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The Church Guardian.

Upholds the Doctrines and Rubrics of the Prayer Book.

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

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ECCLESIASTICAL NOTES.

ST. PAUL'S CATHEDRAL ADVENT SERMONS.—Canon Liddon's Advent sermons, preached in St. Paul's, were attended by immense congregations. The first was on the fear of men. He said that the curled lip, uplifted eyebrow, or shrugged shoulder in a drawing-room or club, was more trying to many a young man's faith than would be the leading a regiment across an open plain subject to the enemy's cannon. He told a story of the late Sir Robert Peel with quiet dignity ordering his carriage when at a dinner-party Christianity was denied, saying that he was sorry to retire, but that he was still a Christian; while, without approving of the truncated creed or singular methods of the Salvation Army, the Canon praised its followers for their not being ashamed of the Master they professed to follow.

A GOOD EXAMPLE.—We clip the following from our talented Exchange, *The Church*, of Philadelphia, hoping our friends may follow the good example in the *GUARDIAN'S* interest, and it will try to follow the aim of the "Church."

A zealous and successful rector of an important parish has found time to secure for *The Church* an increase of nearly forty persons to our subscription list. And he promises more. "*O si sic omnia.*" Freely translated our motto would run thus. If one thousand rectors would do as well, we should have, to start with, an addition of nearly forty thousand subscribers. And that would do very nicely indeed,—for a beginning. Friends and brethren, will you not, for the love of the cause, take hold of this matter and help *The Church*,—and *The Church* promises to help you in the family, in the Sunday-school, and in the congregation. This paper is not published in disregard of business principles, but its purpose is not to make money. Its expenses will keep pace with its receipts. And so we appeal to the free and hearty efforts of our friends among the laity and clergy. We have received letters from prominent clergymen, expressing approbation of this paper of ours. For these letters and for the sentiments expressed, the editor is deeply grateful. May these letters all take the form of epistles from certain Doctors of Divinity who sent approving words and their "*subscriptions!*"

THE MARRIAGE BILL.—The Wife's Sister's Bill is to come up again in Parliament in March next. The Synod of Derry, in Ireland, has passed resolutions against the Bill, and in favor of maintaining the old Table of Prohibited Degrees, and has appointed a committee to forward petitions. Perhaps petitions or memorials addressed to His Grace the Archbishop of Canterbury from the several Dioceses of Canada against the proposed change might strengthen the hands of those who are strenuously and faithfully opposing this dangerous movement.

THE BISHOP OF LONDON ON EXCESS IN RITUAL.—The late Bishop of London, whose antipathy to ritual excesses is no secret, is nevertheless opposed

to prosecuting those accused of such practices. He says:—

"Cold and dull services, plain rubrics habitually neglected, unfrequent Communion, churches open only on Sundays, sermons correct, perhaps, and even able, but on subjects bearing only remotely on the spiritual needs and aspirations of the hearers, neither wakening their conscience, feeding their Faith, removing their doubts, nor kindling their love—these have to bear much of the responsibility of the exaggerations both of ritual worship and of sacramental teaching, which for a quarter of a century have disturbed our Church's peace."

NOW AND THEN.—Dr. Spalding, in the January number of *The Church Eclectic* (a grand early, full of interesting matter, and well worth getting and keeping), thus speaks of the nature of church-going "Now," and in "Apostolic" times:—

"People no longer go to church to be present at Christ's reception of the sinner into His Incarnation in Baptism or to its renewal in Holy Communion.

A Sacrament is less to most people than almost anything else done in a church way. God's Word no longer reads to many a modern Christian as it read to the early one, in the days when the Book of Acts was written: 'And upon the first day of the week, when the disciples came together to BREAK BREAD, Paul preached unto them,' (Acts xx. 7). It now reads: And upon the first day of the week, when (a few of) the disciples came together to hear preaching, the modern Paul (as it was the first Sunday in the month, or quarterly Sunday), Broke Bread for them. The matter is exactly reversed. Christians no longer go to church because it is the Church, the Body of Christ, that they, as members of the Incarnation, may worship the Incarnate Jesus, and receive the Sacrament of Unity with Him and with each other (1 Cor. x. 17), and go nowhere else. They go to hear preaching and to listen to the religious concert, to be enraptured by Prima Donnas, and the many human stars. Ah! these fine human stars, how they shine with their preaching and their singing! how they draw our weak and dissipated hearts even in Christmas-tide. How many wonder and admire, while only few comparatively, simple and faithful, still feel the mystery that was under the cold stars on Christmas Eve; who in thought at the yearly anniversary are watching, with the shepherds, for the angel's coming and the angels singing, and the announcement of the Christ to be born in the early Christmas morning; and go in spirit even to Bethlehem to find Him, meek and lowly, a little babe in a manger, and do find Him in very deed in the equally humble Sacrament of His Body and Blood."

ARCHBISHOP TRENCH.—It will be hard for the Irish Church to find such another Archbishop as Dr. Trench. It is said he gave £1,000 a year out of his salary of £2,500, to the Episcopal Endowment Fund, and he surrenders the pension he was entitled to on his resignation. Lord Plunket, Bishop of Meath, has been chosen as his successor.

A PRESBYTERIAN MINISTER ON THE SCOTTISH CHURCH.—A Presbyterian minister writes thus on the question of Re-union:—

"In any scheme for Church Re-union in Scot-

land the communion to which Mr. Rorison belongs must distinctly have a place. The Scottish Episcopal Church represents elements in our national history, and in our present-day life, which we cannot afford either to ignore or to dispense with. It is the Church of a long series of worthies, whom we should sorely miss from our Scottish annuals—"the Aberdeen Doctors," Leighton, Scougal, Lord Pitsligo, and the genial author of *Tullochgorum*. It attracted into its communion Sir Walter Scott. The splendid constellation of antiquaries and historians that are our chief literary boast in the present century have been, most of them, of that Church. No Church has such a hold on the higher classes; none is doing more for the poor in proportion to its size. And you need not go further than your own good town to see what it can do in the way of Church building and Church organization. It is eminently Scottish in its history and traditions; yet it could be the mediator between the Church of Scotland and the Church of England and its own scarcely less mighty daughter on the other side of the Atlantic."

ROUSSEAU AND THE PSEUDO-PHILOSOPHERS.—The clever author of "Notes on Ingersoll," gives the following quotation from the celebrated French writer, Jean Jacques Rousseau:—

"Rousseau, an infidel like yourself, but an honest and abler man, has given a description of the class of philosophers to which you belong, and is highly worthy of attention. He says:—'I have consulted our philosophers, I have perused their books, I have examined their several opinions, I have found them proud, positive, and dogmatizing, even in their pretended scepticism, knowing everything, proving nothing, and ridiculing one another, and this is the only point in which they concur, and in which they are right. Daring when they attack, they defend themselves without vigor. If you consider their arguments, they have none but for destruction. Where is the philosopher, who, for his own glory, would not willingly deceive the whole human race? Where is he, who, in the secret of his heart, proposes any other object than his own distinction? Provided he can raise himself above the commonality, provided he can eclipse his competitors, he has reached the summit of his ambition. The great thing is for him to think differently from other people. Among believers he is an atheist, among atheists he is a believer. Shun, shun, then, those who, under pretence of explaining nature, sow in the hearts of men the most dispiriting doctrines, whose scepticism is far more affirmative and dogmatical than the decided tone of their adversaries. Under pretence of being themselves the only people enlightened, they imperiously subject us to their magisterial decisions, and would fain palm upon us for the true causes of things the unintelligible systems they have erected in their own heads; while they overturn, destroy, and trample under foot all that mankind reveres, snatch from the afflicted the only comfort left them in their misery, from the rich and great the only curb that can restrain their passions; tear from the heart all remorse of vice, all hopes of virtue; they will boast themselves benefactors of mankind. 'Truth,' they say, 'is never hurtful to man.' I believe that, as well as they, and the same, in my opinion, is proof that what they teach is not the Truth."

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which the office for the celebration of the Holy Communion was proceeded with. The Rev. S. McMorrine, of Pakenham, preached an appropriate sermon. Rev. A. F. Echlin, of Arnprior, was the celebrant.

The Incumbent takes this opportunity of thanking the reverend gentlemen who so kindly assisted at this service. Also he desires publicly to thank the members of the Church for the useful present they made him the week preceeding Christmas, of a valuable fur coat, cap, mitts, and a pair of slippers. (He is a married man).—*Com.*

PRESCOTT.—On New Year's Eve, 1884, at the residence of her nephew, B. French, Esq., of Prescott, Miss Dolly Merwin entered into rest, at the advanced age of ninety. She was the sister of the late Justus Merwin, Esq., one of the chief contributors to the Building Fund of St. John's Church, Prescott, and, in times gone by, one of the leading and most respected citizens of the town. Through life she was a steady and consistent Churchwoman, and, in the long period of her domestic and quiet life, she exemplified the Christian graces of gentleness and liberality. She was always ready to administer to the wants of the poor, and sustain the missionary work of the Church. Her liberality to St. John's Church was steady and constant, and the fine and rich-toned bell in the tower of that church was her gift. Her parents were U. E. Loyalists, who sought refuge in Canada, at the period of the revolutionary war, that they might maintain intact the proud and honored name of British citizen. At the departure of a soul so gentle, so kind, so truly good, we may breathe the Christian prayer, "*Requiescat in pace.*"

OTTAWA—NEW YEAR'S EVE SERVICES.—The Annual Church of England Services with which the New Year was ushered in at the Capital, were of a very interesting nature and were fairly attended. The custom of celebrating by some religious observance the first day of the New Year prevailed among most of the early nations. Among the Romans, New Year's Day was a special holiday; sacrifices were offered to Janus, friendly salutations were exchanged and presents bestowed. The Saxons of the North also observed the festival with more than ordinary mirth and feasting, and by sending gifts to one another. The early Fathers—Chrysotom, Ambrose, Augustine, Chrysologus, and others—in reprobation of the immoral and superstitious observances of the Pagan festival, prohibited in Christian use all festive celebration and on the contrary, directed that the Christian year should be begun with a day of prayer, fasting, and humiliation. It has seemed good to the several Anglo-Catholic congregations in Ottawa to obey the reasonable commands of these Fathers, to whom the Church owes so much, and begin the New Year by prayer, praise and celebration of the Holy Communion.

At Christ Church, the Venerable Archdeacon Lauder and the Rev. W. J. Muckleston, M.A., officiated. The service opened at 11 p.m., with the beautiful hymn, "A few more years shall roll," and after the Proper Lesson, the hymn for New Year's Eve, "Days and moments quickly flying," was sung with feeling. Mr. Muckleston then delivered an address fitting to the solemn occasion, after which the Litany, of the four last things, "Death, Judgment, Hell, and Heaven," was sung. As the hour of midnight struck, the church bell tolled, and the congregation engaged in silent prayer for some minutes. The New Year's Day hymn, "The year is gone beyond recall," was then sung. At its conclusion the Archdeacon gave an earnest and practical exhortation. He also called attention to the handsome gifts to Christ Church, presented within a short time, by members of the congregation, comprising a Lectern from the late Mr. Henry Albin Jones, a pair of vases from Mr. Charles S. Shaw, a pulpit desk from Mrs. James Cunningham Stewart, a cross and pair of vases from Mrs. Francis Clemow, and a desk, for the Communion Table, from Mr. G. W. Wicks. These works of art are all of brass and beautifully

fashioned, and enriched, in some instances, by engravings, inscriptions, and precious stones. The collection amounted to \$14, and was, as is customary at this church on New Year's Eve service, presented to the organist of the church. We understand the Churchwardens intend calling a meeting of the Vestry shortly, to get an expression of opinion with reference to placing the cross, presented by Mrs. Clemow, over the Communion Table.

At the Church of St. John the Evangelist, the New Year's Eve service began at 11.30 p.m. It was opened with the hymn "Onward, Christian soldiers." After a portion of the service for Evening Prayer, the Rector, the Rev. Henry Pollard, briefly addressed the congregation from the text, "Forbearing one another and forgiving one another, if any man have a quarrel against any; even as Christ forgave you, so also do ye. And above all these things put on charity, which is the bond of perfectness."—Colossians iii. 13, 14. In a few well-chosen words the preacher called on his hearers to forget all the animosities of the past twelve months, and to resolve to lead better lives during the new year. He then invited the congregation to join him in a few moments of silent prayer. During the solemn silence which ensued, the bell of the church was heard tolling a knell for the departing year. As the congregation rose and joined in singing a hymn, the bell rang out a peal heralding the advent of the New Year. The Rector then closed the service, with a few words of advice to guide the members of the congregation during the coming twelve months.

At the Church of St. Alban the Martyr, the Rector, the Rev. J. J. Bogert, M.A., Rural Dean of Carlton, officiated. The service consisted of an address by the Rector upon the "Past, the Present and the Future," interspersed with hymns, concluding with the Litany of the "four last things," and silent prayer, during which the church bell tolled the expiration of the old year, and the advent of the new. The service was followed by the celebration of the Holy Communion.

The Rev. A. M. Mackay, late missionary at Combermere, has assumed the duties of the curacy of the Church of St. John the Evangelist, Ottawa. We hear very encouraging accounts of the good work done by Mr. Mackay during the short time (about two years) that he was in charge of the Mission. The congregations and the offerings have increased, and the Sacraments regularly administered. He has been most indefatigable in his labors for the good of all, and his departure is much regretted by the church-people of Combermere and Rockingham. During his incumbency he has raised the sum of \$1,400, with which has been built a very nice church at the village of Combermere, which is an ornament to the place, a blessing to its inhabitants and a memorial to the reverend gentleman of which he may well feel proud. Mr. Mackay is to be congratulated on his promotion. He is an eloquent preacher and a sterling gentleman, and his appointment to St. John's is very acceptable to both the clergy and laity of Ottawa.

We have been favored with a list of subjects to be considered during the current year, by the members of the Church of England Sunday-school Teachers' Association of Ottawa. It is as follows; 5th January, "Rewards, Amusements, and Certificates"; 2nd February, "How to Prepare a Lesson and Teach it"; 2nd March, "Lecture on Church History"; 7th April, "Sunday-school Literature"; 4th May, "Official Recognition of Sunday-school Teachers"; 1st June, "Social Re-union"; 5th October, "Sunday-School Grading and Promotion." Also during October a meeting will be held on the 18th—"Day of Intercession," and on the 19th a "Devotional Meeting"; 2nd November, "Sunday-school Association." All teachers of Sunday-schools connected with the Association are members and are earnestly invited to attend the meeting, and all friends of the Church of England Sunday-schools will be made welcome at all times.

Still the work grows. Dr. R. J. Wicksteed, of Ottawa, has given notice through the Secretary of the Christ Church Lay Association of Ottawa, (Mr. A. E. Black), that he will, at the next general meeting of the Association, introduce for discussion, and general action taken thereon, some one or more of the following subjects:—1st, The formation of a Parochial Council. 2nd, The preparation and use in the parish of a form of daily family prayer. 3rd, The formation of a Red Cross or anti-tobacco society. 4th, The establishment of a White Cross or purity society. 5th, Religious instruction in common or private schools. 6th The preparation or purchase and dissemination of Church and moral literature; and, 7th, The carrying on of public Sunday meetings. The meetings of this Association are held fortnightly in the school-room of Christ Church.

Another of our clergy has passed away in the person of the Rev. Francis William Kirkpatrick, M.A., Rector of St. James Church, Kingston, and Rural Dean of Frontenac. His sudden death, on New Year's morning, has cast a gloom over the Diocese, which will not easily be dispelled. The announcement gave a dreadful shock to his friends. It was hard for some time to realize the sad fact, a few cheering bulletins having been accepted as indications that he would recover. But God deals in a mysterious way. On Christmas Eve he was called to Wolfe Island to officiate at the funeral of one whom he had often visited at the hospital, having to expose himself upon the steamer, in walking on the ice, and driving in a sleigh for hours, resulting in a fatal cold. At 4 a.m., as the old year passed away and the new year came in, the Angel of Death was entering the dwelling of this faithful servant of Christ. The deceased was born at Kingston on the 5th October, 1839, and was son of the late Mr. Thomas Kirkpatrick, Q.C. He received his primary education at the Kingston Grammar School after which he attended a full course at Trinity College, Dublin, and graduated as B.A., in 1860, and as M.A., in 1864, with honors, carrying off a number of university prizes. His divinity course also ended in 1864, with the highest honors of the year—the Divinity Exhibition, of the value of \$1,500. His college course bringing him so much honor, he was promptly tendered the curacy of the parish of Cumber, near Londonderry, in the Diocese of Derry and Raphoe (being recently ordained). He served about two years in Ireland, and receiving appointment to the Mission of Wolfe Island, in the Diocese of Ontario, in succession to the Rev. Mr. Rogers, who retired from active duty, he returned to Canada and assumed the active duties of that Mission, where he remained for about five years, when he received the appointment to the Rectorate of St. James' Church, Kingston, entering on the duties there at Easter, 1869. His ministrations have been attended by deep sincerity and earnestness, and by unremitting care to the services, the Sunday-school, and parochial societies. He was appointed Rural Dean of Frontenac in 1879. He was for over ten years the Secretary in this Diocese, of the Diocese of Algoma, and also held the position of Secretary of the Clergyman's Mutual Insurance League. He was a delegate to the Provincial Synod and an earnest member of the Board of Foreign and Domestic Missions. The funeral service was held on Saturday, when St. James' Church was crowded to the doors. The Venerable Archdeacon Jones and the Revs. W. B. Carey, J. W. Burke, and F. W. Dobbs officiated. The Very Rev. the Dean of Ontario was absent at Toronto. The edifice was appropriately draped. Agreeably to the wish of the family, no address was delivered at the funeral.

PORTRAIT OF THE BISHOP.—Messrs. Reynow & Company, art publishers, Cheltenham, England, are about to publish a high class portrait, on sheets 20 x 25, of the Right Rev. John Travers Lewis, D.D., LL.D., Lord Bishop of Ontario. The artist will be Mr. Michael Hanhart, jun., B.A. Silver Medalist. The firm will sell only by subscription.

DIOCESE OF TORONTO.

IMPORTANT.—Incumbents and Churchwardens throughout the Diocese should bear in mind the change made in the law respecting the declaration to be made by all voters for Lay Representatives at Easter. *This declaration should be duly signed and posted up between the fifteenth and twenty-second days of January in every year.* A list of those who have signed the declaration is to be placed in the inner door of the church or place of worship, and shall so remain for inspection until the 15th day of February next following. Within this period, any member of the congregation objecting that the list is incorrect, may apply in writing for leave to sign the usual declaration, or to have the name of any person wrongly inserted struck off, and to effect this, provision is made for these changes to be considered by a tribunal. See *Synod Journal* for 1881, page 56. Last year several parishes were disfranchised owing to their neglect of this enactment, and your correspondent believes that a note of warning sounded in the *CHURCH GUARDIAN*, may prevent the recurrence of this mistake in more than one parish just now.

IMPROVING.—We rejoice to learn that the Rev. A. J. Fidler, who has been seriously ill in progressing favourably. His congregation showed their appreciation of his earnest labours at Christmas, and their heartfelt sympathy in his sickness, by presenting him with an offertory double that of any previous year: amounting in all to over one hundred and fifty dollars. We are very glad indeed to chronicle such a token of gratitude and kindness.

WYCLIFFE QUIN CENTENARY.—As Luther's commemoration was observed in Toronto last year, it has been decided to celebrate the 500th anniversary of Wycliffe's death this month also, and steps have been taken to carry it out successfully. Certainly the great English Reformer should not be forgotten. Owing to the date of Wycliffe's death, (December 31st) being very inconvenient, the commemoration has been postponed until the 13th of January. The meeting will be held at St. James' Schoolhouse. Dr. Wilson of University College will preside, and addresses will be delivered by members of Wycliffe, Knox and M'Master Colleges.

HALIBURTON.—The Incumbent of this mission began a service in September at Pocket's School House in Minden. The people have taken a great interest in the work since its commencement and have shown their appreciation of the Rev. T. B. Angell's labours in a becoming manner. Recently they held a tea meeting and presented him with a purse of \$22 as a token of their gratitude. Mr. Angell has been taking a short holiday. He visited Peterborough and Toronto last week, preaching at St. John's Church, Peterborough on Sunday last.

HASTINGS.—At the late Christmas tree entertainment and concert held in the village the Hall was crowded, over 400 people being present. Mr. McCleary, the Incumbent, was presented with a fine robe for which he returns sincere thanks. The children received many presents and were of course delighted. The entertainment realized one hundred dollars net. The committee publicly express their thanks for assistance received from the Ashburnham Girls' Friendly Society.

CAMBRAV.—A recent concert in aid of St. John's Church here was very successful. The usual programme was presented in fine style. A feature of the evenings entertainment was the sale of an autograph quilt for \$11.50 which had before realized some \$30, by means of subscriptions. The owner of the unique quilt presented it to Mrs. Cooper, the wife of the Incumbent.

WYCLIFFE COLLEGE.—Rev. J. S. Stone, B.D., rector of St. Martin's, Montreal, is at present delivering a series of lectures here, his subjects are "The Reformation and Ecclesiastical Polity."

When Rector of St. Phillip's church, Toronto, he was engaged in the same good work.

SUNDAY SCHOOLS.—Among the large number of Church Schools in the city, few are more successful than that in connection with the Church of the Ascension. The superintendent, Mr. C. W. R. Biggar, is an indefatigable worker. The average attendance now numbers over 500. At the recent festival prizes were delivered to the best attendants, sixty-one scholars receiving first prize, having attended fifty Sundays and over, 41 securing second prize and attending from 47 to 50 Sundays. At the close of the meeting each scholar was presented with a half pound of candies in a neat paper box.

St. James Sunday School Festival consisted of a magic lantern exhibition shown by Prof. Richardson. The views made up a visit to India and were much appreciated. Valuable books were bestowed as rewards to those scholars whose regular attendance and good conduct had been satisfactory during the year.

DIOCESE OF NIAGARA.

LOWVILLE.—Tuesday, Dec. 23rd., 1884, the clergyman and members of St. John's Church, Niassagawega, assembled at Mr. J. Stokes', and before partaking of the good things provided, the Rev. T. Motherwell, on behalf of the congregation presented Miss Stokes a purse as a token of their appreciation of her valuable and faithful services rendered as organist of the Church.

The executive committee of the diocese of Niagara met yesterday afternoon in the Masonic hall. There were present Rev. Canon Read, D.D., chairman, Rev. Dr. Mockridge, clerical secretary, Rev. C. S. Ingles, Rev. Canon Curran, and Messrs. J. J. Mason, F. W. Gates, of Hamilton; F. Lampman, of Thorold; J. Pettit, of Grimsby; and George Elliott, of Guelph.

All arrangements for the meeting of the special synod called for Jan. 27 to elect a bishop were made, and the order of proceedings adopted. It will be published immediately and copies forwarded to the clergy and lay representatives.

Christ Church Cathedral Bible Class and Literary Society.—The first meeting of the Christ Church Cathedral Bible Class and Literary Society, was held on Tuesday evening, in the vestry of the Cathedral, at which most of the class were present. The evening was devoted principally to framing a code of "rules and regulations," by which the future meetings of the society will be conducted. This being completed, it was proposed by Mr. Harvey that the young men of the class begin at once and organize themselves into a Young Men's Association, and have in connection therewith a room, which will be properly attended to, heated and taken care of by certain members of the association, the same to be appointed from time to time; this room to be opened, heated and lighted three evenings of each week from 7.30 till 10 o'clock, thereby securing a place of recreation and quiet enjoyment for the members of the association. This proposition was unanimously adopted and the means immediately contributed by the members to carry out the plan. There will also be kept in this room suitable literature of various kinds, the daily papers and two or three harmless games for the amusement and entertainment of the members. Tuesday evening will be devoted entirely to the literary meeting, at which essays and debates on subjects previously assigned will be read, also general recitations and readings.

NIAGARA FALLS.—*Christ Church.*—A few days ago the churchwardens paid off \$700 of the debt on the Parsonage. This sum had been raised by the ladies of the congregation at intervals during the last five years, and deposited in the P. O. Savings Bank. Such zeal deserves encouragement; and it has been encouraged by Dr. Ferguson, M. P., tending the balance of \$800 without interest for five years. It is confidently expected that the remaining debt will be provided for by the same

willing and busy hands, within the specified time, and that the Parsonage, which is one of the best in the Diocese will be left free from all encumbrance at the end of the five years.

On the Sunday before Christmas, the day after the late Bishop's funeral, the Church was draped in black, and the Rev. Canon Houston in preaching an Advent sermon on the text, St. Matt. xxiv. 42, "Watch therefore for ye know not what hour your Lord doth Come," took occasion to point out how truly these words were fulfilled in the manner of the Bishop's death; in this respect, that though his death was looked for as an event which might happen at no very distant day, yet when it did come, it took every one by surprise both as to the time and manner of it.

On the day before Christmas the Rector's wife was presented with a purse by the ladies of Christ Church.

GUELPH.—CHRISTMAS DAY.—The interior of St. George's Church, with the beautiful new window, and the artistically adorned chancel, was never seen to as good advantage as on Christmas Day. The decorations were confined chiefly to the body of the church, and were of a very graceful character. The Bishop's chair alone was draped in black, reminding all of the loss the diocese had sustained. There was an early celebration of the Holy Communion, at which a large proportion of the congregation were present. There was also a second celebration at the midday services. A strong choir was present and rendered the festival music of the season in excellent style. The prayers were read by the Rev. E. A. Irving, and the sermon was preached by the Ven. Archdeacon. There was a large congregation. The text was the message to the shepherds, "The Glad Tidings of Great Joy." He dwelt upon the darkness and gloom, the wickedness and profligacy that prevailed in the world at the time, as if Sodom and Gomorrah had emerged from the slimy waters of the Dead Sea to corrupt the world. Such was the state of things when the Son of Righteousness arose with healing on His wings. He then dwelt on the spiritual aspect of Christmas, shewing the grandeur of the Incarnation, and then spoke of its human aspect as a time for the gathering of friends together, and of exercising the kindly charities of Christian liberality.

SUNDAY SCHOOL FESTIVAL.—This much looked for event took place on Thursday evening, the 30th, and was a great success in every respect. There were about 500 children present, including those of the Mission School as well as St. George's. There was a bright service in the Church when the Archdeacon described the memorable incidents of the first Christmas, interspersed with beautiful carols, which were most heartily sung by a chorus of boys and others, Miss Saunders presiding at the large organ in her usual excellent style. At the close the Archdeacon said there was another aspect of Christmas to be seen in the school-room, where through the kindness of various members of the congregation a feast had been prepared, to which all were invited. Mr. Irving gave an excellent practical address, pointing out the responsibilities of parents and children and calling on the men of the congregation to come forward and take part in the Sunday School work. The proceedings closed with the benediction.—(From *Parochial Magazine*.)

HAMILTON.—A Mission service has been started in the poor part of the parish of the Church of the Ascension. It is held in the pretty little Mission Hall, built by Mr. Henry McLaren. Addresses are given every Sunday at 3 p.m., by the Rev. H. Carmichael. The hall is filled and the services are hearty and bright. More of such work is needed in Hamilton. The Rev. Mr. Massey, rector of St. Luke's, is doing a genuine Missionary work in a poor and thickly populated neighbourhood. But more is needed to be done for those who will not come to the Churches. Rev. Mr. Sutherland does good work in St. Marks. His Church is free and open, and he has gathered round him a faithful and loyal congregation who are well grounded in sound Anglican principles.

DIOCESE OF HURON.

EPISCOPAL APPOINTMENTS FOR REMAINDER OF
JANUARY AND FEBRUARY, 1885.

If the Lord will, the following order will be observed by the Bishop in his further visitation of the Diocese for Confirmation. Clergymen will please have their candidates prepared for the services named as below :

COUNTIES OF OXFORD, NORFOLK AND ELGIN.

CLERGYMAN.	PLACE.
Rev. W. Daunt.....	Trinity Church, Aylmer.
Rev. H. Banwell.....	Christ Church, Port Stanley.
" " " " " "	St. John's Church, Yarmouth.
	Thursday, January 15th.
" " " " " "	St. John's Church, Yarmouth.
	Sunday, January 18th.

COUNTY OF OXFORD.

CLERGYMAN.	PLACE.
Rev. J. J. Hill, M.A.....	St. Paul's Church, Woodstock.
Rev. A. A. W. Hastings.....	Old St. Paul's Ch., Woodstock E.
	Sunday, January 25th.
Rev. E. B. Hamilton.....	St. John's Church, Eastwood.
" " " " " "	Christ Church, Oxford Centre.
	Monday, January 26th.
" " " " " "	St. Paul's Church, Innerkip.
Rev. G. W. Racey.....	Christ Church, Huntingford.
" " " " " "	Trinity Church, Zorra.
	Tuesday, January 27th.
Rev. W. R. Senborne.....	Christ Church, Lakeside.
" " " " " "	St. John's Church, Thamesford.
	Wednesday, January 28th.
Rev. C. W. Ball.....	Grace Church, Missouri.
	Thursday, January 29th.

COUNTY OF LAMBERTON AND PART OF MIDDLESEX.

CLERGYMAN.	PLACE.
Rev. J. H. Fairlie.....	St. Paul's Church, Thedford.
Rev. W. Henderson.....	Christ Church, Forest.
" " " " " "	St. George's Church, Hillsboro'.
	Thursday, February 12th.
Rev. J. Jacobs.....	St. John's Church, Kettle Point.
" " " " " "	Christ Church, Camlachie.
	Friday, February 13th.
Rev. J. Bearfoot.....	St. John's Church, Perch.
" " " " " "	Christ Church, Camlachie.
	Saturday, February 14th.
Rev. T. R. Davis, M.A.....	St. George's Church, Sarnia.
Rev. J. Bearfoot.....	St. Paul's Ch., Point Edward.
	Sunday, February 15th.
Rev. J. Jacobs.....	St. Peter's Ch., Sarnia Indians.
Rev. D. Armstrong, D.D.....	St. Mary's Church, Froomfield.
" " " " " "	Christ Church, Corunha.
	Monday, February 16th.
" " " " " "	Trinity Church, Mooretown.
	Tuesday, February 17th.
Rev. W. Hinde.....	St. John's Church, Wyoming.
" " " " " "	Christ Church, Petrolia.
	Wednesday, February 18th.
Rev. P. E. Hyland.....	Trinity Church, Watford.
" " " " " "	St. Mary's Church, Warwick.
	Thursday, February 19th.
Rev. J. M. Gunne.....	St. James' Church, Brooke.
Rev. C. J. A. Batstone.....	St. John's Church, Alvinston.
	Friday, February 20th.
Rev. J. Gunne.....	St. Mary's Church, Metcalf.
" " " " " "	St. Paul's Church, Kerwood.
	Saturday, February 21st.
Rev. J. P. Curran.....	St. Anne's Church, Adelaide.
" " " " " "	St. Paul's Church, Wisbeach.
	Sunday, February 22nd.
Rev. A. C. Hill, M.A.....	St. John's Church, Strathroy.
	Monday, February 23rd.

NOTE.—The Clergy are requested to observe the order of the services in the above lists, except in so far as a different arrangement within any parish may be more convenient, and not to make any additional services or meetings.

All communications referring to the above lists, to be addressed to the Venerable Archdeacon Marsh, London.

This will complete the Bishop's visitation throughout the whole Diocese with the exception of two places, viz, Delaware and Muncytown. His Lordship has worked incessantly since he came into the Diocese as may be readily understood when it is remembered that since May last, every station in this large Diocese has had a personal visit from him, with the exception of those mentioned. The practical benefit which both the clergy and laity derive from such an example and devotion to the Master's work, cannot well be estimated.

Recently a number of the Clinton friends of the Rev. G. B. Taylor, of Bayfield, Co. Huron, drove over to that place and presented him with a handsome cutter, in recognition of his valuable services on behalf of the Scott Act, during the late successful campaign.

Chapter House.—LONDON.—The Rev. R. Hicks, late of Trinity Church, Winnipeg, has been urged by Bishop Baldwin to take duty in the Chapter House for six weeks, after which time Mr. Hicks purposes going to England.

St George's Church.—LONDON WEST.—The members of St. George's Church, and the teachers of the Sunday school, gave the scholars a Christmas Tree last week as is their usual custom at this season. The children spent a most pleasant and enjoyable time and returned to their homes, very happy.

SELTON.—The Rev. Rural Davis commenced a service in this place (some 8 miles from Thamesville) three years ago, holding service in a private room for a time. Encouraged by the attendance, it was soon decided that steps should be taken to build a church; this has been accomplished. The church has been consecrated by Bishop Baldwin, who at the time Confirmed 9 persons, 5 of whom had been members of other denominations. The communicants have increased in the three years from three to an average of twenty. The Church is sure to grow in strength and numbers where her ministers and members are faithful in doing the Master's work.

The Bishop of Huron has appointed the Rev. W. J. Taylor, of Wardsville, as co-secretary of the Diocesan Church of England Temperance Society with the Rev. P. B. deLom.

The Bishop has appointed Rev. J. A. Bali, late of Waterford, to be Incumbent of Bervie Mission.

DIOCESE OF ALGOMA.

The following contributions are gratefully acknowledged: For John Esquimaux—Holy Trinity Sunday School, per S. G. Wood, Esq., Supt., \$20. For W. & O. Fund—Mrs. Wilson, Toronto, \$5; H. C., Port Hope, \$50. For Sheguiandah Church—A Guelph Friend, \$5; Infant Class, Trinity Church, Sunday School, St. Thomas, per Mrs. Kain, \$4; Miss Harpers Class, St. John's Sunday school, Port Hope, \$2.—E. ALGOMA.

The Bishop's appointments for this month are as follows:

Jan. 7.	Kirkway.	7 p.m.
8.	Lewisham.	2 p.m.
9.	Bracebridge.	4 p.m.
" "	" "	7 p.m.
11.	Arpdin.	11 a.m.
" "	Lancelot.	7 p.m.
12.	Arpdin.	7 p.m.
14 and 15.	Port Sydney, Clerical Conference.	
16 and 17.	" " Outstations.	
18.	" " 10 a.m.	
" "	Beatrice.	3 p.m.
" "	Port Sydney.	7 p.m.
19.	Allensville.	10.30 a.m.
20.	Hoodstown.	2 p.m.
" "	Ilpacombe.	7 p.m.
21.	Haldam Hill.	2 p.m.
" "	Keatsville.	7 p.m.
22 {	Ravenscliffe and Dickson's School House,	
25 {	Huntsville.	10.30 a.m.
26.	Grassmere.	10 a.m.
" "	Huntsville.	7 p.m.
27.	St. Annes Ferry.	
29.	Cyprus.	10.30 a.m.
" "	Emsdale.	3.30 p.m.
30.	Betheme.	1.30 p.m.
31.	Beggsboro.	11 a.m.
Feb. 1.	Encsdale.	10.30 a.m.
" "	Burke's Falls.	3 p.m.
2.	Starrats.	11 a.m.

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

CONTEMPORARY CHURCH OPINION.

The London *Guardian* pleads for toleration for all. It says:—

We are not enamoured of buttonholes, which advertise the wearer by a ribbon or rosette of blue, or white, or red; but we are not scandalized by the sight of these insignia, nor by the vision of ladies in the black cloaks and white collars which secure the Sisters of Mercy in our streets from insolence. We do not despair of seeing the "Church Army" trained and disciplined in the thoroughness of a true Church discipline, and that incipient tendency to wrong doctrine which we fear is not wholly absent, corrected by a more perfect education in that theology, which must be the basis of all permanent service, and all true devotion in the Church of Christ. It is in the large cities and towns that the destiny of the Church will be determined. They offer a magnificent field for the bravest and wisest adventures of the best women and men amongst us. Compared with what remains to be done, little has been begun. Vast multitudes live in unbelief and indifference. No organization has yet so much as touched them. Hidden in country parishes are, there is reason to believe, many laymen, and many parish priests, who want just such an opportunity as this mission to bring out their faculties for work. "The world knows nothing of its greatest men." It is absurd to suppose that a few missionaries of repute, whom we can count on the fingers of one hand, are the only preachers adequate to the occasion. There may be—and one indirect result of Missions may be to discover—preachers with the liberty and power of Lacordaire, and Ravignan, of Wesley and Whitfield, who may emerge from their retirement in their pastoral homes, and justify John Dryden's quaint form of welcome—

"Like mighty missionary you come
In parties infidelium."

The Standard of the Cross says:—

It is a high theory of the ministry that is taught in those words of St. Paul: "Let a man so account of us, as the ministers of Christ and stewards of the mysteries of God." Of the ministry is to be said what is said of the Bible, only in the present tense. The Bible convinces us that God has spoken; the ministry, that God is speaking. Where there is the greatest superficial respect for the ministry, atheism makes least appearance on the surface; and where atheism or agnosticism is boldest, there is found also the most earnest popular support of the ministry, the diffusion of something like the "grace of orders" throughout the entire laity of the Church. It is not part of a high theory of the ministry to separate clergy and laity. Even in the Roman Church, where there is indeed social separation, there is the warmest religious agreement and cordiality between the clergy and laity. So it is also among all Christians. The ministry of Christ is most revered and obeyed where the feelings of distinction in rank is least and where mutual love between the orders is strongest, and their relations most intimate. The Church is the family of God; and Christ Himself, the Elder Brother, is the Chief Servant, and to be greatest of all under Him, by being servant of all, is an honor

open to every rank and order, and most open to the humblest.

The Southern Churchman says that:—

Christian men should not forget that while the religion of the age does not always open the eyes of the spiritually blind, neither does it seal those of the worldly observing. Many a man as insensible as a mummy to his own moral deformity and spiritual deadness, is thoroughly alive to every defect of the kind in his Christian neighbor. The prime evil which results, is not so much that the latter is detected and faulted, as that through his fault, the other is confirmed in self-blindness to his own destruction. But neither directly, nor indirectly if it be possible to avoid it by a holy life, should we destroy him for whom Christ died.

We quote the following from the *Guardian* editorial on the London Mission:

"Speaking from a layman's point of view, who is every Sunday at least the helpless patient at the mercy of his practitioner, we may express the modest hope that the London and country clergy will learn from their experience of the Mission, that a sermon may be made interesting, stimulating, and conducive to the quiet contemplation of things above the rain clouds which dim the sphere of politics and merchandise, without sharpening the edges of intellectual debate, rasping the minds of listeners who are still old-fashioned enough to enjoy their Sunday as a day of rest, or spinning airy, fairy gossamers out of the sentiments of the English poets, or the æsthetics of modern art. The average English clergyman has yet to learn that the function of the preacher is to apply the wondrous powers of the old Gospel with fresh enthusiasm and keen incisiveness and manly dignity to the wants and desires of modern English life."

Reasons for being a Churchman.

ADDRESSED TO ENGLISH SPEAKING CHRISTIANS OF EVERY NAME.

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

From the Living Church.

DID CHRIST FOUND A CHURCH WHICH STILL EXISTS?

On this Rock I will build My Church, and the gates of hell shall not prevail against it.—*Words of Christ.*

Guizot has said: "Christianity came into the world as an *idea to be developed*. Christianity did nothing of the kind. The Christian "idea" of which the learned Frenchman speaks can only mean the truth which Christ revealed, which was definite and complete, the "faith which was *once for all** delivered to the saints." (St. Jude i. 3.) And that was given to develop men, not to be developed by men. (It is not our duty to develop the faith, but by the grace of God to develop ourselves in the faith.) According to our Lord's teaching, that Faith was embodied in a visible organism, which He calls *His Church*, or *His Kingdom*. Indeed the Faith is so identified with the Church that Christ calls His Gospel *the Gospel of the Kingdom*. The Church is an integral part of the Faith, and a belief in the Church is an article of the Apostolic Creed.

Observe, then, the teaching of our Divine Master. He began His ministry by authoritatively repeating the words of St. John Baptist. For we read (St. Mark i. 14.): "Jesus came into Galilee, preaching the Gospel of the Kingdom of God, and

saying, 'The time is fulfilled, and the Kingdom of Heaven is at hand.'" Later on, after He had appointed the twelve Apostles, He says to the multitude (St. Luke xi. 20.): "No doubt the Kingdom of God is come upon you." Though our Lord occasionally uses Kingdom to mean Heaven, and once or twice to mean His spiritual dominion in our hearts, yet more than nine times out of ten it means simply His Church in the world—the Empire He was founding on the earth but not of the earth. Out of his thirty-two recorded parables, nineteen are "parables of the Kingdom." More than half of His discourses were what some people now-a-days would call "Churchly." But He spoke with authority. Notice a few of the wonderful prophetic parables which bring out the visible character of Christ's Church.

In one He likens the Church to a field of wheat and tares, which grow together until the harvest. (St. Matt. xiii. 25.), showing that the Church while on earth will contain good and bad, and that it is wrong to make separations in the Church, even for so laudable a purpose as to weed out the unworthy. And this phase of the Church, its unity even at the cost of having some bad men in it, He emphasises by an additional parable, that of the net (St. Matt. xiii. 47.), "which tells us how the Church, having swept through the ages, from one end of the world to the other, will finally land those whom it has caught on the shore of eternity, and *there* the separation shall take place." The parable of the Mustard Seed (St. Mat. xiii. 31.) shows the Catholic or universal extent of the Church. That of the Vine and its Branches, (St. John xv. 5.) our Lord's last and crowning parable of His Kingdom, shows that His Church is a *visible organism* which, like a plant, however complex, has a unity dependent on the branches remaining in physical, vital connection with the root. Some of our Lord's parables refer to doctrine, some to morals, some to individual religious experiences; but I challenge any one to show a parable which teaches that His Church is not *one, visible, and Catholic*, or which can possibly justify the "developments" of Romanism or the separations of Protestantism. He prays for the unity of all Christians, "that they may be one." (St. John xvii. 21.) He says of the sheep that *hear his voice*. (St. John x. 16. The rendering "one flock" instead of one fold, adapted by the Revisers, scarcely alters the metaphor at all, and certainly does not in the slightest degree affect the argument.) There shall be *ONE FOLD* and one Shepherd." He admits that "the wolf" may *catch* the sheep, or may *scatter* the sheep, (St. John x. 12.) but not that the wolf or any one else may construct a new fold, much less three or four hundred new folds, for the flock of which He Himself is the Good Shepherd, and for which He has already built the "one fold." The first miraculous draught of fishes (St. Luke v. 6.) implies that the "Net" may break and some of the fishes slip out through the breach; but not that the Great Net may be made over into little hand nets, or that the fishes who swim back into the lake are still *in the Net*, or surrounded, forsooth, by an "invisible net."

But in addition to the figurative language with which Christ illustrates the unity, the visibility, and the authority of His Kingdom, He gives what a learned priest has well called "a prophecy of the foundation of the Church, of its endless devotion, and of the name by which it should be called." When St. Peter confessed the Divinity of Christ, what said the Son of God? "*On this Rock I will build MY CHURCH and the gates of Hell shall not prevail against it.*"

St. Matthew xvi. 18. See the masterly exposition of this passage by Dr. J. H. Hopkins in the *American Church Review*, October, 1884.

Again He says as a matter of discipline in the case of an erring brother: "Tell it to the Church, but if he neglect to hear the Church, let him be unto thee as an heathen man and a publican." (St. Matthew xviii. 17.)

(*To be Continued.*)

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

Book Notices, Reviews, &c.

THE ENGLISH ILLUSTRATED MAGAZINE:—Annual subscription \$1.75 (MacMillan & Co., 112, 4th Av., N. Y.)

The Christmas double number of this excellent monthly is before us, and is worthy of the high reputation which this Magazine has already obtained. The illustrations, of which there are eight full pages, are first class, and as it numbers amongst its contributors and artists some of the best talent in England, this monthly ought to continue a permanent favorite. The January number is also to hand and appears equal to former numbers.

SPIRIT OF MISSIONS: \$1.50 per annum (Dominion and Foreign Missionary Society of the F. E. Church of the U. S.)

The November, December, and January numbers of this most interesting Missionary monthly is to hand, and contains full information in regard to the work of the Board of Missions in all its departments. Canadian Churchmen will find it well worth having.

THE CHURCH CATECHISM: (5c. each.)—THE CATECHISM OF THE PROTESTANT EPISCOPAL CHURCH: (8c. each.) Are two of a series of progressive text books on the Church Catechism prepared by a layman of St. Peter's Church, New York. E. & J. B. Young & Co., New York.

THE TRINITY CHURCH CATECHISM: Compiled under the direction of Dr. Dix, by one of the Clergy of Trinity Parish, N. Y., is not a mere explanation of the Catechism, but is also "a brief extract and simple statement of Christian Dogma, a Catechism of the facts of the Church's life and history." E. & J. B. Young & Co.

GEMS FOR LITTLE SINGERS: A collection of Songs for Kindergartens and Primary Schools. By Elizabeth U. Emerson and Gertrude Swaine, assisted by L. O. Emerson. Price 30 cents. Published by Oliver Ditson & Co., Boston.

This book contains 62 songs, of which some of the words are by Kate Greenaway. Lucy Mackay and other well-known sweet poetsessess have added to the attractiveness, and the book is nicely printed and bound; and for the little ones, appears to be one of the prettiest and the best. Teachers who wish to examine can get a copy by sending three dimes to the publisher.

THE MODEL SINGER: For Singing Classes, Schools and Choirs. By W. O. Perkins and D. B. Towner. Published by Oliver Ditson & Co., Boston. Price 60 cts.

It has been the fashion, of late years, to provide special books for singing classes, and not to depend on the large books intended for both church and school. The new books are lighter, more convenient, and, what is a great matter in a class of a hundred, much cheaper.

THE MODEL SINGER is a book of 192 pages, of which the first 25 have explanations and a graded set of exercises, the next hundred pages a collection of harmonized songs and glees, for study, and the rest of the book contains a fair amount of hymn tunes and anthems. On the whole, a few dimes invested in this genial lesson book will bring rich returns.

The Church Guardian

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CALENDAR FOR JANUARY.

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

Second Sunday After Epiphany.

The collect for the day is a general prayer to God that He will hear the supplications of His people, and grant us His peace all the days of our life. Through Christ will our prayers be heard, and in Christ is our peace; for if all that the Scriptures have foretold, and we find in the Gospel related, has not taken place—if Christ be not raised from the dead, our faith is vain, we are yet in our sins. Every step, therefore, in this marvellous chain of events, by which it has been assured to us that this is "He of whom Moses and the prophets did write," that "this is indeed the Prophet that should come into the world," brings us toward that consummation we desire, through which our prayers are heard and our peace secured. No step, then, is to us more confirmatory of this than the manifestation of our blessed Lord to the world. In this manner he convinced the world, or those whom he called out of the world, and in this manner does He manifest Himself to us; gradually revealing himself as we are able to bear it. As, then, in the services of last Sunday, the Church proposed to our attentive consideration His appearance among the doctors in the temple, so in the services of this day, does she set before us in the Gospel his first miracle, that he wrought in Cana of Galilee, whereby His disciples, those whom He had called around Him, were taught to believe on Him. He had before aroused the attention of the doctors and teachers of the law, as well in the miraculous guidance of a star as in the hearing and asking them questions. He now drew to the miraculous powers with which he was invested, the attention of his disciples—of those faithful and chosen few who were hereafter more fully to manifest Him by preaching, with signs following, to the Gentile world. In Galilee prophecy had said that this light should first shine, and, in accordance with this, we have this first manifestation of Himself to His followers in Cana of Galilee, and he here manifested forth His glory, and His disciples believed in Him. The Church, in the selected Gospel, having thus drawn our attention to this, teaches us, in the passage she

has chosen for the epistle, the practical lesson that it enforces on us. We are each of us, as Christians—for without it we deceive ourselves in assuming that name, or in dwelling on the hopes it holds out of happiness, and of salvation through Christ Jesus—according to our several opportunities, to set forward this manifestation of our Lord to the world. Our faith comprehends the salvation of every brother, of every fellow-creature of God, as well as our own. The glory of God must be manifested by every one who calls on the name of Christ; and it is our duty earnestly and soberly—not by intruding ourselves into the office of others, and neglecting the duties of our own, but each by fulfilling the duties of his station, and having a common hope and interest in the great cause which brought the Son of God into the world, the salvation of the souls of men—to further to the utmost over the hearts of Christ's people, or of those who still sit in darkness and the shadow of death, his manifestation. We need not go out of our way to do this; it is in our way every hour and moment of our lives, when, by example, by a word of advice spoken in season, or by our good works and consistent life of Christian holiness which our less enlightened neighbor may behold, he may learn to glorify our Father which is in heaven, and that holy faith which he has taught us in His Son. Whatever differing gifts we may have—for God has given to each according to his ability, as trusts, for the diligent use of which we shall be responsible—let us use them in Christian simplicity, with diligence and with cheerfulness. Let us learn to practise the lessons the Apostle teaches: "To live without dissimulation; to abhor that which is evil, and cleave to that which is good; to be kindly affectioned one towards another with brotherly love; to be active in business, for there is a time for all things, and whatever we do must be done well;" to be fervent in spirit, serving the Lord; to rejoice in hope; to show our patience in the hour of tribulation; to continue instant in prayer; to use our worldly means to the purposes for which they were given. Above all things, to imitate the example of our Lord, in blessing our persecutors; to sympathize whether in the joy or in the grief of our brethren, and to be ever of the same mind one towards another. Thus shall we be disciples of our Lord, and set forward His manifestation and His glory, uniting, in the bonds of charity, our interests with that of our brethren, and setting forward the common salvation.

The Opportunities of Winter.

There is no season of the year which presents as great opportunities to the Churchman of building himself and his brethren up in their most holy faith, as the season of Winter. In summer, no doubt, a great deal may be done in the way of enlisting new recruits, collecting and examining and brightening up old rusty armor, and otherwise getting the parochial machinery into good and effective order. But the winter is the time for the real work.

If then, speaking generally, we call the summer the time for enlisting recruits, and the winter for inuring them to the discipline of active service, we are assigning to the latter season no unimportant functions. For we need to recognise this—that in the present day the task immediately before us is the *building up* of souls that have been aroused into life, rather than the actual arousing them.

The question that wants answering is not so much "Must I be saved?" as "What must I do to be saved?" With ever-increasing eagerness men are asking for definite instruction for the guidance of their daily lives. They do not wish to be told, "You must *not* do this!" "You must *not* do that!" "This system is wrong, and that is defective," but, "Here is a rule which will help you in your efforts. Here is a principle—a command of Christ—which will ensure for you a distinct blessing." It is construction, and not destruction—building up, and not pulling down, that the world is panting for, and hardly getting. For, to speak the truth, it is heartily weary of merely negative systems. It was because he was conscious of this that Frederick Maurice said: "Never take away from a man even the shadow of a spiritual truth, unless you can give him substance in return."

Now this substance the Church of Christ both has to give and will give to the humble and patient seeker. And the best way of giving it at this season of the year is by means of *classes*. All the instruction that the pastor, in the pulpit or on his rounds, fails to impart, may be supplied in the class. And therefore we urge our clerical readers to form, wherever they are not yet in existence, winter classes of instruction, and our lay friends to join them. These may be Bible classes, Communicants' Classes, Confirmation Classes, Prayer-Book Classes, Church History Classes, and possibly others, varying in number and character, according to the size and needs of the parish.

And first, as to the *Bible Class*. Reader, do not turn away at the mention of this name and say, "That is not for me. I know all about that. That is a subject for children." Most probably your knowledge of Holy Scripture is extremely limited, being nothing more than a general smattering, gathered from the Reading of the Lessons in Church, or from the recollections of early childhood. It is astonishing what general ignorance prevails of the real teaching of the Bible. Few people have given the time and trouble necessary for extracting and weighing the truths contained in God's Holy Word. Every one, of course, knows *about* it, few *know* it. Every one can quote texts, few can apply them agreeably with the context.

Now the hour at the Bible Class, we can venture to say from experience, may be made one of the most delightful and profitable hours of the week. The attendance generally increases in numbers as the winter goes on, and people learn the true nature of the class. The subject, say, is one of the Gospels—the scope and object of which is, at the outset, carefully explained. The variety of thought that is suggested, as the class enters into the narrative, prevents any feeling of weariness. A careful and accurate description of the scenery, and habits and customs of the Jewish people, throws light and interest into many a passage that has hitherto been obscure, and therefore unintelligible. The conductor, too, of the class, does not fail, as he proceeds, to point out the passages which prove the creeds and doctrines of the Church, enforcing his teaching by other passages bearing upon the same subject. Thus his hearers become intelligent Church-people, able to give to others "the reason of the faith that is in them." But this is not all. No one has reaped the full benefit of the Bible Class who does not come away from it feeling that he has "been with Jesus," that *His* voice has spoken to him as it spoke of old, that, as one of the company of the disciple he has

received a new word of instruction, and has a new duty to perform. Devotion, as well as instruction, is the object of the Bible Class.

In some of the parishes, too, there will be a *Class for Church History*. This is a subject which is not sufficiently taught, for most Church people are strangely ignorant of the history and fortunes of the Church to which they belong. The names of the champions who in past times have lived and fought and died for Christ, are frequently—to our unspeakable loss—nothing but names. The struggles and reverses which have made the Church what she is, are too much buried amidst forgotten things. Thus all that energy and strength which might accrue to us from the consciousness of possessing a banner which has come to us from a glorious past, is wasted. No doubt this is mainly owing to the difficulty that is felt in giving life and interest to names and events that are past and gone. But we do not believe this difficulty to be at all insuperable. That Church history may be made as interesting to the simplest minds as lectures on scientific and literary subjects, we do not hesitate to affirm. In a parish which the writer has in his mind—a parish by no means remarkable for the superior intellectual culture of the people—a Church History Class has been in active operation for several years, and the attendance and interest have constantly increased. And, indeed, it is not hard to see that men will attach a higher value to their Creeds as they learn the circumstances that called them into being, and hear of the lives laid down in their defence. Who does not value the Nicene Creed the more when he can summon at will before his mind's eye the gathering of the grand Council of Nicæa?

Again, few people are able to appreciate the exquisite beauty of the *Prayer Book*, for few people have made it the subject of their careful study. Its great antiquity—its faithful reflection of the teaching of the Bible—the method and order of its construction—the variety of its teaching, and the uses it may be put to—these can only be understood by spending considerable time and patience over them. The Prayer Book Class will both enable us to enter more fully and beneficially into the services of the Church, and teach us to value it for our own private use.

Whether, then, our readers choose this or that subject for their study during the winter months, at least let them join in one. Sermons are not enough—reading is not enough. It is only by a regular continuous course of teaching that we can hope to master, fully and satisfactorily, some branch of the Truth as it is given us by the Church of Christ.

Editorial Notes.

In a recent issue, we expressed our unqualified disapproval of many of the methods of the Salvation Army, which seem to us to be sadly inconsistent with the laws of that awful reverence with which all that touches the name and honor of the Infinite and Supreme Being ought surely to be handled. There is one feature of its work, however, which is in principle highly to be commended, and which is probably the secret of whatever success it has had in arousing a sense of religion among classes who are too generally beyond the influence of the Church. The Salvation Army, when it has brought a man to know ever so little of Christ our Lord, enjoins on that man this pre-

cept: Do not be ashamed of Him; do something—say something, which proves that you are not ashamed of Him. Wear a livery, walk about the streets in it, sing hymns as you walk. Be organized into bands and companies, with this one object, to proclaim to the world that you are not ashamed of the Lord who bought you. Disapprove as we may of the methods of the Army, we must acknowledge that this motive is a noble one. No truth is truly held until we exult in owning it, and the poor men and women who compose the rank and file of the Salvation Army endure much for the sake of the truth they thus publicly own. That is the real secret of their strength. According to their light, they are not ashamed, after their own fashion, to confess Christ before men, and herein they may teach a much-needed lesson to many better instructed Christians in this temporizing and weakly compliant age.

The demise of the Right Hon. J. W. Henley, towards the close of the past year, deserves more than the mere intimation which we gave at the time. Mr. Henley, who was the father-in-law of the well-known Archdeacon Denison, was the last survivor of the old school of Tory statesmen. He sat in the House of Commons for Oxfordshire, from 1841 till his retirement at the beginning of 1878. He twice held office as President of the Board of Trade, under Lord Derby, but retired in 1858, owing to the dissatisfaction which he felt at Mr. Disraeli's Reform Bill. It was in one of the debates on that measure that he made use of two expressions that have become proverbial, namely, that if a "hard and fast line" were drawn between the enfranchised and the unenfranchised classes, there would some day be an "ugly rush" at it.

In a recent speech at Brighton, Mr. Trevelyan, who was introduced to the meeting as "the real author of the Franchise Bill," made a speech of exultation and triumph. One of his statements may possibly be true, and if so, it affords a reason for looking with equanimity upon the vast changes that have come and are evidently coming, in the near future, over the political arrangements of Great Britain and her Colonies. He said: "People are afraid of what they call democracy, because this thing happens in France, and that thing happens in Athens, and they are afraid that something else is going to happen in America. But we are not Frenchmen, nor Athenians, nor Americans. We are Englishmen; and the more Englishmen you admit into the pale of our Constitution, the more English it will be. Common sense, veracity, a willingness to put up with the inevitable, contempt for those who promise the impossible, a love for men who have a mind of their own and are not afraid to express it, and a determination that such men, and such men only, shall lead them—these are the qualities which, if you cut a section anywhere out of Scotch or English society, you will find in equal proportions all the way down."

The spirit of party, which is so generally dying out in the Church of England, is still rampant in Church circles at Portsmouth, where the Church Congress of 1885 is to be held. At a meeting recently held in that town, it was actually decided by a small majority not to invite the Congress, because the hated "Ritualists," were admitted to its platform. The invitation was sent, however,

notwithstanding this contemptible opposition, and we are glad to learn that it will be accepted, for certainly no place stands in greater need of the educational influence of such a gathering.

Black Letter Holy Days.

JANUARY.

5th.—*Lucian, Pst. and Mar.*:—There are two persons commemorated on this day.

1st.—A priest of Antioch, born in Syria. He revised and corrected the text of the Holy Scripture and thus was of great assistance to St. Jerome in editing the Latin version, known as the Vulgate. His translation of the *Septuagint* was held in such esteem that, by order of Constantine the Great, it was used in all the churches from Antioch to Constantinople. He was put to death at Nicomedia, in the persecution under Galerius, about A.D. 312.

2nd.—A Roman nobleman, sent by Fabian, Bishop of Rome, as a missionary to Gaul, about A.D. 245. He became Bishop of Beauvais, and suffered martyrdom A.D. 290.

13th.—*Hilary, Bp. and Conf.*:—Born at Poitiers, in Gaul, of heathen parents. When he was converted and ordained is not known, but he became Bishop of his native city about 354. His boldness in defending the Catholic Doctrine of the Trinity against the Arians caused his banishment into Phrygia, by the Emperor Constantius, A.D. 356. At the Council of Seleucia, in A.D. 359, and after his return to Gaul, in A.D. 360, he continued his exertions against the Arian Bishops, which was only terminated by his death, in A.D. 367.

Not to be confounded with Hilary of Arles, the hero of the famous controversy with Pope Leo I., A.D. 401-409.

18th.—*Prisca, V. and M.*:—A Roman lady, beheaded under the Emperor Claudius II., about A.D. 270.—Virgin and Martyr.

20th.—*Fabian, Bp. and M.*, was Bishop of Rome from A.D. 239 to about 250. He succeeded St. Anselm, and is said to have been elected in consequence of a dove having alighted on his head while the clergy and people were holding the election. He was put to death in the Decian persecution.

21st.—*Agnes, V. and M.*:—A young Roman lady, who suffered at the age of thirteen in the Diocletian persecution. Her name in Latin means *a lamb* and in Greek *pure*. The respect paid to her memory is very ancient indeed, and to this day the annual offering of white lambs on January 21st commemorates her devotion and her glory.

22nd.—*Vincent, Sp. D. and M.*:—A deacon of the Church of Saragossa, in Spain, who suffered martyrdom with *invincible* patience, being boiled alive, about A.D. 303. He is still much honored in the Spanish churches.

CORRESPONDENCE.

THE LATE BISHOP FULLER'S FUNERAL.

To the Editor of THE CHURCH GUARDIAN.

SIR.—Among the clergy reported as attending our late Bishop's funeral, the names of the following were unavoidably omitted from the list on account of the lateness of their arrival by railway, viz.—Revs. A. E. Belt, Thos. Motherwell, R. T. W. Webb, and W. J. Mackenzie. Two or three clergy were hindered from attending by sickness, and others at a distance, would doubtless have been present had it been possible for them to return in time for Sunday duty on the day following. It is pleasing, however, to know that nearly all the clergy of the Diocese who could attend were present to pay their tribute of respect and honor to the memory of their late Bishop, whose example of untiring zeal, self denial, and hard work on behalf of the Church is well worthy of imitation.

Your's truly,

W. J. M.

FAMILY DEPARTMENT.

IN MEMORIAM.

REV. FRANCIS W. KIRKPATRICK, M.A.
RECTOR ST. JAMES CHURCH KINGSTON.
OBIT JANUARY 1ST 1885.

There are some songs we fain would sing
To full clear notes in minor tone;
And my rude wreath of rhyme I bring
In love of him who everything
Held still in trust for Christ alone.

Some strong sweet ballads there have been,
Wrought by the bards of older days,
Of Red-Cross Knight as pilgrims when
Christ's Sepulchre by Saracen
Had been defiled in Pagan ways.

This was a pilgrim in those years
Of vague unrest and changeful creed
When Christ's dear name is cold with sneers,
He gave no dull reproach of tears
But sought the sepulchre indeed

As one who seeks a risen Lord
To find, and whisper "Rabboni!"
And then, by loving deed and word,
To teach the truths that undergird
The hopes of Immortality.

To scatter largesse far and wide
Of love that knew no bound or ban;
To lay all selfishness aside,
That when he slept the world hath cried,
"Behold, this was indeed a man."

This is your heritage, O wife!
And children who have scarcely known
The wealth of this dear vanished life!
This you may say, "In calm and strife,
He was for years and years our own."

O mother church unfold thy scroll
And add another martyr there!
O let the solemn requiem roll
For pilgrim with true warriors' soul
Whose life was one low earnest prayer.
HORATIO GILBERT PARKER.

Sunday Chimes.

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

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

CHAPTER I.

HOMELESS.

The man she had left sleeping was her uncle. She had neither father nor mother; both had died of small-pox before she could have any very distinct recollection of what passed around her. And yet sometimes in her dreams the child saw fairer things and kinder faces than those among which her lot was now cast; and the sound of bells had always a strange effect upon her. For this reason she liked Sunday. Not that she had the faintest notion of why the bells rang out from all the church towers; nor why she saw well dressed people, in the street towards which she was now bending her steps, entering the doors of the churches, and lines of children neat and clean in appearance, firing in by two and two, as the bells chimed over their heads. Matsie, as she was called by the neighbours, had never heard a word of that better life towards which those Sunday chimes sounded their note of invitation week by week. She was to all intents and purposes ignorant of God, and of Jesus, and of His salvation; quite as ignorant as a heathen child in the wilds of Africa, and with no clear idea about anything, except that she must pick up her daily bread as she could, and leave her clothes to chance. Her uncle was a waterman employed about the docks: a drunken, worthless man, who had sunk lower and lower in the scale since the day when he had taken the child of his only sister to a somewhat better home than the cellar where they now existed, that she might not go to the Union.

She would have been far better at the Union, —far better anywhere than in that tainted

atmosphere of King's Alley. By little and little the child suffered more and more from her uncle's habits. Fierce hard words were now succeeded by cruel blows; and when a drunken fit was upon him, he would not work at all, but spent his nights in low public-houses, and his days in sullen idleness or heavy sleep.

As Matsie wandered on, this bright June morning, her forehead was smarting from the force of a blow which her uncle had given her the night before. She could scarcely bear the pressure of her old ragged hat upon her brow, which ached very much, and she let it fall off behind and hang at her back. She had no very clear idea of where she should go; but she felt a sort of instinctive desire to get away from King's Alley as far as possible, and never to see it again. Better to fall into the hands of the "bobbies," she thought, than go back there.

She had gone a long, long way, when the bells of a new church, a little to her right, struck out for an eight o'clock service that was held there. Matsie sat down on a step to listen, and the bells, as usual, thrilled through her. She was disappointed; very few people went into the church, and the chime was a short one, ceasing just before the clock struck eight. Matsie liked to see a throng and to notice the smart colors of the ladies' dresses, as she had done on many a Sunday excursion like this.

When the street was quiet again she looked across to a row of new villa houses in a road which ran at right angles with the church. Perhaps she might get in at the back door, and find some broken crusts, or something eatable, in the dust-bin. She had often made a successful forage down area steps for a like purpose. So she shuffled round the corner of the first house, and went down the narrow lane that led to the back entrance. The first green gate yielded to her touch, and she peeped in. The blinds of the house were all down, and there was no one to see her. So she advanced cautiously to the flagged courtyard, and saw, to her great content, a plate, with a variety of scraps on it, too numerous to mention—potato parings, and some mutton bones, and a lump of cold bacon, and strips of fat and gristle, heaped up together. To Matsie's hungry eyes these looked more inviting than I can tell you. She glanced anxiously about and behind her, and on every side, once more and then she seized the treasure, and hastened away with it to the lane, where she sat down on a fragment of stone left from the building of the comparatively new house, and devoured it eagerly. The plate, a cracked blue and white one, she disposed of in the *débris* behind the stone, and then sat still to rest.

She had wandered so far that she had come into one of the many suburban neighbourhoods of the great city, which spring up every year on all sides, and make encroachments upon what semblance of the country may be left, and cover wide unoccupied spaces with houses and shops, of which the church soon becomes the centre.

Matsie's great dark eyes grew heavy, as she sat in her retirement; and, by degrees, her hunger satisfied, she fell into a doze, which must have lasted some time. She was awakened by the church bells near her, and starting up, she ran to the end of the lane and watched, this time, a number of people hastening to the pretty painted doorway of the church. There was the sound of many other chimes from other belfry towers; and, softened by distance, they came pleasantly to the ear on the breath of the summer morning.

As Matsie stood there, a little girl came out of the little back gate, in a pretty white frock, tied with a blue sash, her Prayer-Book and Bible in her hand. She was waiting for some one, for she stopped at the end of the lane where Matsie was standing, and looked back. Then she glanced shyly and curiously at Matsie. What a contrast the two children were! The one so bright and fair, and well cared for; the other so neglected, and sad, and forlorn.

After a minute's pause, the child darted back to the gate, where a tall gentleman was talking to a servant. Matsie heard the words,—

"Yes, I was called out early this morning to a patient, and came through this way. I might have left the door open, but I hardly think I did."

"It was open, sir," said the cook; "and there was something gone from the ledge on the scullery window. Nothing of no consequence; but still it didn't go without hands. So I thought I had better mention it."

"Well, I will be more careful in future to close the door," said Dr. Mansfield. "Now, Evelyn, I am quite ready."

"Papa," said little Evelyn, "there was such a ragged girl standing there just now, with great black eyes and a bruise on her forehead. I can't think what she is doing; and she did stare at me so. Look, papa, look," Evelyn continued, as they passed out of the lane; "there she is, by the church gate. Isn't she horrid?"

"Forlorn and dirty enough," said her father; and he sighed.

As he passed Matsie, who stood behind the stone archway of the church gate, he touched her gently on the shoulder:—

"Come in to church," he said. "Don't you hear the bells asking you to come?"

Seldom, if ever, had such a voice sounded in Matsie's ear—so kind, so pleasant, so full and deep—like the voice of the bells themselves. But she only stared at the gentleman with a frightened, scared look, and, wriggling away from under his hand, darted at a full gallop down the road, and out of sight.

The doctor's pitying eyes followed her. "Poor little thing!" he exclaimed; and then he pressed his own little girl's hand more tightly in his, and they went into church together.

CHAPTER II.

A HAPPY HOME.

Behind the rows of pretty villas in the neighborhood of St. Thomas' church, there had arisen a variety of small brick houses, which were occupied by a respectable class of working people, who were for the most part journeymen builders, masons, carpenters and mechanics.

In one of these neat houses, on the Sunday of which I write, there was to be seen as pleasant a picture of a workingman's home as could be found anywhere.

There are those who would fain break down the old landmarks, and teach us that the Day of Rest—God's Day—may be spent in any way we please; that excursion trains and pleasure trips add to the prosperity and happiness of the laboring class, and that, though it may be all very well for the rich or the noble, if they like, to keep Sunday as a day for church-going and religion, the poor can hardly be expected to give up their *one* day's cessation from toil to a strict observance of God's Day. Perhaps, if a little trouble were taken to look into this matter, even from the lowest point of view, it would be found that the secret of delight in Sunday lies deeper than the surface, both for rich and poor; and that the ceaseless round of exertion, whether for business or pleasure, is wisely stopped by the loving Hand of One who knoweth our frame and its requirements, and, for the sake of the body as well as the soul, hath ordained one day in seven to be kept for Him.

In the little parlour of No. 2 Salisbury Buildings, a family party was gathered on this Sunday afternoon, which presented, as I said, a scene of as much comfort as any one could desire.

Three children, in their neat Sunday frocks and pinafores, were standing before their father, going through the accustomed routine of repeating the hymns and Bible verses they had learned in the week. The man—a stalwart working-man, in the prime of life—leaned back in his chair, and listened to the voices of the little ones with pride and pleasure; while his wife, with a cloth in her hand, with which she was wiping a dish, stood at the door leading from the parlour into the kitchen—where they had all dined—and occasionally admonished Janie to "speak our clear, so as father could understand," and told little Willie "not to play with the strings of Mary's pinafore, as it took off Janie's attention."

(To be continued.)

BORN.

MACKENZIE—At Springhill, Dec. 10th, the wife of Rev. C. E. Mackenzie of a son.

MARRIED.

WRIGHT-QUIGG—On Tuesday, Jan. 6th, at Christ Church, St. Stephen, N. B., by the Rev. Theodore E. Dawling, Rector, Mr. Andrew Wright, of McAdam Junction, and Miss Margaret Quigg, of the same place.

MOFFATT-McHEFFEY—At Christ Church, Amherst, N. S., Jan. 7th, after banns, by the Rev. V. E. Harris, M.A., Robert McG. D. Moffatt, of Ottawa, to Ellinor Mary McHefly, daughter of the late Hon. R. L. McHefly, of Strath-aven, Windsor.

STEVENS-CLARKE—At Christ Church, Amherst, N. S., Jan. 6th, by the Rev. V. E. Harris, M.A., George M. Stevens, of Fort Fairfield, Maine, to Jennie M. Clarke, daughter of P. Etter, Esq., of Amherst.

DIED.

CARMAN—Entered into rest, at his home in Fredericton, N. B., on the 3d instant, William Carman, aged 80 years.

Advertisement for a 5-TON platform scale by JONES OF BINGHAMTON, featuring a price of \$5.00 and a list of items like Iron Levers, Steel Bearings, and Brass TARE BEARS.

The Ministers' and Teachers' Bible.

Advertisement for a Bible priced at \$2.00, highlighting its features like being a complete Bible, containing a complete concordance, and being bound in French morocco.

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Advertisement for the Burlington Route, showing a map of the line from Burlington to Chicago, Peoria, and St. Louis.

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Advertisement for a sawing machine, 'Sawing Made Easy', featuring a 'MONARCH LIGHTNING SAWING MACHINE' and a 'TEST TRIAL' offer.

SYNOCD of the DIOCESE of NIAGARA.

Secretary-Treasurer's Office, Hamilton, 3rd January, 1885. Under the provisions of Clause 34 of the Constitution of the Synod of the Diocese of Niagara, I am directed by the Ven. Archbishop McMurray, in accordance with the request of the Most Reverend the Metropolitan, to summon a Meeting of the Clergy and Lay Delegates of the said Diocese, to be held in the Sunday School Room of Christ Church, Hamilton, on TUESDAY, the 27th day of January, 1885, at Two o'clock, afternoon, for the purpose of the election of a Bishop for the said Diocese. J. J. MASON, Sec'y-Treas.

WANTED.—LADIES AND GENTLEMEN to take light, pleasant work, sent to your homes by mail the year round, no matter where you reside; distance no objection; \$12 to \$15 per week easily and quietly made; no canvassing. Address, ACADIA MANUFACTURING CO., BOSTON, MASS.

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CANADIAN CHURCH CONGRESS.

With a view to securing the publication of the papers and speeches of the late CHURCH CONGRESS held in Toronto, the General Secretary would be glad to receive orders for copies, to cost not more than FIFTY CENTS PER COPY, and to be paid for when published. THE REPORTS OF THE FIRST CONGRESS, (held in Hamilton, 1883), are for sale. Price, 50 cents. They may be had at THE CHURCH GUARDIAN Office, Montreal—Rowell & Hutchison, Toronto—R. Duncan & Co., Hamilton—or from the undersigned. CHAS. H. MCKENZIE, DD., General Secretary.

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Owing to a change of printers, THE CANADIAN MISSIONARY will not be issued for JANUARY. The year will commence with the FEBRUARY NUMBER, which will be published on the 1st of the month.



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Department of Public Works, Ottawa, December 16th, 1884. By order, F. H. ENNIS, Secretary.



INTERNATIONAL AND COLONIAL EXHIBITIONS. ANTWERP in 1885 - LONDON in 1886. It is the intention to have a Canadian representation at the INTERNATIONAL EXHIBITION at Antwerp, commencing in May, 1885, and also at the COLONIAL and INDIAN EXHIBITION in London in 1886.

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PARAGRAPHIC.

A Voice from London

Repeats the oft-repeated story that Putnam's Painless Corn Extractor is the best, least harmful, most certain and prompt of all preparations ever offered for the removal of corns. Kennedy & Callard, London, Ont., write nothing ever introduced has given the satisfaction that Putnam's Painless Corn Extractor has. "We recommend it." Beware of cheap or poisonous substitutes. Sold by druggists and dealers in medicine everywhere. Polson & Co., proprietors, Kingston. Always, safe, harmless and sure.

MAKING BAD WORSE.—A rustic youngster being asked out to take tea with a friend, was admonished to praise the eatables. Presently the butter was passed to him, when he remarked, "Very nice butter—what there is of it," and observing a smile, he added, "and plenty of it—such as it is."

If you want knowledge you must toil for it; if you want food you must work for it; if you want pleasure you must earn it,—but if you want nice soft hands you have only to use Estey's Fragrant Philodermia.

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Do you feel languid and dull, and have no appetite, then your system is out of order and requires a good bracing medicine. Take a few bottles of Estey's Iron and Quinine Tonic.

Thistles make manure, and are killed by ploughing under when full grown. The addition of manure to produce a rank growth will make them grow hollow, thus helping to destroy them. The land may be sown to wheat or rye, and it will produce a good crop.

If we could speak in tones of thunder we would use our voice to advise all people everywhere to get at once a bottle of Johnson's Anodyne Liniment. As a preventive of diphtheria, pneumonia, congestion, and all dangerous throat and lung diseases its value is priceless.

MORE THAN THAT.—Gentleman (calling at the house of a lady friend: "Is your m stress in?"—Mary: "She is, sur."—Gentleman: "Is she engaged?"—Mary: "Faith, she's more than that—she's married."

Certain parties have been for years flooding the country with immense packs of horse and cattle powders which are utterly worthless. Don't be deceived by them. Sheridan's powders are the only kind now known in this country which are strictly pure. They are very powerful.

Little Rudolph one day legged an invitation to dinner. At the table his hostess anxiously inquired, "Rudolph, can you cut your own meat?" "Humph," said Rudolph, who was sawing away, "Can't I? I've cut up just as tough meat as this at home."

What the Rev. E. B. Stevenson, B. A., a Clergyman of the London Conference of the Methodist Church of Canada, has to say in regard to A. H. Dixon & Son's New Treatment for Catarrh.

OAKLAND, Ont., Can., Mar. 17, '83. Messrs. A. H. Dixon & Son:

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You are at liberty to use this letter stating that I have been cured at two treatments, and I shall gladly recommend your remedy to some of my friends who are sufferers.

Yours, with many thanks,
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The Temperance Cause.

C. E. T. S.—We call the attention of workers in the temperance cause and specially of these societies organized in connection, with or the same lines as the Church of England Temperance Society, to the advertisement of the Publication Department of that organization, to be found on page 15 of the GUARDIAN. Samples of a large number of its publications have been sent out to this office, and can be seen there; and orders for any of the same will be received at slight advance on catalogue prices and will be forwarded to the society. Amongst its publications will be found everything that could be of service in the work, e. g., Temperance Hymn and Song Book, Mission Hymn Book, Special Hymn Papers for Temperance Meetings, Roll Book, Declaration Book, Prayer Union Books, New Badge, Cards for membership in the different sections. Popular leaflets for general distribution—1s. per 100, or 7s. 6d. per 1,000. Readings for the people, large illustrated wall-papers for Cottage Homes, Mission rooms, and Temperance Halls. Sermons, tracts and pamphlets of all kinds. The organization is indeed a noble one, and is doing a noble work in the Church's way. Its official organ is the Church of England Temperance Chronicle, published weekly, at one penny per copy. Affiliated branches of the society are entitled to a special reduction on all purchases except badges.

The President and Council of the British Medical Temperance Association have offered a prize of one hundred guineas for the best essay on "The Physical and Moral Advantages of Total Abstinence from Intoxicating Liquors," to be competed for by medical students in the United Kingdom. The Essays are to be sent in by March 31, 1885.—C. E. T. Chronicle.

In connection with the opening of the Y.M.C.A. new premises, at Newcastle-on-Tyne, a luncheon was held, presided over by His Grace the Duke of Northumberland, who was supported by Earl Cairns, Sir W. G. Armstrong, the Lord Bishop of Newcastle, Rev. Dr. Bruce, Rev. J. B. Meharry, M.A., Alderman Stephenson (Mayor of Newcastle), Councillor W. D. Stephens, J.P., T. H. Bainbridge, Esq., and many other leading gentlemen in the district. The Newcastle Examiner says, "There was not a drop of intoxicating drink provided."

The Lancet makes the following comment on the recent speeches from the Bishop of Peterborough and Sir Andrew Clark:—

"The cause of true temperance is in the ascendant, and will be greatly helped by such speeches as that of the Bishop of Peterborough and Sir Andrew Clark. It is gratifying to the credit of the Bishop that he has sided with the Church Temperance Society, and so far done what he could to counteract the influence of that little smart epigram into which he fell a few years ago, and which, though

in senses true, was in its main application highly questionable. The teetotalers will put themselves entirely in the wrong if they do not meet the Bishop half way, and endeavour to make common cause with all who try to increase the sobriety and abate the drunkenness of the nation. Absolute abstinence is a moral necessity for those who cannot observe moderation, and a medical necessity for a large number of cases of alcoholism. Let us abolish casual drinking, tipping, public house drinking, and careless social uses of alcohol. This will cut off nine-tenths of the diseases which now desolate families and disgrace British Christianity.—C. E. T. Chronicle.

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Several others will be announced shortly and a full prospectus may be had post free on application to

JOHN HODGES,
18 Soho Square, London, Eng.

What is Catarrh?

(From the Mail, Can., Dec. 15th.)

Catarrh is a mucous-purulent discharge caused by the presence and development of the vegetable parasite *embeza* in the internal lining membrane of the nose. This parasite is only developed under favorable circumstances, and there are:—Morbid state of the blood, as the bilious corpuscle of uræmia, the germ poison of syphilis, mercury, toxæmia, from the retention of the affected matter of the skin, suppressed perspiration, badly ventilated sleeping apartments, and other poisons that are germinated in the blood. These poisons keep the internal lining membrane of the nose in a constant state of irritation ever ready for the deposit of the seeds of the germ, which spread up the nostrils and down the fauces, or back of the throat, causing ulceration of the throat, up the Eustachian tubes, causing deafness; burrowing in the vocal cords, and causing hoarseness; warping the proper structure of the bronchial tubes, ending in pulmonary consumption and death.

Many attempts have been made to discover a cure for this distressing disease by the use of inhalants and other ingenious devices, but none of these treatments can do a particle of good until the parasites are either destroyed or removed from the mucus tissue. Some time since a well-known physician of forty years' standing, after much experimenting, succeeded in discovering the necessary combination of ingredients which never fails in absolutely and permanently eradicating this horrible disease, whether standing for one year or forty years. Those who may be suffering from the above disease should, without delay, communicate with the business manager, Messrs. A. H. DIXON & SON, 306 King Street, West, Toronto, and get full particulars and treatise free by enclosing stamp.

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NEWS AND NOTES.

In bygone times men thought it a good thing to "take time by the forelock." The revised edition says we should "take time by the bang."

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