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The Church Guardian.

Upholds the Doctrines and Rubrics of the Prayer Book.

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

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TO BE NOTED.

Some of our Subscribers seem to forget that the One Dollar per annum rate only applies to Subscriptions PAID STRICTLY IN ADVANCE. We are continually receiving remittances three, six, nay even twelve months after the due date at the dollar rate; whereas in such cases the subscription is really \$1.50 per year. WE CANNOT RECEIVE PAYMENT OF SUBSCRIPTIONS AT THE RATE of One Dollar per year, unless PAID STRICTLY IN ADVANCE. Will Subscribers please note this.

ECCLESIASTICAL NOTES.

PRINCELY GENEROSITY.—Mr. John Allan Rolls, of the Hendre, Monmouth, late M. P. for Monmouthshire, the owner of extensive estates in South London, has promised a contribution of 10,000*l.* to the Dorchester Diocesan Society, to be paid in ten annual instalments of 1,000*l.* each, the disposal to be entirely at the discretion of the Bishop. Mr. Rolls has previously given considerable sums in support of the objects of the society.

[Had Mr. Rolls only known of the plan pursued by donors in the Diocese of Montreal he might have made his gift available *independently* of the Bishop, and indeed might have brought the whole clerical education, and even the Society itself under his control, had they accepted his gift. English people, you know, have so much to learn!]

THE BISHOP OF ROCHESTER ON MUTILATING THE CHURCH SERVICES.—My constant observation of the Sunday services in the Diocese has occasionally made me anxious as to the apparently growing practice of omitting the State prayers. If the Church ceases to pray for the State, and thereby to aid her with spiritual offices and intercession, the State may some day be disposed to retaliate [on the ground that she is thought past praying for], in the direction of relieving the Church of her function as the representative of the nation's faith. Then, while it shortens the morning service occasionally to omit either the Litany or the ante-Communion Service, such omissions are only justifiable on the understanding that these services are used at other periods of the day. For the morning congregation seldom or never to hear the Ten Commandments read out to them means for them to be deprived of the Divine expression of the moral law for mankind; and to miss the Litany is to suffer the loss of one of the most ancient and holy forms of worship that the Holy Ghost has ever inspired Christian man to conceive, indite or offer.

ASSYRIAN MISSION.—We learn that Mr. Athelstan Riley has just returned from Kurdistan bearing letters to the Archbishop of Canterbury from His Holiness the Patriarch, Mar-Shimon, Catholicos of the East, and from Archbishop Isaac, Metropolitan of the East, acknowledging the arrival of the Rev. Canon Maclean

and the Rev. W. H. Browne, who it will be remembered, left England with Mr. Riley last June to organize seminaries and schools amongst the Assyrians or Chaldeans of Turkey and Persia at the Patriarch's urgent request. A college for priests and a school for boys and candidates for ordination have already been opened at Urme, where theological and secular instruction will be given, partly by the English clergy themselves and partly under their immediate direction. Amongst several of the chief Assyrian ecclesiastics whom the Patriarch and the Bishops are sending to the college this winter are Mar Oraham, the young Patriarch designate [already a bishop], and several boys who are being brought up as successors to the present occupiers of the Chaldean sees, these bishoprics being confined to members of certain episcopal families by an abuse of three hundred years standing. We understand that his grace the Primate intends to make shortly a very special appeal to churchmen generally to enable him to carry on and to develop this work, unique in the history of Anglican Missions, which has begun with such great promise.

WAKEFIELD FUND.—The Bishop of Ripon besides the announcement already made that a gentleman who desires to be known only as "a friend," offers to be responsible for half the amount of 11,000*l.*, which is estimated to be needed to finish the fund, provided the residue be raised before the end of the present year, adds that "Sister Katherine" offers £500 provided six other donors in the Deanery of Leeds will do the same.

DUCHESS OF CONNAUGHT'S GIFT.—The Duchess of Connaught, who is a great admirer of art needle work, and herself a skilled needlewoman, has made a very acceptable present to St. Ann's Church, Bagshot, consisting of three superb altar cloths and frontals. The first is of rich embroidered white damask silk, the super of scarlet Utrecht velvet; a second of red with a velvet cross, beautifully worked with real gold thread and white lilies, the monogram I.H.S. in the centre being of solid gold thread; a third of purple, with a crown of thorns in the centre, and is now on its way from India, where it has been worked by natives. About four years ago the Duchess of Connaught presented to the Church a handsome altar cloth and frontal, worked with her own hands.

CLAIMS ON THE CLERGY.—Prebendary Grier, speaking at the Lichfield Conference, said:—

"Claims upon the Clergy were increasing, and, as it was, a parson was expected to know everything, to do everything and to be everything—an eloquent preacher, a fluent speaker, a diligent student, a convincing controversialist, a learned theologian, a perfect organizer, a successful catechist, a ready debater, a good man of business, a diligent visitor, a lively conversationist, a skilful hand at lawn tennis and a finished beggar."

ON THE OCCASION of the Eastbourne Corporation's annual visit to the old Parish Church, the preacher, Mr. Shepherd, denounced the meanness of the well-to-do in modern society. He

had noticed that on a previous Sunday the attendance had included many ladies, some of them wearing bangles and bracelets from the wrist to the elbow, and yet among these were persons who would put into the plate a button or even a brightened farthing. The collection amounted to only some two hundred and fifty coins in a congregation of eight hundred, an average of about a penny apiece. This was not honoring, but dishonoring God.

ANOTHER PRINCELY ACT.—Two earnest churchwomen, of Philadelphia, Pa., U.S., have given the sum of \$250,000 to build and endow a memorial church in the northwestern part of that city. The Church to be entirely free.

CHURCH UNITY.—The memorial in behalf of Church Unity, presented to the General Convention of the Church in the U. S., was signed by thirty-three Bishops, by more than a thousand Clergymen and by about three thousand laymen. This great work was undertaken only a few weeks before the meeting of the Convention, and its success is an indication of the deep feeling that had taken possession of churchmen throughout the country.

MADRAS, on the whole, cannot be said to be badly off for clergymen of the Church of England, as at the end of the last official year there was one Bishop for the Diocese, two Assistant Bishops and two hundred and twenty-two other ordained clergymen. Of the latter, ninety-two were Europeans or of European descent, and one hundred and thirty were natives. The number of Government chaplains was only thirty-eight.

A PRIVILEGED MISSIONARY.—The Rev. L. Lloyd, C.M.S., who has been labouring in Fuh-Chow since 1876, states that the 1,600 converts whom he found on first going to Fuh-Chow have been increased to the grand total of 6,000, and of these he himself has been privileged to baptize one thousand.

GROWTH OF THE CHURCH OF IRELAND.—The confirmations in the Church of Ireland during the Episcopate of the late Archbishop showed an excess of 250 over the annual average of the previous Episcopate, and this number has risen to 300 during the last two years. The attendance at the Holy Communion in the united dioceses at the Christmas and Easter Festivals show a similar improvement. The yearly average during Dr. Trench's Episcopate was at Christmas 15,072, and at Easter 14,425. Last Christmas it was 15,932 and last Easter 15,873, showing an increase of 860 on the one and of 1,448 on the other of these festivals. In noting the significance of these facts, the Archbishop of Dublin [Lord Plunket], at his visitation on Tuesday week, vindicated the claim of the Church to the title of Church of Ireland, contending that her Bishops derive their succession in a direct line from St. Patrick and the Bishops that followed him:—"Again [he said] the ancient Church of Ireland was free from Papal control, and was never committed to those dangerous innovations with which Rome has overlaid the Primitive Faith. The old Church, after passing through a season of bond-

age and darkness, returned to its former freedom and light; but it remained the old Church still. The new Church that then found place in the land was in reality the Church of Rome, which, after the Reformation, having adopted the novel creed of Pope Pius IV, introduced its Bishops, some from Spain and some from Italy, and placed them in sees already occupied by Irish prelates." It is permissible, therefore, to hope that one day the Church of Ireland will again be the national Church of Ireland.

ANOTHER TEST.—A census of attendance at London places of worship was taken on a recent Sunday, but so far as the Church of England is concerned it is not very trustworthy. Only two services [morning and evening] were taken, and of course the churches were five or six—in some cases seven or eight services—are held, have been so far grossly misrepresented. Even so, however, the enumeration shows that the attendance at the Church of England preponderated over that of all dissenting bodies put together, by something like 100,000 in the morning and 80,000 in the evening.

DEFINED AT LAST.—To judge by what occurred in Mr. Justice Denman's Court the other day, an Agnostic must now be defined thus:—"One who does not know his own mind, the state of his own conscience, or the disposition of his own will, and who wishes [with the least possible inconvenience to anybody] to be known as an Agnostic."

THAT INSTITUTION.—It now appears that the Archbishop of York never inhibited Canon Body, never took any steps to prevent ritual practices at Middlesborough, and actually withdrew and cancelled his own action in the matter when Canon Body heard of it. What the Archbishop did was to suggest a reason why Canon Body should not be invited to undertake a particular mission in the Diocese of York. That reason is described by Canon Body himself as "a thoroughly valid one," and he "feels its force intensely."

A GOOD WORK.—The Church of England Central Society for Providing Homes for Waifs and Strays is prosecuting a wonderful work in the great metropolis. Although it is less than six years ago since it was established, there are at the present time six hundred and fifty orphan, destitute and outcast children under its care, either in its own homes, boarded out under proper supervision, or placed in affiliated homes. In each year of its existence the society's income has doubled itself.

REVISED VERSION OF THE BIBLE.—Extract from the proceedings of the New Zealand Provincial Synod, held in January and February, 1886:—

Moved by the Bishop of Nelson, seconded by Mr. Hunter Brown, "That a committee be appointed to draw up a memorial to His Grace the Archbishop of Canterbury, expressing the deep interest felt by this portion of the Church in the recently concluded revisions of the Authorized Version of the Old and New Testaments, and the hope that by a revised edition of the same or in some other way, it may be possible for the Church to avail itself of such modifications in the Authorized Version as may be agreed upon by authorities competent to deal with the same. The committee to consist of the Bishops of Dunedin and Waiyane, the Dean of Christ Church, Archdeacon Williams, Judge Seth Smith, Mr. Nelson and the mover." Carried.

COLONIAL CLERGY.—The following statement was made by the President:—

The Archbishop of Canterbury has authorized me to mention that there is no vestige of truth

in the statement, of which rumors have reached His Grace from some of the Australian dioceses, to the effect that His Grace had announced his intention to prohibit Colonial Clergy from officiating in his province. Of sixty-two applications since July last sixty have been granted. Antecedents are carefully examined, and the Bishop's letter is required. Such circumspection is obviously needed in the interests of real and good clergymen, both in the colonies and at home. [Further information on this point is given by Dr. Maclear, Warden of St. Augustine's College, Canterbury in the last number of the *Occasional Papers*.]

BISHOP SELWYN.—The *New Zealand Church News* says:—

Churchmen in New Zealand will be glad to hear that Mrs. Selwyn has made arrangements for the publication of a new life of the Bishop. This is not to be a cheaper edition of Prebendary Tucker's life of the Bishop, but an entirely new book, to which Bishop Abraham will largely contribute materials. It is understood that the price of the book will be low enough to place it within reach of all classes of the community.

The *Church Messenger* (Charlotte, N.C.), referring to the conflict between the world and Christianity, says:—

What then are we to do? Must Christians shut themselves up in their houses and deprive themselves and their families of all the pleasures of social intercourse and refinement, and leave the good things of this life for those who live alone for them?

To this we answer, No. But at the same time the line must be distinctly drawn between the Church and the world, and it must be drawn by each individual of the Church for himself. The Christian's aim must be to "abound in knowledge and judgment; that he may approve things that are excellent; that he may be sincere and without offence until the day of Christ; being filled with the fruits of righteousness, which are by Christ Jesus, unto the glory and praise of God."

This is the great business of those who profess and call themselves Christians, and if their hearts are set upon this business, they will find but little time or inclination to follow, or be led, by the things of this world, and there will be far less danger of their being ensnared and taken captive by the devices of Satan. If the people of this world would run wild after pleasure, and fun, and fashion, it is their own affair, and they are but consistent in doing so, for they are but serving their master. But for Christians to be led away by these things is to be disloyal to their Master and unjust to themselves, and to destroy with their own hands the good work which Christ has begun in them. If this good work is to continue until the day of Christ, we must "be sober and vigilant; we must be firm and steadfast, always abounding in the work of the Lord." The fruits of righteousness must abound. We must be filled with them. And where these abound the powers of this world will never prevail against the child of God.

Oh, then, let us keep up and doing while we have time and opportunity. The Church has need of our labors, and the welfare of our souls requires that we should be actively employed in the work of the Lord.

NEWS FROM THE HOME FIELD.

DIocese OF NOVA SCOTIA.

HALIFAX.—The lecture season has set in. The Rev. W. B. King has been lecturing both at St. Luke's and St. Matthias' on "The troubles of a Parson." Rev. Dr. Partridge has been lecturing at New Glasgow, and the Rev.

F. R. Murray delivered a brilliant lecture before the St. Luke's Young Men's Guild on "The helpmeet of man," an extended notice of which appeared in the *Halifax Herald*.

THE LATE J. B. JOHNSTON.—Many will regret to hear of the death of one of the most earnest and enthusiastic churchmen in town. Mr. Johnston will ever be remembered while St. Matthias Mission exists. It was principally to his untiring energy that the work was initiated and sustained, and his counsel and presence at every service were the most powerful sermons preached there. He planned the present mission building and it was his earnest ambition to see it finished and to become, what it ought to have been years and years before, the centre of one of the most promising fields of work in Halifax. Though suffering for some time past with a distressing ailment yet the power of Christian grace was plainly visible in his consistent life and his godly fear in bringing up his household in the love and fear of the Lord. To his bereaved family we extend our sympathy.

AMHERST.—The thriving parish here under the direction of its untiring vicar, Rev. V. E. Harris, will receive fresh life from an arrangement which has been entered into with Rev. J. R. S. Parkinson, whereby the latter gentleman, during the depression at Acadia Mines, will devote a part of his time and talents to the furtherance of the work at Amherst.

SPRING HILL MINES.—The Rev. J. R. S. Parkinson lectured here last Thursday under the auspices of All Saints Church on "Eighteen centuries of work and history in the Church of England." The largest hall in town was engaged for the purpose and the reputation of the learned and fluent lecturer secured an audience which completely packed the building, standing room being at a premium. Over five hundred tickets were sold. For more than two hours the lecturer discussed in chaste language and convincing logic on the historical continuity of our grand old church, and that, too, without note and hesitation, amid the labyrinth of dates and names. The lecture was listened to with marked attention and has stirred up quite an enthusiastic interest in the matter of Church history.

NEW GLASGOW.—Rev. T. Partridge, D.D., generously came from Halifax (104 miles) and lectured on A.D. 3000 for us on Thursday, 25th ult. Rev. F. R. Murray, Rev. W. B. King and others will follow to aid in clearing our congregation of debt. Dr. Partridge was the guest of Mr. Harry Towneend, Brookside farm, one of our chapel wardens.

LUNENBURG.—The Parish of St. John, Lunenburg, is now a vacant, owing to the resignation of the Rev. R. C. Caswall, heretofore its rector.

DIocese OF FREDERICTON.

CHILDREN'S SERVICES.

We take the following extract from an excellent paper by the Rev. L. G. Stevens, Rector of St. Luke's Church, Portland, read at the Sunday-school Teachers' Association of the Deanery of St. John, N.B.:—

Children's services should be held *systematically and frequently* in the Church, if not directly after the Sunday-school morning service, which I most favor, and which might be shortened to three-quarters of an hour, opening with a hymn (afterwards to be sung in Church) and collect, and closing with a hymn, collect and benediction—i.e., I say, not every Sunday, then one a month, also on Christmas Day, Easter Sunday, Whit-Sunday, the anniversary Sunday and Harvest Thanksgiving Sunday.

And just here I would strongly deprecate the use at these services of any mangled, garbled forms of the Prayer Book, with their omissions and interpolations and transpositions. If we see fit to use any of the so-called Children's Service Books (a custom in which I am having less and less faith); let them be strictly kept in the Sunday-school room. When the children come into the Church for their children's service, let them use no other book than the one the Church prescribes—the Book of Common Prayer. We may wisely adopt the shortened form of service, but until our Prayer Book undergoes a liturgical enrichment (which I hope may come), and there be special authorized forms for children's services, let us use what we've got, with the liberty, however, which I have no doubt would be granted by our dioceses, of introducing special prayers or collects adapted to children.

At these services let the preaching be not only plain and simple, but let the distinctive doctrines of our Church be kindly and persistently presented. Almost every venerable rector I have ever met has seen children of his flock grow to men and women and quietly go into some of the various religious bodies around him. Children, unless they are taught differently, grow up in the Church without knowing there is any essential difference between the Church and the hundred sects, each of which calls itself the Church. They are tempted "to hear" some sensationalist or controversialist. Men and women of one Church are heard to say "it does not matter to what Church you belong, if you are only good," and so they are captivated and are gone, not having been "rooted and grounded in the faith." It does matter to what Church you belong. It is well to be liberal—it is another thing to be lax.

One remedy for these defections is the "Children's Service," with the Bible and Prayer Book and hymnal in the hands of the children. They will not then be so ready in after years to cast the stigma upon the Church, "too much form, too much machinery," and go off and identify themselves with other religious bodies.

Children's Services will encourage the young in the habit of systematic giving. Under the Jewish system of worship, the service was not complete without a gift. The divine command was "They shall not appear before the Lord empty; every man shall give as he is able." Giving constituted an important part of worship at that time—surely it should be no less so now. Only one quarter part of the world to-day know anything about the Gospel of our blessed Lord. Parents and children should alike learn to give more for the spread of that Gospel both at home and abroad. Children should know how much they give and what they give it for.

Children's Services will keep the older scholars and not only keep them in the Church, but keep them in the Sunday-school. They will not think that they are too old, that the Sunday-school is for children, and that if they are to identify themselves with the young ladies and gentlemen [especially gentlemen] they must leave the Sunday-school. And when I say "especially gentlemen" it is not as a piece of sarcasm. The disproportion between male and female teachers and Bible scholars in our Sunday-schools is noteworthy, or rather notorious. "Where are the children?" we ask as we look over our church congregations. "Where are the men?" we ask as we look upon our Sunday-school sessions. I think about the average proportion is four or five women to one man. I think this shows an unbalanced and unhealthy state of things. God forbid that I should disparage the influence of woman in any department of religious teaching. What the Church or Sunday-school would do without her it is hard to see. But a Church or Sunday-school, where the influence of either man or woman is supreme is a perversion. God bless the women for coming to the help of the Lord where their husbands and brothers are lazy or

indifferent. Still the question comes up, can this state of things be remedied? I would ask, is there not a remedy, a restorative, in Children's Services? If we can hold and interest the boys and young men, haven't we gained possession of the husbands and brothers? and then our motto becomes: "Children in Church, adults in Sunday-school and everybody in both." If the home is the nursery of the state, the Sunday-school is the nursery of the Church. Canada's next generation in public life is already measured by what Canada's homes are now. The next generation in Canadian Church life is correctly measured by the devoutness, the earnest working purpose, the filial affection of the Sunday-school of to-day. The good pastor, the wise Church will devote much time to the Sunday-school. When Cataline would overthrow the liberties of Rome, he began with the young. When Voltaire would eradicate religion from France he began with the school and with the young. Every permanent reformation like every permanent deformation must commence with the young.

The Sandwich Islanders believed that the strength of the enemies they killed in battle entered into themselves. This becomes a fact in spiritual experience, for the strength of the scholars you win for Christ and His Church is imparted to you who win them, "A little child shall lead them." Are the children leading you, fellow-teachers, fellow-pastors? Are you gaining strength from them?

A godly woman, a teacher in the Sunday-school, once said:—"I hope there will be children in Heaven." Why? was asked. "Because," she said, "I so much love to teach them."

Let all of us, teachers and preachers alike, take that sentiment to our hearts: I hope there will be children in Heaven—I so much love to teach them, to preach to them.

DIOCESE OF MONTREAL.

LAOULLE.—Service was held in St. Lavionie, on Friday evening, 3rd inst; being the first of a series of services to continue till Easter, the same as last winter.

MONTREAL.—St. Luke's Church.—The concert and social given by the Young People's Association of St. Luke's Church on Monday evening, 29th ult., was a very great success. The Rev. Geo. Rogers, B.A., occupied the chair, and the following took part in the programme:—Mr. Mansfield, a recitation; Mr. A. McAllister, a song; Mr. F. Graham, musical glasses; Mrs. H. Lamb, a song; Mr. Delaney, a song; Mr. Wilding, a song; Mr. Burns, a cornet solo; Mr. Bradshaw, a song; Mr. H. Lamb, a piano solo; Mr. Goldsack, a song; Mr. Burns, a song; the Glee also of the McGill students, led by Mr. W. Stewart, B.A., and accompanied by Mr. Evans, were highly appreciated by the audience. Refreshments were served by the young people during intermission.

Women's Auxiliary.—A meeting of the Montreal Branch of the Church of England Women's Auxiliary to the Board of Domestic and Foreign Missions was held in the Synod Hall on the evening of the 2nd inst. under the presidency of the Bishop of the Diocese. Thirty or more ladies were present, and after prayer the minutes of the last meeting were read and approved and the treasurer, Mrs. A. Holden, submitted her report showing a balance to the credit of the society of \$128, but some of this was specially applied for missions in the Northwest. Mrs. Houghton, the Secretary, reported that a large box containing clothing and useful articles had been sent to the Saskatchewan mission and another would be sent this week. Mrs. Henderson read an interesting paper on "Mission work in China," showing the arduous task that the small band of missionaries have among such dense populations. Illustrations were

given of the manner in which missionary work was conducted, interspersed with anecdotes showing the marvellous influence exercised by spreading the truths of Christianity. A letter dated March 30th was read from the late Bishop of Saskatchewan appealing for donations of clothing, etc., both for the missionaries and the Indian population. Mrs. Brackenbridge reported that donations of clothing and useful articles of the estimated value of \$200 had been received since the previous meeting.

St. John the Evangelist's.—The Advent Services—at least, so far as those held on weekdays are concerned—are not nearly so well attended this year as they ought to be, the men being—as is unhappily too often the case in such matters—the chief derelicts. The congregation of such a church as St. John's should surely take more interest than it apparently does in special services at special seasons, and should be glad to assemble *en masse* instead of doing so merely in straggling numbers! The fault certainly lies in the members themselves, not in the clergy.

On Sunday morning the Rev. Dr. Wright, taking as his text 2 Cor. VIII 9, alluded to the various blessings derived from the Incarnation of our Lord, dwelling specially on that of Holy Communion. In the evening the Rector preached from Rom. XIII 12, and, in the course of a very earnest sermon, spoke forcibly but affectionately on people's besetting sins—or their "weak points," as some call them—and particularly on Spiritual Indolence.

At Dr. Wright's Bible class, in the afternoon, a second man "of mature years" took his seat among the younger hearers—possibly owing to the suggestion made in last week's GUARDIAN. "Tall oaks from little acorns grow," and that these extremely interesting classes may soon be composed of males of all ages is not only a consummation devoutly to be wished, but is exceedingly probable; especially if those who do attend try to induce their friends and acquaintances to accompany them.

Now that the choir stalls are finished and in place within the Chancel it is to be hoped that the proposed new rood-screen, as well as the Sanctuary's completion generally, may very shortly be *faits accomplis*. If we are correct in our belief that the greater part, at any rate, of the necessary money therefor is already in hand, there seems to be no valid reason for any further delay in the work's commencement.

The introduction into St. John's since last Sunday week of three large stoves, in addition to the furnaces in the basement is the means of diffusing a most grateful warmth in a Church which had hitherto been considered as decidedly too hyperboreal in its temperature during our Canadian winters.

The young folks of the "Guild of the Holy Childhood" are working hard for their bazaar, to be held (as mentioned last week) in Hall & Scott's rooms on the afternoons and evenings of Friday and Saturday (the 10th and 11th). As low prices are to be the order of the day success is pretty sure to crown the children's efforts.

The second of the winter series of entertainments given under the auspices of the men's association will be held at the Natural History Society Museum next Tuesday evening, the 14th, and will consist of a lecture by Mr. A. H. Mason, F.C.S., of London, on "The Chemistry of Burning."

St. Georges.—The 22nd annual celebration of the St. George's Y. M. C. A. held on the evening of the 29th ult., took the form of a social

reunion, they being combined in one a conversation, a concert, an ice cream and coffee social, the usual proceedings. There were present of the Clergy the Bishop, the Dean, Archdeacon Evans, Mr. Tucker, Mr. Everett, Mr. King, and a large audience of ladies and gentlemen. The Rev. Mr. Tucker, as the president for this year, acted as chairman of the meeting, and delivered an interesting address. The report was read by the Secretary of last year (Mr. W. J. White) showed that the Society had not been inactive; that on the contrary much good work had been done. Sixteen regular meetings of the association had been held with an attendance of twenty members. Two of the meetings were special, on the first of which the Rev. M. De Sola, minister of the Jewish and Portuguese Synagogue, delivered an interesting lecture on Jewish sanitary and hygienic laws, and at the second, the Rev. J. D. Borthwick exhibited a valuable collection of shells and read an entertaining lecture on this subject. Both these meetings were largely attended by friends of the association, and they were not included in named average. The programmes at the ordinary meetings consisted of essays, biographical sketches, readings, a debate and contribution to the letter box, all of which were furnished by members of the association. The parish committee, whose work was to assist the clergy and officers of the association particularly with their pens (when the duties involved much writing) had had a quiet season. The hospital wards and library committee had been doing one of the most important works of the association in a manner that reflects the greatest credit on the gentlemen who compose the committee. They visit the hospital each Sunday morning and distribute books among the convalescent patients. The library contains at present 183 books, of which the number in constant circulation varied during the year between about 25 and 35.

The report acknowledges with thanks the liberality of the congregation, which, with the contribution of members of the association, enabled the treasurer to show a small balance on hand. The usual grants of \$50 to the hospital chaplain, and \$100 for the scholarship in the Montreal Diocesan Theological College had been made. The statements showed total receipts including balance on hand at last annual report, \$318.94, and disbursements for the year \$317.75, leaving on hand \$1.19.

The report referred to the encouraging fact that amongst the new members of this year a large proportion of the youngest men in the congregation were found, many of whom had been regular attendants at the meetings, and into whose hands must soon fall the direction of affairs. It attributed this and the present vigorous life of the association to the unremitting ardor and affectionate interest which the President, the Very Reverend the Dean had constantly displayed in the work.

The reading of the report was received with applause.

DIOCESE OF QUEBEC.

Continuation of the sermon preached by the Lord Bishop of the diocese on Thanksgiving Day:—

Is there none here who, in the course of the passing year, has turned to God in real earnest with that great question burning in his heart—"what must I do to be saved?" Is there none who has come to and clung to and trusted Jesus as he never trusted Him before; and heard in gentlest under-tones those large, divine and comfortable words, "Thy sins be forgiven thee, thy faith, thy trust hath saved thee, go in peace." And of those who have long ago chosen the better part, are there none who in all humility can feel with thankfulness, that they have made some progress in holiness? That they have overcome bad habits; that they are stronger to resist temptation; that whatsoever things are

pure and lovely—that these are more familiar to their meditation; that God is nearer to them (no that is not the way to put it. God is always near to us), but that they are nearer to God; that they mind earthly things less and heavenly things more; that more and more they seek the things that are above; that knowing their Saviour Christ to have ascended into the heavens, in heart and mind they thither ascend, and with Him continually dwell. Surely some can feel that, and surely they have good ground for thankfulness. All these feelings we concentrate in the devotion of this our annual thanksgiving. And that is well. Such periodically recurring renewals and consolidations of religious feelings and meditation, culminating in solemn acts of worship are highly beneficial, they deepen spiritual sentiment and they enrich religious thought. That is well. But that is not all. Their influence extends or should extend to color the tone of our mind throughout all the year. And this is what is wanted for we ought to be giving thanks always for all things to God and the Father, in the name of our Lord Jesus Christ. Now for this extension,—this wholesome and necessary extension of the spirit of thankfulness, to our whole lives, an admirable provision is made in the daily services of our Church. And we can at once cultivate and exercise the spirit of faithfulness,—define its province, and secure it by habit, if we make an intelligent use of the prayer of general thanksgiving. I say an "intelligent use," for there is no denying that the frequent repetition of prayer may and ought to so burn the sentiment into us that it shall become a part of ourselves,—the clothing with which our mind spontaneously and necessarily invests all its thoughts or, so to speak, the atmosphere and medium through which it views all objects. Yet there is no denying that familiarity may and does dull the edge of apprehension. We should set ourselves therefore—we should set ourselves to counteract this, and endeavor both to obtain the force and power of habit and to avoid the chill and the numbness that creeps over the monotony of customary use. And this we shall do by making our use of the general thanksgiving an intelligent use. And the only way to do this is to ponder much and often upon the need and significance of the words we use, and by so doing to prepare ourselves, in the use of them, to feel their fulness and reality with all the freshness of a constant renewal. When we give thanks to God for our "creation," we should not let the word pass our lips as a mere symbol, we should in some degree at least enter into its meaning and contents, and think with gratitude of the boundless goodness, the loving kindness which called all this wondrous world out of nothing, and called us with all our capacities of life and joy into being. When we thank God for our "preservation," we should call to mind His beneficent ordinance of law and order in our universe, providing that while the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease! And then we should think what would be the result if the veiled hand that guides the world were to withdraw its touch. We should consider how a little more or a little less of rain or sunshine, according to the season, brings blight, and dearth and desolation and misery upon men. And we should think too of our own particular preservation, of the means of competence, comfort, or at least subsistence, which God has put within our reach; of all the dangers of hair-breadth escapes through which we have passed. All these should come vividly before our mind's eye, when we thank God for our preservation. And when we give Him thanks for all the blessings of this life, we should not be without a thankful remembrance of the blessings of health; health of body and health of mind, we should feel—we shall feel if we only think seriously of it—we cannot but feel a glow of gratitude for the original gift and continued preservation of a

sound mind in a sound body, vital for the girding of strength and vigor—the gift of affection with all its refined and ennobling joys—for the gift of reason

—"This intellectual being
These thoughts that wander through eternity."

But above all our souls should be lifted up in praise when we think of God's inestimable love in (1) the redemption of the world, (2) the means of grace and (3) the hope in glory. But to use the prayer intelligently we must well consider these things long before we come in the congregation to speak our praises. We must meditate upon Redemption—what it is—the possibility of salvation which it offers—its universality—how that the satisfaction made was sufficient for the sins of the whole world,—how it was effected,—viz: by the mighty mystery of the incarnation,—by God becoming man. We must think too of God's goodness—giving us the means to avail ourselves of this redemption,—the means of grace,—the constitution of His Church by (1) the Sacraments and (2) the Ministry—the soul's communion and intercourse with God through prayer and the word. And then we must meditate upon our hope of glory, ask ourselves what we hope for, when we shall have passed out of this life, what we expect and whether our expectations have good grounds in Reason and Revelation. In this way, with such meditation and preparation, shall we use the prayer of general thanksgiving intelligently, in the accustomed routine of our public worship. And so shall we extend through all our lives the softening spiritualising, inspiring influences of our Thanksgiving Day. And so these our thanksgivings will help us to be unfeignedly thankful, and to show forth our Maker's praises not only with our lips, but in our lives by giving up ourselves to His service; and by walking before Him in holiness and righteousness all our days. Your offerings to-day will be given to the fund for maintaining those of our clergy who are, through age or infirmity, incapacitated for the work of their ministry. It can scarcely be necessary to remind you that for facilitating the timely retirement of those who have worn themselves out in the service of the Church, and so securing an efficient and active ministry, the healthy state of this fund is of the utmost importance. Suffer me, however, to remind you that the thank-offering is the appropriate accompaniment,—or rather it is an essential part of your thanksgiving, whose legitimate function is to carry on the sentiment into conduct and to embody profession in practical result.

SHERBROOKE.—The ladies of St. Peter's Church Guild, intend holding their Christmas Sale, in the Church Hall, on Thursday, 16th inst.

The Rector commenced a series of Advent sermons on the evening of the 1st Sunday of that season; the subject being "the Vision of the Son of Man,"—Rev. iii: 13.

WINDSOR MILLS.—The Ladies Association of St. George's Church, Windsor Mills, held their annual meeting on Thursday evening, 25th ult. From the Treasurer's report it appeared that \$150 had been raised during the past year, which had been applied to enlarging the church which is now completed.

ALMA MATER SOCIETY OF BISHOP'S COLLEGE.—The Annual Dinner of this Society will, it is understood, be held in the City of Quebec, on the 4th of January next. The gathering will, no doubt, be large, as the Society is composed of all those who have been at the college or at the school. Sherbrooke, and we may say the Eastern Townships, have sent most of their sons to this public institution, and we feel quite sure they will be well represented. The Lord Bishop of Quebec, Sir Wm. Collis Meredith, Sir Alex. Galt, ex-Lieut. Governor Robitaille, Mr. Justice Brooks, His Worship Mayor White, R. W. Hen-

neker, Esq., R. N. Hall, Esq., M.P.; Rev. Dr. Roe, Rev. Geo. Thornloe; and many others are amongst the long list of graduates. The arrangements are being made by an active Committee in Quebec, composed of Lieut.-Colonel J. B. Forsyth, E. J. Hale, R. Campbell, Alfred H. White, Major Chas. Short, Rev. Lennox Williams, Jno. Hamilton, jr., W. C. J. Hall, with R. Harcourt Smith, as Secretary.

DIOCESE OF ONTARIO.

OTTAWA.—The seating capacity of St. James Hall was taxed to its utmost on the occasion of the free lecture for men only under the auspices of the White Cross Brotherhood. After a hymn, Rev. E. A. W. Hanington, president of the Guild, delivered a brief address explanatory of the nature of the White Cross movement, and the object sought to be attained in holding the present lecture. The room having been darkened to allow of the lantern illustrations, Dr. C. J. H. Chipman, the house surgeon of the General Protestant Hospital, proceeded with the lecture, which dealt with the natural laws governing sexual relations, and pointed out the terrible consequences which were apt to follow from indulgence in vice. It was highly instructive, and the knowledge communicated cannot fail to be of immense value to the hearers. The lecture was very fully illustrated by lantern views, shown by Dr. R. J. Wicksteed, counsellor-at-law to the Guild. At its conclusion Capt. McElhinney moved a vote of thanks to the lecturer, which was seconded by Mayor McDougal, and carried amid applause. Dr. Chipman spoke briefly in acknowledgment, and in turn moved a vote of thanks to Dr. Wicksteed for his illustrations, and for the deep interest he had shown in promoting the objects of the Guild. This vote was also heartily accorded, after having been seconded by the Mayor, who in doing so paid a tribute to Dr. Wicksteed for the very hearty interest he always manifested in philanthropic movements of every kind.

The White Cross obligations are:—

1. To treat all women with respect, and endeavour to protect them from wrong and degradation.
2. To endeavour to suppress all obscene statues or pictures, printed or written matter, all indecent language and coarse jests.
3. To maintain the law of purity as equally binding upon men as women.
4. To endeavour to spread these principles among my companions; and to try and help and lift up my unchaste brothers.
5. To use every possible means to fulfil the command "Keep Thyself Pure."

White Cross Guild.—Rev. E. A. W. Hanington, President; J. C. Wilson, J. C. Poper, Vice-Presidents; W. O. Ketchum, Secretary; W. G. Lampey, Treasurer; John Bell, T. A. D. Bliss, John Graham, M. P. Elhinney, W. L. Magee, S. Reed and Chas. Strouger, Committee; R. J. Wicksteed, Counsellor-at-law to the Guild. Headquarters: The Rectory, New Edinburgh.

KINGSTON.—*The Women's Auxiliary.*—The annual meeting of the Kingston branch of the Women's Auxiliary to missions was held in St. George's Hall on Tuesday evening the 31st ult. From the report of the treasurer it appeared that the three congregational branches have contributed during the year the sum of \$749.08, of this amount \$52 was in money. The balance consisted of gifts of clothing for the poor of the Northwest, and church furniture for struggling missions in this diocese. An interesting paper on "Modern Christian Mission," compiled by a member of the association and read by Miss Macaulay, was followed by an excellent address from Mr. R. V. Rogers in which the work of the Auxiliary was compared with that of coterminal associations of a similar character. The result was felt to be eminently satisfactory. All

the officers of 1886 were re-elected for the ensuing year and it is hoped that the work will continue to be prosecuted with steady earnestness and undiminished zeal and that large accessions will be made to the membership.

DIOCESE OF TORONTO.

THE GIRLS' FRIENDLY SOCIETY.—On Thursday evening, November, 25th, the bright, little school house attached to St. Stephens' Church, Toronto, was the scene of a large and happy gathering of associates and members belonging to the Girls' Friendly Society. Notwithstanding the recent fall of snow, bands of eager, happy girls began to arrive early in the evening, and by 7.30 the room was quite full, and all ready for the cake and coffee which soon appeared. Then succeeded readings, music and songs which were much appreciated, after which the chaplain, the Rev. Professor Roger, addressed a few words of help and encouragement to those present. He proceeded to point out the changes in the working of the Girls' Friendly Society and the good results which it is hoped will follow the new plan of dividing the city into two branches; then the bringing of the members together more frequently, thus making them feel that they are not merely members of a small parochial gathering, but part of a great society, whose root is in England and whose branches flourish over a great part of the world. He also stated that the Central Council had decided to open some rooms on College street as a central meeting place for all interested in this work, a place where every member would feel sure of finding a welcome. A hymn and prayers then brought this very pleasant evening to a close.

DIOCESE OF HURON.

SARNIA.—The young ladies of St. George's congregation held an entertainment on Thursday evening and took in about \$120. All members of the congregation have some special object to work for and are doing it with a will.

LONDON.—The Rev. Mr. Edmonds officiated in the "Memorial Church on the 28th. He has sent in his resignation of Seaforth to take effect at Easter.

THE WOMAN'S AUXILIARY MISSIONARY ASSOCIATION of St. James', London South, besides giving the sum required to support a native missionary in the Zenana field, has sent a barrel of clothing to Sim's Head mission this month and is now busily engaged in making more clothes to be sent to Fort McLeod.

The Rev. Mr. Forneret, of All Saints, Hamilton, preached in St. Paul's on Sunday, 28th. There was a special collection for the choir boys.

ST. THOMAS.—The new school house is a great advantage to Trinity congregation. It is admitted to be one of the finest and most convenient in the West.

The choir is improving in artistic singing and strength under the able leadership of Mr. Jones. It now boasts of being the best choir in the Diocese and not surpassed by any in the province.

Mrs. Greaves, of the Church of England, Zenana Missionary Society, held meetings in St. James', London South, St. Paul's and the Memorial Church. Her addresses were interesting and full of practical information.

WARDSVILLE.—The opening meeting of the winter season of the C. E. T. S. was held in the Town Hall a few days since, there being a large gathering. The Rev. W. J. Taylor gave a brief address of the work done and to be done

and then introduced the Rev. Jeffrey Hill, of Chatham, who gave his amusing lecture "Boys & Girls." Not only was this "talk" to old and young amusing, but profitable also, and the crayon drawings with which it was illustrated were capital. There were also several tableaux. The "Fire Brigade" and "Cinderella," in four series, being very entertaining. Much credit is due to Mrs. Taylor for her training of the Band of Hope and management of the tableaux. Thus opened most auspiciously the winter meetings of the C. E. T. S. here.

Special Advent sermons are being preached in this parish upon the following subjects from Romans XIII, vs. 11-13,—"Spiritual Awakening," "Intemperance," "Purity," "Charity." Through the winter and spring there will be, in addition to the Sunday services, three week-day services and Bible classes and the usual meetings of the C. E. T. S. and Guilds.

Rev. S. Jacobs preached his farewell sermon a week ago to the congregation of Kettle Point. Hereafter Mr. Jacobs' services will be devoted to the Walpole Island Mission. Rev. Mr. Chase succeeds Mr. Jacobs.

DIOCESE OF ALGOMA.

The following is the continuation of the Bishop's Triennial Report:

To the Most Reverend the Metropolitan of Canada:—

LAY READERS.—The labors of our missionaries are in several cases supplemented by those of faithful lay readers, who, in the absence of the clergyman, stand ready as a "work and labor of love," to supply scattered congregations with such ministrations as they are licensed to furnish. The present rule of the diocese is that lay readers, after nomination to the clergyman by the people, are by him recommended to the Bishop, and placed on probation for a year, after which, if found faithful, they receive a formal license, and are publicly inducted into their office, in due form with permission to wear the surplice. It is to the valuable services of this little band of co-workers we owe the fact that the attachment of many of the sons and daughters of the church has, in more districts than one, survived long years of neglect on the part of the mother at whose knee they were brought up, but who, since they left the old home beyond the sea, has largely failed to care for their spiritual needs. As an example of the spirit that animates our lay readers, I may note the case of a godly layman in the Mission of Uffington, who walks sixteen miles to one church in which he officiates, and the distance back again.

On the part of the laity generally, I am glad to be able to report very marked evidence, in several cases, of the growth of a larger and more liberal conception of their duty to the Church which claims them as its members. Foremost among these stands the congregation of St. John's, Port Arthur, which a few years since was without church or parsonage [both having been destroyed by fire] and was contributing \$300 to its clergyman's stipend, the balance being provided; partly by the S.P.G. and partly by the Mission Fund. To-day it is in possession of church and parsonage once more [both greatly improved and enlarged], at an outlay of \$8,500, of which only \$300 remains unpaid, while it has further expressed its readiness to pay its clergyman a stipend of \$1,000 from its own free-will offerings, so soon as the Bishop can send a deacon to take charge of the out-lying stations, and so enable its clergyman to devote all his time and energy to the care of this important central congregation. For this rare example of parochial progress, in which a little church community is seen mounting, almost at a bound to the dignity of self-support, we are indebted, under God, to the zeal of both the present incumbent, Rev. C. J. Machin, and his predecessor, Rev. J. K. McMorine. At Uffington [Rev. J. Gresson], the people have

erected a comfortable parsonage, by their united and self-sacrificing exertions, with only a little extraneous aid. At Broadbents [Rev. R. Mosly], the little flock is building a church under great difficulties, one family giving nearly \$200 worth of lumber, shingles, &c. At Huntsville, Rev. T. Llwyd, the congregation has purchased a parsonage, making themselves responsible for \$425 towards payment. At Gravenhurst, where the population is so migratory that the incumbent, Rev. A. Osborne, describes himself as "preaching to a continuous procession," the congregation has pledged itself to a vigorous effort to raise \$100, over and above the stipend, in order to relieve, to this amount, the pressure on our Mission Fund. At Parry Sound, Rev. H. Gaviller, the amount formerly contributed for the stipend of the incumbent has been doubled within a single year, and liberal gifts have been subscribed for the improvement of the approaches to the church building. At Sault Ste. Marie, Rev. F. W. Greene, the ladies have raised \$100 for the purchase of a new chancel, furniture, &c., for St. Luke's. At Bracebridge, Rev. J. Boydell, in addition to the proposed outlay of \$2,000 on the parsonage, a site for a church, school, &c., has been purchased for \$550, and paid for. At Bruce Mines, under the personal supervision of the Rev. F. C. Berry, a church has been built, which for neatness and architectural correctness will compare favorably with almost any other in the Diocese. Of the whole outlay, \$1,700, only \$300 remains unprovided, and this the little congregation has bravely undertaken to liquidate.

(To be Continued.)

ROSSEAU, Moskoka.—The Rev. Alfred W. H. Chowne begs to acknowledge with hearty thanks the gift of a large box and trunk of clothing for his Mission, from the St. George's Branch of the C. W. M. A., Toronto, per Mrs. McKean.

DIocese OF RUPERT'S LAND.

WINNIPEG.—St. John's College.—The Annual Commemoration Service was held in St. John's Cathedral last week, the sermon being preached by Canon Macray. The Students gave an excellent concert in the evening in the College Hall, which was largely attended.

Rev. T. W. Bunn, incumbent of Shoal Lake Mission, a graduate of the College, has received the degree of B.D.

Rev. E. S. W. Pentreath, Rector of Christ Church, has been appointed Examiner in Exegetical Theology for the degree of B.D., in the place of Bishop Young, of Athabasca. St. John's College has a good future before it, and will be for many years the Church College of the Northwest. Other educational institutions in the Western and Northern Dioceses will serve as feeders to it. It has a large staff of professors and considerable endowment. It is hoped that the Bishop will be successful in England in raising sufficient money to free it from all embarrassment.

PERSONAL.—It is reasonably certain that the Bishopric of Saskatchewan will be offered to the Very Rev. John Grisdale, B.D., Dean of Rupert's, who has been connected with the Diocese since 1872, and Dean since 1882. The Provincial Synod will no doubt separate the district of Alberta from Saskatchewan next year, and erect it into a Bishopric. A motion urging this was passed by the Lower House at the last Synod. In connection with this the name of Archdeacon Pinkham is mentioned as one to whom the new Diocese would be offered. Other names are mentioned, but as the matter is largely in the hands of the Metropolitan, who will no doubt recommend the man who will be appointed by Archbishop Benson; these two clergymen will probably receive the offers.

PORTAGE LA PRAIRIE.—The Parish of St.

Mary's, Portage la Prairie, appears to be fast recovering from the unhappy effects of the boom, which for a time has seriously crippled a great many corporations of our land, both ecclesiastical and civic. The Rev. C. N. Jeffrey, B.D., was appointed to the parish in April last, since which time a steady progress has been made. About one hundred and ten families now profess adherence to the Church; the communicants roll numbers over sixty; the Sunday school has the names of over a hundred scholars on its books, and that only a short time ago the rector presented to the Bishop a class of twenty-five persons, many of whom were adults, for Confirmation. Quite a number have since given in their names as candidates for the Apostolic rite at the next visitation of His Lordship. Altogether the parish seems to have a good future before it, if only the authorities are successful in bringing about a settlement of the pecuniary difficulties in which it became involved in connection with the building of the Church and Rectory. All that now remains to be done is to obtain the consent of the different parishes interested in the lands given to the C.M.S. and held in trust by the Synod, to allow St. Mary's parish to make use of the lands at Portage for settling its own particular liabilities. This being done, St. Mary's is willing to give up all further claim upon the trust. A Committee has been appointed to confer with the other parishes upon the subject, and it is hoped that a favourable answer will be obtained at an early day, and arrangements made with the Loan Company, by which this parish may be placed once more upon a sound financial footing. This done there can be no doubt as to the future prosperity of the Church in this place. The town is the point of junction of the M. & N. W. Railway with the C. P. R., and is a distributing point to a large tract of country containing some of the finest farming lands in the Northwest. We fully expect at no distant day to see the Parish of St. Mary's a source of great strength to the general work of the Church throughout the Diocese.

DIocese OF QU'APPELLE.

FAIRMEDE.—The Bishop has consecrated the Church of St. Barnabas here. A Church will shortly be consecrated at Gleichen.

No principal has yet been found for the Boys' School at Qu'Appelle.

A chancel has been added to St. Peter's Cathedral, Qu'Appelle, increasing the accommodation to 150, and greatly improving the appearance of the Church.

CORRESPONDENCE.

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

To the Editor of THE CHURCH GUARDIAN:

SIR,—I have been reading a letter signed Presby in your issue of November 24th with reference to the Nova Scotia Board of Home Missions Report for 1885-6. In it the *suggestio falsi* is too marked to be passed over, concerning one of the oldest parishes in the Diocese. He speaks about old parishes which have in large measure been supported from extraneous sources and giving comparatively small amounts to the B. H. M.; and then speaks of one old parish and what it is doing or not doing. The casual reader would think that the parish referred to was doing little, though in receipt of support from extraneous sources. The particulars given show at a glance what parish is referred to. Now that parish used to receive \$750 a year from England for its late rector's support. When he died [two and a half years ago] that support came to an end. The time referred to in the report is the time when that parish for the first time in its history of 133 years has been thrown upon its own resources entirely.

Presby must know that perfectly well, but says nothing about it, and certainly suggests that it is still in the receipt of help from outside.

Further on is another *suggestio falsi*. "It also pays in some way some \$640 towards a new Church in its own bounds." That expression in some way leads the reader to suppose that very probably a good deal of that was collected outside the parish. Let us, then, look at the report of the parish itself in the passage quoted from by Presby. "Besides this we have built a new church for which \$640 46 has been given by parishioners [in italics in the report itself]: offerings from outside and offerings previous to and since 1885 not being of course included.

Again, having previously referred to a subdivision of the parish and the fact that the old parish promises a certain sum, \$400, for a certain number of years towards the newer parish, he adds, "Besides these internal objects the munificent sum of \$13.25 is sent to B. H. M. As if the new parish was still part of the old one, and what was given to it was for internal objects. The old parish lost by the separation all that the new parish used to contribute and over and above that gives to it \$400 a year for a certain time and then a lower amount for a certain time.

However much it would wish to do, there must be some limit to its giving with due regard to its own absolute requirements for the support of the Mother Church. The giving of \$1040 for church extension in one year, directly it had become itself self-supporting, over and above the trifle given directly to the funds of the B. H. M., and over and above very large offerings to D. and F. Missions, was surely a pleasing proof on the part of that parish that it was determined to act upon the principle henceforth, that "it is more blessed to give than to receive." Certainly it in no way justifies the slander at the end of the letter, that the older parishes which have been coddled so long by extraneous help seem permanently incapacitated for walking or creeping along.

By the way, what is the force of the signature of Presby? Is it Presbyter, writ short, as the judicious Hooker says the word Priest also is? Or is it a specimen of dog-Latin, or more properly *cur-tailed* Latin?

Yours truly, Rector.

SIR,—A contemporary lately records the fact of the Sixth Synod of the Diocese of Kildare expressing itself upon the question of "Cathedral Dignities," and voicing the conclusion that such offices should not be filled at present. There would appear to be a peculiar straining of the prerogative of such creations in the Dioceses of Montreal, as if they were purely Episcopal and absolutely extra-Synodical. Such a pretension is at variance with prudence and the self-governing rights which have been claimed and exercised by the Church of England in Canada—and conflicts directly with momentous interests. If the Episcopate itself has been transferred from Downing street patronage to the suffrages of the Laity and Clergy of the several dioceses, what shall be said of the un-English desire of a body of so-called dignitaries—oft-times more officious and meddlesome than any chief pastor in his constitutional sphere—holding pre-eminence by mere favoritism and absolutely irresponsible to the Synod as such. The President of the United States has himself nominated secretaries, but these must have the indispensable confirmation of the Senate. It is time, under the offensive anomalies occurring, that reform should be had in the matter of all diocesan officers of every name or degree, and that, viewing their life-long tenure, the unquestionable, indefensible rights of the Laity and Clergy should be respected. In the Mother Church, even crystallized as it is by the precedent of centuries, as in the Metropolitan Diocese of London, the Rural Deans are subject to, both as to appointment and continuance in office, to the suffrages of their brethren. It is

time that such birthright should be acknowledged in our midst, which would tend to give relief to the unfortunate position of a diocesan and purify the ecclesiastical atmosphere of much of its deadly fire-damp. As a matter of fact this privilege and immunity has been exercised in the case of the present Dean of Montreal, whose name was presented to the Bishop as an alternative to other nominations who were more desired. It is the requisite of healthful life to the Diocese, as well as to the physical frame, that no *ligature* should be applied between the head and its members. I would urge the adoption of the necessary steps to emancipate the Church in this diocese from any by-gone medieval restrictions. It was pleasing to read in the public prints that the honoured Principal of McGill, Sir Wm. Dawson, at the Medical Dinner, foreshadowed the boon to the profession that "when a man received his medical degree, the country will be open to him from the Atlantic to the Pacific." Is the Church of God and her Divinely stamped ministry limited to any lesser sphere? Is the Church of England a collection of Episcopal congregationalists? Whatever any misguided practice, there can be no doubt of the Church's charter and the freedom of her ordained Clergy. More anon.

Yours, CHURCHMAN.

THE SOCIETY OF THE TREASURY OF GOD.

To the Editor of the CHURCH GUARDIAN:

SIR,—I send you a copy of the *Systematic Giver*, which is the new name of the paper of our society. It is one of the alterations we have made in deference to the opinion expressed by the representatives of the committee on Systematic and Proportionate Giving appointed by the Diocesan Synod of Toronto. This was the first opportunity we have had of meeting any such body representing the Church, and found no difficulty whatever in conforming the objects and rules of the society to their views. We met, therefore, that we may be able to do good work for the Church.

I hope you will print the amended rules, and therefore, will only state that we maintain that all churchmen should be systematic and proportionate givers, and that in order to ascertain the amount of that proportion, they should study the examples to be found in the Scriptures.

I shall be glad to send the *Systematic Giver* to all interested.

Yours,
C. A. B. POCKOCK.

Toronto, Nov. 30, 1886.

P. S.—I shall be glad to preach for any clergyman or attend meetings where I can advocate this cause.

WAKE UP THE CANADIANS!

SIR,—It is all right to wake up the English, they have benefited doubtless by the Colonial Church, by reaction, by the loyalty of the Dominion and in other ways. But the colonies are the largest recipients of benefit from the establishment of the Episcopate here one hundred years ago. Let every churchman, woman and child in Canada do their best to commemorate the really great event—the planting of the one diocese, after which eighty-one others have been established. The like never was dreamt of. Surely we should thank God and take courage.

QUIS QUIS.

SIR,—Your question as to the feasibility of removing the University of Bishop's College to Montreal is not altogether new to her Alumni. Some thought that after the fire an opportunity offered for changing the College to a more commanding centre. The strongest sympathies of others naturally revolted against deserting Alma Mater in the hour of suffering. A new

element crops up at present, however, which should outweigh every minor consideration, viz: would the dissolution of partnership between Bishop's College School and the University tend towards the dissolution of partisanship among churchmen and by amalgamation with the Diocesan College in Montreal could the Church in our province show to our brethren of other communions that we are all loyal to Church Unity? We have been naively advised by the Right Rev. Preacher to the Provincial Synod lately that it becomes us to practice internal unity before preaching the doctrine to outsiders.

Yours sincerely, UNITY.

DISUNION.

The folly of it: Nothing whatever is accomplished by it. If each of the churches is built upon the truth, they might all be contained under a comprehensive system, bearing fruit and preserving the Truth as it is in Jesus.

The weakness of it: While nothing is gained, much is lost. Talent is used in controversy, one church with another, which might be directed in converting sinners to God's ways. Money is wasted, which is divided between churches and sects, in separate missions, and publishing houses; in ten thousand church buildings, when a fraction would suffice; in current expenses for a vast number of separate, rivalling congregations, societies, etc.

The evil of it: In what it fails to do and in what it does. It fails to let us do with our might whatever our hands find to do, in conquering the world to Christ. "Our might" is frittered away, parcelled out, and scattered, both as a physical and moral force, in behalf of Christ; and we are but the shadow of what we might be. But it is also evil in what it does, and enough if we mention nothing more than the sorry plight in which it presents us to heathen people and unbelievers—a plight to make them laugh and sneer at us in a way that it must make it infinitely harder to accomplish God's gracious purpose towards them through His Church.

The crime of it: The Body of Christ is torn limb from limb, until some of the members even deny Him as Christ. Is not this a crime against God, that His own children rise up against each other to waste His substance, to strive over the Messenger of His covenant whom He sent, and make war upon each other, as if for the Kingdom of Heaven's sake? It is surely a crime to plant hatred where love ought to grow; to scatter strife where peace should prevail; to make divisions where all should be at one, and to delay the Master's coming while martyrs, who died for His reign, are crying, How long, oh Lord, how long!

And the folly, the weakness, the evil, and the crime of disunion, are all magnified in the shame and humiliation they should bring us, when we know that there is no need and no excuse for the divisions which exist among Christians.—*Church Messenger.*

EDITORIAL NOTES.

THAT every return of the Advent season brings the Church and the world nearer to that inevitable moment and event, when He who cometh will come and will not tarry, is not, we suppose, disputed by any. How wise then is the provision which the Church makes for impressing upon her children the necessity of mutual watchfulness and preparation for so certain an occurrence! and how earnestly should the prayer contained in the collect for the third Sunday in the Advent season be offered up—that the ministers and stewards of Christ's mysteries may so prepare and make ready His

way by turning the hearts of the disobedient to the wisdom of the just that at his Second Coming to judge the world we may be found an acceptable people in His sight. But under a true recognition of the purport and meaning of such a prayer, how lamentable—nay, how alarming—is the condition of the Church and of the world. A Christ coming "to judge," who, when on earth, prayed that "they all may be one," and a Church—His Body—divided and torn by numberless and needless divisions, a cause of rejoicing to devils, of sorrow to angels and of shame to men! Who can think of His possible Advent at any moment to find such a state of affairs existing amongst those who call themselves by His Name without fear? And a world—strengthened in its unbelief—by the very spectacle of a divided and warring Christendom—all unprepared to meet Him. Surely the recurrence of this Advent season calls, with clarion note, to the priests and people of the Church for renewed and prayerful efforts to remove this standing disgrace to the name and cause of Christ.

But can it be said that they who are the ministers and stewards of His mysteries are so, (*i.e.*, in like manner and with like faithfulness as did His first messenger John Baptist), preparing His way if they be unfaithful in rebuking this sin of schism; if, forgetful of His earnest prayer, they belittle the sinfulness of disregarding it and of disobeying the Master's express wish? Is not this Advent Season a time in which plain speaking and preaching on this matter, amongst others, is imperative? We cannot but express our own feeling that it is; believing that the reunion of those "who profess and call themselves Christians" with the one visible organic Body will be one element of the preparation for the Coming of the Lord. And because of this we rejoice at the signs which we think are now appearing in all quarters of the Christian world, of a longing, earnest desire on the part of Christians of every name for reunion, not merely in name, but in fact.

THE position of educational matters in the Province of Ontario would seem to be no better than in the Province of Quebec, judging from a leader in the Dominion *Churchman* under the title "The Protestant Surrender." It asserts that "to-day the field of education in Ontario is held by the Papal chiefs as a conquered province. There is not a Protestant Public School in Ontario which is not controlled to a dangerous extent by the Papacy. There is not a Protestant in Ontario who is not liable to be compelled to pay tax for the support of the Papal system embodied in Romanist schools. There is not a child in Ontario attending or likely to attend a public school whose education is not affected by Papal influences." In direct terms it attributes the responsibility for state of things to the "Nominal Protestant Premier" of that province. Amongst grounds of complaint covering two columns, it affirms this:—In counties the Ontario Government pays *half* the cost of inspecting Public Schools, but pay the *whole* cost of inspecting Romanist Schools. Is that civil liberty? Pray, upon whom falls the burden of this inspection of Romanist Schools? It is demonstrable that *four-fifths are paid by Protestants!* Is that equality of all citizens before the law?

The Church Guardian

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Special Notice.

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CALENDAR FOR DECEMBER.

- Dec. 5th—2nd Sunday in Advent.
 " 12th—3rd Sunday in Advent.—(Notice of Ember Days.)
 " 15th }
 " 17th } EMBER DAYS.
 " 18th }
 " 19th—4th Sunday in Advent.—(Notice of St. Thomas and Christmas.)
 " 21st—St. Thomas, A. & M.
 " 25th—CHRISTMAS DAY.
 Pr. Pss. M., 19, 45, 85: B. 89, 110
 132—Athanasian Creed. Proper Preface Com. Service till 1st of January inclusive.
 " 26th—St. Stephen—The first Martyr.
 1st Sunday after Christmas.—(Notice of St. John, Innocents' Day and Circumcision.)
 " 27th—St. John, A. & B.
 " 28th—Innocents' Day.

ADVENT 1886.

Repent ye: for the Kingdom of Heaven is at hand.

Prepare ye the way of the Lord, make straight in the desert a highway for our God.

Watch ye, for ye know not when the Master of the House cometh, at even, or at midnight, or at the cock-crowing, or in the morning; lest coming suddenly He find you sleeping.

Behold, the Bridegroom cometh in the middle of the night,
 And blest is he whose loins are girt, whose lamp is burning bright;
 But woe to that dull servant whom the Master shall surprise

With lamps untrimmed, unburning, and with slumber in his eyes.

Do thou, my soul, beware, beware, lest thou in sleep sink down,
 Lest thou be given o'er to death, and lose the golden crown;

But see that thou be sober, with watchful eye, and thus

Cry, "Holy, holy, holy God, have mercy upon us."

That day, the day of fear, shall come; my soul, slack not thy toil,

But light thy lamp and feed it well, and make it bright with oil;

Who knowest not how soon may sound the cry at eventide,

"Behold, the Bridegroom comes! Arise! Go forth to meet the bride."

Beware, my soul! Take thou good heed lest thou in slumber lie,

And, like the five, remain without, and knock, and vainly cry.

But watch, and bear thy lamp undimmed, and Christ shall gird thee on
 His own bright wedding-robe of light, the glory of the Son.

—Gerard Moultrie.

CANON HOLE ON 'THE FREE USE OF CHURCHES.'

(From Address at the Southwell Diocesan Conference)

It will be unanimously conceded that, as a preliminary action towards the freer use of churches, literally, a step *præ limine*, we must open the church door. The Archbishop of Canterbury has said to the clergy, "Every church in England should have an open door all day," because it is written "Mine house shall be called a House of Prayer for all people," not now and then, but always. And that which the Primate has said the people are repeating, and the question is asked through the length and breadth of the land, "Why are our churches closed?" not only by clever writers in the literature which is read by the more highly educated classes, but in the cheap and popular publications of the day. They who are much upon the rail as I am will have noticed a penny paper in a pink wrapper, very commonly in the hands of travellers. I like to know something of that which interests my fellow-men, and accordingly I purchased a copy of *Modern Society*. Almost the first sentence which I read was this:—"There are in many country places hundreds of parsons who do next to nothing for their pay, and it is high time they were looked up. Churches are closed all days but one." We shall be much mistaken if we think to disparage and to dismiss these expostulations with the answer, "An enemy hath done this." Soldiers, laying siege to a city, are not in the habit of pointing out to the besieged the weak places in their walls, and it is mainly from the friends of the Church that we hear this protest. They are *bona fide* Protestants. A working man said, "I was told in a sermon that, when I came to God's house in a right spirit, I was laying up treasures in heaven. Well, I thought one day, having a little leisure, that I would act upon this advice, and that I would go and say a prayer in the church. I found it locked, and I was told that it was opened only on the Sunday; and it seemed to me, following out the idea of the sermon, that the reverend gentleman who presided over that establishment had *six bank holidays a-week!*" In another case, within my cognisance, where the church doors were constructed out of hebdomadal boards, but were opened brief whiles on a week-day for purposes of ablution, some children playing in the rectory garden ran with awe and astonishment—such as his, who "drew Priam's curtain in the dead of night, and told him half his Troy was burnt"—upon their little faces, to the parental study, and exclaimed, "Oh, pa, there's a man gone into the church!" The butler, instantly instructed to eject this audacious intruder, returned in grave perplexity to say, that "the man seemed from his dress to be thoroughly respectable" (what a power the tailors have in the formation of our characters!), "and that, though he did not suppose he could be *all there*, because he was on his knees in prayer, he was doing it very quietly, and he did not like to disturb him." It is said that the doors of that church were henceforth, open continually." "Why are our churches closed?" When the sarcastic Frenchmen asked this question, and was informed that if they were open there might be theft and profanation, he said, "Ah! we are no more a religious peo-

ple, but we commence not yet to *derober* the Church; but then we have not in France, as you in England, the example of a king—of your Henry." But I do not believe that there would be risk of sacrilege. My own church, adjoining the public road, has been open from sunrise to sunset for more than thirty years, and there has been no abstraction nor misconduct. I am well aware that "the sort of man who would rob a church," once regarded as the vilest of the vile, is no longer a rarity in our midst, but his desire is to liberate us from tithes and glebes, and not from hassocks and hymn-books; nor would it pay the common thief to take them. As to profanation, much as has been done to discourage and to expel reverence from sacred things in this nineteenth century, but enough remains to keep God's house from insult.

It may be wisely urged, something more must be done than opening the door to gain a freer use of the churches. Yes there must be *more frequent, more convenient, and more congenial services*. To begin with the Lord's Day, the services should be *earlier, later, and shorter* than they are now, generally speaking. They should begin with the highest act of worship, the only one which has direct Divine authority, say at 8 a.m.; and that lasts one hour. The next about 11, comprising matins, litany, and sermon; and that also occupies one hour. Then comes the subject oft debated—afternoon or evening service? The answer to my mind, and experience, is sharp, short, and decisive—*Both*. A children's service at 3 p.m., persuading as many parents and god-parents to come as you can [some of them stand much more in need of teaching than the little ones], and concluding with evensong and sermon.

Thus distributing our services, we not only offer to the people a freer, because more frequent, use of the churches, we not only give them more opportunities of worship, but we make the services themselves more impressive and instructive in their distinct intentions, and they are more freshly and heartily rendered by all who join in them. The Church never anticipated, much less authorised, an inharmonious combination, which either irritates her children to a fretful weariness or lulls them to an indecorous sleep. As to the objection that these four services, shared by congregation and choir, are too great an exertion for the physical or mental powers of a healthful man, *whose heart is in his work* [and if his heart and life are not in his work he is a most miserable mistake], I simply decline to believe it, and they who rise up early and so late take rest after working for nine or ten hours, share my incredulity. And I am a rank infidel concerning a complaint which goes by the name of "clergyman's sore throat." If there is such a malady I have not a *soupeon* of pity. It is nothing more than the rust of disuse. Who ever heard of a barrister's sore throat, or of an auctioneer's sore throat, or of an Irish member's sore throat? A sure preventive may be found in the freer use of the churches and of our powers of speech in that daily service which is so distinctly ordered by the Book of Common Prayer. First in the preface it is directed that "all priests and deacons are to say daily the morning and evening prayers, either privately or publicly, not being let by sickness or some other urgent cause. And the curate that ministereth in every parish, church or chapel, being at home, and not being otherwise reasonably hindered, shall say the same in the parish church or chapel where he ministereth, and shall cause a bell to be tolled thereunto a convenient time before he begins, that the people may come to hear God's Word and to pray with him." And this is not only our bounden duty, but our reasonable service.

What are the objections and excuses? It has been said that daily services, and freer use of the churches, are *contrary to the spirit of the age*. Undoubtedly. So are *self-denial, humility, chastity, hard work*. The Christian is taught, and it is the hardest lesson which he has to learn, that

the friendship of the world is enmity with God. It is not *vox populi*, the spirit of the age, which rules his actions, but *vox Dei*, the Spirit of God, which speaks to his conscience. The true soldier of the Cross goes not to magazines and newspapers for his marching orders, but to the Word and to the Church of God. Again, it has been stated that the daily service in Church interferes with family prayers. But I find, on the contrary, that as my private prayers prepare me to pray all the more heartily with my household, so my prayers with those nearest and dearest to me make me more devoutly disposed for the service of the sanctuary, as these again for the children's prayers at school. Then it is urged that the clergy may be more profitably employed! Supposing this to be so (it is merely a supposition), are they, as a rule, at eight o'clock in the morning more profitably employed? Could they be? Could they spend fifteen or twenty minutes of each day more profitably than in worshipping their God in His place of worship, and in praying for themselves and others in His house of prayer? As George Herbert writes:—

"Though private prayer be a brave design,
Yet public hath more promises, more love."

And I regard those early services which it has been my privilege to lead for thirty-three years of my ministry as the most precious and helpful of my life. The objection most commonly urged is this, *that so few come*. A feeble argument, for we walk, says St. Paul, not by sight but by faith. It must be remembered that not many can come, and that with those who are discharging their daily duties cheerfully and strictly for Christ's sake, work is the highest form of worship, and the best prayer is prayer in action. But in the Church, however, bare and empty it may seem, in which we were new born, and in which we are divinely strengthened unto eternal life, to which it may be we have brought our dead, and to which it may be we shall ourselves be brought, silent in the last long sleep, we can realise more than elsewhere the communion of saints. We can feel that the King's palace is, as St. Chrysostom calls it, "The court of the angels," and above all, far above all, can know of a surety that we are claiming the promise which cannot fail, "Where two or three are gathered together in My name there am I in the midst of them."

It would promote the freer use of churches if there were more services for the working classes at times convenient to them—if "the beginning of this day" were occasionally altered, by kind permission of the Dean and Chapter, from eleven to five a.m., and the darkness, and perils, and dangers of the night were postponed [by request] to sunset. Such services are accepted and appreciated. I have seen on several occasions more than a hundred communicants assembled before daybreak; I have seen the Northampton shoemakers coming day after day to a midday service, for which they gave up twenty minutes of their dinner hour, knocking the ashes from their unfinished pipes against the walls of the Church porch; and most of us have seen large churches crowded with worshippers on the week-day nights.

I believe that it would increase the freer use of our churches if they were not only free and open to all, at all times, for public and private prayer, for more frequent and convenient services, but were themselves made *bright and beautiful* with "whatsoever things are lovely" to the eye and ear. I think that the builder and the musician, the painter, the carver, the gardener, and she who is skilled in needlework, should pray God to consecrate their work with the spirit of Bezaleel, of the tribe of Judah, and should bring their best unto the sanctuary; and when I see such churches as that which is rising at Truro, or those which are completed at Hoar Cross, and at Liverpool; when I hear the music of which Gounod said that "the midday celebration at St. Paul's was the finest service in Europe;" when I gaze upon the exquisite paint-

ings upon glass by Mr. Kemps—a friend of mine in Cheshire heard two Roman priests expressing their rapturous admiration of a window in his church, as being so superior to post-Reformation work, and was amused by their astonishment when he told them that it had only been there a week; when I see such pictures as Mr. Lond's "Anno Domini" I rejoice in the belief that art will soon be again *Ancilla ecclesie*, the handmaid of religion.

We might confidently anticipate a freer use of our churches if we could interest a larger number of persons in special work for the Church. I hope to see more deacons, who shall be deacons permanently, sub-deacons, more lay-readers, visitors, teachers, brotherhoods and sisterhoods. I am thankful to observe the rapid extension of the Church of England Working Men's Society, new branches flourishing in all parts, from Truro to the Tyne, and to note that they have beaten the spears and swords of controversy into the ploughshares and pruning-hooks of practical, peaceful work.

There would be a freer use of churches if there were a freer use of pulpits more variety of preachers, and in their preaching. Why should not clerical neighbors preach more frequently for each other? There would be no fear that Mr. Highman, Mr. Lowman, or Mr. Broadley, being gentlemen, would enter upon debatable ground. The interchange would interest and please the people, and the intercourse would promote concord and expel distrust. And might there not be a little more variety and vigor in the sermons themselves? While I venture to think that you, gentlemen of the laity, are sometimes more hypercritical than you would be were you called upon to preach twice or thrice in the week, I entirely agree with your just complaint, that more attention is not given by those who educate our candidates for Holy Orders, and by those, in many cases, who have been ordained, to the composition and utterance of sermons. Young men unaccustomed to arrange, to express, least of all to preach, their thoughts upon sacred themes, are disappointed with their first efforts, crude and confused, and they are tempted to substitute the thoughts of others, and to become mere copyists. Instead of learning to play on their own instrument, they buy a musical box! And a musical box soon becomes monotonous, and decidedly spurious. You may pity, but you cannot pardon, those who, in their timid impatience, invite a failure, and refuse a sure success—a sure success, because the real, grand power of preaching is not in enticing words of man's wisdom, but in faithful, prayerful meditations upon the Word of God, communicated to others from a loving heart. Lastly, I would suggest a freer use of our cathedrals and larger churches for sacred music, vocal and instrumental, on the Sunday afternoons and public holidays, conjoined with short, simple prayers and expositions of Holy Writ.

THE CHURCH OF CANADA.

The last session of the General Convention of the Church of the United States reminds us again very strongly that although there is a Church of England, of Scotland and of the United States, there exists no Church of Canada. The Church exists in Canada, but only in patches and in dismembered parts.

There is no organic unity. Corporate life does not exist of these several and severed parts. This want is already resulting in a manifest lack of sympathy and accord in the matters of vital interest to the great and growing Dominion. It may be said that the Church in Canada is but a branch of branches of the Church of England and, therefore, through the Church of England the Church in Canada may find the essentials of unity. But we ask, where is the organic unity between the Church of

England and the Church of Canada? It does not exist. The bonds of union are religious or sentimental or commercial; the ties are those of sacred associations, of respect and veneration for the Mother Church. The Church in Canada as a corporate body or bodies, is independent of the Church of England and is free to legislate for itself. Its position is very much the same as that of the Church of the United States. The Archbishop cannot claim power, authority or jurisdiction on this continent except through the courtesy of those in authority.

The fact, therefore, remains that on this northern continent in this Dominion of Canada, there are three sections of the same Church without any organic unity, *bodies which have no existence as a Church*. Would not the best interests of the Church be considered by forming bonds closer than those existing now? The obvious way of bringing the Church together is to organize through the various Provincial Synods a National Council or Dominion Synod to meet every seventh year.

The calls made upon the Church in this age are urgent. The possibilities of the future in this country can hardly be conceived. The developments of the past few years astound us and yet we are looking only toddling steps of an infant. It is the duty of the Church, therefore, to be fully prepared to show an unbroken front, to make her influence felt from the Atlantic to the Pacific as the Gospel-bearing Church of the living God.—*H. W. Kittson*.

FREE OR PEWED.

Whether the seats in churches should be free to all comers or assigned to certain individuals in return for the payment of an annual rent, is a question often discussed. Too often, however, it is considered on the ground of expediency; principle is ignored, or it is denied that any principle is involved. The question really considered by our vestries is, Which system will yield the larger and surer revenue? or, Which will attract the greater congregation? Not, Which is right?

And yet there is a principle involved, and a very important one too, to-wit: the end for which churches are built:

Whether Self or God is the object considered in the erection of a church, will determine whether the church is free or pewed.

Few consider the reasons for building a church. On the one hand, it will be said, men ought to have some place in which they may be taught their religious duties; where they may have preaching; where they may meet for pious purposes, let us, therefore, build a church, and let everyone who contributes to the building fund, or who may rent a pew, be entitled to its privileges. This is to approach the subject from the standpoint of self.

On the other hand, one will say, God ought to be worshipped; in every community there should be a place set apart for His worship. Come, therefore, let us build a house for God; we will make it as glorious as possible, for it is God's House, erected for His worship and in His honor; and everyone in the community not only may but ought to use it.

This is approaching the subject from the standpoint of God, and it presents a very different aspect than when looked at from Man's standpoint.—*Church and Home*.

Death, our fore-runner is, and guid
To Live, where the LAMB abides
There Saints enjoy ecstasie rest,
In Mansions blest.

—Ker

FAMILY DEPARTMENT.

A CERTAIN SOUND.

BY F. BURGE GRISWOLD.

Suggested by General Convention, Chicago.

"Whether pipe, or harp, except they give a distinction of sounds, how shall it be known, what is piped or harped?"
"So many kinds of voices in the world"—1 Cor. 14.

A strain of sweetest music,
Perfect, distinct, and clear,
From far-off western lakeside,
Comes floating to my ear.

"The angels of the churches"
With reverend hand and bold
Upon the Harp of Ages,
Are touching strings of gold.

Amid the many voices,
That jangle all round,
My grateful sense rejoices
In that most certain sound.

It is the blessed echo
Of Eden's holy song,
Blending with sacred anthems
The centuries along.

Jerusalem's Mount Zion
Has heard the dulcet strain,
And island peaks of Britain
Have caught the glad refrain.

Onward, and ever onward,
There swells across the sea,
To our beloved country,
The welcome harmony.

"Angels," sing on, but never
Let one uncertain note
Join with the "many voices"
(That now discordant float.

Washington, D. C., Oct. 24, 1886.

A LUCKY MISTAKE.

CHAPTER V.—CONCLUDED.

(Continued.)

Much to their dismay, mother decided that the little ones were to go home; they were too large a party to trespass upon Mr. Johnson's hospitality so long. It was no use grumbling, it had to be done. But they still had another day in which to enjoy themselves, and part of this they spent with Mr. Johnson in a long walk. While they were out, Rebecca asked Dawes to give her out some apples for an apple-tart for the evening dinner. "The children are out," she said, with a laugh; "you needn't be afraid of going up."

To Dawes' surprise the door was found to be unlocked. He was quite sure he had locked it, and the key had been in his pocket ever since. The moment he went in and looked around, he saw the vacant space, where his best and sweetest apples had been when last he had been in the room.

"It's them children, I'll be bound, the young rascals! That comes of master harbouring strange children."

As he spoke his brow darkened; he was a quick-tempered man at the best of times, and he had already been ruffled by Rebecca's speech downstairs. She had all along taken the part of the children against him, and in consequence Dawes was annoyed.

"I'll be even with them yet, the nasty, greedy little things! I wonder how many they've been and ate? My very best ones, too; if it had been the cooking ones, I shouldn't have cared so much," he grumbled, as he collected the number he thought sufficient for Rebecca's use. He closed the door and locked it, and then stood and surveyed the door, wondering how they could have found an entrance; then he went down and unfolded his grievance to Rebecca.

"It's them children; they've been and eaten them."

"Never! they'd have been ill, if they had."

"They've stowed them away in their boxes to eat at their leisure. Bless you, I know children and their ways."

Rebecca was puzzled. How had the apples gone unless some one had taken them, and that some one must be in the house? "They couldn't have gone by themselves," she said at last.

"They haven't walked down and asked to be

eaten," he answered satirically. "At least, I've never known apples to do like that before, and I've worked among them a good many years."

At that moment Mrs. Maynard's voice was heard out side of the door asking for Rebecca, making for the door: but Dawes got in front of her.

"That's their ma. I'll just tell her of their doings;" and he went out and begged her to step in for a minute, as he had something to tell her.

"The children steal your best apples. Impossible!" she said, as he ended his story.

"It's the truth, ma'am. Who else can it be?"

"I am sure they would not do such a thing."

"What business had you to go and leave the door open, and put temptation in their way?" said Rebecca.

"I didn't. They unlocked it themselves."

"Then you shouldn't have left the key."

"I didn't. The key never left my pocket."

"That proves the children could not have done it. How could they get in, if you had the key?" said Mrs. Maynard, with a look of relief.

"That beats me, ma'am. But its them as has took it, I'll be bound, and eaten the best of them too, four as nice rows as you would have wished to see."

"They couldn't have eaten four rows."

"What they have left you will find in their boxes, ma'am, if you'll be so kind as to look."

"No, I cannot do that. When they come in I will ask them. They may be naughty and mischievous, but, thank God, my children always tell the truth."

Ah, what happiness to a mother to be able to say that of her little ones, when she feels sure that the eye will never fall before her gaze, or the dear lip utter words of falsehood or deceit!

"I'll wait about till they come in, ma'am," he answered; and if they have taken them I may depend upon you to punish them."

"Certainly, they would deserve punishment."

She left the room, a worried anxious look on her face. She had gone but a little way when Rebecca overtook her.

"Don't take on about it ma'am; they are full of fun, but they wouldn't mean to do harm."

"I should be so grieved if they had done this thing, after all Mr. Johnson's kindness; it would be adding ingratitude to the wrong." Then she asked, "Can you remember what they were doing all yesterday?"

"They were out almost all day. No, they did not do it since you have been here."

"But the day Mr. Johnson was in London, what did they do then?"

"Well, ma'am, they were alone some part of the afternoon. I remarked how quiet and good they were all by themselves." Rebecca spoke with reluctance.

"Where were they? I must know the truth Rebecca."

"Sarah did say ma'am, they came from upstairs when she called them to tea."

"Thank you, Rebecca. Let me know when they come in. I will go back to Master Roy now."

She waited anxiously for them to come in, and tell her all the truth. And downstairs sat Dawes, who waited for their arrival also; but I am afraid his heart was not filled with the loving, anxious thoughts that filled the heart of the mother, and also of the kindly old woman who went about her work, shaking her head and muttering, "I don't believe they meant any harm."

CHAPTER VI. CONCLUSION.

Leo returned in a bad humor. Mr. Johnson had let the fact escape him, that he had per-

suaded Mrs. Maynard to allow Lily to remain as long as she and Roy were with him.

"One was enough to remain," she said; "and she would like to have Lily under her own care, instead of being at home alone with the boys."

Leo chose to feel himself aggrieved; and even Mr. Johnson's promise, that he would ask him down during the summer holidays, did not quite restore his good humor. He kicked the snow about with his feet, and was silent as they walked up the path.

"There's mother at the window!" Lily cried out. "Look, Leo, she sees us!"

Mrs. Maynard disappeared, and they found her in the hall ready to receive them when they entered.

"I want to speak to the children, Mr. Johnson. May we go into the dining-room?" Mrs. Maynard's grave face alarmed Lily. Leo was too full of his own particular wrong to remark it. "I suppose it is to tell us that Lily is to stop on," he said crossly, as he followed her in'o the room.

"Please come too, Mr. Johnson," she said.

"What is it, mother?" asked Lily. Mr. Johnson looked the same question.

The door opened, and Dawes stood at the threshold. At the sight of him, the children guessed what was coming, and nearly burst out laughing.

"Children," said their mother gravely, "Dawes tells me that some one has been into the room where the apples are kept, and taken away the best ones. I needn't say, speak the truth, for I know that my children will do that."

"Yes, mother, of course we will," said Lily. But Leo interrupted—he was in rather a cross mood, and therefor glad to be disagreeable to somebody. Dawes was a capital person, for this purpose, he thought.

"I am the oldest, Lily," he interrupted. "All right, mother.—What apples are gone, Dawes?"

"The four rows of the best eating ones,—the very pick of the whole orchard, sir," turning to his master.

"Perhaps it was the robber the other night."

"Perhaps it was not. No nonsense, Master Leo. You know quite well it was you, and your sister. Tell us where you have put those you have not eaten."

"We haven't eaten one," they both said at once, in eager tones.

"You'd like us to believe that," he answered angrily, losing his temper completely at Leo's saucy look.

"Dawes, you have no right to speak it that way," said his master, sternly. "Tell me what has happened?"

"Some one has been and opened the door of the apple-room and took my best apples, and they can't deny it's them."

"Tell him, Leo," whispered Lily, legerly.

"We haven't eaten one, mother; indeed we haven't. You believe me, don't you?"

"If you had looked, you'd have found them in the apple-room."

"They are nowhere in the room."

"Oh, what a story! They all are but fifteen, and those Mr. Johnson has in his bedroom."

"In my bedroom, Leo! What do you mean?" and he looked from one to another in surprise.

The children laughed at his puzzled looks.

"Make him go and look for them, Mr. Johnson; they are in the room, really. He's had the key in his pocket, because he couldn't trust us not to eat them."

"Leo, I must insist on you telling me all you know about it," said his mother.

So he gave a full and true account of what they had done, adding, "He deserved to be paid out for what he said—now, didn't he?"

"And, mamma, we left the door unlocked to show that we had been in; so we weren't sneaky—were we?"

"I'd best go and see that they are put back properly, or they'll be spoiled, sir," Dawes said. But it was of the apples he was speaking, not the children, as Mr. Johnson at first supposed. "Good evening, ma'am, and I hope you'll not forget your promise to punish them." This time the children, and not the apples, were meant.

"Didn't we pay him out beautifully, mother? wasn't he in a rage and a fright?"

(To be continued.)

In issue of Dec. 1st: for Chapter III.—"Peeping Back," read Chap. V.—"Paying out Dawes."

MAGAZINES.

The Christian Year Calendar for the People (for 1887); Wm. Egerton & Co., 10 Spruce street, N. Y.; price 50c. This Calendar is done up in sheets, mounted on roller, and commences with the Church's year, viz: from Advent 1886 to 1887. Each sheet contains a week and gives the Lessons: the special antiphones—explanations, very full of the different seasons, and Holy Days of the Christian year; of the symbolical meaning of the various colours and vestments used in the services of the Church, and such a perfect volume of information as is not generally found in a Calendar. Those who desire an ornate or even easily "arranged" service will find in this Calendar full instructions and explanations; and those who do not aspire to this perfection will nevertheless obtain much information regarding the Church, her history and services.

The Girl's Calendar, Prepared by the Girl's Friendly Society for America, (Cambridge, Mass.), for the use of its own members and other girls and young women of the Church, and ready for delivery on December 1st. The Calendar consists of twelve pages, aid lines, and cartoon, &c., with a very tasteful cover. The texts for each month illustrate different Articles of the Creed, and on each page after the first are selections spiritual and practical, bearing on the lives and difficulties of young women. From such examination as we have made we find it excellent, churchly in character and tone, and we commend it to the Clergy and workers of the Church for use among the young women and girls of the Church. The cost is only fifteen cents a copy, ten cents if taken in numbers of not less than twenty-five. Single copies may be ordered through E. & J. B. Young & Co., New York, and in large quantities from Miss L. M. Hoppin, 469 Broadway, Cambridge, Mass.

Littell's Living Age for 1887.—The standard magazine is issued weekly and gives over three and a quarter thousand large and well filled pages of reading matter yearly. For over forty years it has kept its readers fully informed in the most valuable literature of the day. Its frequent issue and ample space enable it to present, with a completedness and freshness at tempted by no other publication, the ablest essays and reviews, the

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Furnishing thus the only satisfactorily complete compilation of an indispensable literature, *The Living Age* is obviously invaluable to every reader. It forms four large volumes a year. It supplies the place of many magazines, reviews, and papers, and alone enables the reader at a small expenditure of time and money, to keep fully abreast with the best thought and literature of the time.

The subscription price (\$8 a year) is cheap for the amount of reading furnished, while the publishers make a still cheaper offer, viz: to send *The Living Age* and any one of the American \$4 monthlies or weeklies, a year, both post-paid, for \$10.50; thus furnishing to the subscriber at small cost the cream of both home and foreign literature. The publishers also offer to send to all new subscribers for the year 1887, remitting before Jan. 1st, the weekly numbers of 1886 issued after the receipt of their subscriptions, gratis. Littell & Co., Boston, are the publishers.

The Pulpit Treasury, (E. B. Treat, 771 Broad Way N. Y.,) for December is on our table. This Magazine, like some noble tree, bears excellent fruit every month, and none richer and more abundant than that of this number, with which the year is closed. The preacher and Christian worker will find in this monthly a continuous supply of fresh, timely, suggestive matter for every department of their work. The illustrations in this number are the portrait of Dr. Phillips Brooks and a view of Trinity Episcopal Church, Boston, of which he is the rector. A characteristic sermon by Dr. Brooks accompanies his portrait, and a faithful sketch of his life by an Episcopalian clergyman. Other notable sermons are by Dr. Geo. L. Taylor on Christianity contrasted with Earthquakes; a Christmas Service by Rev. J. Hall Melville, and a New Year's Service by Dr. Jesse B. Thomas. Amongst lead

ing Thoughts of Sermons is an extract from Dr. M. Dix on the *Mystery of Godliness*. There are many other papers interesting also in this number. (Yearly, \$2.50. Clergymen \$2.00. Single copies, 25 cents.)



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MISSION FIELD.

[From Mission Field of November 1st, 1886].

Potchefstroom and the neighborhood forms the district under the charge of the Rev. C. Clulee. He gives a general description of the state of the people, and the character of the work among them:

"Work which has been committed to me by the Lord Bishop of Pretoria has been going on as usual, and the only thing worthy of note is that the people have lately been suffering a great deal of poverty and hardship through the scarcity of money and the low price of produce. It is very rare in these days to see a man with a good, whole coat on his back, even of the cheapest kind; but patched clothes and rags, to the very extremity of raggedness, are by no means uncommon. The Caffre women who live on the farms with the Boers are not brought into contact with the Boers or their women folk, and so they do not learn to speak Dutch, or to do white women's work, such as sewing and mending. They wear skins and clothing of skins themselves, or sometimes a skin underdress, with a coloured blanket drawn about them. They therefore cannot mend their husbands' coats and trousers: and it thus happens that the men have to mend their own clothes. The various Caffres I have had for drivers and leaders I have often seen mending their clothes between whiles, putting patches on coat or trousers, &c.; and as they do not mind what colour or what stuff they use, the effect is often very curious.

"The form in which the Mission work is carried on follows, of course, the circumstances of the people. The many hamlets where the outside people live are grouped round central positions, which sometimes overlap each other. There are one great centre, two or three sub-centres, and still smaller groups; the whole scattered over a wide tract of country roundly stated as sixty miles long by twenty miles broad. Of course I have only been able, as a rule, to guide the work at the central spots personally, though I try as much as possible to make my way to the various hamlets on my way to and fro. This is rather an unsatisfactory state of things; and I am now, I am glad to say, looking forward to massing my people on a large farm, which I have, at the request of a Caffre chief, bought for him and his people. But of this I shall write later. The work in detail is done by the chief men or 'leaders,' as they may be called, who show a great willingness and patience in teaching their pupils to read and say their Catechism, as well as in conducting short services on Sundays within their respective circuits for their benefit. It takes several years to bring a man or woman out of their purely native state and educate, when they are called 'bear,' or 'wild,' into a condition for presentation for Holy Baptism, when they are called 'tame,' or 'taught.' They

begin with the alphabet, and struggle on, through months of patient plodding, through their reading-books, till they are able to read the Catechism in their own language. They are then brought forward by their respective leaders, and presented for formal reception as catechumens, having been, during their period of instruction, merely 'hearers.' When they have been brought so far, few draw back to their heathenism again, though of course the level of their attainments is not a high one. When received as catechumens they are entered on the roll, and on my quarterly visits they present themselves for examination in their progress in the Catechism. On these visits, also, the leaders present any whose conduct requires examination—a case now and then occurring which requires to be submitted to the Bishop. After this routine has gone on for a year with no complaint—when their names are published to the whole congregation as of persons seeking baptism—they are baptised; at once drafted into a Confirmation class, confirmed on the first opportunity, and then admitted to Holy Communion."

Pilgrims' Rest is a Mission which is served by the Rev. Frank Dowling, who is in deacon's orders, the Rev. Henry Adams, of Lydenberg, visiting it from time to time. The ups and downs of the gold-fields districts are referred to in the reports from these clergymen. Mr. Adams has also to tell of a healthy growth of organization in Lydenberg:—

"In April I visited Pilgrim's Rest, and was pleased to find, notwithstanding the exodus of inhabitants, a very fair number at Holy Communion, good congregations, and good offertories. Pilgrims' and adjoining gold camps are at present under a cloud, and may continue so for a year, or even three or four years, but I think that eventually they will attract and retain a large population.

"My own services on Good Friday and Easter Sunday were very well attended; about twenty-five received Holy Communion on the latter day, and in the evening the church was crammed.

"At last I have secured a Parochial Council—two churchwardens, two sidesmen, with myself—all communicants.

"Early in May I visited the gold-mining camps of Baretta, Berlin, Kantoor, Barkerton, and Moodie's. Two hundred persons attended the four church services; I baptized two children, and buried a man who died suddenly; seven received Holy Communion. When visiting these camps I refrain from pressing the subject of Holy Communion, for the reason that I know so little of the private lives of the residents.

"The latter part of May and half of June I spent in connection with our fourth Pretorian Synod. At last I was able to leave behind, for these parts, a perfect organization—a lay reader conducting services and reading Bishop How's sermon's one really helpful at sick beds, a superintendent of Sunday-school and two teachers, a master of day-school, a

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"In further proof of this growth, I rejoice to be able to state that thirty parishioners are subscribing between them—notwithstanding the extreme commercial depression we are suffering—£80 towards their minister's stipend—a thing unknown in the past five years of my residence here.

"You will, therefore, hear with surprise that I am leaving Lydenberg. Knowing the Bishop's wish that I should devote myself entirely to the work of the Gold Fields, I have offered to settle in Barkerton and itinerate from it. From July 1st I shall be priest in charge of De Kaap Mission. I am now on my road to Barkerton, there to start the work, put up a hut or small house, and later to build a church. In October my wife and family will join me, if in the meantime I have secured a few pounds wherewith to erect a modest dwelling. I leave behind a pretty and well-nigh complete church, parsonage, and surroundings, for bare Veldt and the rough hard life of the gold-diggings. It is a work of faith, and I pray God to fit me to overcome the sea of obstacles and difficulties ahead. This quarter I have travelled, mostly on horseback, 730 miles."

We have also received reports from the other clergy in this diocese, describing the work at Pretoria, Zeerust, and Wakkerstroom.

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An Eastern paper says: "Every man who goes into the lumber woods this winter should take with him a supply of Johnson's Anodyne Liniment and Parson's Purgative Pills. This little precaution may save months of labor and much suffering."

Dr. O. W. Holmes writes to the Boston Advertiser: "I am not in the habit of correcting newspaper misrepresentations of what I say or do or propose doing. But when I am quoted as saying that Emerson came from the dirtiest instead of 'the daintiest sectarian circle of the time in the whole country, I must insist on the correct reading."

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DRUNKENNESS AN EVIL: WHAT IS THE REMEDY?*

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(From the Church of England Temperance Chronicle.)

I am asked to maintain the thesis, that "Drunkenness is an evil;" and to propound the question, "What is the remedy?"

Really my task should not be difficult, for the proofs of the evil of drunkenness are overwhelming, and the remedies are just what this and kindred Societies have been working at for years past. So, in itself, my subject ought not to be difficult to treat; but I do feel it very difficult; and for this reason. In a conference of Temperance workers one has to look at these questions from a somewhat different point of view from that in which one would regard them in a great miscellaneous meeting. We have not to convince each other, for we are all convinced, that drunkenness is a hideous evil, but we want to enquire, How does the evil of drunkenness present itself to us as Temperance workers?

1. We see in drunkenness a great waste of health. We can say a great deal about this, and we can bring the doctors to our aid—and splendidly they are coming to our aid—though it was not always so—and we can say some scientific things about gastric juice and pepsine, and grape sugar and starch, and fibrine and coagulam, and so on—and if we can do it thoroughly well, we may perhaps get a drunkard here and there to feel rather rather uncomfortable when he knows what's going on inside him. But, after all, we must appeal to something more than a man's fears about his health.

2. We see in drunkenness a great waste of money. And, indeed, this may probably be said of nearly all use of alcohol, which is a horribly expensive thing, with its bill of 130 millions. This is quite true; but after all, I never feel perfectly happy when I am proving to a man how many coats and boots he could get if he gave up beer. Probably the argument would tell upon sober people, inducing some of them to be Total Abstinents; but I doubt its having any effect on drunkards. They are the slaves of one consuming passion; nothing has any attraction for them but the beer jug, or the spirit bottle.

3. We see in drunkenness a great loss of honour and character. Here we are getting somewhat nearer to the mark, but we have not hit it yet. Our drunkard knows he has lost honour and character. He has lost caste in one society: he has only got to change his company and may find himself as good as his neighbours, if he will only go low enough into the gutter to find neighbours. Turner, the artist, spent his Sundays at Wapping. It

was very low, but it contented him.

*Paper read at a Conference at the annual Festival of the Bath and Wells Diocesan Branch C.E.T.S.

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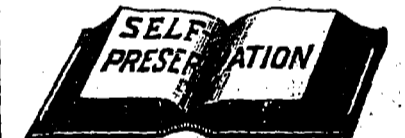
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