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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.

VOL. XII.
No. 86.

MONTREAL, WEDNESDAY, FEBRUARY 11, 1891.

PER YEAR
\$1.50

ECCLESIASTICAL NOTES.

THE Bishop of North Dakota ordained Rev. Charles McLean, formerly a Presbyterian minister, at Grand Forks on St. Thomas Day.

THE total number of confirmations in the diocese of Carlisle, Eng., for the past year is returned at 3183, and the total number in three years (1888-90) 11,583.

THE Bishop of St. Asaph, Wales, in two letters to the *Times*, has given proof in Nonconformist papers of the accuracy of his statements as to the decline of Welsh Calvinistic Methodism.

BISHOP BARRY was installed Canon of Windsor lately by the Dean. At the close of the service, in accordance with the prescribed ceremonial, he bowed thrice—once to the altar, again to the Queen's seat, and lastly to the Dean.

THE Church in the diocese of Melbourne, Australia, has made considerable progress during the past nine years. In 1880 there were 197 churches, 110 clergy, and 36 readers; in 1889 there were 309 churches, 160 clergy, and 73 readers.

LORD LING, on behalf of Bishop Philpott's friends in the diocese of Worcester, Eng., has addressed a letter to the aged prelate enclosing a cheque for £1,348 7s 9d, for "The Philpott Fund," and asks his acceptance of a silver inkstand as a memento.

A BEAUTIFUL oak reredos has been erected at Leigh Parish Church, England. The reredos, which stands upon a base of alabaster, has five main panels, with representations of four northern early saints, viz.: St. Aidan, St. Chad, St. Guthbert, and St. Kentigern.

It is intended to place in Highclere Church (London) some fitting memorial of the late Earl of Carnarvon, through whose munificence the beautiful edifice was erected some years ago, and as his Lordship was in the habit of reading the Lessons in the church, it is proposed that the memorial should take the form of a brass lectern.

THE Bishop of Marlborough presided last week at a meeting in Kensington, Eng., in support of the Social Scheme of the Church Army, and pointed out that 'General' Booth's project was nothing to be compared to what was being done by the Church of England. The Rev. W. Carlile described the progress made with the Church Army work.

As an example of the quiet and unostentatious work being done by the Church in the East End, we take the following from the *East London Church Chronicle*:—"In St. Peter's, Mile-end, is a disreputable blind alley called Eagle-place. The freeholder has recently given one of the houses for a Deaconess to live in, rent-free, at the nomination of the vicar. The "slum Sister" gathers some children for instruction on Sunday afternoon, and holds a class for factory girls during the week, and the

effect of her example in teaching cleanly and godly living is already apparent in the court."

CANON McCOLL is strongly of opinion that the Court of Appeal will uphold the judgment. He adds (in a letter to the *Rock*):—"An eminent lawyer said to me lately that the Lincoln judgment was one of the most masterly and luminous legal decisions that had ever been delivered in this country, and that the legal profession was much impressed by its judicial breadth and strength."

DR. HAROLD BROWN, in a letter acknowledging the parting present received from the people of Farnham, Eng., observes that for over a thousand years the town has been closely associated with the Bishops of the diocese. He recalls the fact that St. Swithin, who died in 862, was the first Episcopal owner of Farnham Castle, and expresses doubt whether any one of St. Swithin's successors had lived there so constantly during his episcopate as he himself had done.

THE Bishop of St. Asaph, Wales, said at the special rural deanery meeting of clergy and laity at Oswestry: "I have seen something of the work of the Church Army in this diocese, and also in a large parish in South Wales. I must speak in the highest terms of the work of the Church Army captains. I have not before now, as others have, expressed this formally, but I mean to do so on all suitable occasions. I hope to see more of the Church Army Evangelists employed in the various parishes of this diocese."

ON the Feast of the Epiphany, the customary offering of gold, frankincense, and myrrh was made on behalf of the Queen in the Chapel Royal St. James' Palace. The Hon. Sir Spencer Ponsonby-Fane, K.C.B., and Captain Walter Stopford, gentlemen ushers in waiting, attended and presented Her Majesty's gift. The Bishop of London, Dean of Her Majesty's Chapels Royal, officiated, assisted by the Rev. Edgar Sheppard (sub dean), the Rev. H. A. Cotton, and the Rev. E. W. Kempe, and the Holy Communion was celebrated.

It has been decided to commemorate Bishop Thorold's connection with the diocese of Rochester, England—which after thirteen years, is no about to end—by erecting a chancel screen or choir stalls in the restored church of St. Saviour, Southwark. The idea is a particularly happy one in view of the great interest which the Bishop of Rochester takes in this grand old church—some day to be, in the not very distant future, we hope, the Cathedral for South London—which is now in course of being restored under the care of Sir Arthur Blomfield.

THE new Christ Church Mission Church, Old Ford-road, London E., has been opened by the Bishop of Bedford. The memorial stone was laid in July last by the Countess of Meath. The church is situated in a district with a population of 5,000 of the poorer class. The total cost of the undertaking is £2,500, and only £400 remains to be raised to free the com-

mitted from debt. The new church is built in the Early English style, freely treated, 57 feet by 32 feet, and with schoolroom, vestry, and residence the area covered is about 220 feet. A large congregation attended the opening service. The Bishop preached from Psalm cv. 1.

THE distress in East London, although severe, during the severe weather lately experienced in England, has happily not been so terribly widespread as might have been feared. Such parishes at Whitechapel and Shoreditch have suffered greatly, but the Church organizations are strong and well-worked there, and the efforts of the clergy have been most painstaking and successful. The Bishop of Bedford was asked whether the Parochial clergy gave relief only to Churchmen. Here is his characteristic answer: "We do not deal with congregations, but with territorial districts, and no distinction of creed comes in. Indeed, our attention is often drawn to cases of distress and sickness by officers of Nonconformist bodies, and we relieve them from ordinary motives of Christian charity, and with no *arriere pensee* that if we set them up again they must come to Church."

THE *St. James' Gazette* has deliberately charged 'General' Booth with lending Salvation Army funds to Mr. Stead, and he has not yet contradicted the accusation. Yet he claims to have the sole control of the large sums of money for which he is appealing. He has got enough funds to cease talking and to abandon theory for practice. Let us see what he can accomplish. Meanwhile, the Bishop of Bedford, Mr. Kitto, the rector of Whitechapel, and a consensus of authorities declare that at the East end the 'General' is unknown in the slums. The vicar of Greenwich, indeed, in a lecture at Holy Trinity, Paddington, on a late Sunday blessed the scheme altogether, and anathematized all and sundry who opposed it, though he himself had no fears that the 'General' would himself ruin it by extending its benefits to improper objects. Churchmen, will however, agree far more with the views enunciated in the same parish in a very able sermon at St. Saviour's by the Rev. Marshall Tweddell, in which he protested against distinctive Church agencies, like the Church Army and the Waifs and Strays Society, being ignored. He contended, moreover, that Churchmen had no right to support a scheme which ignored the Sacraments, and treated holy things in a manner that savoured of blasphemy, a point insisted on by the Bishop of Wakefield in a letter to the Bishop of Bedford.—*The Church Review*.

THE Rev. Richard Banks Hodgson, formerly a priest of the Roman Church, was on Thursday, Jan. 16, formally received into the Communion of the English Church in Holy Trinity, Boulogne-sur-Mer, by the Rev. Edward R. Parr, M.A., the chaplain, Colonial and Continental Church Society. The service used on that occasion was that issued by the S.P.C.K., and approved by Mr. Hodgson, who has thus returned into the membership of the English Church, was ordained a priest of the Roman Church, in the Basilica St. Scholastica, Sabaudia, near Rome, on Oct. 13, 1889, by Bishop Jordan Ballsiper, Bishop in partibus of Thessalonica and

Abbot General of the Cassinese congregation of Benedictines of the Primitive Observance. He is a son of Major General F. G. Hodgson, of Madras Staff Corps, grandson of the late Rev. Edward Hodgson, vicar of Rickmansworth, and is nearly related to many well known lay and clerical members of the Church of England.

"FELLOW CITIZENS OF THE SAINTS"

"Fellow citizens of the Saints." Think for a moment how much is implied in this. What a vast assemblage, what a glorious companionship is that in which you and I, with our frailties, our short comings, our self seeking, our worldliness, our distrust, our faithlessness, are fain boldly to claim a place! All those glorious spirits venerable patriarchs, righteous kings, rapt seers, glorious palmists, who lived and wrought and suffered in the ancient days in the hope of a better promise; men "who through faith subdued kingdoms, wrought righteousness, . . . of whom the world was not worthy"; all those apostles and teachers who, kindling their torches at the sacred fire, the glory of the Eternal Son Himself, carried the light of the Gospel into all lands, giving up everything for Christ, offering to lose their lives, that by losing them they might find them. All those martyrs and doctors of later ages who handed down the sacred treasure through successive generations, amidst the fire of persecution and the confusion of barbarism and the darkness of idolatry, rejoicing to be devoured by hungry lions and to die at the stake. Polycarp, calm and brave as his flesh quivered in the flame; Chrysostom with his flowery eloquence; Augustine, with his piercing insight and force; these share, too, in this glorious company whose names live in history. And others true saints of God, though they appear not in the calendar of any Church; men and women from the vigor of whose lives succeeding generations have their inspiration and strength; all whose holiness and purity, whose courage and self sacrifice, whose gentleness and meekness, whose loving charity have been a never-failing fountain of refreshment to the weary pilgrim in the thirsty wilderness of the world. And others, too, there are, whose memories shall perish not, though they have left no name in history, but whose brows, nevertheless, God Himself will crown with a halo of everlasting glory. Poor, despised, unknown artisans and peasants, weak women and feeble children, martyrs in the martyrdom of daily life, saints in the saintliness of homely duty, throngs innumerable of every nation and kindred and people and tongue, clothed with white robes and palms in their hands, standing before the throne of God, and serving Him day and night in His temple.—*Bishop Lightfoot in Parish Visitor.*

AN UNSELFISH LENT.

We may gather from this first chapter of St. John's Gospel another reason as regards the keeping of this season. When Andrew was convinced of the truth of our Lord's claims he was not content to follow Him alone. We read "he first findeth his own brother Simon, and saith unto him, We have found the Messiah," and he brought him to Jesus. Let us not make our Lent a selfish one. Let us strive not only to go to church ourselves but to bring others as well. Let us be bold to speak for our Lord to the careless and the ignorant. Christians are terribly backward in this regard. A merchant who is himself a professing Christian will have a clerk in his employ, a woman will have a servant in her house for months, and perhaps years, and never try to find out whether that man or woman is saved or lost. Let us provide ourselves with good books and

papers to lend and give away. Above all let us pray the Lord of the Harvest that He will not only send forth laborers into His harvest but that He will permit ourselves to be among those laborers. Even though we may be shut up in the room, our earnest prayers may uphold the tired hands of hard-working, faithful pastors and workers in the fields and help to bring down the much needed showers of blessing to revive the vineyards and gardens of the Lord.

How blessed a privilege is this of intercessory prayer. It is as if the Great Intercessor of all allowed us, His humble followers, to add a few grains to that incense which He offers before the Throne. Do we read a thrilling story of mission work far away on the other side of the world? We can send up a prayer for its success and for those who are working therein. Has some friend or perhaps some Sunday-school scholar strayed beyond the reach of hand or voice? They are not out of reach as long as the way to God is open to our intercession. Let us then be instant in prayer, not only for ourselves but for our friends, our enemies, and those of our Lord, and for the whole Church of God. "Prove me now, saith the Lord, if I will not open you the windows of Heaven and pour you out a blessing till there shall not be room to receive it" (Mal. iii., 10.—*Parish Visitor, N. Y.*

"WHAT SEEK YE?"

Jesus was walking by the Sea of Galilee, having returned as it should seem from the scene of His temptation to that of His Baptism, when He encountered John Baptist and two of his disciples, John and Andrew. Fixing his penetrating gaze upon Jesus, John exclaimed as he had done once before, "Behold the Lamb of God." The two disciples heard the words of the Baptist and they followed Jesus, who turned and met them with the question, "What seek ye?" The disciples gave Him no direct answer. Probably they could not have done so. But at His gracious invitation they followed Him and abode with Him that night. We have no account of what passed between our Lord and His guests, but it is evident that the interview was satisfactory, for when Andrew found his brother Simon his first words were, "We have found the Messiah." "What seek ye?" We are told that St. Bernard was in the habit of asking himself "Bernard, why art thou here?" Should we not do well at times to ask ourselves the same question?

At church, what seek we? Do we go thither to meet our Lord, who has promised to be present in a special manner where two or three are gathered together in His name? Do we go to be taught and edified in the things which belong to our peace? Or do we go for the sake of some other attraction—the music, or the expectation of half an hour's intellectual entertainment, or as I once heard a person say, "because there is nowhere else to go on Sunday"? People sometimes complain that they derive little or no profit from holy ordinances. Perhaps a little honest consideration of our Lord's question may give us a reason. The spring may be plentiful and the water of the best, but if we carry no picher we shall bring nothing home.

In the blessed season of Lent, which is at hand, it is well to ask ourselves this question, Why do we decline society engagements and attend multiplied services, and perhaps put on a plain dress? Is it because we consider it rather a genteel thing to do? Is it because we fancy that we are thereby laying up merit for ourselves, or possibly purchasing immunity from the penalties of time wasted in dissipation, or is it because we really desire to grow in grace and in likeness to our Lord? Let us be honest with ourselves, for on our answer to this

question will depend the profit of our Lenten season.—*Parish Visitor.*

LENT.

The days will come when the Bridegroom shall be taken from them, and then shall they fast.

Appear not unto men to fast, but unto Thy Father which is in secret,

By the favor of God, another Lenten Fast is ours to improve. Let us observe the season in its true intent and spirit. It may be our last Lent. 'Draw nigh to God and he will draw nigh to you.' Refuse every call to gayety and amusement. Make no engagements that will conflict with the calls of the Church. Abridge the hours given to business, domestic employment and recreation, and give the time thus recovered to increase of religious reading, meditation, prayer and labors of love for others; and do this according to a plan of your own which, having formed, you will resolutely carry out. Attend all the services you can, unless you take the duties of others so that they can do so. Put such *real* restriction on your indulgences of appetite and taste as will cost you *real* effort to maintain, and at Easter bring the pecuniary measure of your Lenten self denial to be placed as your willing gift on God's altar. 'Neither will I offer unto the Lord my God of that which doth cost me nothing.'

'Present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.'

The Christian life begins, continues and ends in the habitual offering of these bodies of ours to the inward refining fire of the Holy Ghost, that they may become 'living sacrifices.' As there can be no sacrifice where there is no death, a 'living sacrifice' is essentially, a *living dying*, a conscious, voluntary death unto sin out of which arises a new life of righteousness unto God. Such a dying and such living, the Apostle declares to be a 'reasonable,' that is *rational*, 'service' or worship of God: Though the natural life is not lost, a new life of holiness is gained. Such self dedication of the body is an act of the mind, or reason, and thus Christian worship is the highest, noblest action possible by mankind, and in such worship each one can be himself a priest serving God with a holy, rational, spiritual worship.

There are too many prayerless homes. Too many homes where the Bible is familiar on the outside. Too many homes in which religion is only a matter of one day in seven and one service a day. Too many Christian fathers are neglectful of their priestly duties in their own households. The pride of life, the greed of acquisition and the lust of indulgence, conspire to make Christian men think they have not time for household worship even once a day, and for the sake of ten minutes a day, they waive an inestimable power of moral and spiritual benefit.—*Christian Helper.*

A Subscriber in Nova Scotia remitting renewal subscription for another year, and with an additional new name writes: 'I wish I had more to send you. The paper is invaluable to Churchmen and women, and should be in every family.'

NOTICE.

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THE INDIAN TROUBLES IN THE U. S.

It is impossible to speak of our last "Indian War" with equanimity. From whatever point of view we look at it, it bristles with the thorns of a righteous indignation. It is a shame to America that with the liberal disposition of government and people towards these Indians, so much just complaint as to their treatment should exist. It is a shame that their progress towards civilization should be so sadly hindered. It is a shame that the fearful scenes of Wounded Knee, should ever have been. And it is a shame that our gallant army should have to pay the penalty in hardships, wounds and death, for a mismanagement and dishonesty the army is in nowise responsible for. That the Indians have grievances cannot be denied. That this people is anxious to treat them justly and liberally is as clear as the noonday sun. What is the trouble then? The only answer to that is, our wretched agency system, and the fundamental error of treating with tribes as if they were nations, and ignoring the individual unit.

All the evidence goes to show that after penning these Indians on a reservation, and so depriving them of their ancient dependence, we fail either to feed and clothe them decently, or to make them self-supporting. One army officer says that if he were an Indian knowing what he knows of the wrongs they have suffered, he would kill every white man he meets on sight. While General Sherman says in substance "the Indians must work or be annihilated." Somewhere between these extremes the real truth lies. For the Indian has his wrongs undoubtedly, and serious ones. He also has his faults, and serious ones they are.

Amidst all the dreary talk pro and con, poured out upon this subject so full of misery and shame, so burdened with blundering, the one central question is What shall be done to save the Indian? What shall be done to save America (U.S.) from further failure, shame and bloodshed? Books can be written about the past record. There are two sides to it, as any one can see who has lived amidst the Indians. You cannot judge the Chippewas by the Sioux, or the Sioux by the Chippewas. The orderly, humane, civilized and religious Indians of White Earth Reservation, Minn., cannot be compared for a moment with the poor savages headed by that implacable old fanatic, Sitting Bull. Their records are entirely different. Their condition is equally so. The Chippewas have never ruthlessly murdered men, women and children, have never gone to war with the whites. The Sioux have committed the bloodiest crimes in the past, and by these crimes have awakened the deadly hatred of the local whites. There are even Sioux and Sioux; witness the higher spirit shown by the Ogalallas over the Brules in this present pitiful situation. The trouble with the eastern critic is too often that he idealizes the Indian, and lumps them all together as suffering saints. The trouble with the frontiersman is too often that he lumps them all together, and brutally says "the good Indian is the dead Indian." Neither is right, or justified in his wholesale methods of disposing of the Indian question. But of what use is it to prolong this endless talk about past wrongs and suffering on both sides? Let the dead past go. It is irreparable. Let us use its lessons to help us as a light house helps a ship on a rocky coast. Of what use is it to indulge in tirades of abuse and recrimination?

What shall we do to be saved from further disgrace, suffering wrongs and crime? That is the point in it all. Let us keep that. Remembering our blunders, let us amend them. Remembering the shameless dishonesties practised at some of the agencies let us put an end to the situation that permitted them, or made

them possible. Thorn trees do not produce grapes. Why then persist in trying to make them produce grapes? It is admitted on all sides that our Indian troubles all arise from the one fruitful source of the so-called agency. Doubtless there are some agents who have loyally tried to do their duty, and have fairly succeeded. Witness White Earth and Standing Rock. But our wretched system of political appointments has always been and is to day, on the whole, a disgraceful failure. Why should men seek an agency which pays a meagre salary of but \$1,500 per annum? If the salary is all there is "in it" for them? That tells the whole miserable story, and accounts for the swindling practices of which we hear so much said, be the charges all true or only half true.

Why not then turn the Indian Agencies over to the War Department? The high character for honor and truth, the proudest distinction of our officers, is their best qualification for their good conduct in such positions. It is the only way to insure honest agencies, moreover they have a strong motive behind them. The army does not want Indian wars. For when they come it must take all the hardship, risk all the danger, bear all the responsibility of their conduct. Then why not utilize these Sioux, and make them soldiers in the United States regular army? It is agreed that a light cavalry or infantry they have no equals, perhaps, as raw material.

The great trouble with these Pine Ridge Indians has been that they have had nothing to do. Their progress towards self-support has been insufficient. Such crops as they have had been failures of late. Give them honorable employment as soldiers, and decent pay as such, and there will be an end forever to Sioux wars. No troops can show finer conduct than the Indian police have generally shown in peace and war. Witness the incident of the capture and death of Sitting Bull. Let congress pass a bill for the organization of a Sioux Brigade. Appeal to their self-respect. Give them employment suitable to their present conditions and ideas, and they can be trained easily into good citizens, in time. Follow that up with individual allotments of land, and sever the tribal relation ultimately, and so make them American citizens in fact, standing on the same ground as the white man.

And finally let the government generously assist the churches in their earnest efforts to Christianize and educate the children all, and so many of the older Indians as can be reached by the use of all right methods, and human inducements. Here is the kernel of the whole matter, when one comes to look for permanent results. Who ever heard of Christian Indians going on the warpath? And who can question their capacity to receive education and Christianity, save the ignoramus and the fanatic? Thanks be to God, this is past discussion. The conduct of the Christians Indians in this sorrowful chapter of woes, the Pine Ridge tragedy proves this, if any further proof were needed. Here is the one and only permanent solution of the Indian question. Make the Indians disciples of the Prince of Peace, and they will "seek peace and ensue it," and learn step by step to follow after the things that are lovely and of good report amongst all men. Instruct their souls, and you will save their bodies. Our past failures cry to heaven for amendment, and in the paths of religion and righteousness alone we can atone for that past, and insure the remedy. The Golden Rule applied, the Risen Lord accepted and followed, thus and only thus can our failure to these poor souls end in a final success, worthy of a great and Christian nation like America.—*North Dakota Churchman.*

No one comes near us, or across us, but it is through an intention of God that we may help, soothe, or cheer them.—*Faber.*

IRREVERENCE IN DEALING WITH HOLY SCRIPTURE.

I am amazed at the recklessness with which men make free to ventilate, often upon the thin air of poor and pointless joking, their own rejection of portions of God's word. There is a discourtesy, an irreverence, and often a vulgarity which cannot be too strongly deprecated, in the way in which slurs are cast upon a miracle, a character or an event in the old Testament times. And this word fills up a child's ear to whom the old story in all its fullness is familiar. And one of the little ones is offended; a scandal is put in the way in which their feet were walking fearlessly and faithfully in the light of truth; a rude shock is given to the whole fabric of their faith. 'The false in one false in all' suggests itself. And while you are holding fast to the great verities, and only regarding these things as outside and unimportant, they are cut loose, and drift and drift, till a denial of the three days of Jonah takes away their faith in the three days of Jesus; and the frank honesty of a young mind, taught to think that the speeches of Moses and the prophecies of Daniel are after thoughts of an idealizing dramatist or of an unscrupulous nationalist among the Jews, argues most reasonably that conscious deception destroys the trustworthiness of the whole Book; and either that authority must be refused to Books whose authorship and authenticity are so discredited if not denied; or that the Church can no longer be trusted in her witness to the Canon, if she has in the ignorance of wilfulness or of carelessness, allowed such things to be.—*Bishop Doane.*

We thank God perhaps for prosperity, health, plenty, honor, and we do well. They are the gifts of God's providence, and demand our acknowledgements. But they are not the only blessings His goodness bestows upon us. Adversity should be added to the number of His favors, and remembered in our devout thanksgiving.—*Ogden.*

A spirit above our weak wills is stirring the hearts of Christians to seek a regained unity. Our danger is lest we seek it by our human plans and concordats, which will only be a rope of sand. Unity will come; our Lord's divine prayer will be answered; but it can only come as all other good gifts of God come, from above in answer to prayer. It will not come until the love of God has made Christian hearts ready to receive this precious gift.—*Bishop Whipple.*

NEWS FROM THE HOME FIELD.

DIOCESE OF FREDERICTON.

St. JOHN.—The dedication of the new school house of St. John's Church took place Wednesday afternoon, the 4th instant, the spacious hall being well filled with an attentive congregation. Rev. Canon DeVeber occupied a seat on the platform with the Rector, and around the platform the seats were filled by a number of prominent divines of different denominations who were present by invitation. The service was opened by the singing of the hymn 'Blessed City, Heavenly Salem.' Canon DeVeber then read a portion of the Scriptures, and the Rector offered prayer. The congregation were then addressed by their Rector, Mr. J. R. Ruel, Mr. G. F. Smith, Mr. W. M. Jarvis, Sir Leonard Tilley and Rev. George Brace. Mr. T. W. Daniel, after making a few remarks, unveiled a portrait of the late Rev. Geo. M. Armstrong. The hymn 'O God, our help in ages past' was then sung, and the benediction was pronounced by Rev. Canon DeVeber.

NEWCASTLE.—The Ruri-decanal Chapter of Chatham met in Newcastle on Monday, Jan. 26th and two following days. There were present Canon Forsyth, Rural Dean, the Revs. W. J. Williamson, E. B. Hooper, R. W. Hudgell, and the Rector of the parish, the Rev. J. H. S. Sweet. The Rectors of Bathurst, Richibucto and Dalhousie did not put in their appearance. Matins was said in St. Andrew's Church at 9.30 on Tuesday morning, and the Chapter opened for business at 10.0 in the Rectory. After the reading and confirming of the minutes of the previous meeting, I Cor. ii. was read in the original and discussed. Holy Communion was celebrated at 8.30 on Wednesday morning, the Rural Dean being the celebrant assisted by the Rector. The second session was held 10.30 to 1 o'clock on the Wednesday morning, when Ps. xvii. 41 to end was read in the Greek, and compared with the corresponding Psalm in the Hebrews. This ended, two admirable and instructive papers were read by the Rural Dean and the Rev. E. B. Hooper. The former on 'Young men and how to influence them for good,' the latter on 'The Priest in the Parish.' Both papers elicited the earnest thanks of the brethren, and led to a most profitable discussion. A short session in the afternoon, at which the time and place of the next meeting were arranged, as well as work to be done, brought the present session to a close. At 7.30 in the evening the full Deanery service was held in St. Andrew's Church. The prayers were said by the Rev. E. B. Hooper, and the Lessons by the Rev. W. J. Wilkinson. The sermon, an earnest and practical discussion on St. Paul's conversion, and the lessons which we should learn from the fact that he 'was not disobedient to the heavenly vision,' was delivered by the Rural Dean. The Rev. R. W. Hudgell had unfortunately to leave before the close of the session in order to attend a funeral in his parish.

In accordance with the rules the regular quarterly meeting of the 'Sunday School Teachers' Association for the Deanery of Chatham' was held on Tuesday afternoon, January 27th, in St. Andrew's Sunday School. Including the clergy there were fourteen members present. The Rev. Canon Forsyth, Rural Dean, occupied the chair. The meeting opened with a hymn, and the appointed prayers. The minutes of the last meeting were read by the Secretary and confirmed. The Rev. J. H. S. Sweet, as Secretary, then read the report by Canon Roberts, Rector of Fredericton, of the results of the recent Sunday School Teacher's Examination, held in September last. There were six contestants, a very gratifying and encouraging number, considering this was the first examination of the kind. Canon Roberts, who had kindly acted as Examiner, said in the course of his report: 'I was very much pleased indeed with the papers as a whole. All the questions have been answered, except two each omitted by 'sister' and 'churchwoman,' and many of the answers show a clear and intelligent grasp of the whole subject under consideration.'

Papers were set on stated portions of Holy Scripture, the Catechism, and Church History and total marks on each subject would average 101. The highest number of marks was obtained by Miss Hooper, of Wolford, who out of a possible 300 obtained 250. The report continues '250 marks out of 300 seems to me to be a very good showing, and even the lowest obtained an average of 63 per cent.' Miss Hooper unfortunately was not present, but the prize given by the Association to the successful candidate—a handsomely bound copy of Dore's famous Bible pictures was handed round the room for inspection. A vote of thanks was unanimously passed to the Rev. Canon Roberts for consenting to act as examiner in this examination. In accordance with the printed programme papers were then read on 'Devotion (necessary for successful teachers)'—the joint on 'Holy Communion,' by the Rev. J. H. S.

Sweet: the second on 'Holy Scripture,' by the Rev. R. W. Hudgell; the third a 'Prayer,' by Miss Winslow. The papers were all of an earnest and practical character, and evidenced on the part of the readers deep interest in the work of the Sunday school. A short and profitable discussion followed each paper, and Miss Winslow was especially complimented on her admirable paper on prayer. It is very gratifying seeing our young people coming forward and taking their rightful part in these matters which affect the well being of the whole Church.

In the evening a special service was held in St. Andrew's Church in connection with the Association. Prayers were said by the Rural Dean, and the lessons read by the Rev. R. V. Hudgell, after which three admirable addresses, more or less bearing upon the work of the Sunday school, were delivered by the Revs. S. B. Hooper, W. J. Wilkinson, and R. V. Hudgell. The next quarterly meeting of the Association will be held D. V. in Deby, when papers on 'Sunday School Teaching' are appointed to be read by Rev. Canon Forsyth, Mrs. Howard and the Rev. W. J. Wilkinson.

DIOCESE OF QUEBEC.

BISHOP'S COLLEGE FIRE—Between one two o'clock p.m. on the 5th February it was discovered that a fire had broken out in the apartments occupied by servants in the attic or roof of the building used as a Boys' School in connection with Bishop's College, Lennoxville.

The flames spread with great rapidity, and it became apparent that unless assistance were obtained from Sherbrooke the whole of the buildings would be destroyed. After some delay a request was sent to Sherbrooke for aid, and a steam fire engine, followed by the reel and hose was sent there. Some delay necessarily occurred, and the school building was by this time one mass of flames. Bishop Williams' Wing was in a similar condition. The Rectory was soon beyond hope and worst and saddest of all, the beautiful chapel was obviously doomed. It seemed almost hopeless to attempt to save the College proper. All exertions were bent upon this task, and fortunately with success. The other buildings named were lost. During all this time, however, willing hands had been employed in saving bedding, clothing and everything that could be moved, all of which were piled in the College grounds. Considerable damage must have been done to the College by water, otherwise the main part of it is uninjured.

Arrangements were at once made for the lodging of the boys, for whose reception many offers were tendered.

Notwithstanding the great loss sustained, the school will be carried on, and that it will not be necessary to send the scholars away.

Fortunately, no one was hurt seriously, and with their usual energy the school authorities at once set to work to devise means for carrying on the work of this institution.

While the loss of the school building and Bishop Williams' Wing are greatly to be regretted, former boys of the school and old students of the College will especially be grieved that the beautiful Chapel, hallowed to them by so many associations, is now a complete wreck.

It is impossible to ascertain at the present moment the amount of loss sustained by this unfortunate conflagration, but no money can replace the building, originally built by Dr. Nicholle, and within whose sacred walls so many now eminent in various professions in various quarters of the globe have knelt and prayed together and joined in hymns of praise.—*Sherbrooke Gazette.*

We want additional subscribers in Halifax, St. John, Quebec, Toronto, Ottawa, London, Hamilton. Liberal commission will be allowed to qualified Canvasser—lady or gentleman—in every one or more of these cities.

DIOCESE OF MONTREAL.

MONTREAL.—St. Jude's—This parish seems to have overcome the difficulties which for many years encumbered it, and now appears to have entered upon an era of progress to the satisfaction of all concerned. Some little time ago it became necessary to take steps for additional seating capacity, and for some time past changes have been in progress in the Church by which not only will three hundred more sittings be created, but also there has been added a chancel proper of commodious size and with excellent acoustic properties. Further four additional rooms have been added for the sexton and other conveniences for carrying on the work of the Church. A beautiful stained glass window is being put in the chancel at the expense of an old friend of the Church. At a meeting of pewholders held on the evening of the 3rd inst., the following resolutions were passed unanimously:

'The sittings of this church are all free. It is desired that families and other regular attendants shall occupy their accustomed seats, and the ushers are instructed to economise space in the pews. This church is supported by the free-will offerings, through the weekly offertory, of those who attend its services.'

It was explained that while the pews have been generally rented in the past, still as far as visitors and occasional attendants were concerned they have been freely placed at their service and consequently the new arrangement will cause no more inconvenience to regular attendants than hitherto. On the other hand, it will greatly strengthen the position of the Rector and his fellow-workers of the congregation in their efforts to get non-churchers and others who need the ministrations of the church to attend regularly and do away with the erroneous impression that so often obtains, that non-pewholders are not wanted in a pew-renting church and from which St. Jude's has not been free any more than many others.

Besides the foregoing it was also determined to add commodious reading rooms, 20 feet by 25 feet, which will be open every evening of the week, but Sunday, free to all comers. They will be made attractive and comfortable and will be supplied with magazines, books and papers, &c. It is proposed also to supply refreshments in the way of a cup of coffee or tea at a mere nominal price, the object being to counteract the attraction of saloons and to open a place where strangers in the city and young men and others may be able to meet and be secure of a welcome.

The church which has been closed for some time past owing to these repairs and improvements will shortly reopen, when it will be under the above resolution free to all.

The Lord Bishop of Montreal has appointed the Rev. G. Osborne Troop, M. A., a member of the Board of Management of the Domestic and Foreign Missionary Society in the room of the late Rev. Rural Dean Lindsay.

DIOCESE OF ONTARIO.

The following appointments for the Lord Bishop of Qu'Appelle at his approaching visit to the East in aid of his Diocese have been made for the Diocese of Ontario:

March 1st Trenton; 2nd, Picton; 3rd, Belleville; 4th, Kingston; 5th, Brookville; 6th, Prescott; 8th, Ottawa; 9th, Ottawa; 10th, Kemptville; 11th, Smith's Falls; 12th, Perth; 13th, Almonte; 15th, Pembroke.

DIOCESE OF TORONTO.

TEMPERANCE SUNDAY—The Bishop of Toronto has issued the following circular to the clergy of his diocese:—I have to put you in remembrance that in accordance with the resolution of Synod, I have appointed the *First Sunday in Lent* as the Sunday on which a ser-

mon in reference to temperance is to be preached in the various churches of the Diocese. Experience has shown that, apart from the appointment of such an annual sermon, the duty of temperance is liable in many instances to be overlooked, and no time can be more fitting for the presentation of this subject than the beginning of Lent, when the Church calls upon her children to use such abstinence as may be effectual in bringing the flesh into subjection to the spirit. I shall be glad if you will at the same time bring the claims of the Church of England Temperance Society before your congregation. Our temperance society established by vote of Synod, has been largely instrumental in promoting the principles of temperance, and is worthy of the hearty support of all earnest Churchmen, as a valuable auxiliary to our Diocesan work. I shall be glad, therefore, if you will give the members of your congregation the opportunity to contribute to its funds on Temperance Sunday. For this purpose envelopes will be sent to you by the Honorary Secretary. All contributions should be forwarded to Mr. G. Merser, Honorary Secretary, Church of England Temperance Society, Synod Office, Toronto.

According to the new city directory the Church of England in Toronto heads the list as to the number of churches; there being 39 as against 38 Methodist and 33 Presbyterian.

ORILLIA.—The regular fortnightly meeting of the St. James' Young People's Association took place on Monday evening and was well attended. An excellent programme was provided. The next meeting takes place on the evening of the 16th Feb., when a service of song will be given.

DIOCESE OF HURON.

LONDON.—The Executive Committee of the Diocese of Huron will meet for the transaction of business at the Chapter House, March 12th, at 2:30 p.m.

Christ Church Guild had one of the most enjoyable evenings in its history in the school room last week. It was an 'evening with Ireland' for the members, the programme including a sketch of the Emerald Isle and some of its history, by the Rector, Rev. Mr. Smith; an essay on Irish literature, Miss Maud Thompson; readings from Irish authors, Miss Geeson, and Messrs. Minbinnick, Welch and McFadden; Irish songs: Miss Boyce, Messrs. Wicks and Welch; song and chorus, Messrs. W. B. Minbinnick and Brown; quartette, Mrs. Welch and Miss M. Smith and Messrs. Brown and Wicks.

The Right Rev. Bishop Baldwin was present at St. Ann's Chapel, Hellmuth College, Sunday morning and preached a most forcible and instructive sermon, based on the text Acts 3rd and 6th verses. The offertory, amounting to \$45, was a special one towards providing a stone font for the chapel.

MUNCEY.—The Bishop of Huron visited the Indian Mission at this place and confirmed in Zion Church, Oneida, 16 candidates, and at St. Paul's Church, Muncey, fifteen candidates. His Lordship also baptized the infant daughter of the Missionary, Rev. A. G. Smith.

WOODSTOCK.—Prof. Briggs, of Hellmuth College, preached able sermons in New St. Paul's here on Sunday week.

DORCHESTER.—The congregation of the Dorchester Station Episcopal Church favor securing Rev. J. T. Wright, of London township as Rector to the Dorchester and Belmont churches.

CHATHAM.—On Tuesday, the 27th ult., Mrs. Tilley, the President of the London circles of the Order of King's Daughters, addressed a meeting at Holy Trinity Rectory, Chatham, a

few days since. The Planet says: 'Her earnest words of love and sound practical advice will long be remembered by those who had the privilege of hearing her.'

LONDON SOUTH.—On Thursday evening, Jan. 22nd, a meeting was held in the School house, of St. James' Church, South London, for the purpose of organizing a society for young men. The Rev. Canon Davis presided and explained the object of the meeting. There were 32 persons present. At a recent meeting a Constitution was adopted, which explains the objects of the association as follows:

'Its objects shall be to promote an earnest Christian life among members, to increase their mutual acquaintance and social intercourse, and to make them more useful in the service of God and the Church.' It has besides an executive committee, a lookout committee, a religious service committee, social and hospitality committee, music and literary committee. Good results are expected from this association, which has set to work in real earnestness. Much has been done during the past few years to break the barriers of separation and to remove the coldness which formerly existed in the congregation. The Rector in closing an address said: 'Our people now feel and can say, we are members one of another. Let us thank God for past blessings and take courage.' Much of the success of this parish is owing to the good feeling existing between the members.

DIOCESE OF ALGOMA.

ILFRACOMBE.—The house which had been wanted as a parsonage for the last two years is now on the market for sale, and there being no other available in the Mission, the Rev. L. Sinclair will feel ever grateful for any donation to help the purchase, and which may be sent to Bishop Sullivan, Sault Ste. Marie, or to the Treasurer, D. Kemp, Esq., Synod office, Toronto.

The Bishop of Algoma begs to acknowledge with many thanks the receipt of \$40 from 'A. F.' by letter dated, Jan. 10th. The donation will be applied towards the payment of a balance of \$91 still due on a parsonage, for the erection of which the clergyman, contractor and congregation have made great sacrifices. The Bishop's absence from home has delayed the above acknowledgments.

PROVINCE OF RUPERT LAND.

Comprising the Dioceses of Rupert's Land, Moosee, Saskatchewan, Athabasca, Qu'Appelle, Calgary and Selkirk.

DIOCESE OF RUPERT'S LAND.

WINNIPEG.—According to the rules of the Diocese, Canons were to be appointed when the number of clergy reached fifty, and one for each twenty thereafter, up to a hundred. The number of fifty has now been reached and the Lord Bishop of the Diocese has appointed as the first honorary Canon, the Rev. Edwin S. W. Pentreath, Rector of Christ Church; stating appointment to be in recognition "of his earnest services in his own parish and for the Diocese in general." Certainly if faithfulness to the teaching of the Church, unwearying and diversified labor in its behalf, earnestness of purpose, coupled with ability, is ground for the bestowal of such an honor, Mr. Pentreath richly deserves it; and his many friends, not alone in the West, but in the Lower Provinces where his Ministry commenced, will rejoice to learn of this preferment.

According to the Statutes of the Diocese an Honorary Canon becomes a member of the greater Chapter, and may be summoned to it by the Bishop or Dean. The Bishop also assigns a stall to him in the Cathedral. Mr. Pentreath has been Rector of Christ Church,

Winnipeg, for nine years, Rural Dean of Selkirk for four years, has been a member of the Executive Committee and a delegate to the Provincial Synod of Rupert's Land ever since he came to the Diocese; took a great interest in the efforts lately made towards the consolidation of the Church in Canada, and has been appointed one of the Deputation from the Diocese of Rupert's Land to the next general meeting of the Provincial Synod of Canada.

His earnest and untiring labors in connection with immigration are well known, in fact Mr. Pentreath does not spare himself in any respect where the interests of the Church are concerned.

MIDDLEBOROUGH.—It is some time since any notice of the work of St. Paul's Indian Industrial School appeared in your columns. May I therefore ask to be allowed to place before your readers some information about our work.

We have just finished our first year's work, and looking back we are filled with thankfulness to Almighty God for the many tokens of His guidance and fostering care. Looking forward, the memory of past mercies quickens our faith, and encourages us to hope for a useful future. We have now sixty children on the roll, and expect we shall shortly have all our building well accommodated, viz 73. These have come to us from all parts of this vast diocese, and are in almost every stage of progress. Some who have been to schools at other Indian Missions can read, write and speak English pretty well; others have never before been under tuition or discipline. Yet we are much encouraged by the good behaviour and aptness of both boys and girls. The former, in addition to farm work and various duties about the house, have lately taken up carpentry—the repair of shoes, which alas, wear out only too quickly, and printing. The carpenters are now putting up several additional buildings, and the printers are busy on the *Rupert's Land Gleaner*, and other work. The magazine referred to is issued monthly, and gives information about the general work of this diocese, as well as about the school. With it is incorporated the Church Missionary Society's *Gleaner*, an illustrated missionary periodical of great interest and value. I shall be very thankful to receive subscriptions for this, price 75 cents per year.

The increase of pupils, and the heavy outlay involved in the expansion of our industrial work, in the matter of both salaries of instructors, and necessary plant, have together proved a very serious tax upon our funds. I would therefore once more urgently appeal to Christian friends for sympathy and help. We need about \$1,000 before the winter ends to meet our various needs, and shall be most grateful for contributions towards this amount. We are also much in need of additional annual subscriptions, and are especially anxious for further promises of stated sums towards the support of individual children. Fifty dollars is the amount we ask for each child. This, in addition to the Government grant, will, we hope, almost cover the average cost per child. Many, however, who could not give this, either as individuals or organizations; such as Sunday schools or Mission bands, might be able to promise us some smaller amount. Will not some of your readers try to do it?

Mr. Wilson, whose name has become almost a household word in connection with Indian schools, has already pleaded, better than I can, the needs of our Indian children. With him I believe that no branch of our Church's work for our native races is of more importance than this on behalf of the children. Nor is there any more full of encouragement, as to both spiritual and temporal results.

It is my earnest prayer that both his work and mine may be greatly helped by the wonderful quickening of the missionary spirit in our

Church. I specially hope that the proposed attempt to interest children during Lent may be very fruitful in blessing both the children and the missionary cause.

I propose (D. V.) to take advantage of the kind permission of the Bishops of the different dioceses to spend from Feb. 18th to March 22nd in personally pleading for my work, and shall be very thankful for opportunities of doing so.

In conclusion I beg to take this opportunity of acknowledging the following kind gifts received during December and January from friends in the east.

Clothing and other gifts:—Glanworth, Ont. W. A. M.—Bale of warm quilts and useful clothing.

St. Paul's, London, Ont., Juvenile Branch W. A. M. A.—Bale of gifts and clothing.

Churchill, Ont., W. Aux.—Clothing for one girl.

Woodstock, New St. Paul's, Circle of King's Daughters.—One box clothing, toys and cards.

Society Christian End., London, Ont.—Christmas gifts for M. Asham.

Belleville, Ont.—One box clothing and gift; value \$90.

Cash:—Society of Christian Endeavour, London, Ont.—Support of girl one quarter; \$12.50.

St. Philip's S. S., Toronto.—Support of girl, one fifth; \$5.

St. George's S. S., Montreal.—For furnishing a room to be known as 'St. George's room'; \$50.

St. Peter's, Toronto Bible Class.—For support of boy, bal. due and on account 1891; \$21.

Mr. W. Howard, Parkdale, Ont.—Annual subscription; \$1.

We are also very glad to announce that we have received and accepted a very kind offer of personal service from Miss Pechell, of Toronto, and she has just joined us. She will take charge of the instruction of the junior classes and of the girls in certain parts of their work.

With many thanks for your kindness in affording space for this letter, I am, dear sir, yours faithfully,

W. A. BUBMAN,
Principal.

DIocese OF BRITISH COLUMBIA.

MISSION FUND GRANTS.—At the last meeting of the Synod, the sum voted to the various Country Missions was considerably larger than that granted on any previous occasion.

Several new parishes have been constituted and four additional clergy appointed.

The Bishop has himself guaranteed any deficiency there may be in the Mission Fund owing to these large grants.

From a statement prepared by the Secretaries there will only be a deficiency of about \$800 to be made up, and it is churchmen throughout the Diocese will co-operate with the Board, that sum may be reduced still further.

The schedule of grants passed by Synod, on October 15th, 1890, show as required a total of \$4,000, and the estimate of receipts for the year 1891 is only \$3,800.

At the last session of the Synod it was resolved:—

"That in order to carry out section 6 of the Canon of Diocesan Finance, an annual missionary meeting (to be convened by a deputation to be appointed by the Bishop) shall be held in every parish and mission station in this Diocese during the autumn or winter, and at such meeting a collection shall be taken up on behalf of the Diocesan Mission Fund. A Parochial collection for the same object shall be made annually, in every parish and mission under the supervision of the clergyman, who shall remit the proceeds of such collection to the Secretaries on or before the 25th day of April."

By the adoption of this resolution the mission fund organization is made similar to that in the eastern dioceses, and two very important objects are attained. 1st, by means of the

annual missionary meetings every Churchman will have an opportunity of becoming acquainted with the working and with the needs of the Fund, and secondly, through the parochial collections every Churchman will have a personal appeal made to him and an opportunity given him to help the missions of the Church.

ST. JAMES' CHURCH.—The history of this Church, during the past year, has been one of progress. The number of new houses which have been built in the parish is very large, and there is a corresponding increase in the number of seats occupied in the Church.

A new organ, built in England, is now in its place, to the great improvement of the musical part of the services.

A successful Service of Song was held in the Church, in which the choir was assisted by many of the best singers of Victoria, and the offertory, of over \$80, was devoted to the Organ Fund.

The success of this service was largely due to the painstaking care of the voluntary choir master, Mr. George Jay, to whom, at Christmas time, the church warden and choir presented a handsome gold watch and chain, as a mark of their high appreciation of his zeal and ability.

The Ladies' Sewing Society were, as usual, to the fore, and by their sale of work realized no less than \$500 for the parish.

A new pulpit, the gift of Mr. Nicholson, is about to be placed in the Church. It is of oak, handsomely carved, from a design by Mr. Tiarks.

The Rector of the parish is on the point of leaving for a four months' trip to England, and during his absence his place will be filled by Rev. S. C. Scholesfield, of New Westminster.

CHRIST CHURCH CATHEDRAL.—Many substantial improvements have been made in the interior of the Cathedral. Foremost of these improvements is the new east window erected by the Bishop to the memory of Mrs. Hills.

The central design represents the Ascension of Our Lord. There are three panels at the foot, containing respectively, the subjects of 'Christ's last command to Peter,' 'The descent of the Holy Spirit at Pentecost,' and 'The Church's Commission,' 'Go ye into all nations.'

The Angels of the Ascension occupy the tracery in the head of the window.

NEW CHURCHES.—Quite a number of new churches have been built or projected. St. Mark's, Salt Spring, is completed. St. Barnabas, Victoria, and St. Michael's, Chemainus, are almost finished.

St. Saviour's, Victoria West, and a church at Comox wharf are to be begun in the spring. Funds are being also raised for churches at North Field and Cedar District. Last, but not least, comes the new Cathedral, a church for the whole diocese, and to the building of which it is hoped every churchman in the diocese will liberally contribute.

In his address at the last session of the Synod, the Bishop was able to report that while only two clergy (Revs. F. L. Stephenson and J. C. Brenton) had left the Diocese, since the previous session, no fewer than seven had been licensed during the same period, viz: Revs. W. F. Paddon, F. G. Christmas, Geo. W. Taylor, M. C. Brown, W. D. Barber, J. W. Flinton and E. G. Miller.

DIocese OF MONTREAL.

DANFORD LAKE.—The Mission of Alleyne has to mourn the loss of one of its most devoted Churchmen, in the decease of William Cheney Esq., senr., of Danford Lake, on the 28th day of January, after a brief illness, and who was interred by the incumbent of Aylwin, in the cemetery of Holy Trinity, Alleyne, on the following Friday, in the presence of his numerous

family of sons and daughters, grandchildren and friends, who loved and esteemed him as a true father, a faithful friend and a self-sacrificing Churchman. His end was peaceful and painless. His hope, sure and certain.

CORRESPONDENCE.

EDUCATION OF MISSIONARIES' CHILDREN.

To the Editor of the Church Guardian:

SIR,—Will you be so good as to make room in your columns for the accompany letter and resolution, so considerably forwarded to me from the Eastern Convocation of the Diocese of Algoma? This valuable testimony, coming as it does from the hearts of the Missionaries themselves, will, I trust, serve to remove the last remnant of fear lest this especial form of helping them should prove wounding to their sensibilities, or lowering to their self-respect. They have asked God to open a way for the education of their children, and He has laid it upon the hearts of some of us to help them in the matter. None need take a share in this Branch of Mission work who do not feel thus inwardly impelled thereto, and none need accept its results at our hands, who can make other arrangements for their little ones. Already nine children have provision offered in whole or in part, for their education, and but for the great distances to be traversed, and the long delay in postal communication, all the selected candidates would already be in the enjoyment of the privileges proffered them.

Amongst your readers, sir, may there not be many Christian parents who may not have enrolled themselves under any special Missionary organization, but who may yet gladly make the Treasury of the Women's Auxiliary of their own diocese, the medium of some token of their sympathy in an effort which must commend itself to their hearts, if it be only in thanksgiving for the blessings which surround their own more tenderly nurtured children in civilized and happy Canada? As Lent draws near may they remember amongst their other plans of self-denial for others, the claims upon their sympathies of the 'Lord's heritage,' the children of His ministering servants in Algoma and the far Northwest?

Yours always, sincerely and obliged,
H. A. BOOMER.

The following is a copy of the Secretary's letter enclosing resolution, &c.:

Dear Mr. Boomer,—In obedience to the expressed wish of the Bishop, I have much pleasure in sending you a copy of the report adopted by the clergy of this Eastern portion of the Diocese, assembled in convocation at Emsdale, on 26th and 27th January last.

Permit me to take this opportunity of stating that a more helpful work could not be carried on. In many places there are no educational facilities, and where they do exist, they are mostly of the very roughest, and the associations are anything but what the Missionary earnestly desires for his children.

Personally, I am fortunately situated, being able to make satisfactory arrangements. While I can do this I feel I should not be right in asking the Church to educate my children, more especially as I know only too well how many there are who have no educational facilities whatever. It is well known that the educational movement is very near and dear to your heart, and I should like you to feel, as I assure you is the case that your kindly interest and Christian sympathy is gratefully appreciated by the whole of the clergy of this Diocese.

Trusting that God's blessing will follow this noble work, undertaken for His honor and glory. Believe me yours very sincerely,

ARTHUR J. YOUNG, Hon. Secretary.

Eastern District Convocation meeting at Hmsdale, 27th and 28th January, 1891:

Moved by R-v. J. Boydell, of Bracebridge, seconded by Rev. Rural Dean Lloyd, Huntsville, that a committee be appointed to prepare a memorandum expressing the opinion of Convocation concerning the education of the children of the clergy. Carried unanimously.

Report of the Committee referred to above:

"We, the clergy of the Eastern District of the Missionary Diocese of Algoma, in convocation assembled, desire to give expression at this time to the pleasure with which we have watched the development of the movement inaugurated by the Churchwomen of Canada, on behalf of the education of our children, and embrace this opportunity of placing on record our deep sense of the gratitude due to those friends whose hearts God has moved to lighten the burden of responsibility and anxiety which the proper education of our children necessarily entails.

And, while congratulating the present beneficiaries on the superior advantages thus placed at their disposal, we would assure those friends who have afforded such educational facilities that their efforts are duly appreciated, as meeting a long felt want arising out of our limited resources, and isolated position, and heartily welcome this new departure in the Missionary work of the Canadian Church.

And, in conclusion, assure such friends that among all the forms in which aid can be given to the Missionaries of Algoma, whether for the building of churches, the erection of parsonages, or the payment of stipends, none could be more grateful to our feelings or more gladdening to our hearts, than the efforts now being made in behalf of the children whom God has given us.

And further, we pray that by the blessing of the Almighty such educational work may become a permanent branch of the Missionary effort of the Women's Auxiliary.

Committee:—Revs. G. H. Gaviler, Parry Sound; Arthur H. Allman, Port Sydney; W. T. Noble, Gravenhurst.

EAST LONDON AND THE SALVATION ARMY.

"Urbanus," writing in the *Echo* on this subject, says:—"East London was the birth-place of the Salvation Army. I well recollect Mr. Booth starting his mission there in 1865. Now let us see what impression the Army has made in East London in five-and-twenty years. Take the Tower Hamlets, in the centre of which Mr. Booth first planted his flag. These include Bow, Limehouse, Mile End, Poplar, St. George's-in-the-East, Stepney and Whitechapel, which together have a population of nearly half a million. According to the 'Protestant Dissenters' Almanac for 1891,' the Army has one meeting place in Stepney, one in Limehouse, and one in Poplar. That is all. Taking London over the border, there is meeting places at Canning Town, Plaistow, Stratford, Leyton, and Barking. In the great parish of Bethnalgreen the Army occupies one railway arch. In Shoreditch, another great East End parish, it has one meeting place, in a mews. In Hackney, a still larger parish, beside the Clapton Homes, it has three meeting places. Of course, these are ordinary meeting places of the Army, and are exclusive of its shelters and homes for fallen women. The testimony of many East End clergymen and Nonconformist ministers that the Army was a failure in the East End only confirmed my own observations as an East Ender, bred and born; but I was really astonished to find how complete the failure had been. Whitechapel Church would take all the Tower Hamlets Salvationists and leave room to spare."

THE NEW ARCHBISHOP OF YORK.

The Queen has approved the nomination of the Lord Bishop of Peterborough to the Archbishopric of York.

William Connor Magee, a son of an Irish clergyman, was born at Cork in 1821, and having been at a school at Kilkenny entered the University of Dublin as a student at the early age of thirteen. Mr. Magee carried off a scholarship in 1838 and Archbishop King's Divinity Prize. While at college he distinguished himself by his brilliant speeches at the debates of the College Historical Society, thus giving early evidence of his oratorical powers. He took his B. A. degree in 1842, his M. A. and B. D. twelve years later, and his D. D. in 1860.

In 1844 Mr. Magee was admitted to the diaconate by the Bishop of Chester, Dr. Sumner, for Archbishop Whately, his title being to St. Thomas's, Dublin, and he was advanced to the priesthood by the Bishop of Tuam.

In 1847 Mr. Magee became curate of St. Saviour's Bath, and in 1851 minister of the Octagon Chapel, Bath. At that time he was a great Evangelical, and his fame as a pulpit orator drew vast congregations, while his sermons were extensively published, both in the press and in more enduring forms. Lord Auckland, Bishop of Bath and Wells, made him a prebendary of Wells, and on the first formation of the Liberation Society Mr. Magee put forth a very telling statement as to what the Church of England was doing in the way of voluntary efforts. His memory is still affectionately cherished at Bath. In 1856 he was appointed minister of Quebec Chapel, famous for its great preachers, and he electrified the London world with his eloquence. Thirty years ago he returned to Ireland as rector and vicar of Enniskillen, and precentor of Clogher. In 1864 he was appointed Dean of Cork by the Earl of Carlisle, and it is a singular circumstance that he made his first great impression on English folk as a speaker—in contradistinction to a preacher—at York. He had taken part in the second Church Congress at Oxford, and at that held at York in 1865 the Bishop of Oxford, Dr. Wilberforce, said to the writer of these lines, "we have had the most marvellous speeches from three deans—Cork, Emly, and another—who must be Bishops." The prediction was verified. Dr. Magee being appointed to the English, Dr. Alexander to the Irish, and Dr. Douglas to the Indian Bench. As Dean of the Chapels Royal in Ireland he came much under the notice of the Duke of Abercorn, and his sermon at the opening of the Church Congress at Dublin, in 1868, no doubt obtained him his bishopric. Mr. Walpole, then Home Secretary, was present, and wrote to Mr. Disraeli that he author of the brilliant sermon, "They beckoned to their partners in the other ship," &c., must have an English see. When the Bishop was appointed to succeed Dr. Jeune (whose talented son, the well-known Q. C., he has recently made his Chancellor) the country was agitated from one end to the other on the question of the disestablishment of the Irish Church. His maiden speech in the House of Lords was probably the greatest effort of his life, and though he spoke with the fixed conviction that disestablishment could not be warded off, his eloquence roused the enthusiasm of the Upper House—no easy thing to accomplish—to fever height.

The Bishop's subsequent history has been one of great speeches and sermons of extraordinary power. He has not been a specially successful diocesan administrator, and not been very partial to his cathedral city; but what was known as the Sleepy Diocese has woken up under the presidency of so distinguished a chief, and both clergy and laity have been

proud of a Bishop who in London drawing-rooms and clubs has been eagerly sought after, and is admitted to be the best speaker in the House of Lords. He has done an immense work in Church building, and he was a most successful president of the Church Congress, when for the first time an address of welcome was presented by Nonconformist ministers. Recently his presidency of the House of Lords Committee on Child Insurance still further illustrated his wonderful business capacities. The Bishop had the courage of his convictions, and never feared to speak out. His famous saying as to a free being preferable to a sober England will recur to everyone, while he protested vehemently, at a luncheon following the laying the stone of the new works at Peterborough Cathedral many years ago, against the idea of asking for a Parliamentary grant for any cathedral restoration, when less far-sighted people were making that suggestion. Under a cold and somewhat repulsive manner he had a kind heart, and one day an incumbent within walking distance of the Palace at Peterborough, who was in very delicate health, was astonished at the Bishop walking into the vestry as the bell was about to stop, and saying, "shall I preach for you to day?" It is needless to dwell on the Bishop's unrivalled powers of humor wit and sarcasm. Certainly he does not fall into the category of those Bishops of whom Archdeacon Farrar has said that their names would be forgotten some weeks after their death. Of late years he has had the assistance of a Coadjutor Bishop, who has relieved him of much routine duty.—*Church Review*.

BISHOP WALKER'S CAR CATHEDRAL.

The Bishop of North Dakota has held services in his car at Sewell, Abercrombie, Christine Sheldon, Lisbon, LaMoore, Oakes, Grand Rapids, Jamestown, Fargo, Oriska, Tower City and Davenport in his diocese.

At every point except three the car was crowded. In some instances people were unable to gain entrance. As many as ninety two persons have been present at a service. The singing has been hearty and the response strong. In some places two services were held. Invariably the second was more largely attended than the first. In several cases the number of persons present was equal to the entire population of the town and half as many more as those resident within it. Railroad men have been present in greater or larger force at every one of the services held.

Many persons have attended who have not been at any kind of worship for many a year, who deliberately stay away therefrom.

In several places men have remained after the service or come to the Bishop during the day when anchored on the side track to talk on the subject of their souls and duty. This has been one of the most satisfactory features of this work.

Some people have come to the Bishop and thanked him with flowing tears for the privileges thus brought to them.

At every place there was an urgent request for services in the car as soon as possible again. One infant has been baptized in the car.

The enthusiasm and interest at every place but two have exceeded the Bishop's most ardent expectations. He personally takes care of the car, sweeps it out, lights the lamps, and prepares them for use, builds the fire and keeps it alight, makes his own bed, arranges the chairs in order for each service. This arises from the fact that at some points there are not many people living in the neighborhood of the depot and as a rule those who do, have their whole time occupied in caring for their daily duties. The Bishop has been compelled to play the organ himself at one half the services held by him.—*North Dakota Churchman*.

The Church Guardian

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

CALENDAR FOR FEBRUARY.

- FEB. 1st—Sexagesima—*Notice of Purification.*
 " 2nd—The Purification of St. Mary the Virgin.
 " 8th—Quinquagesima. (*Notice of Ash-Wednesday.*)
 " 11th—ASH-WEDNESDAY. Pr. Pas. M. 6. 32, 33. E 102, 130, 143. Com. Service.
 [The forty days of Lent are to be observed as Days of Fasting or abstinence. Ash-Wed. Coll. to be used daily].
 " 15th—1st Sunday in Lent. (*Notice of Ember Days.*) Ember. Collect daily.
 " 18th—
 " 20th—
 " 21st—
 " 22nd—2nd Sunday in Lent. (*Notice of St. Matthias.*)
 " 24th—St. Matthias. A. & M. (*Athan. Cr.*)

"THE FAITH WHICH WAS ONCE FOR ALL DELIVERED."

(A Paper published in October Church Review, by Joseph F. Garrison, D. D., Professor of Liturgics and Canon Law in the Philadelphia Divinity School).

[CONTINUED]

There have been since the present awakening of the Christian world to the importance of reunion many plans suggested for bringing about some mode of mutual interchange of ministry without an adoption of the original system of the Church as this is embodied in the papers of the Bishops.

One of the most popular of these is that known in general as 'A Federation of the Churches.'

As indicated by the term, the leading idea seems to be to establish some sort of an arrangement between such of the Christian denominations as may unite in the agreement by which each of those in the association shall preserve its own 'corporate' existence, teach its own special doctrines, have its own Creed,—excepting only in such points as may have been adopted as the conditions of their Federation,—while at the same time the ministry of each shall be allowed free interchange in preaching

and in other offices of the Church, with all the others.

Apart from any principles concerning the nature of the Church, the practical difficulties of any such scheme would be insuperable.

How should the basis of their association be prepared? Should a consultation of certain denominations lay down the conditions and ask the others to adopt them? What reason have we to think that the acts of any such self-constituted body would be accepted by the other parts of Christendom? Can any sane man imagine that a universal conference of the innumerable sects of Protestantism could be had, or, if it should be attempted, that it could possibly agree on any terms which would allow that each should interchange its pulpits and its Sacraments with all the others? And without such universal agreement the divisions of Protestantism, even outside the Church, would be no nearer a unity than they are today.

This brings us to the consideration of the much-vexed question of the refusal of the Church to allow the ministers of other denominations to preach in its pulpits or to take part in its public offices.

This is not, as some seem to think, an exhibition of the insolence of caste on the part of our clergy; still less is it an expression of their sense of individual merit or personal superiority. God forbid that any one belonging to the ministry of the Church of Christ should have these feelings, or feelings in any manner akin to them! This were, indeed, not only un-Christian, but unchurchly and unwarranted upon any ground. There are numbers in the ministry of the Communion of which we speak, at whose feet I have willingly sat as a humble learner in many of the deep truths of theology and the spiritual experiences of the Christian life; the question in no sense concerns the individual members of their ministry, or the personal excellence of the men to whom the work of their ministrations is committed. The Church holds itself to be 'the witness and keeper' of the fundamental elements of the Church's organization and order as well as of the Holy Scriptures and the Faith; and when it declares in the Ordinal that 'no man shall be suffered to execute any of the functions' of the ministry 'in this Church except he have had Episcopal ordination,' this is simply an application of one of the principles which was *universally accepted* in the Church of the Apostles, and from which no portion of the historic Church has ever departed.

There is also another consideration arising from the relation of the Episcopate to the other elements of the primitive Church that may be noted here. The existence and successions of Bishops do not stand alone in the constitution of the primitive Church, any more than its accepted Creed. No one of its original elements can be discarded from this Church without imminent peril to the preservation of the others.

The Episcopate and the requirement of Episcopal ordination, like the others, are *integral parts of an organic whole*; the same 'ancient authors,' in the same argument, often in the same passage or page, in which they refer to the existence and teachings of the Scriptures of the New Testament, will also assert the Apostolic origin and the succession of the Bishops as *facts equally undoubted and universal* in every portion of the Church. If we refuse to accept their testimony, when they witness to facts so patent as the connection of the Bishops with the Church, or to allow full weight to their authority when they assume 'an unbroken line of the Episcopate' as a reality which no one would question, can we rely upon them as trustworthy evidence in the far more difficult and subtle discussions on the authorship and divineness of the books of the New Testament? It would prove, sooner or later, a disastrous experiment to disparage their testimony as to the

position and character of the Episcopal Order, and then expect to have them received as chief witnesses in support of the canonicity of Holy Scripture.

'The Historic Episcopate' is thus to be accepted, with the other principles of the original form of the Church, as one of the *essential parts* of that Church, and as such it cannot be rejected from any proper basis of reunion.

Whether there shall ever be a reunion of Christendom, or how it can be effected, lies only in the mind of the 'All-knowing.'

Time, zeal, great labor, and self-sacrifice must all be given, and in abundant measure, before any such result can be attained. But if there ever shall be any reunion of Christendom, it only can be, I believe, upon essentially the principles which have been outlined here.—*Church Review.*

THE BISHOP OF GLOUCESTER AND BRISTOL ON THE LINCOLN JUDGMENT.

The Bishop of Gloucester and Bristol, in an address to the Clergy and laity of his diocese, says:—"The judgment of the Archbishop of the Province in the unhappy case of the Bishop of Lincoln is all that we expected it would be—learned, lucid, vigorous, impartial, and, withal, peace-seeking and tolerant; but it is still no more than the judgment of a Court regarded by many as deficient in due canonical authority, and legally affecting no one save the Suffragan who was brought before it, or such other of the Suffragans of the province as are able conscientiously to accept its authority. Individual priests can only be affected by it through the action of their own Bishop, and his appropriation, so to speak, and formal application of its decisions to any case that might be brought before him. But this is a course which, so far as we can judge at present, does not seem likely to be very generally taken; And we may be thankful that it seems to be so: for of this I am persuaded—that any precipitancy in action would be productive of the gravest mischief to the Church of England, and to that spiritual progress and efficiency of our Church which is now admitted by every fair judging man in this kingdom. My counsel, then, is to make no changes in consequence of this judgment until they are prescribed by legitimate authority. I do not give this counsel with any side glance at the unwelcome fact that this judgment has been appealed against; nor do I care to waste one moment in forming any conjecture of what the issue of the appeal may be. Whether any of the decisions of the judgment be reversed or upheld, the judgment remains and must remain to every true Churchman a *spiritual* utterance of *highest* authority—an utterance that by its wisdom and impartiality has the highest claim on our respectful attention. It is true that it is to some of us the judgment of a Court which we cannot regard, at any rate for the purpose for which it was convened, as of due canonical authority; still it is the voice of the Archbishop of the Province, with Bishops for his assessors. It is a *Spiritual Court in the full sense of the words*, and as such must be to all loyal Churchmen of an authority spiritually higher than that of any lay or mixed Court that might hereafter be called together. I do not, then give my advice with any reserved thought. I give it as being fully and firmly persuaded that this is not the right time to make changes, and that now to make them might not only call out dormant antagonisms, but, in the sequel, bring about difficulties which we cannot now adequately realize. Such advice is obvious enough, and easy to give and to receive. Difficulties greatly increase when we go beyond this particular

case and try to define what ought to be the just limits of ritual. A few principles, however, seem to be emerging with some degree of clearness. One of these is that ritual usages must be regarded as meaning and symbolising something. What that something is it may not always be easy to define. Still something there is, and in dealing with ritual usages, to regard them as either the infinitely little or as having no doctrinal significance whatever, is simply to leave antagonisms as we find them, and seriously to augment existing difficulties.

It may be quite true that in the case of some of the usages the teaching originally intended to be conveyed may have become obscured, and that the real ground on which the usage is maintained and defended is its antiquity and sometimes its universality. Still, it is impossible to deny that there are usages and ceremonies which are intimately connected with doctrine, and are tenaciously maintained, and just as tenaciously opposed, because both parties know that doctrine is the moving principle. Such usages will never be disposed of by the declaration that they are to be understood to have no doctrinal significance. Neither party will admit this, and controversy will continue with even increased asperity. In attempting to lay down limits of ritual, limits of doctrine will commonly have, in some form or other, to be regarded as a part of the problem, and it is idle to think it can be otherwise. Another and very obvious principle is that a careful and sensitive regard should be had for the feelings of congregations, and that changes in ritual positively must not be introduced without some reference to higher authority. We have had of late a great deal too much of what has been called fancy ritual—if, in some cases, happily becoming fewer, it may not have deserved a much more serious name. Thirdly, this seems to be plain—that the attempt at the present time to come to any settlement of the ritual question by any definite enactments is hopeless and mischievous. To modify, for example, or to remove the ornaments Rubric, would be to bring about a catastrophe which even now we cannot perhaps adequately realise. That rubric is regarded by numberless devout persons, and rightly regarded, as the means whereby the Eucharist has been restored to its proper place in the services of the Church, and to touch it is really to touch all that is dearest to their highest religious sensibilities. We must leave our Prayer book alone. Let us only agree to be loyal alike to its spirit and its letter, and all yet may be well. If we can only agree, on the one hand, not to ignore its Catholic spirit, nor to neglect its ordinances, and, on the other hand, not to sub introduce what it patently disavows, there may yet be a closer knitting together of all hearts, and a blessed future of peace for the Church of our baptism.—*Church Bells.*

THE INFLUENCE OF IMITATION IN MATTERS OF RITUAL.

Those who have carefully studied the Archbishop's judgment in its fulness must have become conscious of their own comparative ignorance. The simple decisions on the various points, with the short summaries of the reasons on which they are based, as given in a couple of columns in our newspapers, gave a necessarily imperfect idea of the judgment. The carefully arranged historical facts, as read in full reports, not only give weight to the decisions, but impress upon most men who know something of ritual history the importance of a wider and deeper knowledge than they possess. Yet men of all parties in the Church fancied that they could justify their actions from their investigations. Few men in their own cases have allowed enough for the force of

imitation. Men are, as a rule, receptive rather than critical, imitative rather than original.

We are told that in the old days of Newman's influence in Oxford many of his disciples were seen with short trousers and black socks, because Newman happened to dress in that way. Younger Oxford men remember that from fifteen to twenty years ago many of the advanced High Church school used to walk with necks bent forward and heads bent down, with their hands behind them, in conscious or unconscious imitation of the leader whom they revered. Imitation, which leads to mannerisms and caricatures in ordinary life, has a strong influence in shaping religious observances and modes of religious thought.

It is not too much to say that much modern ritualism is based on imitation rather than on knowledge. Members of congregations with æsthetic tastes have found ritual acts not only pleasing to them personally, but helpful from the thought that such acts were in accordance with primitive practices and essentially symbolical of doctrines. The clergy, in adopting the practices that have suited the tastes of their congregations, have followed in many cases the modern traditions of their party, and tried to assimilate their ritual to the standard set in a few well-known churches. They have imitated others because they believed that in so doing they were helping to teach the doctrines which such imitations seemed to them to symbolise. Imitation is a natural feature in man's character, and men whose personal knowledge is imperfect are justified in conforming to a personal standard.

If the Archbishop's judgment had disregarded primitive customs and continuous traditions, any change in ritual would have been a difficulty. But the judgment is based on reasoning which all can understand. It does not only state what is legal and what is illegal: it helps men to understand the meaning of actions which they have practised; it makes a distinction between primitive customs and new fashioned innovations; it shows what is essential and what is merely in accordance with individual preferences. Where an action is shown not to be a symbol of one special doctrine but to be an act of devotion practised alike by each school of religious thought, or where it is shown that there is no traditional connection between one interpretation of a rubric and doctrinal views as to the Sacrament of the Lord's Supper, submission to the judgment becomes easy. The hero of one of Moliere's plays had spoken prose all his life without being conscious of it. The reverse has been the case with many of the clergy; they have fancied they were practising symbolical actions, and they have simply been conducting their services in a manner which gratified their tastes. The Archbishop's judgment, in fact, explains to us what ritual means. Men who acted from imitation can now act from knowledge.

As to the duty of obedience in the province of Canterbury, there can be little doubt. In matters where differences exist, the private interpretation of the parish clergy is forbidden in the Prayer book. The Bishop of the diocese in the first instance, the Archbishop of the province finally, is entrusted with the responsibility of deciding what the Rubrics mean. The Archbishop of Canterbury has not sat alone. In five dioceses the clergy know the interpretation of the Rubrics approved by their Bishop. From this interpretation probably few of the other Bishops, if any, would be found to differ. Even if individual Bishops give no direct orders as to obedience, the Archbishop's judgment is in men's hands. His interpretation has authoritative weight; the private interpretation of individual clergymen are, from a Church point of view, absolutely worthless. Men have to decide between acting in accordance with the ruling of an authority which they are bound to recognise, and acting

on their own private notions. The question simply is whether the Church is congeries of isolated congregations, with practices dependent on the whims of individuals, or a corporate body with definite rules.

Though in any case obedience would seem necessary, obedience is made more easy by the fact that men in their ritual observances have been influenced rather by imitation than by knowledge.—A. C. S. in *Church Bells.*

POWER OF THE MINISTRY.

Bishop Stevens delivered an address in the lecture-room of the Church of the Holy Trinity, Philadelphia, to a number of the ministers of the city on the subject; "What is the Chief Power of the Ministry?" Although in poor health the Bishop made a forcible and convincing appeal, which must be fruitful of good results. He thought that the answer to the question, "Wherein does the chief power of the ministry lie? could be found in the words of Christ when He said, "Ye shall have power after that the Holy Ghost has come upon you." The speaker continued: "We may know a great deal about Christ and yet not be able to preach Christ. It is not enough to be acquainted with His personal history, what He said and did, but one must be possessed of the Holy Spirit. Only as we know and understand the power of the Holy Ghost working in us can we preach Christ as He should be preached." Knowledge of the truth is revealed only by the Holy Spirit. It does not come from mere study of the Bible.

The speaker thought the Word of God was used too much in a perfunctory manner. It is visited to cull texts from, to work up sermons, but it is not sought on our knees asking God to open to us that great well of truth. A spirit of faith should be more pervading. As it is utterly impossible for the carnal mind to understand Christ, we must be taught by the Spirit of Christ. Ministers should rely on the power of the Holy Ghost to teach them the Word of God, and then upon the same power to help them preach that Word. The minister must first feel the effect of that spirit before he can impart the teachings of the Word to others.

"One of the great evils of this day," he continued, "in the ministry, especially among the younger clergy, is the tendency to preach upon what is called the times." These young men believe that they are doing great service when they attack the prevailing errors of infidelity. But often their statement of the infidel's case is stronger than their sermon, with which they combat it. The Bishop deeply deplored the sensationalism in preaching that very many young men find so alluring. There are others more intent upon preaching an eloquent sermon than on preaching the Gospel. They are anxious to have people say as they leave the church, "What an eloquent sermon; how well expressed!"

These ministers strive for success, but too often they forget what success is in the eyes of God. Success in winning soul to Christ is too often lost sight of in the desire for the world's approval. Man must be convinced that he is unworthy. The end of the ministry is reconciliation, to bring men back to God. Men will not be brought back to God until they feel that they are away from Him. In conclusion he exhorted all present to rely more upon God's Word in preaching and less upon man's word. The Word should always be approached reverently. More and more he felt the importance of the Holy Spirit in preaching the Gospel, and he appealed to all to let it be their guide and power.

Perfect valour consists in doing without witnesses all we should be capable of doing before the world.

FAMILY DEPARTMENT.

CRUCIFIED WITH CHRIST.

(For the Church Guardian.)

Can I, then, live the life of Him who died
To save men's souls by bearing all their sin?
Can I overcome the evil me within?
Can I, with Christ, the Son, be crucified?

Oh! every day sin claims me as its own,
Each hour life's warfare I must bravely wage;
Beat back the foe, who toils with hate and
rage,

To bring me to despair's sad hopeless moan.

He "pleased not Himself," and can I too
Please not myself, but live for others' good?
Be patient when I'm slighted or misunder-
stood?

And answer "not a word" though taunted too?

Let me remember, by each sin, I cry
As did the Jews, "Let Him be crucified;"
Him, who all sorrow blest and beautified,
And who, that I might live, for me did die.

Oh! surely, I can follow in The Master's
"way,"

And with or for that Master live or die,
His name, by death or living, glorify,
And thus, with Him, be crucified from day to
day.

And if, like Him, I bear a heavy cross,
E'en though, beneath the burden, I sink down,
It is with Him, that I may share His crown,
All else, beside that, is to me but dross.

DOROTHY FOSTER.

JESUS LOVES LITTLE CHILDREN.

Jesus loves the little children,
Knows about their work and play,
Helps them when they try to please him,
Hears them always when they pray,
Happy, happy little children,
Jesus hears them when they pray.

Jesus thinks about the children
All the nights and all the days;
Lead the little feet that follow
Into wisdom's pleasant ways.
Happy, happy little children,
Led in wisdom's pleasant ways!

He will help them when they ask him,
Always patient, true and mild;
Jesus knows about their troubles;
He was once a little child.
Blessed, happy little children,
He was once a little child.

By and by, for those who love him,
He will come some happy day;
Lead them to the pleasant pastures
Of the land not far away.
Oh the same and happy children,
In that land not far away.

—Selected.

JOE'S HOSPITAL PATIENT.

BY HELEN WARD BANLS.

There was a bright fire on the hearth, and as
warm sunshine as November could show was
pouring in at the windows. The fire and the
sun together made the library bright and cosy
in spite of the disorder of books and games
with which the two boys had littered the
room.

For there were two boys, as well as the fire
and sun. One was tall and strong and blue-
eyed—that was Joe Langdon. The other was
tall and slender and dark-eyed, and that was
Joe's cousin, Marsden Pelham.

It was Marsden's home, and Marsden had a
cold or else the two boys would not have been
under a roof on such a beautiful day. It was
Friday, and on Fridays Joe and Marsden always

had tea together; first at Marsden's house and
then at Joe's.

Marsden was quite sure that there was no
other boy on earth so strong and clever and
good-natured; in fact so altogether admirable,
as his cousin. He liked other people to hold
this opinion, too, if they did not come near
enough to make Joe very fond of them. But
Marsden was ready to fight a hard battle before
he would give up to anyone his place as Joe's
best friend.

Marsden was flat on the hearthrug now, and
Joe was as flat on the lounge. But, in spite of
their lazy positions, they had been having a
very energetic argument, and it had grown out
of last week's Sunday school lesson.

'I think he was mean,' Joe said; 'I say he
was all right,' said Marsden. And then the
front door was opened and both boys looked
up at the young lady who appeared in the
library door-way.

'I'll leave it to cousin Josie,' Joe said, rolling
over on his feet. 'Good afternoon, cousin Josie.
It's the man in the Bible we're talking about;
last Sunday's Gospel, you know. He was the
one that owed the king some money, and some
one else owed the man some, and the king for-
gave the man, and the man wouldn't forgive
the other man; don't you think he was
mean?'

'But he owed it,' interrupted Marsden, pulling
up a chair for Miss Galt. 'It was all right to
make the man pay his debt, wasn't it, cousin
Josie?'

Miss Galt was really not Marsden's cousin at
all, but he always shared Joe's possessions.

Miss Galt looked a trifle puzzled. 'Don't
you think mercy ever comes before justice,
Marsden?' she asked. Marsden shook his
head.

'The man ought not to get in debt, if he
couldn't pay.'

'O! Mars, you don't know what you're talk-
ing about,' Joe said.

'I do too. And I mean it. He'd only have
been encouraging the other man to get in debt
again, and my father says a man'd better do
almost anything than get in debt.'

'But we're not looking at that man's side,'
Miss Galt said. 'It is the other one we are talk-
ing about.'

'Well, so am I. He'd just have encouraged
him in evil, if he hadn't made him pay. And
the money belonged to him: he had a right to
it.'

Miss Galt laughed.

'I cannot follow your metaphysics, Marsden;
you're too much for me.' Then she stood up
and towzled the boy's hair over his eyes in a
way he would not have endured from anyone
else.

'But I do know one thing, Marsden, a man
who looks for nothing in life but his own rights
will be a very narrow, selfish man. Don't you
think so?'

'Oh cousin Josie, stay to supper!' was Mars-
den's answer.

'Thank you, sir, but I can't to-night. I came
to see if either of you boys has a book that is
just fine.'

'I have,' Joe said promptly. 'It's about
bears.'

'Would you like to lend it to a little boy in
the hospital who has nothing to amuse him?'

'I'll lend him all my books, if he wants. Shall
I bring this to your house?'

'I'm going to the hospital to-morrow,' Miss
Galt said. 'It's my turn with the flowers.
Don't you want to go with me, Joe, and carry
the book yourself?'

'I don't know,' Joe said, doubtfully. 'Yes—
I'd just as soon.'

'Very well. Stop for me at half after ten.
I suppose it is of no use to ask you, Marsden?'

'No. I guess I won't go,' said bashful Mars-
den.

The wind was up early next morning and
wanted a playfellow. The trees had lost their

leaves and were too old to be amusing. Joe
looked just the sort of boy with whom one
could have a good time. So the wind whistled
gently and coaxingly through the key-hole of
the front door. Joe was warm and happy in
the library and paid no attention. The wind
tired of its useless whistling after a while, and,
gathering all its energy, bounced against the
library window in a way that made the panes
rattle.

That started Joe. He put down his book, and
found that it was ten o'clock. Then his shoes
and his coat, his cap and his mittens were on
in a twinkling, and out Joe went to the wind.

How it did hustle him and run away with his
breath, and try to trip him up! Joe enjoyed
the game, too, and his cheeks were very red
and his eyes very bright, when he reached Miss
Galt's door.

Cousin Josie looked rather dismal as she said
good morning.

'You'll think I'm a shirk, Joe,' she said. 'But
I think I must have caught Marsden's cold yes-
terday. Mamma will not let me go out in this
wind. You don't know how sorry I am.'

Joe looked down at his book.

'Maybe I might go alone,' he said.

'Wouldn't you mind?'

'No, I don't mind now I'm started,' Joe
said.

So out to the hurrying, frisking wind Joe
went again, and a fine race they had of it to
the hospital door.

Bright-faced Mrs. Hope took Joe down the
long hall to the children's ward, to find 'the
little chap that can't walk.'

He was in a room by himself. Mrs. Hope
took the nurse away with her and left the two
boys together.

Joe was not usually troubled for anything to
say, but never before had he seen a boy so
white and thin as this one. Joe sat on the edge
of the chair which he pulled beside the bed and
wondered what he could say.

Then he remembered his errand, 'Do you
like books?' he asked.

'Yes—I guess so—some,' Willie said with his
big eyes on Joe. He scarcely knew what to
make of a boy with red cheeks and bright
eyes.

'This one is fine; it's all about bears; I told
Miss Galt I'd lend it to you.'

'Do you know her?' Willie asked, a smile
coming over his face.

'She's my cousin,' Joe said proudly. Willie
did not answer. A boy who was so fortunate
as to have Miss Galt for a cousin must be stared
at again.

'Would you like to see some of the pictures?'
Joe asked, getting a little uncomfortable under
the steady gaze.

'I don't know much about bears,' Willie said
humbly. But that lack in his education was
soon supplied by Joe's lively tongue.

When the topic of bears was exhausted,
Willie proposed a game of checkers, and there
he was ahead of Joe. But Joe's jokes and
happy laugh made it the best game that Willie
had ever played; he even tried laughing once
or twice for himself, which was so rare a sound
that it brought Miss Meigs in from the next
room. When she saw how big Willie's eyes
were, she sent Joe home, promising to come
again next Saturday.

Even with the help of the bear book, that
next Saturday seemed to Willie very slow in
its coming. But it came at last and brought
Joe and Miss Galt and a bunch of yellow cry-
santhemums. Willie could scarcely tell which
was best.

Miss Galt stayed only a few moments; Joe
stayed while his cousin carried her flowers
through the hospital; and the chrysanthemums
stayed the whole week on the table beside the
little white cot.

At the end of the week Joe came again with
a new book and stayed through a long happy
morning. Then there was a Saturday with no

visitor at all, and the next days seemed doubly long, and the pain harder to bear. But at the end of them, there was Joe again, and the weariness and waiting were forgotten.

The visits were growing to be a pleasure to Joe too; he was becoming fond of the gentle, patient little fellow to whom his presence gave such delight.

Joe's chatter of school life and outdoor plays was so absorbing that the checker board lay on the shelf untouched. Willie listened without speaking.

'Oh I wish I could do it,' he said suddenly, with a long sigh.

'I guess you'll grow stronger when you get bigger,' Joe said.

Willie shook his head. 'I won't ever be any bigger. I shouldn't wonder if I was older than you now.'

[To be continued.]

A GOOD NAME.

A young man does not always find it easy to get on in the world without education, or family influence, or personal friends, or property, or health; but he will find in the long run that it is far easier for him to make his way among men without any or all of these advantages than to make substantial progress in the world without the reputation of a good character, even though he has all these other possessions. Character stands for something everywhere in spite of its frequent slights. Men who are themselves lacking in a good character appreciate and value it in others. A band of robbers would want an honest treasurer.

The young man whose word cannot be believed, whose honesty is not above suspicion, and whose personal life is not what it ought to be, is not the young man that the business world has open places for. He may have health and wealth, and family position, and a host of friends, but if he is without character he is at a disadvantage in every position in life. When a young man who has lost his good name makes an honest effort to recover it he finds that his way upward is a hard one—a great deal harder, in spite of all other helps, than it would have been if he had made a right start without these helps. Friends are comparatively powerless in their efforts to win confidence for one who has proved himself unworthy of it on former occasions. Then it is that the young man is likely to realize as never before that 'a good name is rather to be chosen than great riches,' even as a worldly investment. Because it is so hard to get on without a good name, or to regain it when once surrendered, every young man who has that possession ought to count it above price, and to have a care lest he lose it.—*Sunday School Times.*

Mr. Barker, an English teacher, has just published *Original English*, taking pleasure in giving some strange answers made by English school children. Among other

originals' the examiner asked for examples of diminutive such as 'manikin,' and at once got 'lamb-kin'—

'Very good, indeed,' said the Inspector; and he pointed to another lad.

'Tomkin, a little Tom,' was the answer.

The gentleman somewhat demurred at this, but finally accepted it. He then pointed to a further lad.

'Buskin, a little 'bus'; was the response.

The Inspector's countenance fell.

'Now, my lads,' he pleaded, 'do take time to think before you speak. The last answer was altogether wrong.'

And he pointed to a little yokel behind, who, in his desperate eagerness to catch the Inspector's eye, had ventured to half mount upon the form.

'Well, you, my lad,' said the Inspector, pointing at last to this young hopeful.

'Pumpkin, sir, a little pump!'

SHALL THERE BE COMMERCIAL UNION WITH CANADA OR NOT?

Public Opinion, the eclectic weekly of Washington and New York, has just announced the offer of three cash prizes of \$150, \$100, and \$50 respectively for the best three essays upon the question: "Is any extension and development of trade between the United States and Canada desirable; if so, what are the best means of promoting it?" The topic is particularly timely and the contest will doubtless attract considerable attention.

Full particulars may be had by addressing the publishers of *Public Opinion* at either New York or Washington.

DEATHS.

BRADING—Entered into rest, at the Rectory, Bridgewater, on the 11th January 1891, Elizabeth Durham, widow of the late Rev. James Brading, formerly of the Northwest Arm, Halifax.

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MISSION FIELD.

"I DON'T BELIEVE IN FOREIGN MISSIONS."

How strange this sounds on Christian lips!

'Don't believe in Foreign Missions!' Do you believe in obedience? Read Mark xv. 16—'Go ye into all the world. . . to every creature!' Did the Saviour mean this, or were they idle words? Jesus Christ never gave a command but that he meant it to be obeyed.

His last, most solemn, behest is: 'Go, tell every creature.' In his life he knew no limit—'To the uttermost part of the earth!' We have no choice. The 'marching orders' have gone forth.

'Don't believe in Foreign Missions!' What, then, is your idea of the Church's mission? Trace her history from the beginning. The days of her widest Missionary enterprise have ever been the days of her purity, and fidelity and vigorous growth.

'Don't believe in Missions!' Then you don't believe in your Church, which has set apart a special day to commemorate the manifestation of Christ to the Gentiles, and follows it with an Epiphany season of one to six weeks. This is all wrong of course?

'Don't believe in Missions!' Then the missionary enterprises of the past seventy five years in Asia and Africa and the isles of the sea have been dismal failures and sinful misuse of devoted lives and gifts of love? Then the lives of Livingstone and Payne and Hannington and Mackay in Africa, and Martyn and Duff and Carey in India, Judson in Burmah, Patteson in Melanesia, Williams in Polynesia, Gardiner in South America, Williams in Japan, and a host of others—men and women of intelligence and power as well as zeal...have been thrown away. An intelligent unbeliever would scarce say so, how can a Christian?

'Don't believe in Missions!' Then the missionaries to our heathen and uncivilized ancestors in Germany and Gaul and Scandinavia and Great Britain made a mistake. They ought to have staid at home and labored amongst their own people. Then Philip the Evangelist should not have preached Jesus to the half-heathen Samaritans; Paul should never have left Jerusalem to carry the Gospel into Asia Minor, nor Antioch to penetrate Iconium, nor Asia Minor to go over to Macedonia.

'But there are so many heathen at home' Yes, but there were unbelievers on every hand in those early days; yet Jesus said, 'Go ye into all the world. Preach the Gospel to every creature.' 'Ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria and unto the uttermost part of the earth.

Therefore Philip went down to Samaria and preached with great success. Therefore Peter, in answer to the call of Cornelius, opened the door of faith to the Gentiles.

Antioch was the very centre of the heathenism and corruption of the East. Paul and Barnabas were do-

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themselves Christians who have never caught the true spirit of Christ. May Christ be fully manifested to all such.—*South. Church'n.*

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ing a great work there. But 'the Holy Ghost said separate me Paul and Barnabas for the work whereunto I have called them' 'And when they had fasted and prayed, and laid their hands on them, they sent them away.' Paul was winning many to Christ in Asia Minor. He was about to go into a new province of Asia. But the Spirit forbade, and there came the vision of the man of Macedonia who pleaded 'Come over and help us!' Therefore Paul left behind him thousands upon thousands of heathen, and went on

to Europe and Macedonia, and Athens and Corinth received the word of God.

Reverse this rule of Christian progress. Suppose the early Christians to have been governed by your view, 'too many heathen at home,' and where would you and I have been to day? Pagan barbarians roving the plains of Europe. Then, as has been well said, 'The cradle of Christianity would have been its grave.'

The trouble is, indeed, 'Too many heathen at home,' too many calling

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THE USES OF ALCOHOL.

By Bulletin No. 22 of the Census Bureau it is ascertained that the quantity of distilled spirits consumed in the arts, manufactures, and medicine in the United States during the year ended December 13th, 1889, was 10,976,842 proof gallons. The quantity of alcohol (proof gallons) was 6,745,152; cologne spirit, 1,453,048; high wines, 75,992; whisky, 2,023,900; brandy, 266,874; rum, 189,581; gin, 222,295—total, 10,976,842. Returns making up this aggregate were received from the following sources: Wholesale druggists and manufacturers, 7,966,640; eleemosynary institutions, 102,790, and retail apothecaries, 2,907,412. According to the report of the Commissioner of Internal Revenue for the year ended June 30, 1889, the total of 10,739,734 proof gallons of alcohol were withdrawn from bond. Inasmuch as only 6,745,152 proof gallons are accounted for as the result of the census inquiry, it is considered that the remainder—3,994,582 proof gallons—represents a certain quantity used in the arts, but not reported to the census office, and a certain amount used for drinking purposes. The drinking of alcohol, in some cases diluted with water, the bulletin assures us, by certain elements of our foreign population, notably those from northern European countries and Russians, is much greater than could have been supposed. Commissioner Porter says: "Inquiry of some of the large houses in the Northwest familiar with this particular trade elicits the information that fully one-half of the alcohol sold in that section is drunk, it being the favorite beverage of these foreign races. It is estimated by competent authority that about fifteen barrels of alcohol are daily consumed for this purpose in New York city alone. A considerable amount is consumed by the same element in the coal regions of Pennsylvania, and undoubtedly in other localities. It is likely also that alcohol finds its way into many of the lower-class barrooms of the country, where, compounded into a low grade of whiskey, it is sold over the bar.—Baltimore Sun.

WHAT IS A GENTLEMAN?

Sir Thomas Smith, in his Commonwealth of England, quoted approvingly by Blackstone, (Bk. I, 406) says:—

"As for gentleman they be made good cheap in this kingdom. For whosoever studieth the laws of the realm, who studieth in the universities, who professeth the liberal sciences, and [to be short] who can live idly and without manual labor and will bear the post, charge and countenance of a gentleman, he shall be called master and shall be taken for a gentleman."

In the time of Henry V. a law was enacted requiring that "the estate or degree or mystery" should be added to the name of a defendant in certain proceedings, because

the Christian and surname were not always sufficient to identify him, and hence the necessity of what were called "additions" in pleadings.

Now the "gentle" idler, who had neither title, profession nor trade, came to be designated as a "gentle man" for want of a better descriptive word, and consequently it was, often meaningless in the higher implication of good morals, gentle birth or liberal education.—S.D.D. in Southern Churchman.

"I LIKE TO HELP PEOPLE."

A lady was walking out one windy day, when it began to rain. With her hands full of parcels it was difficult for her to raise her umbrella.

"Let me, please let me," said a bright faced boy.

He put up her umbrella, then took a string from his pocket and tied her packages together.

As she thanked him, telling him he was very polite to do so much for a stranger, he replied: "Oh, its no trouble, ma'am; I like to help people."

It is the only good in a good man that is good as an example. Yet how often do we take the whole man as our working example simply because he is, in current phrase, "a good man." Somehow, the good in him seems to excuse, or to atone for, or to justify the bad in him, especially if his wrong or doubtful doing is in the line of the doubtful doing that we should like to justify for our own indulgences. But the moment laxity or defection enters consciously into our standard, that moment does our ideal fall from duty to indulgence, from service to personal gratification, from Christ to self, from God to man. Is that a Christian's ideal?

Frederick Livingston in his 90th year continues to perform his daily duties as president of the First National Bank in Peterboro', New Haven.

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The Burlington Route, C. B. & Q R.R., from Chicago, Peoria and St. Louis, is now completed, and daily passenger trains are running through Lincoln, Neb., and Custer, S. D., to Deadwood. Also to Newcastle, Wyoming. Sleeping cars to Deadwood. 36-3

Mrs. John Thompson, granddaughter of the poet Burns, has just died in Glasgow. Her husband is a spirit merchant. The deceased's maiden name was Jean Armour. She was the daughter of Elizabeth, the daughter of Burns.

ADVICE TO MOTHERS.

Mrs. Winslow's Soothing Syrup should always be used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for diarrhoea. 25c a bottle.

Joseph King, a young lawyer of St. Paul, Minn., has become a hopeless lunatic through poker playing.

At the charity doll show in New a doll dressed by Mrs. Cleveland sold at auction for \$115, while one dressed by Mrs. Harrison fetched \$100. This looks like a boodle campaign in a good cause.

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