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# The Church Guardian.

"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 1.

Vol. 3.—No. 39.

THURSDAY, JANUARY 12, 1882.

One Dollar a Year.

REV. JOHN D. H. BROWNE, EDITOR AND PROPRIETOR, LOCK DRAWER 29, HALIFAX, NOVA SCOTIA.  
REV. EDWYN S. W. PENTREATH, ASSOCIATE EDITOR, MONCTON, NEW BRUNSWICK.

It is an encouraging sign that of the 141 members of the British Medical Association, at their recent annual dinner 49 refused to take wine.

JEWISH committees have been formed in Roumania, at several large towns, to facilitate the emigration of Jews to Palestine; and large sums have been subscribed for the purpose.

THE Primitive Methodist Meeting-house in Newport Pagnell, having been closed has been purchased on behalf of the Church, and is now used as an infant school and mission-room.

ACCORDING to a despatch from St. Petersburg, an American Jew performing in a circus there has received orders to quit that capital within three days, simply on account of his professing the Hebrew creed.

DR. FORDYCE BARKER, an eminent physician of New York, speaking as a witness in the Guiteau trial, disposed of the theory of moral insanity by saying: "I have no faith in its existence. Moral insanity is simply wickedness."

THE great Church work which has been done at Great Yarmouth during the last few years has been recognized by the Bishop of Norwich, who has appointed the vicar, the Rev. George Venables, to an honorary canonry in Norwich Cathedral.

AN English Bishop told a vicar a few days ago of a clergyman who said to him, recently, "My lord, my living is put down in the Clergy-list at £600; if any one would take it off my hands, and give me a clear £250 per annum, I should be in pocket."

THE past and present numbers of University College, Oxford, have presented to the Very Rev. Dr. Bradley, a magnificent service of plate, as a testimonial on his retirement from the mastership and his elevation to the Deanery of Westminster.

SPEAKING at Blackburn the Bishop of Liverpool said there were only three subjects more important than that of temperance—the preaching of the Gospel, promotion of Scriptural education, and the maintenance of the old Protestant faith of England.

At the regular meeting of the Standing Committee of Connecticut, held in New Haven on Wednesday, December 14th, Joseph Battell Shepherd, a Methodist minister, was recommended to the Bishop to be received as a candidate for Holy Orders.

A DON-OR has reached us which it would be a pity to withhold. The other day a Bishop, when traveling in a London bus, met one of his clergy. "My lord," said the latter, "I have seen many a Bishop in *partibus*, but never till to-day a Bishop in *omnibus*."

AN anti-Semitic weekly paper, the *Anti-Juif*, has appeared in Paris. It styles itself "the organ of social defence," and gives as its object the abrogation of the decrees issued by the National Assembly in 1791, conferring civil and political rights on French Israelites.

A SUSSEX lady, who wishes to remain unknown, has offered £500 through Dr. Bailey the late warden to St. Augustine's College at Canterbury, for the purpose of founding a scholarship in the College to the honour of St. Wilfrid, the Apostle to the South Saxons, who built the cathedral at Selsey, which has since been removed to Chichester.

SAYS an American exchange:—The following facts speak a very emphatic language: Among the Roman Catholics who prohibit marriages between blood relatives, the proportion of deaf mutes is 1 in 3,000. Among Protestants, who are more lax with reference to such marriages, the proportion is 1 in 2,000; while among the Jews who encourage them, the proportion is 1 in 400.

THE Ruri-decanal Chapter of Derby, under the presidency of the Rev. Prebendary Abney, has forwarded to the Permanent Secretary of the Church Congress an invitation to hold the next meeting at Derby, which has been accepted. Derby is so central in situation, and so well served by railways, that a large and successful Congress may be anticipated. Bishop MacLagan has not presided over the Church Congress, though it has already been twice held in Lichfield diocese, viz. at Wolverhampton in the episcopate of Bishop Lonsdale, and at Stoke upon Trent under the presidency of Bishop Selwyn.

A FRESH outbreak of the anti-Jewish agitation is feared in Russia.

AT Soudan, Algeria, a false prophet, with 1500 followers, killed the governor, and totally annihilated his force of 350 Egyptians.

THE Bishop of Maryland administered Confirmation in Henshaw Memorial Church, Baltimore, last week. Prof. Reider, a converted Jew, was a member of the class.

THE Children's Aid Society of New York, during its existence, has provided homes for 60,000 waifs of humanity; sheltered, fed and taught in its lodging-houses 200,000 boys and girls, and taught over 100,000 little girls, nearly everyone of whom afterwards led virtuous lives.

WHEN the original Diocese of British Columbia was divided in 1879, there were fifteen clergymen and a Bishop. Now there are in Columbia, Bishop Hills and eleven clergymen; in Westminster, Bishop Sillitoe and nine clergymen; in Caledonia, Bishop Ridley and five clergymen; making a total of three Bishops and twenty-five clergymen.

MR. SAMUEL MORLEY, whose fatal advice to the dissenters of Northampton, led to the election of Mr. Bradlaugh, has recanted. At a meeting of the electors of Bristol, he declared that he would not vote for any tampering with the oath, and that if any substantial proportion of his constituents objected to his views on that subject, he would resign.

A COLLECTION of the highest interest and importance to Oriental scholars, consisting of 5,400 cuneiform tablets, is now on its way to England. They were discovered by Mr. Rassam, at Sippara, near Babylon. It is supposed that these tablets are the library mentioned by Berossus, which contained antediluvian records copied from earlier documents by King Sargon I., who lived 1,800 B. C.

THE exploration of the Nickajack Cave in Tennessee has already revealed many miles of galleries, yet no ending has as yet been reached. Its entrance is on the northern side of a hill; a river flows through it. Many most interesting animals were found, including an apparently new salamander, a snowy white and blind crawfish of a new species, several other crustacea, also blind, and two crickets.

GOVERNOR NEAL, of Idaho, says with reference to Mormonism: "The Government must go at it now and cut it out by the roots. If not, in the end it will have to be put down at the end of the bayonet. Already they think they can defy the United States, and I have seen a mob of twenty thousand Mormons in Utah, march by the Federal Court when it was in session, and hoot in derision of its authority. I have seen the flag borne covered with insulting mottoes, and I have seen it dragged in the dirt. We must meet this thing now, or it will cost bloodshed to put it down."

THE twentieth and last volume of the *History of the Franco-German War of 1870-1871*, prepared by the German Staff under the superintendence of Marshal von Moltke, is just issued. It appears that from first to last the Germans had no less than 123,453 men and 6,247 officers placed *hors de combat*, of which numbers 40,081 were killed or died. No sufficient data exists for correctly calculating the French losses. The number of French prisoners made is given at 702,094 men and 21,508 officers. The German force engaged during the whole period of the war numbered 1,451,944 men, including 33,101 officers.

THE Bishop of Saskatchewan has visited the Indian Reserves in the south-western district of his diocese, by Fort Walsh, Cypress Hills, and Fort Macleod, to the Rocky Mountains, a distance of about 700 miles from Prince Albert, his see-town. He found body after body of Indians wholly destitute of Christian teachers. In speaking of the few missionaries he mentions Canon McKay. This gentleman, though not twenty-nine years old, is perfect master of four Indian tongues: Blackfeet, Cree, Salteaux or Ojibway, Sioux or Assiniboin. Thus he can converse with all our British Indians, while he can make himself understood in the language of the Nez-pierces and Crows, two tribes belonging to the United States. He has worked hard among both Indians and settlers. He has a school-house on the reserve, built mainly with his own hands. The Bishop has made him a Canon, and will shortly make him Archdeacon of Cypress. The lack of clergy in this diocese is most serious.

AN application was made in July last by Sir Rutherford Alcock to H.R.H. the Princess Louise that there might be some annual inspection of the children taken out from England by Miss Rye, with a view to meet an objection of the Local Government Board to the transfer of pauper orphans to the Canadian homes which are ready to receive them. We are glad to find that after some delay, caused by the debate whether this inspection should be undertaken by the officials of the Dominion or of the several provincial governments, it has now been decided that the Minister of Agriculture will undertake to see that there shall be a satisfactory annual inspection made, the report of which he will forward officially. And the Secretary of the Department of Agriculture, Ottawa, Canada, adds, "The class of young children of both sexes, if well selected and of suitable age, from workhouses, if placed out in families of Canadian farmers, would be very likely to do well. The experience of the past has proved that the great majority of children brought from England and placed with families of farmers in Canada have succeeded and become prosperous."

## FOREIGN MISSIONS.

### CHINA.—IX.

THE FAMINE IN CHINA.—By REV. U. Z. RILEY.

Famine is a thing of which happily we know but the meaning in this favoured land of ours. Indeed we hardly know so much. We form, it is true, some conception of its fearful nature by reading the accounts of its causes, of its progress, and of its results in the lands which it visits. Except, however, in so far as God can, of course, order all things as it may please Him, it is scarcely possible that our own country should ever be the theatre of this terrible visitation. Weak and ill-organized government, and deficient communications, no less than variable seasons, are among the many causes which have brought China to suffer so grievously under the late appalling ravages of this dreadful scourge.

The districts chiefly affected were Shansi and the three neighbouring provinces forming the north-eastern portion of China proper. The crops having failed in these districts, owing in great measure to drought in the year 1876-78, following upon floods in previous years which had destroyed nearly all the trees and obliterated the irrigation channels, a vast extent of country became wholly dependent upon supplies from without, the cost of which was immensely increased by the fact of there being no means of communication in the least adequate to the vast traffic thus suddenly called into being. Crowds were compelled to migrate to more favoured districts. Parents even sold their very children to permit of this being done. Multitudes perished under the hardships of the way. Crowded together in the places to which they had flocked, vast numbers had become the prey of typhus fever. Of those who remained the less affluent fell to selling anything and everything for ready money by which to pay for the food so hardly imported. At length the rich purchasers themselves found that even they could not get food, and people of all sorts and classes shared the common dreadful death.

Relief committees were formed to supplement the efforts of the Government by the distribution of funds voluntarily subscribed. It was decided to make the distribution in money, not in grain, and "it was necessary to trust entirely to the various missionary bodies for agents in the work."

One of these, the Rev. C. P. Scott, S.P.G. Missionary at Chefoo, has written an account of his journey on this errand of mercy. He says, amongst other things:—

"The destruction of property is enormous, and the prices at which poor creatures have sold their all is too cruelly ridiculous. Good houses sold for 8d., the buyer to pull them down and sell the wood, because the seller had not sufficient strength. Mr. Hill (a Methodist Missionary) was shown a very finely-built court-yard one day which had been sold for about \$7, the cost having been somewhere about \$7,000. Land of course has gone in the same way."

Cannibalism became frequent; so frequent that Mr. Hillier, of H. M. Consulate, Shanghai, in a report dated March 26, 1879, supposes that 50 per cent. of the people of Shansi have tasted human flesh.

Mr. Scott, in a letter dated November 27, 1878, says:—

"At the place where we stayed on Sunday very few people were left. The landlord of our inn told us that in the spring of this year while thirty or

forty men remained alive they used to go out at night into the caves which serve many of them for houses, waylay any unhappy traveller, rob, kill, drag him into the cave, and eat him! I believe this to be quite true, and to have happened in many places."

In another letter, dated December 21, he says:—"Up to three or four months ago, the people were eating one another terribly in these parts. Bad men took occasion by the calamity to steal children, kill them, and sell their flesh to the cook-shops, where it was made into dumplings! The following is very characteristic:—'A certain Mandarin had five women brought before him, charged with kidnapping children and eating them. The charge was not denied. He then asked the women if they would avenge themselves on him when in the spirit world, in case he sentenced them. They replied "No." So he quietly sentenced them each to 300 blows with the bamboo and then to be burned alive.'"

It would be easy to multiply instances of distress. We can but hope that among the Chinese some such result as that in South India may be witnessed, and that some may learn that there is such a thing as Christian charity. The time and strength consecrated by the missionaries to the cause of relief, will then have been indeed well-spent. Of the devotedness of those engaged in this generous work, Mr. Forrest, the Consul at Tientsin says:—

"It would be invidious to make any distinction in recording the services of this devoted band, but Mr. Richar, whose name is known far and wide among all classes of natives, stands out so prominent that he must be regarded as chief of the distributors. The Chinese are little liable to the diseases which kill so many Europeans; but typhus fever, a direct result of the famine, which broke out in the winter of 1877, slew thousands and thousands that the famine had spared. The distributors were of course fully exposed to the contagion. Mr. Whiting, of the American Presbyterian Mission, died early in the year, and his grave in the cellar of a ruined house is not the least noble in the valley of the Fen. Yuan Pao heng, the Famine Commissioner, followed next, and a large number of the assistants employed in distributing died, or were disabled by typhus. In Chihli, Mr. Harradale, of the London Mission, followed his wife into the tomb on the 23rd of May. The wife of the Rev. Mr. Hall, of the Methodist Mission, was taken with typhus, and awoke from a long delirium to find that her husband had during her unconsciousness contracted the disease and died. Three French sisters of charity perished at Tientsin. Mr. Turner, of the Inland Mission, and Mr. Smith, of the American Board, survived fearful attacks, and not one of the little band has escaped without a severe shock to his health. Braver or more unselfish men it would be difficult to find."

The following account of the manner of distribution, taken from one of Mr. Scott's letters, shall close this paper:—

"Mr. Chapel stays here and studies, while I go out with Mr. Ma and a native of this place, and stay for two or three days at a central village distributing to the smaller villages in the neighbourhood. We are furnished by the chief men of the village with a list of names of persons who need relief more or less according to the size of the village. When we arrive on the spot these same men take us round to visit every family, and we judge from their appearance and their numbers how much to give to each, making a pencil note of the same. Sometimes one has to wait about nearly all day. We have visited as many as two hundred families per diem in this way. When the inspection is over, those who are to receive are assembled at a temple or other place of public resort; a table is set, and piles of 'cash' and small bank-notes are brought out. I address a few words to the people, telling them how far off my home is, that the money is not mine, but is sent by those afar off who have never seen their faces or heard their names, but who know that they are men and brethren, made by the same God, and that they are in trouble and need assistance; that they need not thank me, but may go home and thank the Heavenly Father, and that they need not beg for more, for they cannot have it. I then tell them that however much of little they may receive it is their own, no one is to acquire a percentage on it, and then in their presence I tip pretty handsomely for their trouble the men who have done the work. This is in order to prevent the wretched 'squeezing' which in spite of this we call off the names, give the money to each one with our own hands, and all is over."

News from the Home Field.

DIOCESE OF FREDERICTON.

PORTLAND, ST. JOHN.—*Parish of St. Paul's.*—As the introduction of a surpliced choir into a parish and into a Diocese is an event of some importance and significance, no apology need be made for claiming space in your columns for an account of the parish which, on New Year's Day, had the privilege of initiating in this Diocese this most appropriate way of conducting the musical portion of our religious services. The constant and steady growth of the Parish of St. Paul (Valley Church), especially during the last few years, cannot but force itself upon the attention of the most unobtrusive. The Rector, Canon DeVeber, has almost completed the 22nd year of his pastoral duties. Occasionally deemed by some too stationary, and by others too progressive, he seems, with rare tact, to have "struck the line," to borrow Froide's simile, "along which the forces of Nature are truly moving—the resultant not of the victory of either of the extreme parties, but of the joint action of their opposing forces." About three years ago he was so fortunate as to secure the services of a clergyman like-minded with himself, the Rev. F. Sill. He especially attracts the young. The Sunday-school during his supervision has increased from 100 to 250. The result of the united labours of Rector and Curate has been very great. Numbers have been added to the Church. In the Advent Season there were many adult baptisms, and on the 3rd Sunday in Advent 58 candidates were presented to the Metropolitan for Confirmation, many of them of mature years and belonging to all classes in society. The Metropolitan himself remarked upon their very devout and reverent behaviour, and upon the great solemnity which attended the service. St. Paul's Church was rebuilt 20 years ago upon the old site at a cost of \$30,000. The stained glass windows, from England, were gifts from private individuals, as was also the carved reredos behind the altar, and a memorial font under the great west window. This font, with its tessellated pavement and carved background, is said to be the most beautiful and unique specimen of its kind in the Dominion. There is daily service and a weekly Communion in this church, one-third of the seats being free and unappropriated. There are about 300 communicants belonging to St. Paul's, with a congregation of 400 at the Sunday services. They are principally professional men, and, with few exceptions, people of moderate means; yet their last Easter statement shows that they raised during the year, in the church and Sunday-school, \$3,300 for Church purposes; also, \$1,056 for Home and Foreign Missions and for the poor. Pew rents bring in about \$1000—amounting altogether to \$5,356 for the year. Since that the parishioners, to mark their high appreciation of the Rector and his Curate, presented the latter with an Easter offering of \$200, and at Christmas Canon DeVeber received a purse of \$515. The surpliced choristers, which, as we have mentioned, began their duties on New Year's Day, were solemnly initiated the Friday previous. After appropriate prayers and an address, they were presented to the Rector two and two. He gave each a Psalter, saying: "I admit thee as chorister in St. Paul's Church. What thou singest with thy lips, believe in thy heart; what thou believest in thy heart, perform in thy life. God admit thee as singer into His Sanctuary, both here and hereafter; through Jesus Christ our Lord." The 24 men and boys were thus admitted into the chancel, from which they retired at the close of the service singing an evening hymn. The services on Sunday (New Year's Day) were most hearty and interesting, the church, of course, being filled with large congregations, many in the afternoon not being able to get seats. It seems but right to give this detailed notice of the Parish of St. Paul, that others, even beyond our own Diocese may feel that patient perseverance in well-doing, despite all difficulties and obstacles, will bring an abundant blessing.

PORTLAND.—*St. Luke's.*—We are grieved to learn that the injuries to the Rev. Lorenzo G. Stevens, M. A., Rector of St. Luke's, Portland, St. John, were of a very serious nature. In his fall he received a severe injury to the back of his head, breaking some of the small bones. He is confined to his bed, and the attendant doctors have forbidden all but the immediate attendants to see him. Mr. Stevens is universally beloved and respected in his Parish, where he has been doing a most important work, and his people are deeply affected by his critical condition. We hope soon to be able to report more favourable news.

MONCTON.—*Presentation.*—At the Children's Christmas Tree, in Moncton, Rev. Mr. Pentreath was presented with a napkin ring by the members of the Bible Class, a handsome seal skin cap from the gentleness of the congregation, while some of the ladies kindly remembered Mrs. Pentreath by giving her a silver locket and chain. For these tokens of good will they feel especially grateful to the kind donors.

ST. JOHN.—*Trinity Church.*—The Midnight Service on New Year's Eve, was attended by a crowded congregation. The Rector preached, and was assisted in the Service by Rev. R. Mathers. In St. John's Church, Rev. O. S. Newnham preach-

ed to a large congregation from Exodus xiv., 15. Midnight Services were also held in St. George's, Carleton.

DORCHESTER.—Rev. J. R. Campbell was to have been inducted on the 1st. He expects to take full charge in April. The amount of salary, \$900, has been subscribed.

STANLEY.—Christmas Services at St. Thomas' Church were of the usual hearty description. The Church being tastefully decorated with evergreens, appropriate sentences, &c. On Monday evening the members of the church gave a most successful Literary and Musical Entertainment, in the Temperance Hall. In the musical portion of the programme, Miss Cora Miles, of Mauderville, rendered most valuable assistance, her singing being much appreciated by the music-loving folks of Stanley. The receipts amounted to over \$100, from which a comparatively trifling sum must be deducted for contingent expenses.

PERSONAL.—Rev. W. S. Neales, late of this Diocese, but for the past few years in California for the benefit of his health, has accepted the charge of St. Paul's, San Francisco.

ST. GEORGE AND PENNFIELD.—Christmas and New Year have come and gone. We have had hearty services, good music, appropriate decorations, and willing workers. In St. M.'s Church, St. George, the decorations were chiefly in the chancel. The altar and reredos present a fine appearance, having the words "Holy, Holy, Holy" in letters of gold on a white background, bordered with green, on the reredos, and the symbolic letters "Alpha" and "Omega" on the front panels of altar, with a cross on the middle panel. All the hangings are of white. Two banners, with the words "Christ" and "Lord," are suspended over the altar. Christ's Church, Pennfield, is also tastefully decorated. At the Christmas Eve service, St. George, the Sunday School children sang the chants, carols and hymns, and also took their part well in the other parts of the service. After the service each scholar was presented with a Christmas card. There were about 40 communicants on Christmas Day in St. George, and 30 in Pennfield on New Year's Day. The midnight service on New Year's Eve, in St. George, was better attended than ever before, the church, though large, being well filled. The service consisted of the Litany, appropriate hymns, the 2nd lesson from Revelations, an address on the word "Come," Rev. xxii. 17, and silent prayers. The text on New Year's evening was from Luke xiii. 8, "Lord, let it alone this year also." At Pennfield the Church Circle presented the Rector and his wife with appropriate and handsome presents. As a good omen of the gate of the Churches in this Mission, we may add that the contributions towards the Rector's salary were in excess of what was required this quarter, though a great many families and individuals have left the place. To-morrow (Jan. 14th) there is to be a grand opening of the Grand Southern Railway, in honor of the Government who stood by it in its time of need. The completion of the railway, in connection with our unsurpassed water power, gives us hope for our future.

ST. MARY'S.—Bishop Kingdon held a Confirmation in St. Mary's Church, Parish of St. Mary's, on Friday evening, January 6th.

DIOCESE OF NOVA SCOTIA.

COLLECTIONS, SUBSCRIPTIONS, and DONATIONS, received at the DIOCESAN ROOM, for the week ending January 7th, 1882.

GENERAL PURPOSES, B. H. M.  
 Truro, per W. B. King, Esq., \$60.00; St. Peter's, S. E. Passage and Cole Harbor, per Rev. W. L. Currie, \$9.89; St. Clements, per J. V. Furdy, Esq., \$39.00; Liverpool Road, per Rev. H. D. DeBolis, \$16.50; St. George's, Halifax, per C. Pickford, Esq., \$64.70; Weymouth, per Rev. P. J. Filleul, \$86.48; Windsor Forks, per Rev. Canon Dart, \$23.50; Yarmouth, per Rev. J. T. T. Moody, \$114.00; Bridgewater, per Rev. W. E. Gelling, \$62.02; Sackville, per Rev. W. Ellis, \$25; Sydney Mines, per Rev. G. Metzler, \$43.71; Windsor, per Geo. H. Wilcox, Esq., \$151.04; Pictou, per Rev. J. Edgewood, \$21.00; Glace Bay, per Rev. C. Croucher, \$14.00; Spring Hill, per Rev. H. Ball, \$34.63; Lunenburg, per Rev. H. L. Owen, \$67.00; St. Clements, per Mrs. Goffrey, \$2.00; Sydney, C. B., per Rev. D. Smith, \$60.61; Granville, per Rev. F. P. Grotatore, \$56.71; Bridgetown, per Rev. L. M. McKim, \$60.00; Mahone Bay, per Rev. D. Sutherland, \$60.00; Beaver Harbor, per Rev. R. Smith, \$53.30; Yarmouth, per Rev. J. T. T. Moody, \$180.00; Chester, per Rev. Geo. H. Butler, \$37.34; Rosette, per Rev. J. Partidge, \$67.43; Lockeport, per Rev. C. E. Churchward, \$50.66; Truro, per Rev. J. A. Kaulbach, \$64.61; Hubbard's Cove, per Rev. H. Stamer, \$64.75; Londonderry, per Rev. V. E. Harris, \$40.78; Seaford, per Rev. J. A. Richey, \$23.40; Pugwash, per Rev. V. E. Harris, \$9.20; Annapolis, per Rev. J. J. Ritchie, \$93.67; Lunenburg, per Rev. H. L. Owen, \$24.20; New Ross, per Rev. W. H. Grocer, \$39.53; Liverpool, per Rev. Dr. Nichols, \$275; Weymouth, per Rev. P. J. Filleul, \$27.27; Newport, per Rev. H. How, \$31.55; Aylesford, per Rev. K. Avery, \$45.85; Amherst, per Rev. Canon Townshend, \$147.13; Manchester, per Rev. H. Hamilton, \$5.00; Albion Mines, per Rev. D. C. Moore, \$60.00; St. Mark's and St. John's, Halifax, per Rev. H. J. Winterbourne, \$53.50; Bishop's Chapel, Halifax, per the Lord Bishop, \$221.50; St. George's, Halifax, per D. H. Whiston, Esq., \$5.00; Beaver Harbor, per Rev. R. Smith, \$26.25.

WIDOWS' AND ORPHANS' FUND.  
 Weymouth, per Rev. P. J. Filleul, \$8.52; Windsor, per G. H. Wilcox, Esq., \$32.03; Sydney Mines, per Rev. G. Metzler, \$9.10; Sydney, per Rev. D. Smith, \$6.14; Granville, per Rev. F. P. Grotatore, \$5.45; Mahone Bay, per

Rev. D. Sutherland, \$8.00; Chester, per Rev. G. H. Butler, \$6.90; Lockeport, per Rev. C. E. Churchward, \$4.92; Hubbard's Cove, per Rev. H. Stamer, \$1.59; Annapolis, per Rev. J. J. Ritchie, \$8.00; New Ross, per Rev. W. H. Grocer, \$2.27; Newport, per Rev. H. How, \$5.00; Albion Mines, per Rev. D. C. Moore, \$4.75; St. Mark's and St. John's, Halifax, per Rev. H. J. Winterbourne, \$12.25; Bishop's Chapel, Halifax, per the Lord Bishop, \$61.53; Rosette, per Rev. J. J. Ritchie, \$7.00.  
 CLERGY SUPERANNUATION FUND.  
 Windsor, per G. H. Wilcox, Esq., \$7.00; Sydney Mines, per Rev. G. Metzler, \$4.04; Hubbard's Cove, per Rev. H. Stamer, \$1.50; New Ross, per Rev. W. H. Grocer, \$2.06; Albion Mines, per Rev. D. C. Moore, \$4.75.

ENDOWMENT OF PARISHES.  
 Hon. W. B. Troop, Granville, \$5.00.  
 JOHN D. H. BROWN, Clerical Secretary.

BOARD OF FOREIGN MISSIONS.  
 Truro, per Rev. J. A. Kaulbach, \$2.00; Annapolis, per Rev. J. J. Ritchie, \$5.25; New Ross, per Rev. W. H. Grocer, \$1.05.  
 WM. GOSSIP, Treas. B. F. M., Dio. N. S.

HUBBARD'S COVE.—On entering Hubbard's Cove Church, on Christmas morning, that most churchlike and compact of country edifices, I was most agreeably surprised and pleased, on witnessing its neat and chaste decorations, so much in keeping with the festive season, principally owing (as I could learn) to the Rector's daughter, who has lately returned from England, and with her experience, combined with the efforts of other willing hands, the whole was so arranged, that there was a place for everything, and everything in its proper place. The texts were most appropriate, and very tastefully set up, and, although the trimming may not be as elaborate as some of the city churches. Yet such an air of comfort, such deep religious demeanor seemed to pervade all, that one would be led to exclaim, "This is none other but the house of God, and this is the gate of Heaven."

BRIDGEWATER.—The decorations of Holy Trinity Church, Bridgewater, are this year equal to any former labour of love in this direction, and do much credit to the many willing hands which have been employed thereon. Festoons of spruce hang from a high, central point in the open beams of the roof to the walls of the building, directing the eye upward and leading the mind to one place. The graceful sweep of the numerous wreaths of evergreens contrast in a very pleasing manner with the strong rafters, and both thus combined have unity with variety, which always tend to satisfy. The very appropriate text of Scripture from Isaiah lx. 13 is placed round the church in crimson and green letters, showing that we have a Divine Command for thus endeavouring to beautify the place of God's Sanctuary. The windows and fine arch of the chancel are wreathed with the glory of the forest, while a triple archway has been placed before the altar, covered with crimson and green, surmounted with the cross, for the Nativity of our Lord and His triumphant Resurrection from the Dead became the contemplation of one day, as Christmas this year fell on the Lord's Day. But the beautiful white and green letters in front of the gallery reminded all of the purity of His nature Who lived upon earth not simply without sin, but with all the holiness of God—in white, the emblem of His abiding purity, and in green, ever living, ever present, ever working for us—"I am alive for ever more. I will never leave you nor forsake you. Be ever liveth to make intercession for us." The pulpit, lectern, altar and font are also neatly decorated—the altar with beautiful flowers and the font with a new permanent cover of fret-work in wood, with various appropriate devices in the panels. And when the happy day came a glad congregation assembled in our House of Prayer. The Sunday-school occupied the chancel, and those whom He called "My lambs" that day sang His praises. Many of the older ones remained to partake of the Body broken for us and the Blood shed for us, of which the Lord has said, "Whoso eateth My Flesh and drinketh My Blood hath eternal life, and I will raise him up at the last day." In the evening the church was again well filled, and again the children sang their sweet Christmas carols, and an earnest and large congregation were glad to be in the House of the Lord. The collections were for our Home Missions, and realized an amount larger than on any former occasion. We trust that this happy festive season may be to many a foretaste of the joys which are eternal.

LIVERPOOL.—*A Card.*—The Rector of Liverpool wishes to return thanks, on behalf of the 165 children attending his Sunday Schools, to the ladies and gentlemen who so kindly contributed towards making the Christmas Tree a success. He also embraces the opportunity of offering his grateful acknowledgment to the anonymous donor of a handsome pecuniary gift to himself, "as a slight token of appreciation of his work since there has been no Curate in the Parish."  
 The Rectory, Liverpool, Dec. 28, 1881.

ALBION MINES.—The Sunday School of Christ Church had its annual Christmas tree on the 3rd inst. They assembled at Church, where the Rector told them what Christmas trees and Christmas gifts meant, and then they went to the room, and soon bore away a present a-piece, or more, with cake, apples, oranges, bon-bons, as is customary; 50 partook of the fruit of the tree, and rejoiced as only children can.

WINDSOR.—The fire which partially destroyed the Chapel-of-Ease on Christmas Eve, which it is hoped, prove a blessing in disguise, for while the Insurance will not be more than \$1,000, and the building is worth quite \$3,000, still that amount will materially help in building a new and more modern building. We understand that over \$5,000 is now in hands, and we have heard that immediate action is to be taken. So important a Parish as Windsor ought to possess an attractive Church, and the manufacturing interests now in progress with others proposed, will, doubtless, greatly enlarge the population, and make a larger building a necessity.

GUYSBOROUGH.—The new Church is now finished, and service for the first time was held in it on Sunday, Christmas evening, Rev. Mr. Hamilton and Rev. Mr. Arnold officiating. The Church, which comfortably seats 150, was completely filled by a well pleased congregation of Churchmen and dissenters—not a seat was vacant. The Service was hearty and cheerful, the sermon delivered by Mr. Arnold admirable, the music and singing of the Christmas hymns and anthems by the choir exceedingly well rendered and pleasing. Until we can secure the services of a resident clergyman, those named will probably favor us with occasional Services. The Church looked well, and the arrangements of the interior, though simple, are well appointed. A simple broad aisle divides the pews, which are comfortable, nicely painted, and free. It is a pleasure to record also, that the Church is free from debt, the S. P. C. K. granting us \$35 sterling. The ladies of the congregation held an apron fair and supper in the town hall, on the Tuesday evening before Christmas, and realized nearly fifty dollars. They are indefatigable, and without their aid, this desirable result—freeing the Church from debt—could not have been attained.

RIVER JOHN.—The new Church dedicated to St. John the Baptist, was consecrated by the Lord Bishop on December 29. Two Rev. J. L. Downing (Rector) having presented the petition for consecration, and its prayer being granted, the Bishop and clergy, (the pastoral staff being borne before his Lordship) proceeded from the tower entrance to the chancel repeating the 24th Psalm responsively. In his address the Bishop congratulated the congregation on possessing a building so calculated by its style of architecture to lead their thoughts upward, and commended highly the arrangements from the font at the door to the Lord's Table in the east, everything teaching its lesson. Baptism without which none can enter. Instruction which all should receive in the body of the Church. Confirmation to be received at the chancel steps, which lead to the place of receiving the Christian's highest earthly privilege, the blessed Sacrament of Christ's body and blood. The consecration service being ended, the Bishop commended his acting chaplain (Mr. Moore) to read the deed, which his Lordship then signed and ordered to be recorded in the registry of the Diocese. Rev. D. C. Moore then said the shortened form of morning prayer, Rev. Messrs. Cox and McDonald reading the lessons. Rev. J. A. Kaulbach, the first missionary here did excellent service at the organ throughout the day, a duty kindly undertaken, but one which, it is to be regretted, prevented his former flock from learning his well beloved voice in the saying of the services. The Communion office was said by the Bishop, the Rector reading the Epistle and Rev. A. C. McDonald the Gospel. The Bishop then preached a sermon pointing out lessons of Christmas and of the end of the year from Isaiah xxxviii., 20. Everyone knows how the Bishop preaches, it suffices therefore, to say, that his powers were unabated and his earnestness as great as ever. The Holy Eucharist was then celebrated by the Bishop, in distributing the elements he was followed by Mr. Moore with the chalice, the Rector of the parish similarly following Mr. Kaulbach. At 4.30 p.m. a special confirmation service was held, when three men and a woman were confirmed. The Bishop laying down the Scriptural and Divine character of the sacred rite in a way which left small room for gainsaying. At 7 p.m., evening prayer was said by Rev. A. C. McDonald, the Bishop reading the first and Rev. J. C. Cox the 2nd lesson. The sermon from St. Luke xxi., 5 and 6, was by the Rev. D. C. Moore, a former Rector of the parish of Pictou, before River John was separated from it. The building now consecrated is a thorough credit to the Rector and parishioners. It is in the first pointed or early English style and consists of nave (50 x 26), and chancel (24 x 18), with vestry (12 x 9) and a square tower at the S. W. corner, rising three stages and surmounted by a spire, finished with a most graceful cross. The tower itself rises slightly above the ridge of the Church roof, but from the ground to the top of the spire cross it is 80 feet in height. All the windows in the nave are fitted with Cathedral glass, from Spence of Montreal. The triplet in the chancel, however, is from Wailes and Strang, of Newcastle upon Tyne. This window drew forth special admiration from the Bishop; it is the gracious offering of Mrs. Elliott, in memory of her late husband, Rev. C. Elliot, B. A., Oxon, who from 1850 to 1871, was Rector of the Parish of St. James, Pictou, and was the means of erecting the original Church at River John, removed to make way for the present building. In the centre triplet is a full length figure of Christ, as the good shepherd with the crook in his right hand and holding a lamb on his left arm, while

sheep at his feet look up in his face, that face which the artist has depicted with the most gentle expression upon it with most admirable skill.

They should also particularly note the altar of solid ash, beautifully made by a parishioner, Mr. Robert Beer, who also made and presented the prayer desk of like material with the Holy Table.

PRINCE EDWARD ISLAND.

PORT HILL.—When last I visited Port Hill there was no clergyman of the Established Church, nor had there been one for a considerable time prior to Mr. Higginson's appointment by the Bishop, about three months ago, to this important and extensive parish.

DIOCESE OF MONTREAL.

MONTREAL.—On St. Thomas' Day, at the Cathedral, the Bishop ordained as Priests the Rev. Messrs. Sweeney, Larivière and Fielding.

LACHUTE.—The Rev. H. J. Evans has been named by the Bishop for city missionary work in Montreal, and will enter upon his duties as soon as a successor can be found for his parish.

MILLE ISLES.—The Rev. Josiah Ball, of Mascouche, has been invited to accept this mission, and it is hoped he will see his way clear to do so.

DIOCESE OF QUEBEC.

(From our own Correspondent.)

A MEETING of the Church Missionary Union was held in the National School on the first Monday evening of the month, when missionary information was given by the Rev. C. Chetwood Hamilton, M.A.

WATERVILLE.—Rev. Albert Stevens, has commenced his ministrations here at an auspicious season, "Christmas." Our village has been visited by that dreadful scourge of the young, scarlet fever and inter alia our esteemed young organist, Miss Minnie Ball, has been stricken almost unto death.

BURY.—Since I last wrote to you, the Rev. Alfred James Woolryche, Incumbent of Bury, has been taken to his rest. Your readers will perhaps remember that in giving an account of the various changes in the location of the clergy, which have lately taken place in this Diocese, I mentioned Mr. Woolryche's failure in health and that he was about to retire on a pension.

Family Department.

"SLEEP, HOLY BABE"

Sleep, Holy Babe! upon Thy Mother's breast; Great Lord of earth, and sea, and sky, How sweet it is to see Thee lie In such a place of rest.

CHURCH SINGING.

A SERMON.

Preached at St. John's Church, Montreal, on the occasion of the Choir Festival, by the REV. CANON NORMAN, D.C.L.

"And David spake to the chief of the Levites to appoint their brethren to be the singers with instruments of music, psalteries, and harps and cymbals, sounding, by lifting up the voice with joy."—1st Chron., xv. 16.

ONE of the most joyful events in King David's reign, was his bringing up the ark from the house of Obed Edom to Mount Zion, as commemorated in this chapter. It was also an event of no small historical importance. It served to excite still farther, the long-existing, though somewhat slumbering jealousy between the tribes of Judah and Ephraim, which helped to bring about their subsequent separation.

Music is the only art of which we can declare

with certainty, that it will exist in some condition in another world. We have authority for asserting that the singing of God's praises in some way suited to our risen and elevated state, will be one of our duties, and one of our privileges in our risen and redeemed condition hereafter.

It should also not be forgotten that singing God's praises in His public worship is as old as the world. The Jews in their Temple Services had the practice of chanting the Psalms and singing hymns. The early Christians adopted the same plan, and it has descended, without a break, unto our own time.

As no Church can be too costly or too beautiful in design and execution, for God the giver of all good things, so in music, as in everything else, we should offer Him the very best we can. All Christians possessed of any reverence and religious feeling are agreed on this point. They may differ as to what is the best music, if the question is to be settled as purely one of individual taste.

The second point is that the edification of the Christian worshipper should be furthered by the musical part of God's service. This great principle is implied in the very name of our Prayer Book. That book is called the Book of Common Prayer, that is, the book in which the congregation should join as far as they possibly can in the part allotted to them.

majority can take a part. But though the music be simple, it can be good. It need not be shallow and trifling, or harsh and unpleasant. Also, the music ought not to be always lowered to the power of the very least intelligent, but the congregation should gradually be raised to the level of the music.

The Prayer Book presupposes a considerable amount of music in the service. The Canticles and Psalms may, of course, be read. The alternative is given, but reading, in the modern sense, impairs their character and meaning, which is thoroughly developed when sang to suitable chants.

It is hardly necessary to say, that in order to secure good singing, a Church choir is needed. It has belonged to all religions. The Jews had choirs in their Temple. The Christian Church has followed their example, and I hope in this, and in any other expression, I shall not be supposed to be dictating or exceeding the legitimate function of a preacher.

(To be Continued.)

HOW CHRIST PREACHED.

WHEN Christ came, Palestine was much in the condition the Christian world is to-day. There was no end of preaching and religious teaching, and yet the great mass of the people were unreached.

Hunger cannot be truly satisfied without manna, the Bread of Life, which is Jesus Christ; and what shall a hungry man do that hath no bread? Thirst cannot be quenched without a living spring, which is Jesus Christ, and what shall a thirsty soul do without water?

SECRET PRAYER.

President Edwards, in one of his discourses on prayer, gives the following solemn advice: "I would exhort those who have entertained a hope of their being true converts, and yet, since their supposed conversion, have left off the duty of secret prayer, and do ordinarily allow themselves, in the omission of it, to throw away their hope."

It is hard for a man to let go a hope of heaven, on which he hath once allowed himself to lay hold, and which he hath retained for a considerable time. —Those things in men which, if known to others, would be sufficient to convince others that they are hypocrites, will not convince themselves."

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## COMMENDED TO OUR PRESBYTERIAN FRIENDS.

As eminent Presbyterian said to Rev. Dr. Potter, of Grace Church, New York, a few weeks ago, that the "Church of England was the noblest and mightiest organized force on the side of God and His Gospel in all Christendom." Such testimony is valuable, and we commend it to those of that Communion who are inclined to belittle the Church from which they sprung. Dr. Potter pointed out some of the characteristics of the Church which had made her a live and growing organization.

The foremost among these characteristics is that it has sought to provoke among its ministry a sound learning, and so to be a *teaching* Church.

Could there be a more essential qualification for a Church which is to speak to the doubts, the ignorance, the spiritual perplexities of the human soul? Has there been in any age of Christian History any more effectual barrier to the wholesome and helpful influence of the Church of God among the common people, than that its ministers have sometimes degraded their sacred office as teachers, to the barren level of a mere mechanical function—surrounding themselves and their ministrations with a factitious air of mystery, and contenting themselves with making their life a round of ecclesiastical ceremonies? There are lands to-day in which the Church no more actually touches the lives or helps the mental and spiritual perplexities of the people, than if its ministers were Roman augurs or Egyptian magicians. To the ignorant they seem to be in the possession of certain spells or charms, but to the perplexed, the inquiring, the doubting, they are equally inaccessible and voiceless. But it has been the glory of the Church of England, that from the time of William of Wykeham and the venerable Bede, all the way through that splendid galaxy of Priests and Prelates, she has been the home of a large and open-minded wisdom, adorned with ample learning and distinguished by profound and thoughtful teaching.

It is this that lifts the office of the ministry into such conspicuous and commanding importance. It claims and asserts its right to teach, and we will most surely befall it, if it neglects or abuses that right.

The Doctor expressly set forth, secondly, that a characteristic no less conspicuous of the Church, whose children we are, has been its illustration, in a very positive and growing way, of the Christ-like spirit of Catholicity. Said Mr. John Bright, the Quaker Statesman of England: "If only the Church of England could heal her differences, and extinguish her party lines, she would be the most powerful body in the world." But when the Doctor repeated the remark to the late Dean of Westminster, he replied: "If the Church of England should extinguish her differences, and stifle and obliterate her party lines, she would, ere long, be the deadest body in the world, and would deserve to be." In other words, it is the glory of a really Catholic Church that she can include within her ample boundaries so many diversities of opinion. She is a Church of the Living God, and not a sect or a party. She is the family of Christ on earth, and she dares not make her borders shorter nor her boundaries narrower than He Who was her Founder has Himself made them.

The higher we ascend the more we find the atmosphere to be one of attraction and not of repulsion. The theology of Lord Bacon and of Bishop Butler, and of the Roman Pascal can be used by Christians of every name. The great work of Ewald, the German Orientalist and Theologian, wherever known, commands the respect of all but the extremest Protestant and the extremest Romanist. The Church of England has done much to foster this Catholic temper. What is wanted is not so much to know just what to believe as whom to believe; for when we have a personal faith in a personal Saviour whose will we are to do, and so to learn of His doctrine, these questions of dogma will assume their rightful place. If we learn that Christianity is a personal love and trust and service in faith toward God, and charity toward our brother; that the object of the Church is to make men better and wiser, and that goodness and truth are the chief offerings in which God delights, then the various objects and forms of religious interest and affection will assume their due and relative proportions, and we shall contend less about shibboleths and more for love and justice and righteousness. But meantime we may rejoice that the mother from whose breasts we drew our earlier nourishment, is to-day so noble a witness to a Catholic and comprehensive spirit of religious liberty. And, if we desire for the Church of our affections peace and plenteousness, we shall secure it most surely when we stop calling names, and have done with impugning motives, and pray and labor for her welfare.

The third division of the sermon set forth that all this world is of very little account if such a Church were not a witness supremely and steadfastly to the identity of religious with moral obligation. There have been Churches in every age with an enormous impatience of doctrinal error, and an infinite complacency for personal sin. Whenever a Church is more ready to honor wealth, however acquired, than integrity, however needy; whenever she is silent in the presence of the oppressor and timid in the championship of the weak, then it matters not though she can repeat the manifold intricacies of the Athanasian Creed without a stumble, she is dead and barren and will be by God rejected. What we want is a Church that owns her mission to "all sorts and conditions of men," and that strives to make home purer, and honesty commoner, and justice more impartial, wherever she lifts her voice. A want of charity, a want of fidelity to duty, surely that is the worst heresy, even as "to do justly, and to love mercy, and to walk humbly before God" is the divinest orthodoxy.

## CLERICAL CHANGES.

It is somewhat remarkable, that when an important Parish wants a Rector, it ecclesiastically turns up its nose at the clergy of its own Diocese, and generally selects a stranger. This odd proceeding, which is as old as the proverb, "a prophet has no honour in his own country," is continually exemplified. When Fredericton wants its best positions filled, parochial or otherwise, it goes to Nova Scotia or England, or somewhere else. On the other hand, Nova Scotia goes to Fredericton or Newfoundland, or England. In fact, the Diocese itself seems to be the last place thought of. Parishes will pass by a man, Bishops will appoint others over his head to important positions, and some day they wake up to find other Dioceses competing for him, and that he is called to fill, and does fill with distinguished ability, a position which he never would have received in his own Diocese. Now, all this is very discouraging to the clergy. When men are in a Diocese in which they have laboured for years, and whose clergy and laity are well known to them, and where they have become identified with the interests, and hopes and fears of the work of the Church there, they naturally wish to remain in it. But they cannot be blamed for accepting prominent appointments elsewhere when they know that it is almost certain, that if an important Parish or office is vacant in their own Diocese, some stranger will be called to fill it. Our present system of parochial calls is a haphazard one, does serious injustice sometimes to our ablest clergy, in many cases, is a failure, parochially; and our Bishops have to stand by with folded hands, and see men brought into Parishes from the four quarters of the Globe, fit and unfit, and meekly accept the often unwise choice of the sage vestry. What becomes of the apostolic authority to send the clergy? Has Mission any meaning? Until some plan is introduced to guard the rights of the

Bishop as well as the rights of the Parishes, and until the Bishops act according to some system in the matter of such promotion as they have in their hands, we may expect to see Fredericton taking away the best men from Nova Scotia, and Nova Scotia doing the same by Fredericton. We are fast getting into a system of itinerancy. "Our Clerical Guide," published in 1879, has become a NOTED book, from the frequency of the marks of removal written against the names of the clergy. This state of unrest is not pleasant to contemplate. And the causes, some of which we have indicated above, are well worth considering.

## UNIVERSITY CONSOLIDATION.

THE promoters of this measure, blind to public opinion as they have hitherto shown themselves to be, must now recognize how signally they have failed in creating a public sentiment in favor of their cause after the very indifferent success which attended their public dinner on Thursday night week. We may naturally suppose that it was never intended to show so weak a front, and that, consequently, the Consolidation company, by the free use of complimentary tickets, were led to expect a much larger and more representative and imposing gathering than was drawn together on that occasion. But whatever the cause, it is matter of common remark that not only the absence of so many of the leading minds of the community, especially of those who, at the first, were led to give countenance to the movement, but also the evident lack of sympathy on the part of many of those present, (particularly the powerful speech made by Attorney General Thompson in opposition to the scheme), must have dampened the ardor of the most sanguine spirit of their company, and shown the utter futility of their labours, and will, no doubt, hasten the complete dismemberment of the Association.

It would appear by an analysis of those present at the Dinner as if the whole thing were managed in the interests of Dalhousie College and the Presbyterians.

In an account evidently prepared to represent the affair in its best possible light, published in the Halifax *Chronicle* and *Herald*, we have the names given of twenty-nine persons who were present, with the words added for a tail "and a number of other professional gentlemen." Well, of the twenty-nine names thought of sufficient importance, or sufficiently prominent to be mentioned, no fewer than NINETEEN ARE PRESBYTERIANS, AND INTERESTED IN VARIOUS WAYS IN DALHOUSIE COLLEGE; while of the other ten, one, a prominent Roman Catholic—the Hon. Attorney General—vigorously and ably condemned the movement; a Universalist was present as a Member of the Local Government, and holds, we understand, no favorable views of the project; two others—a Churchman and a Methodist—are public men, who, naturally, are anxious to make themselves agreeable at all public gatherings; two Methodists, one of whom, as Superintendent of Education, felt in a measure, we suppose, bound to put in an appearance, the other, a guest from Sackville, N. B., a warm supporter of his Denominational College. We have still four left.—Of these, two are Churchmen, one a Professor of Dalhousie, the other a quasi Professor of the same Institution; the third a Baptist, who has an idea, so he says, that he may benefit by the Munro Bursaries, and to do so must needs have his own College and all others merged into Dalhousie; the fourth and last, a gentleman who has very recently come to Nova Scotia from the United States to be Pastor over the Universalists of Halifax. Of the whole twenty-nine names, we believe we make no mistake when we say that about a dozen ARE DIRECTLY IDENTIFIED WITH DALHOUSIE COLLEGE AS PROFESSORS OR GOVERNORS. Here, then, with all the attractions of a good dinner, we have this remarkably weak exhibition of the Consolidation party.

Perhaps we should feel sufficiently thankful at the result to say no more about it, and let the Consolidationist dead bury their dead; but before doing so, it may not be amiss to point out to Churchmen and others, that while the Consolidation movement itself is clearly dying, great exertions must be made by those interested in higher education to save the existing Colleges from being lowered in tone in any way, and, if possible, to place them upon a higher and more secure footing. Particularly does it behove Churchmen just at this time to rally around King's College, so that the other denominations, as they view in coming years the improved condition of their Colleges, may not

be able to point the finger of scorn at us because Churchmen were so indifferent to Higher Education, so little attached to their College, that they allowed it to sink into significance as a mere Divinity School.

We trust that a stimulus has been given to the work of collecting an Endowment for King's, which will be followed up by a vigorous canvass of every Churchman in the two Provinces to subscribe towards the \$40,000 so urgently required to place the College in a strong position.

THE BAPTISTS, both in England and the United States, are discussing among themselves whether Baptism is a prerequisite to the Lord's Supper, or whether the unbaptized should be allowed to participate. So decided are many Baptists against debarring the unbaptized from Communion that a congregation has been gathered together in England expressly for the purpose of admitting the unbaptized on an equal footing with those who have been baptized. Verily "Baptist principles" are much needed among those who bear the name.

A VERY admirable and practical sermon on CHURCH SINGING, from the pen of Canon Norman, of Montreal, appears on page three of this issue. It will be found interesting not only to the members of our Church choirs but also to the laity generally, to all of whom we heartily commend it.

## HAS THE CHURCH OF ENGLAND LOST HER HOLD UPON THE AGE?

At the anniversary of the St. Francis Association of the Church Society of the Diocese of Quebec, held in Sherbrooke about three weeks ago, a sermon on the above subject was preached in St. Peter's Church by the Rev. J. P. Dumoulin, M. A., Rector of St. Martin's, Montreal. At a meeting of the Deanery of St. Francis, the Secretary of the Association was requested to obtain Mr. Dumoulin's permission to publish in the CHURCH GUARDIAN the valuable and ably marshalled array of facts the sermon contained respecting the progress of the Anglican Church, chiefly in England, during the past thirty years. Mr. Dumoulin very kindly sent the MSS. of his sermon to the Secretary of the St. Francis Association, who forwarded us the following extracts, which we feel sure will be read with interest by our readers:—

In attempting to show that our Church does not merit the reproach of carelessly resigning her hold on the age, our selection of facts must of necessity be very limited, and they will be gleaned chiefly from the state of things in England, that being the great throbbing heart of the Anglo-Saxon race. There may be seen the heart-moving, the soul-encouraging spectacle of a great National Church endowed with machinery for work superior to any other anywhere, and also using and employing such machinery diligently and faithfully. We have only to read, week after week, such a paper as the *Guardian*, or to converse with the many men of business and tourists, forever passing from continent to continent, to be convinced that the advancement in science and invention during the last thirty years is not more thrilling and decided than the great revival of religious life and fervour which, like a wave of grace, has, during the same period, overspread the Church of England. It may be true that difficulties have attended and marred here and there this movement; so it has been with every great movement of the human mind since the world began; but there it remains, notwithstanding, an undeniable and most gracious awakening of the Church to life and duty, energizing her ministers and members throughout the entire body, and setting all her machinery agoing.

## THE UNIVERSITIES.

In any enumeration of the Church's appliances for work the ancient Universities must rank first and foremost. In them the desire of the Church to keep pace with the age in all things lawful is plainly discerned. She preserves inviolate their original and true character as Universities, by enthroning religion in their renowned halls. A University should be universal, and it ceases to be so whenever it consents to the exclusion of religion. While maintaining this character of her hoary seats of learning, the Church is as expansive as the times, making broad and liberal the boundaries of those Institutions, excluding not even women from the universal advantages. The natural result of the Church's influence for so many centuries in these seats of learning has been the production of suc-

cessive generations of learned clergymen. The clergy of the Anglican Church have consequently held the foremost place in this respect. Not only have those classic halls supplied the Church age after age with a highly educated ministry, they have also fostered a thirst for eminence in the walks of knowledge. Their Masterships and Fellowships have been at once the rewards of work, and the conservators of sound learning. Their ample provision, and the freedom thereby afforded from the cares of life, have enabled their tenants to devote themselves unhindered to the promotion of knowledge, and as the outcome of this arrangement have we not this noteworthy fact, that for a great and varied literature, both secular and theological, we are largely indebted to the Church? A shining literature, general, dogmatic, apologetic, has been constantly emanating from these sources. When the youth of the land is to be instructed; when the faith is assailed and must needs be defended; or where again the deep-hidden beauties of religion are to be unfolded, to the divines of the Church men look for the instructors, expounders, defenders. Nor do they look in vain. In the post-reformation period, in the struggle with infidelity at the close of the eighteenth century, in the present struggle with Rationalism, the works distinguishing each period, greatest in number, greatest in power, have proceeded from the Anglican doctors.

THE CHURCH AND CRITICAL THOUGHT.

The relations of the Church to the critical thought of this searching and unsparing generation must not be omitted. Her attitude towards the intellect of the age shows her intense desire to meet and minister to all the yearnings and cravings that may legitimately oppress her children. Do not her leading divines hear and calmly discuss every new difficulty? Are not the sermons of her great preachers largely occupied with such matters? Professor Tyndall declares that in an ever-ready even-tempered way they stand up to meet the blows dealt at their dogmas by the scientists. One fact conclusively proves the Church's readiness to meet the intellectual demands of the day. Her Bible is her dearest treasure. The voice of an unbending criticism was heard to clamour for its revision, and, in response, for eleven years she employed her best learning and labour in comparing and revising both text and translation, so that men might have from her the nearest possible approach to the very truth of God.

THE BISHOPS AND OTHER CLERGY.

The Universities and Training Colleges have furnished a noble clerical army, numbering in England alone some 23,000 men, officered and led, not only in name, but in fact, by Bishops and dignitaries of manifold rank, whose positions favour the growth and development of the highest intellectual and administrative qualities. This whole army is completed by the millions of the laity, ever increasing in numbers and intelligence.

A nineteenth century Bishop most truly earns the name of a working man. Think of any one Diocese you please and its affairs; the purely business matter to be dealt with by its Bishops, involving questions legal and financial; the funds to be handled; the trusts to be administered; the correspondence to be conducted; the interviews with all sorts of persons on all kinds of matters; the legislative duties demanding attendance at late hours in the House of Lords; the demands of the public on a Bishop to attend meetings and take part in movements, secular, sanitary, educational, social; to address every variety of assembly; to give ready and sound advice on all questions of the hour; and then think of his Episcopal functions proper—Ordinations, Confirmations, Consecration of Churches, opening of Churches, Conferences, Congresses, Visitations, with the endless sermons, papers, addresses, charges to be made on such occasions; all which efforts must grapple with the most difficult problems and the most subtle controversies, and that too in a manner worthy of the heads of the National Church; and last, but not least, estimate the travelling necessary to compass all this, and you will see that the one man who in any Diocese has the care of all the Churches must of necessity be a hard working man—a man of incessant and manifold occupations.

Among the Deans and Canons are to be found great thinkers and authors; and of the body of the clergy it has been again and again testified that they are men of blameless, self-denying, laborious lives, in return for all which the great majority of them receive stipends not equal to the earnings of a mechanic.

(To be continued.)

DIocese OF RUPERT'S LAND.

THE BISHOP'S ADDRESS (Continued.)

ON the recommendation of the Mission Board it has been thought necessary to join again in one mission the parishes of St. Anne's Poplar Point, and St. Margaret's, High Bluff. I had hoped that these parishes would have been centres from which the missionaries could have taken, in adjacent settlements. But there are very few church families in these settlements, the support given to the missionaries has been but little and has not been increasing, but the reverse, and many of the old church families are leaving for the west. Under these circumstances the pressing needs of the new settlements compel us, in justice, to unite the two parishes. I trust the society will give the grant thus released, to a missionary, who will partly work a district towards Lake Manitoba and partly assist the rural-decanal chapter of that part of the diocese, visiting the settlements unprovided with regular services. There is a clergyman in view as missionary. This will free St. John's Cathedral and College mission of the charge of Woodlands, which as being about 35 miles distant has been rather a heavy charge. The Rev. Mr. Pritchard, with the aid of students of St. John's College, has services at all the possible centres on the east side of the Red river—one of them, Clearsprings, is about 40 miles distant. The cathedral mission has also at present charge of St. Paul's and Headingly parishes, and services are taken fortnightly at the penitentiary and neighborhood. Mr. Greene has received the charge of the missions in the Stonewall and Victoria district. The missionaries at Emerson and Morris are not able to do much beyond holding services in those towns and attending to their congregations, without injury to those congregations. There should be missionaries to visit the settlements along both sides of the Red river. There is great need for a missionary for Rock Lake district. This would form a district between Pembina Crossing and Turtle Mountain. It would have from 20 to 30 townships about one-third settled. Nearly a third of the population are said to belong to the church. There would be centres at Clearwater and Badger's Creek. A missionary will be needed for the east of the province, with centre at Rat Portage. A missionary will also be needed at the Boyne. Two acres have been obtained for the church, and the people will raise next year \$300.

As Nelsonville grows the missionary will find it difficult to visit regularly the Boyne. Then a missionary would be of the greatest service to take charge of the settlements in the west, as they are forming next year. Probably there will be more than one hundred new townships more or less settled. It has been proposed to place a missionary at Quebec to receive the coming emigrants. I have no doubt that, if there was only one such missionary, the place of all places for him would be the new districts of the west. There will be railways to them from Winnipeg. In the case of any large body of emigrants arriving together, he could meet them at Winnipeg or whatever place should be the end of their journey. Before closing this review of our position, I have to notice the great change that is about to take place in the position of the old missions of the C. M. S. in this province. The society has been for some time anxious to retire from those missions. A scheme at the request of the society, was prepared by their finance committee here and forwarded to the society. As we did not hear from the society before the meeting of the executive committee, we were obliged to avoid loss of time to place the scheme before the members of Synod as proposed. The C. M. S. has accepted the scheme as far as affects the resolutions to be brought before the Synod, but it requires all their lands to be placed in one trust with the Bishop of Rupert's Land. The missions will receive from the proceeds up to £100 per annum, but the surplus above that will go to the benefit of the other Indian missions. The exact terms of the trust are, however, not settled, as we have proposed a slight modification of what the society proposed. I think occasion should be taken by the Synod to express with no ordinary emphasis our sense of the infinite obligation which not only the church of this land, but the land itself, lies under to the Church Missionary Society. Personally I desire to bear affectionate testimony to the kindness, the consideration and the regard for the episcopal office that have marked the dealings of the society with myself. The successive honorary secretaries Prebendary Veau, Prebendary Henry Wright, and now the Rev. Fred. Wigram have been among our chief friends and helpers. I do not doubt the Synod will cordially accept the propositions to be laid before it, and I think, that, if the country advances, as it now promises, the lands, to be placed in my trust, will probably rise in a few years to a value that, if not allowing of any surplus, such as is being provided for, will at any rate free the Church of any serious liability.

We have had to lament since our last meeting the death by a very sudden illness of one of the incumbents of these missions and one of the senior clergy of the Diocese, the Rev. Henry George. He was prevented from being with us last year by the detention of the train. His work had all his heart. He was much esteemed by his brethren and friends. I felt his loss greatly for he was always singularly anxious to give his support to whatever I proposed for the good of the Diocese. The Portage has made astonishing progress during the past

year. The filling up of the vacancy calls for my most anxious thought and care. Providentially a missionary, the Rev. T. H. Canham, on his way to a post of rare self-denial among the Esquimaux of the Arctic Circle at the mouth of the Mackenzie, arrived in the Province a week or two before the death of Mr. George. We knew of no way of his getting on to his mission except at an expense and an exposure and risk for an inexperienced traveller that we did not think it right to face and it had been settled that he should spend the winter in the Province in the Society's work. Mr. Canham has taken charge temporarily of the Portage. But for this we should have been in great difficulties.

I had the pleasure in the autumn of opening a very neat church at Westbourne. The appointment of Mr. Alfred Cowley to St. James' has made St. Clements' vacant. The Ven. Archdeacon Cowley with his usual kindness and self-devotion at once stepped in to supply the services. I regretted very much the labor and exposure that this would entail at his distance from the parish—but I knew of no other way. However a clergyman arrived in the diocese a few weeks ago, the Rev. Augustus Sullivan, with satisfactory papers, who had come here under medical advice. He has been temporarily placed at St. Clements. Definite appointments to the Portage and St. Clements cannot be made till the arrangements with the C. M. S. are completed.

St. John's College has been progressing very satisfactorily, but we are laboring in many ways in our present buildings under disadvantages. This will be more apparent when the fine buildings that have been erected for the other colleges are occupied. We have also to act without delay to prevent the large grant of £1,000 from the Society for Promoting Christian Knowledge to lapse. Accordingly we have begun an effort to raise the means for a wing of a new college. We have obtained the promise of nearly \$20,000 from friends in Winnipeg and the immediate neighbourhood. I think for such a wing as we now require we should have \$30,000 (£8,000). We therefore still need \$15,000. But the new buildings will, at the present cost of living in this country, cause a considerable addition to our expenses. We also need greatly at least two tutors—whom I propose to call Fellows—to take charge of the general instruction in arts, more especially in mathematics and natural science. The theological professors at present supply the want, but the sooner we can get further help it will be a great advantage—and the day is hastening on when it will be an absolute necessity.

But while we must thus endeavour to do what we can for ourselves, I trust we may get additional help from outside. It was with regret the secretary of the Society for the Propagation of the Gospel informed me this year that they could not give us any additional grant. But the society had in most dioceses to reduce its grants. The Colonial and Continental Church Society, as I already said, actually reduced its grant, under the pressure on its funds, by £25. The society gives us little more help with our abounding needs than in the days when we were isolated and without emigration. Its honorary secretary is one of my oldest and most loved friends, and now one of my commissaries. I am sure he will do what he can. The Society for Promoting Christian Knowledge does not help in supplying clergymen, but within its sphere it has helped us most generously. Its large block grant of £2,000 for the building of churches will be perfectly invaluable to us. But it is to the action of the Church of Canada that we turn our longing eyes. Will it rise to the occasion? I have just read in an address of a Presbyterian minister the following reference to the action of the Presbyterian Church of Canada: "This year the estimates were made for about 50 missionaries and \$16,000. It would be easy to employ twice that number of men, and use double the amount of money if we had it." We received from the Church of Canada \$259, and we are employing one missionary and looking out for another. Yet there are Churchmen in Canada who seem to doubt the wisdom and right of doing even this. It is too sad to attempt to comment on the matter.

Correspondence.

COLLEGIATE SCHOOL, WINDSOR.

(To the Editors of the Church Guardian.)

SIRS,—I want to say, if you will kindly permit me, a good word or two for the Collegiate School of Windsor. As a Churchman, I am, of course, interested in this institution; but, having a son there, and bearing in mind the happiness this has afforded me, I feel doubly interested in advancing, to the best of my ability, feeble as it may be, the claims which this school has upon everyone calling himself a Churchman in this Diocese.

We are trying now to endow our College, which we certainly ought to accomplish; but I need not speak of my beloved Alma Mater, as its reputation is too well known, and I trust none of us will be backward in practicing some self-denial for the sake of giving liberally to dear old King's College. But let me ask, What is the use of endowing a College if we do not fill it with students? and where are they to come from, except, as experience has taught us, chiefly from the Collegiate School? It therefore becomes us, in endeavouring to establish the one on a secure basis, to look well to the other and see that it is, at the same time, amply provided for, and if no endowment can be raised for it—while in

justice there ought to be—to see at least that Churchmen have zeal enough to send their sons there to be educated, so that an efficient head-master, such as we have at present, can be induced to remain there permanently. Having resided in Windsor nearly two years, and made most careful inquiries, I am able to speak with certainty about the admirable manner in which the school is conducted by Mr. Willets, as well as the universal reputation of the excellent management in domestic affairs, and kind, motherly care provided by his wife, so that the boys, while being well educated, are furnished with all the comforts of a good home. I find my own son there making satisfactory progress in his studies, contented and happy, and writing home weekly cheerful, interesting letters—and all this combined has led me to ask, Why do Churchmen take so little interest in this institution? I think we ought to support it better; it certainly deserves it; we could not send our sons to a better school. I will only add that my grateful heart prompts me to say that during the short time my boy has been studying in Windsor I can see a marked improvement in his acquirements, character and manners. Hoping that this may induce others to send their sons to the Collegiate School of our Church.

Yours faithfully,  
HENRY STURGE, Missionary of Tasket.  
December 24th, 1881.

TURNING TO THE EAST.

(To the Editors of the Church Guardian.)

SIRS.—As there should be reasons for all the performances in the Services of our Church, will some of your correspondents kindly enlighten many who do not know, as to the reason why many turn their faces to the East during the recitation of the Creeds and the offering of certain Prayers?

Natural observation tells us that the clergyman would much better lead, and unite the voices of his congregation with his own, in repeating the Creed, by turning his face full upon them.

A leader in simultaneous reading or in vocal music would certainly be considered as performing his part inefficiently, if he turned his back to the class or people whom he was leading.

We believe that our Heavenly Master is Omnipresent, and shall not our voices reach him equally as well, if but our hearts are right, whether we face to the East or to the West?

MERCY AND JUDGMENT.

(To the Editors of the Church Guardian.)

SIRS.—In the last issue of your CHURCH GUARDIAN, I noticed a few remarks upon the principal features of Canon Farrar's new book called, "Mercy and Judgment." I must confess that I cannot understand how a man of such intellectual capacity and biblical knowledge can stand up in this enlightened age and advocate doctrines so directly opposed to the whole tenor of God's sacred word. Must a man first acquire a knowledge of Greek and Hebrew in order to understand the Word of God when it is given to us in plain English, if so, what is to become of the millions of the human race who can scarcely read it in their own native tongue? Canon Farrar believes that some souls may be ultimately lost, that through Christ's redemption the majority of mankind will be ultimately saved, yet since they die sinful for Heaven, and in a state of imperfect grace he believes that in some way or other before the final judgment, God's mercy may reach them. Now if God be God, let us believe and serve Him, or let us join and believe Canon Farrar, who has not a hair's breadth of truth to support him in saying that they who die in their sins will get to Heaven. He does not tell us what process of purging they must go through, whether it takes ten, fifteen or twenty years to obtain their freedom. Here he is on conjecture. I think so and say so, I don't believe it, and I'll give him God's word for it, Isaiah lvi., 24. "And they shall go forth and look upon the carcasses of the men who transgressed against me, for their worms shall not die, neither shall their fire be quenched, and they shall be an abomination and abhorring unto all flesh." How opposite the nature of these two Gods. See Ezekiel xviii., 4. "Behold all souls are mine, as the soul of the father so also the soul of the son is mine, the soul that sinneth, it shall die."

In olden times the old father contradicted God, and said "thou shalt not surely die," and the sons in their father's nature say the same in substance, a flat contradiction to God. Here we see the devil in humanity and pope's supremacy belonging to all classes opposed to Christ. As I stand a witness for God I call Jesus to witness for himself. See Matthew, 22. "And shall say, thou fool shall be in danger of hell fire," verse 29. "It is better that one of thy members should perish and not thy whole body be cast into hell." Mark uses Jesus' own words. "If thy hand offend thee, cut it off, rather than go into hell into the fire that never shall be quenched." Luke xii., 5; Matt. xxv., 30; verse 33, verse 46. All this is faithful warning from the God of heaven, who commands earth, heaven and hell. Canon Farrar has entered into a contest against God the author of the above, which he denies. He has attempted to destroy the Word of God, and to overthrow the Government of Heaven. We are in the land of probation, where God gives us free will to choose or reject. "Choose ye this day whom ye will serve."

WILLIAM DAVENPORT.  
Gibson, December 21st, 1881.



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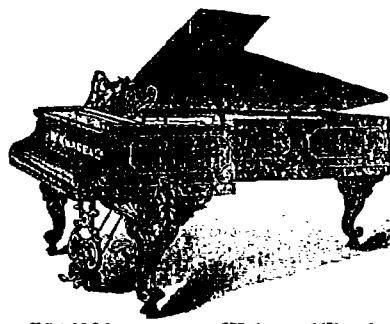
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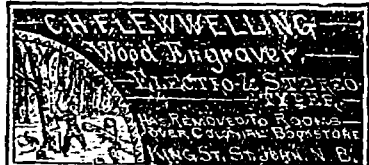
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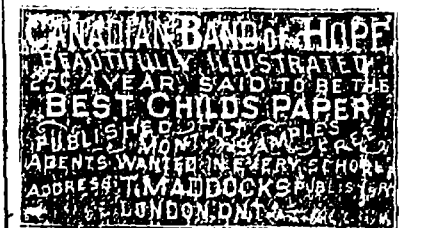
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