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The Church Guardian.

A. P. Willis 1 ap 86
226 St George

Upholds the Doctrines and Rubrics of the Prayer Book.

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

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MONTREAL, WEDNESDAY, JANUARY 13, 1886.

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ECCLIASTICAL NOTES.

AN IRISH CLERGYMAN IN AMERICA.—The following extracts from "Notes of a Holiday Tour in the United States," by the Rev. Dr. Macbath, a clergyman of the Irish Church, will be read with interest:—

There is no doubt that the Protestant Episcopal Church in America, with its catholicity of spirit, Apostolic orders, and the safeguard of its liturgical worship, is exercising a power for good in America unequalled by any other Church. She is full of life and vitality. The best and most cultivated from the various sects are finding their way to her communion; her growth is simply marvellous, particularly when we remember what she was in the last century and the disadvantages she laboured under when severed at the War of Independence from the Church of England. Sixty years ago there were but 9 bishops in the United States, now there are 67 and nearly 4,000 clergy. Fifty years ago there were 31,000 communicants, now there are over 373,000. Nor can this be attributed to emigration, for while the increase of the population of the United States during the past ten years was about 28 per cent., that of the number of communicants was 60 per cent.; and the number of communicants of course bears a comparatively small ratio to the whole Church members. This fact should also be borne in mind in any comparison with the numbers belonging to any other communion. A similar caution is necessary in comparing the number of Episcopal Churches consecrated, with the number of places of worship opened by other religious bodies in a given time. The former will only consecrate when the church is complete and out of debt, and wholly set apart for religious services; the latter do not insist on these conditions, and not infrequently a building that has been used for religious purposes has to be sold for secular uses.

* * * * *

One thing about the American system I noticed with pain, *the absence of children from the church's services.* I made frequent enquiries on the subject from clergy and others, and learned they *were not expected to attend!* "Oh, they go to Sunday-school," was the answer of child, parent, and pastor. In one case, with about 200 children on Sunday-school roll, I did not notice a dozen in church; in another there certainly were but few present, though I was told there were 1,400 on the Sunday-school roll. Important as the Sunday-school is, it is not, *it cannot be, a substitute for the public worship of God, and until parents and children attend the House of God together the interests of the Church and true religion must suffer, and the moral training of the children be incomplete.*

THE BISHOP OF PETERBOROUGH ON EVOLUTION.—Preaching at St. Mark's Church, Peterborough, Bishop Magee said that scientific men in the present day told them a great deal about what they called the doctrine of evolution. He was far from casting any scorn upon it. It might in a great measure prove that creation had proceeded in a great degree from small beginnings; that each class and order in creation

had been passing a lengthened period of evolution. The weak had died off, and the fittest had survived. But it was not true—it could not be true that man was an improved beast. They knew that God made man—whether it was by a process of evolution extending over many millions of years, or a short time, did not matter. God placed this impassable difference between men and beasts: He breathed into man the breath of life. He (the Bishop) did not deny there was to be an evolution, and that there was to be a survival of the fittest. Or else what did it mean when the Bible said that the angels would gather the harvest into the garner, and the chaff would be separated from the grain? There was indeed to be a survival of the fittest, but the fittest was not to be the strongest, but the most holy and the most righteous.

THE BISHOP-DESIGNATE OF ELY.—The bishopric of Ely has been offered to and accepted by Lord Alwyne Compton, Dean of Worcester. The new bishop is a brother of the Marquis of Northampton, and was born in 1825, and graduated at Trinity College, Cambridge. He was ordained in 1850, and two years later became rector of Castle Ashby; and was Hon. Canon of Peterborough from 1856 to 1875, and Archdeacon of Oakham from 1875 to 1879, when he was appointed Dean of Worcester on the death of Dr. Yorke. Next year he was chosen Prolocutor of the Lower House of Convocation of the Province of Canterbury, and has held the office of Lord High Almoner to the Queen since 1882.

MEMORIAL TO BISHOP P. C. CLAUGHTON.—A memorial of the late Bishop Claughton, (the result of a public subscription), placed in the crypt of St. Paul's, has been recently uncovered. The monument consists of a medallion bust in the highest relief, set in a richly carved frame of alabaster. The bust is an excellent likeness of the late prelate. The inscription, which is cut upon a black marble slab let into the alabaster, is as follows:—"Piers Calveley Claughton, D.D., born June 8, 1814; died August 11, 1884. Archdeacon of London and Assistant Bishop in the Diocese, Chaplain-General of H.M. Forces, Bishop of St. Helena, 1859-67, Bishop of Colombo, 1867-72. "We were gentle among you."—1 Thess. ii. 7. This monument was erected by friends who cherish his memory." The monument was designed by Mr. A. W. Blomfield.

READING SERMONS.—It is a stupid prejudice some people have against "read" sermons. Probably only illiterate people are impressed with the dignity of a crude and ill-digested extemporary sermon. It is related of Dr. Norman Macleod that he was once preaching in a district in Ayrshire, where the reading of a sermon is regarded as the greatest fault of which a minister can be guilty. When the congregation dispersed, an old woman, overflowing with enthusiasm, addressed her neighbour: "Did you ever hear anything sae gran? Wasna that a sermon? But all her expressions of admiration being met by a stolid glance, she shouted, "Speak, woman; wasna that a sermon?" "Oh, ay," replied her friend sulkily, "but he read it." "Read it," said the other, with indignant

emphasis, "I wadna hae cared if he had whistled it!" The criticism is suggestive and profound.

SUNDAY PAPERS.—The Rev. Howard Crosby, of New York, has written a pastoral letter, protesting in very emphatic language against the habit, which is growing in the States, even among professing Christians, of reading Sunday papers, calling on his readers "to resist the incoming tide, and vindicate the sacredness of the day." Even were the Sunday newspapers far other than they are—and it is not too much to say that they are, for the most part, such as no Christian ought to read on Sunday or weekday—it would be just as much the duty of every true disciple to discountenance them in every way.

REASONS FOR HOLDING A MISSION.—The committee of arrangements for the forth coming Church Mission in Detroit have published the following "Ten Reasons," for the proposed action:

1. The light estimate of the *Obligations of the Christian Profession*, and the large number of confirmed persons who manifest little recognition of the duty of active service for Christ.
2. The letting down of the bars between the sacred and the secular; nay, between the sacred and the *questionable*, and those pleasures which are the ruin, not of the strong and prudent, but of the weak and frivolous.
3. The public violation of the *sanctity of the Lord's day* by Christians.
4. The crowding out of religion from the *home life* in our cities; the neglect of family prayer and the religious instruction of the young.
5. The withholding by Christian parents of their sons from the work and the sacrifices of the *sacred ministry*.
6. The remissness of Christian people in *sustaining the rightful claims* of the Church, by systematic and direct giving.
7. The *closing of the places of public worship* the greater part of the week.
8. The rapidly widening *chasm* between the employer and the employe. The hardness of heart begotten by prosperity. The bitterness begotten by penury and wrong. The ostentation and extravagance in dress of so many, both among the rich and among the poor.
9. The *consorting of the members of the Church* with the unscrupulous, in partnerships, and in corporations, and public measures, in which the professing Christian will, with the utmost unconcern, throw all moral obligations upon his agent or partner, and yet share with him the spoils.
10. There are the drunkards made by our saloons, profligates on our streets, the suffering and dying, little children in poverty and want, mothers, helpless, down-trodden;—there are 50,000 of this city's population about us and under the very shadow of our Churches, to whom the message of Redeeming Love is not being carried, who will at the day of judgment stand up against us, with the plea that "no man cared for my soul."

NEWS FROM THE HOME FIELD.

Gathered specially for this Paper by Our Own Correspondents.

DIOCESE OF NOVA SCOTIA.

[We are obliged to hold over a number of items from this Diocese.—Ed.]

HALIFAX.—*Missionary Meeting in Trinity Church.*—On Monday, the 4th inst., a special Missionary meeting was held in Trinity Church, Halifax, in support of the claims of Missions in Rupert's Land. About 250 people were present. The Rev. Canon O'Meara, of Winnipeg, was the delegation. The Archdeacon of Nova Scotia took the chair and introduced with a forcible and elegant speech the speaker of the evening. The Rev. Canon then pressed the claims of the Diocese, showing the necessity, opportunity, and obligations of the work. He strongly insisted upon the Church's claim being recognized as paramount, and contrasted the Church's apathy with the manifested Missionary effort of the various Protestant bodies in Canada. The speech teemed with personal reminiscences, and was in some parts a piece of first-class oratory. The Canon pleaded for \$500 a year for three years from Halifax to the support of a Missionary, and the people responded nobly. The meeting was also addressed by the Rev. Dr. Partridge, Rev. F. R. Murray and W. C. Silver, Esq., the latter gentleman giving a remarkably eloquent and interesting Missionary speech, right to the point, a desideratum always looked for, but not often found, in the speeches at Missionary meetings.

CAROL SINGING.—Nearly all the churches in Halifax this year had special carol services, which proved themselves to be very popular. Old St. Paul's had a special carol service, which drew together the largest congregation that has been seen in the sacred edifice for years. The Round Church was packed on the occasion of the carol service there.

ST. GEORGE'S.—An entertainment was given by the Sunday-school scholars of St. George's, in the school-room, on Tuesday, the 5th inst., in aid of the Sunday-school library, and was a great success. Quite a number of books will be the result of the painstaking efforts of those who provided the entertainment.

NEWPORT.—Both St. James' Church, Newport, and St. Matthew's Church, Walton, are richly and handsomely decorated in honor of the advent of our King. It is not too much to say that they reflect the greatest credit upon the taste of the willing workers, as well as make God's House glorious and beautiful, and, through these, tend to inspire us to love the Holy.

NEW GLASGOW.—One who took a leading part in gathering our little congregation, and in forming the first choir, and who watched with loving care every stick and stone go into St. George's Chapel—who with his own deft hands wrought the lectern, altar rail and altar desk—was taken for the last time to the chancel steps he so well loved to ascend. As his son, Francis Drake, Jr., was the first to go to those steps to be married, so the kind father was the first to be laid there for his burial. The death of Mr. Francis W. Drake, at the age of 54, when as yet years of usefulness might seem probable, is a severe blow and a sincere grief to his pastor, who loved him well, and to the congregation of St. George's. Of his widow and children we forbear to speak.

BRIDGETOWN.—The new church, which has been under construction for little over a year, was opened with appropriate services on Sunday, Dec. 20th. The church was filled to over-

flowing both morning and evening, and a collection was taken up towards liquidating the debt.

Much credit is due to this congregation, few in number and financially weak, for the energy and perseverance they have displayed in building their church, under circumstances of no ordinary discouragement and difficulty. Though the old church was greatly out of repair, scarcely habitable in winter, and in point of architecture little better than a barn, it required some pluck and a certain amount of faith for a few individuals, with next to nothing in hand, to pledge themselves to the building of a new church. However, the work was undertaken, and, with God's blessing upon it, brought to a successful issue, and now the congregation are in possession of a church of which they are justly proud.

The sincere thanks of the congregation are due and are hereby heartily tendered to those kind Christian friends in the United States, especially in Boston, who so generously responded to the appeal made to them by the rector of the parish last winter. Cordial thanks are also tendered to those kind friends in other places who have contributed in various ways towards this good work.

Anything like a detailed description of the church would take up too much space in this short notice; suffice it to say that it is Gothic in style, consisting of nave and chancel, with south porch and tower at junction of nave and chancel; is very pretty and tasteful throughout, and the work well and substantially finished. The nave contains five beautiful stained glass windows from the workshop of Messrs. Spence & Sons, Montreal, erected by different families in the parish in memory of departed friends. The east window, which is not yet in place, is also to be a memorial, and is being made by Spence & Sons from a design furnished by Messrs. Mayer & Co., London, and represents the Crucifixion, Resurrection and Ascension of our Blessed Lord.

The time at which the church was opened, being so near the Christmas season, prevented from being present many of the clergy who would otherwise have attended. We hope, however, to welcome them when the time of consecration arrives.

Canon Maynard, of Windsor, and Rev. G. B. Dodwell, of Wilmot, were present, and preached two excellent and appropriate sermons, the former in the morning and the latter in the evening.

As may be imagined, the resources of this poor parish have been taxed to the utmost to build this church, and there is still over fifteen hundred dollars to be raised. Should any of the numerous readers of the CHURCH GUARDIAN feel disposed to help to wipe out this debt, contributions to that end will be most thankfully received by the rector, Rev. L. M. Wilkins.

LOCKEPORT MISSION.—A tea meeting was held at Green Harbor on the evening of Dec. 15th. The roads were horrible, yet a good number attended, and the sum of \$92.13 were collected for the organ fund of St. Peter's Church, which stands a monument to the perseverance of Rev. C. Croucher, whose departure to New Westminster was a great loss to the working staff of the Diocese.

Between the departure of Rev. S. Gibbons for the West Indies and his arrival, under the lead of Mrs. Gibbons, all the funds have been raised for an organ for the Green Harbor Church.

The churches of the Mission have all been tastefully decorated for Christmas.

At Holy Cross Church, Lockeport, the decorations are full and good. Two texts, "Unto you is born this day in the city of David a Saviour, which is Christ the Lord," and "Arise shine for thy light is come, and the glory of the Lord is risen upon thee," painted by Mr. Edwin Locke, run around the nave. The chan-

cel is spanned by Gothic arches. At the angle of the middle arch is a double triangle, beautifully greened, with a red cross in the centre. Across the chancel is "Behold, thy King cometh." Over the centre window of the east end is a gilded star (lighted at night services). Over the west window is "The word was made flesh." The font is beautifully trimmed, being filled with moss, surmounted by a white cross with red berries. Chandeliers, desks, &c., are trimmed with green, with red berries interspersed.

On Christmas Eve a carol service was held, carol "When Christ was born of Mary, free," being followed by reading Isaiah vii. 10 to 17; carol, "Sing we merry Christmas;" reading, Luke ii. to 15; carol, "In the early morning early;" reading from Farrar's "Life of Christ;" carol, "In the fields with the flocks abiding;" sung as a solo by Mrs. W. Browne, *nee* Locke, with chorus by choir; reading from Bishop How; carol, "Carol, sweetly carol;" address by Rev. S. Gibbons. "Silent night, holy night," with the Benediction, brought the service to a close.

On Christmas Day, Morning Prayer was followed by Holy Communion, when twenty-one obeyed the Christ; the collection being given to B. H. M.

Evensong, with Christmas address, was said at St. Peter's, Green Harbor, which was chastely decorated for its first Christmas.

The dreadful storm of Saturday, Dec. 26th, did not permit the Missionary to be at Jordan Falls for the arranged morning service on the first Sunday after Christmas.

CHESTER.—Christmas Day was observed here by services in all three of the churches of the parish. Early Communion was celebrated at 8.30, and Morning Prayer and Communion at 11, in the Parish Church; afternoon service at 3 at St. John's, Chester Basin; and Evening Prayer at St. Mark's, Western Shere, with large congregations at each place. The churches are all appropriately decorated in honor of the grand event commemorated, and look very pretty in their festive garb. One noticeable feature in the decorations of the Parish Church is a set of very handsome hangings for pulpit, lectern and prayer-desk, presented to us by Mrs. Harshaw Clarke, of Halifax, and used for the first time on Christmas Day. They are of white satin, with a border and neatly designed monograms of maroon satin, finished and trimmed with gold. The other decorations consist of wreaths and festoons of hemlock and fir, interspersed with stars and triangles covered with hemlock and backed with scarlet, while round the gallery, in gold letters on a scarlet ground, runs the well-known Christmas text from Isaiah, "Unto us a child is born," &c., and over the altar there is the illuminated text, "Behold, I bring good tidings," and on each side of the east window hangs a large banner of scarlet, edged with hemlock, and bearing in gold, the one "Christ, the Lord," in large letters, surmounted by an Alpha and Omega, and with a *Chi-Rho* underneath, the other "Behold, thy King cometh," with a crown over it, and "I. H. S." underneath. On the south side of the chancel is hung a large lyre, covered with hemlock, with scarlet background and gold strings. The whole reflects great credit upon the willing workers who have arranged and designed it.

A large congregation gathered for the impressive New Year's Eve service at 11 p.m. on the 31st ult., but the rain and storm was so severe on New Year's Day that it prevented many from attending the morning service at St. Mark's, Western Shore, and made the intended evening service at the Parish Church impracticable.

DIOCESE OF FREDERICTON.

PETITCODIAC.—The rector of the parish was the recipient of a happy and graceful tribute of

esteem and regard from his parishioners on the 29th ult. The parishioners assembled in force at the rectory, bringing with them baskets of good things of all description. The rector and his family were quite taken by surprise, never having received a hint of the intended presentation.

Mr. O. E. Flewelling, the churchwarden, read an address, which was signed by the parishioners, and in which reference was made to the esteem and affection in which the rector was held as pastor, citizen and friend; also to the great work to be performed in the very extensive parish, and in which new and efficient help was received from the Rev. B. W. R. Taylor, who shows great interest in the work; and also to the impaired health of the rector, which was attributed in a great measure to the very laborious work of former years.

Accompanying the address was a purse of seventy dollars.

The rector, in reply, made a brief but eloquent speech, thanking the people for their great generosity, and feelingly alluding to his work of eighteen years among them as friend and parish priest, and the many encouragements he had received at their hands.

The evening was pleasantly spent in games, singing, &c., and the delighted parishioners returned home, leaving the still more delighted rector in full possession of the supply of good things which they gave him.

Petitcodiac has done well this year. Besides an advance of nearly 20 per cent. in the contributions to the D.C.S., the curate was presented with a handsome fifty-dollar fur coat, and this latest gift has shown that the people have given as God has prospered them.

Mr. B. W. R. Taylor, who was ordained to the diaconate by his Lordship the Metropolitan in Christ Church Cathedral on the fourth Sunday in Advent, has been appointed to the curacy of Petitcodiac.

ST. STEPHEN.—At the Children's Festival held on the Innocents' Day, an easy chair and a superbly illustrated book, "Christmas of Old," were presented to the Rector and Mrs. Dowling by the men of Christ Church congregation, led by Mr. C. H. Smith.

DIocese OF QUEBEC.

COOKSHIRE.—The great Christmas festival of the Church was celebrated with much heartiness and devotion in this parish. A band of busy workers, under our energetic young churchwarden, Mr. J. R. Mowk, decorated our handsome church very prettily—nave and chancel, font, reading-desk and lectern,—carefully observing that happy medium between scantiness and heaviness so much to be desired in such decorations. Above the re-table and along the base of the reredos were the words "God with us," giving the key-note of the Christian's joy.

The festival opened with Evensong on Christmas Eve, the service being rendered with singular heartiness, and was perhaps the most joyous of the festival.

On Christmas morning a large congregation assembled for Morning Prayer and the Holy Eucharist, the attendance at both services being larger than ever before.

On this day service was held in the two Mission churches of the parish, at Island Brook and Randboro', which were well attended, the churches being nicely trimmed with evergreens.

The following day being the festival of St. Stephen, evening service was given, when again a good congregation assembled.

On Sunday, the first after Christmas, and the festival of St. John the Evangelist, the services throughout the parish were of the festive character befitting the season.

Monday, the Holy Innocents' Day, marked the close of the festival. At 4 p.m. the special

children's service, with bright and suitable hymns, was very largely attended. A special address was given to the children by the rector, and when the service was over the Sunday-school children went to the rectory, near by, for tea, after which all adjourned to the Town Hall, where a large audience was assembled. The prizes were there presented, and a good programme of carols, recitations, &c., was given; concluding with an excellent exhibition of the magic lantern. The proceeds of the entertainment go towards the purchase of new Sunday-school library books.

All the offertories of the services will be given to the W. and O. Fund of the Diocese of Algoma.

Thus brightly and happily has this year's festival passed by. May it be that the outward happiness but bespoke true holy joy of heart to all those to whom the teaching of the season came.

BISHOP'S COLLEGE DINNER.

The long talked of "Alma Mater Dinner" of the Alumni and "Old Boys" of Bishop's College came off at the Windsor Hotel, Montreal, on the 7th instant, and was a grand success. About 180 sat down to dinner.

The chair was filled by the popular Chancellor of the University, R. W. Heneker, Esq., D.C.L., supported on his right by the Lord Bishop of Quebec, Rev. Principal Adams, Mr. R. N. Hall, M.P., Mr. S. Bethune, Q.C., Rev. Dr. Reid, Prof. Darey; and on his left by Canon Norman, D.C.L., Dr. F. W. Campbell, Rev. A. C. Scarth, Mr. L. H. Davidson, D.C.L., and Dr. Baker Edwards.

Letters of apology for not being able to be present were received from the Lord Bishop of Montreal, Rev. Prof. Roe, Sir Wm. Dawson, and Rev. Principal Henderson.

After the excellent dinner provided had been done justice to, the Chairman proposed "The Queen," which toast was received in a right loyal manner with cheers and the singing of part of the National Anthem in a style not easily excelled, "The Governor-General," also enthusiastically received, and next the toast of the evening, "The University," coupling with it the names of the Lord Bishop of Quebec and Vice-Chancellor Norman. In proposing the toast the Chancellor referred briefly to the history of the University, which, although a recent foundation as compared with such institutions as Oxford, could show as good a record for the same space of time. (Cheers.) Founded in 1845 as a university, it had during its 40 years of existence granted the following degrees:—In divinity alone, 11 D.D.'s, 3 B.D.'s, 8 Licentiates, and 33 in all in divinity; in arts, 147 Masters, 71 Bachelors,—total, 218. The law school at Sherbrooke, very recently established, had conferred 22 degrees, of which there was one LL.D., six Masters in Law, and 15 Bachelors. The school of medicine had granted one hundred and sixteen degrees, having, with graduates and undergraduates, a total representation of 491. (Cheers.) Considering that the College was not situated in close proximity to any of the large centres of population, and that it had a most humble origin, the showing was, he believed, an exceedingly creditable one. The University to-day had a capital of \$150,000, and did not owe a cent. (Cheers.) The limited funds and donations had all been most judiciously expended, as was shown by the results attained. He also spoke of the liberal education given by the College, which enabled its alumni to fill honorable positions in every path of life.

Bishop Williams, on rising to respond, received an ovation which must have been most gratifying, and which manifested the deep love and reverence felt for one who, as Head Master of Lennoxville School, had endeared himself to every pupil, and as Bishop had only enlarged his sphere of usefulness and influence. The whole

assembly rose to their feet, and cheer after cheer were given, accompanied by waving of handkerchiefs, and some minutes elapsed before the venerable and much beloved prelate could even commence his most beautiful, touching and effective reply, and throughout its course frequent applause greeted the speaker as he referred in loving words to the memories of the past, and expressed his hopes and wishes; and after referring to the dying words of one of his boys, a member of the gallant Wolseley's army in its attack on Tel-el-Kebir—the brave, loyal Rawson: "General, did I not lead them straight?"—expressed the hope that all of the many young men present would be able, in the battle of life, to act on the same principle and claim the same commendation.

Rev. Canon Norman also replied to the toast, and spoke of the pleasure which he had always experienced in visiting the University, which was situated, so to speak, at the confluence of two rivers, which, to him, pictured religion and learning. They found reproduced in Lennoxville that broad and liberal education which had made England what she was, and which was the secret of the strength of its constitution. Reverence for religion and respect for law and love for liberty were to be found in all those trained at Lennoxville. The University being the one Church of England University in the Province, should receive the support of all Church of England people. (Cheers.) Forty years was a short period in the history of an educational establishment, but few could show as creditable a record for the time as Bishop's College and School. (Cheers.)

Rev. Mr. Hepburn, Vice-Chairman, proposed a toast to "The Faculties" in appropriate terms, which was responded to by Rev. P. C. Read for Arts, Rev. A. C. Scarth for Divinity, and Dr. Campbell for Medicine (who referred to the growth of the Medical School, which to-day had over 91 undergraduates, and had given some 24 degrees,) and by Mr. R. N. Hall, M.P., for the Law Faculty.

Mr. J. S. Hall, Jr., then proposed "The School," which was received with applause, and was replied to by Principal Adams, who suggested, as a practical outcome of this gathering of so many "Old Boys" of the school, the erection of a new building to take a personal form in memory of the early days of the school and the work done by the Bishop in founding it. He would have this addition called "The Bishop Williams Wing," and offered himself to give \$100 and to raise \$1,500 towards the sum (5,000) which he supposed would be necessary for this purpose.

The health of Mr. A. D. Nichols, Secretary of the Committee, was enthusiastically received and drunk.

Bishop Williams then proposed the health of the Chairman of the evening, Chancellor Heneker, which was heartily drunk, the audience singing "For He's a Jolly Good Fellow."

Chancellor Heneker responded in a few well-chosen words, and the first annual dinner of the Alma Mater of Bishop's College came to an end by the singing of "Auld Lang Syne."

DIocese OF MONTREAL.

MONTREAL.—St. George's Church.—On Thursday evening, the 7th inst., the Rev. M. De Sola, minister of the Spanish and Portuguese congregation of Jews, delivered a most instructive and able lecture before the Young Men's Association of this church, on the "Dietary and Hygienic Laws of the Jews." These, the lecturer pointed out preliminarily, were not all to be met with in the Bible, which contained the general principles upon which they were based. The specific enactments were given in the Talmud, and in the writings of Maimonides and other recognized rabbinical authorities. The Talmud expressed the Jewish traditional interpretation of the Scriptural law; and historical Judaism taught that Moses had been instructed while upon Mount Sinai as to

the manner in which the Biblical enactments were to be carried out. These explanatory instructions to Moses, termed the Oral law, had been transmitted by tradition through Joshua, Phineas, Eli, and others, and had been finally embodied in the Talmud. The followers of traditional, or, as it was termed, "orthodox," Judaism, scrupulously observed these hygienic regulations, not only because they could not reject the sanitary enactments of the Pentateuch without assailing its authority, but also because implicit obedience to the traditional interpretation of the laws of the Bible were an uncompromising requirement of their creed.

In the course of his remarks, Mr. DeSola referred to the prohibited sources of food, the prohibition as to blood, the Jewish method of slaughtering, and the thorough examination of the carcass after slaughtering, and pointed out the wisdom and beneficial effects of the Jewish system, as evidenced by careful statistics regarding the largely reduced death-rate amongst the Jews during epidemics of cholera, small-pox, &c.

The lecturer was frequently applauded, and a hearty vote of thanks accorded him on the motion of Mr. Chipman.

In expressing the thanks of the audience in his usual felicitous manner, Dean Carmichael paid a graceful tribute to the lamented father of the lecturer, the late Rev. Dr. DeSola.

St. John the Evangelist.—The effort to form a Young Men's Association, referred to some weeks past, has proved successful, and last week the following officers were elected: President, Rev. Edmund Wood, M.A.; First Vice-President, Rev. Dr. Wright; Second Vice-President, Rev. Arthur French; Secretary, E. B. B. George; Treasurer, A. H. Plimssoll. Committee—J. H. Plummer, Sutherland Taylor, W. R. Travers, John Haskell. The society starts with a membership of about fifty, with bright prospects for the future. The President delivered a very interesting address on the work to be done by the Association. The next meeting will take place on Wednesday, January 20th, at which the President will give a reading, and Mr. Wm. Spence an essay on Symphony, to be followed by a general debate.

DIOCESAN COLLEGE.—On Thursday evening last, the Rev. J. Haslam, one of the English Missioners, delivered an address on the Second Advent of our Lord. Besides the students of the College, there was a very fair attendance. On the platform were his Lordship Bishop Bond and the Rev. Canon Henderson.

COTE ST. PAUL.—Epiphany was marked at the Church of the Redeemer by a Children's Service at half-past six in the evening, followed by the Sunday-school Festival in the Parochial Hall. A number of beautiful carols were well sung by the children, and a short address delivered by Dr. Davidson at the service, after which all marched in the Hall, where tea was served by the ladies, and games indulged in by the youngsters, until the time arrived for dismantling the very beautiful and well-laden Christmas-tree which had been delighting the eyes of those present. It was found to bear upon its branches not only presents for each of the children, which—it is needless to say—were thankfully received, but also what was an entire surprise to the recipient at least—an envelope containing an address and \$55 in gold, the gift of the Sunday-school children and of members of the congregation to Dr. Davidson, as a token of their affection for him, and of their appreciation of his labors among them.

SUNDAY-SCHOOL ASSOCIATION.—The first annual meeting of this Association takes place on the 25th January instant, in St. George's school-room. Amongst other attractions will be, we understand, several carols to be sung by representatives from the different Sunday-schools.

HOCHELAGA.—St. Mary's.—The decorations of this little church were beautiful, and, to add to the completeness of the whole, kind ladies gave most handsome and expensive covers for the altar, the lectern and pulpit, crimson plush silk velvet, and the sacred letters, "I. H. S.," in white silk velvet and gold, for the front of the altar, and crosses of the same material for the other decorations. There was the largest congregation present on Christmas morning that had ever been during the incumbency of the rector's twenty years.

A successful Christmas breakfast was given to all the Sunday-school scholars by the teachers, and the distribution of prizes and Christmas cards took place on New Year's Eve, when a congregational social was held, followed by a midnight service, closing a few minutes after the new year had begun.

The choir acquitted themselves well at all the services. The boys and men, to the number of some fifteen in all, marched in on Sunday (St. John the Evangelist's Day) for the first time, when a fine Masonic service was held, and the Church filled with the congregation and some of the fraternity from Montreal.

The Sunday-school hall as well as the church was decorated, the hall being very nice and comfortable, and the children all seemed to enjoy themselves.

Although both a French Presbyterian service and a Methodist have lately been begun, the Church does not seem to have suffered an iota by the opening of these services, and the Sunday-school is increasing regularly. Three years ago we opened our Sunday-school for members, and now have over eighty on the roll, and an attendance of between forty-five and fifty-five weekly, with a staff of qualified and earnest teachers. Let everything be, "Thanks be to God."

EDWARDSTOWN.—A very successful Christmas-tree entertainment took place here on Tuesday, the 29th December, for the benefit of the Sunday-school children, on the occasion of the opening of their Sunday-school Missionary box. A very pleasant evening, enlivened by dialogues, singing, readings, recitations, etc., in which many of the children took part, was spent, after which Santa Claus appeared and distributed the presents from the well-filled tree. A pleasing feature of the evening was the presentation to the clergyman of two very handsome sleigh robes from his English River and Edwardstown congregations. Mr. Sutton expressed his pleasure and gratitude, not only for the value of the gift, but also for the kindness and good-will which had prompted such an unexpected and serviceable a present.

MONTREAL.—Collections and subscriptions received at the Synod Office during the month of December, 1885:—

For the Mission Fund.—Dunham, \$13.18; Frelighsburg, \$5.25; Aylmer, \$3.75; Cowansville, \$7; Sweet'sburg, \$2.05; Stanbridge East, \$4.80; Sutton, \$3; South Stukely, \$10; Adamsville and East Farnham, \$24.02; Miss Cuthbert's subscription, \$40; St. Stephen's, Montreal, \$20; Christ Church Cathedral, \$114.04.

For Widows' and Orphans' Fund.—Sorel, \$7.73; Rev. Canon Empson, \$5; Rev. F. H. Clayton, \$5.

For Superannuation Fund.—River Desert and Northfield, \$2.50; Lachute, \$4; West Farnham, \$6; Buckingham, \$2.20; Kildare, 80c; Bardley, \$1.55; Aylmer, \$4; Hemmingford and Hallerton, \$2.30; Mille Isles and Morin, \$1; Rev. J. Ball, \$5; West Shefford, \$3; Rev. J. Smith, \$5; Sutton, \$1.50; L'Eglise du Redempteur, \$1; St. Thomas, \$5; Upton, \$1.25; Hudson and Como, \$5; Clarendon, \$2.25; Boscobel, \$1.42; Rev. C. P. Abbott, \$5; Do., on account of arrears, \$5; Grace Church, Montreal, \$5.25; Rev. Canon Belcher, \$5; Do., on account of arrears, \$5; Rev. Joseph Merrick, \$15; Chambly, \$3; Rev. Canon DuVernet, \$5;

Lachine, \$5; Rev. Canon Empson, \$5; Christ Church Cathedral, \$34.83.

For Foreign Missions Fund.—Sutton, for S. P. G., \$1.

For Domestic Missions Fund.—Sutton, Grace Church Sunday-school, \$1.50, for Indian Boys' School, Algoma.

For West Farnham Parsonage.—\$5.20.

For General Hospital.—Sorel, \$7.73.

For Small-pox Hospital.—Boscobel, \$2.

For Theological College.—Cowansville, \$3; Sweet'sburg, \$1.

DIOCESE OF ONTARIO.

PARISH OF RICHMOND.—A substantial tower is being erected on St. John's Church, Richmond, costing somewhere about \$400. The wood-work is now completed, and nothing remains to be done but to be tinned.

The erection of a church in Marlborough and the 4th line of Goulbourn has been talked about, and will no doubt be carried into effect before many years.

A Communion set and alms basins have been purchased by the Wardens at Ashton Church, which are an improvement on the ones previously used.

A Christmas-tree and festival in connection with St. John's will be given on the 7th of January. The rector, the Rev. G. Jemmett, is indefatigable in his work of stirring up the parishioners, particularly the young people, to realize the importance of active Church life, and in trying to elevate the standard of the members, and thus make the parish, what it ought to be, a model one.

MABERLY MISSION.—On Thursday, Dec. 17th, a surprise party, consisting of a number of the congregation of St. Stephen's Church, Bathurst, headed by Mr. Henry J. Strong and Mr. Thos. Cavanagh, drove up to the Mission House at Maberly. On their arrival tea was provided. At the request of Mr. Strong and Mr. Cavanagh, the Rev. H. Farrer, of Lanark, who was present, read an address from the churchwardens to the Rev. C. E. S. Radcliffe, B.C.L., Mission priest in charge of the Mission at Maberly, expressing their high appreciation of the reverend gentleman's labors, and a hope that he might be spared to exercise the duties of his holy office among them for many years to come. The address was accompanied by the presentation of a handsome bear-skin robe.

Another address of similar tenor, and accompanied by a purse of \$10, was presented on the same occasion to Mr. P. T. Mignot, Lay Assistant.

Both gentlemen made suitable replies.

OTTAWA.—St. Alban's.—The second entertainment of the Young People's Association was held in St. James' Hall on Tuesday evening, the 5th ult. Tennyson's "Dream of Fair Women" was presented in a very attractive manner, as also was a fairy operetta entitled "The Christmas Pudding," of which the Rev. J. J. Bogert is said to be the author. Mr. Colson repeated, by request, the topical song from the "Mikado," "As some day it may happen," and his very clever local hits were vociferously applauded.

The Children's Guild held its usual monthly evening in the school-room on Saturday, the 2nd, and added materially to its increasing fund for the Domestic Mission work in the Province.

The Annual Sunday-school Festival was held in the school-room last Thursday evening, and was very largely attended, both by the children and parents. After a bountiful tea had been partaken of, the children were marched up in classes into the church, where the beautiful evening service was sung by the children. Afterwards the distribution of prizes took place, the prize list being very long this year,

it being a noticeable fact that the obtainers of the highest marks were the smallest children.

DIocese OF TORONTO.

ASHBURNHAM.—*St. Luke's*.—The annual Christmas festival for the Sunday-school children took place on the evening of Innocent's Day. The entertainment was held in the new school-room which is rapidly nearing completion. It consisted of carols, songs, readings and instrumental music, Mr. C. H. Geale, Mr. A. Tytler, Mr. Carter, and Miss Strickland who contributed two instrumental duets (piano and violin) and Miss Grundy read "How to Spell." The children sang several carols in a very acceptable manner. Miss Tivey trained the children in the singing, while Miss McNabb played the accompaniments, both having performed their respective duties with much credit.

At the close of the singing, &c., Mr. Bradshaw announced the list of prize-winners, and the prizes, which had been won by the children, were then distributed. To gain a first prize an attendance for 50 Sundays at least was necessary, for a second prize at least 46 Sundays, and for a third, 43 Sundays. The prize winners were:

FIRST PRIZES.

GIRLS.—Katie Payne, Mary J. McEnern, Lonisa Friend, Florence Tivey, Martha Boattie, Louisa Butcher, Susie Young, Katie Phillips, Carrie Bridgewater, Jennie Lipsett, Maggie McWha and Alice Tivey.

Boys.—John Chrow, Geo. Chrow, Geo. Phillips, Joseph Starr, Charles Young, Fred Long, C. McFadden and Albert Hall.

SECOND PRIZES.

GIRLS.—Carrie Young, Clara Shuter, Fanny Packenham, Gerty Denne.

Boys.—James Tighe, Albert Tivey, Alex. Bridgewater, Albert Roberts, Tommy Cathcart, E. Armstrong, Harry Phillips.

THIRD PRIZES.

GIRLS.—Eva Denne, Mary McFadden, Maude Packenham, Maude Deacon, Lizzie Long, Lizzie Tighe and Ada Curtis.

Boys.—Geo. Overton, Mark Burnham, Samuel Adams and David Curtis.

Mr. R. B. Rogers, impersonating Santa Claus, then made his appearance and distributed the prizes to the great delight and merriment of the children.

TORONTO.—On Christmas day a large audience assembled at St. John's church, the various denominations of the town being largely represented, deep interest was manifested by all throughout the proceedings. The interior of the church had been elaborately and tastefully decorated for the occasion, with evergreens, shields, bannerets, appropriate mottoes, etc., and presented an appearance not only calculated to please the eye but to elevate the thoughts of those assembled. The service was that appointed for the day, with an excellent and practical sermon by the Rector, Rev. Dr. Macnab, in which the unspeakable importance of the Saviour's birth was presented, the desirability of avoiding the questionable customs and extravagances of society pointed out, and hearers urged to forsake the sins and follies of this world and enter the service of the King of glory, whose birth they were assembled to commemorate. The musical portion of the service was very fine, the large choir being supplemented by an instrumental trio which added materially to the volume and excellence of the harmony in the rendition of Christmas hymns, a choice Te Deum, and the fine anthems "Arise, Shine," and "Glory to God in the Highest." The offertory was large and much in advance of former years.

TRENTON FALLS.—The Rev. W. Logau, Rector of Trenton Falls, will, it is said, be a Par-

liamentary candidate at the earnest solicitation of his friends at the approaching election in North Victoria.

Mr. Logan thus reasons in favour of the step in a letter addressed to the *Lindsay Post*:—

"Your announcement that I 'intend entering the field as Conservative candidate for North Victoria in the House of Commons' took me somewhat by surprise. The case would have been more correctly stated if you had said that it is the intention of my friends to enter me as such a candidate. I have neither sought the position nor suggested the idea. One thing, however, has induced me to accept the situation so far as to place myself in the hands of my friends as a passive instrument for their disposal and that is, the all but universal exclusion of the clergy from all and every office not incompatible with their calling, such as the superintendency of schools, &c. I shall not enter into any political contest. I would not canvass my nearest neighbor, nor ask my most intimate friend for his vote. But should my friends run me votes will be no less thankfully received because I do not personally ask them; because there is no honour that could be conferred upon me that I would more value than being elected by my fellow-citizens to represent them in the House of Commons. I have never heard any 'dissatisfaction' expressed with regard to Mr. Cameron on any grounds whatever in any Conservative circle I have been in. I have understood, however, that there has been a sort of understanding that after the present Parliament the riding should be, if possible, represented by a local man. If Mr. Pope and Sir Charles Tupper be such men as your language with regard to them would indicate, and should "the fortunes of war" bring me into contact with them in the transaction of public business I could not forget the bearing of Him who hath left us an example that we should follow His steps, who disdained not to associate with persons whose reputations were none of the best. And might not I, like Him, avoid their ways and try to amend them? But, as on many other questions, we differ very widely in our opinions with regard to the characters of these public servants. It is far from my intention to descend from the pulpit to the political arena. But if the bishops can sit in the House of Lords during the week, look on all or any measure respecting the public interest and preach in their Cathedrals on Sunday, I will leave it to "acute minds" to give some reason or reasons why I might not do the same."

AURORA.—On Christmas Day, the incumbent of Trinity Church received the handsome present of a fine cow, with several tons of hay, oats, &c., in addition to a liberal offertory in cash.

ASHBURNHAM.—Though not yet quite completed, the handsome new school-room in this parish was used for the first time on the 28th ult. The building was commenced about two months ago, and the contractors deserve much credit for their expedition in carrying it on so promptly towards completion. The windows are all of rolled cathedral glass, the work of McCausland & Son, Toronto. A fine furnace has been placed in position, and it acts admirably. The architect was Mr. Blackwell, and the contractors Messrs. J. Phillips and H. Carreth. The new building is about the same height and the same size as the church. It is situated at the east end of the church, and runs north and south. The building is of white brick, and is 67 x 35. There are four entrances to the building, two from the east side and two from the west side. The inside of the school-room has neat, plain and tasteful ornamentation. The ceiling is arched, supported by curved braces in walnut finish. The partition which separates, half-way down from the ceiling, the infant class from the rest, is also finished in this manner. The partition continues down in the shape of columns prettily faced.

Into these columns can be fitted folding doors when it is necessary to divide the building into two parts. The cornices are quietly ornamented, while the stained glass windows light up the place with varied hues. At the north end of the building there is a raised platform, which is led up to by three aisles running down the dished floor. At each side of the platform there is a little room, one to be used as a vestry, the other for library purposes.

TORONTO.—*Grace Church*.—A concert was recently held under the auspices of the Musical and Literary Society. The hall was crowded, and the performances were of a high class, and were deservedly applauded. Among those who took part in the entertainment were Mrs. Morris and Miss Morris, Mrs. Capt. Thompson, Mrs. E. Yeomans, Miss E. Donnelly and Miss Z. Walters, Mr. C. Bohner, Signor F. Napolitano, Mr. E. Lye, Mr. Geo. Taylor and Mr. A. Curren. Prof. Bohner acted as conductor with his accustomed care and ability.

St. James'.—The Christmas festival for the Sunday-school was a great success. About 600 scholars were present. The superintendent, Dr. A. W. Grassott, presided. Commander Cheyne, R.N., gave an interesting series of views, with descriptive lecture, explaining the labors of the different explorers who have visited the Arctic regions in search of Sir John Franklin. The views were thrown upon a screen 18 feet square by means of the oxy-hydrogen light. They were greatly enjoyed by the little ones. Two hundred and twenty-five prizes were distributed by Mrs. Damoulin and the rector, and as the children filed out they each received a package of candies.

St. Peter's Church.—The last meeting of the C.E.T.S. in connection with this church was a successful one. In the absence of the rector, the chair was occupied by Mr. Caldecott. After the usual religious service, he requested the band of young ladies known as the "Willing Workers," who, under the rector's wife, have done so much for the cause of temperance reform, to come to the platform, when Mr. E. P. Pearson handed to each member of the band a handsome silver clasp and blue ribbon in token of the high regard the band was held in by the parish in which they labored. Mr. Caldecott then introduced Mr. Hillyard Dixon and his Mission choir, who deeply interested the audience for about an hour and a half with the story of Eva, taken from "Uncle Tom's Cabin." The Willing Workers handed round a plentiful supply of tea, coffee and refreshments, and shortly after the meeting closed with the Benediction. A number of persons joined the society, taking mostly the total abstinence pledge.

DIocese OF NIAGARA.

PALERMO AND OMAGH.—A pleasant time was spent on Christmas Eve at the residence of the Missionary of the above named parish, the Rev. John H. Fletcher, when a large number of the parishioners of the Palermo section made up a very agreeable surprise party, and presented their Missionary with a supply of the good things of this world, amply sufficient to keep his family for a considerable length of time. The evening spent in cheerful conversation, interspersed with music and singing, passed away so pleasantly, that it was not without some feeling of surprise it was found, on breaking up, that the joyous morn had already arrived, and that minister and people could give expression to their reciprocal good wishes for each other by a hearty Christmas greeting.

The offertory at the two churches, together with other expressions of the good will of the congregations reached something over \$41. *Sic omnes!*

HAMILTON.—Church of the Ascension.—This church was tastefully and chastely dressed for Christmas. On Christmas Day there were two celebrations of the Holy Communion. At the early celebration there were 99 communicants, and 122 at the late. The offertory amounted to \$195. On the Sunday after Christmas children's service was held in the church. A number of carols were sung, and a short address given by the Rector, the Rev. Hartley Carmichael.

St. Thomas'.—The popular Rector of St. Thomas', the Rev. Canon Curran, was presented by a few of his friendly parishioners with a handsome overcoat and a fur cap and gloves. At the Confirmation held in this church on Sunday, Dec. 27th, 14 candidates were presented to the Bishop.

DIOCESE OF HURON.

SARNIA.—A Literary Society has been organized in connection with St. George's, and is now in working order. Several young men of the congregation are taking a lively interest in, and no doubt will derive much benefit from it.

The half-yearly meeting of the Ruri-decanal chapter of the Deanery of Middlesex is called to meet at Christ's Church, London, on January the 12th. This will be the first meeting of the Deanery under the new arrangement.

The work of holding Missionary meetings throughout the Diocese is commenced. His Lordship Bishop Baldwin purposes visiting the churches in each of the country towns, bringing before the people the missionary work of the church, and the wants of the Diocese. This will be helpful to the clergy, and no doubt profitable to the people, and in turn to the Mission fund.

LONDON SOUTH.—The ladies of St. James' Church have been faithfully working to pay off the debt on the Rectory by means of monthly subscriptions from the congregation. A few months ago they made a payment of \$600, and on the 2nd of January paid \$250 more, reducing the total debt to \$1,550. This is most encouraging and shows what united action will accomplish.

The rector, the Rev. Evans Davis, announced on Sunday last that the Rev. Mr. Haslam would hold a "Mission" here, in the early part of February, and expressed the desire that all would take prayerful interest in the work and earnestly ask for God's blessing and the outpouring of His Holy Spirit.

LONDON.—The monthly meeting of the Clerical Association was held at the See House, Monday evening, Jan. 4th. His Lordship presided, and the latter part of the 14th chapter of St. John was considered.

LUCAN.—A Sunday-school entertainment in connection with Trinity Church was held in the Town hall on New Year's night. The attendance was large, and the interest taken by young and old, great. The scholars produced a cantata, which was admirably rendered and highly commended by all. A pleasing feature of the proceedings was a boat, "Surprise," laden with rich and beautiful presents, which delighted the young folk.

DIOCESE OF ALGOMA.

ROSSBAU.—The Rev. Alfred W. H. Chowne begs to acknowledge with hearty thanks a Christmas-box from Miss Fannie Dixon, The Rectory, Guelph, who has for some years proved herself a faithful friend to this Mission.

The Rev. Alfred W. H. Chowne begs to acknowledge the receipt of some children's books from Miss Kelk, Reigate, England.

DIOCESE OF SASKATCHEWAN.

THE BISHOP'S RECENT TRIP.

The Lord Bishop of Saskatchewan lately made a visitation of the Alberta district of his diocese. At the new town of Lethbridge, where the Galt coal mine is situated, he has opened a mission by arranging to have fortnightly Sunday services carried on by the Rev. H. T. Bourne, who resides in Fort MacLeod, and has also charge of a mission to the Piegan Indians in that neighborhood. A clergyman will be settled in Lethbridge as soon as possible. Sir Alexander Galt has promised fifty dollars a year towards his salary for five years, and also a donation of two hundred and fifty dollars towards the building of a church. The population of this place is rapidly increasing. At Fort MacLeod the Bishop made arrangements for the completion of the fine new church recently erected there, and placed Mr. Hilton (formerly of Emmanuel College) in charge of the mission. At Pincher Creek, thirty miles nearer the Rocky Mountains, another very neat church has lately been finished, and by request of the congregation—made through their churchwardens—the Bishop added this mission to Mr. Hilton's sphere of labor. His Lordship preached in both churches during his visit, and obtained liberal offertories in aid of the Synod fund of the diocese.

The Bishop spent two days at the Blood Reserve mission. He paid a visit to Red Crow, the chief, at his new reserve, twelve miles from the mission house, and arranged for the immediate building of a schoolhouse there.

At Calgary the Bishop held an Ordination, when the Rev. H. T. Bourne was admitted to Priest's Orders. The Church people here have shown great activity and zeal. They have built a church worth four thousand dollars, and during the past year contributed very liberally to the salary of their pastor—the Rev. E. Pasbre Smith, M.A.,—who is carrying on a most energetic work among them. The Bishop preached in Calgary church both morning and evening to large congregations on the Sunday he was there, and also in the afternoon at a small chapel recently erected at Fish Creek, about ten miles from Calgary. On the Monday evening a reception was given by the ladies of Calgary, when about a hundred members of the congregation were present and had an opportunity of meeting the Bishop. His Lordship also visited the reserve of the Sarcee Indians, and spent two days at the Blackfoot mission near Gleichen, which is under the charge of the Rev. J. W. Tims, of the Church Missionary Society. Here a special visit was made to Crowfoot, the well-known head chief of the Blackfeet nation. He lives about twelve miles distant from the mission house. Mr. Tims collected about eighty Indians to meet the Bishop in his schoolhouse. His Lordship addressed them on religious subjects, and heard the children of the school sing some hymns both in Indian and English.

In the interval between his visits to the Fort MacLeod and Calgary districts, the Bishop spent a short time in Ontario, his chief object being to address the Church of England Mission Board assembled at Kingston. He pointed out to the Board the great work done among the Indians by the Church Missionary Society of England. He referred to that Society's missions in the Cumberland district, where he had confirmed no fewer than 233 Indians in July last, and pointed out that in all that district and in the Society's missions, near Prince Albert the Indians had remained loyal during the late rebellion. He urged the Board to undertake to support new missions among the Indians of his diocese on the same plan as that adopted by the Church Missionary Society, reminding his audience that the very fact of the Indian population having come under the political charge of the Dominion of Canada, formed a loud call

to the Church to undertake the care of their spiritual interests.

The Bishop also spent a few days in each of the cities of Toronto, Hamilton and London, where he experienced a most friendly reception, and obtained a considerable sum of money in aid of Emmanuel College.

The following items of Diocese news were crowded out of their proper places in our Home Field:—

DIOCESE OF NOVA SCOTIA.

SHELBURNE.—The decorations in Christ Church, though not of so elaborate a character as last Christmas, were quite neat and effective. The chief effort at Christmas time this year was towards the music. About twenty-eight voices were in the choir, and nine boys who have been for some time in training under the vicar were admitted to the choir on Christmas Day. The little men acquitted themselves admirably, singing heartily in all the music except the anthem. The services were full choral celebration of the Blessed Sacrament at 11 o'clock and choral evensong at 7. There were also some very melodious carols sung in a way which greatly pleased all who were present. The choir of this church is very zealous in its duty, and is fast becoming one of the best country choirs of the Maritime Provinces.

At the Church of the Resurrection a new chancel is being added to the church, so there were no decorations. A celebration was held at 8 a.m.

The new church at Sandy Point will, it is hoped, be finished next summer. There was evensong in the school-room at 3 p.m. on Christmas Day.

DARTMOUTH.—The church in this parish was prettily decorated for Christmas, and quite an amount of pains and money had been expended upon it. The services were hearty. The choir has been much strengthened by the return of W. R. Foster, Esq., who had been in Halifax so long, but has now returned to our midst.

DIOCESE OF MONTREAL.

ORDINATION SERVICE.—An ordination service was held by His Lordship Bishop Bond in St. George's church yesterday morning, when Rev. Jas. Carmichael, jr. (son of Very Rev. Dean Carmichael), Rev. D. Lariviere, Rev. T. Johnson and Rev. T. Hood, were admitted to the order of priesthood. The following clergy were present, Revs. Canon Anderson, Henderson, and Empron and Rev. T. Everett. The candidates for orders were presented by Dean Carmichael. His Lordship preached from I. Peter iii., 4, "Ye are a royal priesthood." Delivering an eloquent address on the duties of the ministry.

DIOCESE OF ONTARIO.

OTTAWA.—St. John's.—The annual Sunday-school festival was held in the school-room on Tuesday, Jan. 8th. The children, to the number of about 400, had a hearty tea, supplied by the well-known liberality of the parishioners, and then adjourned to the lower room. An excellent programme had been prepared, and the overflowing delight of the youngsters was evident. Carols, songs and recitations were all very well, but "Punch and Judy" took them by storm, and the last piece, a "Shadow Pantomime," sent them home in exuberant spirits. During the evening the prizes were given by the Rector's wife. Twelve scholars had not lost a single mark throughout the year, and nine had only missed one Sunday. Twenty-nine others stood so high that cards of merit were awarded them. The Rector expressed his great satisfaction with the results of the year's work. The three Bible Classes and the

Infant Class, numbering together over 120, do not compete for prizes.

The Infant Class had tea and a Christmas Tree in their own room, and their faces beamed with joy as they handled the various presents that Santa Claus had brought them.

CONTEMPORARY CHURCH OPINION.

The *Churchman* of N. Y. referring to an article in the *Boston Congregationalist* entitled "Wanted a Policy for Cities," says:—

The same excellent and representative journal makes an argument in favor of liturgical worship which is really admirable. After pointing out that "Luther had a liturgy, and Calvin had one, and the Presbyterian Church has one to this day," it goes on to say, "Many a Congregational pastor has, and many more Congregational deacons have, a liturgy—a private one, into whose ruts they fall almost invariably and inevitably in public utterance. In fact, it may be doubted whether the great majority of the best Christians do not, in their daily private devotions, fall into a round of utterance which is essentially liturgical. And why should they not? We readily grant that there may be danger in using a liturgy of formalism. But one day's wants and needs are like another's; why should not the same words, day after day, sincerely voice them before God? Why is there, necessarily, any more formality in a liturgy, than in the Lord's Prayer?" Evidently the *Congregationalist* is thinking about things to some purpose.

Church Bells, (Eng.) says:—

The influence of Churchmen upon the recent elections is now recognised, and the prospect of another appeal to the nation at no very distant date being adduced as a forcible argument for the sturdy maintenance of the position already gained by the promoters of Church Defence. The advantage resulting from the discussion of the whole question of the early institution of the Church in this country, of the origin of her endowments, and of the source and application of tithes, has already been immense; and if the process of instructing the people of all classes of society is kept up, much further benefit must result. It has been clearly demonstrated that the case of the Church is so good, historically and legally that it only needs to be stated in order to win the suffrages of all who are not blinded by partisanship; and it is to be hoped that when a further period of education has been secured, the number of the Church's supporters will be very largely increased.

The *Church Press*, (N. Y.) remarks:—

With the opening of the new year it is wise, not only to anticipate enjoyment, but also to prepare for work. Upon the latter, indeed, the former may very much depend; for pleasure is always sweeter if it has been honestly earned by prudent effort. No life was intended to be spent in idleness. It is a frustration of the Divine purpose for man to fritter his moments away without a settled purpose and a useful aim; and such are at once the necessities of human nature, and the claims of society, that every man may find for himself an appropriate sphere of action, and make both himself and his fellows all the wiser and better for moving actively within it. At the close of the year it is customary to review the incidents of the past, and take some account of what has been, or may have been done. In like manner we should take prospective view of the dawning future, and estimate rightly what has to be done, and our own ability for doing something of it, form our plans, and prepare our action accordingly.

We commend the following extract from a Clerical Conference address of Bishop Thompson

of Mississippi to the attention of all whom they concern—

I am not advocating "clerical celibacy." I quite agree with the article that "bishops, priests and deacons may marry like other Christian men." But equally I know that they are not exempted, however, because they are bishops, priests and deacons, from the laws of human life. And when they marry in a manner which, in other men, would be imprudent, absurd, and improvident, they must bear the penalty as other men do—and a little more. It is simply the fact that young clergymen contract matrimony with a recklessness of consequence which would be madness in young physicians, lawyers or business men, and then open their innocent eyes in wonder that the laws of life are not changed to suit their case.

BRITISH BUDGET.

The Dean of Worcester (Lord Alwyne Compton) has accepted the Bishopric of Ely, vacant by the death of Dr. Woodford.

The Rev. R. W. Enraght, of Bordesley notoriety, has been licensed by the Bishop of London to the curacy of St. Michael and All Angels, Bromley, Middlesex.

The Archbishop of York has conferred the vacant Canonry in York Minister on the Rev. A. R. Fausset, Rector of St. Cuthbert's, York. Mr. Fausset is widely known as the author of numerous theological works.

Canon Liddon, accompanied by his sister, Mrs. R. P. King, of Standish House, near Gloucester, has left England for Egypt and Palestine, the Canon's condition imperatively requiring lengthened and absolute rest.

The Bishop of Durham has consecrated the Church of St. Paul, Gateshead, being the third new parish church which he has consecrated within a month.

The Archbishop of Canterbury recently opened a new mission chapel and hall at Croydon, and in the course of his address expressed the hope that the day was not far distant when all Christians would form part of one Church.

The people of Derby have subscribed during the last forty years nearly £200,000 for the erection of churches, church schools and parsonage, and for the restoration of churches.

Bishop Jenner has met with a rather serious tricycle accident, and sustained a fracture of the left arm, besides other injuries.

Report says that the Rev. Canon Curteis, formerly Principal of Lichfield Theological College, and now Professor of New Testament Exegesis in King's College, London, is to be the new Bishop of Manchester. Another report says that Archdeacon Farrar has been offered the vacant See. It was declined by the Bishop of Bedford, on account of his unwillingness to leave his great work in East London.

AMERICAN BUDGET.

Bishop Stevens, of Pennsylvania, is said to be much improved in bodily condition, and is steadily gaining strength.

The Society for the Increase of the Ministry has recently received two important contributions. The late Mrs. Benjamin Ogle Taylor, of Washington, D.C., left the society a legacy of \$10,000. A friend in New York also has given \$3,000.

The Bishop of Pittsburg recently finished the round of autumnal visitations, in course of which he visited nineteen parishes, attended

two convocations, confirmed about one hundred persons, ordained two priests, consecrated one church, and instituted one rector.

The Episcopal Fund belonging to the Diocese of Michigan now amounts to over \$86,000, and besides this there is a residence for the Bishop. The Bishop's salary of \$5,000 is thus all provided for without the necessity of any assessments, nor has he any rent to pay.

Choirs of men and boys, with their proper vestments and position in the chancel, are rapidly becoming the rule rather than the exception in Massachusetts. They are regarded not only as an effective leading towards congregational singing, but, when rightly managed, as an inestimable influence for good upon the choristers themselves.

The *Journal of the Convention* supplies the following statistics of the Diocese of New York: Confirmations, 3,577; clergy, 330; ordinations—deacons, 12; priests, 6; candidates for holy orders, 42; churches consecrated, 3; baptisms—infants, 5,554; adults, 666; communicants, 42,582; marriages, 1,799; Sunday-school scholars, 36,870; contributions, \$1,322,256.63.

BISHOP WORDSWORTH'S SUCCESSOR AT OXFORD.—The Rev. T. K. Cheyne, M.A., late fellow of Balliol College, has been elected to the Oriel Professorship of the Interpretation of Holy Scripture, in succession to the Right Rev. J. Wordsworth, D.D., bishop of Salisbury. Mr. Cheyne was Johnson Theological Scholar in 1863, Kennicott Scholar in 1863, gained the Ellerton essay in 1863, the English essay in 1864, and was Pusey and Ellerton Scholar in 1864. The election carries with it the Canonry in Rochester Cathedral, which is attached to the Professorship.

THE CHURCH.

The Church aims to offer, what is the great need of our times, a common ground of fellowship to all who "love our Lord Jesus Christ in sincerity." She rests her claim to this ministry of reconciliation upon the following positions:

- i. The historical fact that she is the Mother Church of the English-speaking race.
- ii. Gospel teaching, embodied in a Creed of Apostolic origin, so simple that a child can learn it, so comprehensive that nothing essential to the soul's health is left unsaid.
- iii. A reverent and solemn worship, wholly free from crudities of thought and expression, enriched by the devotional experience of the past, and suited to the daily wants of the present; most truly a "Common Prayer," since it belongs to minister and people alike, and allows the living voice of the congregation to be heard.
- iv. A Christian nurture that cares tenderly for the lambs of the flock; teaches them from the first that as baptized children they belong to the Good Shepherd's fold; brings them up to the love and reverence of what is holy, pure, and honorable; and aims to make them God-fearing and high-minded men and women.
- v. A Christian year with its Christmas, Lent and Easter, to hallow and bless the passing seasons by associating them with events of our Saviour's life on earth, and with the great facts of redemption. This quickens the memory; satisfies the instructive desire of believers for special seasons of devotion; gives balance and symmetry to the thoughts; and is a guard against narrow and one-sided views of revealed truth.
- vi. Simple and Scriptural terms of admissions to sacramental privileges. The practical recognition of the duty of every man, woman and child, baptized into the Body of Christ, to lend a helping hand in the work of building up His Kingdom.—*Bishop Huntington.*

The Church Guardian

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L. H. DAVIDSON, D.C.L., MONTREAL.

— ASSOCIATE EDITORS: —

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SPECIAL NOTICE.

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Will Subscribers please examine Label, and REMIT PROMPTLY!

CALENDAR FOR JANUARY.

JANUARY 1st—The Circumcision of Christ.
 " 3rd—Second Sunday after Christmas.
 " 6th—The Epiphany.
 " 10th—First Sunday after the Epiphany
 " 17th—Second Sunday after Epiphany.
 " 24th—Third Sunday after Epiphany.
 " 25th—The Conversion of St. Paul.
 " 31st—Fourth Sunday after Epiphany.

TO CORRESPONDENTS.

We have received time and again requests for the publication in full of addresses accompanying presentations and of the replies thereto, and we would be glad to comply with those requests did the space at our command allow. For the most part, however, such matters are of purely personal or local interest, and if published the result is that other equally important matter has to be excluded. We therefore have been obliged, *most reluctantly*, to adopt the rule that addresses and replies cannot be given at length except in special cases of general interest. We would gladly do otherwise if we could; but, after all, the GUARDIAN is not published for personal advantage, nor to exalt and laud any particular person or parish, but to furnish to its tens of thousands of readers as much information as possible touching the work of the Church throughout our land, and to this end its space (Home Field) is divided up weekly as fairly as may be between each diocese, and according to the reports received from each. We trust our friends will accept this explanation in regard to what they may have thought neglect on our part in the past.

We would also remind our friends that in order to secure insertion in the following number, communications must be in hand here not later than Friday preceding day of publication. These communications should be mailed us *immediately after* the event, else by the time they appear they have lost much of interest, and have become out of date. It is not very satisfactory to us, nor we fear to our readers, to publish accounts of meetings, services, etc., three weeks or more old. We hope our friends will help us to keep the GUARDIAN attractive and readable by sending us in, *promptly*, short, concise statements of parochial doings, and if such reports be sent in *open* envelopes, a one-cent stamp suffices.

EPIPHANY-TIDE.

The word Epiphany means Manifestation, and this season is devoted to the fourfold manifestation of Christ to the world and to the Church, viz.: (1) the manifestation of His *presence*, (2) the manifestation of His *wisdom*, (3) the manifestation of His *power*, and (4) the manifestation of His *glory*. He manifested His presence in the manger to the Eastern Magi, and this event forms the subject of the Gospel for the Epiphany Festival. His wisdom was shewn in the Temple, when He was twelve years old, as is recorded in the Gospel for the first Sunday after the Epiphany; His power, in the wonderful miracles of healing of which we read in the Gospels for the second, third and fourth Sundays, while the glory which will be manifested in His Second Advent, which is therefore most appropriately termed His "glorious Epiphany," is brought vividly before our minds in the Gospel for the fifth Sunday. The Scriptures selected for the whole season thus form an epitome of the various ways in which "God is manifest in the flesh."

Anciently, the Feast of the Epiphany was observed as generally as Christmas, and with the like solemnity, and the position given it in the Prayer Book shows that this is still the intention of the English Church. It is well that it is so, because its fourfold meaning and close connection with Christmas make it a kind of cumulative Feast, and it ought always to help us to have and manifest a true reverence for the Babe of Bethlehem by eucharistic, homiletic and mental recognition of His Divine glory.

When we are entering with our Lord on the course of His earthly humiliation, it is fitting that we should make such a recognition of His Divinity, especially in these days when there is so much disposition to dwell exclusively on the *human* side of that wondrous career; and as by the Transfiguration the three Apostles were trained and in a measure prepared for witnessing the Agony and the Crucifixion, so a due observance of the Epiphany will set the Church forward in a true spirit toward the right and proper observance of the approaching Lenten-tide.

We submit these observations in the prayerful hope that they may promote a thoughtful and devout observance of what remains of this holy season, and may lead, perchance, another year, to a far more general commemoration throughout the Church in Canada of the great Festival which ushers it in.

MESSRS. MOODY AND SANKEY IN MONTREAL.

These noted "Evangelists," as they term themselves and are termed by their admirers, have recently visited the metropolitan city, and, for four days, crowds of people rushed to their meetings and hung on their lips. We sincerely trust that some good was accomplished by their visit, for, however much we may deprecate some of their methods, and lament the absence of much that we deem important, in their teaching, we cannot but feel the warmest sympathy with them and all

others who are, in apparent sincerity, seeking the reclamation of the lost and the glory of God.

There were, however, two or three features of Messrs. Moody and Sankey's services in Montreal which appear to us to be so utterly opposed to all true ideas of Evangelistic work, that we cannot forbear mentioning them.

(1.) There was not only, to a large extent, as we believe, an absence from the meetings of the unevangelized classes, but the very arrangements for these meetings tended to prevent such persons attending, even if they desired to do so. To most of the services admission was strictly *by tickets*, which were distributed, as we are informed, beforehand among the members of the different Protestant congregations of the city; and even at those meetings which were announced as "open to the public" the space was largely monopolized by the same privileged class. This feature of the proceedings seems to us particularly regrettable, since it implies both an indifference to the spiritual welfare of those most needing a special call, and also a belief, which we do not for a moment share, that the stated ministrations of the different Christian bodies are inadequate to the work of building up their own people in the Faith as they have received it.

(2.) Another defect, and a still more serious one, in the work of Mr. Moody and all others of his class, is the elimination of the sacraments from their scheme of salvation. With them Belief appears to be the beginning, middle and end of the whole transaction. Their Gospel appears to us a *mutilated* Gospel, requiring sound teaching following it to prevent grievous error.

We trust that ere long the City of Montreal will witness a Mission to the unconverted, conducted by trained and experienced Missioners on definite Church lines.

The success of the Advent Mission in New York is a loud call to us to be "up and doing" in the same holy enterprise, and the season of Lent offers a time specially appropriate for carrying into effect this most needful work.

EDITORIAL NOTES.

A few weeks ago we referred to the passive attitude of the French-Canadian Roman Catholic clergy in reference to the disloyal agitation which was then menacing the peace of the Dominion. We are pleased now to notice a decided change of front on the part of the leading Roman Catholics of the Province. A recent pastoral from the Roman Catholic Bishop of Montreal is very plain and outspoken in its condemnation of the seditious utterances of many prominent public men, as well as of an influential secular press. Monsignor Fabre unsparingly exposes the selfish and sinister designs of unprincipled politicians, and warns his flock against any participation in their criminal efforts to discredit and overturn the legally constituted guardians of public law and order.

RECENT advices from the Northwest indicate the imminent danger of another Indian uprising, to which the late rebellion would be a trifle. The Rev. E. S. W. Pentreath, in a letter addressed to the Winnipeg *Manitoban*, takes

that within a radius of one hundred miles from Fort McLeod there are 70,000 American and Canadian Indians, of whom 27,000 are warriors. These Indians are becoming more impudent daily, and their camps are full of stolen horses which cannot be re-taken. There is clearly an understanding among all the Indian tribes, who are uniting for a final struggle with the whites. It appears to Mr. Pentreath that the Government is being lulled into a false security, and that it would take 10,000 men to suppress a rebellion once started, while a few thousand might prevent it. If our rulers are again caught napping, it will not be for want of being forewarned.

INDICATIONS multiply that Lord Salisbury's ministry will not be immediately disturbed in its tenure of office. The Liberal party, though strong in numbers, lacks cohesion, and the recent publication of the project of Irish Home Rule, attributed to Mr. Gladstone, has intensified the differences of opinion already existing among its members. We cannot but regret the prospect that that venerable statesman's political career will end in clouds and disappointments. There have been many things in his later policy which we could not admire or approve, but we regard him, with all his faults, as truly deserving of an epithet which party hatred has converted into a sneer. He is truly a Grand Old Man—a man of whom any country might well be proud. The weak point in his character is that he is too apt to take his cue from those about him, and hence, though he was a most brilliant lieutenant, he has not proved a good general. His happiest and most glorious days were when he was Chancellor of the Exchequer under Lord Palmerston—when there was an astute and experienced head to determine what line he should take, and when he had nothing to do but to "go in and win."

THE news of the serious illness of the Princess of Wales will be received with profound sorrow by her Majesty's subjects in all parts of her wide dominions. From the day when the youthful Princess landed in England, as the affianced bride of the heir to the throne, she has held a unique place in the hearts of the people of her adopted country, and to-day the name of Alexandra stands for all that is most graceful and loveable in the female character. We join in the earnest prayers that will rise from millions of hearts the wide world o'er, that a life so beautiful and so precious may be spared to England and the world.

[We call the attention of our readers to the Paper on "The Band of Hope in the Sunday-school" in Temperance Column, page 14.]

CORRESPONDENCE.

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

To the Editor of THE CHURCH GUARDIAN:

DEAR SIR,—A "P. U. C." in your issue of Dec. 23rd has hit upon a very necessary and useful hint. There are questions of law which need ventilating for the good of clergymen, especially newly ordained men, and men coming from the other side of the Atlantic from the Established Church. I know there are many priests, like myself, who would be happy

to avail themselves of the superior wisdom and the experience of the application of so many of the laws which govern our Church; not only as regards those duties which are often talked of as being or not being "the business of the parson," I know of no parish law book which suits the Church in Canada, nor do the "Constitutions and Canons Ecclesiastical" of our Church supply us with a good deal of the information we need. To seek the definitions of the law, and the many points in the work of a parish, in which the priest is often perplexed, from the Bishop, would mean to keep him at his desk a great deal too much, to the hindrance of other Episcopal work.

Kindly state, in reply, if such a column as desired will be opened, and oblige,
Yours truly,

J. S. P. R.

[It will give us pleasure to receive and publish such enquiries as are referred to by our correspondents, and we will endeavor to secure answers thereto; but owing to the differing local laws affecting the Church in this Ecclesiastical Province, this is not easy, and there may be considerable delay in communicating with qualified persons in other dioceses than our own.—Ed.]

To the Editor of THE CHURCH GUARDIAN:

DEAR SIR,—Will you kindly insert in the next issue of your paper the following extract from a letter I have received from Manitoba in reply to my "Red Hot Shot."

"Dear Sir,—Kindly let me know what are your plans for establishing an Indian Home for boys in Manitoba. I am willing to give \$1,000 to assist in the good cause. A few days prior to my receiving your 'Red Hot Shot,' the subject came to my mind, and I talked it over in my family. Strange to say, the amount you ask for came forcibly to my mind, and I mentioned to my wife the desire to give \$1,000 towards an Indian Home or Industrial School. I trust it was the dictates of the Holy Spirit asking for a mite towards God's cause.

"Probably I could assist you in choosing a site, if you so desire.

"Awaiting reports and particulars,
"I am, yours sincerely, _____"

The above will, I am sure, give great satisfaction to many kind friends who are interested in my work.

Yours truly,
E. F. WILSON.

Shingwauk Home, Sault Ste. Marie,
December 30th, 1885.

KING'S COLLEGE, WINDSOR.

To the Editor of THE CHURCH GUARDIAN:

DEAR SIR,—Last year there was a great fuss about this College. Some went so far as to apply "Delenda est Carthage" to the first of all our Universities. I have lately received from a resident in the town a letter, from which I send you some extracts that show that "old King's is saved," and not only so, but is renewing her youth:—

"The Colloge is flourishing. You would be perfectly astonished if you could see the change under the present regime. The Acting President is beloved and admired by both professors and students. He is most hospitable to them all. Although with his invalid wife, who is only able to be carried up and down stairs and to see scarcely anybody, he had a fair excuse to abstain, he takes the greatest personal interest in the young men; asks two of them each Sunday evening to tea, and to go to church with his family, and has them in the week; also treats them like gentlemen, and they see that he is one also. and in his and every department the students feel that they will have perfect justice, and so have heart to

work. Professors Roberts and Hammond identify themselves with all the out-door games, and are no less esteemed in consequence. Professor Kennedy was always liked, and Professor Butler is gaining popularity. The professors all pull together, and they seem all to strive for the good of the College and the welfare of the young men, and the number of resident governors, and the holding of most of the meetings here, has had and will have a most beneficial effect. The new windows add very much to the comfort of all."

Yours sincerely,
ALUMNUS.

To the Editor of THE CHURCH GUARDIAN:

ST. MICHAEL'S RECTORY,
QUEBEC, Jan 4th, 1886.

DEAR SIR,—Under the head of Quebec intelligence, will you kindly publish the following letter and resolutions. They evince so good a spirit that it is hoped the example may not be lost on other Missions, not only in this Diocese, but elsewhere.

I wish to premise that the Mission of Hatley had been asked to increase its assessment to \$500 per annum. Having, however, made a strenuous effort to increase their endowment fund, they resolved to become self-supporting. Several other Missions have within the last two years brought themselves up to a position of self-support, notably Conticooke, Bury, Cookshire, Durham and Stanstead, and there are others fairly progressing towards the same goal; so that, in spite of all the material drawbacks the Church has to contend with, Missionary work is bearing its fruit among us.

Yours sincerely,
A. A. VONIFFLAND,
Sec. Dio. Bd. Missions.

HATLEY, Jan. 2nd, 1886.

Dear Mr. Voniffland,—I enclose you herewith copies of resolutions passed at a meeting of the vestries and churches in this parish, and which I hope may be found satisfactory. The wardens will be ready to sign agreement when you send them. This indicates an important step in the history of Church work here. For sixty-eight years the clergymen who have ministered in Hatley have been paid wholly or in part by the Missionary Board. But now that we have decided to walk alone, I hope the increased effort may give us more strength, so that we may show our gratitude for past favors by larger contributions to Missionary objects.

Very truly yours,
ALBERT STEVENS.

Moved by P. J. Bayley, seconded by Dr. C. K. Jones, and carried, "That this congregation of St. James' Church, Hatley, become from this time forth a self-sustaining parish in connection with the congregation of St. John's Church, Waterville, and that the parish still continue in connection with the Diocesan Board."

Moved by Mr. William Lavers, seconded by Mr. Spriggins, "That this congregation of St. John's Church, Waterville, join with the congregation of Hatley in becoming a self-supporting parish, and that we continue in connection with the Diocesan Board."—Carried.

Moved by Mr. Spriggins, seconded by Mr. Wilson, "That the hearty thanks of this congregation be tendered to the Diocesan Board for their many favors in the past."—Carried.

Resolved, "That the Secretary be instructed to convey thanks of the Diocesan Board to the Rev. A. Stevens, and to the parishioners of Hatley and Waterville, for the readiness to set free the funds of the Board for Missionary work which their communication evinces, and for their courteous appreciation of the Board's labor's in the past."

FAMILY DEPARTMENT.

A NEW YEAR'S WISH.

A Friend stands at the door;
In either tight-closed hand
Hiding rich gifts, three hundred and threescore;
Waiting to strew them daily o'er the land.
Even as seed the sower,
Each drop he treads it in—and passes by;
It cannot be made fruitful till it die.

O good New Year! we clasp
This warm shut hand of thine,
Loosing for ever, with half sigh, half gasp,
That which from ours falls like dead fingers twine;
Ay, whether fierce its grasp
Has been, or gentle—having been, we know
That it was blest;—let the old year go!

O New Year, teach us faith!
The road of life is hard;
When our feet bleed, and scourging winds us scathe,
Point thou to Him whose visage was more marred
Than any man's; Who saith,
"Make straight paths for your feet;" and to the op-
-prest—
"Come unto Me and I will give you rest!"

Yet hang some lamp-like hope
Above this unknown way,
Kind year, to give our spirits freer scope,
Our hands full strength to work while it is day.
But if that way must slope
Tombward—O bring before our fading eyes
The lamp of life—the Hope that never dies!

M. P.

THE PROCONSUL'S DAUGHTER.

BY FLAVEL S. MINES.

(From the Church.)

"Most noble Festus, wilt thou be present at the sacrifice to-day?" inquired a young noble of Rome, about the year A.D. 307, overtaking a friend walking in the direction of the theatre.

"Aye, there I am now bound. I wish to see the combat between the giant Neros and our own Gallius, which takes place before the trial of the Christian. I have a wager upon Gallius."

"Well, mayest thou win; but thinkest thou, Festus, that the fair Helen will appear? The talk is that the Emperor has relented."

"Nay! nay! Cretes, the Emperor fears too much the people, and, besides, an example must be made of these Christians. What wouldst thou if thy mother and sister join this sect, and worship in common with slaves and bondsmen? Bah! the thought makes me sick," and the young Roman patrician drew his costly mantle around him and walked hastily on, as if to escape the thought of any such thing.

"What thou sayest is too true, and since Diocletian died we have had no noble blood offered, and the gods and the people must be appeased, but I would sooner see a hundred slaves in the arena dying, rather than one such spectacle as to-day," answered Cretes, musingly. "However, the girl may sacrifice to the gods."

"Thou knowest not the Lady Helen; when she is determined, naught can move her; and then the Christians seem to be endowed with special tenacity when in the arena. Indeed, I have seen but two 'apostatize,' as they call it," said Festus, "and they both turned Christian again in a few months, and died bravely by lions. I wonder can there be anything in their religion?"

"By Mars, Festus, art thou turning Christian? But stop, let us see what else the Emperor has provided for our amusement," and the young man halted before a placard, on which was written the programme for the day.

Such was the state of Rome at that time. Diocletian had perished most miserably a short time before, and Galerius Valerius Maximus, a man who had risen from the ranks of the soldiery, had, after much fighting, assumed the purple of the Roman Emperors and the title of the "Ever-Augustus Cæsar." Meanwhile, engaged in fighting the battles of the State, Galerius had not noticed the growth of the Christian Church in Rome, which had increased wonderfully, adding to its ranks, nobles and slaves, and now the Emperor turned his attention to the futile endeavor to blot out the religion.

On this day there was to be an example made, that would, it was hoped, strike terror into the hearts of the people. Helen, the daughter of

the proconsul, had embraced Christianity, and now she must sacrifice to Jove or die by lions. Strenuous efforts were being made to save her, but the Emperor, usually willing to grant his favorites' desires, this time was firm, for he feared the people, and this sacrifice would appease the public mind. Meantime, the young man had arrived at the door of the theatre.

"Ah, Cretes, whence come those noble pillars?" inquired Festus, pointing to two magnificent alabaster columns, directly in front of them.

"They were brought, I hear, from Africa, by the Emperor, who has taken a great fancy to them and calls them after the gods Castor and Pollux. Are they not superb?" and the two friends entered and joined their circle of acquaintances.

The columns referred to, stood at the gate where the gladiators and prisoners entered the arena. Strong and firm, they supported the stones that upheld the seats of that part of the theatre, and, as Cretes said, they had been brought from Africa, where they had caught the fancy of the conqueror, and now they graced the Roman amphitheatre.

Have you ever stood in the centre of the ruined Colosseum and admired the beauty and grandeur of the building in its decay? Then you can picture to yourself how it looked upon a festival day. The brilliant awnings overhead to protect the fair dames of Rome from the fierce rays of the sun, the colored robes, the flashing jewels, the still brighter eyes, mingled with the sweet perfumes of the East, all served to add to the beauty of the place, that seemed a paradise on earth, while in reality it was a temple of barbarism. Now the gladiators had fought, and the *meridianii*, a sort of inferior gladiator, who fought about noon to pass away the time, had duly covered themselves with dust and glory. The seats about the raised dais of the Emperor, reserved for his household, began to fill, but most of the eyes were directed to where the proconsul and his wife sat, engaged in earnest conversation. They were obliged to present themselves at the trial of their daughter by imperial command. Julia, the proconsul's wife, who a few months before, at the feast of Jupiter, had gazed on the most shocking spectacles unmoved, now shuddered at the gladiators before her. Was it possible, but the people only thought it in their hearts, that she, also, had turned Christian?

In the centre of the theatre was erected an altar of stone, bearing on the front a brass plate, dedicating it to the "Almighty Jove," while a slow fire burned upon it, and at the sides stood two stands holding the incense. It was evident that the girl would have a chance to sacrifice before being delivered to the lions.

A low hum of voices announced the arrival of the Emperor. Instantly the proconsul and his friends gathered about him, but Galerius was firm, and after listening to the prayers of the proconsul, deliberately shook his head, and motioned for the girl to enter. Clad in a long, white robe, Helen advanced slowly to the altar, accompanied by two priests. With all the eyes of Rome upon her, the Christian girl stood before the pagan altar, as if in a dream, grasping tightly the incense the priests had forced into her hands, fearful lest she should drop it by accident, and thus seem to sacrifice.

"See, she is invoking Jove," whispered one matron to another, as her lips moved in prayer.

"Rather, she is a witch," answered the Roman woman, "invoking aid of spirits," and the people caught up the cry—

"A witch!"

"To the lions!"

"A witch!"

For the last time the proconsul tried to prevail upon the Emperor, who might perhaps be touched by that beautiful face, to show some pity. But he had gone too far to withdraw.

"When the pillars of Castor and Pollux fall without aid," cried the Emperor, at last, angrily,

in a loud voice, pointing to the two columns, "will I forgive her?"

Every one heard and turned to look in the direction indicated by the tyrant. Was it their imagination that made them think that the pillars moved? No! As they gazed the mighty columns bowed, as if in obedience to Divine command. Slowly, while the people were fascinated by terror, slowly they fell toward each other, until, stopping for one minute, they formed, so as to be seen by all who watched them, a perfect cross (X), then, with a crash, they struck the ground. Cries and groans of the populace who witnessed the miracle with fear filled the place. They looked not at the praying girl, who stood, unconscious of what had taken place; they strove only to depart. The Emperor, who had seen the effect of his words with dismay, tried to calm the people, but without success. Hurrying, pushing, jostling, the building was emptying fast. The proconsul, who was as astonished as the rest, now recovered from his dismay, and whispered to the Emperor to keep his word and pardon his daughter.

"Aye! Guards, protect the girl to her father's palace. This much will I do," he added, in a lower voice, to the proconsul. "But warn the people! Lords, attend me to the court."

Outside, not stopping to talk or conjecture, the people hurried home, while the guards, assisted by the soldiers of the proconsul, conveyed Helen to her father's house.

* * * * *

"What thinkest thou of the event of to-day?" asked Cretes, meeting his friend, later, hurrying from the proconsul's palace.

"The people have not yet recovered from their fright. Strange! Marvelous! I have heard of such things during the reign of the god Decius, and odd things happening during Diocletian's time, but I cared naught for them."

"The God of the Christians is great," answered Festus, reverently, as he hurried on.

Cretes gazed after him, shook his head, and then proceeded on his way.

For days Rome was amazed and frightened at the wonder, but when popular clamor began to rise against the girl she was gone. It was whispered that the galley of Festus had conveyed her to a post beyond the reach of persecution, and the gay youth was never seen again in Rome. Far away, in some small village in Africa, lived Helen, with her husband, Festus. The young Roman, who in the morning had scoffed at Christianity, had been baptized in that faith in the evening. Now and again the rumor of persecutions would reach that happy home, but danger never came near them, and the Church grew stronger daily, aided by the many workers. God chose many ways to make known the true faith in the early days, and, though probably Helen never knew on earth, the Church gained many converts by the strength of a weak girl.

THE SAFE CHANNEL.

A good ship was passing on safely along a dangerous strip of coast where thousands have made shipwreck. "I suppose you know every rock and sandbar along this coast," said a passenger as he stood on the deck beside the captain. There was a deep meaning in the glance from under the captain's shaggy eyebrows as he answered, "I know where they are not." Ah! that was wherein lay the safety of those who had committed their lives and merchandise into his keeping. He knew where the safe channel lay, and kept it.

Many think they ought to be learned in the evils of this world in order to shun them. It is far better to know what is good, and pursue it. "My soul, enter not thou into their secret." One good man's life is worth ten times more, for a model to work out your own career by, than the lives of ten wicked men, whose example you are to shun.

BOOK NOTICES, &C.

THE COMING OF THE LORD.—Rev. John C. Rankin, D.D.; Funk & Wagnalls, 10 and 12 Dey st., New York.

In this volume is reproduced the substance of articles contributed by the author to *The Southern Presbyterian Review* for October 1884, in support of his theory as to the nature of the "Coming of the Lord;" a theory entirely opposed to premillennialism, and having for its basis the assumption that according to Old Testament usage, *the coming of the Lord is a generic event*; any special visitation of judgment being a coming, a day, a great day, a terrible day of the Lord as the Spirit chose to designate it, and the like term used by the Lord and His Apostles is, the writer insists, to be interpreted and understood in like sense. Whilst admitting that a personal and visible advent is referred to in the Book of the Revelation, and in passages in the Gospels he denies that the teaching of such passages is that the general or visible coming was to be regarded as imminent, or was to be expected. "The coming that is really impending and is to move the soul is individual and unavoidable, always actively, not merely possibly near. He finds in the chapters referred, (1), the specific Coming to overthrow Jerusalem. (2), the generic Coming to all men and nations as the ages pass along. (3), the final Coming to separate and reward eternally."

THE PULPIT TREASURY.—E. B. Treat, 771 Broadway, New York; \$2.50 per annum in advance; to Clergy, \$2.

The January number contains Archdeacon Farrar's sermon, "Christ's Service," preached before the Westminster Volunteers on behalf of the "Gordon Boys' Camp." Also one by Prof. Barney, of Cumberland University, Tennessee, on "Faith," in which its different qualities and classifications are considered; and a number of practical and useful hints, notable amongst them come by Dr. Deems on "Church Manners," which ought to be generally read. The number as a whole is excellent.

SUNRISE ON THE SOUL.—By Hugh Smith Carpenter, D.D., author of "Here and Beyond," etc. 12mo., cloth, \$1.25. Funk & Wagnalls, 10 & 12 Dey street, New York.

Says Dr. James M. Sherwood, who has carefully examined the manuscript: "Sunrise on the Soul" is a remarkable book. Its author is one of our foremost preachers, strikingly original and suggestive in thought, and often surprisingly beautiful and eloquent in expression. The seventy-nine distinct papers which comprise the volume have been made from the choicest thoughts of a lifetime, and embrace the very cream of the author's best sermons, which are equal, in many respects, to any to be found in the sermonic literature of the world. Preachers may find in the book the 'seeds of thought,' unique topics for sermons of unusual interest,

and suggestions and illustrations that will prove most helpful. Literary men will read it for its high literary merits. Christians will read it with keen relish, and often with wonder and delight, as new light and beauty burst forth from its pages."

THE CENTURY.—The Century Co., Union Square, New York. \$4 per annum in advance.

The November and December numbers of this most excellent magazine contain in every page matter of interest and instruction. We have already referred at different times to and made extracts from Prof. Shield's remarkable paper entitled "The United Churches of the United States," which will be found at length in the November number; and in that for December we find, under the heading "Topics of the Time," two valuable articles, one "Mercantilism Transfigured," the other "The Sunday-school and Good Literature," in the latter of which Lesson Helps and Leaflets come in for sharp handling, and perhaps a needed warning is given that these practically banish the Bible from the Sunday-school. The illustrations, of which there are many in each number, are excellent. The thirty-first volume commenced with the November number, and we presume it is not yet too late to secure this if subscription be made at once.

THE CHURCH OF IRELAND ALMANAC for 1886.—J. Charles & Son, 61 Middle Abbey street, Dublin.

In sheet form, and contains, besides the calendar, a portrait of Bishop Reichel and much information concerning the Church in Ireland.

THE OPEN SECRET;—or the Bible explaining itself.—By Hannah Whitall Smith, S. R. Briggs, Toronto, Willard Tract Depository, Sole Publishers in Canada.

That the author of this work has a faculty of presenting the "Secret Things" that are revealed in the Word of God is apparent to all who have read the exceedingly popular work, "The Christian's Secret of a Happy Life;" and such will not be disappointed in expecting to find in this new volume a fullness and sweetness in the unfolding of God's Word, in its application to the practical and daily duties of Christian living.

Among the subjects treated in its 19 chapters are: Our Saviour, God is Love, The Law and the Gospel, Keeping Power of God, Rest of Soul, Consecration, The Three F's—Fac, Faith, Feeling, The I Religion versus the Not I Religion. Rich Cloth, Stamped in Gold, 320 pp. \$1.25.

SHAKESPEARE'S HAMLET.—S. R. Winchell & Co., Educational Publishers, Chicago, Ill. 45c., paper.

This is the first of a series of Shakespeare's plays, edited by Homer B. Sprague, M.A., President of Mills College. It is specially de-

signed for class use, and is rich in explanatory notes and suggestions as to the meaning of the text. In an appendix is given selections from various writers as to "How to Study English Literature," and specimen examination papers. The book will be found very useful and acceptable.

DIED.

DRANK.—At New Glasgow, N.S., on January 2nd, Mr. Francis W. Drake, aged 54 years. One of the first Chapel-Wardens of St. George's Chapel, in the Parish of Albion Mines.

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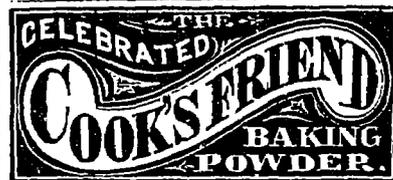
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MISSION FIELD.

TINNEVELLY MISSION.

BISHOP SARGENT'S JUBILEE.

The Christian community in Palamcotta celebrated in July the fiftieth anniversary of Bishop Sargent's first arrival in Tinnevelly. There was a great gathering of native Christians, who erected a pandal capable of seating 2,000 people in the Bishop's compound. This was adorned with a profusion of banners, and handsome chandeliers and globes; and triumphal arches were erected over each gateway. Over the front of the great pandal were inscribed the words, "God bless our dear Bishop," an expression of the heartfelt affection of the thousands who had met together to congratulate him. During the day the Bishop received by letter and telegram the congratulations of many friends in India and England.

The following history of the Tinnevelly Mission has appeared in the *Madras Mail*, in connection with the celebration:—

"The Mission work in Palamcotta was begun in the last century by a Lutheran named Savarimuttu. He was followed by Mr. Lytheson, who had been in the service of the Rajah of Tanjore. Schwartz, when he visited Palamcotta, in 1780, found 40 Christians in the town, a number which in 1784 had increased to 130, including the adjacent villages. Two families of Shanars, natives of Vellitheri, became Christians; and this class have since formed the bulk of the Christians in the province. In August, 1785, Mr. Schwartz dedicated a small church that had been built in the fort by Clorinda, a Maharratta convert. In 1790 the charge of the Palamcotta Christians was committed to Sathianathan, a man of eminent piety and zeal. The Mission flourished also under Jaenicke and Gericke, and in 1800 the numbers reached 4,000. About this time three things occurred to hinder further progress. The Christian Knowledge Society was compelled to reduce their expenditure on the Mission, the East India Company forbade missionaries to land in the country, and a fever devastated the land. In 1816, Mr. Hough, a Government Chaplain, was stationed at Palamcotta. Beside his usual duties among the English, he undertook to establish schools in many heathen villages, to build churches, and superintend the native Christians in various places. He appealed to the Madras C.M.S. Committee, and Mr. Rhein was sent to his aid. After fifteen years of zealous labor, he resigned work under the society, his views on some points being found divergent from those of the committee. In 1829 the Mission of the S.P.C.K. was transferred to the S.P.G., and from that date the work in the province has been carried on by missionaries of the S.P.G. and C.M.S. On July 7, 1835, Mr. Sargent arrived as a young

layman in Palamcotta, and was preceded by the Rev. C. Pettitt, who had come to succeed Mr. Rhein a week before. Though he was hardly twenty years of age, Mr. Sargent was placed over the seminary and required to visit the schools in the villages for several days every month. In 1836 Mr. Thomas arrived to take work in Mengnanapuram. Here he labored with singular devotion for thirty-three years, and in close friendship with Mr. Sargent. In 1847, the heathen, enraged at the large accessions to Christianity, formed a combination called 'The Sacred Ashes' Society,' and began through their agents to ill-treat the new converts. They sacked the dwellings of many, and pulled down several prayer-houses. In 1839 Mr. Sargent went to England for ordination, and was ordained, with Mr. Tucker and Mr. Hobbs, who afterwards labored with him in Tinnevelly. When he returned he was stationed at Savissesshepuram until 1850, when he was transferred to Palamcotta to take charge of that district and to train a few candidates for ordination selected from the different districts. Five of them were subsequently ordained.

"In 1852 the Preparandi Institution was founded in Palamcotta. Bishop Sargent was principal of it for twenty-five years, and most of the native agents of the C.M.S. in Tinnevelly were trained by him. About five hundred students passed through the institution, and a high state of efficiency was attained, chiefly in the vernacular. Besides giving daily instruction in the class-room, Dr. Sargent translated, for the benefit of the students, several works bearing on dogmatic and exegetic theology, the evidences of Christianity, and prepared also a work on natural philosophy. He did much also to promote the spiritual growth of the students, who to this day gratefully remember the wisdom, kindness and sympathy with which he dealt with them. Many of them are now in Holy Orders, employed in Tinnevelly, Ceylon, Madras, Calicut and the Teluga districts; and many more are engaged as catechists and schoolmasters. In 1854 an itinerant mission in Northern Tinnevelly was commenced, under the Rev. T. G. Ragland. He was assisted in the work by the Rev. Messrs. Fenn, Meadows, Every, Barenbruck, and three native brethren. He labored faithfully for seven years, and was then suddenly called away in the midst of his interesting and trying work."

(To be continued.)

You keep the Sabbath in imitation of God's rest. Do, by all manner of means, if you like; and keep also the rest of the week in imitation of God's work.

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SEALED TENDERS addressed to the undersigned and endorsed "Tender for the Welland Canal," will be received at this office until the arrival of the Eastern and Western mails on MONDAY, the 25th day of JANUARY next, (1886), for raising the walls of the locks, weirs, &c., and increasing the height of the banks of that part of the Welland Canal between Port Dalhousie and Thorold, and for deepening the Summit Level between Thorold and Rainey's Bend, near Humberston. The works, throughout, will be let in Sections.

Maps of the several localities, together with plans and descriptive specifications, can be seen at this office on and after MONDAY, the 11th day of JANUARY next, (1886), where printed forms of tender can be obtained. A like class of information relative to the works north of Allanburg will be furnished at the Resident Engineer's Office, Thorold; and for works south of Allanburg, plans, specifications, &c., may be seen at the Resident Engineer's Office, Welland.

Contractors are requested to bear in mind that tenders will not be considered unless made strictly in accordance with the printed forms, and, in the case of firms, except there are attached the actual signatures, the nature of the occupation and place of residence of each member of the same; and further, an accepted bank cheque for the sum of Two Thousand Dollars or more—according to the work on the section—must accompany the respective tenders, which sum shall be forfeited if the party tendering declines entering into contract for the works, at the rates stated in the offer submitted.

The amount required in each case will be stated on the form of tender.

The cheque or money thus sent in will be returned to the respective parties whose tenders are not accepted.

This Department does not, however, bind itself to accept the lowest or any tender.

By order,
A. P. BRADLEY,
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PARAGRAPHIC.

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Miss Helen Gladstone, daughter of the ex-premier, and head of Girton College, Cambridge, is engaged to be married to Prof. Stewart, M.P., Professor of Mechanics at Cambridge, and treasurer of the recent Stead defence fund.

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Sir Henry Alfred Doughty Tichborne will come of age and enter into possession of his estates next May, and in spite of the \$600,000 spent in opposing "the Claimant" he will be a rich man, his rent roll amounting to more than \$140,000 a year.

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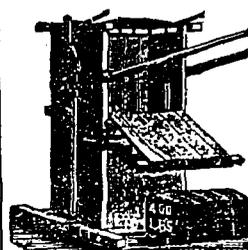
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Temperance Column.

THE BAND OF HOPE IN THE SUNDAY SCHOOL.

A paper read before the Sunday-School Association of the Diocese of Montreal by the Rev J. S. Newham, Assistant Christ Church Cathedral, Montreal:—

The title of my paper was chosen for me and not by me, and I plead this as my defence, in case I should seem rather long in getting to what some of you may think the main subject. Had the title been "how to carry on the Band of Hope in the Sunday-school," ten minutes would have sufficed; but as it stands, it seems to leave the whole question open, and to call on the writer to justify the connexion between the two terms, and, as a preliminary to that, to justify in the first place any aggressive temperance work; not to mention the vexed question of Total Abstinence, which, however it may be with adult Temperance Societies, is I think the only principle for Bands of Hope, or children's Temperance Societies.

I could not tell how much of these preliminaries my audience would allow me to take for granted, and as the paper will be open for discussion, I should like to make each step sure, and to have written after each proposition Q. E. D., a result easily attained if time allowed. But as I take it the intention was mainly the methods of Temperance work in the Sunday-school, I shall only briefly touch on the necessity of Temperance work. For I suppose none here will deny that the vice of intemperance has attained to such awful results, temporal and spiritual, as to need special and combined efforts to put an end to it. It is an alarming fact, that there is scarcely a family to be found, that has not suffered directly or indirectly from its ravages. It is also a self-evident fact that the only sure and certain cure for this is Total Abstinence. As some have unfairly claimed that Total Abstinence is not Temperance, I would remind you that Temperance is the moderate use of good things, but total Abstinence from all bad things; and that according to the original meaning of Temperance, viz: Self-control, Total Abstinence for the sake of others is the highest form of Temperance. The value of Temperance Societies consists in; 1. Its simplicity, so that even children can join them; 2. Its efficacy in preventing people becoming drunkards, or reclaiming them from that vice; 3. Its advantages to individuals, families, and localities. With these few words in behalf of active temperance work in general—and I repeat that were there time, and were it needful, I could make the defence impregnable, I would now pass on to the importance of the Sunday-school taking hold of this work. I will hang this division of my subject on four propositions:—1. That prevention is better than cure, in other words that it is far cheaper, easier, and I believe more acceptable in the sight of God, to prevent men from falling, than to reclaim

the fallen; and that the moral strength for resisting temptation can best be obtained by religious temperance teaching. The necessity of getting hold of the young is evident to all who have looked into the question of Intemperance. This being the case, what other machinery can you want, or obtain, than our Sunday-schools? Therefore, I maintain that Temperance work is a lawful part of the Sunday-school.

My next two propositions depend on the work and character of the Sunday-school as the nursery of the Church, the school where our future men and women are taught the faith and practice of our holy religion. Therefore, my 2nd proposition is that Temperance is the handmaid of Religion. Religion and temperance are mutually necessary to each other. Temperance work to be effective must be carried on upon religious basis; and in its turn religious work must have temperance as one of the planks in its platform. The great temperance society of the world is the church! As has been said, "the Church is the great spiritual driving wheel of the world, and this temperance work must be belted on to it to be driven by its divine power." and again, "no agency on God's earth is bound to inquire into the subject of intemperance, and to grapple with it, as is a Christian church, clothed with the whole armour of God. Churches must be convinced of the place which Gospel temperance holds in the sphere of Bible truth, and of its vital relation to Christian character."

Just a fact or two to prove that temperance assists the progress of religion:—

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(2) A family of mine, in rags while the father attended the tavern, are well dressed, sent to school, and have Bibles &c. in the house, and attend church regularly.

(3) Near Leeds, out of 480 drunkards reformed through temperance work, 300 became godly livers, 50 became Sunday-school teachers, and 1,000 children joined the Sunday-schools. I might multiply these facts indefinitely, but I pass to my 3rd proposition: that Intemperance is one of the greatest hindrances to the progress of Religion. It has prevented many from receiving the truth, and has robbed the church of many of its converts. In defence of this statement I may cite the testimony of such men as Dean Close, Canon Ellison, and the Rev. Talbot Greaves.

(To be Continued.)

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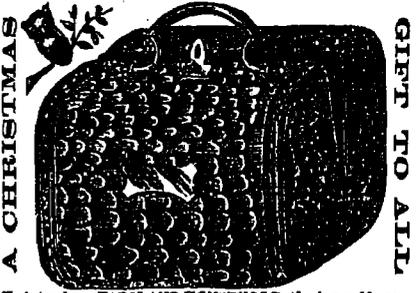
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