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ECCLESIASTICAL NOTES.

OXFORD AND CAMBRIDGE EXAMINATION.—Since 1874 there has been an annual examination of candidates, known as the Oxford and Cambridge Examination for Holy Orders. It is conducted under the direction of a council consisting of the Professors of Divinity and two graduates in Divinity from each University, and an Examining Chaplain, nominated one by each Bishop who accepts the results of the examination, the list now including the entire bench, save two. The examinations are held twice a year, and at points convenient for candidates. Successful candidates are arranged in three classes, but usually those who obtain only a third class are required to pass another examination. This examination is upon the contents of the Bible, the Creeds, the Articles, the Prayer Book and special subjects assigned each year, and Hebrew is optional. Doctrine, pastoral care and the question of personal fitness are left to the several Bishops. The results of the twelve years' work of the council are very encouraging. The average of general culture and theological acquirement has steadily risen, and the impulse given to the study of Hebrew is quite remarkable.

RIPON STYLE.—The close of the year was marked at Ripon by the ringing of muffled peals on the cathedral bells, and by the holding

of watch services at Trinity Church and other places of worship. After midnight the cathedral bells rang out merry peals, and the city was alive for some time with carol singers.

WAKEFIELD BISHOPRIC.—The Wakefield Bishopric Fund has been completed. In October last the Bishop of Ripon announced that he had received an offer of 5,500l. from "A Friend" for the fund, to complete the movement, provided that the public would contribute a like amount by the end of the past year and on New Year's Day the honorary secretaries of the fund announced that they had received 5,529l. 15s. 7d., and are consequently in a position to claim the proffered gift. If now only remains for the unpaid donations to be paid in, and should the treasurers be able to invest the whole amount at a rate of interest approaching 3½ per cent., they will speedily be in a position to hand securities to the Ecclesiastical Commissioners for 2,700l. per annum; an income which, together with the annuity of 300l. from the See of Ripon, will produce a minimum endowment contemplated by the Act of 1878 for the new Bishopric of Wakefield.

THE OLD CATHOLICS.—The long controversy between the Old Catholics and the Government of the Canton Lucerne, is approaching a conclusion. The Federal Assembly decided on December 7th, by 88 votes to 43, that the Old Catholics are entitled to the use of a church, and though some delays may yet be interposed by the Lucerne Government there is no doubt that in the end the Old Catholics will attain their object. This significance of the victory consists in the fact that this is the first Old Catholic congregation which has been formed in the Roman Catholic Cantons, and that other towns have been waiting to see the result of the struggle at Lucerne before taking action for themselves. The Old Catholics are naturally elated at this, the most important success their cause has gained since 1874.

ORDINATIONS IN IRELAND.—In all 46 priests and 49 deacons were ordained by the Irish Bishops during the past year. The Divinity School of Trinity College has been exceptionally large, and many candidates for Holy Orders were obliged to seek them in the English Church, the demand in Ireland not nearly exhausting their number.

ST. GEORGE'S, BELFAST.—The handsome parish church of St. George, Belfast, was reopened on Christmas Day after thorough restoration, when the effect of the improvements was very visible. The chancel is especially handsome. The chancel of this church, and that of St. Bartholomew's in Dublin, are now the finest of their kind in the buildings of the Irish Church.

GROWTH.—The number of confirmees in the Diocese of Rochester this year has been 12,018, or 1,600 more than in 1885, and 900 more than in 1884, the year in which, as Bishop Thorold says, all the work was at flood-tide. It may be added that in 1878 the number of confirmees in the two London dioceses was 22,478. This year it will probably be 34,000.

DERBY MISSION.—A ten days mission has been held at Derby, the first since that in 1873. Following the example set by Bishop Selwyn, of whose diocese the town then formed part, the Bishop of Southwell took a leading part in the work. His Lordship was in Derby the whole time, and his labors were incessant. In the opinion of competent judges, the exertions of the missionaries have produced a great and salutary effect upon the town.

A FALLACY EXPLODED.—Professor Monier Williams has been showing the fallacy of the popular notion that Buddhism is the religion of the majority of mankind. "Having died out in India, proper, the place of its origin, it is rapidly dying out in other Asiatic countries." He thinks it has not more than one hundred millions of adherents altogether.

A NEW DESCRIPTION.—The *English Churchman*, referring to the appointment of the Rev. A. B. Carpenter, Vicar of St. James, Hull, and brother of the Bishop of Ripon, to the important Rectory of St. George's, Bloomsbury, about to be vacated by the Rev. F. F. Goe, Bishop-Nominate of Melbourne, describes him as a *moderately Broad Churchman*!!

TWO NOTABLE INCIDENTS.—The first was in Watertown, Conn., when the Congregational minister, the Rev. Mr. Peterson, gave notice in his morning service lately "that in view of the recent declaration on the subject of Christian Reunion by the Bishops of the Episcopal Church, and of the cordial responses thereto, by the Congregational conference recently in session at Hartford, it seemed right and proper to omit their evening meeting that all might have an opportunity to attend the (Confirmation) service at the Episcopal Church." Christ Church was consequently crowded in the evening, and Bishop Williams preached. The other incident occurred in Brooklyn, during a "mission" lately held in Christ Church, conducted by the Rev. Dr. Satterlee, of New York City, when a Roman Catholic priest in the neighborhood gave notice of the "mission" at Low Mass, urging the people to attend, and saying it would do them no hurt, and might do them much good. Accordingly several Roman Catholics were in attendance.

BISHOPS HARD TO GET.—Another Bishopric has been declined. This time it is the Rev. Alexander Mackay-Smith, the very efficient assistant minister of St. Thomas' Church, New York City, who declines an election to be the Assistant-Bishop of Kansas.

WISE COUNSEL.—The *Parish Guide*, of Trinity parish, Toledo, says:—

"We cannot afford to be *strangers* to our own work and progress, or to be ignorant of the great themes discussed by the thinking men of the day. But choose a *paper* for yourself and children, that is *free from bitter controversy* and paltry witticisms aimed at those who go on steadily loving the Church of their fathers, and who are busy in striving to attend to the weightier matters of the law.

"We need in these days a Christianity *intensely practical, and terribly in earnest*; and Church people need to form their characters by the *aid* of a literature that is *revelant in controversy*, that speaks of holy things with awe, that broadens the sympathies, sweetens life, fills the heart more full of love for God and love for man.

"To gain a man for a party, or to overcome his prejudice against a bit of ritual, is, at best, a trifling advantage to the Church; to make him a law unto himself, so that his habit is God-fearing, his obedience to the commands of Christ untrifling and sincere, his convictions and impulses conformed to the catholicity of the apostolic age, this is to strengthen the Church by every soul trained in it, and the

literature that aims at this, is the literature we commend to you."

A HINT TO CHURCHMEN.—The Methodist Episcopal Body of the United States has now \$1,750,000 invested in her publishing interests. The *Western Christian Advocate* says:—"A very intelligent gentleman, who is not a Methodist, said to us not long since, that he believed the success of Methodism is to be accounted for, in no small degree, by the use it made of the press. And he emphasized the fact that the fathers did not leave the circulation of literature to the voluntary activity of persons who might take up this branch of business, but organized an official and authoritative method for the publication and sale of books and periodicals. The result of this denominational and concentrated plan of work is a very rapid increase of intelligence and numbers; an increase so rapid as to be the modern marvel of religious progress." This testimony from an intelligent and disinterested witness is *worthy of consideration*, and should impress some of our own people who are not fully awake to the importance of the subject.

NEWS FROM THE HOME FIELD.

DIOCESE OF NOVA SCOTIA.

TRURO.—The beautiful Church of St. John was most tastefully decorated this Christmas-tide, the principal part being confined to the chancel. At the back of the altar was the motto "Behold I bring good tidings of a Saviour's birth," done in red letters on a white ground with sprays of fresh holly (the gift of a young lady in England), which, with the dark spruce and fir wreathing was most effective against the ash panneling of the chancel. A handsome white satin frontal with orpheys of red and saered monogram on centre the handwork of Mrs. A. H. Holland, was used for the first time and it is expected that before long the Church will be provided with suitable colors for each season.

Notwithstanding the bad weather the early celebration was well attended, there being more communicants at that than at the mid-day service.

On the Thursday following the little ones of the Sunday-school gave an entertainment in the crypt of the church, consisting of recitations and dialogues, which was a great success, the large room being well filled and the sum of \$26 being realised towards purchasing more seats for the school. Most of the children did their parts so well that it is impossible to particularise, but a dialogue between Master George Pollock and Miss Mabel Blakie, was so admirably executed as to be deserving of special notice.

On the 6th inst. a tea was given to the Sunday-school children, which they seemed to enjoy as only children can. Afterwards Churchwarden Dr. D. H. Muir very kindly entertained the children by exhibiting a magic lantern. The views were both amusing and instructive and the children were delighted with them.

The Vicar of the parish, Rev. J. A. Kaulback then presented some twenty-five prizes to the scholars who had made the highest averages during the past year, and as the children left for home a well filled bag of candy was given to each.

On the 13th inst. a social was held for the adult members of the congregation. A most substantial tea was provided and by half-past seven all the tables were filled.

The evening was spent in conversation interspersed with readings by members of the congregation, and every one seemed to enjoy themselves and to be anxious to make it pleasant. Indeed, though the first social held in the parish for several years, it was pronounced such a success that it is intended to have one every two weeks through the winter.

NEW ROSS.—The Christmas tide story of this mission for 1886 is a short one, but there is one comfort, nobody can call it a *dry story*, for everybody in Nova Scotia must remember what the weather was like. Those who know this mission, what the roads are like, how widely scattered the people live, can understand how much could be done here on Christmas day. However, on Sunday, 26th, we had a nice choral celebration, well attended, with fifty-five communicants; also choral Evensong at 7 p.m. The seventh annual Sunday-school Christmas tree was deferred from Holy Innocents' evening, the usual time for the tree here, to the 30th in hopes of more moonlight and better weather, and we gained thereby a sparkling, lovely evening, besides fully eighty-four scholars of the Sunday-school, a large congregation was present. After shortened Evensong and a brief address, the carols was sung and two trees lit up. Much over one hundred gifts were distributed to scholars, teachers and others. Some very useful nice gifts, tokens of kind regard, were handed down for the Rector and his family, for which sincere thanks are hereby tendered. Strangely enough, while the past year has been one of almost total failure amongst people in their business affairs, yet the amount collected for the B. H. M. has exceeded that ever sent in before from this place, being \$58.07, or \$17 more than sent in for 1885. But adversity proves very healthy for the tree.

PRINCE EDWARD ISLAND.

ALBERTON.—The timber is being got out and other preparations being made to put up a neat little Church on Western Road, lot 6, on the opening of spring. Steps are also in progress towards erecting another at Alma, lot 2. Both of these places are near the line of railway, and settlers are continually moving in.

A handsome Dominion Chapel organ was recently placed in the Kildare Church, the generous gift of Miss Jane Travers, one of the first and best supporters of this Church. Sad to say, she did not see her kind gift, nor the great improvement it has caused in the service. Her Lord came for her suddenly, yet His aged servant was found waiting and ready. The organ was first placed in position and used on the occasion of her burial.

On New Year's eve a large surprise party filled the house of the Incumbent, all provided with heavily laden baskets.

Before sitting down to tea, Mr. W. B. Dyer, on behalf of the congregation, presented a very handsome fur coat and gloves to the Incumbent, while Mrs. Dyer presented a beautiful album to Mrs. Mackenzie. This is but one of many similar tokens of goodwill shown by the people.

DIOCESE OF FREDERICTON.

FREDERICTON.—The Bishop Coadjutor, Dr. Kingdon, delivered, on the evening of the 24th ult., in the Church Hall, a most interesting and able lecture on "The Copts."

ST. JOHN.—At the annual meeting of the Ladies' Association of the Church of England Institute, the Rev. Canon Brigstoeke presided and the various committees presented their reports on the year's work, which were very encouraging. There was a membership of 201, and all subscriptions but three were paid up. The Finance Committee reported that the receipts for the year, including a balance of \$43 from 1885, amounted to \$322 and the expenditure \$309, leaving cash in hand to the extent of \$13. There is also the sum of \$180 to the credit of the Association, the proceeds of the Girls' Friendly Home. The President remarked upon the satisfactory state of the work. The following were elected officers:—Mrs. Thos. Walker, Vice-President; Miss F. Symonds, Treasurers; Miss H. Peters, Secretary. Com.

mittee of management—Miss Murray, Mrs. J. R. Armstrong, Mrs. J. R. Smith, Mrs. W. C. Drury, Mrs. W. T. Daniel, Mrs. H. L. Sturdee, Mrs. Holden.

MONCTON.—The Mission Chapel on Vulcan street was the scene of a pleasant gathering on the evening of the 11th ult. This hall was erected and furnished largely through the generosity of the Coadjutor, Bishop Kingdon, and is doing a good work. The second annual treat of the Sunday-school took place on that evening, there being a goodly gathering of the children and parents and friends of the mission. A great supper was provided about six o'clock to which some 40 persons sat down; turkey, goose, duck, chicken, ham and tongue were provided in abundance. At 7 o'clock the curtain was rolled up and disclosed to the view of the delighted audience a handsome Christmas tree representing Jacob's ladder. This was literally loaded down with presents thoughtfully provided by friends of the mission. After the singing of one of the Epiphany hymns, Santa Claus in the person of Mr. W. C. Paver appeared upon the scene for the purpose of distributing the presents. He was greeted with applause. To Amelia Taylor, for largest number of good marks for attendance and lessons, was given first prize, a leather writing case; to Ada Taylor, second prize, a handsome work box; to Maggie Armstrong, a writing desk; to Sarah Taylor, a ladies companion. To each of the other children and parents, presents were given in boots, stockings, mits, gloves, underclothing, &c., each according to their wants as the teachers thought best. Bags of confectionery, apples, oranges and toys were also distributed, Santa Claus appearing to have an inexhaustible supply of apples, which he gave out with a free hand.

While the tree was being stripped there was a pleasant break in the proceedings and Mr. J. H. Wran, the superintendent of the school, was presented with a valuable pair of beaver gloves, as a slight token of the esteem in which he is held by teachers and scholars. Mr. Wran was completely taken by surprise but made a suitable response. The distribution of presents being completed the Rector of St. George's, Rev. J. H. Talbot, addressed the children in brief but highly appropriate words, and after the singing of a hymn, and a verse of God Save the Queen, the happy company separated.

Among the visitors last evening were noticed Judge Botsford and Mrs. Botsford, Mrs. Robert Stevens and daughters, Mrs. Talbot, Mrs. Pavers, Mrs. McLoed, Mrs. Wran and possibly others. Mr. Wran, the superintendent of the school, who, with his family, has always taken a great interest in the mission, is to be congratulated upon the success that has attended his efforts. He is ably assisted by the teachers, W. H. Mills, Jos. G. Wran, Julian Mabey, and Miss Lucy Wran, the latter also being the organist. The sum of \$172 was collected last year for the purposes of the mission and no doubt well expended.

DIOCESE OF MONTREAL.

MONTREAL.—St. John The Evangelist.—The Choir Boy's annual Festival took place on the evening of the 27th ult., and proved most enjoyable to all concerned.

St. Jude's.—On the evening of the 26th ult., a Social and Concert was held in the Lecture Hall, which was crowded. The Rector, the Rev. J. H. Dixon, occupied the chair, and songs, duets, readings, recitations and instrumental music formed the order of the evening. All of which seemed to be thoroughly appreciated and enjoyed by those present.

St. LAMBERTS.—The annual Sunday-school Festival was held in the school-room on the evening of the 26th ult., when an excellent pro-

gramme, consisting of readings, duets, Epiphany carols and dialogues, was rendered, besides refreshments; and each scholar also received a bag of sweets and an apple and orange at the close of the entertainment.

SUNDAY-SCHOOL ASSOCIATION.—Statistics of the Church of England Sunday-School in the city of Montreal for 1886:

	Teachers.	Scholars.	Total.	Collect's
St. George's.....	40	560	600	287
Cathedral.....	40	410	450	400
Grace.....	23	311	334	105
St. Luke's.....	25	275	300	150
St. Jude's.....	22	250	272	160
St. Stephen's.....	16	177	193	306
St. Martin's.....	16	230	246	95
Trinity.....	18	225	243	200
St. James The Ap..	11	160	171	...
St. Matthias.....	18	140	153	...
St. Thomas.....	12	120	132	130
St. Mary's.....	11	70	81	30
Mile-End.....	4	49	53	...
Totals.....	251	2,977	...	\$1,669

We trust that a perusal of the foregoing statistics may arouse Church people to a much greater interest in Sunday-school work. Certainly they are far from satisfactory, and leave room for large improvement in every particular. Let each congregation put forth renewed effort to gather in the children in the several parishes into which the city is divided, and when obtained to keep them by making the Sunday-school attractive in all its parts, and a real handmaid to the Church, in the loyalty and thoroughness of the teaching imparted. Loyalty to the Church and her system will be found to be loyalty to her Head, even Christ. And we would add let this loyalty be shown in the music and music books used: discard the Moody Sankey and like collections and use only those which are in harmony with the Church year and system. A very excellent compilation has very lately been put forth by J. R. Rue, jr., Philadelphia, and which is referred to in our advertising columns. We have made trial of many of the tunes contained in it, and whilst we find many which are old and familiar, we also have met with many new, bright and attractive airs, of a much better and more Churchly tone than those commonly used. There are also services for opening and closing school. We would advise Rectors and Superintendents to send for a copy of this Hymnal and judge for themselves. Another means of keeping the children is to awaken interest in some definite work, for example in Mission work: and to secure their offerings in this behalf. We hope that next year we may be able to record real progress in the Sunday-school work of the Church in this city.

MONTREAL.—Messrs. Castle & Son, stained glass artists, 40 Bleury st., Montreal, have on view a three-light memorial window for St. Mary's Cathedral, New Westminster, B.C. The subjects are taken from the Life of the Blessed Virgin, viz.: the "Annunciation," "Presentation in the Temple," and "Mary at the tomb of our Lord." This we understand is the first order entrusted to a Canadian house for this far distant diocese, and for correctness of drawing and artistic coloring and composition the window is stated by competent judges to be equal to the productions of the best English houses. It is flattering to Messrs. Castle & Son that they have by studious effort attained so high a standard.

LACOLLE.—The Deanery meeting for Iberville could not be held here last week, as owing to the bad roads and stormy weather Rural Dean Renaud and some of the clergy could not reach here. It was a great disappointment to a number, as it would have been the first meeting of the kind held here.

On the 13th ult., the Sunday-school children

were given a tree, under the auspices of the ladies of the Guild. Consisting of a sleigh drive about 3 p.m., and a tea in the hall owned by Thos. Wm. Vanvliet. The day was a lovely one, just kindly slipped in by dame Nature between a lot of stormy ones. The children returned from their drive in time for a few games before tea; but before that important part of the programme commenced the Rector collected them all, big and little, round the harmonium to sing a hymn, which was done by all with a very good will. Then they gathered round the tables spread with an abundance of tempting viands and plenty of coffee and tea. After all young and old had shown a full appreciation of the good things. The young folks had more games and merry laughter was the principal sound heard, though nothing boisterous or unpleasant occurred to mar the pleasure of the evening: indeed the good behaviour of the children was a marked feature of the evening. Before the close, Mrs. Garret asked the ladies if they would continue the Guild through another year: all were willing with the exception of two or three; but it is to be hoped they will recall their good angel who had turned away in sorrow, to be again influenced by it to do what they can for the Church and God's holy work.

DIOCESE OF QUEBEC.

QUEBEC.—St. Peter's.—The children of St. Peter's Sunday-school gathered in the school room, St. Valier street, on Friday evening, the 21st ult., to hold their annual festival. The tables were spread with an abundant supply of good things. The children of the school, numbering over 100, together with some twenty-five friends, sat down at 5 o'clock and evidently enjoyed the good things set before them. After an excellent tea, the tables were cleared, when their Rector, the Rev. M. M. Fothergill, in a few words congratulated the parish on the prosperous position of the school and especially thanked the teachers for their punctual and assiduous attention to their work of love in instructing the young members of the congregation. The Rector alluded to the great need of a more commodious room for general parish meetings as well as for the Sunday-school work. Then followed an admirable programme consisting of music and recitations rendered in first class style by some of the children. One portion of the programme, by way of intermission, consisted of calling the roll of the school and as each child answered to his or her name the reward came of an orange and a bag of sweets. The proceedings were brought to a close about nine o'clock with the singing of the national anthem.

CHURCH SOCIETY.—The annual meeting of the Church Society of this diocese will be held in the National School Hall on Wednesday, Feb. 2nd, for the reception of the annual reports and accounts and the election of officers for the Central Board, Diocesan Board, Clergy Trust Committee and for the transaction of general business in connection with the Society.

Trinity Church.—A very successful concert and social, given by the congregation of this Church, was held in the National School Hall on Thursday evening last. An excellent programme had been prepared and all seemed pleased with the entertainment. On the following evening, the annual Sunday-school festival of this Church was held at the same place.

St. MATTHEW'S CLUB.—At the regular meeting on Thursday evening, a very interesting lecture on "Ambulance work" was delivered by Dr. F. Montzambert. Next Thursday evening the Rev. Dr. Allnatt lectures on "Earth worms," and the following week Dr. Montzambert will continue his course of lectures.

MISSION OF NEW IRELAND.—On Sunday, the 9th January, the Lord Bishop of Quebec visited this Mission for the purpose of consecrating the handsome new Church lately built at Chap-ham. The Bishop was accompanied by his chaplain, the Rev. Dr. Roe, and by the Rev. J. Debbage, B.D., Rural Dean of the District. The weather was extremely cold, making it difficult for many to get out, the farmers feeling a very proper unwillingness to leave their horses standing in the open air on such a bitter day, the horse-sheds being not yet built: nevertheless a good congregation was present, who evidently with great enjoyment into the service.

As the new Church was fully described in the GUARDIAN some months since, on the occasion of its being opened for Divine service, it would be unfair to ask for space to go over the same ground again. It may suffice to say that the Church reflects great credit on the congregation. It is a duplicate of the Dudwell churches, designed by the Rev. T. S. Chapman, and cost, with its furniture, \$2,000, of which \$1,600 was contributed by the people on the spot; \$100 being granted by the Church Society, and \$300 collected outside the mission; of the \$1,600, about \$600 was given by Mr. Andrew Johnston, M.P.P., and his two brothers, who gave besides \$100 for a memorial window, and \$100 for a bell. The sons of the late Rev. R. G. Ward were also large contributors. It is right to add that the other members of the congregation also contributed with equal liberality according to their means. Indeed very seldom has a Church been built to which the contributions of all members of the congregation were so willingly, even eagerly offered. The congregation entered heartily into the consecration service, the respouding being particularly good. The consecration sermon was preached by the Rev. Dr. Roe, whose first years of ministerial life were spent in this mission, and who now has the satisfaction of seeing one of his own divinity students, the Rev. Rich'd Hewton, M.A., working in the same field with marked acceptance and success. Of course there was a celebration of the Holy Eucharist, the number of communicants being large.

After service the Bishop and clergy were entertained at dinner by Mrs. Ward, widow of the late Rev. R. G. Ward, whose guest the Bishop was. In the afternoon the Bishop and his Chaplain proceeded with Mr. Hewton to his headquarters at Maple Grove for an evening service there. Mr. Debbage being driven to Adderly for an afternoon service at Mr. Hewton's third Church. The large Church at Maple Grove was crowded; and after a very hearty service, the Bishop and Dr. Roe addressed the congregation upon the mission work of the Church among the heathen; all the offertories during the day being given to the Mission Fund of the Domestic and Foreign Missionary Society. So ended a day which will long be remembered as one to be very thankful for by all members of the Church in this Mission.

UNIVERSITY OF BISHOP'S COLLEGE, LENNOXVILLE.

The class list recently issued is as follows:—

Aggregate—3rd year, Class I, Sharpe; Class II, Murray, R. Wright, E. A. Robertson, Rev. J. B. Williams.

First class in special subjects (honor classics), Sharpe (Divinity), R. W. Wright and Murray (French); E. A. Robertson.

2nd year—aggregate—Class I, P. Stone, G. Sutherland; Class III, Carson.

Subjects taken:—Divinity, mathematics, classics, French, Logic and literature.

1st year—aggregate—Class II, Hibbard, King, Fothergill, E. E. Wright; Class III, Von Iffland, Ball.

Subjects taken as in second year, except logic.

Preparatory year—aggregate—Class II, Lloyd, Brooke; Class III, Norwood.

Matriculation subjects.

Admitted to College from school by matriculation examination:—H. R. Brown, J. W. T. Smith, at Christmas; G. Hibbard, F. Fothergill, at Michaelmas, and several others are preparing for admission in September next.

The annual report given to the Deanery of St. Francis states that during the financial year just closed the sum of \$308.52 was contributed to church purposes, diocesan and extradiocesan; \$278.35 of this having passed through the offertory. The congregation consists only of professors, students and boys. There have been two baptisms in the Chapel; fourteen have been confirmed; fifty celebrations of the Holy Communion were held in the same annual period with an average attendance of seventeen. A branch of the C.E.T.S. has been formed. On St. Andrew's Day a very powerful mission sermon and instructive address on the missionary spirit were given by the Rev. Dr. Wright, of Montreal.

The following contributions have lately been made to the proposed Bishop Williams wing: J. Burstall, Esq., \$50; Col. Forsyth, \$25; Stanley Smith Esq., \$25; Dr. Hingston (Montreal), \$25; J. Porteous, Esq., \$10; proceeds of three entertainments given by the boys at Lennoxville, Sherbrooke and Quebec, \$150.

At least \$1,000 more will be required. The equipments desired for the school through the medium of the proposed wing are thought essential by educationalists. A room in the school has in the mean time been fitted up as a chemical laboratory of a temporary nature. What it really required is that all the equipments of a great English Public School should be provided here for Canadian boys. About thirty of the boys learn chemistry and physics; the number of boys who learn Greek is about the same. Drawing has ceased to be extra and is taken now by the whole school; most of the boys have learnt singing also as part of the regular curriculum. As regards special religious instruction a Greek Testament reading was given once a week by the Principal, at which there was a considerable voluntary attendance. This is over and above the regular Divinity lectures which are a part of the College discipline. The Epistle to the Philippians was read.

In the school the boys are divided into three classes, one of which is a class of preparation for Confirmation; those confirmed in May last continued as a junior communicants class and studied the Communion Office and other portions of the Prayer Book. The senior communicants' class has been reading St. John's Gospel, the junior, or 3rd class, studies the Epistle and Gospel for the day.

Yesterday (January 26th) being the Festival of the Conversion of St. Paul was appropriately observed. Celebration of Holy Communion at 7.30 a.m., Dr. Roe being celebrant, the Principal acting as Deacon. Service well attended. Matins and Evensong both choral at 8.45 and 5.30 respectively.

The Lent term has now fairly begun with the ordinary swing of full work. We have 25 students; more than four-fifths are candidates for holy orders; 21 are in the Arts Faculty; we have welcomed Mr. J. Arthur Shaw (B.A., 1884), and Mr. Belt (B.A., 1885), who had been absent from us for a time, but who have now returned to complete the Divinity course. The Rev. Dr. Roe's health has been quite restored.

In the school we have filled up three vacancies; there are 66 in the school, making 91 in the whole institution at Lennoxville. The Bishop's College Medical School in Montreal reports over 40 students, and the Law Faculty at Sherbrooke is doing good work.

The Chancellor (Dr. Heneker) and the Prin-

cipal (Dr. Adams) have recently visited Montreal to take part, as representing Bishop's College, in educational conferences at McGill College in conjunction with the authorities of that University and with representatives of the Protestant Committee of Public Instruction.

At the meeting of January 21 the relations of model schools, academies and universities were discussed. At the meeting of January 22, Bishop's College was represented in addition by Rev. Canon Norman, D.C.L., Vice-Chancellor, and E. N. Hall, Esq., LL.D., M.P., Dean of the Law Faculty. The relations of the universities to the professions was considered. Mr. Ruggles Church, Q.C., was in the chair.

DIOCESE OF ONTARIO.

OTTAWA.—White Cross Brotherhood.—Notwithstanding the frightful state of the streets here on Saturday evening, the 22nd of January, there was a fair attendance at the meeting of the White Cross Brotherhood, held in the school room of Christ Church. The Rev. E. A. W. Hanington, President, occupied the chair, and opened the meeting with the appropriate prayers compiled by the parent Society in England. A hymn was then sung and after the reading of the minutes had been dispensed with the Rev. President rose to speak. He said that the Brotherhood had determined upon holding meetings similar to the present one in the various churches, to which members of all religious denominations would be invited. The work of the White Cross Army was not carried on in public meetings; each member was expected to do his duty by exerting his influence upon his friends in a private manner. All the pledges taken by the members were to elevate our nature, to make us manly, and to cause us to put away degrading vices. There was work even for the most timid such as the repressing of impure language. This could be done by the use of tracts, reproof, example. The organisation was a young one but he hoped to see it a strong one. There were already about fifty members at present enrolled. The Ven. Archdeacon Lauder was then called upon. He said that his knowledge of the Army and its work was derived only from books. He was interested in its welfare as being an organisation devoted to a very worthy object. It was the duty of every man to keep the pledge used by the Army, although he had not formally joined the force. The object of the Army was to combat the loose morality arising from the mixing of and freedom of intercourse between the sexes. The horrible published accounts of immorality—not confined by any means to the lowest or most degraded class—must give pain to every one. He hoped that the Society would spread and grow and exert a powerful influence.

The Rev. W. J. Macklestone acceded to the request of the Chairman to speak: He stated that he had derived his knowledge from the perusal of the excellent tracts written for the Church of England purity society, copies of which had been distributed by the present Brotherhood. The evils arising from sexual immorality are more serious in their effects than the mischiefs of drunkenness. He attributed the origin of this vice to the conversation of boys in the large schools of this country, in which boys of all natures were herded together. This Society will strengthen those who do not wish their ears insulted by ribald or blasphemous conversation. The subject of prostitution was unfortunately tabooed in polite society; a false prudery which was to be deplored; inasmuch as this very secrecy was a danger, as being a protective cloak to the evils, which was so wide spread.

Capt. McElhimney thanked the Reverend gentlemen for their encouraging remarks. There was a necessity for work in this special line of action. The world was, he was thankful to say, growing better as it was growing

older. Owing to the great endeavors put forth to promote its morality.

He considered that the work of the Society could be best carried on by men like themselves, by influencing those they came in contact with in their offices and while engaged in the pursuits of every-day life. He promised that the St. Andrew's Church, of which he was a member, would open the doors of its school room to the Society.

Mr. Magee, as a Methodist, would relate his experience. He was induced to join the Brotherhood from reflecting on the sacrifices which took place in the Jewish Temple of old time. A rich man could afford to offer for the use of the Temple a lamb without blemish, while his poorer neighbor could only afford two little pigeons. He thought that he himself might be able to present his two pigeons as his offering to the treasury of this Brotherhood. He would endeavor to teach his friends and acquaintances to keep constantly in mind the text, "What shall it profit a man if he shall gain the whole world and lose his own soul?"

Dr. R. J. Wicksteed said that he had modestly refrained from speaking, as he considered himself one of the hosts of the evening. But his modesty had punished him somewhat, for he could not hope to add anything to the facts that had been advanced by some of the speakers, nor could he hope to equal the eloquence displayed by others. His remarks would, therefore, take the shape of a recital of personal experience.

The speakers said that ever since he had come to the years of discretion, he had endeavored to follow the advice of the old Attic philosophers, viz., "Know thyself."

These vigorous, old thinkers and moralists—to whom we owe so much—meant by this that each man was to examine himself critically and unflinchingly, and ascertain what were his mental and physical powers, what could he do thoroughly and well? It might also mean the thought, in each person's case, know thyself as a moral and responsible being. What, let each of us say to himself, are my weaknesses, what are my moral frailties, what are my temptations, what sin have I specially to fight against as a good soldier of the Cross.

Our matchless Catechism and Litany recognized three categories of sins, viz., those of the Devil, the world and the flesh. All temptations to sin arise from these unholy sources. He had himself kept a strict watch over the avenues of the heart, and had used every precaution to guard against surprise from this Trinity of evil. He had made it a practice every birthday to take one step upwards, however small the lift, and on the last anniversary he had joined the White Cross Army, and had now an additional "moral creeper," or "crescent-heel-plate" to keep his feet from falling while walking in slippery paths.

After prayer and the benediction, the meeting adjourned until Saturday, the 12th February.

DIocese OF TORONTO.

TORONTO.—The ladies of Church Women's Mission Aid, Toronto, would be much obliged by donations of second-hand altar cloths and linen, suitable for poor country parishes. Address, C. W. M. A., 1 Elm street, Toronto.

The report of the first quarterly meeting of the Women's Auxiliary to the Board of Missions of the Toronto Diocese was held on Wednesday, January 26th, in St. James school house. About sixty ladies were present, members of the different parish branches in the city; also the three secretaries of the Diocesan Board. Mrs. Sweetman, as Hon. President, presided and opened the meeting with prayer. The Secretary then read a paper, explaining the origin and purposes of the Society, and stating how far the work of organization had proceeded and what yet remained to be done. The Secretary of the Church Women's Mission Aid

[which Society now works in connection with the W. A.] reported that twenty-five boxes of clothing, etc., had been sent out from the central rooms, valued at over \$700. Also that reports had been received of boxes sent out from the branches in All Saints, St. Mark's, Parkdale, St. Georgels and St. James', but in consequence of the contents not having been valued in some instances, it was impossible for her to give a proper valuation of them, but it was supposed that it would amount to at least \$300 more, making a total of over \$1,000 since September last. These boxes were sent, some to Toronto Diocese, some to the Northwest, but most to Algoma Diocese. The secretaries of several branches then reported meetings held and work done and in progress. The Treasurer of Diocesan Board reported money received from the At Home, held in October last, and money expended for current expenses, leaving a balance in hand of about \$40. An interesting paper on missionary work was read by the President, Mrs. Renand. The Rev. Mr. Bryck, Indian Missionary, from Peace River, told of the sufferings of the Indians in that part of the country, and of the exorbitant prices charged them for provisions, etc., a bag of flour costing \$20, and a pound of tea \$1, and other things in proportion. He pointed out how much they would be benefited by gifts of clothing, etc., and also by the establishment of schools for the children. A collection for the expenses of the W. A. was then taken up, and the meeting closed with a hymn.

DIocese OF NIAGARA.

DEANERY OF WELLINGTON.—The recent meeting of the Rural Decanal Chapter of the Deanery of Wellington, presided over by the Rev. Rural Dean Spencer, was held at Arthur. These gatherings of the clergy always interesting have of late years been made much more so by the delivery of bright pointed practical addresses by the clergy, on the burning subjects of the day, at the evening services, which always conclude the Chapter meetings. The speakers and subjects on this occasion were:—Rev. Rural Dean Spencer, "Duties of Churchwardens and Sidesmen"; Rev. W. R. Blachford, "Family Prayer"; Rev. R. T. W. Webb, "Confirmation," and Rev. A. J. Belt, M.A., "Unity"; Rev. R. S. Radcliffe, "Unity"; Rev. Alfred Bonny, "Unity." These addresses were listened to with great interest by good congregations. The singing has been greatly improved in Grace Church by the erection of stalls and removal of the choir out of the nave into the chancel of the Church. A ten days Mission just concluded at Alma, which is now attached to this parish, conducted by the Rev. C. E. S. Radcliffe and Rev. P. T. Mignot, has created an interest in Church work. The congregation intend building a new Church this summer, if at all possible; about \$800 has already been subscribed. *Laus Deo*

MR. FOREST AND NORTH ARTHUR.—Death of Rural Dean Forster of Creemore, Diocese of Toronto, formerly Rector of Mt. Forest.—Real grief filled the hearts of all who knew this good man when they heard of his most sudden death on Friday, January the 14th. After great anxiety and hard work he had completed New St. Luke's Church, Creemore, and on Sunday the 8th of December, had the joy of seeing this beautiful House of God formally opened by Bishop Sweetman. The Church was crowded three times, and the services and sermons were most impressive. During the octave the Rev. Reginald Radcliffe of Mt. Forest, had been asked to come and preach, and it was while going to the Station to meet this gentleman, that Mr. Forster was so suddenly called away. There seemed no outward intimation that his end was near at all, as he seemed in the best of health and spirits. On the Sunday following Mr. Radcliffe took the services at Creemore,

and preached to a large and sorrowing congregation from the words "I have a message from God unto thee," the Holy Communion was received by a large number present.

On Monday the 17th, the Funeral took place; the Clergy present and assisting were: the Revs. L. H. Kirkby, A. B. Chafee, C. E. Sills, R. S. Radcliffe, H. D. Cooper, Thos. Ball, and John Langtry, the latter as the deceased Priest's most intimate friend, was celebrant at the Holy Communion, and gave a short, practical, and most earnest address, rendered more impressive by such powerful emotion, that he could hardly proceed at times. The body of the deceased was habited in surplice and white stole, the stole being the last tribute of affection from the Rev'd R. S. Radcliffe and Rural Dean Forsters former Congregation of Mt. Forest and North Arthur.

Upon the coffin plate was engraved: "The Rev. W. R. Forster, R.D., Priest, obit., January 14th, 1888, aged 58 years. *Requiescat in pace.* On the coffin lid was a plain silver cross, besides many exquisite floral ones sent by many kind friends, one of which was laid on his breast. Mr. Forster, in the earlier part of his life, was a naval officer. Later he came to Canada possessed of good means and began farming, but like many others lost much in this way, as gentlemen farming won't do in Canada. "Claverleigh," his very pretty home at the time of his death, is situate in the middle of his estate of 400 acres, but it is feared it is too much cumbered to provide much, if any, support the widow and children.

The reverend deceased was ordained Deacon by Bishop Strachan, on All Saints' day, 1866, and Priest by Bishop Bethune in March 1867. He was first appointed to Mount Forest, where he ministered most successfully and with great acceptance for three years, and where his memory to-day is cherished with deep affection. He removed in 1870 to Creemore and Stayner Mission, where he has laboured for the past seventeen years earnestly and lovingly. During that pastorate he has built three good churches and where he has made the members of his congregations strong in their love for Christ and His Church.

On the death of Dr. Lett, and at the express desire of the Clergy of the Deanery, Mr. Forster was made the Rural Dean, an office he filled ably and with the utmost satisfaction to all concerned to the last, although this office added a good deal to his work.

His loss will not only be felt by his own family and flock, but by the Deanery and Diocese, for, as Mr. Langtry truly said in his address, "no gentler, truer, honest, godlier man lives among the clergy of the Diocese today than he whose death, with exceedingly suddenness we so sadly deplore."

When we consider his many and beautiful traits none more conspicuous than his quiet and yet real humility which made him decline when offered the important rectories of Collingwood and Barri. Cannot we say with no uncertain hope regarding this holy man of God "eternal rest grant, oh, Lord! unto him, and may light perpetual shine upon him."

DIocese OF ALGOMA.

A TRIP IN WINTER TO SUHGEEDUHWANG.

It is pleasant to take a long journey in winter over the ice when the weather is favourable and the ice good, and everything else just as one desires, but on the other hand, it is exceedingly disagreeable not to say dangerous, when the cold is severe and a snow storm comes on and the road is lost; the ill-fated traveller wanders he knows not where, seeking in vain for the road that he has lost, till he perishes perhaps from exposure and cold. Something like this has happened more than once not far distant from this place.

But of the trip about which we write, no such sad event occurred, happily the weather

on the day we started was all that could be desired. It had been very cold, but was considerably milder. Hearing that the Mail carriers were going to cross, we made an effort to join them, and daylight found us some miles on our journey (our party consisted of the missionary and his pony dinah). There was a considerable quantity of snow on the ice that retarded our movements, as it was drawing towards noon when we reached the Hudson Bay Company Post at Lacloche, the first stage of our journey.

Here we parted company with the Mail carriers wishing to stay and hold service at the fort. The next day we were again on our way battling now with a snowstorm. We crossed some lakes and portages, and at noon came to an Indian village on the banks of the river. Here we held service again. A goodly congregation of Indians assembling to hear the word of God in one of the Indian houses, which by the way was very clean and respectable. We stayed that night at a friend's house on the river, where we again held service; some neighbors and others coming in to join in the worship and hear God's word.

The next day we continued our way and arrived at Suhgeeduhwang in the afternoon. Suhgeeduhwang means the place where it flows out, i. e., the North of the River. Here dwell a family of Indians consisting of father, mother, and I think five children. The mother of these children is a wonderful woman, a clever woman, a hard working industrious woman, and best of all she is a Christian woman. In addition to her household duties, she goes out to trap and to hunt, and it is in this department that she excels, often bringing home valuable furs, which she sells to help provide for her family. She showed me a fine eight day clock which she had just bought with the proceeds of her hunt. Last winter when we called, she told us that her husband had left her to seek work, and she had very little for her children to eat. She went out to her traps and brought home two fine goshers, the skins of which fetched sixteen dollars. It was Providence she said. On the day of our visit, they were all at home with the exception of the eldest son, and all assembled in the best room for worship. The second chapter of St. Matthew was read, and a few words of exhortation followed on the manifestation of Christ to the Gentiles. They were reminded that now as far as to Ojibway Indian, the light of Christ had shown, and they were to walk by that light till they reached the rest above.

While we were holding service, a young Indian came in who we found on enquiry had never been baptized. He expressed a desire to become a Christian, so after carefully instructing him on the fundamental truths of christianity, and he professing his faith in the articles of the creed, we baptized him by the name of John. The father and mother of the young man were present at the service, and finding afterwards that these were pagans too, we endeavored to impress upon them the necessity of giving themselves to God in Baptism. We found them next morning in the bush where they had just erected a wigwam for themselves. The old man listened to the words of God's minister, but said that his father had enjoined him never to become a Christian. We reminded him that his father not being a Christian himself, could not know the blessedness of God's service. We left him not without hope that God would open his heart to receive the truth.

Shynandah, Jan. 1887.

ROSSEAU.—The Sunday-school children were entertained at the parsonage, where 46 sat down to tea. They were then introduced to the Christmas tree to the delight of all present. Thanks are due to the St. George's Society, Toronto, and Miss Fannie Dixon, Guelph, for the tree upon the tree. As also to Mr. Arthur

Ditchburn for the trouble he took in dressing the tree. Miss Dixon has proved herself a faithful friend to this Mission.

The Bishop visited this Mission on January 11th inst. He was met at Utterson by the incumbent and drove thence to Ullswater, where a good congregation awaited him, considering the stormy evening. The train was three hours late on which his Lordship arrived at Utterson, causing him a weary delay. The people waited patiently for him without a murmur. Five candidates for Confirmation were presented for the Apostolic rite. The Bishop gave a splendid address. Having staid all night under the hospitable roof of Mr. Henry Creaser; next day, the 12th, he proceeded to Rosseau, where he held service in the evening and confirmed two candidates. The congregation was very good considering the state of the weather. The sermon was highly spiritual. The Rev. H. Gaviller came up to Rosseau that evening to meet the Bishop, and took part at Evensong. Proceeding next day with the Bishop and incumbent to Sequin Falls next morning to enter upon the Rev. A. J. Young's Mission.

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:

NEW YORK, Jan. 20th, 1887.

SIR,—I know that Canadian readers are kept well supplied with news concerning the dramatic and operatic world in this city; but not a great deal is said in regard to the glorious Church music which may be had on all sides for the seeking, "without money and without price." In Trinity parish alone are five surpliced choirs, viz.: in Trinity Church itself, and in the chapels of St. John, Trinity, St. Augustine and St. Chrysostom, and one is sure of always hearing good music at any of these. To give at one time a general account of the music presented by all of these choirs would occupy too much of your valuable space, and, therefore, it may be as well to speak only of one or two now, and reserve the rest for a future time.

With so wide a field to choose from it is difficult for a stranger to know where to go to find a Church home, and so he makes a grand tour among them. I first went to a beautiful Church on Fifth avenue, where the windows were magnificent, and the chancel decorations wonderful, and possessing a fine organ and choir. But it has an *ultra* fashionable congregation, and strangers must stand at the threshold until the pewholders are seated and the prayers are nearly over. Tired of standing, at last I ventured to seat myself in a back pew, but the usher who was unmindful of me previously, speedily pounced upon me, and I had to stand up again. I had a similar experience at other churches, but finally entered a quiet looking building of rough gray stone on the corner of Seventh avenue and 39th street, with a most home like and comfortable interior, and found myself invited to sit anywhere I chose, as the seats were free. Those at home in Canada who oppose free seats will never fully understand what a blessing they are until they enjoy a similar experience to this. It was thus that I could not but think of Tennyson's "Lotos Eaters," who coming to the land "where it was always afternoon," said:

"Oh rest ye, brother mariners, we will not Wander more."

Here the choir, which is surpliced, numbers about fifty voices, and the parts are finely balanced. That the training is most excellent is shown by the sweet, unclouded tone, acknowledged to be unsurpassed by any of Trinity's choirs. Great attention is given to careful shading with consequent delightful effect, and

one is deeply impressed with the feeling that all love, and understand the music they sing. There is also a junior choir of twenty voices whose members sing at the minor services.

One wonders at the ease with which these New York choirs sing the great oratorios, &c. At home, except in the greater cities such as Montreal or Toronto, it is a laborious task to produce such works as the "Elijah," or "Messiah." Singers are alarmed at the difficulties presented in them, and even when creditably performed audiences are not very appreciative.

One resident here is insensibly educated to love classical music, through hearing it constantly, and I have found that in St. Chrysostom's choir even the smallest chorister has a fine discerning taste as to the *status* of a composer, and the excellence of his compositions. A special musical service is given on the evening of the third Sunday in each month, and there is scarcely standing room on these occasions. In November the special music given was the Advent Hymn by Schumann: "In Lowly guise Thy King appeareth," and that for December was Mozart's famous Requiem Mass. This choir was the first to produce this work in New York some three or four years ago, and it is always revived in Advent season.

Last Sunday evening, January 16th, the special work was Schubert's "Song of Miriam": "Strike your timbrels, Hebrew maidens." This is well worthy of the attention of Canadian choral societies and choirs. The music is descriptive of the passage of the Host of Israel from Egypt, and the drowning of Pharaoh and his army in the Red Sea:

"Voices shout. Still pressing onward,
"We will pursue and overtake."
But hark! what sighings, Wailings, Mournings
Hark! the Storm!!

and then,.....

Egypt's King

As lead sinks he down beneath the mighty flood
Earth has swallowed all!

A work of Spohr is next in order, and following that Mendelssohn's, "Hear my prayer," and "Oh for the Wings of a Dove."

It will be noted that the standard of St. Chrysostom's music is high—nothing fligid or unworthy is presented, and at each offertory, in morning and evening, a selection is given from some good oratorio or other work, or else a good anthem.

The music in the Communion office is always fine and sung with true devotional feeling, and the services lately given are the St. Cecilia Mass by Gounod, Mozart's Requiem, Schubert's Mass in C, Beethoven's Mass in C, and among those less difficult those of J. T. Field in D, and A. J. Pyre in E Flat.

The music on Christmas day was Beethoven's Mass in C, and the offertory from the "Creation," the numbers being the choruses, "For unto us a child is Born," and "Glory be to God," the connecting recitatives, "There were Shepherd's abiding," &c., being sung almost faultlessly by a solo boy who is not yet eleven years old.

On the evening of the Epiphany a special service was held. The offertory anthem was, "Infant of Days," by Dykes, with its lovely refrain, "In terra pax hominibus," and immediately following came five anthems by Goss-Arnes, Mozart (2), &c., Handel. That by Arnes, "Thy Doctrine shall fall like the rain," is slow in its movement, with exquisite harmony and contains a beautiful movement for a Quartette.

St. John's Church, Varick street, has also a fine choir, which lately presented the "Elijah" at an evening service. The part of Obadiah was sung by a Canadian tenor, Mr. Mockridge, and whose singing was decidedly the finest on this occasion. In the Aria, "If with all your Hearts," his delicate phrasing proved him to be a fine artist. This choir will soon give "The Creation."

It is difficult to leave so endless and interesting a theme as Church music, but I must not further trespass on your valuable space, permit me to quote in closing Keble's lines:

"Lord by every minstrel tongue,
Be Thy praise so truly sung,
That thine Angels' harps may ne'er
Fail to find fit echoing here:
We the while, of meaner birth,
Who in that divinest spell
Dare not hope to join on earth,
Give us grace to listen well.
Yours, &c., WANDERER.

MINISTERIAL CANDIDATING.

SIR,—I clip the following from *Church Press* as suitable to us in Canada as to our Church in the neighboring Republic:—

"What can we think when ministers will so degrade themselves as to flock to a vacant place and put themselves on exhibition that rich Cræsus, old Mrs. Grundy, Miss Flora McFlimsey, may compare them and decide on their 'fine points,' just as they do in the horsemarkets, just as they do in 'hiring' singers, and actors, and clowns?"

What can a vestry or congregation tell about the priesthood or pastorate of a man by hearing him "spout words?" Can they tell whether he is sound in the faith; holy in life and heart; a lover of little children and good men; a faithful and diligent worker; "constant in season and out of season" in saving souls? Not a bit of it. All they can tell is whether he has a "commanding presence" and they "like his style."

It would be a great deal better if candidates were tested as to their reverence in the celebration of the Holy Communion, and put on "probation" for a few weeks to see what kind of shepherds they were in caring for the sheep and lambs. But even then it would be bad enough, and degrading to the minister and vestry that would go into any such arrangement.

A great and important lesson for vestries and congregations may be found in 1 Sam. xvi, 6, 7. Samuel was unanimously pleased with the first "candidate" Eliab, and said, "Surely the Lord's anointed is before him" to be told; "look not on his countenance or the height of his stature, because I have refused him, for the Lord seeth not as man seeth, for man looketh on the outward appearance, but the Lord looketh on the heart." It was then found, after seven more "candidates" had tried for the place, that the one whom the Lord had chosen was was an humble individual who was then tending his flock, unmindful of the honor and dignity awaiting him.

Now, Mr. Editor, how much more Catholic, dignified, and churchly it would be if, when a parish is vacant, the vestry should officially inform the Bishop thereof and ask him if he knows of any faithful pastor and devout priest who can be obtained; then appoint a committee to visit his parish and enquire about him and hear him preach and instruct his Sunday-school. If the signs of faithful, earnest work, and fair success are present, then call him, and let the Holy Spirit in the plenitude of His power see to the results.

What is all this talk about getting a "smart man," a drawing preacher," but Goliath's old cry, "Give me a man (11)" The same little David whom the Lord had chosen slew him with the smooth stone in spite of his height, his sounding-shield, and spear "like a weaver's beam." So mote it ever be, so will it ever be.

And what do congregations and vestries really do when they lay such stress on the man and on the singer as powers in the work of building up a parish and "filling the pews" but substitute those for the Holy Ghost, the sole agent of conversion and growth?

They may not mean it, but they just do practically ignore and deny His agency in the work of saving souls, and pay worship with the

heathen king, and the Philistines of old, to the god of human forces.

More faith and more work is what we want, and less talk about "smart men," and trying to rival the opera and the concert in our Church music.

It is utterly UNCHURCHLY, and to be deplored, that priests can be found who will even send their photographs to vestries, and copies of their sermons, and come up in throng to be examined like school-boys for the place. I would saw wood, or take up some secular business first. If the Church does not want a priest, or will not support him, then let him take up secular work and minister as he has a chance, first offering himself to the Bishops to work where they may send him or need.

In conclusion, I would just remark that St. Paul himself could not get a call in these days to some churches that are called after him because "his presence was weak and his speech contemptible."

H. W. SPALDING.

Janesville, Wis., Nov. 24, 1886.

SIR,—In a late issue of the CHURCH GUARDIAN

I noticed a few brief remarks in regard to a lecture given by the Very Rev. the Dean of Montreal, wherein he referred to the want of express legislation in the Church in Canada as to the discipline of the laity and the astonishment he felt that the laity were content to leave the matter in its present position. It does seem strange that throughout the many years of our existence as an independent branch of the Church that there should be such an apparent indifference to the moral standing of its members to become a reproach to the whole body and its legislators in particular for not providing a check to the progress of vice as it crops up in our midst by means with which it is empowered and commanded to use. We have but to read the precepts of Christ and His Apostles to see that it is the duty of a Church to purge out and put away from itself that "wicked person" who persists in his evil ways, not only for the preservation of its own purity and the avoidance of scandal but for the benefit of offenders themselves so as to impress upon them the responsibility of their sins and thereby endeavor to cause an amendment of life.

The Rubrics of the Prayer Book before the Communion Office point out a mode in accordance with ancient usage in dealing with the "open and notorious evil liver" by whom the congregation is offended, but no express power of excommunication is given except through some ecclesiastical court, where charges could be heard and sentence pronounced. Such a court ought to be instituted composed of clergymen and laymen, or clergymen alone with its presiding Bishop whose office is to rule the Church as well as to teach. Although a Canon on discipline coming from the Provincial Synod might be more acceptable, yet if a Diocesan Synod can make laws for the government of its clergy there is no reason why it may not also make laws for the discipline of its laity; and in the absence of any action having been taken by the higher body it should no longer delay in doing its own part. Surely, we cannot say that it is only the clergy who require discipline, nor should they be made the scape-goat for the congregation? We have had instances, too many, of gross immorality, and excommunicable offences among the laity whose lives have disgraced the congregations to which they belonged, and whose presence at Holy Communion has been a deterrent to others who would partake of it, but from conscientious motives felt as though they could not with those whose company they were forbidden to keep or eat with. Characters like those as we find enumerated in St. Paul's 5th chapter to the 1 Corinthians are allowed to continue as communicants and are not repelled, and finally, at death, are buried with the same honor and

the same hope, as the most exemplary Christian. A sad position it is for any clergyman to be placed in, who, from his own conviction, feels that he is but performing a solemn mockery before God and men over the body of one whose unrepented life has been a contradiction to his profession as a Christian when he commits it to the ground in "sure and certain hope" of its resurrection to eternal life. But, however the Synods may fail in making a provision which the Church demands for the conservation of its own integrity and the relief of the clergy in the discipline of its bad members, let us trust that there will always be found ministers true to their sacred obligations, who, without fear or favor, are determined to do all they can to keep themselves as far as lies in their power free from the blood of evil-doers, whose sins cry out against all, and every member, who, from a disregard of obligations and responsibilities to the Church do not take steps either directly or indirectly to denounce, but suffer them to continue on in their evil course unrestrained by any ecclesiastical action which might be the means of saving them from destruction and the Church from scandal.

Yours truly, W. S.

January 21, 1887.

SIR,—Will you kindly allow me to acknowledge with many thanks the receipt of a good sized box of articles most suitable for Christmas trees, etc., for my mission. It is indeed very acceptable and very appropriate, containing judiciously assorted prizes for Sunday-school children, articles of clothing, and books and papers; and our thanks are due, and are heartily tendered to the ladies of the C.W.M.A., Toronto, with their courteous and obliging secretary-treasurer, Mrs. T. W. O'Rielly.

P. HARDING.

Apsley, January 21, 1887.

REMEMBER.

A CHRISTIAN LIFE cannot be lived to itself. Let every one seek to be constantly engaged in some active exercise of his faith in behalf of others. There is work enough to be done, —and opportunities enough—in this world of ignorance, of suffering, sorrow, sin and dying. It may be found ready at hand if one will but look about a little, desiring to find it. Sometimes one may himself need the discipline of being required to look for it. And be sure that if nothing seems placed before you to do for Christ, it is an evidence that for your own spiritual welfare you need to set out to look for it. Not to have at hand, and not to be able to see any Christian work to be doing is a sure evidence of a blinded spiritual vision—that your discipleship is waning in faithfulness, and needs the re-invigoration of fresh willing and doing. Seek out, take up and be doing some Christian work, never allow yourself to be without it—some work, some charge taken up distinctly as work for Christ. Give it a distinct share in your thoughts, attention and interest, and a portion of your time. Never allow yourself to be too busy for that.

Remember that ministering to those in need, distress or danger of any sort, trying to relieve or rescue them, is work for Christ, is doing Christian work on Earth, whether it be the needs, pains and perils of the body, or needs pains and perils of the soul which threaten to rob ignorant, sneering men of the heritage of Eternal Life. The Son of God came to seek and to save the suffering and lost; our Christian work now, as His disciples, is to enter with Him upon this mission of mercy and salvation. It may be done in the lines of so called charitable work, or in missionary work. Both should be engaged in. The present and coming seasons in the Christian year suggest these thoughts.—*Pacific Churchman.*

The Church Guardian

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CALENDAR FOR FEBRUARY.

- FEB. 2nd—Purification of V.M.
 " 6th—Septuagesima.
 " 13th—Sexagesima.
 " 20th—Quinquagesima. — (Notice of Ash Wednesday and of St. Matthias.
 " 23rd—ASH WEDNESDAY. (P. Pss. M., 6, 32, 38; E. 102, 130, 143.—Commination Service.
 " 24th—ST. MATTHEW, A. & M., Athanasian Creed.
 27th—1st Sunday in Lent.— (Notice of Ember Days.

IMPORTANCE OF PRAYER-BOOK INSTRUCTION IN SUNDAY-SCHOOL.

A Paper read at the Sunday-School Conference, Diocese of Huron, Oct. 1886, by William Craig, B.D., Rector of St. Paul's Church, Clinton—(Continued).

While on this point, let me speak of another thing somewhat missed, but which instruction in the Prayer Book reveals—What it teaches in its offices; in the prayers about the Christian life. It teaches us that it has its *beginning*. We pray that the person baptised may lead the rest of his life according to this beginning. The beginning is that God is his Father, Jesus Christ his Redeemer, the Holy Ghost his Sanctifier. If faithful he stands upon these facts and has them and so grows in grace and in the knowledge of our Saviour, increases in faith, adds grace upon grace, and by the Spirit's power and indwelling brings forth much fruit. Now supposing all this to be real in any one's life, there is something else along with this taught in the Prayer Book, which it is well should be carefully brought before the minds of children and others, viz., that for every one there is to be not only a *deepening* of the religious life, but a *conscious coming to God through Christ*. A lawful study of the Prayer Book will show you that the same people who pray on Christmas Day, "Grant that we, being regenerated and made Thy Children by adoption and grace, may daily be renewed by Thy Holy Spirit," also pray all through Lent that God would "create and make in them clean and contrite hearts" that they, lamenting and confessing their sins, may obtain perfect remission and forgiveness; and on Easter Day, that God who put into their minds good desires would by His continued help enable them to bring them to good effect. This simply means, I think, that no matter about the exact way or how it is felt, for every one there is looked for

a personal conscious coming to God the Father through Jesus Christ. It is important to notice this in connection with the winning back of the careless, the indifferent, the sinful who have wandered away from God. Collects and articles teach that man cannot of himself turn to God; he needs the Spirit of God to turn and stay turned. But whom does he turn to? Not to an angry God, but to a Father, and a Father—unlike some earthly fathers—who is on the sinner's side, who is waiting to see the first homeward turning to receive him with gladness and rejoicing. He is coming not to a strange, new place, he is coming *home*; and having faith he comes by prayer; and he comes by Sacraments taking his old stand on his reception into God's family, and draws near to God, pleading Christ's death for the remission of sin in prayer, and as Christ has appointed in the Sacrament of the Lord's Supper. And so God receives him as he believes in His Son and gives him the pledge of his forgiveness.

2. *The Sacraments*—I think I need not much under this head. The frequency of the administration, the teaching of the catechism ought to make the Sacraments familiar to our thoughts.

I would merely remark [1] that it would be well if greater attention were paid to the *place* and importance of Sacraments in the Christian system, so explaining the large place given them in the Prayer Book. Let me mention this: There is a prevalent belittling of the Sacraments, especially of Baptism, as if they had been instituted by *man*. It might be well to remember that they were commanded by *Christ Himself*. Then remembering that Christianity is a system of spiritualities, it enhances the importance of the Sacraments that they have to do with the *body*, that they are in one aspect material, and so just in the degree that we exalt the spirituality of the Christian system, so must we assign to and this is just what the Prayer Book does—a higher place to the Sacraments.

[2] Next the Sacraments teach us that *symbolism* has its place in Christian teaching, that the inner man is reached by what affects the outward man; that the soul is reached through the body. A little thought and study will show, I think, that this is an explanation of that which is somewhat confusing to some people. The variety of position spoken of in the Prayer Book, the insisting upon certain posture, and the frequent breaks or changes in the services. But again, there being but two Sacraments teaches what we also find in the Prayer Book in its calm, sober reserve, *that symbolism has its limits*.

3. *The Ministry*—This is so large a subject that one hardly knows how to begin, so as to speak briefly. First I think the Prayer Book is opposed to that often expressed notion—which no one believes—that *Church government is a non-essential*. Why have Christian men for centuries divided the Body of Christ for a non-essential, for a mere notion of no consequence?

The Prayer Book is honest and brings you up with a round turn, by saying in the preface to her Ordinal that Church Government is an *important essential*. Secondly, I have long been of the opinion that the one thing which appeared to press hardly on other Christians, viz., that this Church holds that to minister in her a man must have Episcopal ordination was in one sense the Church's *protest* against that which thousands of Christians are coming to see is wrong—*Dissension, schism in the Body of Christ*. Surely, this Church, standing on the Scriptures of Truth, could do nothing else if she was to be loyal to the Word of God and loyal to her Risen and Ascended Head, than declare that divisions in the Body of Christ was not merely wrong but sinful. I think, again, it is important that our children should be taught that setting aside the question of the being of a Church turning on the ministry alone, this Church not only confesses with the Church of all

ages the Historic Faith, but holds with the Church the Historic Ministry of Apostles, Elders and Deacons, or as we have come to call them Bishops, Priests, and Deacons; and that when we do hold this we need not be afraid that any opening can be found in our armour either of Scripture or Church History.

4. I come now to speak of my last point—the importance of studying the history of the Prayer Book.

[1] I think it is impossible for one to enter into the full meaning of the *worship* of the Church if he has not some knowledge first of the antiquity of Precomposed Prayers. Second, of the antiquity of fully seven-eighths of the prayers in the Prayer Book. Thirdly, that the responsive use of Psalms, and the reading of lessons dates from the first and second Temple times. It seems to me that if our people understood these things better we should have heartier services than we have; and can we do better than begin in the Sunday-school to teach these things.

[2] I feel quite sure that the history of all the Church's offices, Morning and Evening Prayers, the Sacramental Offices, the Visitation and Burial Offices, the Office of Matrimony—a most solemn one, and utterly opposed to the frippery and frivolity of the usual wedding, and intended to give holier and higher ideas of the marriage state. I say I am sure that the history of these would increase the love, the devotion of our people to the Church. If I may not stir up any controversial fire, I would like to mention one or two points as illustrations when history will save so much confusion and trouble. Would there be so much objection to the Prayer Book if it were known, *e. g.*, that the Baptismal Service is an entirely new service, only one prayer being taken from the old service books, and that one object of the service is to assert the rightful place of Baptism along with the other Sacrament, which the Romanist party in Reformation times exalted out of all proportion with Baptism.

Would not a slight study of its history and construction have revealed that the whole blessing of Baptism comes from God the Holy Ghost, that even its *little words*, a remarkable thing in the Prayer Book, are *important*—the blessing is always "in," never "by" Baptism; that, after all, great as the privilege, great as the blessing, it is only the "beginning." We are to "daily proceed in all virtue and godliness of living."

And now I must apologise for keeping you so long. I have only been able to touch on many points, but looking at the Faith, the Sacraments, the Ministry, the History, I think you will agree with me that the study of the Prayer Book is important for these things which a Christian man ought to know and believe for his soul's health; that it will be interesting, and that it must make many a man now somewhat careless and indifferent about himself and about the Church, to become alive and over her "to fling his arm against the world."

To many minds these days are days of doubt and darkness; to them the world seems cold because they are not sure whether there is a God or, if there is a God, whether He cares. How shall we meet those men? Shall we invite them to a gloomy house with narrow doors and low windows? Or shall we welcome them to our home with wide-open doors, with windows open to the glorious light of Heaven and the wood piled high on the generous hearth, where they may be warmed and cheered. In one word, what is our religion to be like, broad, generous, warmed with the fire of Heaven, fanned into brighter flame by the devotion of martyrs! If so, on our side, I do not forget the need of the grace of God. I know that the study of the Prayer Book will do much to make us better, warmer Christians, and so commend our religion to wandering and weary men.

TWELVE HINTS TO CHURCH WORKERS.

(Tract by the Rev. G. R. Wynne, M.A. Rector of Killarney; Author of "Twelve Hints to Churchgoers," "Twelve Hints to Church Choirs," &c.,—(Continued.)

VII. CULTIVATE THE SPIRIT OF LOVE.

If the habit of near communion with God is to be the Divine secret of doing your work well, love to those whom you would serve is, humanly speaking, the condition of doing good. Pastors, teachers, visitors, rulers and guides of the young, if you would help, and bless, and save, you must be filled with genuine human sympathy. Love or sympathy must be real. The best imitation, the most artfully contrived style, will not do. It is labour lost, (and worse) to try to appear as if you cared for those for whom you care nothing. We are convinced that next to want of prayer the secret of failure is, oftenest, want of love.

And the love of which we speak is not only that which is called "the love of souls." In the Bible, it is the love of man that is urged. That is Charity, the Queen of Graces. To love your neighbour, body and soul, to care for him as you would for yourself, is the quality needed in a Christ-like worker. He loved mankind. 'He loved me,' wrote one Apostle (Gal. ii. 20). 'He loved us,' wrote another (Rev. i. 5), and a third says, 'Love one another with a pure heart, fervently,' (1 Peter i. 22). This is a matter deserving of great consideration, and deep, personal self-examination. True sympathy goes forth to man as man, and sees in every one a fellow-being to be helped in every way. That was the glory of Christ's ministry. He had compassion on the multitude who were weary and hungry, and far away from their village homes at dusk, and He was not satisfied with preaching to them. He also fed them and sent them away. He had compassion on the ignorant and those out of the way. He had pity on the blind and lame, He loved the poor, wandering, and lost sheep. Body, soul, and spirit—all were objects of that glowing love of Christ.

Do you feel your heart cold or devoid of love? You can best warm it by considering your fellow-creatures' wants and sorrows, and sins; thinking much, visiting and observing and speaking with them, listening to their tales of trouble most patiently, and then hastening to relieve so far as you can. Daily intercourse and frequent reflection, with earnest prayer for a loving spirit, will by degrees quicken your sympathies, and when you love your brother, you will stop at nothing in order to help him body and soul. But without love, you labour in vain. Make friends with the poor and ignorant, if you wish to do them good, and depend upon it, friendship is the base on which most Evangelistic work must take its stand.*

VIII. WORK BY EXAMPLE.

Among your equals you may have few opportunities of giving spiritual advice without its being resented. Therefore you must preach by example. The whole tenor of your life must witness for God. How injurious to a child, or a brother, or sister, must it be for one who has, perhaps, come home from an early Communion, or the visit to a hospital, to show hasty temper, or selfishness, or a too free indulgence in eating and drinking, or a habit of satire or gossiping. The home is the first and chief sphere of Christian work, and the principal element of success there is a consistent bright example.

* To visitors I give this caution: Carefully avoid meddling interference with other people's private affairs. Do not force their confidences. Do not dictate to them about the management of children or house. Treat them with respect. Do not lecture them. Do not force your way into their houses if they seem unwilling to receive you. You have no authority to enter their homes save as they please.

To win a careless brother to Christ, should surely be the most intense desire of a sister who knows Him. How can she do it, but by a holy example, by the tenderest love, and by watching long for the best opportunity, sweetly, and briefly, and wisely, to speak a word for her Lord?

We do not think much good can be done by district visitors and Sunday-school teachers, whose spare time is much given to amusement, novel reading, and worldly society. The Lord asks his disciples to 'follow Him, bearing His cross,' and we must take our choice, to please self, or to please Him and do good.

IX. MUCH CHRISTIAN WORK MAY BE DONE BY INVALIDS AND THOSE WHO CANNOT LEAVE HOME.

If they love God and man, they can work for God and man, while laid entirely aside from active life. Hear St. Paul: 'Epaphras, who is one of you, a servant of Christ, saluteth you, always labouring fervently for you in prayers,' (Col. iv. 12). This is a verse deserving profound attention. Were Christian labour only the skilful bringing to bear of holy word and example on those who need reformation, so as to win them by natural means, there would be no need for intercessory prayer. But intercessory prayer takes its stand on the fact that Christian grace is supernatural. It is not by wise and good influences and words alone, but by the power of God acting through these or other means, or directly, without means, that good is done; and the Church's spiritual influence extended. This is what gives its reality to intercession, the most spiritual of all Christian agencies. It demands more faith, and patience, and, perhaps, more love, than any other form of Christian activity.

But this is a work which can be done, and done even best, by those who can do no other. On the couch of an invalid, or in the seclusion of home, intercession may be daily used, and all the help of God sought, and not in vain, for those who need spiritual conversion, or building up in their faith.

May we not ask every minister of the Church to urge on his people the great reality and use of this form of Christian effort?

It is a great help in the practical carrying out of this work to keep a list of names, or objects, for which we feel bound, or disposed to pray; earn to make frequent use of it, lest the infirmity of memory rob those for whom we have determined to pray, of the help we might give them.

X. WORK HEARTILY ON CHURCH LINES.

In some places it is thought to savour of ecclesiastical bigotry to be a zealous and hearty member of the Church. To be a 'Protestant,' or to be a 'Christian' is enough. To 'hold out the right hand of fellowship' to any and every one who tries to do good is considered an essential mark of possessing the Spirit of God. In this tract we have not one word to say against any particular form of dissent, or of what is called 'undenominational religion.' Our object is purely a practical one, and we believe that a Church worker will do most good by keeping to Church lines. If he be a member of the Church of England, or of Ireland, his influence should be not only to benefit individuals, but to benefit, to strengthen, to extend the Church to which he belongs.

The Church may have its faults and failings. If it possesses the boon of fixed forms of worship, formalism may, perhaps, find better shelter undetected in the use of those forms than in an extempore service. If it has Creeds, and Orders, and Holy rites, there may be less facility for 'sinking our differences,' than is felt by those who have none. But for all the cry of formalism and of bigotry, we may well thank God for the barriers against colourless religion and vagueness of faith, which the Church system supplies. Let us be hearty in our support of the Clergy of The Church, hearty in joining in her services, both on Sundays and on other

days when the Church is open. Office-bearers of all kinds, churchwardens, and choirs, and teachers, and visitors should be very careful to support the Clergy in this way.

Workers should form a united band, with their parish clergyman at their head. It is for the best interests of both, and of all, that they should keep well together. It may savour of bigotry to give the advice, but we give it all the same:—avoid the gatherings and prayer-meetings of those who hold aloof from our Church Service. If they have a reason to decline our worship, you probably have better reason still to refuse to identify yourself with theirs. Do not promiscuously circulate tracts and magazines, whose tendency is to promote 'unsectarian religion.' Your clergy in their Communicants' classes and schools try to base their instruction on the Catechism and Formularies of the Church. You are not only not helping, but are actually undermining their influence if you give away all manner of literature, which ignores this time-honoured textbook of Christian instruction.

XI. WORK IN A QUIET SPIRIT.

Closely connected with the previous 'hint' is this. No worship is so quiet and unexciting as that of a well-ordered English Parish Church. There is not the sensational appeal to the nerves of sight and hearing which are made by Ritualism on one hand, and by exciting preaching on the other. But if Ritualists and Methodists in various ways appeal to the nerves, the sober worship, and singing, and reading, and preaching of most of our parish Churches is likely to be more useful and more dear to the steady and quiet mind, which is nourished by the Divine Word and Holy Sacrament, and pours forth its desires rather than its emotional feelings, in well-known prayers.

You go to Church not to be made to feel intensely, but to approach Him who is indeed ever near, with your will, and desire, and thanks. The more quiet the influence, the more lasting the good. Do not refuse a ministry because it is calm,—calmness is strength, if the will be living! And as you worship calmly, so labour quietly. Persevere! use gentle influence, but use it all your life.

XII. BE WILLING TO CEASE WORKING IF GOD SHOULD LAY YOU ASIDE.

Sometimes, and to some natures, it is much harder to do nothing, than to toil. If your heart be much set on accomplishing an object, it may be best for you to be checked in your ardour, and the work given in other hands. Should illness, or accident, or any providential occurrence sever your connection with your Church work for a time or permanently, while you were willing or eager to go on, take this as a sign that God wills you to stand aside. You are only an instrument, and as a carpenter may take up his chisel, or his plane, or lay it down on the bench just as he pleases, so God may deal with you. Think, 'It is for the good of the work in the end, that He lays me aside. He wants another instrument, He wants other work: But He loves me all the same.' O for grace under these trying circumstances, still to pray for the old work, and to conquer all feeling, both of dissatisfaction and jealousy!

Church workers! you work for a good Master. He is infinitely more than worthy of your best labours. And so, too, He is more than worthy of your complete trust. To be laid aside, to grow older and physically weaker, to see the work out-grow us, and pass on into other's hands, will not overthrow the faith of one who believes in his God thoroughly.

He will say 'Take it Heavenly Father, and bless what I have tried to do, and give the same or greater blessing to those who follow me.'

And God will reply, and reply in love, knowing your infirmities, 'Lift up your eyes and look on the fields, for they are white already to harvest, when both he that soweth and he that reapeth, shall rejoice together.'

FAMILY DEPARTMENT.

L. H. S. (10)

Suggested by "A Year in Paradise" in December Number.

(From the Parish Visitor.)

Do they keep count of time in that fair land,
The Paradise of God?
Ah! long to us that year has been, dear friend,
Under the hastening rod,
But thou, what hast it been to thee, so blest;
A joy—a transport—or a blissful rest?

Perchance it seems but a short day since thou
Didst bid farewell to earth,
Left all its joys and sorrows, cares and woes,
In thy soul's great new birth?
But not the love thou bore to us, oh, no!
We could not bear to think that that should go.

Surely sometimes thy happy thoughts have stray'd
To those still here below;
With loving, earnest longings for their weal,
And hope we cannot know.
Such hope as springs from faith already crown'd
And trust in Him whose goodness shows around.

It may be that the time has seem'd to thee
A century of years—
Not with the weariness we sometimes feel
Within this land of tears,
But from the wondrous knowledge thou'st obtain'd
Which years of mortal life could not have gain'd.

We know not—slight as yet is faint and dim,
And hearts are all too cold;
Nor do we trust enough for those we love
Within the heavenly fold;
Let us press onward through the golden gate
And learn the glories which our souls await,

And all the joys which we shall share with those
From whom we parted here.
Then ignorance like morning mists shall flee,
The Day-spring shall appear.
Oh, the blest meetings in that land above!
Oh, the loud praises to redeeming Love!

E. G.

BARBARA'S TROUBLE.

[From the Young Churchman.]—Continued.

'St. Luke ii. 41.' answered Barbara, promptly.

'A beautiful lesson,' Mrs. Foster said, as they finished reading. Then, in her own language, she told the story over again, till Barbara and Carrie forgot that they were in a 'flat' in a great big city, and could almost see the crowds of people toiling over the dry, dusty roads which led to Jerusalem, and could almost hear the Boyish Voice, in the temple, wist ye not that I must be about my Father's business?'

'And what Jesus began to do as a Boy,' Mrs. Foster said, 'He never ceased doing, through all His hard and suffering life, till He could say 'Father, I have finished the work which Thou gavest Me to do.'

Barbara and Carrie realized, as Mrs. Foster talked to them of the joy of living to do our Father's will, that it was, indeed, the only thing worth living for.

'If we live for ourselves,' said Mrs. Foster, 'never thinking of our Father, or caring for Him, we lose the great blessedness of life. We are dead while we live.'

Barbara's head had been bending low, and nearer and nearer to Mrs. Foster. She now buried it in Mrs. Foster's lap, and Mrs. Foster felt that she was shaking with sobs.

'Why, my child! why, Barbara, what is it, dear?'

It was some time before Barbara could tell her trouble.

'Papa! my dear, dear papa!' was all she could say at first. And then, by degrees, she told them that her father cared for none of these things; that he never went to church, never prayed, never spoke about such things. Barbara was afraid he never would.

'And I can't bear to think that God doesn't love him,' Barbara sobbed, 'I love him so.'

'My darling, God does love—dearly, far more than you do.'

'Then why doesn't He make papa love Him?'

'He will, my darling, I feel sure. Listen: here is a promise Jesus has given us: 'If two of you shall agree on earth as touching anything, that ye shall ask, it shall be done for you of my Father Which is in heaven.' Be-

lieve that, dear, just as if you could hear our dear Saviour's voice speak the very words, and then let us, you, and Carrie, and I, agree to ask this until God give it to us.'

Barbara went home wonderfully comforted, leaving Carrie more than satisfied with her own dear home. It must be so hard to have a heart-ache for one's own father, as Barbara had.

Never a day went by after that, that from three different bed-sides a prayer did not go up to God for Barbara's father, that he might know God and find eternal life.

A whole year went by, and still Mr. Adams seemed as far away from God, as ever, only laughing at Barbara if she tried to talk to him of God, telling her that she must not try to preach till she became a man. Many a cry Barbara had, with her head buried in Mrs. Foster's lap; but she always went home with new hope.

'For you know, dear,' Mrs. Foster said, 'God's word is sure.'

One Saturday afternoon, Barbara did not come around, as was her custom now, to study her Sunday-school lesson with Carrie, nor was she in church or Sunday-school the next day. So after school on Monday, Carrie called at her house.

'You musn't come, miss,' said the servant who opened the door, 'Miss Barbara has diphtheria.'

'Oh, is she very sick?' asked Carrie, tremblingly.

'Yes miss. The doctor's here a great deal, and her father's with her all the time.'

The next few days were hard, indeed, for Carrie, who had grown to love Barbara dearly. She scarcely dared to ask for Barbara, as she did, night and morning. One day, the servant, her eyes red with crying, shook her head, and said only:

'No hope, miss.'

Poor Carrie cried herself to sleep that night; but as she opened her eyes next morning, her brother Jim greeted her with a smile.

'She's better, Carrie: I've just been there.'

It was all bright after that; Barbara grew better fast.

One morning a very shakily-written note came to Carrie.

'Mamma! mamma! look! it's true! You were right. Read it!'

And trembling with excitement, Carrie thrust the pencilled note into her mother's hand.

'My dear Carrie, and Carrie's dear mother, I know you will excuse bad writing, because of the good news I send. My own darling, darling father is going to church with me the very first time I am able; and he says he will always. He talks about the thing we love, and he reads to me. It all happened when I was so sick. He thought I was dying, and I heard him pray—oh! so hard, to God; and he promised then—but I will tell you all about it. I am too tired now. Isn't God good and true? Your loving Barbara.'

It was a very pale face that filled its usual place in Barbara's pew in church next Sunday, but a very happy face. The blue eyes looked constantly up into a grave, and bearded face, that people had not been accustomed to see there. The little girlish hand, was slipped constantly into the big man's hand, and a great joy filled Barbara's heart.

MABEL H. DESPARD.

LAPLANDER BABIES IN CHURCH.

I want to tell you how the mammas away up in Lapland keep their babies from disturbing the minister on Sunday.

Poor babies! I suppose it is growing bad style everywhere to take them out to church.

And I suppose too, that the ministers are privately as thankful as can be. But the Lapp mammas don't stay at home with theirs. The

Lapps are a very religious people. They go immense distances to hear their pastors. Every missionary is sure of a large audience, and an attentive one. He can hear a pin drop—that is, should he choose to drop one himself—the congregation wouldn't make so much noise as that under any consideration. All the babies are outside, buried in the snow. As soon as the family arrives at the little wooden church, and the reindeer is secured, the papa Lapp shovels a snug little bed in the snow, and mamma Lapp wraps baby snugly in skins, and deposits it therein. Then papa piles the snow around it, while the parents go decorously into church. Over twenty or thirty babies lie out there in the snow around the church, and I never heard of one that suffocated or froze—smoke dried little creatures, I suppose they are tough! But how would our soft tender, pretty, pink-and-white babies like it, do you think?—
Wide Awake.

THE REASON OF ANIMALS.

The reasoning of animals has been observed by naturalists with a good deal of curious interest; and stories are told without number to illustrate it. It seems from the most recent anecdotes related of domestic pets that these companions of man may of late have been acquiring an unusual shrewdness such as former generations of cats and dogs did not display. Some of these cannot fail to amuse, if they serve no purpose of philosophy. An English writer tells the following:—

A family let their house furnished, leaving in it a large dog. The tenant was an old lady, who liked to sit in a particularly comfortable chair in the drawing-room, but, as the dog was also very fond of this chair, she frequently found him in possession. Being rather afraid of the dog, she did not care to drive him out, and therefore used to go to the window and call "Cats!" The dog would then rush to the window and bark, and the lady would take possession of the chair. One day the dog entered the room and found the old lady in the chair. He ran to the window and barked excitedly. The lady got up to see what was the matter, and the dog instantly seated himself in the chair.

A monkey, which was usually fastened up in a carriage-house, would frequently undo his chain, make his way out, run along to the house, get up above the entrance-door and hang upon the bell-wire, causing the bell to ring. On the door being opened, he would drop down into the lobby—an uninvited guest. After so strong evidence of shrewd intelligence on the part of animal pets, one can hardly hesitate to believe this which is told of a parrot.

A lady had a tame parrot. One day when it had been put out in the garden a shower came on, but the cook forgot to fetch in the parrot. Soon she heard several loud sneezes from the garden. Looking out, she discovered it was the parrot, who, as soon as he saw her, called out:

"Polly's got a cold."

It was true, and poor Polly, who had been almost human in her speaking, undoubtedly received in turn the care and nursing of a child.

WHY I TAKE MY CHILD TO BE BAPTIZED.—

1. Because I wish to dedicate my dear one from its earliest years to the service of God the Father, God the Son, and God the Holy Ghost.

2. Because I desire that my child may become "a member of Christ," the Child of God, and an inheritor of the Kingdom of Heaven.

3. Because I never could understand why Jewish parents might bring their child into the Jewish Church, and why I, a Christian, might not bring mine into the Christian Church.—2 Cor. 3. 7-11.

4. Because the custom of infant Baptism is "most agreeable with the institution of Christ," and to the practice of early times.—*Selected.*

THE QUEEN'S JUBILEE.

1887.

Long live the Queen of England;
The new-born year shall be
To all the loyal hearted
A year of jubilee.

For fifty years a monarch;
Millions her rule obey.
How vast the mighty empire
Now subject to her sway.

Victoria, Queen and Empress,
High though her titles be,
The grace of Christ has given her
A truer majesty.

Her crown's most radiant jewel
Is still her people's love:
In joy, in grief, she leads them
To seek the crown above.

HARRIET HAYLEY.

THE EVERY-DAY LIFE.

It is our every-day life that decides what kind of Christians we are. We cannot form a proper estimate of Christian character by seeing our friends now and then, or passing a day or two in their society at intervals.

We are generally thrown into the society of our friends upon pleasant occasions. We meet them upon life's holidays oftener than in the usual routine of daily duties. We greet them upon social occasions when they are prepared to meet us with pleasant words and loving smiles.

Divine grace is not always required upon occasions like this to win the good opinion and approval of others. There is often enough natural goodness about human beings to bring to the surface of their lives those genuine graces which charm other eyes and win the respect and confidence of those with whom they come in contact.

Not so, however, in the every-day life. Divine grace alone can sustain the soul when the burden is heavy, and care and trial meet us at every step. There is not enough moral strength in the heart of humanity to sustain it when the body is weary, and the poor, weak arms just ready to let fall the burden. When trial, discouragement, and disaster all combine to render the life-path dreary, then the blessed faith in Christ alone can hold those unpleasant influences in check and still the troubled waters.

It is our every day life that builds up our Christian character. If we overcome the daily annoyances of life we grow strong and heroic, and it soon becomes a pleasant task to do, bear, and suffer. The service of Christ is one that grows lighter and more pleasant as the years go by. It never galls or inflicts needless wounds upon those who are engaged in it.

It is our daily life that exerts a lasting influence over the world. It is this that tests the value of religion, and proves to others that it is pure gold, and not a mere profession. It weighs and measures the golden treasure in a way which proves its great worth, and the sceptic himself stands confounded and silenced.—Selected.

MARRIED.

IRVING-BENNETT—At Jordan Falls, Shelburne Co., on Jan. 23rd, William Iekles to Margaret Jane Bennett.

JAMES-APPLETON—At Albion Mines, N.S., by Rev. D. C. Moore, Rector, on December 30th, Wm. James, B.M., and Sarah Ann Appleton.

WEBBER-MYERS—At Owl's Head, on the 5th January, by Rev. John Partridge, Mr. Philip Webber to Mrs. Eliza Ann Myers, of Myers' Point, Jeddore West.

MITCHELL-MYERS—At St. George's Ch., Halifax, by Rev. Dr. Partridge, Mr. Andrew Mitchell to Mrs. Andrew Myers, both of Jeddore.

DIED.

HODGE—At the residence of her niece, Mrs. Lett, Rock Court, Collingwood, on the 8th inst., Thursday, Sarah Frances, widow of the late Honorable and Rev. T. P. Hodge, aged 77 years.

FARRINGTON—At Green Harbor, Shelburne Co., N.S., Jan. 11th, Joseph W. Farrington, aged 63 years.

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MISSION FIELD.

At Leamington, on Nov. 29, the Speaker of the House of Commons, presided over a meeting held there in favour of the S.P.G. Society. He said that when he was invited to do so, he felt he might take the chair, and express, so far as he could interpret them, the views of laymen respecting the work and action of this great Society:

The attitude assumed by the laity with regard to Missionary Societies was one of half-heartedness, not that they underrated their importance, but because they thought the subject might be left to the clergy. Ordinarily they took only a feeble and languid interest in them, and their attitude was one of coldness and apathy; but every now and then they were roused to enthusiasm by the narrative of some heroic act performed by a Missionary, by the massacre of Bishop Paterson, or by the melancholy and tragic death of as great a hero as ever fell on a battle-field, the Bishop of East Equatorial Africa, Bishop Hannington. There were two objections to foreign Missions which he should summarily dismiss, because he did not think they were now seriously entertained. One prevalent in the early part of the century was that Missions were useless to any nation until it had attained a certain amount of civilisation; and the other was that Missions came under the category of associations, and, like all associations, had a political tendency, and therefore were dangerous to the State. Some people doubtless held that before going abroad to savage people there was work to be done at home. That every one would admit, and that there were as great Missionary heroes in the east of London, in the slums of great towns, and even in small country villages throughout the country, as ever died in Africa or were speared by savages.

The Society for the Propagation of the Gospel had a double mission; it was not only a Missionary Society in the technical ordinary sense, but it also sent spiritual consolation wherever Englishmen collected in foreign parts. It followed the flag of England wherever it went, and sometimes preceded it, and was the first pioneer of civilisation and of humanising ideas. It penetrated wherever the English spirit of adventure went, and left its permanent mark of good in wild, desolate, and savage regions. There were vast countries, certainly where little impression had been made as yet, of which India was an example. Many would say it was right and proper to subscribe for Missions to India, because there the people were not savage, but highly educated and cultivated, and had religions as ancient as the Christian faith. Their religions were hemmed round by a hedge of exclusiveness; they had their priesthood and castes, and they resented, naturally perhaps, the invasion of what they considered their exclusive domain. These exclusive religions of the world would have to be taken in

hand by Missionary Societies before the Gospel could be spread over such vast countries as India. What, it might be asked, had Missionary Societies done for India? He took it that they had done a great deal, and that those who in India had ruled over thousands of our fellow-subjects there, would not adopt a low tone in speaking of the religious societies in India. They would speak very distinctly of their humanising and evangelising tendency; they would say that though the results may not yet be palpable to the human eye, yet there was at work among the immense populations of that vast Continent a great heaven, which would in time leaven the whole lump. Sir Richard Temple said, that excluding the two great religions of the East, there remained 27,000,000 people, who were, therefore, directly and immediately accessible to the preaching and the teaching of the Gospel. He had purposely abstained from enforcing the claims of the Society as he might have done, because, as a layman, he assumed its enormous importance, and recognised the Divine injunction to spread the Gospel. Since this Society was established, what vast portions of the globe had England not conquered, or annexed, or penetrated by her pioneers of adventure and commerce."—From *Mission Field*.

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PRESENTATION OF CHRIST IN THE TEMPLE.—

Our Church is very particular in all her observances of days and of seasons. Each observance is intended to set forth some great Bible fact, or teach some great Bible truth. If our clergy and other teachers were always careful to explain her usages, the members of our Communion would be familiar with all the great essential truths of our common Christianity.

The Service for the Presentation of Christ in the Temple is full of interest. It not only shows the religious care with which all the minute particulars of the Jewish Church Law were complied with, but the act of presentation has marked significance. On the part of the Mother of Jesus, there was a scrupulous observance of all the appointments of her Church; and in presenting her Child she solemnly and unreservedly consecrated Him to the service of God.

What an example we have here for all Christian parents! In Baptism they professedly give their children away to the Lord. By a most solemn service they enter into covenant with God, that their children shall be trained up for Him and for His service. In such a consecration there should be, there can be, no mental reservation, no conditions or qualifications. It is an absolute giving away the child to God, and the child is evermore to be obedient to His will. Such is the Presentation of our children in the Temple of the Lord.—*Parish Visitor; N.Y.*

The *Guardian*, London, Eng., says:—

The *Bishop of Manchester* recently attended the inaugural meeting of the diocesan Society of Lay-Helpers, but in his address he said they had not met to inaugurate lay help. To have done that, would have involved the impossibility that our great National Church had been leading a fruitful and successful existence for sixteen centuries—for he believed the British Church existed in the second century—without calling out the efforts of her faithful members. It was quite true mistakes were sometimes made as to the proper position of the laity in the Church of England. He had, for instance, heard a person say, "I mean to send my boy into the Church," meaning the ministry of the Church; but, of course, in saying that such a parent took the less for the greater. The boy was already in the Church; he was introduced into it by holy baptism. (Cheers.) He could not help thinking that such a mistake of language denoted an imperfect idea as to the position, duties, and privileges of the lay members of the Church of England. He thought that until within the last century that misapprehension was almost universal. That the laity should maintain the clergy, that they should keep the church fabric in order, that they should assist in ecclesiastical administration, that they should contribute funds out of which the clergyman might relieve the poor of the flock—all that was clearly seen; but it was not so clearly seen that the lay believer should assist the clergyman not only in charity and administration, but also in teaching and comforting the flock. (Cheers.) He was only expressing his own personal opinion when he said he thought the time would come when properly qualified laymen who had been properly authorized would be asked to assist in teaching not only in Mission-rooms, but also in consecrated buildings. (Cheers.) That step had been taken in the diocese of which he was the last Bishop, and there seemed to be nothing to prevent it in England, but a certain clause in the Act of Uniformity, which, perhaps, in course of time might be justly repealed. By saying that it was intended to procure an authoritative commission for the laity, he meant that it had been the doctrine of the Church Catholic in all ages, that the authority for

spiritual mission came from above and not from below; that in conformity with the usages of the Church at first, so the Church in all ages should only have its ministers authorized by those who had authority given them to set apart people for teaching and ministering. For his own part, he did not believe in any magical influence communicated by Bishops' fingers. (Cheers.) He did not believe in that sort of Apostolic succession; but he did believe that the Church in all ages, and the Church of England in this age, had organized itself upon the Apostolic principle; had imitated the Apostolic practice, and had received and transmitted that authority which had come historically down to them from Christ Himself. He held it to be a most important principle that no man might set himself apart, and no man might be set apart by people of the same ecclesiastical level as himself who had not received authority to set people apart. A man must have received authority or he had no business to do it. In the Church of England, the Bishops were the persons who had received authority to set people apart and give them mission. There was nothing particular in the Bishop to distinguish him from other people, and he might perhaps be very inferior in mental and spiritual qualities to many of the presbyters of his diocese, but he had received authority to give spiritual mission, and they had not. Hence he was distinguished from them. He desired to see the members of the Church brought into one united phalanx, and when that was done he believed they would help the Church materially, inwardly and outwardly. He hoped to see not one member here and another there, but every man who was doing any work for Christ doing it under the ægis of the National Church. (Cheers.) He would ask with what spirit they would then be able to work in defence of the Church, and with what efficacy and energy the Church's proper mission would be executed? *Church workers should form one great army*—a kind of Imperial guard—a body of men who would give to the rest confidence in the battle, and victory in the critical moment. With such a body of workers, they would increase the Church's efficiency in every direction. (Cheers.)

The *Iowa Churchman*, under the heading "The 'often receiving' of the Holy Communion," says:—

How many of our Clergy are mindful of the explicit requirement of the Prayer Book, in the Visitation Office, that they "shall diligently, from time to time, exhort their parishioners to the often receiving of the Holy Communion of the Body and Blood of our Saviour, Christ." This is the bidding of the rubric, and the reason for the frequent communicating thus enjoined is, that "they" (the people) "so doing; may, in the case of sudden visitation, have the less cause to be disquieted for lack of the same." It is very evident that our Book of Common Prayer puts a high value on "the Holy Communion of the Body and Blood of our Saviour, Christ." The weekly Eucharist finds ample authority in this rubric. It may be wisely introduced, where it does not yet obtain, in Advent, and again in Lent.

Church Bells (London), in a late number, contained an article over the initials G. V., addressed to the "Laity of the Church, 1887," in which the following admirable suggestions are made:—

"The outlook just now is not cheering, and if matters take a rather more sinister turn the state of affairs will become very serious. But can it be a matter of surprise to those who believe that there is a God which judgeth the earth if this Church and nation are brought into a state of perplexity? There are some persons who consider that God has never looked with favor upon this country since the hour when she declared that all her children should

be educated; but that, whether upon the principle of Christianity or without reference to the existence of God, she did not care. Certain it is that the whole country is in a very unsatisfactory state, nor is there any prospect of improvement visible thus far. It is much to be regretted that the Church has never suggested the observance of a day of fasting and prayer, with services appropriate for the occasion. It is certain that the time has departed when the State will order any such observance; but the Church should do her duty, and ought to show strength for good by using that strength when needful. The past year ought not to have departed without some act of contrition put forth by the Church, in which the nation might have joined. But the laity may do many good and very precious things this year in connexion with the Church of the land.

I. They can use every energy to render services in church truly reverent, hearty and congregational. Let each person always kneel in prayer, give his whole heart to the supplications, and pray mightily to God. Let day by day services, not so common, be much used by the laity.

II. Let private and family prayers go up to God on behalf of Church and country. A few minutes daily devoted to family prayer would bring great blessings upon the family who thus sought to honor the Lord as their God.

III. Let 'worship' in the House of God be especially regarded in all its essential parts. Christians must not forget to adore God, and to thank Him and to praise Him as well as to supplicate mercies of Him.

IV. Let there be an end of the sad neglect of Confirmation and of the Lord's Supper. The candidates confirmed are not half as numerous as they ought to be. This a very solemn fact. And the neglect of the Lord's Supper by myriads is a momentous matter, which the laity could remedy by sympathy one with another, and by so encouraging one another to 'go up' in this the truest meaning of the expression, 'to the House of the Lord.' It is a really solemn and saddening consideration that millions attend at church from year to year and yet never once participate in that Holy Communion which is the chief service of the Church, in which Christ's own words form a great portion of the ceremonial, and wherein all is done as the memorial of Him. A few faithful laymen and laywomen in each parish could do a very great work amongst their neighbours in improving the present practices both with respect to Confirmation and the Lord's Supper.

V. Let true charity reign. It is not asked that one person should surpass another in the amount of his or her gifts, and it is undesirable that gifts to God should be the result of rivalry. But every Christian ought to know that it is a great privilege to give of his means, be it pence or be it pounds, to the glory of God in the furtherance of the work of His Church on earth. If all realised the privilege of giving, and gave simply in accordance with their own conscientious sense of duty as before God, the gifts into God's treasury would be sufficient for all Church needs.

VI. Co-operation with the Parish Priest in all good works for the parish is happily too much known and enjoyed to need urging here. There are, however, some parishes in which the parson and people might work together more than they do, and wherever the need for improvement exists, the new year affords an opportunity for making a beginning.

It is within the power of the laity of the Church of England to become the means of bringing great blessings this year both to Church and State. Let them receive these hints in the confidence that they are lovingly meant.

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