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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. X.
No. 49.

MONTREAL, WEDNESDAY, JANUARY 30, 1889.

\$1.50
PER YEAR

ECCLIASTICAL NOTES.

At the December Ordinations by the Irish Bishops 34 priests were made, and 18 deacons, in all 49.

THE Rev. Prebendary Sadler has just produced another volume of his admirable Commentary, dealing with the two Epistles to the Corinthians.

REUTER'S agency telegraphs from Sydney, New Year's Day, that Dr. Barry, Bishop of Sydney, has accepted the office of Assistant-Bishop for Rochester.

AN aggregate of nearly £97,000 has been raised for Church and charitable purposes by the Scottish Episcopal Church during 1887-88. The contributions, as a whole, average over £1 per head from the members, and fall little short of an average of £3 per head, if communicants only are reckoned.

CHILDREN'S services on Holy Innocents' Day seems to be on the increase. At the Abbey the Dean, Dr. Bradley, devoted his remarks to the life of Edward the Confessor, who built the original Abbey at Westminster, and had it consecrated on that day. At Rochester the Dean, Dr. Hole, introduced the custom of holding such a service. In spite of the day being wet the Nave of the Cathedral was filled with children, who listened with much attention to the Dean's earnest words for nearly half an hour, and at the close gave their offerings to the Waifs and Strays Society. At St. George's Chapel, Windsor, a similar service was held, the Dean and Canon Eliot officiating.

Hospital Sunday in London, 1888, realised a total sum of £37,235 2s 7d. Though a little smaller than the total of the preceding year, The Church increased her contributions by £1,100, while the majority of those outside have fallen off in their support:—

Church of England	£29,669	ss.	4d
Congregationalists	1,892	8	7
Wesleyans	1,061	12	9
Baptists	990	4	5
Jews	901	9	11
Presbyterians	891	17	2
Roman Catholics	528	5	1
All others	1,291	16	4
	£37,235	2	7

Thus The Church has contributed £29,669 to £7,566 given by all the denominations put together.

CANTERBURY.—A wall painting of the Epiphany of our Lord has been presented by a parishioner of long and valued standing, to cover the entire western wall of the nave of the parish church of St. Mary the Virgin, Dover. It may be described as in triple division, viz., the interior of the cot, the open country and starred sky, and the angel choir reaching the ridge of the roof. The figures are rather over life size. The Holy Infant lies cradled in the centre of the sheltered enclosure, with the Shekinah Light directly overhead. Five of the

prophet pilgrims, in the foreground, are offering their devotional homage and the several costly gifts becoming alike their high belief and their noble race. Through a kind of open verandah are seen the camels and attendants, indicating the important caravan that had just crossed the desert to worship the new born King. On the distant hills are just indicated the towers of the Holy City. The painting has been presented to commemorate the fifty years' incumbency of the Rev. Canon Puckle.

THE ROMAN CATHOLIC CHURCH IN ENGLAND AND WALES.—The Roman Catholics of England and Wales, according to the *Catholic Directory* for this year, are 1,360,000, with 17 Bishops and 2,380 priests. They are diminishing steadily and rapidly in their ratio to the whole population, and have been doing so for the last twenty-five years. The whole question was discussed in the *Quarterly Review* of January, 1888, and we summarised the article on Feb. 3. Fresh evidence, however, is forthcoming. In the *Catholic Directory* for 1888 the numbers were set down as 1,354,000; so that only 6,000 are claimed as the net increase in the last twelvemonth; considerably less than one-half per cent. (say 44 per cent.), or one in 225; including, of course, all sources of increase, births, foreign immigration, and converts; while, as regards the births, it is to be remembered that the Irish element in the body (a very large one) is exceptionally prolific. But the registered increase in the whole nation for the same time (that is, the returns of the excess of births over deaths) was 132 per cent., or very nearly one in 75, just three times the Roman Catholic rate. What this means is that, if births alone be reckoned, there should have been a Roman gain of 18,000 in the year, and thus that at least twelve thousand have dropped away somehow and somewhither.—*Church Times*.

THE LINCOLN CASE.—The Bishop of Lincoln has been served with a citation from the Court of the Archbishop of Canterbury, returnable in February next, to appear at Lambeth Palace and answer certain specified charges of illegal Ritualism brought against him. It is a wordy document, drawn up by Sir James Parker Deane, and follows closely the sole precedent of an abortive case tried two centuries ago. The Primate will sit with five episcopal and two lay assessors. Eminent counsel have been retained on both sides, but it is expected that the Bishop of Lincoln will resolve to conduct his own defence. In the exercise of his discretion, the Primate may hear pleadings from any persons, lay or clerical, not being barristers, provided they be learned canonists and hold the degree of D. C. L. Should the Archbishop pronounce judgment in favor of Bishop King, it is understood that the prosecutors will appeal to the Judicial Committee of Privy Council. It is quite erroneous to suppose that the Judicial Committee, in referring the case to the Archbishop's Court, decided that they had no jurisdiction. They merely decided that the Archbishop's Court was the court of first instance; and even now it is doubted whether they did not mean Lord Penzance's Court. However this may be, it could hardly be expected that

any great decision will be arrived at in the first stage. The matter being *sub judice* of course it would be highly indecorous to offer any observations. Undoubtedly it is a great opportunity. The trial will be of epochal importance. That it will resolve many of the doubts and difficulties which have beset the Church of England during the past twenty or thirty years, we may only hope. One circumstance is not without its significance—no personal animosity has been evinced in connection with the case on either side. The issues are great, and the temperature is high, but as compared with former occasions of the kind the air is absolutely free from the venom of bitterness.—*Family Churchman*.

THE BISHOP OF CARLISLE'S CHRISTMAS PASTORAL

The following, by the Bishop of Carlisle, is taken from the Christmas Pastoral just issued to his diocese, making some interesting comments upon two of the burning questions of the day—the position of the Roman Schism in England, and the threatened prosecution of Bishop Temple and Bishop King.

The Controversy as to the Reformation.

Circumstances have lately had the effect of presenting your Bishop in a character which he much dislikes—namely, that of a controversialist. It has been jokingly said that only one successful controversy is on record, and that in that each of the parties engaged converted his antagonist. There is wisdom latent in this statement. It presents and emphasises the fact that very frequently controversy does not lead to the results which either side desire. In the present instance, however, I really had no intention of entering upon controversy at all. When I preached in Manchester Cathedral on the Sunday before the Church Congress, I considered that I was speaking to Church people, and chiefly stirring up their minds, by way of remembrance, to a recognition of their high position and their consequent duties and privileges as members of the English Church. The occasion was one to suggest such thoughts. The Church Congress was not the only fact before us. Though it was one of the facts, and was undoubtedly the first in order of magnitude, there was another fact also of great magnitude and importance, the memory of which was fresh in our minds—namely, the Lambeth Conference of one hundred and fifty Bishops from all parts of the world. It was impossible on such an occasion not to say something concerning the living principle of a Church which presented such striking phenomena. It seemed to me that the continuous life of the English branch of Christ's Holy Catholic Church was a subject—even, the subject—which suggested itself for consideration and for enforcement; and this was the subject which I considered and endeavoured to enforce. The point upon which I insisted was this: that The Church before the Reformation and The Church after the Reformation are one; just as a man who has survived a severe operation is the same man after, as before, the operation—weakened by the shock it may be—needing time and care to enable him to recover his strength—having sustained (it shall be granted for argument's sake) some minor losses, not to be replaced by any natural

NOT CALLED

strenuous of constitution—but still the same man, with the same heart beating, the same brain working, the same bodily and mental powers.

I have no intention of pursuing the subject further in this letter. All that I desire to do, as suggested by the discussion which has lately been raised, is to bear my testimony to the importance (in my judgment) of every clergyman recognising his position as a minister of the English Church thus understood. Each bishop, priest, or deacon, no doubt regards himself as in some sense holding a commission from Christ; so does each Dissenting minister; so, I suppose, does each officer of the Salvation Army; no one could venture to preach the Kingdom of Christ if he did not believe that he held Christ's commission to do so; and it is not in accordance with the spirit of the Gospel that we should rudely forbid any man to speak for Christ "because he followeth not with us;" but, at the same time, the claim to a distinct commission handed down through the Apostles, joining us in historical unity with the Catholic Church in all ages, is a privilege not to be slighted, a treasure to be valued as held in trust for our brethren, and a strong ground in the long and apparently unending controversy with the Church of Rome, which must not on any account be surrendered. "Hold fast that which thou hast; let no man take thy crown!"

The Pending Prosecutions.

Having referred to attempts, at present unsuccessful, to amend the laws of the land as they affect the Church, I cannot refrain from writing a few words upon certain legal proceedings which are now pending, and which are directed against the Bishop of London and the Bishop of Lincoln. Because these legal proceedings are pending, therefore it behoves that any words written by me should not only be few, but also cautious. They shall be so. In fact my desire is chiefly to say how serious, in my opinion, is the chapter in the history of the English Church which has been opened by the action taken against the second of the Prelates just named. So far as the suit against the Bishop of London is concerned, the question brought forward seems to be one which might be fairly argued before a court of law; and I do not know that evil need be anticipated from the argument or the decision, whatever it may be. The question in the case of the Bishop of Lincoln is of a much graver kind, and the action stirs up in an aggravated form all the strong feelings which have been raised from time to time in late years by similar proceedings. Hence it can scarcely be denied the action is to be deplored. I presume that its promoters would freely admit this conclusion, and would say that nothing short of the persuasion that the matter at stake was one of extreme importance would have induced them to take the steps which they actually have taken. For myself, I deplore it, because I cannot imagine that the result can be to extinguish controversy, or to restore peace.

Another Offer.

"THE ATLANTIC MONTHLY" and the "CHURCH GUARDIAN" for one year for FOUR DOLLARS,—the subscription price of the former alone.

NOTE THIS.—We will send the CHURCH GUARDIAN free to any Clergyman who sends us Three Dollars with the names of his parishioners as new subscribers.

A lady in Ontario writes:—THE GUARDIAN is a most valuable paper, and one which every Christian ought to take; and you should for its arrival every week."

PARTICULAR PROVIDENCE.

(A Sermon Preached in St. Paul's Cathedral, on Sunday afternoon, Dec. 30th, being the First Sunday after Christmas, 1888.)

By THE REV. CANON LIDDON, D.D.

"My time is in Thy hand."—Psalm xxxi, 17.

The Prayer Book version of the Psalms does not always keep so close to the letter of the Hebrew as does the authorised version, but it is not often less true to the general drift and spirit of the writers; and being in itself, as a piece of English, much more beautiful than the authorised version, it enables us the better to conceive of the beauty of the original. The truth is, the Prayer Book version was made at a time when the English language had reached the zenith of its perfection. The men of the sixteenth century had a more perfect ear for its harmonies, and for its resonances, than the men of the seventeenth. How far we of the nineteenth have fallen below the standard of the seventeenth in this respect may perhaps be gathered from the recent attempt to produce a revised version. But in the seventeenth century the decline had already begun. Various fancies and conceits—some of foreign origin—had made men less content with that earlier speech, so strong, so simple, so clear, so tender, which was in the mouths of our forefathers under the Tudor kings. Certainly the Prayer Book Psalter is better known to the Church people than the Bible version, and, with very little care to ascertain and to mark the passages in which it fails to do justice to the original, it may still be enjoyed as they can best enjoy it who know that the purest language is the best and fittest robe for the most perfect thought.

These remarks are partly suggested by the text before us. The original is more exactly rendered by the authorised version: "My times are in Thy hand," the meaning being that all the seasons of human life, with their successive phases of weal and woe, are in the keeping, or the hand, of God. But this meaning is included in the less exact, but more English expression: "My time is in Thy hand." Life, as a whole, including all its subdivisions, is in the keeping of God; its joys and its sorrows, its successes and its failures, its beginning and its close—especially the close of life—and not of some one of the sub-divisions of life, is prominent in David's thought; and, therefore, although the Prayer Book version is less true to the letter than is the Bible version, it renders the mind of the Psalmist with at least equal fulness.

THE PSALMIST'S TRIALS.

David's reflection was one of those which men are led to make naturally in times of anxiety, such as the successful rebellion of Absalom had wrought upon David. In days of health and strength, when everything prospers, and there is as yet no cloud on the horizon, it is less easy thus to take the true measure of life. The foreground of the picture is too satisfactory and too engrossing to permit of a more distant and penetrating survey. Consider the picture which a late Psalmist gives of a prosperous class of men in his day: "They are in no peril of death, they are lusty and strong; they come in no misfortune like other folk, neither are they plagued like other men, and this is the cause that they are so holden with pride and overwhelmed with cruelty; their eyes swell with fatness and they do even what they lust." In days of health and strength it is difficult to think of illness as a reality with which one day we shall have to make acquaintance. We are so conscious of exuberant energy, so taken up with making the best of it, so little apprehensive of its one day failing us, as it never has failed before, that we are not dis-

posed to heed any symptoms that tell of decay, of dissolution. And, in like manner, when all goes well with us, when our plans prosper, and the world smiles upon us its congratulations, we cannot bring ourselves to think that a turn in public affairs, or a failure in business, may make for us all the difference between prosperity and adversity. David had had early in life the advantage of a long training in the school of trouble. His position at the court of Saul, and during the years that followed on leaving it, were full of perplexity and danger, and, when his rebel son took up arms against him and endeavoured to drive him from his throne, he was less shocked and surprised than most men would have been: "My time," he said, "is in Thy hand: deliver me from the hand of mine enemies." We may conjecture that the Psalm belongs to the early days of the rebellion, when David's cause appeared to be in serious jeopardy, and he had to leave Jerusalem and to fly with a small band of followers across the Jordan. Powerful monarch as he had been, he could not but know that, on a human estimate, the rebellion had many chances in its favour. Absalom was young and handsome, with a good address, with popular manners, and the strength of the insurrection lay in David's own tribe of Judah which probably thought that it had been overlooked since it had been merged in the kingdom of all Israel. It is possible too that David had in later life somewhat neglected the duties of administering justice in person which formed so large a part of the business of an Eastern king, while he cannot but have lost, and must have been conscious of having lost, moral weight with the best people in his realm by his sin with Bethsheba, and by such scandals in his family as was the conduct of Amnon, his eldest and his favourite son. Although, therefore, he had no doubt of the justice of his cause, his conscience told him, that, considering his past conduct, he had no right to be sure that God would uphold him, and he could not but remember the prediction that evil should be raised up against him out of his own house. It might be that for his sins his sinful son was destined to triumph; it might be that he himself was to fall in battle or to linger out his remaining years in captivity and shame. The issue of the contest was yet beyond his own range of anticipation, but he knew that all was foreseen and determined on in a higher region—all, including the question whether his own life would or would not be prolonged; and so his thoughts naturally turned to God: "My time is in Thy hand; deliver me from the hand of mine enemies, and from them that persecute me."

THE DIVINE PROVIDENCE

The truth that God holds in His hand every human life, and has already fixed the date and the manner in which it shall close, belongs to the general truth that His never-failing Providence ordereth all things in heaven and earth. God's Providence is His purpose and care to preserve that order in the natural and moral worlds which He established at the Creation. If we could conceive of Him as taking no care of His creatures, especially of His reasonable creatures, He would be nothing to us; and, except as a matter of intellectual curiosity, we should not care to know whether He did or did not exist. If He took no care of His creatures, the attributes of justice, goodness, wisdom, holiness, which we ascribe to Him, would have no practical meaning for us. There would be no real basis for, no real sanction of, morality, and religion would be an illusion resting upon sentiment. When, in ancient days, Epicurus allowed the existence of some Divinity, but denied His Providence, it was observed that he only appeared to admit God's existence—that in fact he denied it; and thus the first lessons which God taught man, when He placed him in this world, were that He, man's Creator, is also man's Master, his Ruler, his Parent, his Benefactor; that

He is not only a Being of a higher nature than man's, but that He is also the Guardian of man's life, the Rewarder of virtue, the Punisher of crime. It is not a bad description of the Bible to say that it is a history of the Divine Providence either generally or in relation to a portion of the human family. Nay, it begins with Providence in its very account of the Creation.

That account displays the Creator as acting, not with the blind impulse which would become some fatal or necessary cause, but with the intelligence of a Being who acts freely in what He does, who acts as He does act, to use human words about Him, with reflection, with foresight, with a view to the endurance of His work, and to the happiness of His creatures. The world did not escape from Him without or against His will, but "He spake, and it was done; He commanded, and it stood fast;" and as He was in Creation so has He been ever since, so is He at this moment, the Ruler and Sustainer of all life as well as its Author.

TWO POPULAR OBJECTIONS.

The popular objections to the reality of God's Providence are ultimately two. Men have held it impossible for a single mind to care for every created being, and every part of every created being. Cæcilius in a treatise on Minucius Felix shows us how a Pagan, at the beginning of the third century of our era, could feel and represent this. "The Christians," he says, "pretend that their God, inquisitive, restless, mysterious, imprudent, is to be found everywhere; that He knows all, that He sees all, even the most secret thoughts of men; that he is mixed up with everything, even with men when they are committing their crimes, just as though His powers of giving attention would enable Him to govern the world at large and yet to take a minute care of every particular thing. What a foolish illusion!" "Nature," he continues, "nature pursues her eternal course without being interfered with by any Divinity; the goods and the ills of life light impartially on the virtuous and the vicious; religious men are often worse off than are the ungodly, and if the world were governed by a wise Providence, the course of events would certainly be very different from what it is." We might almost suppose ourselves to be reading the pages of some modern magazine, instead of listening to the current talk of a third-century Pagan. But the objection is really atheistic without pretending to be such. An intelligence which could not thus grasp the details of the created world would not be infinite in its capacity—in other words it would not be God.

More common is the notion that attention to the minute details of a universe is inconsistent with the true dignity of God; and when this objection is advanced by uninstructed Christians, they sometimes endeavour to disguise from themselves their rejection of the truth that God rules all life by distinguishing between what they call His *general* and His *particular* Providence. They are willing to assign to Him a general superintendence of the laws which govern human life: they cannot think that He interferes to prescribe the every day circumstances that surround Him. Details are, they consider, too trifling for His notice. This is one of the devices of the human mind for relieving itself of the sense of God's encompassing presence and activity; but men hide their real motives even from themselves, when they thus assume that they are mainly concerned to uphold God's dignity. It is unworthy of Him, they say, to suppose that He can really trouble Himself with matters of such light importance, it is enough for Him to enact general laws, and then to leave all beyond to their silent operation, modified by the action of His reasonable creatures. Now, this conception of God's relation to the world, and to life is, in fact, anthropomorphic. It is suggested by the experience of human potentates whose exercise of their governing powers is controlled by the hard necessities of a finite understanding. A human

ruler can only give attention to the general principles of his administration, he must leave details to his subordinates. But this does not illustrate his exalted position so much as it shows the limited nature of his faculties. If he could, he would attend to details as well as to general principles, since he would thereby show the really comprehensive character of his intelligence. A mind which can grasp details as well as principles is greater than a mind which can only grasp principles. Among men it is rare to find the two forms of mental power combined in any high degree of perfection. The Infinite Mind of God is as much at home in the minutest details of His government as in the broadest laws which regulate its procedure; and to deny His particular Providence is to degrade Him to the level of a human governor who veils his lack of capacity beneath a false standard of dignity.

PARTICULAR PROVIDENCE—THE ONLY REAL PROVIDENCE.

On Providence, in the sense of a particular Providence—in other words, the only Providence which is real at all—two observations may here be made. First of all, it is especially prominent in the recorded teaching of our Lord Jesus Christ. He insists on the doctrine as part of His revelation, of the fatherly love of God, and He ends His illustrations of it in a quarter from which all fatalistic systems have most eagerly excluded it—the world of nature. "Consider," He says, "the ravens, for they neither sow nor reap, which neither have storehouse nor barn; and God feedeth them: how much more are ye better than the fowls?" Or, again: "Consider the lilies of the field, how they grow; they toil not, neither do they spin, and yet I say unto you that even Solomon in all his glory was not arrayed like one of these. Wherefore if God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, shall He not much more clothe you?" And these examples illustrate God's care in providing for the needs of human life. At other times our Lord insists on the protection which God extends to His servants in times of danger: "Are not two sparrows sold for a farthing, and one of them shall not fall to the ground without your Father's knowledge; but the very hairs of your head are all numbered. Fear not, therefore, ye are of more value than many sparrows." And, if to human observers it is difficult to trace, in the provisions made in human life, that sharp distinction that might be looked for at the hands of God in the cases of the good and evil respectively, we are taught that this very indiscriminate care is a note of the hand of the universal Father. When insisting that His Disciples should love their enemies and do good to them that hate them, and pray for those who despitefully use them and persecute them, our Lord gives as a reason "that ye may be the children of your Father which is in Heaven;" and then He points to the share which all alike have—not through the operation of a blind fate or force, but by the express decision of a loving and holy Will, in the blessings of nature: "God maketh His sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust."

THE WARRANTY OF PRAYER.

And the second observance is that belief in a particular Providence is the necessary basis and warrant of prayer,—and by prayer I mean prayer in its most usual and natural sense, namely, the asking God for what we want. Prayer is no doubt sometimes, and rightly, used of every kind of Communion with God, for acts of faith, hope, trust, intercession, adoration, resignation, even praise; but its first and simplest meaning in all languages is a petition for what we want addressed to a Being Who is able to grant it. Now prayer, in this primary sense, is impossible except to a believer in Providence, in what people call "a parti-

cular Providence." A being who should only content himself with general laws and principles, and have no eye or care for details, for single human beings, for single circumstances, for single events, would not answer prayer; and, accordingly, in quarters where belief in God's particularising Providence has been lost, people have persuaded themselves that it is unspiritual to ask for particular gifts or blessings, and the true prayer cannot well be anything else than praise or resignation. Upon this it must be observed that, if such a theory holds good, the Apostles of Christ were unspiritual men.—*From the Family Churchman, London*

(To be Continued)

NEWS FROM THE HOME FIELD.

DIOCESE OF MONTREAL.

MONTREAL.—*The Late Canon Belcher.*—The funeral of the late Canon Belcher took place on Friday afternoon last, and was very largely attended. The remains were conveyed to Grace Church, where they were received by the Bishop of the Diocese, Dean Carmichael, Canon Henderson, the Rev. R Lindsay and others. The chief mourner was Mr. Belcher, son of the deceased. After the funeral service, the cortege was reformed, and proceeded to Mount Royal. Among those in attendance were the Rector of Montreal (Dr. Norton), the Revs. Canon Ellegood, Canon Mills, J. H. Dixon, J. A. Newnam, G. O. Troop, Lariviere, Evans, L. N. Tucker, Smith, G. Rogers, S. Massey and Messrs Charles Garth, L. H. Davidson, Q. C., J. S. Hall. The students of the Diocesan Theological College attended in a body. During the services several hymns were sung.

We extend to the family and friends of the deceased and to the parishioners our most heartfelt sympathy in the loss they have sustained. In the parish, where for eighteen years he has faithfully ministered, Canon Belcher will be deeply missed, but not forgotten. His words of comfort and faithful ministrations will remain in remembrance and bear fruit. The parish is an increasingly important one; we hope it may be filled by a capable and earnest priest.

DIOCESE OF NOVA SCOTIA.

SHELBURNE.—The Tea on behalf of "St. Peter's by the Sea, Sandy Point, was a pronounced success. A generous public handsomely patronized the tempting tables loaded with creature comforts. The sum of \$221 was cleared. We congratulate and thank all who assisted in making the above sale so successful. A handsome west window has lately been put in, and now an order has been sent to Spence & Sons, Montreal, for similar windows for porch and vestry "St. Peter's is a lovely sanctuary, with seats free and unappropriated, where hearty services are regularly enjoyed by its worshippers; and its ample Sunday School Library by an appreciative class.—*Yarmouth Times*

CAPE BRETON.

LOBBRAINE.—Another one of our young men, who is away from home the greater part of his time, has kindly remembered the building fund of the new church by sending us a present of \$10 towards lessening the debt upon it. We hope that the account of this, and a former present of \$20 sent us by another absentee and mentioned previously in your columns, may arouse others who are away from home to do likewise.

An Incumbent in Ontario writes:—"I consider your paper one of the best Church papers in Canada, and well worthy of every Churchman's loyal support."

DIOCESE OF FREDERICTON.

SHEDIAC CAPE.—Rev C. E. McKenzie, late of Alberton, P. E. I., is now in charge of St. Martin's Church at Shediac Cape. He has already made a deep impression on his parishioners and it is to be hoped that arrangements will be made to have occasional services at St. Andrews.

FREDERICTON.—The Girl's Mission Band in connection with the Church of England has been reorganized for the winter, and has commenced practical work. The officers: are Mrs. John Black, president; Miss Nellie Wetmore and Miss Harriet Rainsford, vice-presidents; Miss Mamie Tibbitts, secretary treasurer.

The first entertainment under the auspices of the Band was given on Tuesday evening 22nd inst., when Rev. J. C. Titcombe of Fairville showed his Magic Lantern scenes and a musical programme was given.

Bishop Kingdon delivered his lecture in the University course on Tuesday 22nd inst., on the subject: In what language did our Lord speak? The lecture was very interesting and highly appreciated.

St. JOHN.—Trinity Church.—The Missionary meeting in Trinity Church School-room on Tuesday evening, Jan. 22nd, was an interesting one, albeit the attendance was not as large as it should have been. Canon Brigatooke occupied the chair. The meeting opened with singing and prayer, after which Canon Brigatooke read the report of the Mission work done by Trinity Church during the past year. A total of \$1,668 had been contributed, of which \$983.71 was for Diocesan Missions; \$411.49 for Domestic Missions, and \$191.66 for Foreign Missions. This was an increase over the previous year of \$344.50. The Canon, in presenting the report, delivered a brief address. He was followed by Bishop Kingdon, whose remarks were of a thoroughly practical nature. He complimented Trinity congregation upon having contributed more than they had been assessed. The importance of looking after the Home field was strongly emphasized by the speaker. He wished the people knew more of the geography of their own province. The people should insist upon having the geography of New Brunswick placed in the fore front. There should be less about the Northwest and a great deal more about this province. Some interesting anecdotes were told of the churches in the new settlements of the province. Twenty-six clergymen, he said, were now needed to work in new and old fields in New Brunswick. Among these are needed two Missionaries to visit the lumber camps. Mr. H. W. Frith, who followed Bishop Kingdon, dealt with the needs of the Diocese. In the Deanery of Chatham was needed for four clergymen, \$1,800; parsonages, \$5,000; churches, \$3,500. Deanery of Fredericton: for one clergyman, \$500; parsonages, \$2,000; churches, \$9,000. Deanery of Kingston: for four clergymen, \$2,000; parsonages, \$3,000; churches, \$12,000. Shediac: for three clergymen, \$1,400; parsonages, \$1,000; churches, \$4,000. St. Andrews: for three clergymen, \$2,000; parsonages, \$2,000; churches, \$6,000. St. John: for two clergymen, \$1,200; church, \$1,500. Woodstock: for clergymen, \$5,400; parsonages, \$10,000; churches, \$22,000. The total requirement was 26 clergymen, their united salary, \$14,360, with \$23,000 for parsonages, and \$63,000 for churches. Mr. Frith made an urgent appeal for aid in carrying out the committee's "plan of campaign." Hon. D. L. Hanington also made a stirring appeal in behalf of those sections of the Diocese that are deprived of Gospel privileges. He thought the new plan of campaign the best one.—*St. John Globe.*

DIOCESE OF QUEBEC.

No Report.

DIOCESE OF MONTREAL.

MONTREAL.—The Governor General being in the city on the 23rd inst., the Lord Bishop of the Diocese, accompanied by the Very Rev. The Dean, the Rector of Montreal (Dr. Norton), Ven. Archdeacon Evans, Canon Anderson, Canon Ellegood, Rev. L. N. Tucker, Mr. A. F. Gault, Mr. Goddard, Ald. White, and others representing the Diocesan Synod of Montreal, waited upon His Excellency at the Windsor, by appointment, and presented to him the address of welcome adopted at the last meeting of the Synod.

Lord Stanley, in replying acknowledged gracefully the honour done him and heartily thanked the Bishop, Clergy and Laity for their cordial welcome. He also referred to the different position of The Church of England here and in the Mother Country, but spoke in favorable terms of the work which She was doing and had done.

Trinity Church.—The concert and social in the Lecture hall, on Tuesday evening last was a decided success, an excellent programme being furnished. The band played a selection from "The Yeomen of the Guard." Songs were given by Miss Anderson, Mrs. Wallace, Miss J. McPherson, Mr. A. Ward and Mr. J. J. Greaves. Professor Couture also gave two brilliant piano solos. After the concert the ladies of the congregation supplied refreshments.

SUNDAY-SCHOOL ASSOCIATION.—A very largely attended meeting of the Executive Committee of the body was held in the Synod Hall on Tuesday evening, the 22nd inst., when the draft of annual report was submitted; election of officers for the ensuing year made, and discussion had on the best means of making the Association still more successful. The officers for the ensuing year are: President *ex officio*, The Bishop; Clerical Vice President, The Dean; Lay Vice-President, Dr. Davidson, Q. C.; Secretary, H. Buchanan, Esq.; Treasurer, M. Mudge, Esq.

BEDFORD CLERICAL UNION.—This Association of the Clergy of the District met Jan. 14th at Philipsburg, Q., under the cordial invitation of the Rev. F. Allen, M. A., Rector. The hospitality of his parishioners was generously extended. The attendance was not so large as could have been desired. The estimable Secretary, Rev. W. Ross Brown, was unable to be present, in consequence of domestic affliction. His absence was regretted as well for the fact, as for the cause. The Revs. Canons Robinson and Davidson, and Rural Dean Nye, with Revs. Messrs. Ker, Sully, Bancroft and the Rector of the Parish took part in the deliberations. The advantages professionally, spiritually and personally of such meetings of the Clergy were the subject of remark, and the dependence of these upon the persevering and faithful co-operation of the Clerical Body as a whole was emphasized.

FRELIGHTSBURG.—As always, the divers festivals which encircle the one bright luminary of a Saviour's Nativity were duly observed. The Midnight service was largely attended on New Year's Eve. The congregation appeared to be impressed with the solemnity of the closing moments of the dying year, and the thankful joyfulness which found utterance at the ushering in of 1899. On Holy Innocents there was a happy gathering of the Sunday-school scholars. They enjoyed a generous repast provided by the ladies of the parish. The magic lantern display of scenes, most kindly loaned by the Rev. L. N. Tucker, M. A., followed with satisfaction to all. The Rev. N. P. Yates, B. A., addressed the scholars. Some bright Christmas carols and short devotional exercises completed a programme contributing to the pleasure and instruction of all.

The meeting of the Dominion Alliance in Memorial Hall filled the capacious building. The membership resulting numbered a quarter

of those obtained in the whole county; and the financial return exceeded any other meeting held during the week's campaign.

GIRL'S FRIENDLY SOCIETY.—The annual service of the Girl's Friendly Society, for the Diocese of Montreal, was held Sunday afternoon, Jan. 13th, being the first Sunday after Epiphany, and was attended by a large number of members and associates. The Litany was sung by the Rev. E. A. W. King, and the sermon was preached by the Lord Bishop from Ephesians iv. 12. He referred to the Apostate Julien, who met in the love Christians bore for one another, his most formidable obstacle, and stated to his friends, you will have no success until you learn to live like those Christians. And it was right that Christians should exhibit this characteristic, for to walk in love was to follow in the steps of Jesus, and that was the Christian vocation. Jesus was the friend of the poor, of the publicans and sinners, as witness his regard for the impotent man at the pool of Bethesda, and his conversation with the woman at the well in Samaria. So should they all as Christians, regard all as brethren, and endeavour to dry the tear and cheer the heart. Christ was patient under the persecution of sinners, and so must they overlook slight and insult. Jesus used every possible means that his disciples should live in humility and godly love, so should they endeavour to keep the unity of the Spirit in the bond of peace. He trusted the Girl's Friendly Society would present to the world a picture of being at unity with itself. It was in little things that their every day life was to test religion like pure gold.

"Just to trust, and yet to ask,
Guidance still;
Take the training or the task
As He will;
Just to take the loss or gain
As he sends it.
He who formed thee for His praise
Will not miss the gracious aim;
So to-day and all thy days
Shall be moulded for the same.
Just to leave in His dear hand
Little things;
All we cannot understand,
All that stings;
Just to let Him take the care,
Sorely pressing;
Finding all we let Him bear
Changed to blessing;
This is all! and yet the way,
Marked by Him who loves thee best
Secret of a happy day,
Secret of His promised rest."

The hymns were suitable to the occasion and heartily joined in by all present. The Rev. Dr. Norton also took part in the service.

G. F. G. Festival.—The annual Festival of the Girl's Friendly Society was held at the Synod Hall, on Tuesday evening, Jan. 15th. The Rev. Dr. Norton presided and made some encouraging remarks; after which tea was served. The Very Rev. The Dean gave a short reading, which was much enjoyed by all, when the Rev. Rural Dean Lindsay asked the members to interest themselves in the cause of temperance, and each to use her influence for good. After singing the hymn "Abide with me," Mrs. Henshaw, the President, gave each member present a card for the New Year. About two hundred members, associates and friends of the Society were present. A very pleasant evening was closed by the Lord Bishop giving the Benediction.

The following are the various churches in Montreal which have taken up the work, with the usual Branch Societies:

- Christ Church Cathedral—Parochial Secretary, Mrs. S. E. Dawson.
- St. George's Church—Mrs. L. J. Skelton, Parochial Secretary.
- St. Thomas' Church—Parochial Secretary, Mrs. Lindsay.

St. Matthias' Church—Parochial Secretary, Mrs. Everett.

St. James the Apostle Church—Parochial Secretary, Mrs. Holmes.

President, Mrs. F. W. Henshaw; Vice-President, Mrs. L. J. Skelton; Secretary-Treasurer, Miss A. McDonald.

[The above items were received last week, but too late for insertion.—Ed].

DIocese OF ONTARIO.

PRESCOTT.—On Tuesday evening, the 15th January, Mrs. W. I. Jones, the wife of Dr. W. I. Jones of this town entered into rest. The deceased lady was born and brought up in the town of Wardville, in the County of Middlesex, Ontario, and came to Prescott with her husband in the year 1862, where she has ever since resided. She leaves two children, Miss Ella Jones, and Mr. Danham Jones, both of whom are grown up. She was more or less an invalid for the last twelve years, which prevented her from taking any active part in the charities of the town, but this did not prevent the flow of her private charity, which was constant, discerning and liberal. She was a zealous churchwoman, and took the deepest interest in the affairs of the Church in this parish, and indeed throughout the world, and was always ready to support its claims and its wants both by her countenance and her purse. She bore her sufferings, which were something very acute, with Christian fortitude and patience. It was a very remarkable trait of her beautiful character, that amid all these sufferings, and the consequent retirement from social circles for so long a period, she yet manifested the keenest sympathy with every movement for the welfare of the town, of her friends and of the Church.

It was this outreaching sympathy which made her so esteemed and loved by the friends who knew her, and were able to appreciate her many noble qualities of heart and mind, "Requiescat in pace."

The funeral service of the deceased lady was held in St. John's Church on Friday the 18th inst. The Rev. W. Lewn, Rector of the Parish, officiated. There was a full choir, which sang hymns 17 and 299 A. & M. The Anthem, "I heard a voice from heaven &c.," was also beautifully and effectively rendered. This choir still continues to be one of the best in the diocese. The members thereof strive to attend all the public funerals in the Church. Great praise must be given to the ladies and gentlemen composing it for their self denial and devotedness in giving up much of their time to this sacred work.

SOUTH MARCH.—The several congregations of South March Parish, Ontario, under the incumbency of the Rev. Walter H. Stiles, have of late been more than active in good works in anticipation of the marriage of their esteemed pastor to Miss Ella Code, daughter of Mr. A. Code, of Ottawa. This happy event took place at Christ Church, Ottawa, on Wednesday, the 16th inst., by Venerable Archdeacon Lauder, assisted by the Rev. T. J. Stiles, brother of the groom officiating.

In the afternoon the newly married couple, accompanied by a number of Ottawa friends, drove out to the rectory, and upon their arrival they were received by a number of the parishioners, among whom were Mr. and Mrs. G. H. Youngusband, Mr. and Mrs. J. J. Youngusband, Mr. and Mrs. Oliver Riddle, jr., Mr. Thos. Watt, Mrs. Thos. Armstrong, Mrs. J. and Miss Street, Mrs. Hodgins, Miss Watt, Miss Alice Boucher, Miss Florrie Boucher and Mrs. Crabtree. The rectory, having recently undergone a thorough renovation looked most inviting, and to add to the appearance of hospitality surrounding it, the kindly thoughtfulness of the parishioners had provided a most sumptuous wedding dinner. Nor did their kind at-

tention end there. A look at the quantity of wood in the newly erected wood-shed, the quantity of hay and oats in the stable, and the provisions in the larder were proof convincing that the lot of the esteemed pastor and his bride had certainly fallen in pleasant places. After the dinner was furnished one of the young ladies of the congregation, Miss Street presented on behalf of the several congregations, an address to the Rector expressing the high admiration of his parishioners and their warm appreciation of his labors in their behalf, and extending a most hearty welcome to the bride. The address was accompanied by a purse of \$70 which Miss Watt handed to the Rector who in behalf of Mrs. Stiles and himself thanked those present, and through them the absent ones, for their kindness and thoughtful consideration. He trusted that God would take each and all of them into His holy keeping, and that his ministry among them might be abundantly blessed throughout the coming years.

DIocese OF TORONTO.

No Report.

DIocese OF HURON.

LONDON.—His Lordship the Bishop will, in due time, announce his Confirmation tours through the several counties. Meanwhile he desires it understood that the clergy should not prepare classes for Confirmation without knowing his plans for systematically visiting each Deanery. It is found impossible to comply with the requests of the several clergymen who seem to think the Bishop can visit their respective parishes just when asked.

A most interesting lecture "On the influence of the Normans on the English Church, and the growth of Papal authority in England," was delivered by Mr. W. J. Imlach, at the Synod Hall Chapter House, London, on January 21st.

This is the 3rd of a series of lectures prepared by the S.P.C.K. of England, and introduced into Canada by the "Canadian Church Union." One excellent feature in these lectures is that the views of Cathedrals and other interesting incidents are illustrated by magic lantern slides, thus divesting it of the usual dryness of a simple historical lecture; by this plan they are becoming popular, and if patronized will do much to enlighten the members of the Church of its importance and continuity of its history, and tend to refute the too prevalent idea that the birth of the Church of England was at the time of the Reformation. All present were delighted with the views and the historical presented.

The Bishop preached a most practical sermon in St. Ann's Chapel, Hellmuth Ladies' College, on Sunday, the 20th inst., on Foreign Missions. He preached in the evening in St. George's Church, London West. Rev. Mr. Sage, Rector, conducted the services.

AMHERSTBURG.—The Rev. Canon Falls, Rector of Amherstburg, died at the Rectory on Monday night, 21st inst., in his 65th year. He was one of the oldest clergy in the Diocese, well known and highly respected by his brethren in the ministry, and beloved by his parishioners. He was a graduate of Trinity College, Dublin, and came to the Diocese of Huron, when a young man.

He leaves a widow and several children, who have the prayerful sympathy of the Church.

INGERSOLL.—His Lordship the Bishop of Huron held a Confirmation in the Church here on the 19th. Fourteen persons received the rite of "laying on of hands." His Lordship addressed the candidates in his usual touching and forcible way. The Rector, Rev. E. Saunders, assisted in the services.

HURON COLLEGE has reopened after the Christmas holidays with the addition of a few

new students. An encouraging work is being done in the College. And if more young men would consecrate themselves to the Master's work and enter College to study for the Ministry, it would be a good thing for the Diocese, which wants good active men.

ALSA CRAIG.—A ten day's Mission held in Trinity Church here, closed last Monday. The services have in every respect been most successful, encouraging and cheering to the incumbent, Rev. W. M. Shore, as well as the Mission preacher, Rev. W. J. Taylor, Rector of Mitchell. Great interest has been manifested throughout. Large congregations assembled from the first, and increased as the services continued. Every evening the earnest and loving appeals of the Mission preacher, who is especially gifted in this work, were listened to with the deepest attention, and many have testified to the converting power of the word preached, and many have spoken thankfully of their increased faith and joy in believing.

The afternoon Bible readings were well attended and were most instructive and useful in creating greater love of Bible study among God's people.

The services were marked by deep spirituality of tone, and absence of emotionalism. A large number remained and partook of the Holy Communion, which was administered at the final services.

DIocese OF ALGOMA.

The Eastern District Convocation assembled at Huntsville on January 8th, 9th, and 10th. (Cont. nued).

The 1st. subject for consideration was: "Lay co-operation in church work." After considerable discussion the Bishop was requested to appoint a committee to draw up a scheme providing for the better qualification and training of the Laity with a view to assisting in church work.

The following scheme was submitted:
I. That a Church Institute be established for this Diocese to encourage the Laity to pursue a set course of study.

II. That the Bishop draw up such rules as he may consider necessary for the government of such Institute.

III. Text books to be appointed by the Bishop assisted by the Rural Deans.

IV. Board of examiners to be appointed by the Bishop from time to time.

V. So far as practicable, Lay Readers and Sunday school teachers be drawn from the graduates of such Institute.

2. The establishment of a Diocesan circulating Library.

The need of this was very strongly felt by all the clergy present, and the Bishop was requested to appoint a committee to take the necessary steps towards its formation.

3. Sunday School government and discipline. Resolved that a committee be appointed to draw up and submit to the next Triennial Conference, a code of rules for the management of Sunday schools, and to consider the desirability of adopting for the year 1889 90 one of the courses of lessons published by the Church of England Sunday school Institute.

4. Helps and hindrances peculiar to Missionary work in Algoma.

Amongst the helps in addition to those mentioned by the Bishop in his opening address, it was remarked that in Algoma no opposition was offered to the preaching of the Gospel, that at all points the missionary met with an open door. The hindrances were felt to be many and inseparable from work in a new and scantily populated country, the principle of which were alluded to by the Bishop, who spoke from his personal experience of the people and the country. The Bishop referring to the case of

Jacob remarked that often hindrances became helps and that while man is crying out in despair "all these things are against me." God is leading him silently and quietly for his own good and His glory. Let us lift up all our difficulties into the Higher Ground seeking for the presence of the Holy Spirit in our work and go forward in faith, taking for our motto, "Hitherto hath the Lord helped us."

In the evening a Missionary meeting was held in the Church Hall at which the Bishop gave an interesting description of the area and work of the Diocese and several of the clergy brief addresses.

SECOND DAY.

After morning prayer convocation re assembled. Subject for consideration was:

5 The Algoma Missionary News. Resolved The Rev. E. F. Wilson having intimated to the Diocesan Conference that until their next meeting he was willing to retain the editorship and considering that the work to which he is devoted is happily extending, and must therefore increasingly absorb his time and attention, this Eastern District Convocation suggests to the next Diocesan Conference that the Algoma Missionary News be removed to Parry Sound as a more central position and that the Rev. G. H. Gaviller be the editor, also that the clergy of this Eastern District Conference desire to record their thankful sense of Mr. Wilson's labours in the past.

6. Better development of the internal financial resources of the Diocese. Resolved—that it is expedient in the interests of liberality on the part of the people, and their spiritual welfare, that the clergy endeavour to impress upon their respective congregations the duty of contributing to the utmost of their ability towards the income of their respective missions, both as a duty and a privilege, with a view to the extension of Christ's Kingdom and the advancement of the Church.

After Evensong the Bishop and Mr. Sullivan gave a reception in the Church hall, affording the Huntsville congregation an opportunity of becoming better acquainted with the clergy and their work. The enjoyment of the evening was added to by solos, part songs, recitations &c, by members of the congregation and numerous addresses by the Bishop and some of the Clergy. Thus passed a most pleasant evening long to be remembered in Huntsville, which was brought to a close with the Benediction.

(To be Continued.)

SAULT ST. MARIE.—David Osahgee, a pupil at the Shingwauk Home, Sault St. Marie, received a certificate with honors at the recent Civil Service Examination, and will now enter on his duties as a junior clerk in the Indian Department at Ottawa.

DIocese OF RUPERT'S LAND.

BRANDON.—The Christmas festival enabled us to see the marked improvement that has taken place in Church matters in Brandon, more especially within the last twelve months.

The day commenced with a celebration of the Holy Eucharist at 8:30 a.m., at which we had some forty communicants; whilst at the mid day celebration there were even more; this is nearly twice as many as last year, and three times the number of communicants in 1886; a most substantial sign of progress, for which we are all very thankful.

The 11 o'clock service, which consisted of Matins and sermon, followed by the second celebration, was most hearty, and the church was completely filled, indeed many times lately, especially on Sunday evenings, there is not a spare seat; a result which is largely due to the fact of all sittings now being unappropriated.

One sad thought was in our minds throughout the day, and that was for the poor fellow who was to suffer the extreme penalty of the law on the following Friday. The poor man,

Wm. Webb, had been comforted and helped by the unceasing attention of the Rector, Rev. E. P. Flewelling, to make his peace with God, and having expressed a wish to once more hear a Christmas service, about forty of the congregation accompanied the Rector to the gaol and we had such a bright hearty service that it was a great source of enjoyment to our poor friend, and indeed to all; the service consisted of Evensong, Litany and sermon, followed by a metrical Litany, and as we had plenty of hymns throughout the service, it was a true service of joy and peace.

At the hour of execution on the following Friday, a service was held at St. Matthew's Church at 7:15 a.m., followed by celebration of Holy Communion, both on that morning and on the previous Sunday, the Rector had administered the Holy Communion to the prisoner at his earnest request, and that solemn service in the early hours of the Sunday morning will long remain in the minds of those friends who were enabled to share in it.

I should not omit to mention the many proofs, received by the Rector and Mrs. Flewelling, of the esteem in which they are held by all, who know them, and in Brandon that means by everybody.

On the Christmas Eve amongst many other presents, was a gift from the Rector's Bible Class, consisting of carving knife, fork and steel, enclosed in a handsome case, accompanied with a suitable and very touching expression of the regard in which the class held them both.

The offertory at the mid-day service, by rule of the Synod, goes to the Rector, and the fact of such a sum as \$162 being contributed, was one more instance of the congregation shewing that they fully appreciate the unsparring efforts of the Rector to further the Master's work, amidst many discouragements and difficulties.

On New Year's Eve there was service at 11 o'clock, followed by sermon, and as the old year passed away a few moments of silent prayer, that God might in the coming year give us all even greater earnestness to enable us "to shew forth his praise, not only with our lips, but in our lives." At the celebration of Holy Communion, which followed, there were twenty-seven communicants, and as we came out into the keen air we could but be thankful for such a good start for another year's work.

On the New Year's night there was a Christmas tree for the children attending the Sunday-school, which has increased largely of late, and before the distribution of presents began to the children, the members of the choir and a few friends asked the Rector to accept from them a very handsome clock, together with an address which set forth the motives that had prompted them to make him and Mrs. Flewelling this gift.

Up to the very moment of presentation, it had been kept a profound secret, and it was, with difficulty, our good Rector could overcome his emotion to enable him to acknowledge it, which he did most feelingly.

Owing to the lateness of the hour, an entertainment which had been arranged for the children, was postponed until Tuesday, January 15th, when before a crowded hall of the school children and their teachers and friends, a most successful performance was given, consisting of the sketch of the "Area Belle," followed by a few songs and recitations, and concluding with an original sketch of "Photography under difficulties," which especially pleased the children, owing to the trouble, to which the artist was put, in persuading his "dusky" customer to sit still. From first to last, the entertainment was a great success and unlike the general run of such affairs, not a single hitch occurred throughout, and the efforts of the promoters of the evening's amusement were thoroughly appreciated by the children.

If only we could secure the room in which our entertainment was given permanently for a Church Reading Room, &c, it would enable

us to provide a "home" for numbers of young men who are working in the town, and have no where to go except to their boarding houses.

The Methodist and other bodies are making great efforts to absorb into their ranks all they can get, and we have large numbers of young men attending Church more or less regularly, that we cannot well get acquainted with unless we have some place to meet during the week.

We are met at once with the financial difficulty, but we are hoping to overcome that, and a great work can be done amongst young men in this direction; but the difficulties can be little understood, by those unacquainted with Manitoba; if any who see this would feel inclined to help us, I am sure that the Rector would gladly receive any contributions for that purpose; but he is not aware that this matter is being mentioned in the CHURCH GUARDIAN.

It is also in contemplation to organize a Guild or some such body of young men, who would conduct services within a radius of ten or twelve miles round Brandon, especially on Sunday afternoons. There are such long distances to be travelled, and in some instances the settlers are so far apart, that it is impossible for services to be held in many places, except by the agency of laymen. We are hoping to make a start in this direction before long, and by providing our young men with regular work to do, we shall doubtless lead them to feel an ever increasing attachment to the Church into which they have been baptized.

This account of Church matters deals principally with the work in town; if room can be found for it, another will deal with the difficulties experienced by Church workers on the prairie.

DIocese OF CALGARY.

LETHBRIDGE.—St. Augustine's Church has lately been presented with several very handsome additions to its furnishings by members of the congregation. Amongst these are a very handsome chair which stands within the altar railings, embroidered dossal curtains behind the altar and a neat carpet around the platform on which it stands. These add very much to the appearance of the Church which is already acknowledged to be one of the prettiest in the Territories.

The musical and dramatic entertainment at the Barracks on the evening of the 15th inst., proved a rare treat. The principal part of the programme was carried out by children belonging to the Sunday School, and the results achieved by them under Mrs. Godwin's careful training were a most pleasant surprise to the large audience.

DIocese OF NEWFOUNDLAND.

QUIDI VIDI.—The tea and entertainment given to the Sunday School children at Quidi Vidi on Tuesday evening the 8th, inst., by the Superintendent and friends, was in every sense a complete success.

Among those from town were noticed the Rev. A. C. F. Wood and Mrs. Wood, Mrs. McCowen and Miss Ellis. The Lord Bishop sent a letter of regret that another engagement prevented his being present. The children were all comfortably seated around the table at 5 o'clock, and after a blessing by the Rev. Mr. Wood, they "turned to," and in a very short space of time, relieved the groaning table of many of its luxuries—and the ladies in attendance were kept going for an hour or more. As soon as the juveniles were finished, the older folks present took their turn in helping to reduce the cakes, &c.

After thanks had been returned the table was taken down, and seats arranged, and at 7 o'clock the parents and friends were admitted and the little school room quickly became packed to the door.

The entertainment consisted of a Magic Lantern exhibition, the uncovering of the Christmas

tree and the distribution of prizes to the successful children for lessons, attendance and conduct for the past half year.

The Magic Lantern exhibition occupied about one hour, and then followed the uncovering of the tree (which was very beautifully illuminated with wax tapers) and the distribution of the presents; the children who had gained the most marks were presented with their reward cards, and the best boy and girl in each class also received from the superintendent a beautiful book. The prizes were distributed by the Rev. Mr. Wood.

As this brought the tea and entertainment to a close, Rev. Mr. Wood said that before he dismissed them he wished to make a few observations. He was pleased to be there and to see such a gathering and spoke strongly and feelingly with reference to the work which had been done by the Lay Reader in charge, Mr. W. R. Sterling, and he closed by saying that there was no better proof of the esteem and regard and good will which the congregation had for the Lay Reader than the fact that they had requested him to present that official with a small souvenir, as a slight token of their esteem, and their appreciation of his services, and reiterate what he had already said, and it did indeed give him unbounded pleasure to be the medium of conveying such a token to him. The Lay Reader was taken by surprise at this unexpected gift, and could hardly find words to thank them for their kind remembrance and their appreciation of his imperfect services. He hoped that kindly feeling now existing between them would be increased a hundred fold during the present year. After singing the Doxology the proceedings were brought to a close.

All concerned are to be congratulated on the Church's work in this village, and the manner in which the children conducted themselves was a subject of remark, for their behaviour at this time could well be imitated by the children of the larger schools.

It is some years since such an entertainment was giving at Quidi Vidi, and its success should be an encouragement to continue it in coming years.

SOME SUNDAYS ABROAD.

A SUNDAY AT LINCOLN.

(Continued)

The Precentory meeting most pleasantly one of those social gatherings of cathedral dignitaries and other notables from the neighborhood which can be found nowhere else in their combination of the intellectual, the social and the religious elements.

The day of rest in a Cathedral town is no day of idleness so far as the cathedral Clergy are concerned. The services were quite the same as at the Davenport cathedral: beginning with the early sacrament at which there was a very large number of communicants, followed by the choral matins and sermon at eleven o'clock. In the afternoon there was a plain service and sermon at an early hour for such as preferred this style of service, and at four o'clock there was a magnificent choral service with an anthem most charmingly sung. In the evening the nave of the Minster was filled to overflowing and the Bishop of Iowa preached to a most attentive congregation, largely composed of young men. This was the fifth large congregation assembled in the cathedral on this single Sunday and these congregations were gathered in a city where there were in a score of churches of the Establishment similar services going on from early morn till late at night. It may be said that all this was but the natural result of the union of Church and State, and that the

church was thus flourishing because supported by the state. There could be no greater mistake. The Church in Lincoln, as elsewhere in England, receives nothing from the State save the protection which was promised to "holy Church" in Magna Charta. The Church in England is older than the State, so far as Lincoln is concerned, and the same is true elsewhere as well. The churches were founded, built, endowed, and supported by the gifts of individuals who, learning Christ's law that the possession of property is a stewardship, and involves duties and obligations, regarded it as among the first of their dues to erect and provide for the support of the Church of Christ. Not one of the churches of Lincoln was built or endowed by the state. The first words of Magna Charta recognized the Church of England as the greatest and most important factor in the national life, for the church was living and a power long before, in the political world, order had succeeded chaos and government had begun to exist on any firm foundation. These words of the great declaration of the rights of Englishmen—and of American descendants of English ancestors as well—are "The Church of England," not the Church of Rome in England, or the Holy Roman Church, but "The Church of England,"—a national church possessing an organization, an independence, and an identity of its own—"shall be free, and shall have all her rights and her liberties inviolable." It is because the "English establishment" is the church of the English-speaking people that she has in these days of ours attained such rapid development and gained such marvelous successes all over the world. And the hold she has secured in the hearts of the people is in no way more clearly proved than in the crowds attending her services and in the vast offerings made for every good word or work laid willingly upon her altars.

The busy happy day was at length over, and we fell asleep in the midst of crowding memories and associations rarely granted even to pilgrims like ourselves seeking at the shrines and sepulchres of old lessons for practical use in the living present, with its pressing duties and its many unsolved problems. We trust our Lincoln Sunday was not lost in good gained and given. God grant it may have been blessed, indeed.—From the Iowa Churchman.

CONSECRATION.

THE CONSECRATION of the Rev. Dr. J. M. Kendrick as Missionary Bishop of New Mexico and Arizona, the "Cactus" Jurisdiction, took place on Friday, Jan. 18th, at Trinity Church, Columbus, Ohio. The officiating Bishops were Tuttle, of Missouri, Ralison, of Central Pennsylvania, Dudley, of Kentucky, and Knickerbocker, of Indiana. There were 26 clergymen present. The new Bishop is a graduate of Marietta College and Gambier. He has been a lawyer, and served on Gen. Nelson's staff during the war. He has been the efficient General Missionary of the Diocese of Southern Ohio during Bishop Jagger's infirmity. His speech at the last Convention of the Diocese of Michigan will be remembered by all who were present. The Rev. R. W. Clark, of Detroit, is an old friend, and called him to Columbus in 1874 as his assistant minister.

A CORRECTION.

To the Editor of the Church Guardian:

SIR,—I notice in your issue of the 9th, some printer's errors, owing probably to the indistinctness of your Lachine correspondent's writing. The pulpit banneret, referred to, bears the inscription, not "We preach it," but "We preach Christ." Will you kindly insert this correction, and oblige.

Yours very truly,
H. J. WINTERBOURN.

NEW BOOKS.

THE COUNTESS EVE. By J. H. Shorthouse. New York: Macmillan & Co.; Chicago: S. A. Maxwell & Co. Price \$1.

We have read this book with much interest and like other books from the pen of the author of John Inglesant and Sir Percival, its objects and tone are good. A reviewer says of it:—

The sentence in the Litany, "That it may please Thee . . . to beat down Satan under our feet," is the key note to this fascinating sketch. For brevity, intensity, and completeness, it is a master-piece. It is the record of a great temptation, in which are mingled the evil influences of the living and the dead, natural and supernatural, at last overcome by the revelation of the hideousness of sin and the power of the Divine Presence." Throughout there is portrayed a conflict between good and evil intense and terrible in reality, the good ultimately triumphing.

FAMOUS WOMEN of the Old Testament.—By the Rev. M. B. Wharton, D.D., Late United States Consul to Germany, Author of "European Notes," &c., &c.

Its contents include: Eve, the Mother of the Human Family; Sarah, the Mother of the Faithful in every age; Rebekah, the Beautiful but Deceptive Wife; Rachel, The Lovely Wife of Jacob; Miriam, the grand, patriotic Old Maid. Ruth, the lovely, young and honored widow; Deborah, the strong-minded woman; Jephthah's Daughter, the consecrated maiden; Delilah, the fair but deceitful wife; The Witch of Endor, enchantress of Samuel's Ghost; Hannah, the praying and devoted mother; Abigail, the wife of the Shepherd King; The Queen of Sheba, Solomon's Royal guest; Jezebel, the Bloody Mary of Scripture, The Woman of Shunem, Elisha's friend; Esther, the deliverer of her people.

The varied qualities, work and offices of women are well described in this book. The beauty, intellect, power and influence of the sex in the role of maidens, wives and mothers, are depicted by one who is a keen observer of human nature, who has enjoyed special opportunities, by travel and position, to see society in all its phases, and who wields a facile pen in portraying what he has seen and learned. The book abounds in startling incidents and rich illustrations, and will be found an interesting portraiture of the women of Biblical times. In one square 12mo volume, illustrated, 318 pages, \$1.75; E. B. Treat, publisher, 771 Broadway, New York.

BRYAN MAURICE.—By the Rev. Walter Mitchell; Thos Whittaker, N.Y.; 12mo, p. 280; paper 50c; cloth \$1.

The story contained in this book of deeply fascinating interest appeared many years ago in the Boston Church Monthly, and is now published in book form by this well known New York House.

"It is a most admirable picture of the workings of New England Congregationalism and its resultant Unitarian Rationalism on a young, ardent and cultured mind, and the gradual opening of the hero's eyes to the emptiness of such "religion," and the need and possibility of something better." It is a book which ought to be read by churchmen and churchwomen; is not too deep for hours of relaxation and yet is deep enough to convey great Churchly truths. "A reviewer of it says: "It has been said, and truly, that "Bryan Maurice" is a good antidote to "Robert Elsmere;" but it is a great deal more than that; for there is more food for thought in it thrice over, and as a mere story it is better worth reading." We heartily recommend it to our readers.

The Church Guardian

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DECISIONS REGARDING NEWSPAPERS.

1. Any person who takes a paper regularly from the Post office, whether directed to his own name or another's, or whether he has subscribed or not, is responsible for payment.

2. If a person orders his paper discontinued and does not pay all arrears, or the publisher may continue to send it until payment is made, and then collect the whole amount, whether the paper is taken from the office or not.

3. In suits for subscriptions, the suit may be instituted in the place where the paper is published although the subscriber may reside hundreds of miles away.

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

CALENDAR FOR JANUARY.

- JAN. 1st—Circumcision.
 " 6th—Epiphany.
 " 13th—1st Sunday after Epiphany.
 " 20th—2nd Sunday after Epiphany.
 (Notice of Conversion of St. Paul)
 " 25th—Conversion of St. Paul.
 " 27th—3rd Sunday after Epiphany.
 (Notice of Purification)

THE BISHOP OF EAST CAROLINA, U.S. ON UNITY.

From the Pacific Churchman.

I fear, that at this time an exaggerated—and therefore, so far, a false, because *unregulated*—yearning for *Unity* is doing much mischief in this direction, by removing—or at least obscuring—old landmarks of Faith and Action. I believe in *Unity*—in the duty of *Unity*—in the importance of *Unity*. Our Lord would not have offered His great prayer for *Unity*, if *Unity* were not His will. And it is sometimes wonderful how, all over our parts of Christendom, where, within our own recollection—the constant maxim used to be, that it was better that Christians should be divided—since thus they would be more watchful of one another and of each other's doctrines, and so would guard the faith on every side—where again, men used to think it a Christian solution of theological controversy to *agree to disagree*—it is simply wonderful how all this has changed within the last few years. It is God's Providence, bringing about what a few years since seemed hopeless? Is it the great groundswell of God's spirit, like a mighty sea, breaking up our frozen and settled and self-satisfied Sectarianism, that out of the chaos might come forth a new and harmonious world? What blessed signs and premonitions have come to pass of late! Hand reached forth to hand, to grasp in friendship, where before was the armed fist to strike! Whatever the cause, let us devoutly thank God for this much of the effect, and with sincere and loving hearts salute our kinsmen of other names who beckon to us. Let us seek to unite

with them in the loving embrace of brethren in one household. But let us beware, lest in order to reach them, we *meddle with the arrangements of the Master of the Household*.

Unity is a duty. Organic unity is a duty. But it must be reached by *lawful* roads. And so long as men conscientiously think and reason, the only road to an effective organic unity must be found, not in arbitrary leagues or covenants, but in drawing near from every side to God, and to God's truth, and, therefore, in the resolute maintenance of the Truth. And the only reliable and permanent basis of unity will be found in "*Unity of the Faith once delivered*," (Eph. iv. 13 St. Jude, 3) It is only by this unity of the Faith—by being no longer blown about by every wind and doctrine—that St. Paul teaches us we can come into the one perfect man in Christ.

A temporary and hollow fraternization may result from sinking out of sight obstructing convictions, but no permanent unity so long as men think and reason.

God has placed neither His Truth nor His Kingdom at our disposal, to modify or put them in exchange, as we will. Both are precise and of obligation; and pertain to His supreme prerogative. And our plain duty, with respect to both—as humble creatures, atoms of dust that we are—as pardoned sinners, for whom to be presumptuous in monstrous—as returned prodigals, expected modestly to conform ourselves to the laws of our Father's house—our plain duty is to abide by God's appointments; let men proclaim what doctrine they may—let the world sneer at our precision as it may, or call it bigotry. While we may not imagine ourselves infallible, yet must we recognize the duty of definite convictions, which respect the faith once delivered, and the Church established by our Master as His Kingdom. Nor may we as Christian Soldiers fail of the courage of our convictions.

And what if God, in His absolute sovereignty, should chose to bless others than ourselves, or those who so far as we can see, have not yet altogether found the old paths; let us thank Him for His enlarged mercy, and for their sakes rejoice. But is that to justify us in departing from the path He has assigned us?

Inexpressibly valuable as *Unity* is, it is not so valuable as *Obedience* and *Truth*. All Christians and Christendom should be one; but should not become one by trampling upon the lines of division between truth and error.

I spoke, in the outset, of the tendency to new habits of thought and action. There is in the world of religious thought (and it creeps sometimes into the ministry) a tendency to *individualism* and novelty which is fraught with danger. Whence is this? By what side-wind has it invaded the garden of God? Can it be the insidious, unsuspecting work of him who taught our first parents—after His own fashion—to think for themselves in Eden? We should not be the slaves of others' thoughts, but neither should we be selfishly ambitious to distinguish ourselves by inventing or proclaiming novelties. This has been, through all past generations, the fruitful mother of the sins of heresy and schism. It is not the true freedom of the child of God, who, though no longer a servant but a son, should yet be "humble as a little child," finally willing to accept all that God's spirit has revealed. Nor is it in harmony with the spirit of the Church. Rather is it the genius of the Church to love the *old paths*, to desire to be at one with the generations which have gone by, so far as we can be so without sacrifice or truth, not to seek the new because of its freshness—because it is new—but rather to "ask for the old paths, where is the good way, and to walk therein," as said the prophet; nay, rather God, by His prophet.

Willfulness of thought often takes effect in wilful action. Departure from the faith of God's Church is almost sure to result in vio-

lation or careless observance of her laws. But brethren of the Clergy and Laity, we have no more right to violate, or in any degree to contravene, the Law of the Church, than we have to contravene the Law of the State. Less right, indeed, if there be any difference. In addition to the obligation of all duly enacted law, whether in the Church or in the State, we of the clergy by our ordination vows, and you of the Laity by the vows in baptism, are *especially pledged* to observe the Church's law. And let us remember that wilful disobedience of any law, duly enacted by the proper authority, is sin.

"Sin (saith St. John, 1 Ep. iii, 4) is the transgression of the law, and sin is inconsistent with righteousness, with holiness, with true spirituality, with all genuine religion. God governs us by His Church, as he governs the citizen by the State, and the child by the parent; and so the Church's law, so far as it does not contravene the proclaimed will of God, becomes, within its sphere, God's law for us; and the man be he clergyman or layman, who lives in wilful violation of the Church's Canons, or her Rubrics (which are her laws), is, to say the least, an imperfectly sanctified man; and is not wisely preparing for the tests of the judgment or for the perfect obedience of Heaven.

Let us lay these things to heart; and while learning the lesson of love for those who differ from us—while we pray for unity and yearn with all our hearts—with the great heart of Christendom—for unity, let us not dare lay hand on God's Truth, or God's ordinances, or the fences of God's Kingdom, to pull down what He has set up; remembering that true Holiness, without which it is written "no man shall see the Lord," is not to be found in error or in disobedience. Remembering that our blessed Lord, just before His petition that His disciples all might be one, had prayed that they might be sanctified through the truth. Remembering, too, that having said "He that hath my commandments and keepeth them, he it is that loveth me." He then commanded through His Apostle (Heb. xiii, 17), "Obey them that have the rule over you and, submit yourselves, for they watch for your souls;" and that during His earthly life He had ordained of the man who should refuse to hear the Church, "Let him be unto thee as a heathen man and a publican." (St. Matt. xviii, 17.)

HOME REUNION.

The following extract from the *Parkstone Reminder* for December 1st, 1888, and from the pen of the Rev. E. E. Dagmore, Vicar of Parkstone, and was furnished to *Church Bells* by Earl Nelson.

'For our own part we look upon those baptized Christians who dissent from the National branch of the Catholic Church—if they hold, as the majority of English Nonconformists do, to the great primary and fundamental truths of Christ's Revelation—not only as fellow-Christians, but on their part a wilful determination to separate themselves, not *from us*, but *from it*, which we hope to be a rare case indeed.

'At the same time we must avow our belief that there is not now—whatever there may have been some when—any just cause for their state of *continued separation* from the *visible unity* of the historic Church of this land. We recognize their claim to be, as baptized Christians, fellow members with us of Christ's Universal Church. We respect the labours of their ministers for the salvation of souls. We acknowledge the validity of their baptisms. We need not deny that their ministers may be really called of God to preach His Gospel, nor even that they may have been designed by Him to the office and work of the Apostolic Ministry and Priesthood. But, believing as we do that

none may exercise that office and work except they are ordained and appointed visibly by those to whom such power has been handed down in orderly succession in the Church, we do deny that they have validly *qualified themselves* for that office and work. They may have received—many have, we are sure—the inward call. But, by not asking for regular ordination from that Order of the ministry which alone, from the days of the Apostles, has had the power to bestow it, they have omitted to submit themselves to that *outward* call which would make them “able,” that is, valid, “ministers of the New Testament,” and of the Sacraments of the visible Catholic Church.

To make our meaning clearer, we may be allowed to point out some analogous cases in parochial and secular life. A parish Vestry, say, elects a churchwarden, thus inviting and calling him to that office. But he may not lawfully exercise the office, nor would his acts be valid, until he has *qualified* himself by receiving admission to the office of Churchwarden by the Archdeacon or his deputy. Or again, a citizen may be nominated to the office of magistrate, but he is not an actual magistrate, nor does he possess magisterial authority, until he has *qualified* officially in the form required by statute.

In like manner the true Churchman, the high Anglican Churchman even, may recognize in the Nonconformist Minister the character of a true servant of Christ, *personally* qualified by his gifts to exercise the commission which his Master gave to His Apostles and through them to their successors to the end of time; while he is obliged to regard him as *officially* unqualified, because that commission has not been actually conferred in the only way ever recognized as valid by the Church Universal.

“This, we say, is the true Churchman’s way of viewing his Nonconformist fellow-Christians. There is no “Mrs. Grundyism” in it, only an honest attempt to see things as *Christ and His Apostles* would have seen them. And whether he is right or wrong in his view, there is no just cause for angry and embittered controversy on either side. “The Day shall declare it.”

“Let us avow what is our dearest dream in regard to our Nonconformist brethren. It may be “Utopian;” its realization certainly will need the direct action of Him “Who maketh men to be of one mind in an house.” It is that we should be allowed to welcome all bodies of baptized Christians who hold fast the doctrines of the Nicene and Apostles’ Creeds into visible and full communion, all their spiritually-minded ministers accepting a valid ordination at the hands of the historic Episcopate, to be recognized with our clergy henceforth as on absolutely equal terms with them, sharers in the work of the Apostolic Ministry, their chapels recognized as fully legitimate places sacred for the celebration of Sacraments, themselves and their congregations to be guaranteed a large measure of independence and freedom of action, at whatever sacrifice of the existing exclusive privileges of parish priests—in short, the practical realization of the maxim often vaunted, but never yet completely carried out, *In necessariis unitas, in dubiis libertas, in omnibus caritas.*

Even this scheme of comprehension fails, no doubt, in an important particular, that, namely, of recovering our separated Roman Catholic fellow countrymen. But we can hardly doubt that such a state of things would bring them back in time from their (as we hold) uncatholic dependence on a foreign Bishop, Primate even though he be of historic Christendom, to their legitimate allegiance to that true historic and national branch of the Catholic Church which we call the Church of England.

“And then—to complete our dream—there would be good hope that the peace of Christ might descend on all Christendom, its wounds be healed, its corruptions reformed, the Kingdom of the Christ established in its predestined

glory. And when Christians are at one again, the world will be Christian.

“And is the goal so far away?

So far no man can say

Let us have our dream to-day.”

“No idle dream, surely, to the believer in the efficacy of the dying prayer of the Divine Master; but an object to be kept ever in view, and to be wished for and prayed for by us, however far off the goal may be.

“Meanwhile let no pettiness of word or action on our part hinder or delay, by the fraction of a second, its accomplishment in God’s time.”

CHRISTIAN LIVING IN THE CHURCH.

Another principle of true discipleship is, *living unto God in His Holy Church.* The Church is no mere appendance of the Gospel. It is in holiest, closest union with our service, and God’s favour and rewards. The Church is our teacher and guide, but beyond this, in and through the Church are dispensed the gifts Christ received from men. An attempted service of the Almighty that has no regard to the Church’s Sacrament, her ordinances, her discipline, her culture, and that undervalues the grace in all these, has in it a self will that must render it worse than “a vain obligation.”

If we consult the New Testament we shall find everywhere the closest union of Christ Jesus with His Church; and the member of Christ is always intimately associated with the fellowship. To every one baptized into Christ, speaks the word as it points to the Church, “This is the way, walk ye in it.”

And this is no Church *invisible* save to “Him who seeth in secret.” It is the Church of the Creed—**HOLY, CATHOLIC, AP. STOLIC.** A Church like Him whose body it is (Ephesians i. 23), which may be “seen with our eyes, which we have looked upon, and our hands have handled” (I John i. 1).

Members of Christ, let us never fail to associate all our “working out our own salvation,” and our “hope of glory, with His own blood” (Acts xx. 28).

Our statement of the leading principles of personal religion would be sadly incomplete without positive mention, that all that we may think, or do, is to be in simple dependence on the Holy Ghost, and as a loving tribute in return for what the Lord has done for us. It must be a very limited Christian experience that cannot realize the feebleness of promise and performance; and only a very inadequate sense of what it is to be “called to glory and virtue,” can feel the “sufficiency” in ourselves.

And so it is of the first end in feeling after God, to be constrained to own, how utterly void of merit we are, and to crave as our only peace and hope “Christ and Him crucified.”—*Bishop Gillespie.*

THE RELIGIOUS NEWSPAPER.

One of our exchanges comments upon the benefits of having a religious newspaper in a family in such wise, that we want our readers to know it:

The presence of a good religious newspaper, visiting a family every week, bringing more or less choice religious thought, selected or original, is an educating and Christianizing agency. It is profitable for the older members making them acquainted with current religious thought and what is transpiring in connection with the upbuilding of Christ’s kingdom in the world. It is good for the young members, forming in them a taste for profitable reading, and giving them many thoughts, suggestions and facts respecting a right life and work for God. No family can dispense with a religious weekly paper

without loss. It fills a place in family culture all its own. It adds something to the intelligence and better life of every household where it is constantly welcomed and read. Its cost is small in comparison with the benefit actually derived from it. The pastor who desires to increase culture, piety and a general acquaintance with the progress of the kingdom of Christ on earth can do much to accomplish this by securing the taking of some good religious newspaper for any length of time that did not give clear evidence of greater intelligence and breadth as the result. We have never known a professed Christian family that read no religious journal, that did not show in the clearest way that they were suffering loss from the lack of this cultivating agency. Their religious life is not expanded, enriched and mellowed by growing knowledge of the efforts constantly being made to advance the kingdom of Christ among all men. Their minds are not fed, and their hearts are not enlarged by an acquaintance with what the Church is doing, and what God is doing through His Church to set up His kingdom among the nations in the hearts of men. To induce such persons to become the subscribers to some good religious paper is a great favour to them personally.

All this of course goes upon the supposition the religious paper is read, and while it is to our advantage to have this paper circulated, both the pastor and family will find it of greater advantage to the parish.—*Southren Churchman.*

THE LOSS OF CHRIST.

The only recorded event of our Lord’s childhood is the visit to Jerusalem, at the feast of Passover, when He was lost by His parents. It seems strange that on this great festival of the Jewish Church, He who came to fulfill the type of the sacrificial lamb should be so little in the minds of Mary and Joseph as to become lost and be found again only after a diligent search. Yet during the holiday festivities, through which we have just passed, He, whose birth those days were meant to commemorate, was as completely lost sight of by many, as the boy Jesus was in Jerusalem. The world has so monopolized the days it calls holidays, but which the Church meant should be holy days, that their religious observance is almost forgotten. How few attended the service of the Church in comparison to the multitude that spent the time in worldly amusement! And what is true of Christmas-tide can be said of every Sunday. Christ is lost to those who do unnecessary work on this day. A certain amount of labour is unavoidable, yet much is done that could better be left until another day. Satan is glad to have us spend enough of the day in work, to prevent our attendance at the house of God. To the man of many cares, and the busy housewife, he says, as Pharaoh did to the people of Israel: “Get you to your burdens.” Christ is lost to those who make Sunday a day of festivity, eating entertaining and pleasure-seeking. He is lost to those who give undue attention to dress on His day. A cleanly attire is proper for God’s day, but a plain and simple garb best becomes His house. He is lost, too, to those who make Sunday a day of idleness and lounging. It was intended that Sunday should be a day of physical rest, but also a day of spiritual activity.—*Church Life, Cleveland, O.*

A Subscriber in Cape Breton writes: “The GUARDIAN is quite a welcome visitor, and we look forward anxiously for the day of its arrival. Cannot you make it tri-weekly?”

We want 10,000 subscribers; who will help in securing them?

FAMILY DEPARTMENT.

SONNET—COMPENSATION.

Across the upland stands a gaunt grey tree—
No wealth of bloom, nor ruddy clustered
fruit,
Nor leafy screen, nor even a tender shoot
Proclaim youth's grace, or ripened majesty.
Despoiled it mourns—but wait the summer
bee
Those barren boughs shall crimson banners
flout—
Anon; young men and maids with merry
bout
Shall pluck the pendulous globes 'mid chimes
of glee.

Tarry thy summer then, discouraged heart
Though life's bare tree no wreath of bloom
uprears
Hard frosts must bind 'ere spring buds swell
and start.
Whom God elects, He first anoints with
tears
Then crowns with harvest joy—Be this thy
part
In the broad upland of the endless years.

—M. J. Weatherbe, Halifax.

MISTRESS CICELY.

A STORY OF TWO HUNDRED YEARS AGO.

"Father! father! It cannot be true!" cried Cicely, in deep agitation. "A warrant of arrest against you! You accused of high treason! I will not—cannot believe it! Nay, it is as surely some vile, wicked slanderer!"

"And that is as true a word as ever you spoke, Mistress Cicely," spoke out Jakes, the trusty servingman, who was standing before his master, splashed from head to foot with mud, from the speed with which he had ridden home with his tidings of terror and woe; "but heads have fallen at the block before now at the voice of slander, and—"

But the man paused suddenly, for Cicely had turned very white, and shrank back as if she had received a blow. There was something of despairing wildness in the look she turned upon her father.

Sir John Deloraine motioned to the servant to retire, and he stepped respectfully back till almost out of earshot; but he did not quit the long gallery in which his master sat, and he seemed unwillingly to let him out of his sight.

"Father," said Cicely, "what does it mean? Tell me!"

"It means, my dear, that some plot has just been discovered that aims not only at the restoration of the banished monarch, but at the life of King William. My name is said to be down amongst those of the conspirators, and a warrant has been issued for my apprehension."

"Father! father! It cannot be!" cried Cicely passionately. "The King cannot think such a thing of you."

"My dear child, the King is surrounded by zealous partisans, some of them inimical to me, and the name of Deloraine is too deeply connected with that of the House of Stuart not to fall under easy suspicion. You know, my love, that, deeply as I deplored the late King's bigotry and intemperance, I was personally attached to him, and he to me; and although I could not link myself with his policy, nor feel justified in following him into exile, yet neither could I remain at Court to welcome his successor. I respect King William heartily, and I love our sweet princess his wife; but hereditary instinct is too strong for me to witness the downfall of a noble house without a pang, albeit I know well that they have brought this downfall upon

themselves. I have many foes at Court and in the Council, and to the King I am unknown. Small wonder, then, if my name shall fall into disgrace, or even, in these strange, troubled times, my head shall fall beneath the axe. Nay, Cicely, my dear love, do not look thus. I am innocent, and we know that there is a Power above watching over us all."

Cicely recovered herself quickly. "If you are innocent, dear father, they cannot hurt you, surely?"

He looked away out of the window. He could not meet her eye; and Cicely, calling to mind all she knew of the extraordinary injustice and harshness of the criminal code, and the treatment of prisoners on trial, shuddered and grew white to the lips.

"I have enemies at Court, my dear," he said. "Colonel Widdrington?" said Cicely, faltering.

"Yes, and he is high in favor, just now, for many valuable services rendered. He is a dangerous foe."

Cicely pressed her hands closely together, striving after calmness. She had no mother, no sister, no brother to stand by her in this trial. Her father was all-in-all to her, and she was but eighteen. What could she do if he were taken from her—if this most terrible thing were to come to pass?

"Father," she said tremblingly, "what shall you do?"

"Nothing, my dear child; wait quietly here, and trust all to the mercy of our Father above."

Cicely looked around with something akin to despair in her eyes. The faithful Jakes saw it, and stepped forward once again.

"Asking your pardon, sir, for my boldness, but I can't stand by and see you throw your life away, if 't were only for the sake of sweet Mistress Cicely here. The devil is too busy abroad in the world just now for us to be idle, and the good Lord helps those who help themselves. Innocence isn't enough in these days, sir, not when you've got malicious enemies! 'Tis no use tempting fate, sir. That Colonel Widdrington knows that you know his black, treacherous past, and he'll never rest till you are swept out of his path. There's no enemy so bitter as a turncoat who has been a friend. 'Tis he that is on your track now, and he'll never rest till he has seen you safe to the block or the gibbet. Sir, you must hide—you must hide yourself till the storm has swept by. It is the only way—the only way."

"To hide is to admit my guilt," said Sir John. "I will not do it."

"In these days, sir," said Jakes stoutly, "discretion is often the better part of valour. Believe me, it is the only way." And he glanced at his young mistress with a significant gesture.

Cicely flung herself at her father's feet. "For my sake, father! Dear father, for the sake of your only child! Ah, do not break my heart—do not leave me fatherless!"

He laid his hand tenderly upon her head. "For your sake, then, Cicely," he answered gently. "Only for yours, my child!"

II.

Colonel Widdrington and Captain Lorimer were riding leisurely through the summer twilight in the direction of the Priory House, Market Bishop-thorpe. Some dozen mounted men-at-arms followed them at a short distance, laughing and chatting amongst themselves, though their superiors were somewhat silent.

"Ah!" said the Colonel at length, with an expression of malignant satisfaction playing over his face, "there is the place at last. We have run the old fox to earth."

"In faith, there has been little of the chase in our task," answered the younger man, with something of scorn in his tone. "Sir John Deloraine is in his own house, and there we shall surprise him. For my part, I like something more exciting than the arrest of an old man upon the evidence of some treacherous spy.

No doubt the man is a Jacobite; but I confess I have little confidence in these King's-evidence men. A fellow who can betray his own confederates can betray the innocent as well."

Colonel Widdrington turned his head aside for a moment, his face darkening malignantly.

"That is, after all, no concern of ours," he said. "We have only to carry out our orders."

"Just so, and our orders are to arrest Sir John Deloraine. You feel certain he is to be found here?"

"Quite certain. He has been here for many months to my certain knowledge. He can hardly have received notice of our approach. All has been done with such secrecy and dispatch."

Captain Lorimer laughed lightly. "A secret that is at the mercy of a dozen fellows like that," with a glance over his shoulder, "is hardly likely to remain a secret long."

The Colonel scowled a little, but remembering the lonely character of the road traversed, thought it hardly likely their errand had preceded them. In silence they rode at length into the courtyard, and knocked for admittance upon the great oak door.

This was speedily opened by a man in the Deloraine livery. Everything in and about the house appeared quiet and undisturbed.

"We have business with Sir John Deloraine," said the Colonel, as he and his subordinate dismounted and advanced a few paces into the hall. "I must request that he favour us with a private interview upon a matter that will not brook delay."

"My master is not at home," answered the man.

"That is false, sirrah!" was the stern response. "He is here, and I insist upon seeing him instantly."

"He is not here," was the reply; "he left home upon business some hours ago. I do not think that he returns to-night."

The two officers exchanged glances. Colonel Widdrington looked so furious that his subordinate thought it well to put the next question.

"Who is there in the house who will know his movements and his whereabouts?"

"There is Mistress Cicely—mayhap she would know."

"His daughter?"

"Yes."

"Then we will see her instantly—lead on."

"Ask Mistress Cicely if she will do us the honour to grant us an interview," amended Captain Lorimer, who by no means admired the rough abruptness of his Colonel's address.

The man vanished for a moment, and then returning, asked them to follow him, whereupon he showed them into a long, lofty, panelled room, with a row of pointed windows opened to the summer night, furnished with great taste and luxury as a withdrawing-room. One lamp hanging from the vaulted ceiling was all the illumination, save the doubtful light of a silver moon; and beneath the lamp stood a slight girlish figure, robed all in gleaming white, the straight heavy folds of the dress she wore giving her an added height and dignity as she stood, self-possessed and calm, awaiting the strangers who had intruded upon her at this late hour.

The soldiers removed their plumed hats and bowed low. She replied by a graceful reverence, and then, resuming her seat in the unique high-backed chair beside a flower strewn table, she motioned to her guests to be seated likewise, and leaned back in an attitude of graceful ease.

"You want my father, I am told, gentlemen. He left home this afternoon, and at present I do not know where he is to be found. Can you not leave some letter or message which I can deliver to him upon his return?"

"He left this afternoon—suddenly?"

"Well, yes, perhaps it was sudden. I had not heard him mention it before."

"Was he agitated—disturbed?"

Cicely smiled slightly as she looked straight at her interlocutor, toying with a rose that she held in one hand.

"Oh, no! Why should he be?" The Colonel gazed keenly at her. Was she as innocent as she looked? He thought not.

"Mistress Cicely, pardon my plainness of speech, but you know more of your father's whereabouts than you will admit. He is in hiding."

Possibly she took this piece of intelligence almost too quietly, merely lifting her eyebrows, and remaining silent.

"And you know where he is?" She looked steadily in the speaker's face, "No, I do not," she said. (To be continued.)

HINTS FOR THE SICK ROOM.

Disinfectants should be used according to the doctor's orders, but it may be well to state that putting saucers of various chemicals around the room will not disinfect the atmosphere. Whatever is exposed to infection, such as china, or clothing, or bedding, should be thoroughly cleansed and rinsed in some disinfecting fluid. Tin or galvanized iron pails and buckets should be used in preference to wood. Such things as cannot be washed should be properly fumigated before they can be considered safe. Disinfectants cannot take the place of cleanliness.

Ventilation is of great importance, and is apt to be either neglected or improperly done. There are many sources of impurity in the atmosphere of the sick room. The breath of both patient and attendants, the odor of perspiration, any uncleanness of either person or room, imperfect trapping of waste-pipes in the house, a dirty cellar sending its miasma up through the registers along with the necessary heat, and the foul air produced by burning gas or lamps—all combine to poison the atmosphere and retard the recovery of the sick. The standard of purity of air sufficient to remove any odor, so that a person coming in from out-doors will not be able to detect any unpleasant smell. More fresh air is required for the sick than the well. In cases of infectious diseases, even temperature may be sacrificed for pure air, but in inflammatory diseases, such as pneumonia, the evenness of temperature is of greater importance. Fever patients do not take cold to the extent usually supposed, and their rooms should be well ventilated. Air should be introduced from out-doors with considerable caution. Never allow a draught of cold or damp air to come in contact with the patient. Windows should be let down from the top; wire gauze might be used when the wind is blowing, or a tall screen could be placed between the bed and window. In cases where the windows must be opened wide to let out smoke, the face and head of the patient should be covered with a light quilt until the normal temperature of the room is restored. A good thermometer should always be found in the sick room, and the

temperature regulated by the physician's orders.

Cold food, says the Boston Journal of Health, is more easily kept on a sensitive stomach than hot; so in cases where it is rejected in the ordinary warm or hot form, it had better be tried as nearly frozen as may be taken. In many fevers this would be a decided advantage. Milk may be administered in a frozen state, often with positive advantage. The Sanitary Era adds, from frequent instances, that ice cream suits admirably some conditions where hardly any other food is acceptable.

When there is delirium it is important to notice whether the sufferer is conscious at times, or can be recalled to himself by speaking to him, if he sees strange shapes and raves of them, or merely talks to himself quietly. Nervous twitching picking at the bedclothes, are unfavorable symptoms and should be reported to the doctor.

Guarding against Diphtheria.—Diphtheria is a contagious disease. Mild cases beget mild or severe cases (tonsillitis is diphtheria in many, perhaps most, instances. This mild variety is that form which adults are apt to suffer. With this variety, parents, while complaining of a slightly sore throat, kiss their children.) Whenever it is suspected it ought to be looked after. When it is seen, it ought to be isolated and treated, less, perhaps, for the sake of those who are sick, than of those who are in danger of being infected. Those sick with diphtheria, severe or mild, must be isolated.

Hot-Water Cures.—A strip of flannel or a napkin dipped in hot water and wrung out and then applied around the neck of a child that has the croup, and then covered over with a larger and thicker towel, will usually bring relief in ten minutes. A towel folded several times, dipped in hot water, wrung out, and then applied over the seat of pain in toothache or neuralgia, will generally afford prompt relief. This treatment in colic works like magic. There is nothing that will so promptly out short a congestion of the lungs, sore throat, or rheumatism, as hot water, when applied promptly and thoroughly. Pieces of cotton baton dipped in hot water, and kept applied to old sores, new cuts, bruises, and sprains, is a treatment now adopted in hospitals. Sprained ankle has been cured in an hour by showering it with hot water, poured from a height of three feet. Hot water taken freely half an hour before bed time is the best of cathartics in case of constipation. This treatment, if continued for a few months, with proper attention to diet, will alleviate any case of dyspepsia.—Oracle.

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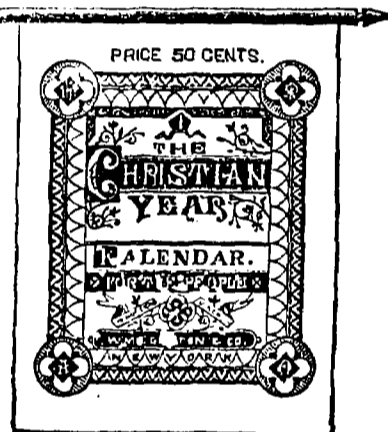
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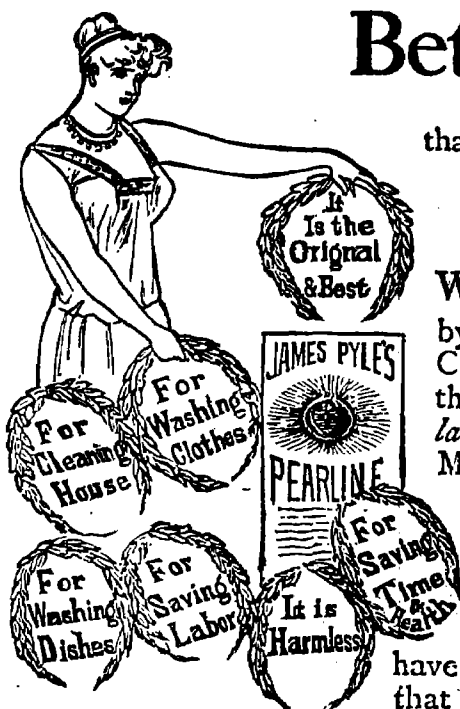
VOCATION FOR MISSIONARY WORK.

(By the Rev. George Frederick Mc. Cleer, D.D., Warden of St. Augustine's College, Canterbury, and Honorary Canon of Canterbury Cathedral.)

(Continued.)

VI.

Lastly, the approval of those competent to form an opinion and advise is a great help in deciding the question of possessing or not a call to Missionary work. The favourable counsel of a wise adviser will solve many difficulties and dissipate many doubts. A man's own judgment is apt to be warped and twisted by personal predisposition. He may set up his "idols in his heart" just as the Jews did in Ezekiel's day, and vanity, which St. Chrysostom calls the besetting sin of those in Orders, or a lurking after display, or a desire to exercise influence over others may be mistaken for nobler impulses. Here the voice and counsel of another is better than a man's own opinion respecting himself. One who judges *ab extra* is often in a better position to decide as regards the claims of home and kindred as compared with a desire to work abroad. "Send me somewhere where I may die in a year," a young man wrote the other day after a terrible bereavement which cast a gloom on his whole life. It is in these cases that the experienced counsellor will suggest care and patient waiting. He will caution one suffering such poignant anguish against rash ventures and impetuous resolves. If he is truly wise and brave, he will tell his friend the truth, he will point out to him this or that inclination which seems to militate against embracing a life holding such great responsibilities. But, on the other hand, he will also faithfully urge all that is fairly to be said in favor of the desire to consecrate one's self to the holiest calling. He will not quench the longing with coldness and lack of sympathy. He will not make much of excuses which are put aside not only at once but thankfully "when there is a prospect of great commercial success or military glory, or the high honours which accompany successful diplomacy." He will not exalt considerations of climate and the injury of health and risk of life and family duties and the like into "lions in the path." He will not listen to the Tempter's oft-repeated question, "Is it worth while?" He will fan every sacred spark, and while he will not mind or shrink from wounding vanity, self-love, and self-assertion, he will labour to sustain the doubting and distrustful, he will animate the modest and retiring, and strive to kindle the enthusiasm of him who, like Moses, exclaims, "I am slow of speech and of a slow tongue," and cannot believe that he is called. If such an adviser—and the like are to be found in not a few villages and towns of our land amongst faithful



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priests and laymen—deems that the indications are favourable, a man may look up and "take courage." If he has the desire to consecrate himself to God's service, and this desire has for its foundation personal piety, and is supported by the possession of inclination and aptitude, and any special gifts fitting him for the work, he may be assured he will not be of the number of those prophets of whom it is said, "I sent not these prophets, yet they ran: I spake not unto them, yet they prophesied." Let him believe the encouraging words, "I will be with thee," and go forward. And why are there so few at Hurstpierpoint, at Denstone, at Ellesmere, at Ardingly, so few in the parsonage homes scattered up and down our land, so few who have been trained in our best National and Sunday schools, who are sensible of vocation for work in the foreign Mission field? Why do so few offer themselves at our Missionary Colleges? Why do articles appear in our reviews on "the great Missionary failure," and, however unjustly, make out that all is in vain? Would this be so if heroes were found more numerous like Bishop Hannington at Uganda, like Philip Samuel Smith of the Oxford Mission to Calcutta, like James Alfred Colbeck of the Burmese Mission, to do what is truly called heroic work for the spread of Christ's Church?

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TEMPERANCE COLUMN.

FREDERICTON.

The following have been elected officers of the Church of England Temperance Society for the ensuing term:—President, Lady Tilley; Vice Presidents, Mrs G. G. Roberts, Mrs. T. C. Allen, Mrs T B. Winslow; Treasurer, Mrs. W. W. Long; Secretary, Mrs J. F. Tibbits.

The first social of the season under the auspices of the Society was held on Monday evening, 21st Jan., at the Church Hall, when an attractive programme was presented. There were addresses, music and recitations, besides refreshments during the evening.

ORILLIA.

The January meeting of the Church of England Temperance Society, on Tuesday evening, was presided over by the Rev. R. W. E. Greene, who opened the proceedings by reading of scripture and prayer. Hymns were very heartily sung, at intervals, Mrs. Greene and Miss McMullen presiding at the organ. The Rev. W. T. Noble, of Gravenhurst, gave an eloquent address, replete with information, logical and argumentative. He showed that the progress of the temperance movement was not commensurate with the effort put forth. Not only in Great Britain and Ireland, but on the Continent of Europe, the consumption of strong drink had increased during the last thirty years in a much greater ratio than the increase of population. This he attributed to a wrong method of procedure, ministering to the body rather than to the mind. Man, as a reasoning, and morally responsible being was not studied, and therefore mistakes and comparative failure had marked the course of a great movement. God made man upright—every passion and appetite was originally "good," and lawful means of its qualification provided. Drink was a necessity of man's existence, and God had provided water, milk, cocoa, tea, coffee and other healthful beverages for his use. But alcoholic beverages were of a different nature. Their use created a perverted appetite, resulting in reversing the Divine order, by rendering the mind subservient to the body.

The true remedy must be such as will restore the predominance of the mind over the body—replaceman's mental and moral nature above his physical necessities and appetites. When that was effected, liquor shops would close for want of customers, and the aim of temperance societies be accomplished. The speaker strongly endorsed the dual basis of the Church of England and Church of Ireland Temperance Societies, because it was desirable that all should do something to promote that work of moral reform, and said the general section became the grand recruiting ground for the abstaining section. He esteemed rescue work very highly, yet infinitely greater was the importance of educating the

young in right principles, and when a generation thus trained should demand restrictive or prohibitory legislation, there would be no danger of its being repealed.—Mr. Thomas Goffatt, sr., strongly supported the plea for total abstinence, accompanied by a consecration of the whole man to the service of the Lord Jesus.—The Rev Rural Dean Stewart pronounced the Benediction.—No better evidence of the excellence of the address or the success of the meeting need be given than the fact that thirteen pledges were taken.—Collection, \$4.

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The father could not resist his little girl's pleadings, so he promised to pay a certain sum. The discouraged worker again took heart, and went once more among the people, telling them of the love and zeal of this little girl. Many were touched by the story, and one after another put his name on the paper till there was an abundance of money. Then the bricklayers came, and the carpenters, and the masons, and after a time a beautiful new church was built; and the people always said it was all owing to one little girl.—Christian Advocate

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