It also has a portrait of Rev. H. Ward Beecher, by Kurtz.

BIRTH.

LAMBART.—At Vine Lynne, New Edinburgh, near Ottawa, Ont., on Tuesday Morning, Dec. 8th, 1885, the Hon. Mrs. Lambart, of a daughter. Died the same day.

BAPTISMS.

In Christ Church, Albion Mines, N.S., on December 8th, James Maxwell, of Westville.
At New Glasgow, N.S., on December 8th, Jane Watson.
In Christ Church, Albion Mines, N.S., on December 13th, Robert Oxniet Robson.
In Christ Church, Albion Mines, N.S., on December 31st, Sarah Jane Kitson.

MARRIED.

ELLENDER—BURNS.—At Christ Church, Amherst, N.S., on Nov. 17th, 1885, by the Rev. U. E. Harris, Mathew Ellender to Rachel Burns.
MOPHERSON—WELTON.—At Albion Mines, N.S., on December 31st, James McPherson, to Elizabeth Amella Welton.

DIED.

DICK.—Buried in Christ Churchyard, Albion Mines, N.S., on December 2nd, Elizabeth Dick, of Westville, aged 70 years.
BURNS.—At Amherst, N.S., on Dec. 10th, 1885, aged 17 years 8 months.
HAYDN.—Entered into rest, Dec. 15th, 1885; Minnie Maude Haydn, aged 8 years.

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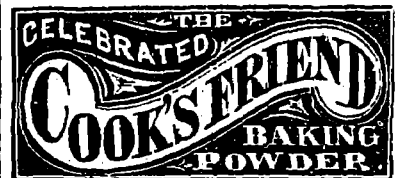
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MISSION FIELD.

INDIA.

The Bishop of Calcutta writes as follows respecting his preparation for the much needed subdivision of his diocese: 'I hold my Visitation and Conference for the North-west, &c., at Allahabad; and now, instead of having two chaplains working independently, I have one at the head of all, the "all" comprising, beside the second Government Chaplain, two European curates, a layman soon to be ordained, and a native curate; in fact, the sort of staff you would have for a large town in England. With this staff, the man at the head will deal with the whole town of Allahabad, European, Eurasian, and Native, making it gradually become a centre of Church life for that division of the diocese. We are also building a clergy-house, &c. Thus gradually I hope to get all ready; what I have done has had the sanction of Government, and with the present Viceroy and others in office as favourable to us I despair not of a Bishop of Allahabad. The Allahabad portion of my Diocesan Council will at present act with the Calcutta one for general matters, and I shall hold separate council meetings at Allahabad. All this implies that I have a most hopeful, however complicated, problem before me. Church organization has advanced far beyond my expectations, and, if spared, I hope to see something very decided accomplished in the shape of a united body, composed of the natives of this country (and remember that Eurasians are natives) and the European settlers or sojourners. All must be combined.'

At Tuticoren, in the Tinnevely region, a Female Training College is about to be built, similar to the one which, though only two years in existence, has proved so useful at Trichinopoly.

The Indian Church has lost one of her best divinities by the decease of Dr. Bower. An 'East Indian' by birth, he was the first of that community to receive a divinity degree from Lambeth; he was also a Fellow of the Madras University. A Tamil version of Butler's *Analogy* and of Pearson *On the Creed* are among his literary legacies to the Church.

The Armenian 'Archbishop of Cilicia'—so called by the *Indian Churchman*—has been visiting Calcutta. He and his clergy met the Anglican Archdeacon and clergy of that city at an informal friendly conference.

The Lucknow *Messenger of Light*, a native Christian paper, observes: 'We are glad that our Bishop, the Metropolitan, has succeeded in establishing a Diocesan Council for Bengal and the North-west, which will also take under management the Missions of the S. P. G. Hitherto the C. M. S. has held back from like episcopal control; we regret this, as the present system tends to

impair the condition of the native Church, and we again invite the parent committee to consider this matter.'

At present the 'Straits Settlements'—as British Malaya is officially termed—are under the same Anglican Bishop as our Missions in Borneo. He writes to the S. P. C. K.: 'There is now a great opportunity of spreading the work of the Church in this diocese. I consecrated two new churches last year, and we are trying to raise four more.' The Tamil Mission in Penang, under a native deacon, is gaining fresh strength; at Singapore—the Liverpool of Asia—there is an opening for an Associate Mission, like those of Calcutta and Delhi; in Borneo the territory acquired by the North Borneo Company presents a new field for evangelization.

The mission intelligence given by the *Rangoon Church News* is always cheering, and of especial interest now that we hope to hear shortly of the dethronement of the persecuting tyrant Theebaw, whereby the Gospel will gain free course to the very border of China. But controversy unhappily excited by the *Burma Evangelist*, in such articles as 'Apostolic Succession Refuted,' is universally met by the *Church News* with a reply 'by a Layman,' of which the arguments are commended as 'admirable' and 'grounded on purely Scriptural teaching and authority.' The Anglican cause is not well served by a writer who affirms that 'our Lord, in order that the Church might be under a visible head, chose out from the twelve Apostles one to be His Vicar and representative on earth; that even St. Paul admitted 'the claims of St. Peter to the headship of the visible Church;' and that because 'in the midst of the disputation in the Council at Jerusalem 'St. Peter rose up and all the multitude kept silence,' therefore 'the headship of the Church was exercised by him in a manner not only authoritative, but the assembly, consisting of the other Apostles (including St. Paul) and elders of the Church, submitted and yielded to the dictum of him to whom the sole care of the Church was committed.' *Church News* should be more careful than to admit such misleading matter into its columns. Wordsworth's *Theophilus Anglicanus* was strangely forgotten, and even the Book of Acts, which speaks, not of St. Peter's dictum, but of the 'sentence' of St. James, as inducing the decision of that Council.

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Maps of the several localities, together with plans and descriptive specifications, can be seen at this office on and after MONDAY, the 11th day of JANUARY next, (1886), where printed forms of tender can be obtained. A like class of information relative to the works north of Allanburg will be furnished at the Resident Engineer's Office, Thorold; and for works south of Allanburg, plans, specifications, &c., may be seen at the Resident Engineer's Office, Welland.

Contractors are requested to bear in mind that tenders will not be considered unless made strictly in accordance with the printed forms, and, in the case of firms, except there are attached the actual signatures, the nature of the occupation and place of residence of each member of the same; and further, an accepted bank cheque for the sum of Two Thousand Dollars or more—according to the work on the section—must accompany the respective tenders, which sum shall be forfeited if the party tendering declines entering into contract for the works, at the rates stated in the offer submitted.

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The cheque or money thus sent in will be returned to the respective parties whose tenders are not accepted.

This Department does not, however, bind itself to accept the lowest or any tender.

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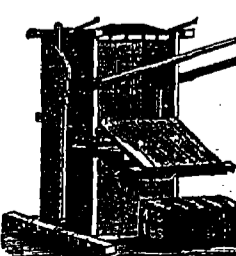
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Temperance Column.

SPEECH BY THE BISHOP OF RIPON.

The true aims and principles of Christian Temperance were admirably set forth in a speech delivered the other day at Durham, Eng., by the Bishop of Ripon. His lordship, after making some local allusions, went on to say:—

Their Chairman had told them that there was an objection to any interference with the liquor traffic by way of legislation. While he believed much might be done by persuasion, and a little by the help of legislation and the hand of gentle coercion, he did not think it was very wise for them to over legislate. Legislation was not merely the passing of laws, as he understood it, but it was the passing of protective laws, not for irritating and harrassing a particular trade, but for the protection of a certain class of people whom he knew were most anxious to be placed under the protective influence of the law. When a trade or occupation did interfere with the liberties of the subjects, they were bound to interfere to protect those liberties. (Applause.)

The blame for the state of matters might be fairly divided between the man who drank and the man who tempted him to drink. So long as this evil of temptation existed, so long must they be prepared to prevent those persons falling under the influence of temptation. He believed nothing would be so valuable to this end as the diffusing of really well considered, well thought out, and well grounded information. But he cautioned them that whatever they did in this crusade, or in any other crusade, to avoid making effects by mere sensationalism, for it would always re-act against the object they had in view. They were members of a Society which, being connected with the Church of England, had as its basis Christianity, and therefore higher and more precious must be their sacred regard for truth than mere effect or any temporary advantage. He therefore deprecated any action which was not founded upon really well-ascertained facts. He was glad to know that sober feeling men of the medical profession were giving themselves to the study of the causes of inebriety and, were endeavouring to trace them physically. They were not anxious, he hoped they were not anxious, however zealous they were in this cause, however much their Christian charity and pity and passion might be awakened by the sight of those victims—they were not anxious to do otherwise than base their action on wholesome, well-ascertained knowledge, and go to the world with anything but the solid basis of true facts beneath their feet. (Applause.)

Therefore they were glad those medical men were endeavouring to trace back as far as they could to the root the physical cause of all this evil. Here they were brought into a whole region of facts, and in dealing with

this question he could speak, not on his own authority, but on the authority of those who had investigated this matter; for at the medical congress held in Cambridge it was declared that no fewer than 16 per cent. of the cases of insanity were due to Intemperance, and that 20 per cent. of the inmates of Handwell Asylum were there through drink. The Bishop proceeded to instance how men of genius and men of commerce had been shipwrecked by the temptations that were laid in their way to partake of intoxicating stimulants, and maintained that better, more practical, and more enduring work would be performed were those temptations removed, and were men to labour from a sense of duty, and to bring their powers under reasonable and proper control. He had told them that they ought to well and wisely diffuse information, and now he would say that greatly as he valued institutions and associations like this, which could gather the people together and speak to them most earnestly, he would say that above all he thought that the highest and greatest work they could do was to instruct parents how to deal with their children from their youngest days.

The greatest of all physiologists of the present day, he meant his namesake, Dr. Carpenter, had told them that habits were often formed in the cradle. The mother, or the nurse, had to deal with a child, which was a little organism of unknown possibilities. Then there was the fact that in many instances the child did inherit, not indeed, as some had said, a natural craving for alcohol, but there did exist an abnormal condition born with that child, or at least possibly born with it, that would give it a solicitude for that which was injurious. Then ought not parents to reverently care for, and ought they not to safeguard the opening years of that child's life? The mother who yielded to the child's desire for any kind of food at a time at which it ought not to have such food was not doing fairly and honestly with that child, because the craving ought to be controlled.

They ought to safeguard the infancy of children, and train them to that regularity of taking proper food which would not merely be a good habit, but would give strength to them. The speaker then went on to dwell upon legislation and the need of an environment of spiritual organisations such as that, as wholesome and as efficient as they could get. If they surrounded themselves with a moral and spiritual atmosphere, they could create a healthy moral opinion on the subject of Temperance, and if, in their efforts, they did get legislation, and they lost in spending, they would gain in saving. (Applause.) They were told they were working for a more tremendous revolution than they conceived. Be it so. Yet while he would say so, they should be truly careful not in any sense to infringe the rights of a brother man, nor to do injustice to any community, and while he would be happy to vote compen-

sation if any case were made out of any person who had been badly dealt with, he hoped that one thing would remain their guiding star, and that was that they should ascertain what was right, and do it in God's name, and leave to God's providence the ulterior results of so noble a revolution. (Applause.)

The Bishop Designate of Ely (Lord Alwyne Compton) took a leading part in the formation of the Worcester Diocesan C.E.T.S. early in 1882, and was elected with the Bishop's cordial approval President of the Society at its first Council meeting. He has always been most regular in attending the Council and Executive meetings, and has ever displayed those qualities which are most valuable in a Chairman of a business meeting. As a preacher and speaker thoroughly loyal to the double platform, recognizing not only the need for drunkards of Abstinence, but also the Christian love displayed by many people who, for the sake of others, deny themselves, he has done noble service for the Society.

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CONUNDRUMS.—Who hath sun burns? Who hath bad complexion? Who hath chafing? Who hath soreness of lips? Who hath rough hands? Who hath soreness of chin after shaving? They who use not Philoderma!

The Pope is suffering from a kidney complaint, and has been ordered to take a complete rest.

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The Right Hon. Wm. E. Forster, Liberal member of Parliament for Bradford, who has been ill for some time, has had a serious relapse.

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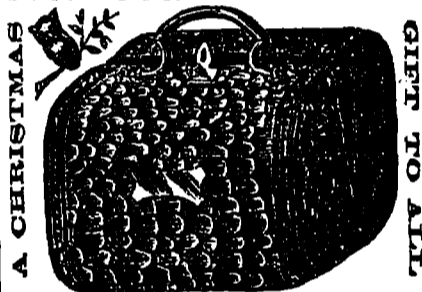
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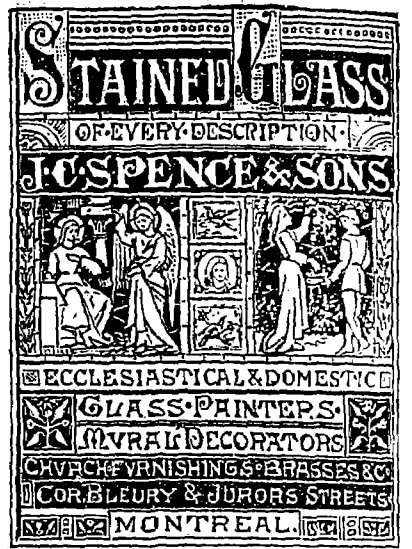
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