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# The Church Guardian.

Upholds the Doctrines and Rubrics of the Prayer Book.

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

VOL. VII.  
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## SPECIAL ANNOUNCEMENT I

From a desire to bring THE CHURCH GUARDIAN more fully within the reach of every Church family in the Dominion, and to meet the many requests that have been made for a reduction in price, owing to the "hard times," we have determined to make the subscription,

WHEN PAID STRICTLY IN ADVANCE,  
**ONE DOLLAR PER ANNUM,**

the rate remaining one dollar and a half if not so paid. This reduction will take effect on and from the FIRST OF MARCH now next. Present subscribers, on paying up arrears at old rates to, and before that date, may renew at the reduced rate: the year reckoning then from the first of March. New subscriptions will be received at the dollar rate. We cannot, however, receive subscriptions for less than one year. Nor can we accept orders to discontinue before the expiration of the yearly term.

We would ask subscribers also to note that, in accordance with business announcements in the past, all subscriptions are not only annual, but are continued on from year to year, unless otherwise ordered before the expiration of the current yearly term.

We would further request that subscribers would be particular to give, when remitting, or asking change of address, or desiring to discontinue, the post-office address to which the paper has been sent. A great loss of time to us, and frequently annoyance to subscribers themselves, result from oversight in this respect.

This reduction to one dollar per annum is a return, we believe, to the original subscription price of the CHURCH GUARDIAN, and renders it

**THE CHEAPEST CHURCH OF ENGLAND PAPER IN THE DOMINION.**

And assured as we have been of the satisfaction felt in all quarters with the course pursued by the CHURCH GUARDIAN in the past, and receiving expressions of good wishes for its success, we trust that our action may meet with a hearty response from Clergy and Laity, evidenced by greater interest in every Parish and Diocese in increasing its circulation, and that ere the year closes we may be able to announce an issue of at least 10,000 copies per week. We believe our present weekly output of 5,000 copies to be nearly DOUBLE that of any other Church paper in the Ecclesiastical Province; but it surely is not too much to expect that at least 10,000 subscribers may be

had from among the Church of England people of the Dominion.

We hope for the earnest support and assistance of Clergy and Laity in this effort to make the CHURCH GUARDIAN a greater power for good to the Church at large.

## ECCLIASTICAL NOTES.

**OUR BOYS AND GIRLS.**—The Archbishop of Canterbury, Dr. Benson, in a recent address, thus referred to the boys and girls of the Church and their training:—

"More and more do we see the necessity that the Church should care for the children. All around us are men and women who are wrecks of faith, because they were not trained in childhood in the CATECHISM and the DOCTRINES of the Church. 'Popular' preachers are proclaiming heresy from hundreds of pulpits, and even our own people will listen to them and then have doubts as to some of the fundamental truths of the Christian religion. Possibly not much can be done with the present generation, but care should be taken to get hold of the children more and more, and instil into them 'what a Christian ought to know and believe to his soul's health.' When the Sunday-school is the only agency a clergyman can have, by all means let him give his best efforts to that. Unless the children are properly looked after, godless schools and a godless age will turn out men and women to take our places who will be very 'far gone' in all that relates to the Christian life."

**LATE ECCLIASTICAL APPOINTMENTS IN ENGLAND.**—The Deanery of Worcester, which is vacated by Lord Alwyne Compton, has been conferred upon the Rev. John Gott, D.D., vicar of Leeds. Dr. Gott graduated from Brasenose in 1853, and was ordained four years later. He was curate of St. Nicholas, Yarmouth (1857-61), minister of St. Andrew's in the same town (1861-66), and perpetual curate of Bramley, Leeds (1866-73), when he was appointed to the vicarage of that town in succession to Dr. Woodford, whom Lord Alwyne Compton is following to Ely.

The Deanery of Chester has been conferred upon the Ven. J. L. Darby, M.A., of Trinity College, Dublin, Archdeacon and Canon of Chester, and this announcement has been received with universal satisfaction by the inhabitants of that city.

**BISHOP A. C. COXE ON THE NEW YORK "MISSION."**—Bishop Coxe, in an article entitled "A Talk with my Diocese," puts a number of questions which have doubtless occurred to many of our readers, in connection with this work:—

"I have taken pains," the Bishop says, "to inquire as to the lasting influences of the late 'Mission' in New York; for, with profound sympathy in its purpose, I should not be surprised if an initiatory effort should be attended with some of the usual perils of experiment. How far is it desirable for rectors to call in ex-

ternal, and even foreign assistance, in carrying on their own work in their parishes? Are there not dangers to the regular system and methods of the Church, in the introduction of exceptional ministrations and offices? Are not the regular offices of Advent and Lent, if carried out with equal fervor, alike safe and superior? After the rush to these interesting services, are daily services kept up and well attended? Are Communion services better prepared for, and do communicants live less worldly lives? Do they give more freely to benevolent works of the Church? Are balls and operas and theatricals discarded as unworthy of those who have renounced the world? I trust all these inquiries may be satisfactorily answered. I am a seeker for information, because Lent is not far off, and I wish an equal fervor to be found in my Diocese when that blessed season comes round. Meantime, I invite the clergy to press such inquiries, and to favor me with any advice on the subject which may help me to just conclusions."

**BISHOP NEELY'S NINETEENTH ANNIVERSARY.**—The many Canadian friends of the Bishop of Maine will read the following account, from *North and East*, with sympathetic interest:—

The nineteenth anniversary of the Bishop's consecration occurred on the festival of the Conversion of St. Paul. At the usual saint's day celebration of the Holy Sacrament in the Cathedral a goodly number of the communicants of the parish were present, not only to commemorate the faith and labors of the Apostle, but also to unite prayers and thanksgiving with those of their beloved friend and Bishop, and thus to show him their truest sympathy. Our Bishop has bravely shouldered the burdens and responsibilities of his high office, and his work in Maine exhibits a noble record. Already Bishop Neely's episcopate has exceeded that of his predecessor, and he enters upon the twentieth year of his work among us with stout heart and vigorous health, both of which, we trust, may be spared to him for many years to come.

**WHAT ONE WOMAN CAN DO.**—As an instance of the good work which one woman can accomplish may be mentioned the labor of Miss Charlotte Mulligan in connection with the mission work in Buffalo. She now has a Sunday-school class of upwards of sixty young men, and during the time she has been in the work she has brought five thousand young men within its influence. As one outgrowth of this class alone the mission can point with pride to the Guard of Honor Society, which owns a building on Washington street worth \$10,000, which is in itself a centre of good influence.

**WISE COUNSEL.**—You have a feeling, I am sure, sometimes, that it is right to go to church, but what do you think you ought to go to church for? Is it because you want help to be good? A great many people I know will say yes. But this is not the greatest reason why it is right to go to church. You ought to go to church to worship God. You will get help for yourself of course; but that ought to be the second thought, not the first. Christians meet

in God's house to give Him the worship to which He has a right. God is great, God is holy, God created us; and it is our duty to worship Him. So it would be foolish to stay away from church because the clergyman does not preach the way you like, or because you feel rather stupid or worried and don't feel inclined to go, or because you have been doing some wrong thing and feel half ashamed to go. Never mind your feelings. Go to church with your fellow-Christians, and give God the worship of your body at least, if you cannot do more. You ought to worship Him with body, soul, and spirit, but at least make your body go to church, if you cannot do more. And never mind whether the service is exactly what you like. Perhaps you like a good deal of music and there is very little: or perhaps you like very little and there is a great deal. Well, make up your mind either way not to trouble yourself: but go with your neighbors to give God the honor due unto His name.—E. M. B.

#### CHRISTIAN GIVING.—HOW TO PRACTISE IT.—

Rule I.—Consecrate yourselves perfectly to the Lord, with all you have and hope for.

Rule II.—Reckon yourself to be only a steward for the proper use of all God's gifts to you.

Rule III.—Find out your net income in cash or its equivalent.

Rule IV.—Fix upon some definite percentage of your net income that shall be devoted to the Lord for the current year.

Rule V.—Conduct all these matters in a business-like way.

Rule VI.—Take pains to inform yourself upon all the great works to which the Church has set its hand.

A CONFESSION.—A late number of the *Andover Review* (Congregational) has the following:—

"Episcopacy is gaining upon Presbyterianism in New York City, not because of the social drift, but because it is better organized, uses more men, occupies more points, and avails itself of more methods. The mission now (lately) in operation throughout the city under the auspices of the Episcopal Church shows the reach and the versatility of its power. Where a Congregational church of large membership, and of commanding position, employs one man, the Episcopal church, by its side, is employing two or three; and not altogether, as is sometimes supposed, for the performance of its services, but for the parish work." There is truth in this. We rejoice in it. The Church in this shows her adaptability and power. She will thereby gain strength. A glorious future is unfolding to the Church.

CONSECRATION OF THE BISHOPS OF ELY AND JAPAN.—On Tuesday, Feb. 2nd, the Festival of the Purification, at St. Paul's Cathedral, London, the Very Rev. Lord Alwyne Compton, late Dean of Worcester, was consecrated to the bishopric of Ely, and the Rev. Edward Bickersteth to the bishopric of Japan. The Archbishop of Canterbury was attended by his eight chaplains, his principal registrar, his secretary and his Apparitor-General. The Primate was received inside the great west door by the Bishops of London, Hereford, St. Alban's, Lincoln, Exeter and Bedford, the Dean of St. Paul's, the Archdeacons of London and Middlesex, Canon Gregory, and a large number of the prebendaries, &c. A little after 11 o'clock the procession began slowly to move up the nave, headed by the choir, singing Mr. Stone's hymn, "The Church's one Foundation." The ceremony began with the Communion Office, and after the Nicene Creed a sermon was preached by the Rev. F. Paget, D.D., Canon of Christ Church. Taking as his text Eph. v. 6, the Professor dwelt upon the historic continuity of

the Church, and the frequent manifestations of the Divine purpose of working through the Church for the salvation and regeneration of the world, and then proceeded to apply St. Paul's words of confidence and trust to the case of the Church of England.

### NEWS FROM THE HOME FIELD.

Gathered specially for this Paper by Our Own Correspondents.

#### DIOCESE OF NOVA SCOTIA.

THE BISHOP OF NOVA SCOTIA purposes holding Confirmations along the Eastern Coast of the Province, and throughout the Island of Cape Breton, in the course of the summer of this year. The dates, when arranged, will be made known in the several churches.

NEWPORT.—A very pleasant evening was spent in the Temperance Hall on February 9th, when the proceeds of a basket social (\$50) were presented to Rev. H. How, B.A., by his parishioners and friends. The presentation was accompanied by an address, read by Thos. W. Cochran, Esq., expressing the appreciation of the congregation of the labors and ministrations of Mr. How, and also referring to the esteem and affection felt for Mrs. How. The proceedings were interspersed with music by Mrs. How, and some songs by Mr. Cox, which were loudly applauded. Mr. How made a suitable reply to the address, and thanked all his friends for the abundant evidence they had always furnished, during the last seven years, of their warm regard for himself and Mrs. How.

KING'S COLLEGE.—At a meeting of the Board of Governors of King's College, held at the College, on Wednesday, 10th instant, it was unanimously decided to rebuild the Professors' houses on the beautiful grounds at Windsor. There were present at the meeting the Bishop of Nova Scotia, I. Allen Jack, Esq., D.C.L., and Mr. Clinch, General Superintendent Western Union Telegraph Company, from New Brunswick, Rev. H. How, of Newport, and the resident members of the Board.

This decision virtually ends the scheme of amalgamation so far as King's is concerned, as the intimate connection between the two questions, rebuilding at Windsor or removal to Halifax, was the only cause of objection to providing the Professors with house accommodation, taken at previous Board meeting.

That the present resolution was arrived at unanimously speaks well for the future stability of King's, and the complete removal of the spectre "amalgamation" will enable those who conscientiously objected to paying their subscriptions to the new endowment fund obtained by Rev. J. O. Ruggles to fulfil their obligations.—*Courier*.

Address to the Lord Bishop of Nova Scotia.—The Professors took the opportunity afforded by the presence of the Lord Bishop of Nova Scotia at the above meeting of presenting an address of welcome to him after his return from England.

In the course of the address expression was given to the hope that steps would be taken to convince the public that the College would not be removed from Windsor; and assurance was conveyed that throughout the past, and especially during the season of trial through which the institution had lately gone, his Lordship's action had ever been prompted by the highest principle and the most sincere desire for the welfare of the University.

In replying, the Bishop expressed the pleasure it gave him personally to receive the address, and of his satisfaction on hearing the good report concerning the present working of the institution.

Though agreeing that an occasional meeting of the Board of Governors might with advantage be held at Windsor, his Lordship thought that this should not be the general rule, as, for reasons stated, such a course might convey to the public the impression of a College principally maintained by and in the interests of Windsor people: dissociating from it the general and provincial character so necessary for it to assume in order to fulfil its proper relations to the Church and country.

Referring to resolutions which the Board of Governors had that day arrived at, to rebuild the Professors' houses, he thought this should be sufficient indication to the general public of the emphatic adoption of the policy to maintain the University where it now existed. His own personal feeling was in favor of the College remaining at Windsor. The Board had been assisted in coming to this resolution by the offer that day made by the Professors to contribute from year to year, in the shape of rent, towards the extra expense incurred in the undertaking, and for which there was no other provision.

With regard to the proposals made last year for the removal of the College to Halifax, his Lordship thought the conditions of such proposed removal had been greatly misunderstood. He dwelt upon the absolute necessity of maintaining the College in an effective condition equal to the requirements of the day, and said that so far from its being possible to reduce the staff to the level which could be met by the funds then available, the life of the institution was bound up in at least maintaining its present capacity, and indeed in augmenting this at no distant day.

HALIFAX.—*St. Paul's*.—It is stated that the officials are securing the services of Rev. Mr. Hackett, a clergyman officiating in Ireland, with a view to his election as Rector of this important parish. The reverend gentleman is expected to arrive shortly in Halifax. It was expected that the Rev. Canon O'Meara would have been the choice of the people, but we learn on the best of authority that since the learned Canon's return to Manitoba he has seen reason for reconsidering his intention of becoming an applicant for the Rectorship of St. Paul's, and has determined to remain in his present position in the Northwest.

*St. Luke's*.—Among the many changes that are taking place in the Diocese, it will be heard with much pleasure that the vacant curacy of St. Luke's will probably be filled by the Rev. W. B. King, who is now working in connection with the Evangelist Fathers in Boston, and was formerly Curate of St. Peter's, Charlottetown. Efforts are being made to secure the reverend gentleman's services before the beginning of Lent.

EASTERN PASSAGE.—It is stated that the Rev. J. L. Downing, Rector of River John, has reconsidered his acceptance of the charge at Eastern Passage, and will continue his ministrations at River John.

HALIFAX.—*Personal*.—The Rev. Canon Dart, late President of King's College, Windsor, is now Organizing Secretary of the Society for the Propagation of the Gospel, and is working in England.

CHURCH OF ENGLAND INSTITUTE.—*Anniversary Service*.—On Wednesday last at St. Luke's was held the anniversary service of the Institute. The accommodation afforded by the building was taxed to the utmost. The chancel presented an imposing appearance when the clergy and choir were seated. About one hundred white-robed singers took part in the service, and these voices were augmented by female members of the city choirs, seated outside the chancel. Seventeen clergy took part in the procession, and were representative

First, his Lordship the Bishop, episcopally robed and headed by his chaplain bearing an elegant brass pastoral staff; then the Archdeacon, Canon, Minor Canon, Rural Dean, Doctors of Divinity, Priests, and the simple Deacon. All were represented—high and low, rich and poor, white stole and black, and no stole at all—just the kind of throng that should make up the material for a Church Institute which opens its doors and welcomes "all consistent Churchmen and sincere Christians." The service was fully choral, and admirably rendered. The four city Rectors took part in the service, and the Garrison Chaplain, Rev. J. S. Edwards, preached. The sermon was from the text, "All souls are Mine," and was an earnest appeal to young men for a higher nobility of life and consecration of effort for God and His Church. The service will long be remembered as one of the most representative and successful ones ever held by the Institute. The offertory was large and for the purposes of the Institute.

#### DIOCESE OF FREDERICTON.

FREDERICTON.—A large party of ladies belonging to the Church of England gathered in Bishop Kingdon's parlors on the evening of the 11th inst., to hear him discuss Church work. Among those present were Lady Tilley, Mrs. Col. Maunsell, Mrs. E. L. Wetmore, Mrs. A. F. Street, Miss Wilnot, Mrs. Andrew Inches, Mrs. Dr. Bailey, Mrs. A. A. Sterling, Mrs. Dr. Harrison, Mrs. Judge Fraser, Mrs. T. B. Winslow, and the Misses Lister.

ST. JOHN.—*Church of England Institute.*—The tenth annual meeting of the Church of England Institute was held on the evening of the 11th inst., in the lecture rooms of the Institute, Odd Fellows Hall, a fair attendance of members being present. Rev. Canon Brigstocke presided.

After the usual opening exercises and the reading and approving of minutes of previous meetings, the report of the Council was presented, which after referring to the prejudice at first existing against it and to the financial difficulties through which it had passed, expressed satisfaction that in spite of all the difficulties it has encountered it has through the economy which has been exercised in the administrations of its fund, through the prudent management of its affairs and much kind and hearty cooperation among its members, not only maintained its position amongst us, but has, we believe, won on its own merits, a place of favor and honor. Its objects as set forth in the constitution are: [1] To promote the advancement of religion in accordance with the principles of the Church of England; [2] The encouragement of kindly intercourse among its members; [3] The diffusion of general knowledge in subordination to religion, and [4] The provision of innocent recreations and amusement; and in looking back now over the ten years of its life we venture to affirm without fear of contradiction and without now citing details that the objects of the institute have been steadily kept in view and very largely attained. In days, too, like the present when independence of thought is so ripe, when the difficulty of finding a common ground for varying sentiments is on the increase, it is surely no little satisfaction to see the expression of so much united sentiment as the membership and work of our institute manifests. Such a fact augurs well for our Church in the city, and well, too, for the institute. As in former years, the Ladies' Association has continued to work with the usual energy, ability and interest, and rendered in many ways most valuable and needed aid. We judge it to be only right and appropriate that we should here make mention of our sense of the value of its operations and tender our hearty thanks to its members for their kind and continued support. The Ladies' Association has eight departments of work carried on by the commit-

tees; new members and finance, general hospital, marine hospital, charitable and missionary aid, books, needle and fancy work and girl's friendly home, in all which faithful and earnest work has been carried on throughout the year.

The roll of members of the institute consists of ten ex-officio, one honorary, eighty-four ordinary and one hundred and ninety-seven associate members, making a total of two hundred and ninety-two. Thirty-five associate members have been elected and thirteen have left the city.

The Reading-room and Library departments of the Institute have been much patronized throughout the year and well kept up. The tables in the reading room are now supplied with twenty-one newspapers and sixteen magazines. The library contains eight hundred and four volumes in the circulating and twenty-five volumes in the reference department. During the year gifts of books have been presented by Mrs. R. P. Starr, Miss Murray, A. H. DeMill, C. W. Weldon and E. G. Keys; also a copy of the *St. John Weekly Despatch* for 1862 by Mrs. G. DeVeber, and ninety-nine volumes have been received from the Ladies' Association, to all of whom we tender our hearty thanks.

The report from the Treasurer showed a balance now on hand of \$42.03.

The reports were adopted and ordered to be printed for distribution among the members.

The following officers were duly elected for the ensuing year:—

President—Rev. Canon Brigstocke.  
Vice-Presidents—C. F. Kinnear and T. W. Daniel.

The following were elected members of the council: R. Peniston Starr, E. G. Keys, Charles H. Masters, W. H. B. Sadler, Dr. J. E. Griffiths, Charles A. Macdonald, C. E. L. Jarvis, James McNichol, jr., A. H. DeMill, A. P. Tippett.

Considerable discussion took place in reference to the alterations of the yearly contribution for male members, but it was finally resolved that the meeting adjourn, to further consider the matter, until Thursday, 11th March.

The meeting was brought to a close with the benediction by Rev. Canon Brigstocke.

CARLETON.—*St. Jude's Church.*—St. Jude's Church ladies have outstripped others in the city in yielding to the Japanese *furor* so prevalent in other cities, and have already held two events wherein the Japanese idea has been uppermost. Following the Mikado sale came the Yum-Yum tea party on Feb. 13th, in the City Hall, Carleton. The lower room was thronged from 7 until 10 o'clock with a happy gathering. The fact that St. Valentine's Day was observed to a great extent on Monday was made the most of, and contributed to the pleasure of the evening. On one side of the room was a booth, with a space in the centre concealed by curtains from which valentines were sent forth, a juvenile in Japanese dress doing duty as messenger. The valentines ranged in price from 5 cents up to 50 cents.

CONVERSAZIONE IN THE WIGGINS ORPHAN INSTITUTION.—For some time the Ladies' Auxiliary of the Society for the Prevention of Cruelty to Animals have had in contemplation a conversazione in the Wiggins Orphan Institution, in aid of the funds of the society. There was a large number of friends and members present. From 6 until 8 o'clock tea was partaken of by more than 250 persons, the tables being profusely decorated and well laden with a delicious repast. When tea was over, a choice musical and literary programme was carried out up-stairs by some of the best musical talent in the city. The fife and drum band of the institution played some airs in the lower hall, which entertained a large number who were unable to obtain entrance to the concert room. The ladies are to be congratulated on the success, financially and otherwise, that attended the conversazione.

PORTLAND.—*St. Luke's.*—Rev. L. G. Stevens, the Rector, preached a powerful sermon on honesty and fair dealing, taking his text from the lesson of the day, Feb. 14th. He showed how people in all walks of life should practice honesty and fair dealing in their private business as well as in their public career, and that where fraud and swindling existed, it was the duty of press and pulpit to have it stamped out.

#### DIOCESE OF QUEBEC.

BISHOP'S COLLEGE, Lennoxville.—The *Sherbrooke Gazette* says: "That by the death of two Quebec ladies, Mrs. Davis and Miss S. E. Davidson, Bishop's College receives legacies to the amount of \$16,000. These ladies, who were sisters, and who died within a week of each other, bequeathed to the College \$8,000 each." We are sure that every friend of this the Church of England University for the Dioceses of Montreal and Quebec will rejoice if this information be found correct. It is hoped, however, that those who have the means and have the will to help the Church through this her University may not delay action, or leave it to their successors to carry out their wishes but themselves be the donors, and witness for themselves the benefit accruing from their benevolence.

LENNOXVILLE.—The Secretary of the Board of Diocesan Missions, the Rev. A. Vonffland, preached at St. George's Church here on the 14th inst.

#### DIOCESE OF MONTREAL.

MONTREAL.—*Diocesan Theological College.*—At the last monthly meeting of the students' Missionary Society, at which the Lord Bishop of the Diocese, a number of the clergy and the students were present, the Rev. J. G. Norton, Rector of Christ Church Cathedral, delivered a very interesting and instructive address upon the subject of "Parochial Missions," his remarks being based upon a Mission held in Durham, England. The following is a *resume* of the address:—

1. *Preparation for a Mission.*—The parish at the time of the Mission should be united and peaceful. The parish priest, realizing the great responsibility that rests upon him, should seek the Divine blessing in frequent and earnest prayer, whilst prayer meetings should be held for the same purpose.

2. *Choice of a Missioner.*—The parish priest, in choosing a Missioner, should as far as possible obtain the services of one holding the same theological views as himself, and whose success in Missionary work is fully established. He need not necessarily be an eloquent man, but should be filled with the Holy Ghost, and with a spirit of loyalty to the Church and the Prayer Book.

3. *Mode of Conducting a Mission.*—Whitfield's plan is generally recognized to be conducive to success. His mode of conducting a Mission, which usually lasted for about eight days, was as follows:—

Every morning, before the regular service, Holy Communion was celebrated, after which there was a service at 11 a.m. In the afternoon he was wont to make personal visits, and, if necessary, short addresses.

At 7 p.m. the great Mission service of the day was held, preceded by a short service of song. The service proper was short and evangelical, the Missioner in his address making a direct appeal to the unconverted. After the singing of a hymn and the pronouncing of the Benediction, an after-meeting was held, at which the Missioner endeavored to apply what he had already said, and conferred with those seeking spiritual guidance from him.

4. *Mode of Instruction.*—The instruction given should be plain and simple, upon such

subjects as the Nature of God, Justification, Sin, Repentance, Christ's Death, Holy Baptism, Confirmation, the Holy Eucharist, &c.

5. *End of Mission.*—At the end of the Mission there should be a Thanksgiving Service for the blessings bestowed during the Mission. The clergyman of the parish should then continue the good work begun.

At the conclusion of the address, the Rev. Rural Dean Naylor spoke of the progress and needs of the Deanery of Clarendon, after which one of the most successful meetings of the Society was brought to a close by the Bishop pronouncing the Benediction.

#### DIOCESE OF ONTARIO.

KINGSTON.—St. George's Cathedral branch of the Girl's Friendly Society have sustained a loss in the death of Miss Jennie Spangenberg. This is the first time that the destroyer has entered their ranks, and has taken from them one of their most esteemed and promising associates. Miss Spangenberg was an estimable young lady, and by her kindly disposition and goodness of heart had endeared herself to her fellow-associates and members of the branch. At the usual weekly meeting on the 15th inst., a memorial service was held, and addresses delivered by Revs. B. B. Smith and A. W. Cook.

During the service her favorite hymn was sung, "On the resurrection morn." She will be missed from the weekly meetings, and the most hallowed associations will cluster round her memory. The members and associates attended the church during the funeral service.

AMHERST ISLAND.—The annual missionary meeting was held in St. James' Church on Tuesday evening, the 9th inst., and in Christ Church on Wednesday. There was a fair attendance each night. Addresses were made by Rev. Mr. Roberts and by Rev. A. W. Cook, of St. George's Cathedral, Kingston, who took the place of Rev. Mr. Nesbit, detained by illness. Both spoke with point, and set forth the great need for the work of the Diocese. The collections amounted to \$31.

#### MISSION WORK IN THE DIOCESE OF ONTARIO.

*A large Mission in the most Northerly Limits of Ontario Diocese—Visit of the Bishop—Holding Confirmations—Growth of the Church—Fourteen Townships worked from one Common Centre.*

[For the Church Guardian, by F. B.]

Not a little has been written in the past few years of the extension of the Church's Missionary operations along the Upper Ottawa River, and of the wisdom of the Mission Board of the Diocese in devoting funds to the opening up of new fields of work. It is only recently that our people have at all realized that even this populous, comparatively wealthy and well organized Diocese contains a large area of country wherein the voice of the Church has never yet been heard, but from which the voice of our brother Churchmen has time and again been lifted in prayer for the ministrations of our holy religion. One of the most hopeful signs of the vitality of the Church in this Diocese today is her Missionary spirit, and the firm purpose of our Bishop is to vigorously press his present policy until the Church's ministrations are accessible to every member throughout the length and breadth of his large Diocese. In his recent Mission Pastoral, his Lordship emphasizes the fact that he has within his Diocese as purely Missionary work to do as any to be done in Algoma, Muskoka, or the Northwest, and the laity are now being awakened to a knowledge of this fact. So much by way of introduction to a plain account of the Bishop's recent visit to the Upper Ottawa Mission—a

visit which will long be remembered by the people, and the influence of which upon the Church in this district will last for years.

On the 25th January, the Bishop, in company with the Ven. Archdeacon Lauder, took the Canadian Pacific Railway for Pembroke, where, remaining over night, they addressed the largest Missionary meeting ever held in that parish, and aroused a wide-spread interest in the Mission work of the Diocese. The following day, in driving to the train, they met with a most unfortunate, and what might have been a fatal, accident, the Bishop, Archdeacon and the Rector of Pembroke being thrown from the sleigh, through some carelessness of the driver. The Bishop was thrown on his head and rendered momentarily unconscious, and though feeling very badly shaken, yet persisted in continuing his journey in order to keep his appointment at one of the Mattawa out-stations the same afternoon. A severe pain in the head followed this accident, from which the Bishop did not recover for some days, and it was only by a great effort he was able to take duty that afternoon.

Arriving at Chalk River, his Lordship and the Archdeacon were met by the Missionary and one of his Lay Readers, and the party drove at once to the little log school-house, the romantic and isolated situation of which, in the bush, evoked considerable comment. A temporary sanctuary and altar had been fitted up, and notwithstanding the absence of men and teams at the shanties, a fair congregation was assembled. Several candidates received the apostolic rite of Confirmation, and all appeared impressed with the solemn and sacred purpose for which they had met together. Many had never seen a Bishop, and some have never seen a church. They have had the Church service for only four years, though several are communicants, and settled here fifteen years ago. After being hospitably entertained at the residence of Mr. Wm. Field, for many years our popular Reeve, and with his brothers staunch Churchmen, the whole party proceeded by midnight train to Mattawa, 80 miles distant, arriving at 3 a.m., not, as may be imagined, feeling very fresh. After a few hours' rest at the Mission House, the Bishop, Archdeacon and the Rev. Mr. McMorine, of Pakenham, who had just completed his deputation work in the Mission, were driven by the Missionary to Deux Rivieres, an out-station 22 miles distant, where a large congregation had assembled in the little log church, which, in anticipation of the Bishop's visit, had been rapidly pushed forward by the voluntary contributions of the people, and which only the night previous had, by their labors freely given at the end of the day's work, received the finishing strokes of coarse mortar spread along the chinks between the logs, and which was yet quite damp and soft. Here several were confirmed, and the Bishop and Archdeacon, both making addresses, commended the people on their zeal in putting up this little log building, which, humble though it be, was yet a great improvement on a school-house, for it was *their church*, and had the proper appointments for the reverent administration of the Sacraments. The people were assured that the good work which was being done in their midst and throughout the whole Mission would not be allowed to flag from any want of help from the Mission Board, because they were determined to have every part of the Diocese, no matter how poor or sparsely settled, brought under the influence of the Church, and within reach of her ministrations. The Bishop and clergy were here entertained at the house of Mr. and Mrs. Edward Lyons, where several old *confirmees* of the Bishop were presented to his Lordship, rejoicing at the privilege of a visit from him in their new home. The driving having been found too difficult—nearly six hours being occupied in the morning's drive of 22 miles, causing a delay of several hours in the service, during which time the congregation patiently waited—

the Bishop determined to discard the team and to return to Mattawa by train, which was accordingly done, the horses being sent on next day. Mattawa was again reached about 2 a.m., and it was feared that the almost continuous absence of rest and inconvenient waiting round for delayed trains, together with the long drive, would wear the Bishop out and unfit him for the remaining duties. But it did not, as after a few hours' rest his Lordship was again ready for the services at Mattawa on Thursday, and was as vigorous as ever in his address to the candidates.

A large congregation assembled in St. Alban's Church at 10 a.m., and the Bishop here admitted the candidates of that Confirmation to their first Communion, it being the only service at which there was a celebration, the former services being all in the afternoons. A number of candidates from Lake Tallon, twenty miles distant, were to have been presented at this service, but after a whole night on the road they failed to reach Mattawa in time, and the Bishop kindly announced that he would confirm them specially at the evening service. These candidates were all assembled the previous day at Lake Tallon, and in charge of Mr. W. Quartermaine, one of our most energetic lay assistants, began their journey, accompanied by relatives and friends, between twenty and thirty in all, but to their intense regret were several hours late, after a night of great hardship on the road. The trains were all in confusion, snow blockades, &c., &c., and they had to wait some twelve hours in a small side station, several of the candidates being young, and one of the adult candidates carried a young infant in her arms, which was held by the grandmother while the mother herself knelt for the Apostolic blessing. Nearly all these candidates, young as well as adult, had to walk from their homes, several miles, to the depot, and the same on the return journey. The writer had walked over the same road but a week previous and can imagine better than describe the difficulties they had to overcome. At Mattawa they were all made comfortable and entertained under the direction of the Missionary. The Bishop that evening gave the most forcible address he made on the tour, being deeply impressed by the earnestness of these people in overcoming such difficulties to be present at Confirmation. A very large congregation was present, all religious bodies being represented. After the service the Bishop went out into the Church, and all the candidates, with a number of others, were presented to his Lordship, whose kindly greeting and few cheering words will long remain a fresh spot in their memory. In a subsequent conversation with these Lake Tallon people, many of whom are English settlers, the Missionary was delighted to hear on all sides expressions of the highest satisfaction at the bright and cheerful service and Church, and a desire expressed for further privileges in their own settlement. Doubtless that day there were many renewed vows of attachment and fidelity to "the old Church." There is now but a monthly Sunday service at Lake Tallon, but the settlers are getting out logs for a Church, and when its erection can be accomplished the services will be increased and Sacraments regularly administered. The Archdeacon was to have preached at the evening service had there been no second Confirmation. He made, however, a most earnest *impromptu* address, which warmed the heart of Church people, while at the same time it must have opened up to the view of the dissenters present a new idea of the Church of England as an exponent of Catholic truth. Her Apostolic character and claims were clearly defined. One lady after the service informed the Missionary that she was "deeply impressed with the Archbishop's speech."

After several days of almost incessant traveling, and with no uninterrupted rest, the Bishop expressing himself very much pleased with the evidence on all sides of the good work being done, took train for Ottawa and thus terminated

his second episcopal visit to the Upper Ottawa, the candidates this year nearly doubling those of the previous Confirmation. All this has been most cheering to both Missionary and people, who feel very much encouraged by his Lordship's words of hearty satisfaction at the progress of the work. The Bishop after his return home intimated to the Missionary his desire to see the present Churches and the Mission House completed, the new Churches proceeded with, and any outstanding claims adjusted and settled as quickly as possible, in order that the Missionary's uninterrupted attention may be given to the thorough development of the Mission work in conjunction with the scheme of associated lay help as established in this Mission, and which has proved itself thoroughly practicable. The work has in the past been constantly interrupted through its necessities requiring the frequent absence of the Missionary in search of assistance in the erection of churches, and the Bishop has now directed that a systematic appeal be made throughout the diocese with as little delay as possible in order that these most necessary buildings should be erected and unfinished ones completed, thus providing for the increased services which are being asked for. His Lordship and the Archdeacon have authorized the issue of appeals.

#### DIOCESE OF TORONTO.

**PERSONAL.**—The Rev. John Charles Roper, B.A., Assistant Chaplain of Brasenose College, Oxford, has arrived and entered upon his duty as Keble Professor of Divinity at Trinity College, Toronto.

The Right Rev. Dr. Sullivan, Bishop of Algoma, preached on Sunday morning to a crowded congregation at St. Peter's Church, Toronto.

The Rev. T. B. Angell has completed a year's work as Curate of St. John's Church, Peterborough. He expects to go to the United States shortly.

**TRINITY COLLEGE.**—The usual February meeting of the College Council was held recently. The attendance was large. The following resolution was unanimously adopted:—"That the best thanks of this corporation be and are hereby tendered to his Grace the Archbishop of Canterbury and the Lord Bishops of Truro and Lincoln, for the active interest they have so kindly shown in the prosperity of this university, by undertaking and so promptly discharging the trust committed to them of selecting a successor for the vacant Keble professorship of divinity in Trinity College." A communication was read from the Rev. Canon Chalmers, Rector of St. Paul's, Geelong, Victoria, Australia, on behalf of the Bishop and Diocese of Melbourne, requesting the corporation to sanction the holding of examinations for degrees in divinity in Australia. It was resolved "That the corporation consents to the holding of examinations for degrees in divinity in Australia, subject to the receipt of proper guarantees (to be approved of by the Curriculum Committee) for the due conduct of such examinations." Mr. C. L. Ferguson having intimated his intention to offer a prize of \$50 in law books to be awarded to the first man in the first examination in law in 1886, a hearty vote of thanks was passed to that gentleman for his generous offer, and the Registrar was authorized to announce the same in this year's calendar."

**WYCLIFFE COLLEGE.**—The following examiners have been appointed for 1886:—Exegetical theology and patristics, Rev. Canon O'Meara, LL.D., Port Hope; Systematic theology, Rev. J. B. Richardson, London; Ecclesiastical history, Rev. J. S. Stone, B.D., Montreal; Apologetics, Rev. H. Carmichael, Hamilton; Practical theology and Homiletics, Rev. T. C. DesBarres, Toronto.

**PETERBOROUGH.**—*St. John's.*—The recent entertainment in aid of the Sunday-school in the South Ward was a great success. During the evening, Miss D. Shaw, Messrs. S. Craven, H. B. Carter, C. H. Geale and W. Blackwell contributed songs, and Mr. Hooper gave a reading. Refreshments were served also, and social chat whiled away a pleasant evening.

Mr. Hampshire, organist and choir-master of St. John's, has in preparation the cantata "Ruth," composed by A. R. Gaul, Mus. Bac., Cantab. The practices are held in church, and the choir consists at present of about thirty voices. It will be given in about five weeks from date, and we believe will be rendered in church.

**LECTURES.**—The series of lectures held at Convocation Hall, Trinity College, are meeting with much success. The last was on the poet Cowper, by Prof. Clarke, and was extremely interesting. Prof. Grant, of Queen's College, lectures on the poet Burns on Saturday, the 20th inst., and is sure to have an appreciative audience.

**TORONTO.**—*St. Luke's Church.*—The guild in connection with this church is in a prosperous condition. It is called the Guild of St. John, and has reached its ninth year. The following are the present offices:—Warden, W. A. Shutt; Assistant Warden, J. H. Mumford; Secretary, P. J. Horrocks; Assistant Secretary, C. Harding; Bursar, J. A. Catto; Librarian, F. B. Edmund; Assistant Librarian, H. W. Ellison; Organist, F. T. Shutt.

**MISCELLANEOUS.**—A festival for the children was held at the Town Hall, Bobcaygeon, recently. Though late in the day, there was a Christmas tree with suitable gifts, and the rendition of appropriate cards. The financial result was good.

A bazaar will be held at Hastings Temperance Hall, in aid of the church there, on Monday next. It is hoped there will be a good attendance and rapid sales.

At the last meeting of the Trinity College Missionary Association, a paper, entitled "Sources of Ministerial Strength," was read by Mr. J. G. Lewis. It provoked an interesting discussion, and was very favourably received.

Grace Church held a "Komical Koncert" lately, which was well attended. Dr. Lennox occupied the chair. The proceeds were for church purposes.

Mr. Dixon's Cottage Choir, to the number of one hundred, recently paid a very kindly visit to the Rev. R. W. E. Greene, at Weston. Here they were conducted to the Town Hall, and gave, with their usual precision and skill, the story of "Christie's Old Organ," to a well filled hall and most appreciative listeners. Mr. and Mrs. Green afterwards provided supper for their visitors, with the aid of the ladies of the congregation.

St. Peter's Church of England Temperance Society still prospers. At the late meeting there was a very entertaining programme, in which Mrs. Caldecott, Mrs. Mason, Mr. Darby and Mr. H. Boddy took part. The meeting closed with two earnest addresses from Messrs. McCullough and Hall upon the religious aspect of temperance work.

#### DIOCESE OF NIAGARA.

**MOOREFIELD.**—On Sunday, February 7th, the services in connection with the third anniversary of St. John's Church were held in that pretty little church. At 11 a.m. first service. Musical part as follows:—Opening hymn, 480 ("Onward, Christian soldiers"); Venite (3); Gloria (14); Te Deum (63); Jubilate (5); after third collect, hymn 509 ("The Church's one's foundation"); ante Com. responses in F;

before sermon, hymn 540 ("We love the place, O Lord"); Offertory, Doxology; hymn 213 (O God unseen"); Communion, Ter Sanctus; after consecration, hymn 408 ("Just as I am") and Gloria in Excelsis.

Rev. A. Benny, incumbent, read the prayers, and Rev. Wm. Massey, St. Luke's, Hamilton, read the lessons, and preached an appropriate sermon from 1 Kings x. 19. Rev. Wm. Massey was the celebrant, and Rev. A. Benny assisted.

Afternoon service at 3. Opening hymn, 566 ("Brightly gleams"); Gloria (16); Magnificat (50); Deus Miseratur; after third collect, hymn 292 ("Lord, her watch"); before sermon, hymn 357 ("Far down the ages"); after sermon, hymn 30 ("Sweet Saviour"); Offertory, Doxology. Revs. A. Benny and Massey took the service, while Rev. G. B. Cooke, of Palmerston, read 1 Kings xix. 15, 16, and preached a soul-stirring sermon from the words "What do'st thou here, Blijah?"

Evening at 7. Opening hymn, 478 ("On our way"); Litany, Deus Miseratur; before sermon, hymn 482 ("Pleasant are Thy covert"); Offertory, Doxology; after sermon, hymn 32 ("The day Thou gavest"). Rev. A. Benny read prayers, while Rev. Wm. Massey read the lesson and preached a well prepared sermon from 1 Corinthians iii. 9.

The church was well filled at each service, without being over-crowded.

On Monday evening the anniversary social was held in the Temperance Hall, and no one had any reason to complain of the plentiful spread.

At 8 o'clock a service was held in the church. Opening hymn, 478 ("On our way") followed by opening prayer, Rev. A. Benny; lesson, Rev. A. J. Belt; Deus Misericatur; hymn 366 ("Father, we love Thy house"); address, Rev. A. J. Belt, Arthur, from the words "What think ye of Christ?" hymn 368 ("Glorious things") address, Rev. R. S. Radcliffe, of Mount Forest, from the verse, "Silver and gold have I none, but such as I have give I to thee; in the name of Jesus Christ of Nazareth, rise up and walk."

The addresses were most beautiful and impressive, and were listened to with rapt attention by the comfortably filled church. The singing of the choir, both on Sunday and on this evening, showed great care and much improvement, no doubt in great part due to the careful accompaniment of the organist, Miss S. J. Cross, and the time and pains taken by the Rev. A. Benny in the weekly practice of this most promising choir.

The reverend incumbent, although he has been little over a year in charge here, has endeared himself very much to his people, and is much respected by all denominations. He is a gentleman who grudges neither time nor money to help on the good cause.

**THOROLD.**—The congregation of St. John's Church, Thorold, has recently sustained a very great and seemingly irreparable loss in the death of Mr. Frederick Lampman, B.A., barrister. Apparently always healthy and vigorous, and one of the most familiar business men upon our streets, the fatal termination of his brief illness, on Tuesday, 9th inst., took the whole town by surprise, and never, perhaps, has a death evoked more wide-spread local sympathy. A man of the strictest integrity of character, gentle, forbearing and considerate, a wise and temperate counsellor, and a faithful and sympathizing friend, he had endeared himself to the whole community, and his departure has cast a gloom over all. As a member of the church in this parish, he was, as already intimated, no less valuable, always taking a deep and active interest in parochial affairs, and, in his quiet and unostentatious way, ever trying to do good work for the Master; and not only within this parish, but also as a Lay Delegate to the Diocesan Synod for many years, and a useful member of the Executive Committee.

His funeral service on Thursday, the 11th inst., at St. John's Church, was attended by a very large and sympathetic gathering of all classes and creeds in Thorold. The Psalms were read by Rev. Canon Houston, and the Lesson by Rev. John Gribble, Rector of Port Dalhousie, fellow-members of the Executive Committee, the former of whom, after the touching hymn, "Now the labourer's task is o'er," delivered an expressive address at the Rector's request, he having been an old College friend of the deceased.

Rev. W. E. Grahame preached a funeral sermon on the Sunday evening following to a large congregation.

Thus has passed away from amongst us one whose memory will be long cherished here. "Blessed are the dead which die in the Lord from henceforth: yea, saith the Spirit, that they rest from their labours; and their works do follow them."

**HORNBY.**—The Annual Missionary meeting in connection with St. Stephen's Church was held on the evening of the 16th inst., and was well attended. The deputation consisted of his Lordship the Bishop of the Diocese and the Rev. Chas. Mockridge, D.D., of Christ Church Cathedral, Hamilton. It is needless to say the cause of Missions was ably and eloquently set before the audience, and good and lasting results cannot fail to be obtained. His Lordship warmly advocated the principles of the Society of the Treasury of God throughout his address, and congratulated St. Stephen's on the good impressions received on this his first visit to the parish. The hymns were of an appropriate character, and the offertory on the occasion was in aid of Home Missions. The collectors appointed for the ensuing year were the Misses Brain, Bussell and Edwards.

#### DIOCESE OF HURON.

**MITCHELL.**—One of the most successful church gatherings ever held in Mitchell took place at the Rectory on Friday evening, 5th inst. The Rev. J. Ridley has succeeded in securing the hearty and unanimous cooperation of his congregation in discountenancing in every possible way the raising of money for church purposes by means of tea meetings, socials, bazaars, raffles, grab-bags, &c. At the same time he has not lost sight of the desirability of social gatherings, bringing the church people together. He has therefore inaugurated a series of parlor gatherings, open and free to all. The first of these was held at the Rectory, and was the most successful and enjoyable ever held in Mitchell. Whatever money may be required for church purposes will be asked in the church, and be presented as an offering.

**SARNIA.**—The Rev. T. R. Davis and Mr. Gurd have gone to New Orleans for a few weeks' change.

**WOODSTOCK.**—The Rev. W. Haslam, of London, England, is holding a Mission in Mr. Hill's church. The attendance is good, and the work most encouraging. From here Mr. Haslam goes to London, where he is to commence work in St. James' Church on the 27th. After completing his Mission in St. James' he goes to some of the city churches for a time.

**PARIS.**—The Rev. Alfred Brown, of Warton, has been appointed to Paris. He is expected to assume charge very soon.

**THOMPSON.**—The Rev. Mr. de Lom is now holding a Mission in this place.

Bishop Baldwin preached in Emmanuel Church, London Township, on Sunday, the 7th inst., to a large congregation. Mr. Seaborn, the incumbent, is a hard-working clergy-

man, and is doing a good work both here and in London East.

**LONDON.**—Cronyn Hall was well filled on Tuesday evening, the 9th inst., upon the occasion of the musical entertainment given under the auspices of the Chapter House Guild. The programme consisted of piano selections by Miss Niles, songs by Misses Ermatinger, Raymond, Imlach and Moore, and by Mr. Crompton, who was encored; and it concluded with "The Child's Dream," by the children. Miss Raymond acted acceptably as accompanist, and the whole entertainment was well performed.

**MISSIONARY MEETINGS.**—The Bishop desires to inform the clergy that, God willing, he will visit all the county towns in the interest of the Mission Fund of the Diocese, and trusts that in every place where missionary meetings are appointed to be held the clergy will kindly second his efforts by making all the necessary arrangements, and urging on their people the necessity of a large and representative attendance. In places where there are two or more churches the clergy are requested to unite in the arrangements. The order observed will be as follows:—

1. Feb. 21, Sunday, Windsor; Feb. 22, Monday, Windsor. 2. Feb. 23, Tuesday, Chatham. 3. Feb. 24, Wednesday, St. Thomas. 4. Feb. 25, Thursday, Sarnia. 5. Feb. 28, Sunday, Simcoe; March 1, Monday, Simcoe. 6. March 2, Tuesday, Woodstock. 7. March 3, Wednesday, London. 8. March 4, Thursday, Berlin. 9. March 5, Friday, Startford. 10. March 7, Sunday, Brantford; March 8, Monday, Brantford. 11. March 9, Tuesday, Goderich. 12. March 10, Wednesday, Walkerton. 13. March 14, Sunday, Owen Sound; March 15, Monday, Owen Sound.

**LONDON.**—His Lordship Bishop Baldwin has returned to the city after his short sojourn in Montreal. Mrs. Baldwin is much benefitted in health by the short change, and is once more actively engaged in the Church's work.

The ladies of the Diocesan Missionary Association are taking an active interest in the public Missionary Meeting to be held in London next week, and as a result it is expected there will be a much larger attendance than usual.

The Rev. G. G. Ballard, of the Chapter House, preached in St. George's Church, St. Catharines, on Sunday, the 14th, the Rev. Mr. Bland being sick and confined to the house.

**SARNIA.**—The Rev. T. R. Davis, Rector of St. George's, is now enjoying a few weeks in New Orleans. The balmy air of the South seems to be agreeing with Mr. Davis, and we trust he may return to his arduous duties much benefitted by his trip.

**THORNDALE.**—The Rev. J. W. Taylor, of Wardsville, preached the annual Missionary sermon in this Mission on Sunday, the 14th inst. The congregations were large, considering the weather. Mr. Taylor is now helping the clergy in the Deanery of Waterloo in the Mission work.

**BRR.**—The Rev. C. W. Ball, of Lambeth, exchanged work with Rev. R. Wilson, of this Mission, on the 14th, each bringing the Mission work of the Church before the respective congregations.

The Rev. R. Hicks, of London, is announced to officiate in Sarnia on the 21st.

#### DIOCESE OF ALGOMA.

**GRAVENHURST.**—A wedding, novel to Cana-

dians of this locality, took place in St. James' Church on Wednesday, 10th inst. From first to last the ceremony was conducted according to the Prayer Book of the Church of England. The banns were asked three times; the charge and contract were given in the body of the church, as directed by the rubric; and the marriage service was followed by the Holy Communion. The incumbent was as much surprised as the congregation, this being the first marriage, in fifteen years of a colonial ministry, that he has seen according to the rubrics and principles of the Church. The bride, Emily Elizabeth Burkinshaw, daughter of Mr. E. Burkinshaw, of Westwood, Gravenhurst, was thus joined in *Holy Matrimony* to Henry Cox, of Northwood, son of Mr. G. J. Cox, organist of St. James', Gravenhurst.

**UFFINGTON.**—The Bishop has just finished his visitation of this Mission. The clear and decided utterances from his Lordship were evidently appreciated by all. At Uffington, on the 16th, the congregation was large. The church here is fast going to decay, and altogether inadequate for the wants of the Mission, but the building of the Parsonage during the past year has already taxed the energies of all. Next day, Purbrook and Oakley were visited, under the escort of Mr. Kirkpatrick. The Episcopal party consisted of his Lordship, the Rev. J. F. Greeson, who is in charge of the Mission, Mrs. Greeson and Miss Osborne. At Purbrook there is a flourishing church, with hearty services. The Bishop's visit to Oakley was to pave the way for future services. Here there are eleven Church families who have hitherto been uncared for, simply from the already large extent of the Mission. Services will be held in the future regularly, but at the partial sacrifice of other Mission stations. On Thursday, the 18th inst., Barkway was visited. Here there is a commodious and well-ordered church, but unfortunately few people to attend. The Bishop dined at Mr. Irving's, the energetic churchwarden, and proceeded to Ferris Hill, where after tea—kindly provided by Mr. Corrigan—the Bishop passed on, under the charge of Mr. Corrigan, to Bracebridge.

#### SUNDAY-SCHOOL ASSOCIATION FOR THE DIOCESE OF MONTREAL.

The first regular monthly meeting of the present year was held in the Synod Hall on Monday evening, the 15th instant, when, notwithstanding the exceedingly inclement weather, there was a large attendance. The Lord Bishop (President) presided. A very excellent "Model Lesson" upon the conversion of the Phillippian jailer was given to a class of boys by Rev. Canon Belcher, in the course of which he brought out prominently some of the different points of that interesting and deeply instructive narrative; to treat it freely was of course impossible. A discussion followed, in which the Rev. E. I. Rexford (of the Department of Public Instruction, Quebec), Dean Carmichael, Mr. Buchanan and others took part. It is hoped that still greater interest will be taken in this Association by Sunday-school teachers and their friends, and that attendance at each monthly meeting will be required as a *first duty*.

#### CONTEMPORARY CHURCH OPINION.

*The Irish Ecclesiastical Gazette* says:—

His Grace the Archbishop of Dublin is making a new departure by appearing on the platform of the Evangelical Alliance. It certainly is not of the "old paths" on which both his venerated predecessors walked. The action of his Grace puts many of his clergy in an awkward position. They would desire naturally to appear where their good Archbishop and Leader appears and back his Lordship up in every good

word and work, but it is impossible that they can conscientiously do so with regard to these two recent appearances of his Grace in the Metropolitan Hall. Many of them feel that his Grace is setting them an example which is opposed to their ordination vows and their deepest convictions. We wish his Grace would solve in a satisfactory way the following difficulty in which more than one faithful and earnest parish minister may shortly find himself placed. The clergyman observes an empty bench in his Church; a whole family are absent from public worship where he is wont to see them. He calls to inquire the cause and is told that on last Sunday they went to the Methodist Chapel or the Presbyterian Church in the neighbourhood, and on being reasoned with by their pastor, they reply, the Archbishop of Dublin approves of this sort of thing, his Grace is in favour of the Evangelical Alliance, and wishes to see Christian people joining together on a common platform. As far as the argument goes, the clergyman would find it difficult to reply between the respect he owes to his Diocesan and his own strong feelings. If we are to break down all barriers and meet together in common, the sooner we understand it is to be so the better. It has been seriously proposed that the clergy should invite Dissenting Ministers to occupy their pulpits. Are they to do so? The new plan is certainly not that on which our Church's system was built up anew after Disestablishment, and if persisted in it may lead to some curious and unexpected developments, financial and otherwise.

The *Church Standard* says:

"The Church is holding her own." But was the Church ordained to hold her own? Is a ship created to ride at anchor?

There is no holding our own except in progress. The Divine commission. "Go ye into all the world" is simply the Divine formula for life as manifested in constant aggressiveness. Satan never devised a measure so effective in throttling the life of the Church as the let-well-enough alone policy. And one of the special hindrances in a genuine revival of religion is the ill temper displayed by the sleepers when disturbed. Multitudes of professing Christians have lived in the let-well-enough alone policy until both their souls and limbs are asleep, and would regard even the Apostle Paul an intruder if he should persist in shouting in their ears, "Awake, thou that sleepest, and arise from the dead, and Christ will give thee life!"

A correspondent of the *Church Press*, New York, writes:

"There are many in the Church, and the number is increasing, who belong to no party and cannot conscientiously call themselves High, Low, Broad, or Advanced Churchmen. It is not that they do not know their own minds, but that terms are used so loosely in popular parlance that their use of them with exactness in expressing their opinions might make an entirely erroneous impression on those who employ words without knowing their true meaning. And still further, these men find some things in each school of thought or each party in the Church that they cordially accept, and some things in each that they reject, though they agree more nearly with one than with any of the others. Dr. Harvey Goodwin, Bishop of Carlisle, very well sets forth the position of this class of Churchman. He says: "Why cannot I be a Churchman without any adjective at all, high as the Church is high, low as the Church is low, broad as the Church is broad?" I assert that it is possible for an English Churchman to be unattached to any party, and to be committed to no principle which he may not carry out to its legitimate consequences; nay, further, I believe that if the terms be rightly interpreted, every Churchman may be, and ought to be, at once High, Low, and Broad."

A writer in the *Standard of the Cross* says:—

To say that the Liturgy of the Episcopal Church is not in sympathy with the sufferings of the poor, the needy, afflicted and distressed, is to say simply what is not the truth. Why should not the poor be as welcome in an Episcopal Church as in any other? And now comes the real question, and probably your correspondent in his article meant to convey this meaning, "Is the Episcopal Liturgy attractive to the multitude?" Perhaps it is not. It is a service in which the people are required to unite with the Minister. Now, can a poor soul follow the Book of Common Prayer when he has never been taught to read? And even though he can read, how is he to acquire a knowledge of the seeming intricacies of morning and evening service? In plain words, "How is he to find the places," unless some one teach him? I say to you, Mr. Editor, with great respect, the fault, in a large measure, lies with the clergy. Why do they not teach these matters at their usual Wednesday or Friday lectures? Why do they not instruct the people as well as preach to them? Our clergy seem to take it for granted that they are ministering exclusively to the educated and intellectual. There is a coldness and formality about them, from their entrance to their exit in the chancel, that must necessarily repulse those who are unfamiliar with the Church service. Will our Ministers lose any of their true dignity by being a little more Apostolic in their methods and manners?

The *Southern Churchman* says of the eminent English Missioner lately in America:—

The Rev. W. Hay Aitken, who has just completed a ten days' mission in the city of New Orleans, and who is now about to return to his native land, has certainly been greatly blessed of God in his labors in this country. He has preached Christ in earnestness and in great simplicity. His work for good, we believe, will long be remembered in our Church. We live in an age of much sin and unbelief, but there are also many strong and devoted preachers of the truth. May God diminish the former and increase the latter.

The *Family Churchman* says of Lord Salisbury's last appointment to the Episcopate:—

Dr. Moorehouse, who was consecrated to the Diocese of Melbourne ten years ago, is to be the new Bishop of Manchester. He is a man of great force of character, deep religious fervour, and untiring activity; but he is known in England rather by his strong individuality than for any specially marked success in his Australian work. A Broad Churchman, he is by no means shallow; his love of Apostolic order and discipline, but chiefly his love of Evangelical truth, being beyond suspicion of question. His appointment is a graceful concession to the Colonial Church.

#### EDITORIAL NOTES.

MR. GLADSTONE seems to have placed himself in the humiliating position of accepting office at the hands of Mr. Parnell, for that is what it has virtually come to. The *Irish Ecclesiastical Gazette* says:—"Mr. Parnell is the real Prime Minister of England at the present moment, and Mr. Gladstone is his creature. As long as he does the behests of his master, Mr. Gladstone will be permitted to hold office, but not a moment longer. The new Cabinet must pass Mr. Parnell's inspection, and if he objects to any name forthwith it must be erased. Whether in or out of office, the head of the National League will be the true ruler of Ireland. Nothing can be done here but as he wills and approves. Mr. Par-

nell now occupies an elevated position as the highest ambition of man can covet—he is the foremost figure in the politics of the hour, the maker and unmaker of Governments. How long this kind of thing will last depends entirely on the question how long England will be content to place her destinies in such hands."

It ought to be generally known that less than fifty years ago the Wesleyan Methodists called themselves a "Connexion," and not a "Church," and they usually sent their children to the Church for Baptism and Confirmation. The assumption of the title "Church" is in Methodism a very modern idea, however rapid its growth may have been, and however small chance there may now seem to be of its abandonment. This was well brought out in a recent letter of a "Wesleyan Minister" to the *Pall Mall Gazette*, in which the writer states distinctly that only within memory his Connexion has ceased to recognize the National Church as entitled to allegiance, and has assumed to itself the rights and privileges of a distinct ecclesiastical authority. All who strive and pray for union should lose no opportunity of showing to all within their influence how noble a result it would be if all Methodists would now, repenting them of the disregard of their founder's injunction never to separate from the Church, return thereto, and remove the unseemly spectacle presented in too many of our little country villages, of opposing services and a divided people. John Wesley, we believe, avoided holding meetings so as to interfere with the Church's services, and urged his followers to receive the Sacraments at the parish churches.

SPEAKING of *Reunion*, it is gratifying to note that some sort of a concordat is suggested between the Presbyterians and Methodists bodies, whereby one or other will withdraw from the smaller towns and villages where both now unnecessarily exist, and for preventing the formation of new congregations under like circumstances. This is one step in the right direction, but unity of organization is the thing to be aimed at. If there is one thing more than another which is a scandal and disgrace to Christianity, and which we believe affords strength to Romanism and unbelief alike, it is the numberless and unnecessary divisions of the Body of Christ.

THE Bishop of Qu'Appelle, whose opinion on the subject of Christian Brotherhoods we published lately, has been unusually prompt in giving effect to his views. The *Church Times* of the 15th ult. contains an account of the reception of three candidates into the Working Brotherhood which the Bishop has established at the headquarters of his Diocese. The motto of the new order is "*Orá et Labora*," and its principle is that of daily prayer and labor freely given for the sake of Christ. We shall watch the experiment with great interest, and sincerely hope that it will fulfil all the expectations of its founder.

A prominent and leading Clergyman of Nova Scotia writes: "I would that every family in the Dominion could read the *GUARDIAN*. IT IMPROVES CONTINUALLY." Why should not the wish be realized when the *GUARDIAN* costs less than two cents per week? Send for it

# The Church Guardian

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## SPECIAL NOTICE.

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Will subscribers please examine Label, and REMIT PROMPTLY!

## CALENDAR FOR FEBRUARY.

FEBRUARY 2nd—Purification of St. Mary the Virgin.  
 “ 7th—Fifth Sunday after the Epiphany.  
 “ 14th—Sixth Sunday after Epiphany.  
 “ 21st—Septuagesima.  
 “ 24th—St. Matthias, Ap. & M.  
 “ 28th—Sexagesima.

TO SUBSCRIBERS IN NEW BRUNSWICK, NOVA SCOTIA AND ONTARIO.

W. B. SHAW, Esq., is the only person, (Clergy excepted), at present authorized to solicit and receive payment of Subscriptions in New Brunswick and Nova Scotia.

MR. JOHN BURNEHAM, of Cobourg, has been appointed General Travelling Agent for Ontario for the CHURCH GUARDIAN; and we bespeak for him the kindly assistance of Clergy and Laity in the several Parishes and Dioceses.

## THE SPHERE FOR CHRISTIAN EFFORT.

Christian energy is often misdirected. Things of secondary importance assume the place of those primary in their character. This is particularly true in this day. If we should go to the Saviour to ascertain what work Christians are to do, and about what they are to busy themselves, we should soon learn the various ways in which we are to carry the message of the Gospel to our brethren. By the influence of example, and by definite labor, we are to bring our fellows to a knowledge of the love of God, and to the rich banquet He provides for all who will come to the feast of good things enjoyed under Gospel privileges. The chief concern of a Christian is to reach human souls and win them to Christ. Every act of mercy, every word of sympathy, every deed of kindness by the sick bed, every word of invitation spoken—all these fulfil this duty of preaching the Gospel. When this kind of work is done to the best ability of those in the parish, there may be room for other efforts; but not until this ability has been shown.

But what are the facts of the case in many of our congregations? You can get ten ladies to help get up a supper, where you can get one to do the work indicated. You can enlist a mul-

titude of fingers in preparing articles for a fair that are too busy to take up the primary work of the Gospel. In fact, the ability of a parish is too often tested and its excellence determined by the success of its sociables, its festivals, and its fairs. Pastors find ladies and societies grow restless if they are not so engaged. The cry is, “Let us do something;” and when the clergyman replies, “Certainly; have you visited Mrs. B. yet, she needs your sympathy. Please call at Mrs. C’s, where there are several children who ought to be in the Sunday-school. Ask your neighbors to come to church with you. Look up the sick in your neighborhood, and let me know of any needs that may be expressed;” and, would you believe it? they don’t do it. The truth is, they are not looking that way. There is no money in it to help pay for carpets and cushions, or parish improvements; and it seems as though this age had been educated to believe that this was the whole duty of man.

We write feelingly and earnestly on this subject, because we write from sad experience, and because we fear that the spirit of worldliness in spiritual things is eating the very life out of our dear old Church in this Canada of ours.

## APOSTOLICAL SUCCESSION.

What is it? It is that the Apostolic order of ministry was distinct and superior, and that, as an order, it was made permanent.

All are agreed that the twelve Apostles, during their lives, exercised, by divine appointment, an office and authority superior to that of the elders, whom they ordained in all the churches, and the deacons upon whom they laid their hands. But that this office is perpetual, all are not agreed. Let us, therefore, look, for a moment, to our Lord’s commission to His Apostles, as rendered in the last chapter of St. Matthew. The audience consisted of all the Apostles, and of none but Apostles, Christ gave to them a command impossible to be accomplished by them as individuals, viz: “Go ye into all the world, and teach (i.e. make disciples of) all nations, baptizing them,” &c., [see also St. Mark xvi., 15]. He also gave them a promise impossible to be realized in the lives of those eleven men: “Lo! I am with you alway, even to the end of the world.” Just before His ascension [Acts i., 8], our Lord said to the eleven: “Ye shall be my witnesses unto the uttermost parts of the earth.” Did they, as individuals, carry the Gospel to every part of the world? to America, for instance? In St. John xx., 21, He says to them: “As my Father has sent Me, even so send I you.” Our Lord accomplished His work, i.e., the redemption of all men, before He left this earth. If the comparison here made be worth anything, the Apostles must likewise finish theirs; i. e., must preach the Gospel to every creature, before their commission is fulfilled, and their work ended. Thus we see that, by the nature of their appointment, both the office and work of the Apostles were meant to be perpetual.

But the objector will say, “What evidence have we that they did raise other men to the same office to be their successors; in short, that the order has actually been perpetuated?” Our knowledge on this point must be derived from the New Testament, for the first century, and from the writings of the Fathers, for the succeeding centuries. The former is the Word of

God, infallibly true; the latter is human history, authentic and reliable.

Shortly after the Ascension, we find two new men added to the number of the Apostles, viz: St. Paul, by the direct appointment of our Lord Himself, and St. Matthias, by the action of the eleven, together with the consent of the Church. [Acts i., 15–26.] But further; whoever the Scriptures call an Apostle, we must allow to have been possessed of that office. The following are examples, viz: Barnabas, Acts xiv., 14; James, the Lord’s brother, Gal. i., 19; Epaphroditus, Philippians ii., 25; Timothy and Silvanus, I Thess. i., 1; and ii., 6; and others. Moreover, St. John speaks of Apostles [Rev. ii. 2, and xviii., 20], when he was doubtless the only one of the twelve then living.

In the centuries following the first we find an order of men called bishops, superior to presbyters and deacons, administering the affairs of the Church. Irenæus, Bishop of Lyons, ordained by Polycarp of Smyrna, who was himself ordained by St. John, says: “The Apostles desired to have those in all things perfect and unreprouvable, whom they left to be their successors, and to whom they committed their own Apostolic authority.” He also states that the succession of all these bishops can be traced [as was his own] to the holy Apostles.

Why then were they not called Apostles? Theodoret says: “In process of time those who succeeded to the Apostolic office left the name of Apostle to the Apostles, strictly so-called, and gave the name of bishop [the name bishop, up to this time, had been used interchangeably with presbyter, to designate the second order] to those who succeeded to the Apostolic office.” This same fact is asserted by several other reliable writers of the Primitive Church. St. Ignatius, Bishop of Antioch, who suffered martyrdom A.D. 107: also Tertullian, Origen, St. Cyprian, Bishop of Carthage, St. Ambrose of Milan and an host of others, bear witness to the divinely instituted ministry of the Church in the three orders of bishops, priests and deacons. And St. Jerome, in the fourth century, says of the bishops: “They are all successors of the Apostles.” This is not a tithe of the evidence which can be produced on this subject, proving it beyond all reasonable doubt.

All admit that after the third century the Church was uniformly governed by bishops. If then those bishops, as the Fathers certainly believed, were successors of the Apostles, the bishops of later times, deriving their orders from them, are likewise possessed of the same Apostolic authority.—*The Diocese, 1876.*

We are again obliged, through want of space, to hold over a number of items of Home Field News, several letters and Editorial Notices and Book Notices. We must again plead for brevity on the part of correspondents.

## CORRESPONDENCE.

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

## DIOCESAN THEOLOGICAL COLLEGE.

To the Editor of THE CHURCH GUARDIAN:

DEAR SIR,—Touching the proposal to obtain University powers for the above institution, in the GUARDIAN of the 10th inst., you ask the following questions:—

- 1st. Has the Legislature power to grant such an application.
- 2nd. Is it wise to increase the number of degree-giving bodies. Is there not danger of lessening the value of the degree. Why not use the power already possessed through the University of Bishop’s College, Lennoxville, which appertains to the Diocese of Montreal, as well as that of Quebec.

To these very timely and pertinent questions permit me to add another, viz.: Is it the wish of the Church (Bishop, Clergy, and Laity), of the diocese that the Legislature (supposing it to have the power) should give the Diocesan school authority to confer degrees.

One would think that, in a matter of so much importance, involving as it does the style "Montreal Diocesan" Theological College, the *Montreal Diocesan* Synod would have been consulted, and in a loyal, brotherly manner, its co-operation and sympathy invited. Why this has not been done is, perhaps, not hard to discover.

At the last session of the Provincial Synod, Journal [page 23], the report of a "Committee on Theological Colleges" was read, from which the following is an extract: "The committee wish to put on record their conviction that the multiplication of Theological Colleges . . . is prejudicial to the well-being of the Church, and that this Synod should deprecate strongly the resort on the part of such colleges to the Legislature for degree conferring powers, and should urge upon such bodies to avail themselves for this purpose of the powers already existing in the Universities of the Church." [The italicising is mine.] These excellent and prudent remarks embody the views of a considerable number of the clergy and laity of this diocese, of which number several will probably see to it when the proper time comes, that the "views" are represented in that place where they will be most likely to do good.

Yours faithfully,

CLERICUS.

To the Editor of THE CHURCH GUARDIAN:

DEAR SIR,—I regret to learn that the authorities of the Montreal Theological College are taking steps to obtain from the Provincial Legislature the power to confer degrees in Divinity. I do not entertain a particle of ill-will to the aforesaid College. If the Bishop believes it to be an essential part of his Diocesan machinery, by all means let it exist, and let it be made as efficient as possible. But I deplore the multiplication of small institutions entrusted with the power of granting degrees. I admit that precedents already exist for this step. But other Protestant bodies might fairly plead in excuse that no College connected with their form of faith is established (within anything like convenient distance) with the power of granting degrees. Such excuse cannot be alleged by the Montreal College. There is an Anglican University, dowered with a Royal Charter, within the Province, connected with the Dioceses of Quebec and Montreal, whose Divinity Professor is appointed by the Bishops of the above-named Dioceses, and which has the power to confer degrees in Arts, Divinity, Medicine and Law. Why should candidates not avail themselves of an institution not more than a hundred miles away? This move is a step in the wrong direction. The end to be aimed at is, if possible, a federation of Church Universities, and if that be impracticable, at all events the appointment of a Central Board of Examiners. This would enhance the value of degrees, whereas the increase of institutions with degree-giving powers tends materially to diminish the value of the distinction. Then again it is most desirable that a degree in Arts should precede the Divinity course, in order that the scope of the education should be wide and liberal. I earnestly hope that the plan alluded to may be abandoned, that other counsels may prevail, and that we may hope for a more advanced standard of education for our clergy and for the members of the higher professions.

I am, yours faithfully,

EDUCATOR.

To the Editor of THE CHURCH GUARDIAN:

DEAR SIR,—In reply to "Inquirer," as to the truth of a statement made in a Church (?)

paper, in which it said "that there is no part of an English church described in the Prayer Book as an 'altar,' and that the word should not be used." I may say that the statement, taken literally, is true. The word "Altar" cannot be found in the Prayer Book, but neither can the expression "Communion Table," and yet the latter is frequently used by some who call themselves Church people, and no objection is made to their doing so. If the one may be used, why not the other? Wheatley tells us that for the first three hundred years after Christ the word *Table* is only once used by any writer. In Holy Scripture, *Table* and *Altar* are used synonymously, *vide* Isaiah lxx. 11; Ezek. xxiii. 41; Malachi i. 7, 12; 1 Cor. x. 16, 21. And so *Altar*, being a Scriptural term, has come to be used more frequently, on account of the commemorative sacrifices offered upon it. In the sense that the Communion is a sacrifice, so is the *Table* an *Altar*, and may justly be called so. In the first Prayer Book of Edward VI., our Reformers, recognizing the fitness of the word *Altar*, retained it instead of *Table*, but unfortunately through Puritanical influence it was expunged in 1552. Archbishop Cranmer, in writing to Bishop Gardiner, just before his death, says: "With no less reverence ought he that is baptized to come to the font, than he that receiveth the Communion cometh to the *Altar*," and Latimer, in his last examination, declares "it may be called an *Altar*, and so the Doctors call it in many places." One of the decrees of the Council of 1640 states: "It is and may be called an altar by us in that sense in which the Primitive Church called it an *Altar*, and no other;" and if my memory serves me aright—I have not books here to verify the statement—I believe that during the reigns of George III. and William IV. it was called *Altar* by Act of Parliament. In the office used at the Coronation of her present Majesty, the word *Altar* is used in over forty places.

Surely the custom of the Primitive Church, the opinions of the Reformers, and the consensus of many Divines after them, is reason enough why one may properly make use of the term *Altar*. To explain why it is so called is another matter. But I hope that I have shown, from authorities, that the use of the word *Altar*, although it is not found in the Prayer Book, is justifiable.

Yours very truly,

T. FRASER DRAPER.

Louisbourg, C.B., Feast of the Purification, 1886.

DEAR SIR,—Would it not be well for the learned brother who as "Catholic" has so much to say in your correspondence columns, to enquire into the ecclesiastical history of the Dominion? When he does so, he will perhaps be surprised to learn that the Church in Rupert's Land is a growth from England; that work was begun here almost as soon as it was begun in Upper Canada; that it has never formed part of the Province of Canada; and that when, in 1873, our Provincial system was called into existence, we were as fully within our right, in the step then taken, as our brethren in the east were when they formed their Ecclesiastical Province. Yet, if it were otherwise, does he think that such unbrotherly language as "secessionists," "an ungovernable son who casts off home control and descends even to prodigality," &c., &c., used towards members of Christ's Church whose only crime is that they have tried to rise to the responsibilities of their position, is likely to do any good, or hide from view the plain duty resting upon the Church in the older part of the Dominion to help to provide those of her children who have settled in Manitoba and the Northwest with the means of grace, when they cannot do this fully for themselves?

But it is as well to ask here and now, is it

desirable for the Province of Rupert's Land, with its six Sees, and the three Dioceses in British Columbia (for there would be less reason for their separate existence than there is at present), making together just as many Dioceses as there are now in the Province of Canada, to be absorbed in the latter? Is there not difficulty now in getting representatives from all the Dioceses together, at any rate for meetings of the Board of Missions? Would not this difficulty be increased by the enlargement of the Province? Some of our Bishops in this Province scarcely ever attend our Synods now; it is almost impossible for them to do so. Would the difficulty be overcome by requiring them to go to Toronto or Montreal, instead of coming here?

Yet, do not suppose, Mr. Editor, that the longing for actual union is monopolized by our brethren in Eastern Canada; certainly one who writes under the *nom de plume* "Catholic" should not think so. But who will move in the matter? Who will introduce in your Provincial Synod, at its next meeting, a measure which will not only find favor there, but will commend itself to practical Churchmen here and in British Columbia? Certainly union is desirable; I think it is practicable, yet I do not think it will take the form of a Province conterminous with the Dominion, but rather that of a general Council or Synod, embracing all the Bishops *ex officio*, and a certain number of clerical and lay delegates elected *pro rata* by each of the Provincial Synods. God grant the Anglican Church in Canada the spirit speedily to accomplish this union; but I humbly submit that the first step in that direction is to try to understand each other, to credit each other with a sincere desire to do the Master's work in the Master's spirit, and with the feeling that for all we do we must hereafter render an account.

W. C. P.

Winnipeg, Manitoba, Feb. 13th, 1886.

#### KING'S COLLEGE RE-ORGANIZATION.

SIR.—There is the right ring to the Bishop of Nova Scotia's reply to the address of the Professors at Windsor. The "life of the College depends" on not only keeping up the present staff, but "augmenting" it. The fatality attaching itself to the University at Windsor is the undue prominence of divinity in the leading influence, and consequently Nova Scotians begin to think that the College is *only* a training ground for parsonettes. Of course it is this and much more. A move was made in the right direction in the selection as Professor of one of the leading names in literary Canada. There is another opportunity, which at the present moment should not be allowed to pass; let the appointment to the leading position command at once, not only the admiration of clerics, but also the approbation of men of learning in all our Universities. In this way alone can our Royal Chartered University hold her position right royally in the eyes of the rising rivals around her. Such men can be found, and New Brunswick found one in her Coadjutor Bishop.

H.

#### CONSECRATIONS.

SIR,—In Church of England magazines for July, 1845, I find under "Consecrations" the following:

"On Sunday, May 4th, in the Chapel of the Palace of Lambeth, the Very Reverend Thomas Turton, D.D., was consecrated Bishop of Ely; the Rev. James Chapman, M.A., Bishop of Colombo; the Rev. John Medley, Bishop of Fredericton. The Archbishop was assisted by the Bishop of London, Rochester, Lincoln, Hereford, Lichfield, and Bishop Coleridge. The sermon was preached by Professor Currie, of Cambridge."

The above is not uninteresting to us of the Canadian Church.

PRESEBYTER.

## FAMILY DEPARTMENT.

"AT MORN AND NOON AND EVENTIDE."

BY THE BISHOP OF BEDFORD.

"Let my prayer be set forth in Thy sight as the incense,  
and let the lifting up of my hands be an evening sacrifice."—Ps. cxli. 2.

O Lord, it is a blessed thing  
To Thee both morn and night to bring  
Our worship's lowly offering.

And, from the strife of tongues away,  
Ere toll begins to meet and pray  
For blessings on the coming day.

And night by night for evermore,  
Again with blended voice to pour  
Deep thanks for mercies gone before.

O Jesus, be our morning Light,  
That we may go forth to the fight  
With strength renewed and armor bright.

And when our daily work is o'er,  
And sins and weakness we deplore,  
Oh, then be Thou our Light once more.

Light of the world! with us abide,  
And to Thyself our footsteps guide,  
At morn and noon and eventide.

## WHAT ONE LITTLE GIRL DID.

BY "DAISY L—."

(From *The Church*.)

I wonder, if you were to see Nellie Morris, you would think her very poor, for if you did, it would be a great mistake; she is rich, she is a king's daughter; to be sure, the home she lives in now is small, only a little, unpainted frame cottage, standing right on the road, with no trees to shelter it from the heat of summer, nothing pretty about it anywhere; sometimes she has not enough to eat, and her clothes, poor child, were not sufficient to protect her from the cold. There I am again calling her poor; why, just let me tell you, children, she is an inheritor of the kingdom of heaven, a child of God, there is a beautiful home waiting for her, where no sorrow or suffering, no want or cold can ever enter; do you call that being poor?

Nellie is a very happy child, for she has taken the Lord Jesus to be her King, yes, and her Friend, too, and, of course, you know when we love our friends very much we are anxious to show it by doing something to please them, but what could Nellie do to please Jesus? She had no money to give away, there was probably no one in the village who had less of that article than her mother and herself; it was a problem, but problems are made to be solved, and Nellie had begun to think lately that, may be, the solution of hers lay next door, where lived an old woman and a little girl.

They had moved there about two months ago, a little while before Thanksgiving Day, but had repulsed so steadily all offers of friendship that the two families were still strangers. Nellie was not satisfied, she wanted to know her little neighbor, the stranger looked so lonely and unhappy, and Nellie was sure her grandmother was very unkind, and she was equally sure the little girl was disobedient. Once she had heard the old woman's shrill tones calling:

Jenny, Jen-ny! come here this instant, come I say, it'll be worse for you if you don't. Jen-ny!

But there was no response, and just then Nellie caught a glimpse of Jenny's brown calico frock behind a big tree in the woods across the way. If the grandmother's eyes had been sharper she would have seen it too, for the trees were all stripped of their leaves now, and it was a poor hiding-place. In summer, the foliage was so thick and the moss so like velvet under the feet, that it was a favorite place for the boys and girls of the village to play hide and seek.

Neither Jenny nor her grandmother ever went to church; the Rector of the parish had called to see them soon after their arrival, but though he knocked and knocked many times,

he could not obtain admittance. Nothing daunted, however, he tried again; this time Mrs. Allen opened the door at his first knock, but as soon as she saw her visitor she closed it again quickly, leaving him standing there astonished and puzzled how to reach his new parishioner. Nobody else had courage to try after that, and the two in the little house had been let alone.

But Nellie, as I said, was not satisfied, she wanted so much to ask Jenny to go to Sunday-school with her, but no opportunity ever occurred, and she could not seek one, and so it went on for some time longer.

On the First Sunday after Epiphany, Nellie's teacher had talked to her class of little girls about Philip asking Nathaniel to come and see Jesus, and she told them that, although they could not bring presents as the wise men did, yet, if they could induce anyone who did not know of Jesus to come and learn about Him, that would be a far more acceptable gift. This was a new idea to Nellie, and strengthened her determination to get her new neighbor to Sunday-school.

Not long after this, Nellie's mother sent her up to the "big house," as the village called Colonel Seton's house, to take home some sewing she had finished; the housekeeper was very kind to the little girl, and gave her two big apples, one for herself and one for her mother. On her return home, in the dusk, she saw Jenny standing at the open door of the next house. Her heart stood still for a second; here was a chance, but what should she say? However, without giving herself time to think what to say, Nellie took her courage in both hands and went up to the little stranger, who looked at her with wondering eyes.

I live next door to you, and my name is Nellie Morris, and I think I would like to be acquainted with you, she said, all in one breath, but the other stood still there, and made no answer.

Won't you tell me your name, please? was the next venture.

Jenny Allen, was the reply, and that's granny inside there. I say, what do you want to know for?

Why, we can't be friends till we know each other's name, and I think we ought to be acquainted, living next door.

Then there was a pause. Jenny did not attempt to sustain her side of the conversation, and Nellie was thinking with all her might how to introduce the topic of Sunday-school. Suddenly she remembered her reward card received from her teacher the Sunday before, she had put it in her pocket to show the housekeeper; quickly now she produced it and handed it to her new acquaintance.

Wouldn't you like this? she said. My teacher gave it to me last Sunday, and I think it is so pretty.

Jenny looked disdainfully at the proffered card.

I'd rather have one of them apples, she said. O, yes, you shall have one of them, Nellie answered quickly, trying with all her might not to be selfish, for it was so long since she had tasted an apple; but you will take the card, too, won't you? I want you to like it so much you will want to go to Sunday-school and get one for yourself.

I don't know anything about Sunday-school, was the reply; and I guess I don't want to go.

And without a word of thanks she turned and went into the house.

Poor Nellie went home rather downcast at this treatment. She had given up her cherished card and her apple, and had gained nothing.

However, the next afternoon, after Nellie had settled herself in the kitchen with some sewing her mother had left her, the door suddenly opened and Jenny entered, looking round cautiously as she did so.

Where's your mother? she asked.

O, she went down to Mrs. Ford's this morning to help her with her quilting, and I've been alone all day. I am real glad that you came.

At this the visitor closed the door behind her and came forward, twisting the fringe of the shawl she had thrown over her head, and looking rather confused. Nellie drew forward a chair for her guest, took her shawl away, and was deliberating how she should best entertain her company, when the company herself took the initiative.

See here, she said, I came for you to tell me about that picture you gave me yesterday. I can't understand it one bit, and she drew from her pocket Nellie's reward card, very much marked now by the impressions of dirty fingers and torn a little at one corner. It represented that scene so familiar to all our Sunday-school children, the Brazen Serpent in the wilderness, with the poor wounded people, some gazing earnestly at the uplifted serpent, others turning their heads resolutely away. Underneath were the words, "As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up; that whosoever believeth in Him should not perish, but have eternal life."

Well, Nellie said, I'll be glad to tell you what I know, but I don't know very much. What is it you don't understand?

Why, I don't understand anything. Tell me what's that snake up there for, and why do the people look so funny?

That is not a real snake, Jenny. You see all those people. They are Jews. Well, they were bitten by snakes because they were so wicked, and then they were sorry they had been wicked, so God told Moses to make a big snake out of brass and put it on a pole, so everybody could see it, you know, and as soon as they looked at it they got well.

But those people ain't looking, objected Jenny. See, some of them have their heads turned away.

Yes, I know, and I don't understand it, either. Wouldn't you think everybody would look at it just as hard as ever they could?

They are big dunces, Jenny said decidedly. Why, I'm awfully afraid of snakes, and if one bit me, don't you suppose I'd try my best to get well? Yes, sir!

The little visitor was certainly losing her shyness, and Nellie, thinking, may be, this was her chance, said earnestly:

Jenny, if you'll only go to Sunday-school with me next Sunday, my teacher will tell you all about it, for it is in our lesson, and she is so nice, too, you can't help liking her. And she'll explain this verse, too. Did you understand that? Do you know who the Son of Man is?

Jenny shook her head again, but said nothing.

That is the Lord Jesus, Nellie went on, and I think it means if we look at Him, believe in Him, you know, He will cure us of our sins. I can't explain it right, but you will go with me next Sunday, Jenny, won't you. We can learn about it together. Please do.

My clothes ain't good enough, the girl replied; the others would laugh at me.

O, indeed, they would not. Besides, you look very nice always. Mother says though she is too poor to buy nice things for me, yet if I am careful to be clean and neat, the rest don't matter.

Well, I don't care much if I do go, Jenny said; but there's no use in thinking about it. Granny would never let me, anyhow.

O, yes, she will. You just coax her real hard, Nellie cried. I am sure she will say yes. Hark! There, she's calling now, as a shrill cry of Jenny, J-e-n-n-y, came to their ears. Hurry. Don't keep her waiting; and you'll ask her to-night, won't you?

May be, Jenny said doubtfully, and catching up her shawl she was off.

I don't know how it was done, but Jenny did actually get the desired permission, and the next Sunday accompanied her new friend to the school. I wonder if there was a happier little girl there that day than Nellie Morris. She had been able to do something for Jesus—only a beginning, to be sure—but it might grow, she thought to herself. And it did!

Jenny was delighted with the school, and before long was persuaded to go to church. Pretty soon granny became interested, and the next time the minister went to see her she admitted him, and they had a long talk. I have not time to tell you all about it, but when the Bishop came the next year, among the candidates who knelt before him to confirm the vows made for them—in one case so many years ago—were Jenny and her grandmother and Nellie; and of the three I really think Nellie was the happiest, for she had not only come to Jesus herself, but she had helped to bring the other two. What do you think?

**BOOKS, MAGAZINES, &C.**

**THE NEW KING ARTHUR.**—12 mo., red-line border. Price, \$1.50. Funk & Wagnalls, 10 and 12 Day street, New York.

This is one of the books for the discovery of the authorship of which, before the 1st of March next, Messrs. Funk & Wagnalls, the well-known publishers of New York, offer \$1,000. The offer is made in part for the purpose of testing how far the theory that the authorship of any particular writing or book may be determined by "internal evidence" is true and to be relied upon, the publishers claiming that the method of thought or the manner of expression does not supply sufficient data to determine authorship. We are inclined to think that the publishers state this canon of criticism rather too strongly, and that few, if any, critics worthy of the name could pretend to determine by *internal evidence alone* the authorship of a particular book. It is said that the names of 227 different writers have already been mentioned as the author of "The New King Arthur" and "The Bunting Ball," both by the same writer, and he, too, "one of the most famous and brilliant living authors. Of the book itself, Albion W. Tourgee says:—"I have derived exquisite pleasure from the perusal of 'The New King Arthur.' \* \* \* It is thoroughly charming, and every line enjoyable."

Oliver Wendell Holmes says:—"I began reading 'The Bunting Ball,' meaning to take but a taste of it, and never stopped until I had finished it. It is ingenious, witty, fluent and wholesome. I should like to know who the author is."

W. A. Croffat says:—"The New King Arthur' is the most ingenious verse writing that has been produced in this country during this generation. It is, as a study in verse, far more skilfully done than anything of Longfellow's, or Lowell's, or Stedman's."

**AUTHORSHIP OF THE FOUR GOSPELS.—External Evidences.**—By William Marvin, ex-Judge of the District Court of the U. S. for the Southern District of Florida. Thomas Whittaker, N.Y.; 12mo. cloth, gilt top, 75c.

We have read this book with much interest. As an argument it is of great value. It contains the facts and testimonies relating to the subject, it is arranged in a precise, regular and highly correct manner.

The following testimony is borne to its value, and we heartily concur in it and recommend the work to our readers, clerical and lay:—

"The qualities in it that specially impress me are the judicial fairness, the conciseness, the skill of leaving out where the temptations to expand were great, and the clear reasoning."—*Right Rev. F. D. Huntington, S.T.D.*

"Speaking with the experience of nearly thirty years of judicial life, I can confidently say that I have never read any argument on that subject (and not often on any subject) that carried with it greater or more satisfactory conviction."—*Hon. Noah Davis, Chief Justice Supreme Court, New York.*

"The book is just the thing for its purpose: plain, clean, full and fair in its statement of the case, and masterly in the marshaling of the witnesses, and calm, impartial, and judicial in the opinion and argument; and then, also, the whole treatment of the question is managed with a knightly courtesy as rare as it is gratifying."—*Rev. C. P. Jennings, S.T.D.*

"By your industrious research and careful arrangement of the proofs, you have done a great service to laymen."—*Hon. James C. Smith, Judge Supreme Court, New York.*

**MAGAZINES FOR FEBRUARY RECEIVED.**

**THE ENGLISH PULPIT OF TO-DAY.** Alfred E. Rose, Westfield, N. Y. \$1.50; to clergy, \$1.

Containing amongst other things a sermon by Archdeacon Farrar, "The New Heaven and the New Earth," and one by Canon Scott Holland, "God is Love," and a third by Canon Westcott, "The Past and Future of Missions."

**THE HOMILETIC MAGAZINE**, of London, England, issued simultaneously in New York by E. B. Treat, 771 Broadway, New York. \$3; single copies, 30c.

The Sundays of the Christian year—fifth after Epiphany to Sexagesima inclusive—are marked by articles by Rev. St. John A. Frere, M.A.; "Evolution in Relation to Miracles" is treated by Rev. Dr. Matheson; and "The Arguments from Prophecy in the Light of Modern Criticism" by Rev. J. R. Gregory, &c.

**DORCAS: A Magazine of Woman's Handiwork**, edited by Laura B. Starr, New York.

This is a new addition to our table, though we see the February

number is the second of Vol. II. It contains directions for knitting and embroidery, with particulars as to stitches and number of rows, with patterns and description. Our lady friends will find it very useful.

**LITTELL'S LIVING AGE** for Feb 13th is also to hand.

**WORDS WITH WINGS, NO. 7.**

M. K. A. S.

How shall we rightly observe the Lord's Day? In answer to this, we must remember that Christianity deals with the spiritual. Nowhere in the New Testament do we find minute rules and regulations laid down. Christ did not come to be a lawgiver, but a great inspirer. The Gospel breathes into us a new spirit, and leaves us to find out for ourselves in what way that spirit is to work. The right method of keeping God's day holy must vary with the age of the world, with the outward condition and circumstances of life. What would have been wrong a hundred years ago might be right now; and what is wrong for us to-day might have been right then. The Jewish law was stern stiff and inflexible, but the gospel is flexible, broad and expansive. And yet as a higher and more spiritual rule of life, it is really far sterner and more inexorable than the old formal requirements of the Law. The Jewish Sabbath breaker was stoned to death, but he who under the Christian dispensation wilfully infringes the spirit of the Lord's day, will suffer a moral punishment compared to which that would be light.

We may be sure that what is wrong on week days is wrong on Sundays, and we may discern three special duties for our lives at all times; Instruction, Work and Worship. These should enter into all our days. The spirit of the Sabbath should live in us every day; the level of our lives should constantly rise to the higher level of the Sabbath. Somewhat the same relations our sacramental seasons bear to our ordinary acts of devotion and worship, should be the relation our Sundays bear to the other days of our life. They should be sacramental days of the week, expressing, and giving fuller utterance to the religion of our hearts.

Instead of continually asking, "what must I not do?" let our impulse be to ask, "what may I do?" Not what pleasures or habits must I lay aside, but what unused privileges, what unworn robes of duty may I take down from the shelf, and wear upon the Lord's day?—*Notes of a Lecture.*

Good resolutions are often like a loosely-tied cord—on the first strain of temptation they slip. They should be tied in a hard knot of prayer. And they should be kept tight and firm by constant stretching God-ward. If they slip or break, tie them again.

Christian training has not only to bring us to a certain point of attainment, it has also to detach us

from very much; and it is to the work of detachment as well as that of attainment that our taking heed to ourselves is directed.

**DIED.**

**MCAULAY.**—At Lower Stewiacke, on the 19th ult., James McAulay, aged 82 years.

**CARMAN.**—Entered into rest, at her home in Fredericton, N.B., on the 10th instant, Sophia Mary, widow of the late William Carman, Esq.

**WILSON.**—At Lower Stewiacke, on the 50th ult., Mary, eldest daughter of James McAulay, and wife of Samuel Wilson, of Musquodobit, aged 48 years.

[Mrs. Wilson came home to die, and be buried near the Church of her early days, of which she was an attached and consistent member.]

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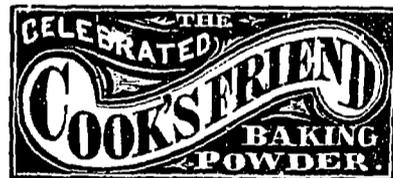
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**MISSION FIELD.****SOUTH AFRICA.**

Among recent grants by the S.P. C.K. in aid of Church building, has been one for Christiania in the struggling diocese of Pretoria. [Transvaal]. A medical man in practice started services there two years ago; he is now a candidate for ordination, and his congregation have bought a site, and are raising funds for a Church.

**EGYPT.**

The Association for furtherance of Christianity has decided to send out to Cairo the Rev. G. Greenwood and Mr. J. Sidley [recently a master at Lancing], in order to start the 'Gordon College' for education of Copts.

**TURKEY.**

The *Jewish Intelligencer* says—'The Jews of Bagdad constitute one of the oldest communities. They are unquestionably descendants of the captives who, in the days of Zorobabel, Ezra, and Nehemiah, preferred the land of their exile to the home of their fathers; they still style themselves Jews of Babylon. At one time they had several famous schools and Rabbis, but gross ignorance prevails among them now. They retain a remnant of their former high position in the person of the Nazi, or Prince of the Captivity, though he possesses no more authority than any other rich Jew, but merely enjoys this title of courtesy as the head of the community. There are 16,000 Jews at Bagdad. Their number was larger at the beginning of this century, but in 1831 they suffered from the plague; besides which some hundreds of families emigrated to India [among them the Sassoons]. However, nearly the whole trade of the town is under their control. The C.M.S. has recently renewed the former Mission of the Jewish Church Society here.'

**GUIANA.**

In a notification addressed to his diocese by the Bishop of Guiana, his lordship speaks of the Society for the Propagation of the Gospel in warm and grateful terms: "This diocese has been for nearly sixty years a debtor to the Society for the Propagation of the Gospel in Foreign Parts. Our native Indian races have been and still are largely dependent upon the support received from it, and the Mission in connection with the immigrants from the East Indies and China are in receipt of considerable aid every year, and the time has come, as the Bishop believes, for a special recognition of the ungrudging aid so long afforded. It is under these circumstances that the Bishop ventures to urge his brethren, as strongly as he can, to divert the offerings that may be given from the usual channels, and to give them instead to some great object outside the parish or district; and he can think of none which has greater

claims than the Society for the Propagation of the Gospel."

**MADAGASCAR.**

The French have not succeeded in their attempts to conquer the great African island. They have, however, exacted a treaty which gives them—at least they say so—a 'protectorate,' and the same very questionable advantage has been conferred by them on the Comoro group. Meantime, non-Roman Christianity has been steadily advancing in Madagascar in its three forms—Anglican, Lutheran, and Congregationalist. Bishop Kestell-Cornish writes: 'We have in Antanrivo four schools, one of which acts as a feeder to the Theological.'

**EAST AFRICA.**

Bishop Hannington, who was consecrated for the oversight of the C.M.S. Stations in East Africa, has been seized by the King of Uganda when within two days of that country. A rumour having come to Sir J. Kirk, British Consul at Zanzibar, that secret orders had been given for the Bishop's execution, he has sent an European with a caravan to prevent violence. It is said that the Uganda King suspected the Bishop of complicity in German schemes of further aggrandisement in those parts.

**INDIA.**

The Bishop of Bombay held an Ordination in St. Thomas's Cathedral on the Fourth Sunday in Advent, when the Rev. E. S. Burgess, Head Master of the Diocesan School, Panchgani, was ordained to the priesthood, and Walter L. Nunson, of the Pane Howds Mission, Poona, to the diaconate.

A correspondent of the *Church Times* sends the following brief account of Christmas services at Karachi, Sind: The cold wind which blows here at Christmas time is always a great difficulty in the way of providing flowers for the winter festival, but, with the assistance of many kind contributors and helpers, the appearance of the Church when the time for the first Evensong of Christmas arrived, was very festal. On the rottable, besides the usual ornaments of cross and lights, were four large vases of flowers, nor was the rest of the Church neglected. The first Evensong of Christmas was sung on Thursday, at 5:30, when there was a fair congregation. On Christmas Day there was a celebration of Holy Communion at 8, Matins and Celebration (choral) at 10:30, and Evensong and sermon, followed by choral singing, at 5:30. The congregations were all good, that at 10:30 especially so. There were sixty-two communicants, being an increase of twenty-two over last year. The services were repeated on the Sunday, when collections were made for the Broadstairs Convalescent Home, and 150 rupees (£11 5s.) were collected. At St. Paul's, Manora, near Karachi, and served by the Karachi chaplains, there were 12 communicants. The population is about 60.

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**PARAGRAPHIC.**

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Temperance Column.

(Continued.)

The Bishop of London, continuing, said:—

If you can rouse people's sympathy with each other, if you can make people feel with each other, if you can make the rich man feel with the poor man, enter into his life, understand what are his difficulties, his troubles, his perplexities, his temptations, if you can make the poor man understand the rich man and see what it is that he has to overcome if he is to take part in the common work which we all have to do, if you can get all classes to come, as it were, into personal contact with one another, if you can get men face to face as I am now facing you, and make it felt that they care for each other, and that it is because they care for each other that they are joining together, if you can stir up this mighty power and obtain the aid of its marvellous magic in working out your cause, you know that there is nothing on earth that can possibly be compared with it for the certainty of victory that in God's providence will attend it. (Applause.) We wish, above all things, to make men live in one another's lives. We wish to make men feel that they are men, that they are brothers, that they are closer than brothers—because they were brothers by creation, but they are something more than brothers by the redemption of their nature by the Lord. In their creation they were made brothers all of one blood; but now they are made brothers in Christ, whose Spirit is working in them all, and who is calling them all to Himself. And the man whose heart is turned to the Cross of Christ—the great Example, above all others, of the sympathy of humanity—the man who feels how the Lord of Heaven made Himself one with us, our very own, blood of our blood and flesh of our flesh, and how He showed that through Him thrilled that which works and moves and lives in us, the man who thinks of that, and who desires that all others should join with him in thinking of that bond of union, that man is certain to draw others to himself, as he himself is drawn. And if we can, in this way, be united with one another, depend upon it the cause which we have in hand cannot fail. It is in this way that we are able to hold one another up; and I am certain that every time we meet this strong sympathy gains in strength, this deep unity gains in depth, this powerful magic gains in power, and at such meetings we are refreshed for the conflict to which God has sent us, and we know, because we feel it in our hearts and consciences, that it is He who is calling us to His work, and that it is He who will bless the work that we are doing. (Loud applause.)

SHERBROOKE. — Church of England Temperance Society. — A lengthy and important business meeting of the Society was held in

the Church Hall on Montreal street on Monday evening, Feb. 1st, when the question of encouraging more drinking fountains in the city and of reviving the Coffee House movement were discussed at some length and finally left to the executive committee to report upon as soon as convenient. The suggestion of the President that the Association should undertake to furnish temperance articles to the newspapers from week to week was well received, and he, at the request of the meeting, consented to take the responsibility of the same with the assistance of others. It is suggested that in future the business details of the Society should be arranged by the executive committee, and that the interesting meetings between the monthly public ones should be more of a social and entertaining nature. A collection being taken, the meeting closed with the benediction.

GOLDWIN SMITH ON PROHIBITION. —Goldwin Smith's pamphlet on "Temperance versus Prohibition," a copy of which we have received, sets forth many of the Liberal Temperance objections to Prohibition, presents a review of the working of Prohibition measures in Canada and the United States, and advances his views as to the true methods of dealing with intemperance. It is written in Prof. Smith's usually terse and vivid style. —Toronto News Co.

AN ANCIENT LAW.—The corporation of Walsall have, amongst a large number of ancient documents which are carefully preserved by them in the town chest in the Guildhall, a unique code of laws, "for the gode rule and governaunce" of the town, and which date from the reign of King Henry VI. (1422-1461). The eleventh law of this code relates to the alehouses of the town, and runs as follows:—"Also it is ordeyned that if any man kepe eny at the ale or sportynge in theyre houses aft the howers appoynted to make a fyn therefor, and to sessed by the Mayor. And if by ons or twyse warnyng, do not amend, then the same ale house to be put downe by the commandment of the Mayer and his brethren." The "Mayer and his brethren" appear to have had but little respect for what in these days we hear so much talk about—the so-called "vested interests" of alehouse keepers. This old law proves to us that 450 years ago the local authorities of Walsall recognized and acted upon the principle that the would-be reformers of licensing laws of to-day constantly urge, that alehouses are only licensed for the benefit of the public, and not of the publicans, and that if they are conducted so as to be a nuisance instead of a benefit, they should be vigorously "put downe." —Church Temperance Chronicle.

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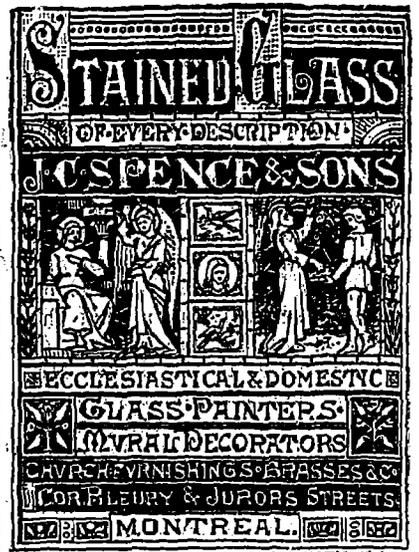
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