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# The Church Guardian.

Upholds the Doctrines and Rubrics of the Prayer Book.

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

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## SPECIAL ANNOUNCEMENT!

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

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

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

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

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

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

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

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

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

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

## ECCLIASTICAL NOTES.

**THE NEW BISHOP OF MANCHESTER.**—"The Right Rev. James Moorhouse, Bishop of Melbournes, has been appointed to the See of Manchester. Dr. Moorhouse's spiritual jurisdiction in the Australian colony has been the province of Victoria, which comprises an area of 45,000 square miles, and has a population of 605,000. The clergy under his direction as Bishop of Melbourne number 114, who minister in 122 parishes and mission stations. Dr. Moorhouse is well known as a writer. A series of four sermons preached before the University of Cambridge, and entitled "Nature and Revelation," was his first publication; he also published his Hulsean lectures, delivered in 1865, under the title of "Our Lord Jesus Christ, the Subject of Growth in Wisdom."

**THE ARCHBISHOP OF DUBLIN ON THE PRESENT CRISIS.**—Lord Plunket is showing himself to be a leader well fitted for troublous times. In a recent discourse, his Grace uttered these stirring words:

He trusted there was no member of their Church who would not resolve at the present time that, come what will, he would not leave his post in this country and in this Church. He was disheartened at times when he heard forebodings with reference to members of the Church expatriating themselves in future from their native land. For his own part, if he should be condemned to live in an attic on bread and water, if only at the same time he could by remaining in his country serve that country and his Church, he should be well contented to do so in this land. It may be that in the future, in those days of unrest and agitation, men's hearts will fail them for fear, and that they will listen more readily to the words of that blessed Book which tells them where true rest and peace alone can be found. And he ventured to hope that the day might come when they would find that this Church, that seemed to them as about to be expatriated from this country, would be found to have gone forth and possessed this country as its own. It may be that then this Church will stand forth, as this new building does on this winter's day, and bear witness of how God will help those who set forth on any effort of faith and fear to accomplish His work, and bring it to a happy conclusion to His name.

**GORDON COLLEGE, CAIRO.**—The Rev. George Greenwood, Warden of the Guild of St. Luke, accompanied by his wife and Mr. Sidley, of Lancing College, has left London for Cairo, to open the Gordon Memorial College for boys on the anniversary of that hero's death. At first the school will be opened in hired temporary premises. It is expected that the school, which will give a high-class education, will be used by Egyptians, English, Greeks, and Mahomedans

alike. The clergy and laity of the ancient Coptic Church, founded by St. Mark, are welcoming the mission, and there will be no attempt to force religious teaching on the Mohammedans.

**THE BISHOPRIC OF WAKEFIELD.**—Only a little more than six months ago the sum of £50,000 was required for the establishment of this new See. Since then, however, half of this amount has been subscribed, and there now remains but £25,000 to be raised. The Bishop of Ripon considers the creation of the new see as not belonging to the "dim and distant" future, but as coming quite within the range of ecclesiastical "practical politics."

**A WORD TO COUNTRY CLERGYMEN.**—A country minister in America, who has also been a school teacher, says that he has found by long experience, that "the reading families require far less attention from the pastor than those that don't read." They are, he says, far less complaining and fault-finding, for the good reason that they have something to think and talk about other than the village gossip, or whether the minister visits them less than he does the family over the way. Hence this country minister has come to regard the introduction of a good religious newspaper into a family as the best thing he could do for it, socially and morally, as well as spiritually. "Nowhere" he adds, "does a little scattering of good seed show such large results as when some thoughtful member of the Church takes the pains to introduce a good religious paper into a family that has not had one before." Country ministers and Church members in this country, who have not already adopted it, may be pleased to have this mode of doing good brought under their notice.

**CLERICAL LAWLESSNESS.**—In a recent address the Bishop of Long Island is said to have condemned very strongly the liberty which is sometimes taken by ministers of the Church in violating their ordination vows, in ignoring the authority of their Bishops, in tampering with the principles and ordinances of the Church, and who promote disorder by proclaiming for truth their own individual opinions. The Church, said the Bishop, as an institution of Christianity, has its own history, its own ethics, and its own laws; and from these no preacher, puffed up with conceit, is at liberty to break away. With a clearly-defined doctrine in the Church, its pulpits assume that all who speak from them will preach the Gospel, not as they understand it, but as this Church has received the same in the Creed and Liturgy, in the voices of the living, and voices of the dying and the dead.

**PAROCHIAL MISSIONS SOCIETY, N. Y.**—In New York City the "Parochial Missions Society" has been organized with Bishop Henry C. Potter, D. D., LL. D., as President, the Rev. Geo. R. Van De Water as secretary, and Mr. Samuel A. Blatchford as treasurer. The aims of this society, as declared in its constitution are; 1. "To establish a bureau of information and a depot of literature on the subject of Parochial Missions. 2. To assist rectors of parishes in obtaining fit men to conduct missions,

and to give counsel and aid in the work of preparation. 3. To form a staff of mission preachers." Among those already enrolled as missionaries of this society are the Rev. Messrs. W. S. Rainsford, H. Y. Satterlee, D.D., R. H. McKim, D.D., Geo. R. Van De Water, Fred. Courtney, D.D., Lindsay Parker, H. Carmichael, F. H. Du Vernet, Osborne, Bedinger, Blanchard, Glazebrook.

**THE BISHOP OF PENNSYLVANIA.**—We regret exceedingly to hear of the continued ill-health of this admirable Bishop, to whom the Canadian Church has on several occasions been indebted for kind and powerful aid. His quarter of a century of Episcopal Service exhibits a noble record of word done.

**SCIENCE AND REVELATION AT ONE.**—A numerous meeting of the members of the Victoria Institute or Philosophical Society of Great Britain was held at the Society of Arts, the Rev. Robinson Thornton, D. D., presiding, when a paper was read by Mr. W. St. Chad Boscawen on "The Historical Evidences of the Migration of Abram," and the light thrown thereon by recently discovered Assyrian inscriptions. The conclusion reached was that the evidence of the Chaldean monuments indicates that the record of the migration of Abram as recorded in the book of Genesis is in perfect agreement with the state of Chaldean and Western Asiatic history revealed to us by these monuments.

**WORDS OF COMFORT.**—The London correspondent of the Philadelphia Church, adverting to the dark clouds on the political horizon of the Mother Country, writes:—

Very welcome, under these disheartening shadows, were the words of the Dean of St. Paul's, when, preaching on the might, and breadth, and beauty of the Kingdom of God, he said: "Dimly, indeed, amid the darkness and troubles of the world, we trace its outlines; dimly can we follow the counsels which direct its course. But at least we can try to rise to the height of its greatness; we can catch something of its spirit from the inspired lips of those who have gone before us; we can try to be somewhat worthy of it. We can remember that it is not of to-day nor yesterday; it has its roots in what was before the ages, and it reaches beyond their end. Here we are shaken, perplexed and alarmed perhaps, for what we hold most dear and most sacred. Here we see not our path, we miss our way, and the future rises up before us dark and ominous. \* \* \* O, my brethren, Christians who have known the triumph of the Cross of Christ, the triumph of His great defeat, let us not fail and shrink as those who do not believe in His kingdom. If troubles threaten, if troubles come, do not let us bear the minds that cowards bear—be downcast and unreasonable, and fretful, and unscrupulous."

**BISHOP HANINGTON'S FATE.**—A cable from London, under date of February 14th, says:—The London Missionary society has received advices from Zanzibar to the effect that two men who have returned to that place from Asegna report they saw Bishop Hanington, with fifty men of his expedition, taken out for execution.

**LONG ISLAND.**—The seventeenth anniversary of the consecration of Bishop Littlejohn was marked by an appropriate service in the Cathedral, with the celebration of the Holy Communion, and an address and the presentation of a pastoral staff by the clergy of the Diocese. The Bishop, in reply, stated that during his 17 years' episcopate 20,000 had been confirmed; the communicants had doubled; and the gifts for Church purposes nearly 5,500,000, besides the 1,500,000 of Cathedral property.

## REV. JOHN WESLEY'S SERMON ON

### THE DUTY OF CONSTANT COMMUNION.

The following Discourse was written above five-and-fifty years ago, for the use of my pupils at Oxford. I have added very little, but retrenched much; as I then used more words than I do now. But, I thank God, I have not yet seen cause to altar my sentiments in any point which is therein delivered.

1788.

J. W.

"Do this in remembrance of me." Luke xxii. 19.

It is no wonder that men who have no fear of God should never think of doing this. But it is strange that it should be neglected by any that do fear God, and desire to save their souls; and yet nothing is more common. One reason why many neglect it is, they are so much afraid of "eating and drinking unworthily," that they never think how much greater the danger is when they do not eat or drink at all. That I may do what I can to bring these well-meaning men to a more just way of thinking, I shall,

I. Show that it is the duty of every Christian to receive the Lord's supper as often as he can; and,

II. Answer some objections.

I. I am to show that it is the duty of every Christian to receive the Lord's supper as often as he can.

1. The first reason why it is the duty of every Christian so to do is, because it is a plain command of Christ. That this is his command, appears from the words of the text, "Do this in remembrance of me:" by which, as the Apostles were obliged to bless, break, and give the bread to all that joined with them in these holy things, so were all Christians obliged to receive those signs of Christ's body and blood. Here, therefore, the bread and wine are commanded to be received, in remembrance of his death, to the end of the world. Observe, too, that this command was given by our Lord when he was just laying down his life for our sakes. They are therefore, as it were, his dying words to all his followers.

2. A second reason why every Christian should do this as often as he can is, because the benefits of doing it are so great to all that do it in obedience to him, namely, the forgiveness of our past sins, and the present strengthening and refreshing of our souls. In this world we are never free from temptations. Whatever way of life we are in, whatever our condition be, whether we are sick or well, in trouble or at ease, the enemies of our souls are watching to lead us into sin. And too often they prevail over us. Now, when we are convinced of having sinned against God, what surer way have we of procuring pardon from him, than the "showing forth the Lord's death;" and beseeching him, for the sake of his Son's sufferings, to blot out all our sins?

3. The grace of God given herein confirms to us the pardon of our sins, and enables us to leave them. As our bodies are strengthened by bread and wine, so are our souls by these tokens of the body and blood of Christ. This is the food of our souls: this gives strength to perform our duty, and leads us on to perfection. If, therefore, we have any regard for the plain command of Christ, if we desire the pardon of our sins, if we wish for strength to believe, to love and obey God, then we should neglect no opportunity of receiving the Lord's supper; then we must never turn our backs on the feast which our Lord has prepared for us. We must neglect no occasion, which the good providence of God affords us, for this purpose. This is the true rule: so often are we to receive as God gives us opportunity. Whoever, therefore, does not receive, but goes from the holy table, when all things are prepared, either does

not understand his duty, or does not care for the dying command of his Saviour, the forgiveness of his sins, the strengthening of his soul, and the refreshing it with the hope of glory.

4. Let every one, therefore, who has either any desire to please God, or any love of his own soul, obey God, and consult the good of his own soul, by communicating every time he can; like the first Christians, with whom the Christian sacrifice was a constant part of the Lord's-day service. And for several centuries they received it almost every day: four times a week always, and every Saint's day beside. Accordingly, those that joined in the prayers of the faithful never failed to partake of the blessed sacrament. What opinion they had of any who turned his back upon it, we may learn from that ancient canon: "If any believer join in the prayers of the faithful, and go away without receiving the Lord's supper, let him be excommunicated, as bringing confusion into the church of God."

5. In order to understand the nature of the Lord's supper, it would be useful carefully to read over those passages in the Gospel, and in the First Epistle to the Corinthians, which speak of the institution of it. Hence we learn that the design of this sacrament is, the continual remembrance of the death of Christ, by eating bread and drinking wine, which are the outward signs of the inward grace, the body and blood of Christ.

6. It is highly expedient for those who purpose to receive this, whenever their time will permit, to prepare themselves for this solemn ordinance by self-examination and prayer. But this is not absolutely necessary. And when we have not time for it, we should see that we have the habitual preparation which is absolutely necessary, and can never be dispensed with on any account or any occasion whatever. This is, first, a full purpose of heart to keep all the commandments of God; and, secondly, a sincere desire to receive all his promises.

II. I am, in the second place, to answer the common objections against constantly receiving the Lord's supper.

1. I say constantly receiving; for as to the phrase of frequent communion, it is absurd to the last degree. If it means anything less than constant, it means more than can be proved to be the duty of any man. For if we are not obliged to communicate constantly, by what argument can it be proved that we are obliged to communicate frequently? yea, more than once a year, or once in seven years, or once before we die? Every argument brought for this, either proves that we ought to do it constantly, or proves nothing at all. Therefore, that indeterminate, unmeaning way of speaking ought to be laid aside by all men of understanding.

2. In order to prove that it is our duty to communicate constantly, we may observe that the holy communion is to be considered either, (1.) As a command of God; or, (2.) As a mercy to man.

First. As a command of God. God our Mediator and Governor, from whom we have received our life and all things, on whose will it depends whether we shall be perfectly happy or perfectly miserable from this moment to eternity, declares to us, that all who obey his commands shall be eternally happy; all who do not shall be eternally miserable. Now, one of these commands is, "Do this in remembrance of me." I ask then, Why do you not do this, when you can do it if you will? When you have an opportunity before you, why do not you obey the command of God?

3. Perhaps you will say, "God does not command me to do this as often as I can:" that is, the words, "as often as you can," are not added in this particular place. What, then? Are we not to obey every command of God as often as we can? Are not all the promises of God made to those, and those only, who "give

all diligence;" that is, to those who do all they can to obey his commandments? Our power is the one rule of our duty. Whatever we can do, that we ought. With respect either to this or any other command, he that when he may obey it if he will, does not, will have no place in the kingdom of heaven.

4. And this great truth, that we are obliged to keep every command as far as we can, is clearly proved from the absurdity of the contrary opinion; for were we to allow that we are not obliged to obey every commandment of God as often as we can, we have no argument left to prove that any man is bound to obey any command at any time. For instance: should I ask a man why he does not obey one of the plainest commands of God; why, for instance, he does not help his parents; he might answer, "I will not do it now; but I will at another time." When that time comes, put him in mind of God's command again; and he will say, "I will obey it some time or other." Nor is it possible ever to prove that he ought to do it now, unless by proving that he ought to do it as often as he can; and therefore he ought to do it now, because he can if he will.

5. Consider the Lord's supper, secondly, as a mercy from God to man. As God, whose mercy is over all his works, and particularly over the children of men, knew there was but one way for man to be happy like himself; namely, by being like him in holiness; as he knew we could do nothing towards this of ourselves, he has given us certain means of obtaining his help. One of these is the Lord's supper, which, of his infinite mercy, he has given for this very end; that through this means we may be assisted to attain those blessings which he hath prepared for us; that we may obtain holiness on earth, and everlasting glory in heaven.

I ask, then, why do you not accept of his mercy as often as ever you can? God now offers you his blessing;—why do you refuse it? You have now an opportunity of receiving his mercy;—why do you not receive it? You are weak;—why do not you seize every opportunity of increasing your strength? In a word: considering this as a command of God, he that does not communicate as often as he can has no piety; considering it as a mercy, he that does not communicate as often as he can has no wisdom.

6. These two considerations will yield a full answer to all the common objections which have been made against constant communion; indeed, to all that ever were or can be made. In truth, nothing can be objected against it, but upon supposition that, at this particular time, either the communion would be no mercy, or I am not commanded to receive it. Nay, should we grant it would be no mercy; that is not enough; for still the other reason would hold: whether it does you any good or none, you are to obey the command of God.

7. However, let us see the particular excuses which men commonly make for not obeying it. The most common is, "I am unworthy; and he that eateth and drinketh unworthily eateth and drinketh damnation to himself." Therefore I dare not communicate, lest I should eat and drink my own damnation."

The case is this: God offers you one of the greatest mercies on this side heaven, and commands you to accept it. Why do not you accept this mercy, in obedience to his command? You say, "I am unworthy to receive it." And what then? You are unworthy to receive any mercy from God. But is that a reason for refusing all mercy? God offers you a pardon for all your sins. You are unworthy of it, it is sure, and he knows it; but since he is pleased to offer it nevertheless, will not you accept it? He offers to deliver your soul from death: you are unworthy to live; but will you therefore refuse life? He offers to endue your soul with new strength; because you are unworthy of it will you deny to take it? What can God him-

self do for us farther, if we refuse his mercy because we are unworthy of it?

8. But suppose this were no mercy to us; (to suppose which is indeed giving God the lie; saying, that is not good for man which he purposely ordered for his good;) still I ask, Why do not you obey God's command? He says, "Do this." Why do you not? You answer, "I am unworthy to do it." What! unworthy to obey God? unworthy to do what God bids you do? unworthy to obey God's command? What do you mean by this? that those who are unworthy to obey God ought not to obey him? Who told you so? If he were even "an angel from heaven, let him be accused." If you think God himself has told you by St. Paul, let us hear his words. They are these: "He that eateth and drinketh unworthily, eateth and drinketh damnation to himself."

Why, this is quite another thing. Here is not a word said of being unworthy to eat and drink. Indeed he does speak of eating and drinking unworthily; but that is quite a different thing: so he has told us himself. In this very chapter we are told, that by eating and drinking unworthily is meant, taking the holy sacrament in such a rude and disorderly way, that one was "hungry, and another drunken." But what is that to you? Is there any danger of your doing so,—of your eating and drinking thus unworthily? However unworthy you are to communicate, there is no fear of your communicating thus. Therefore, whatever the punishment is, of doing it thus unworthily, it does not concern you. You have no more reason from this text to disobey God, than if there was no such text in the Bible. If you speak of "eating and drinking unworthily" in the sense St. Paul uses the words, you may as well say, "I dare not communicate, for fear the church should fall," as "for fear I should eat and drink unworthily."

9. If then you fear bringing damnation on yourself by this, you fear where no fear is. Fear it not, for eating and drinking unworthily; for that, in St. Paul's sense, ye cannot do. But I will tell you for what you shall fear damnation;—for not eating and drinking at all; for not obeying your Maker and Redeemer; for disobeying his plain command; for thus setting at nought both his mercy and authority. Fear ye this; for hear what his Apostle saith: "Whosoever shall keep the whole law, and yet offend in one point, is guilty of all." (James ii. 10.)

10. We see then how weak the objection is, "I dare not receive,\* because I am unworthy." Nor is it any stronger, though the reason why you think yourself unworthy is, that you have lately fallen into sin. It is true, our Church forbids those "who have done any grievous crime" to receive it without repentance. But all that follows from this is, that we should repent before we come; not that we should neglect to come at all.

To say, therefore, that "a man may turn his back upon the altar, because he has lately fallen into sin, that he may impose this penance upon himself," is talking without any warrant from Scripture. For where does the Bible teach to atone for breaking one commandment of God by breaking another? What advice is this,—"Commit a new act of disobedience, and God will more easily forgive the past!"

11. Others there are who, to excuse their disobedience, plead that they are unworthy in another sense; that they "cannot live up to it; they cannot pretend to lead so holy a life as constantly communicating would oblige them to do." Put this into plain words. I ask, Why do not you accept the mercy which God commands you to accept? You answer, "Because I cannot live up to the profession I must make when I receive it." Then it is plain you ought never to receive it at all. For it is no

more lawful to promise once what you know you cannot perform, than to promise it a thousand times. You know too, that it is one and the same promise, whether you make it every year or every day. You promise to do just as much, whether you promise ever so often or ever so seldom.

If, therefore, you cannot live up to the profession they make who communicate once a week, neither can you come up to the profession you make who communicate once a year. But cannot you indeed? Then it had been good for you that you had never been born. For all that you profess at the Lord's table, you must both profess and keep, or you cannot be saved. For you profess nothing there but this,—that you will diligently keep his commandments. And cannot you keep up to this profession? Then you cannot enter into life.

12. Think then what you say, before you say, you cannot live up to what is required of constant communicants. This is no more than is required of any communicants; yea, of every one that has a soul to be saved. So that to say, you cannot live up to this, is neither better nor worse than renouncing Christianity. It is, in effect, renouncing your baptism, wherein you solemnly promised to keep all his commandments. You wilfully break one of his commandments, and, to excuse yourself, say, you cannot keep his commandments: then you cannot expect to receive the promises, which are made only to those that keep them.

13. What has been said on this pretence against constant communion, is applicable to those who say the same thing in other words: "We dare not do it, because it requires so perfect an obedience afterwards as we cannot promise to perform." Nay, it requires neither more nor less perfect obedience than you promised in your baptism. You then undertook to keep the commandments of God by his help; and you promise no more when you communicate.

14. A second objection which is often made against constant communion is, the having so much business as will not allow time for such a preparation as is necessary thereto. I answer, All the preparation that is absolutely necessary is contained in those words: "Repent you truly of your sins past; have faith in Christ our Saviour;" (and observe, that word is not taken in its highest sense;) "amend your lives; and be in charity with all men; so shall ye be meet partakers of these holy mysteries." All who are thus prepared may draw near without fear, and receive the sacrament to their comfort. Now, what business can hinder you from being thus prepared?—from repenting of your past sins; from believing that Christ died to save sinners; from amending your lives, and being in charity with all men? No business can hinder you from this, unless it be such as hinders you from being in a state of salvation. If you resolve and design to follow Christ, you are fit to approach the Lord's table. If you do not design this, you are only fit for the table and the company of devils.

15. No business, therefore, can hinder any man from having that preparation which alone is necessary, unless it be such as unprepares him for heaven, as puts him out of a state of salvation. Indeed every prudent man will, when he has time, examine himself before he receives the Lord's supper, whether he repents him truly of his former sins; whether he believes the promises of God; whether he fully designs to walk in his ways, and be in charity with all men. In this, and in private prayer, he will doubtless spend all the time he conveniently can. But what is this to you who have not time? What excuse is this for not obeying God? He commands you to come, and prepare yourself by prayer, if you have time; if you have not, however, come. Make not reverence to God's command a pretence for breaking it. Do not rebel against him for

\* The Lord's supper.



fear of offending him. Whatever you do or leave undone besides, be sure to do what God bids you do. Examining yourself, and using private prayer, especially before the Lord's supper, is good: but, behold! "to obey is better than" self-examination; "and to hearken," than the prayer of an angel.

16. A third objection against constant communion is, that it abates our reverence for the sacrament. Suppose it did: what then? Will you thence conclude that you are not to receive it constantly? This does not follow. God commands you, "Do this." You may do it now, but will not, and, to excuse yourself, say, "If I do it so often, it will abate the reverence with which I do it now." Suppose it did; has God ever told you, that when the obeying his command abates your reverence to it, then you may disobey it? If he has, you are guiltless; if not, what you say is just nothing to the purpose. The law is clear. Either show that the Lawgiver makes this exception, or you are guilty before him.

17. Reverence for the sacrament may be of two sorts: either such as is owing purely to the newness of the thing, such as men naturally have for anything they are not used to; or such as is owing to our faith, or to the love or fear of God. Now, the former of these is not properly a religious reverence, but purely natural. And this sort of reverence for the Lord's supper, the constantly receiving of it must lessen. But it will not lessen the true religious reverence, but rather confirm and increase it.

18. A fourth objection is, "I have communicated constantly so long, but I have not found the benefit I expected." This has been the case with many well-meaning persons, and therefore deserves to be particularly considered. And consider this, first, whatever God commands us to do, we are to do because he commands, whether we feel any benefit thereby or no. Now, God commands, "Do this in remembrance of me." This, therefore, we are to do because he commands, whether we find present benefit thereby or not. But undoubtedly we shall find benefit sooner or later, though perhaps insensibly. We shall be insensibly strengthened, made more fit for the service of God, and more constant in it. At least, we are kept from falling back, and preserved from many sins and temptations: and surely this should be enough to make us receive this food as often as we can; though we do not presently feel the happy effects of it, as some have done, and we ourselves may when God sees best.

19. But suppose a man has often been at the sacrament, and yet received no benefit. Was it not his own fault? Either he was not rightly prepared, willing to obey all the commands and to receive all the promises of God; or he did not receive it aright, trusting in God. Only see that you are duly prepared for it, and the oftener you come to the Lord's table, the greater benefits you will find there.

20. A fifth objection which some have made against constant communion is, that "the Church enjoins it only three times a year." The words of the Church are, "Note, that every parishioner shall communicate at the least three times in the year." To this I answer, first, What, if the Church had not enjoined it at all; is it not enough that God enjoins it? We obey the Church only for God's sake. And shall we not obey God himself? If, then, you receive three times a year because the Church commands it, receive every time you can because God commands it. Else your doing the one will be so far from excusing you for not doing the other, that your own practice will prove your folly and sin, and leave you without excuse.

But, secondly, we cannot conclude from these words, that the Church excuses him who receives only thrice a year. The plain sense of them is, that he who does not receive thrice

at least, shall be cast out of the Church: but they by no means excuse him who communicates no oftener. This never was the judgment of our Church: on the contrary, she takes all possible care that the Sacrament be duly administered, wherever the Common Prayer is read, every Sunday and holiday in the year.

The Church gives a particular direction with regard to those that are in holy orders: "In all cathedral and collegiate churches and colleges, where there are many Priests and Deacons, they shall all receive the Communion with the Priest, every Sunday at the least."

21. It has been shown, first, that if we consider the Lord's supper as a command of Christ, no man can have any pretence to Christian piety, who does not receive it (not once a month, but) as often as he can. Secondly, that if we consider the institution of it, as a mercy to ourselves, no man who does not receive as often as he can has any pretence to Christian prudence. Thirdly, that none of the objections usually made can be any excuse for that man who does not, at every opportunity, obey this command and accept this mercy.

22. It has been particularly shown, first, that unworthiness is no excuse; because though in one sense we are all unworthy, yet none of us need be afraid of being unworthy in St. Paul's sense of "eating and drinking unworthily." Secondly, that the not having time enough for preparation can be no excuse; since the only preparation which is absolutely necessary is, that which no business can hinder; nor indeed anything on earth, unless so far as it hinders our being in a state of salvation. Thirdly, that its abating our reverence is no excuse; since He who gave the command, "Do this," nowhere adds, "unless it abates your reverence." Fourthly, that our not profiting by it is no excuse; since it is our own fault, in neglecting that necessary preparation which is in our own power. Lastly, that the judgment of our own Church is quite in favor of constant communion. If those who have hitherto neglected it on any of these pretences, will lay these things to heart, they will, by the grace of God, come to a better mind, and never more forsake their own mercies.

## NEWS FROM THE HOME FIELD.

Gathered specially for this Paper by Our Own Correspondents.

### DIOCESE OF NOVA SCOTIA.

WINDSOR.—The Sunday-school building for Christ Church, Windsor, has arrived at Campellton, and was opened on Wednesday evening, 3rd inst., with a very cheerful and impressive service, which was compiled for the occasion from several different sources. The building, which seats about 250, was well filled. Beside the rector and curate, the officiating clergymen were the Rev. President Brock, of King's College; Geo. Maynard, rector of Herring Cove, and K. C. Hind, the Bishop's chaplain. Mr. Hind sang the services. Addresses were made by several of the clergy present. The Sunday-school building is somewhat similar in style of architecture to the church, which is itself now (1884). It is 54 x 30 feet, with a chancel of 14 x 8 feet, which renders it convenient for Advent, Lenten and occasional services. By means of a handsome black ash panelled screen, the chancel is separated at will from the main building, leaving the remainder of the hall for guild meetings, lecture room, &c. At the western end, sliding and folding doors cut off a room to be utilized for committees or sewing circle. Over this another room will have its practical utility. A spacious basement will be used as a kitchen. This building will satisfy a need long felt for a hall in which to hold many assemblies in connection with Church work.

A course of lectures is being instit

once, and it is hoped, from the known ability of the gentlemen who have consented to lecture, that they will prove both popular and lucrative. The proceeds will be applied to the liquidation of a still considerable debt on the building.

The contractor, Mr. Joseph Taylor, who was also the builder of the church, has given entire satisfaction by his excellent workmanship and the conscientious completion of his contract.

Unsparring praise is due to the Women's Working Association of the parish, to whose indefatigable exertions is due the success of this undertaking.

PERSONAL.—Rev. Wm. H. Groser, Missionary at New Ross, has obtained leave of absence on account of ill-health, and left for Richmond, Virginia, U.S., on the 2nd inst. He may be addressed there, care of Richmond & Danville R.R. Co.

NEWPORT.—Following the advice of the Bishop of Chester, the weekly Cottage Lectures in Woodville consist of readings from and familiar talks upon West's "Kingdom of God upon Earth;" and each family is requested to read these volumes, circulated by the Missionary.—Burbidge's "Kingdom of Heaven—What is it," and Baker's "Lectures on the Church of England." We can recommend these small books to any one needing helps to cover such ground.

HALIFAX.—Church of England Institute.—A draft of the rules for the formation and government of the Ladies' Auxiliary has been posted up in the Institute, and will be considered at the Annual Meeting. The Ladies' Auxiliary will be of great service to the Institute, and will probably be the means of extending to a marked degree the spiritual no less than the material works of the Institute.

The second lecture of the Institute course was delivered last week in Halifax. Mr. F. C. Sumichrast, Principal of Girton House, took for his subject "Mark Twain." It is needless to say that the well-known reputation of the lecturer secured for him a good audience, and for his hearers a remarkably clever analysis of the works of this American humorist.

A parlor concert was given last week at a friend's house in Victoria Road in aid of the funds of the Institute. The concert was a great success in every way; several well-known performers took part, among them being many members of the Haydn Quintette Club.

EASTERN PASSAGE.—The Rev. L. Downing, Rector of River John, has resigned his position, and takes charge of the work at Eastern Passage.

SUNDAY-SCHOOLS.—"A Voice from the Country" in Nova Scotia writes:—"The comparison of Halifax Sunday-school statistics in last week's GUARDIAN was really surprising. We hear so much about the Sunday-school Institute there that we expected to hear better results in the actual field of work. We cannot feel too thankful for these dispassionate comparisons, for it is only in that way that the full importance of the work commends itself. Halifax must now buckle on the armour, and although from the published accounts we infer that it works hard, still it must work harder in this particular direction before it can show a standing in Sunday-school work as satisfactory as that in the less favoured districts of the country."

THE TANGIER RURAL DEANERY met at Faulkland on Wednesday, 20th January. The brethren arrived on Tuesday evening, when a most enjoyable service was held at Herring Cove. Evensong was sung, and a very earnest and striking address given by the Rev. the Dean; subject, "Now are we the sons of God."

On Wednesday morning, at 10.30, the service consisted of Litany and choral celebration, when the Dean addressed his clergy in a solemn and impressive manner.

The service ended, the Dean and clergy repaired to the Rectory and partook of a substantial repast, and after having spent an exceedingly pleasant hour in discussing the good things provided, at 3 p.m. the capitular meeting began.

The session throughout was most profitable and enjoyable. Very few parishes in this diocese can boast of such a beautiful little church and so well rendered a service. The surpliced choir, under the able management of Mrs. Maynard, would compare favourably with the city choirs; while the new Rectory, which is second to none in the diocese, reflects great credit upon those who have laboured for its completion. Outsiders who contributed to this good work can rest assured that their money has been well spent. The Rector and his zealous wife are to be congratulated upon the success which has attended their efforts in promoting the welfare of this parish.

#### DIOCESE OF FREDERICTON.

CAMBRIDGE.—*Lower Jemsey*.—The good people of this parish met at Peter Knight's, Esq., near the parish church, and gave the rector a tangible proof of their good-will. They have several irons in the fire just now getting hot for the spring work—a new church for Lower Jemsey, repairs on the parish church of Waterborough, a part of this Mission, and a bell and organ for the parish church at Mill Cove, all of which they hope (D.V.) to accomplish during the year, and for which they are making preparations to commence in the spring.

KINGSCLEAR.—The Choral Union of the Fredericton Rural Deanery held its third annual meeting on February 2nd, in the parish church of Kingsclear. The singing was excellent, and the attendance, considering the state of the roads, most praiseworthy, the indefatigable conductor, the Rev. G. H. Sterling, arriving with a party from Maugeville about 5 o'clock, after a long and tedious, not to say dangerous, journey.

After a practice, the company adjourned to the residence of S. Murray, Esq., where a kind welcome and a most sumptuous repast awaited them; and no words can too warmly express the appreciation by the guests of the evening of the bounteous hospitalities prepared for them by the hands of the Rector and kind people of Kingsclear.

The service in the evening at 7.30 o'clock, commencing with a hymn, was intoned by the Sub-Dean of the Cathedral, the Rev. F. Alexander, a new feature in connection with this being the beautiful accompaniments by the organist, Prof. Bristowe, to the monotone of the General Confession, Creed and Lord's Prayer. The Lessons were read respectively by the Rector of Fredericton, the Rev. G. G. Roberts, and the Bishop-Coadjutor, the latter also preaching a most instructive discourse appropriate to the occasion.

The reverend conductor is again to be warmly congratulated on the result of much faithful and self-denying labor in the past year in connection with the Union. In the face of many difficulties and discouragements, the Society has so far prospered, and on no occasion, we venture to say, were the efforts of the conductor and choirs of the Deanery crowned with greater success than on the present. Some few obstacles standing in the way of a larger attendance of singers have yet to be removed, and among changes requisite in this direction, as it seems to the writer, may be included the season of the year at which the meetings of the Union are held. Winter travel at the close of January or beginning of February is usually at its heaviest; and it will be remembered that last year, owing to the state of the roads, two

or three postponements were necessitated, and the place of gathering was at length only reached with much difficulty. Nor can we say that the travel this year was any great improvement on that of past times, people's necks being jeopardized, and only saved by slow and careful driving. Why not hold these meetings in the summer, or the autumn, while the roads are passable and weather delightful? If, as some have pointed out, in view of the activity of the season in connection with farming operations, difficulty be experienced in summer in assembling the members of country choirs for necessary preparatory practice, what is to prevent an occasional meeting for this purpose on a Sunday afternoon or evening after church? and if regard were only had, as it ought to be, to the selection of music of a simple character, a very few such practises would suffice to enable any choir to take its part, and do credit to itself, in the larger gathering when the day of meeting come.

Another and a more serious hindrance to complete success is to be found, alas! in the apathy with which, by some, the Choral Union is regarded. Designed as it is to improve the service of praise, and to promote, as far as possible, *uniformity* in this respect in the Church throughout the Diocese, the Society ought to commend itself warmly to every earnest member of the Church. The Choral Union would desire that not only choirs, but *all* who have at heart the Church's welfare, and to whom God has given a musical ear and a voice to sing, would enroll themselves upon its list of membership, and heartily help forward the good work it is seeking to advance. With such a union earnestly at work, and well supported, it would not be long before a change for the better in Church singing would be generally manifest, and the voice of praise rise up from the Houses of God in the land with, we may humbly hope, increased acceptance in His sight, and greater comfort and edification to those who assemble to worship Him.

#### DIOCESE OF QUEBEC.

RICHMOND.—On the 2nd inst., the annual winter festival for the Sunday-school children in connection with St. Anne's Church, was held in their new and spacious schoolroom. The first and, to the little ones, not the least interesting part of the programme, was a sumptuous repast, which gave evident delight to 120 or more. This number being now supplemented by 100 adults; some carols and songs were sung, and then a charade in four parts, covering nearly an hour in length, admirably rendered. For this charade, which was in part an operetta, as also for the carols, the children had been carefully trained by the Hon. Mrs. and the Hon. Miss Aylmer, and whilst ministering to the delight of all present they certainly did great credit to their instructors and to themselves.

Before the distribution of prizes, a few words of encouragement and advice were addresses to the children and their parents by the Hon. H. Aylmer and by the rector. But the happy evening was not allowed to close until Mr. Wilcocks, on behalf of the congregation, had presented Mr. Balfour with a purse containing \$67, accompanied by words expressive of kindly attachment. Following so closely as this does upon the many substantial marks of sympathy exhibited during the Rector's recent illness, it argues well for the kind heartedness of the people among whom he is called to minister.

On the Sunday afternoon following the above festival, the first of a series of children's services was held in St. Anne's Church. The comparatively small number of children who attend the public worship of Almighty God must be a cause of sorrow and anxiety to every clergyman, touching as it does the highest interest of the Church; the success of the service above alluded to, in which the children are taught to

make the responses, chant the canticles, &c., promises in a measure to meet the difficulty and counteract the evil. By the way, is not the evil attributable in part to the pew-system? Parents with two or three sittings only, cannot bring their children with them. When the better way is adopted, when the House of God is made free and open to all, men giving for its support are equivalent to pew rent, the excuse now often urged will at any rate be removed. I am happy to say that St. Anne's is free in the evenings—one step in the right direction.

#### DIOCESE OF MONTREAL.

MONTREAL.—The Rev. T. Everett, [Cote St. Antoine], requires the Report of the 4th Synod of the Diocese of Montreal to complete fyle, and would be obliged if any one having two copies would send him one.

*Church of the Redeemer*, [Cote St. Paul].—On Sunday, the 7th inst., a special offertory was taken up in behalf of The Sisters of St. Margaret, as a thank-offering for the cessation of small-pox. The offertory amounted to \$9; a very good amount for so small a congregation. On Sunday, the 14th, Holy Communion was administered; the Rev. E. A. Wiloughby King celebrant.

*St. John the Evangelist*.—A special offering in aid of St. Margaret's Home was made on the 7th inst., Sunday, at St. John the Evangelist. The offering amounted to \$159.53. This is in addition to the usual weekly offerings in aid of the Church. The collection was made in response to an appeal on Sunday week, by the Rev. A. French.

*Grace Church*.—A Missionary meeting was held in this Church in connection with evening service, on the 7th inst., the Lord Bishop and the Dean acting as deputation.

*St. Stephen's*.—The annual meeting of the Church Association was held on Wednesday evening last. There was a very large attendance. The report showed good steady work done.

LACHUTE.—The ladies of St. Simeon's Church are preparing for a great mid-summer festival, to be held on Dominion Day next, the proceeds of which are to be applied towards the erection of a new parsonage. Ten years ago there were scarcely half a dozen Church families in Lachute and not a dollars worth of church property, while now there is a good comfortable church situated on the main street with over fifty families identified with it. During the past few months a few Methodist families have joined St. Simeon's Church, and are taking an active interest in its services and general welfare. There is a promising future near by for the Church here. The ladies are most energetic in their work of preparing fancy and useful articles for sale and in every laudable manner are exerting themselves in the interests of the Church. The services are all well attended, and the marked change in the lives of many, proves the benefit the Church is to the people.

Lachute is beautifully situated, and quite a favorite summer resort for Montrealers.

There is a good opening here for a Young Ladies' School, and if some suitable person would start one, there is little doubt of its success.

GLEN SUTTON.—Although the work of the Church in this mission does not come so frequently before the public as when first opened, it by no means follows that that work has slackened any. The congregation is still exhibiting the same interest. One indication of this was seen on the 28th Jan., when about forty of the parishioners dropped in by twos and threes, making a regular surprise party, to the great gratification of the incumbent (Rev. C. Lummis). This large representation of the parish brought with them an abundance of good

things. After a very pleasant social evening, during which the incumbent found he was made the recipient of substantial farm products and a goodly purse of still more substantial money, and for which the reverend gentleman thanked them most heartily, and made one of his characteristic sensible speeches, the meeting dispersed, leaving all parties gratified. The value of what was left behind in money and kind amounted, at a low estimate, to forty-five dollars. We may also say, in this connection, that another item of interest manifested is that a substantial horse-shed, about ninety feet long, has been just built on the south side of the church. The total cost was \$120, all raised in the parish. The new organ for the church, costing \$125, has been entirely paid for by the efforts of some of the young men, aided by the Ladies' Society. This society, which has been in existence but two years only, has now a small balance to its credit, and has in the meanwhile been of great benefit to the church and parson, both in work and still more appreciable *esprit du corps*.

**BOLTON CENTRE.**—St. Patrick's Church in this place has had some additions made to it lately. The nave has been filled with permanent sittings of a tasteful and suitable character. The walls have been wainscotted with white ash within a foot of the window sills, and continued around. A handsome reredos, or mural painting, from the studio of J. C. Spence & Son, is about to be placed in position. A gift of some festal banners for Sanctuary decorations has been received, and will probably be displayed during Easter-tide, not having been received in time for the Christmas festival. The incumbent is organizing a special service for the re-opening of the church, which probably will be on the festival of St. Matthias. The incumbent of this parish received through the Christmas offertory from the people of this congregation the sum of \$40. There are parishes older and wealthier, and with a larger church constituency, not far away, that did not make as fair an offering. Evidently the church congregation here are showing in every possible way that they desire their long-time pastor to be their pastor for a longer time still.

#### DIocese OF ONTARIO.

**KINGSTON.**—St. George's Cathedral Young Men's Literary Society held their usual fortnightly meeting in St. George's Hall on the 5th. Mr. John Muckleston read a very interesting paper on the Stuart King's. Songs and music were also contributed and a pleasant evening spent. St. James' Branch of the C.E.T.S., also held their usual monthly meeting on the 9th, which was well attended and a good programme rendered.

**OTTAWA.**—St. George's.—At the Missionary meeting held in this church on Sunday evening, the 7th February, addresses were delivered by the Rev. Mr. Carey, Rural Dean of Kingston, the Rev. C. S. Radcliffe, of Mayberry, and the Hon. Thomas White, Minister of the Interior. There was a very large congregation, and the Mission Fund was largely augmented by the generous contributions in this church, as also in the other churches of the city on that day.

The usual fortnightly entertainment of the Men's Association, held in the Lecture Hall on Wednesday evening last, was well attended, and proved to be as successful as former ones have.

**St. Johns.**—At the usual weekly meeting of the Young People's Association on Tuesday evening the 9th ult., the following ladies and gentlemen were elected members of the visiting committee: Misses Makinson, Jones and Watt, and Messrs. Bott, Webb and Stacy. The first public entertainment was held last Thursday evening, when Mr. W. D. Campbell exhibited some excellent stereopticon views of London.

#### DIocese OF TORONTO.

**OBITUARY.**—The Churchmen of this Diocese and elsewhere have heard with profound regret of the death in Italy of the Rev. W. S. Darling, Rector of Holy Trinity, Toronto. He was a man of pronounced convictions, earnest, zealous and hard-working as a parish priest, of bright and cheerful manner, impetuous in the advocacy of his cherished principles, and in times of party controversy, always bold to avow them and ready to defend them.

Mr. Darling was ordained by Bishop Strachan in 1842, and for the first eleven years of his ministry he labored in the parish of Scarborough. In 1853 he was appointed assistant to the Rev. Dr. Scadding at Holy Trinity, and in 1875 he was appointed to the rectorate on Dr. Scadding's resignation. He was, therefore, connected with the parish for over thirty years. About four years ago he relinquished the personal oversight of the parish and has since resided abroad. For the first two years he did duty mainly in England, pleading the cause of the S.P.G. in many places. He then returned to Canada and again took up his residence at Norway, near Toronto. Last August he returned to England and again took duty for the S.P.G. When taken ill he was on his way to Sarento, Italy, where he had been appointed as chaplain. At Alasio, in the Riviera de Ponente, he was obliged to stop, owing to a severe cold. This quickly developed into rheumatic fever, which going to the heart caused his death after an illness of five brief days. It is comforting to know he had the presence of his wife and daughter in his latest moments. He died on the 19th of January, and was buried the following day. He leaves a wife, three sons and three daughters, five of them being residents of Toronto.

The Lord Bishop of Toronto preached a sermon in Holy Trinity referring to his death. He took as his text the words of Revelation xiv., 13. The altar, reredos, pulpit, lectern and prayer desk were draped in black, with crosses in white. The hymns sung were in keeping with the solemn character of the scene. After alluding to the comfort contained in the text, the Bishop said: "You will readily understand, dear brethren, how I have come to lead your thoughts this evening into this solemn yet hope inspiring train. Those sombre draperies, signs of mourning, which are on the walls of your Church to-day tell you that death has entered in among you in a way that closely touches you as a congregation. If you had not already heard the sad news of your rector's unexpected death, the sight that met your eyes on entering here would have intimated to you that some bereavement had befallen this parish. It is but too true, he who for so many years was your spiritual guide and teacher, whose form and voice were so familiar in this place, has been suddenly called to his rest." He then referred to the circumstances under which Mr. Darling passed away, and alluded to the strongly developed character of the deceased. He said: "Earnest even to impetuosity in the advocacy and defence of principles which were dear to him as life, it is not surprising that through the period of heated party controversy which for many years agitated our Church, Mr. Darling was a conspicuous figure on the floor of the synod, and his name a tower of strength, a rallying cry for the section to which he adhered. Not less conspicuous was the earnest devoted zeal which made him one of the most successful of parish priests. During the thirty years of his ministry in this place he laboured unremittingly, not in the pulpit only, but in every work of charity and spiritual ministrations among the beloved people, rich and poor, and especially the poor. The fruit of his labors was manifest in the prosperity of the parish built up here, a congregation which for attendance and heartiness in worship, for unity and good works, was a name and praise in the Church. Those who knew and loved him best will cherish more dearly

than all the recollection of his more personal qualities. The warm, hearty affectionateness which endeared him so universally to his flock, that brightness, almost playfulness of disposition which attracted to him so powerfully the love and confidence of the young—you all know this much better than I do. There must be many of you here brought up by him, his sons and daughters in the Church, from earliest childhood. You will remember him almost with the affection and veneration of children. But then are these fond memories all that are to remain of his life's work? He has gone to rest from his labours with the blessed dead, but shall not his works follow him? I beseech you, brethren, to make use of this solemn occasion to examine your hearts, what heed you have given to his loving voice when it pleaded with you on behalf of Christ, when he reasoned with you of truth and righteousness and judgment to come. What have you carried away with you and treasured up in the memories of your hearts of his message from God? How has the Word, so long and faithfully preached, profited you? May his works now follow him in the fruits of salvation, brought in the hearts and lives of many of you, his disciples.

**TRINITY COLLEGE.**—The authorities have succeeded in obtaining a gentleman to fill the vacant professorship in Divinity in succession to Prof. Schneider. The Archbishop of Canterbury and the Bishop of Lincoln and Truro have acted as a commission from the Corporation and have appointed the Rev. J. C. Roper, M.A., Chaplain and Theological Lecturer at Brasenose College, Oxford, to the position. Mr. Roper is expected very shortly, and we believe the Faculty are to be congratulated in securing the services of such a brilliant colleague.

At a convocation held recently the following degrees were conferred at Trinity: B.A.—Rev. Herbert Symonds; Bachelor of Music (*ad eundem*), John Stover (Oxford), Rev. W. J. Foxall (London); Doctor of Music [*pro honoris causa*], E. J. Hopkins [organist of the Temple Church, London], W. H. Longhurst [organist of Canterbury Cathedral], E. M. Lott [organist of St. Sepulchre's Church, Holborn].

**PERSONAL.**—The Rev. W. Haslam preached at both services in the Church of the Ascension, Toronto, on Sunday last.

The Rev. W. J. Thompson, Missionary at Cheddar, preached to the congregation of St. Philip's, Toronto, on Sunday evening.

The Rev. H. B. Owen, late of Scarboro' has returned from British Columbia, and is looking for a suitable appointment in this diocese.

The late R. V. Baldwin, Esq., a few days before his death wrote a letter to his executors desiring that \$2,000 be paid from his estate to the endowment fund of Wycliffe College. His heirs have consented to this bequest, although the will did not mention it.

The Rev. B. Bryan is carrying on a good work in the Mission of Bradford. An attempt is being made to improve the Church at Coulson's Corners.

#### DIocese OF NIAGARA.

**HALTON AND NORTH WENTWORTH RURAL DEANERY.**

**ACTON.**—A very successful Mission has been lately held here; the result being increased congregation and communicants.

**GEORGETOWN.**—The Reverend C. Graham Adams exchanged services with the Rev. C. C. Johnson, of Brampton, on Sunday, Feb. 7th, and the annual collection for Missions was then taken up.

**PALERMO AND OMAGH.**—The Rev. J. H. Fletcher, and his amiable wife, seem to be very popular here. Not only did the congregations cheer their hearts with liberal donations at



Christmas, but they have undertaken the building of a parsonage at Palermo to cost about \$1,200, more than half of which is already subscribed. A half-acre site has been kindly given by Mr. Dearing, directly opposite the Church; and the digging of a well and drawing of materials have already commenced. This will promote the comfort and welfare of the minister, while it will give permanence to the parish, and make it more desirable in case of a future vacancy. We should wish the congregations all success and blessing in their work.

**BULLOCK'S CORNERS.**—The Bishop is to hold a confirmation in Grace Church here, on Sunday, Feb. 14th, and he will also address the Missionary meeting to be held on Monday, Feb. 15th. Other Speakers have promised to attend, and the meeting will be, no doubt, like all Church meetings in Flamboro, a decided success.

**NELSON.**—The Rev. Mr. Mothersill, of Lowville, has taken charge of the services in St. John's Church for the winter. A complete set of Church lamps have been procured, to facilitate the holding of services in the evening. Since being released of this service, the Rector's Bible Class for young people at Burlington has been held on Sunday afternoons, and a Band of Hope has also been organized in connection with the Sunday-school. The education of the young in the principles of Christian Temperance is better than enforcing those principles by prohibitory laws.

#### DIOCESE OF HURON.

**INGERSOLL.**—A very interesting Mission, conducted by the Rev. P. B. de Lom, Huron Diocesan Evangelist, and the rector of the parish, Rev. E. C. Saunders, has just been brought to a conclusion at St. James' Church here. The Mission was begun on Sunday, Jan. 10th, and had only been announced to continue for eight days, but at the desire of the congregation it was carried on throughout a second and a third week, ending on Sunday, Jan. 31st. Very great interest was shown in the services from the beginning. These were held three and sometimes four times daily, besides the after-meetings. The regular meetings were at 12 noon, prayer meeting; 3 p.m., Bible reading; 7.30 p.m., short service and sermon, followed by an after-meeting for inquiries. The attendance at the services was very good. From 80 to 100 were present at the daily Bible reading, while after the first day or two the evening congregations were from 300 to 400, except on one or two very stormy nights. On Saturday afternoons children's services were held, at which from 200 to 250 were present each time, who showed great interest and attention. On the last three Sundays of the Mission, special services for men only were held at 3 p.m., at each of which about 200 were present. It is an unusual and was an impressive sight to see so large a congregation of men at an afternoon service, Sunday after Sunday, listening with the utmost attention to the preaching of the Gospel. On Sunday evenings the congregation well filled the church, which seats about 600 people. The Missioner, the Rev. P. B. de Lom, preaches with very great force and earnestness, and with the utmost simplicity and directness of application; and to the end was listened to with unabated attention. He is eminently adapted to the work of an Evangelist, and it cannot be doubted that the Diocese will reap very great benefits from his appointment to the position he holds. Not every one is fitted for the work of Mission preaching in the Church of England, especially in view of the prejudice against emotional and exciting preaching that prevails amongst Churchmen. In no place could this prejudice be much stronger than in Ingersoll, yet it was almost entirely overcome after the first few services. Par-

tially, no doubt, this was due to the use of the Mission liturgies and hymn-books compiled by Rev. W. Hay M. H. Aitken (which are very well suited for the purpose, and were much liked), but principally it was due to the tact and character of the Missioner himself. There were twelve administrations of the Holy Communion during the Mission, three being on the last Sunday, at which there were altogether 147 communicants. The Mission was very much blessed in its results, though these of course are not yet fully visible. Nearly 130 persons, before its close, had, in writing either to the Evangelist or Pastor, gratefully acknowledged mercies received through the services, many having found peace with God, and very many others having been helped and recalled to their "first love." These are results that were only visible to the Missioner, as none were asked to make a public profession. Some of the more evident results are as follows:—A great increase in the number of communicants from the ranks of those who ought to have been, but were not, communicants before; several adults applying for Holy Baptism; a large number of candidates for Confirmation; the formation of a Parochial Bible and Prayer Union, in two branches, for men and woman, numbering in all nearly 90; organization of a branch of the Church of England Temperance Society, numbering about 70. But there is reason to think that much greater results will be visible in time, as the good seed sown has time to germinate and show itself. The impression produced on very many was certainly a deep one, though no apparent excitement attended the services. The expenses of the Mission were met by collections on Wednesdays and Fridays, while the offertory on the last Sunday, which amounted to \$120, was given to the Missioner.

#### PROVINCE OF RUPERT'S LAND,

INCLUDING THE DIOCESES OF RUPERT'S LAND, SASKATCHEWAN, MOOSONEE, MACKENZIE RIVER, QU'APPELLE AND ATHABASCA.

#### DIOCESE OF RUPERT'S LAND.

**WINNIPEG.**—A Clerical Union has been formed in Winnipeg, including the clergy of the city and those connected with the College and Cathedral. Monthly meetings will be held for the discussion of practical subjects, &c. The clergyman at whose house the meeting is held will the chairman for the evening.

**MISSIONARY DEPUTATIONS.**—The first series of Missionary Deputations held in the Diocese has been inaugurated. A very successful meeting was held in the Mission of Springfield, of which Rev. G. H. Hooper is rector, Dean Grisdale, and Rev. H. H. Baker, held a meeting in the Church at Springfield. There are only nine families in the congregation, and the weather was extremely cold, but there was a good attendance, and the collection amounted to \$8.50. The next night the deputation was reinforced by Messrs. C. J. Brydges and H. M. Howell, Q. C., who drove fourteen miles that night to plead the mission cause at St. George's, Sunnyside, and this part of the mission. There are only seven Church families at this station. The collection was \$15.10. A third station is yet to be heard from. Those in the East who think the people are not doing their duty in Manitoba, should at least except this mission. There are only twenty subscribing families scattered over this district, and since November \$70.60 have been raised for Diocesan Missions. This has been given in spite of three years bad crops. There is really no village in the district.

**MISSIONS.**—A Missionary Trip along the Manitoba and North Western Railway.—The Venerable Archdeacon Pinkham, Financial Secretary of the Diocese, and Rev. E. S. W. Pen-

treath, were the ones appointed to visit the Northwest part of the diocese. They left on Monday morning, and took the new line of the Manitoba and Northwestern Railway at Portage la Prairie. Their destination was Birtle, 140 miles from Portage, but the engine breaking down they were obliged to spend the night in the car. It was not until next morning that they arrived at Minnedosa, where Rev. Mark Jukes joined them. The thermometer registered 44° below zero. The train arrived at Solgerth, the end of the track at 1 p.m. on Tuesday. A drive of ten miles brought the party to W. Birtle, a little village of 300 inhabitants. The Rev. J. J. Morton is the incumbent. After dinner the deputation drove twelve miles to Beulah, a settlement of about four houses. We have only four families in the district. But there was an attendance of about twenty-five, and a collection of \$18.20. The Church has at this point a very generous layman, in the person of Mr. Rowsell. Mr. Rowsell cheered the hearts of the deputation by promising \$100 for the Mission Fund, and \$50 for the College Endowment Fund. After visiting the Church families on Wednesday morning, the deputation drove back to Birtle, where a meeting was held in St. George's Church in the evening. The Church seats 200, and owing to the energy and efforts of Rev. Mr. Morton it is only about \$150 in debt. There was a collection of about \$12. Birtle is beautifully situated in the valley of the Bird Tail, and when the railroad reaches it this spring it will become an important point. After the meeting at 10.30 p.m., the deputation drove to Solgerth, ten miles distant, so as to be ready for the train at 5.30 a.m. next morning. Solgerth is only a few weeks old. The only stopping place was crowded, and the deputation were hospitably welcomed to the fire and a share of the floor of the general room. One member of the deputation took a log for a pillow. Another wrapped in a huge buffalo coat artistically arranged a chair under his head, while a third made himself comfortable in a chair, and so they passed the night. On Thursday, at 9 a.m., the party arrived at Minnedosa. Minnedosa is prettily situated, and contains 600 people. There is a small church, out of debt, and a parsonage. After visiting the Church people, a meeting was held in the evening. The weather during the week was very cold, but the attendance here was good, and the collection amounted to \$10. The Rev. M. Jukes is the incumbent. On Friday Mr. Jukes drove the deputation twenty miles to Neepawa. This is the county seat of the county of Beautiful Plains. It has about 200 people. There are eighty-two Church families in this county, and no resident minister. A meeting was held in the Court House, and though there are very few Church families in this place \$200 was guaranteed for a clergyman, and steps were taken to build a Church at a cost of about \$600, to seat seventy-five persons. Neepawa is one of first places needing a resident clergyman, who should be the Missionary for the whole county. Archdeacon Pinkham took the services in Portage la Prairie on the Sunday, and the Rev. Mr. Pentreath reached home on Saturday night.

The gratifying news has been received that St. George's Church, Ottawa, has guaranteed \$500 per year, for a term of seven years, for a clergymen to be stationed at Rourthwaite. What Church will take up a missionary for the county of Beautiful Plains, to be stationed at Neepawa?

**PERSONAL.**—Canon O'Meara has returned from Nova Scotia. He secured \$1,200, payable in three years.

A Nova Scotia Rector writes: "I hold that a paper of good Church tone in a parish is an invaluable ally to a clergyman in his work, and it is on this account that I should like my people to have your paper (the CHURCH GUARDIAN) to read."



# The Church Guardian

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— ASSOCIATE EDITORS: —

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## SPECIAL NOTICE.

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Will Subscribers please examine Label, and REMIT PROMPTLY!

## CALENDAR FOR FEBRUARY.

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

## TO SUBSCRIBERS IN NEW BRUNSWICK, NOVA SCOTIA AND ONTARIO.

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

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

## “SERVICES OF SONG.”

Our esteemed correspondent “Churchman” returns to the charge, as will be seen by his letter published in another column. As we have already intimated, we do not intend to be drawn into a discussion or controversy as to the Musical Services, under this or other name, held in England; were we writing for readers in England, we would be quite ready to discuss such services as rendered there. Nor do we think that our correspondent is particularly complimentary to Montreal congregations in comparing them in 1886, as to reverence of demeanour, with “similar gatherings in England twenty years ago.” But that is not the question at issue, and has little bearing upon it.

We do not dispute the fact that listening to sacred music may, under certain circumstances, place the mind in “a devotional attitude,” and that therefore it has been largely used in England in the great Mission Services which have been held in London and elsewhere. But there music was only used to draw the outcast poor into the churches, not then merely to “listen to fine rendering of select parts of the Church's Liturgy,” but chiefly to hear the glad tidings of a Saviour's love and a Saviour's work of redemption. In other words, the end aimed at

was not to cultivate the *taste*, but to *save the soul*; not to listen to fine music, but to *worship* in prayer and praise joined in by all present. And it is just here that we think the Cathedral exhibitions, and that at St. James', too, are wanting. The primary object does not appear to be to draw in the large and crowded congregations (as at the Mission Services) to *worship and to listen to an earnest, practical and loving address*, but simply to hear fine music in which they have little or no part. We are quite sure that such is not the course pursued at the Mission Services referred to by our correspondent; nor do we believe that one word in the Charge of the Archbishop of Canterbury, read with the context, and in full, will support any such theory. As we read even the extracts given by our correspondent, they refer entirely to the legitimate use of a better class of music in the *service proper* of the Church; and to the duty devolving upon the cathedrals, as *quasi-parochial churches* for the diocese, of setting an example in this respect. But we fail to find any authorization for a so-called service in which the chief actors are amateur soloists, and in which the whole “service” consists of a hymn or two, a prayer perhaps—a warning as to remembering that the place of assembly is God's House—and the Benediction pronounced as the people are leaving, not counting this a part of the “listening” duty they had come to perform. No; we consider that in this respect the Cathedral is setting an example which is not wholesome,—nay, which is decidedly harmful—and which must operate to lessen that sense of reverence for our churches which has been peculiarly characteristic of the Church of England. And it is no argument to say that isolated cases of somewhat similar performances may be adduced, as our correspondent suggests. Two wrongs do not make right.

We unhesitatingly take issue with our correspondent on the inference which he apparently wishes our readers to draw—that either the present beloved Bishop of Montreal is, or his eminent and saintly predecessors were, in favour of these services.

Another correspondent refers to a Service of Song which certainly appears to have been more reverent and somewhat less objectionable; but we cannot assent to it either. Music we love; much of it we would have in the services as the Church by her rubrics has permitted; but to listen to it should never be made the chief purpose for assembling the people in God's House. It is an *adjunct* to worship, to be used in connection *with* it, not to supplant it. We sometimes doubt whether, after all, too much is not being made of it; in forgetfulness of the great truth that *the drawing power lies in this, “I, if I be lifted up, will draw all men unto Me.”*

We would again earnestly express the hope that those in authority in the Cathedral and other churches where these so-called services have been held would reconsider the position, and abandon a practice which causes pain and dissatisfaction to many, and whose effect can be judged of in the manner in which the “services,” and even the House of God itself, are spoken of by those—especially the young—who attend them.

## WORK FOR THE MASTER.

In that state of life unto which it hath pleased God to call us, we may each find work to do in making ready a people prepared for the Lord; and in no branch of work can we look for such large and far-reaching results as in the training of the young. While we must continue to hope and pray and labor that the wicked may be turned and softened, the careless and indifferent aroused, the fallen recovered, and the heathen converted, yet the fruit seen in older lives and hardened hearts will seem but a scanty harvest. But parents, godparents and Sunday-school teachers can, if they will, do much to mould the young hearts within their influence to purity of life and earnestness of purpose so that they will never stray from the paths of the righteous, but go on unto perfection, adding “to faith virtue, and to virtue knowledge, and to knowledge temperance, and to temperance patience, and to patience godliness, and to godliness brotherly kindness, and to brotherly kindness charity.”

If teachers in the Sunday-school will give their hearts to the work, they will find, as time goes by, that their interest will grow as their prayers and labors abound. It is not a little thing to stamp one's influence on the life of a class of boys or girls for two or three years—ofttimes the most impressible years of life: to teach them those things which Christians ought to know and believe to their souls' health; to lead them to Confirmation and the Holy Communion; to have them look upon us in future years as the friends and teachers who led them on to heavenly crowns of joy. We may not see much of the fruits of our labors; we must be content to patiently sow the seed, watering it with our prayers, and remembering that it will be reward enough to have the King say from the throne of His glory: “Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me.” “They that turn many to righteousness shall shine as the stars for ever and ever.”

## EDITORIAL NOTES.

We are much pleased to notice on our table a number of new exchanges, amongst them “The Diocese of Arkansas,” the official organ of the ecclesiastical authority of that diocese; “The Afr-American Churchman,” published at Petersburg, Va., in the interest of the work amongst the coloured people of the South; “The Young Layman,” New York, intended to be the voice of the young people; “The Church News,” of Eden, Bucks Co., Pa.; “The Friendly Messenger,” Toronto, the organ of the Girls' Friendly Society; “The Chronicle of the Diocese of Fredericton,” published as a purely diocesan organ, and containing a large amount of local news.

WHAT IS SCHISM?—Our Toronto contemporary, the *Evangelical Churchman*, devoted two columns of its space lately to furnish apparently its idea of schism. But what strikes us as strange is the *manner* and the *matter* of the definition, and the necessity for it. Why the prayer in our Litany for deliverance from the sin of schism? What it is must have been known and defined long before this date.

## 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 :

SIR,—Will you allow me to point out, in connection with a paragraph in your issue of Feb. 3rd., that there is no Bishop of Baltimore, nor is there any Bishop of Halifax. The Pope of Rome has an official in each of these cities called "Archbishops;" but the English Branches of the Church Catholic in the respective cities named, are under the rule of the Bishop of Maryland and the Bishop of Nova Scotia. It is much to be regretted that these titles were given, and that following "Jerusalem's first example, cities were not always chosen as "Sees" for our Bishop, but the facts remain to the contrary!

On page 6 of the same issue, it is said, that in Winnipeg, "Dame Rumour has it that the Rev. Canon O'Meara will be appointed to succeed the Rev. Dr. Hill at St. Paul's Church, Halifax.

I would simply remind your readers that Dame Rumour is not always reliable.

Yours sincerely,

NOVA SCOTIAN.

SIR,—Although Canada and the United States are separate nationalities, we have many interests in common, and there are many ties which should bind us in fraternal fellowship. I write now on a topic in which we have mutual interests. We are rapidly approaching the Centennial of that wonderful event, the discovery of America by Christopher Columbus, which opens a New World to civilization and Christianity. It is now proposed by many in our States to make the anniversary of this event, October 12th, an annual Thanksgiving and public holiday. The proposal has already received the written sanction of the governors of fourteen [14] of our States, and many eminent divines, including such well-known names as Bishops Littlejohn and Potter, the R. C. Archbishop of Baltimore, the Rev. Dr. John Hall [Presb.], and Rabbi Dr. Gottheil.

The Consul-General of Guatemala has added the admirable suggestion, that the day belongs to all America, and might be observed with becoming rites as an inter-national, or continental, festival in British America and the Spanish republics in common with the United States. This would be a tie of sympathy and love for all who can call themselves Americans.

Permit me to commend the cause to your favor and to the Church press of Canada, as well as to the religious journals of every denomination.

I am, very faithfully yours,

JOHN ANKETELL, A.M.,

Presbyter of the Diocese of New York.  
New York City, Feb. 4th, 1886.

DEAR SIR,—I notice under "Diocese of Montreal" in your issue of Jan. 27th, an account of a service of song held in Christ's Church Cathedral, Montreal, which you copied from the *Star*. I do not wish to take up your valuable space by commenting upon what the *Star* states with regard to the proceedings of that so called "Service of Song."

Your remarks, Mr. Editor, are worthy of grave consideration; and perhaps you will allow me, as one who has had something to do with services of song; and still go on to cultivate a taste for sacred song and music in my parish, to say a few words upon the subject. I have lately had a service of song in one of my churches, and for the sake of pointing out what I consider a fitting service for such an occasion; permit me to give a sketch of the same. The bell was rung as usual. The choir and organist being in their places, a hymn commenced the service; then followed the confession; the Lord's

prayer; and the versicles up to the Gloria. Then followed the Te Deum in Anthem form, after this a short address upon the duty of praise. The following course was then adopted; hymns, anthems, solos, duets, varied by scripture readings, bearing upon the subject of one or more of the above, also short addresses, choice, but brief religious readings, closing with the "Old Hundredth;" during the singing of the last the whole congregation were asked to rise to their feet and join in. I have organised, taken part in, and conducted many such like services and have always found the behaviour of the congregation good; neither going in or out has been permitted during the service; and I should also mention that several prayers taken from the Prayer Book are generally put between such pieces as seem to be composed in a spirit of prayer as well as praise. If our Cathedral staff would adopt such a course as the above, I do not think it would be beneath the dignity of such a place and would be much more in accordance with the principles of our Church. Whereas, if such "performances" can be allowed in a Cathedral which should be an example to all parishes, in the performance of religious services, what can we look for in the rural districts and provincial towns.

Yours truly,

A. PRESBYTER.

## CHRIST CHURCH CATHEDRAL.

## SERVICES OF SONG.

SIR,—I have to thank you for inserting my former letter upon the above subject, and for the fair and kindly character of your criticisms of it. On one point, however, you do me an injustice. You assume that I wish to see masses of people gathered into our Cathedrals, "not to worship, but merely to listen to fine rendering of select parts of the Church's noble liturgy." This is not at all the position taken by the advocates of Services of Song; who regard spiritual worship, offered up to the glory of God, as the final object and crown of all religious effort. They believe that the mind, like the body, has, so to speak, its devotional postures, which prepare for and assist worship; and they know that listening to sacred music places the mind in a devotional attitude, and predisposes it to meditation and spiritual devotion. This instrumentality is largely used in Church of England Parochial Missions. I have seen churches crowded with people half an hour or more before the beginning of Mission Services; while the choirs occupied the time, and often deeply impressed the congregations, by singing sacred music sweetly. Dissenting Evangelists now largely employ the same method. Their services are really services of song interspersed with one or two very short prayers, and a very short address. Listening to sacred music in a sacred place is, under God a well-known means of raising the mind to spiritual thought and aspiration. At the Service of Song in Christ Church Cathedral a year ago, the Rector entered the pulpit and exhorted the people to remember that they were in God's house, and to listen to the music with worshipping hearts. An experienced dignitary who was present stated that he had never attended a more reverent musical recital. The Rector repeated the same exhortation in substance at the last Service of Song, when I can assure you the inconvenience from the opening and shutting of doors, and persons coming in and going out, who could not obtain seats, was not greater than it was at the Thanksgiving Service for deliverance from the small-pox, on Sunday evening, Jan. 31. Inconveniences of this kind are the trouble at all crowded gatherings in Cathedrals and other churches, and are not confined to Montreal.

As explained in my former letter, many of the Cathedrals of the Anglican Church have for more than 20 years been employing Musical Festivals, Choir Festivals, Services of Song, to

educate the people to understand and love sacred music of the highest kind. It is no easy matter, when the taste of the masses has been vitiated by clap-trap music, to teach them to prefer the divine creations of real genius and piety. Yet this arduous and often unpopular work is one of the positive duties of every Cathedral. The present Archbishop of Canterbury, in his recent charge to his clergy on the "Seven Gifts," says (p. 12), "The idea of a Cathedral was always rather a large one. It proved itself quite too large for some conceptions." It is, the "Mother Church," the "Home of the Diocese," the "Parish Church of the Diocese" (p. 13). "Under these arches (Canterbury Cathedral), where the echoes never seem to be quite silent of that music which the English Church, alone of all, has for centuries poured out from her Cathedrals, in her infinite strains of Chant and Anthem, I shall confine myself to a few words only on the Cathedral as a school of sacred service." One of the ancient statutory duties of Cathedral authorities is, continued the Archbishop, "to the utmost of your power to assist in the improvement of sacred music not only in the Cathedral but in parish churches" [p. 27]. "A 'School of Music,' which no Cathedral can help being, is, in its own and proper sense, a place where there is something more than execution. It is the home wherein sacred words have a sense which yearning sounds strive to fill and equal" [p. 28]. His Grace then proceeds to enforce this teaching by a reference to "what is most sure to come, for it is already on its way, the much more frequent celebration of the Holy Communion, the larger use of 'Heavenly Music' in its celebration. Wesley's well-known love of music at that service will prevail more, as religiousness of temper and mental cultivation advance side by side" [p. 30]. The importance of these words from the highest authority in the Anglican Church—who was himself in former years successively the distinguished Chancellor of Lincoln Cathedral and the builder of Truro Cathedral—can hardly be overestimated.

Christ Church Cathedral, Montreal, appears to have taken an honourable position from the first in the movement for reviving sacred music. When the English Cathedrals were making their first efforts to reach the masses by recitals of sacred music, a sacred Oratorio was very successfully and impressively rendered in the old Cathedral in Notre Dame Street, under the auspices of Dean Bethune, in whose time the Cathedral music reached a standard of excellence unusual at that date. Since then recitals of sacred music have been continued from time to time in the Cathedral, and in other churches, notably in that of St. James the Apostle.

It is important to remember that the above movement has gone on in Montreal, as in the Cathedrals of England, under the eyes of a succession of able Bishops, who have been too large-hearted and too wise to cripple Cathedral usefulness by imposing upon it the crude and harsh maxims of an effete Puritanism.

It is well-known that the present "Rector of Christ Church Cathedral and of the Parish of Montreal" [as his title runs] is not a lover of novelties. Both in his capacity as Parish Priest, and in his equally important diocesan capacity as Cathedral Rector [which entails upon him special responsibilities], he believes that he can best hope to serve his generation by a moderate and conservative, but, at the same time, firm and courageous, use of the recognized forces and methods of the Anglican Church.

In conclusion, I would beg of newspaper critics to be more patient and more hopeful with respect to crowded Montreal congregations, which are at least as good tempered and as reverent as similar gatherings were in England twenty years ago. Of late, the English people have made great advances in these respects; but the people of Montreal are advancing too.

CHUROHMAN.

## FAMILY DEPARTMENT.

## "I DO NOT FEEL."

J. C. S.

"Oh! could I be but certain,  
The Saviour died for me,  
And feel a full assurance  
That He has set me free!  
Could I accept salvation,  
And know it was my own,  
And yield my heart forever  
To Christ the Lord alone.

I long to love the Saviour,  
To know Him mine indeed,  
And dally at His footstool  
For this great gift I plead;  
But oh! I have no answer,  
I do not feel forgiven,  
I cannot say with many  
That I am sure of heaven.

I strive, though often failing,  
His precepts to fulfil,  
To be what He would have me,  
Submissive to His will.  
A dark cloud would be lifted,  
If I could only see  
I was His child, abiding  
In Him and He in me."

What if you do not feel it!  
The Lord is still the same,  
Faithful to each believer,  
Unchanging is His name.  
He is no man repenting  
A promise He hath made;  
Forevermore abideth  
Each word that He hath said.

What if you do not feel it!  
Which is the surest guide,  
Your heart so weak and wayward,  
Or Christ the Crucified?  
All whom His Holy Spirit  
Homeward doth gently lead,  
His blessed word hath said it—  
Those are His sons indeed.

And this same Holy Spirit  
Is working in your heart,  
Those ardent, restless longings  
He only can impart;  
And so (how can you doubt it?)  
His word must aye be true,  
You are His child, abiding  
In Him and He in you.

What if you do not feel it!  
Be careful how you say  
That Jesus' full salvation  
Is not your own to-day.  
Is it not really calling  
His blessed word untrue,  
To say that what is promised  
To all, is not for you?

Even if you do not feel it,  
His promise is secure,  
His love and His compassion  
Forever must endure.  
So cast away your doubting,  
Awake, sad heart, and sing  
Praise to your Heavenly Father,  
Your Shepherd and your King.

—Church Work.

## A BAD HABIT.

"O mother, I am tired to death!" said Jane Mills, as she threw herself into a chair, on her return from school.

"Tired to death?" repeated her mother, slowly.

"Yes, mother, I am; almost, I mean," she added.

"No, my daughter, not even almost," said Mrs. Mills.

"Well, at any rate," continued Jane, "I would not walk from here to school again to-day for anything in the world!"

"O yes, you would, my dear," said her mother, gently.

"No, mother, I am sure I would not. I am certain nothing would tempt me."

"But I am nearly certain you could be induced to go without any urging," answered her mother.

"Well, mother, try me, and see if anything could make me willing to go."

"Suppose," said Mrs. Mills, "I should offer to take you to the panorama this afternoon. I expect to visit it."

"Do you, mother?" said Jane, with great animation. "May I go? You promised to take me when you went."

"I intended to have done so," replied her mother; "but the place where it is exhibited is a very long way beyond your school."

"But I am quite rested now, dear mother!" said Jane. "I would not fail of going for all the world! Why do you smile mother?"

"To think what an inconsistent little daughter I have."

"What do you mean by an inconsistent daughter?"

"Why, when a little girl says, one minute, she would not walk a particular distance 'for anything in the world,' and in the next minute says she 'would not fail' of walking still farther 'for all the world,' she not only talks inconsistently, but foolishly. It is a very bad habit to use such expressions.

"Yesterday, when you came home from school, you said you were almost frightened out of your life; and when I inquired the cause of your alarm, you replied that you met as many as a thousand cross dogs on your way home from school. Now, my daughter, I wish you to break yourself from this bad habit. When you are tired, or hungry, or frightened, use the simple words that express your meaning. For instance, you may be tired or exceedingly tired; or you may be alarmed or frightened or terrified.

"From this time let your lips speak the thing you mean. The Bible says, 'Let your yea be yea, and your nay, nay;' and adds that 'whatsoever is more than these cometh of evil.' Will you try to remember what I have been saying, and strive to correct this fault, my dear child?" said Mrs. Mills.

"Yes, dear mother," replied Jane; "for I know it is wrong, and I feel ashamed and sorry for it."

"Well, my dear," added her mother, "improve! And now you may get ready to go with me to see the panorama.—Church and Home.

## "I DIDN'T THINK."

## LESSON ON OBEDIENCE.

Harry's father promised him and the rest of the children an excursion down the bay and a run on the sands one afternoon, if when dinner-time came there were no complaints against them.

When warned that their pleasure depended on their good behavior, there was a cry:

"All right, father, we will be very good; we don't care to lose the fun, do we?" turning to his sisters, who were just as delighted as he, but not so boisterous in proclaiming it.

But in the midst of all their fun, the little boy had been told to do something by the father, which he had not done; and although he was very good in most things, yet he had a failing which caused him some trouble. This failing was forgetfulness—that is, not doing what he was told *at once*. Not that he intended to forget, or to be disobedient; but (as it is often with other little boys and girls), instead of doing it at once, he would say: "Yes, father," or, "Yes, mother, I will in a minute;" and then it was delayed till altogether forgotten.

Now, Harry's father wished to cure him of this sad failing. So when he was told to do something, and yet did not do it, his father took a piece of chalk and wrote his name, and under his name the word "Disobedient," with the day of the month, on a piece of board, out of the little boy's reach.

A little while after this, the child came to his father's office, saying:

"How long will it be before we go, father?" and as he said so his eye fell on the board against the wall, and he read his name and his offence there; and, beginning to cry, he said: "Oh, father, what have I done?"

That word "disobedient" was a terrible word for this little boy, for he then remembered the duty imposed upon him. It seemed a little hard that when he had been so careful to do nothing wrong, that he had actually done wrong without knowing it or thinking of it.

But there it was, and there was the lesson. Not to do what he should have done was a bad as doing what he should not have done.

To leave a faucet open, or a lighted canll

where it can set anything on fire, will cause as much destruction if done from forgetfulness as they would had they been left so intentionally.

Harry profited by the lesson. He ran off—fortunately it was not too late—accomplished the task, and returned with a radiant face, begged his father's pardon for his neglect, and, to his joy, saw the terrible word rubbed off.

A few such lessons made him prompt and careful in obeying; his memory not often betraying him into sins of omission.

## GOD'S MINISTERS.

"Are you the man we've hired to preach for us?" was the blunt question asked one of the Lord's servants.

"No, sir, I am not."

"I beg pardon; but are you not the minister?"

"Yes, sir; but do you really think I have been hired to preach to you?"

"Why, yes, sir; I was at the meeting when the vote was taken to raise the money. Did you not come here expecting to receive a salary?"

"Certainly; and so does the governor of the State enter upon his duties expecting to receive a salary; but would you say he is hired to govern the State?"

"Not exactly."

"And the reason is precisely this," continued the minister; "the governor is elected to fill a certain office, and when you speak of him you think more of his office than you do of his salary. You do not ask him to do whatever you wish to set him at, but you elect him to office fixed beforehand, expressly defined in the Constitution, and then you fix a salary, that he may attend to his duties without embarrassment. The same is true of a clergyman. You do not hire him to do a job of preaching. When you elect a man to an office, you expect him to do what the Constitution says."—Dr. Norton.

## HINTS TO COMMUNICANTS.

When you come to take part in the highest act of Christian worship, be as reverent as you can. Do not think that little things are too unimportant to be attended to. If there is a better or more seemly way of doing the little things which go to make up the service, try to learn and practice it. These brief hints may be of use to you:—

1. Before you go to receive, take off both your gloves.

2. It was a custom in the Primitive Church to receive the bread in the *palm* of the right hand, which was supported by the left crossed under it. When this is done, the hands should be raised reverently to the mouth, and there will be no danger of dropping crumbs.

3. Receive the cup into your hands for even when the minister, for the sake of safety, retains his hold, the communicant should guide the cup with his own hands.

4. Do not leave the church till the consecrated elements have been consumed, and the clergyman has gone to the vestry.

5. Make it a rule never to miss communicating when you are able to do so.

6. Do not appear before the Lord empty, but always bring an offering.

"If thy neighbour should sin," old Christoval said,

"Never, never unmerciful be;  
For remember it is by the mercy of God  
Thou art not as wicked as he."

The watch were the first that preached a risen Saviour.



**BOOKS, MAGAZINES, &C.**

**ST. AUGUSTIN, MELANCHTON, NEANDER.**—Three Biographies.—By Philip Schaff, D.D., LL.D.; Funk & Wagnalls, 10 and 12 Dey st., N.Y.; cloth \$1.

This book contains biographical sketches of three great men, St. Augustin the Church Father, Melancthon the Reformer, and Neander the Church Historian.

The life of Augustin reproduces the substance of Augustin's Confessions, which is still one of the greatest books of devotion, and adds an account of his immense literary activity and influence on the Catholic and Protestant Churches.

The sketch of Melancthon and his relation to Luther and Calvin, brings before us the life and character of the most peaceful and gentle among the Reformers, the "Teacher of Germany," as he is emphatically called.

The Reminiscences of Neander give full accounts of the personal character and spiritual life of the modern "Father of Church History," drawn from the author's familiar intercourse with his teacher and friend. These Reminiscences are written with the freshness and warmth of a grateful pupil.

The book is written in popular style, and is especially adapted to young men and students, to whom these shining lights are set forth as inspiring examples of successful labor in the kingdom of God.

**GODET'S COMMENTARY ON ST. JOHN.** Vol. I. (Translated from the new edition which Godet has just completed, having revised the work throughout, and enlarged it.) By Timothy Dwight, D.D., of Yale College. With introduction and annotations. Funk & Wagnalls, 10 and 12 Dey street, New York. Cloth, 8vo., \$3.

"This Commentary on St. John has made the name of Godet widely known to biblical scholars.

This work has been translated from French into German, Dutch, Swedish, Danish and English, and has taken its rank among the best works of recent times on the New Testament. Godet's characteristics are such as render him, in some respects, peculiarly fitted to unfold and explain the thoughts of the author of the Fourth Gospel, and there can be little doubt that his Commentary on this Gospel is the ablest of his works."—*Professor Timothy Dwight, D.D.*

What eminent ministers think of Dr. Godet:—

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Lyman Abbot, DD., Editor of the *Christian Union*, says:—"Godet's Commentaries combine the critical and the spiritual perhaps more effectively than any other with which I am acquainted."

Talbot W. Chambers, D.D., says:—"Godet is well known for his scho-

larship and evangelical spirit, and all who have learned of his depth and insight in commenting upon John's Gospel will ever after hold him in high estimation."

**TEMPERANCE SONG HERALD.**—By J. C. Macy.—Oliver Ditson & Co., Boston; price 35c.

The new and genial book for Temperance meetings, lodges, &c., seems to be an advance on previous ones in true musical quality, brightness and appropriateness. New and good Temperance words to "Home Again," "Maryland," "Red, White and Blue," "Glory Hallelujah," "Coming thro' the Rye," "Tenting on the old Camp Ground" and other favorite melodies, constitute a marked feature. There are also plenty of pathetic songs, rallying songs, battle and victory songs, some good temperance glees, and music adapted to the various rites of Good Templars, Templars of Honor, Royal Templars and Sons of Temperance, and the Women's Christian Temperance Union is not forgotten.

**KEY WORDS TO THE KING'S TREASURY** is the title of a neat little book intended for busy people who find little time for a searching study of God's Word; and which can be carried in the pocket; cloth 15 cts. In Russia, 20c; C. E. Paxson, 400 N. 3rd street, St. Louis, Mo.

**A PLAIN CATECHISM OF THE SACRAMENTAL RITE OF CONFIRMATION**, by a Priest of the Church.—The Young Churchman Company, Milwaukee, Wis.

Although the title of this little tract, in the form of questions and answers, would seem to elevate Confirmation into the place of a Sacrament, which it is needless to say is not the Church's teaching—there is little if anything of this teaching in the tract itself—which is good and will be found useful in refuting several of the popular errors as to Confirmation.

**OUR LITTLE ONES AND THE NURSERY.**—Russell Publishing Co., Boston.

The number for February comes to hand as attractive as ever. Valentine Day is duly marked by two pieces of poetry accompanied by illustrations.

**TREASURE TROVE AND PUPILS' COMPANION.**—E. L. Kellogg & Co., New York.

February number contains much to interest and attract the young, amongst which is an interesting article by Dr. Alex. Mitchell, "A Walk under the Sea." The publishers seem determined to keep up the reputation acquired by the Magazine.

**THE PULPIT OF TO-DAY** with the January number discontinues its old name together with the publication of Mr. Beecher's sermons, and issues two magazines to fill the place of the one. *The English Pulpit of To-Day* gives from five to ten current English sermons, and *Plymouth Pulpit* (now published semi-

monthly) reports of Mr. Beecher's discourses. The price of each is \$1.50 yearly; Clergymen \$1. Subscribers who desire both can obtain them together for \$2.25; clergymen, \$5.00. Alfred E. Frost, publisher, Westfield, N.Y.

**MCCARLE & STAVELY**, 237-239 Dock street, Philadelphia, have sent us specimen copies of Lenten addresses, and cards for Lenten services for parochial use, which they are prepared to supply at very low rates, and which are excellent in composition and style. They have also in hand ready Easter Services for Sunday-schools. Catalogues and circulars on application.

**LITTELL'S LIVING AGE**—Littell & Co., Boston.

January 6th, contains a paper by the Bishop of Peterborough on the "Oaths, Parliamentary and Judicial," besides the usual amount of good selected matter.

**THE LIBRARY MAGAZINE.**—John B. Alden, 393 Pearl street, N.Y., for February contains a paper by T. H. Huxley, "The Interpreters of Genesis and the Interpreters of Nature"; also, "Hinduism" by a Hindu, &c.; \$1.50 per annum.

We have also received the February numbers of "The Spirit of Missions," "The Homiletic Review," "The American Antiquarian," "The Caterer and Household Magazine," No. 8 of Papers for the present times, by Rev. J. T. Cooper, D.D., Professor of Theology, (Presbyterian Seminary, Alleghany), entitled, "Christ our sanctification," S. R. Briggs, Toronto, 3c. each; The Report of the Proceedings of the American Forestry Congress, held in Boston, September, 1885—B. E. Fernon, 13 Burlington Slip, N.Y., (delayed by misdirection.) *The English Pulpit of To-Day*; (Alf. E. Rose, Westfield, N.Y.; \$1.50 per annum; \$1.00 to clergy), for January.

**NEW MUSIC.**—We have received the following pieces of music:—"Mary, darling, must you leave me?" by H. P. Danks. A pretty sentimental song. The author of "Silver threads among the gold" seems to have written a song which will make him more famous than "Silver Threads" did. "Little Ah Sid" (The Chinese Kid), by J. P. Skelly. "The Mikado Waltz," by Coote. All the above retail for 40 cents each, but the publishers offer to retail the lot post-paid on receipt of 60 cents, which is one-half the regular price. Address Richard A. Saalfeld, 12 Bible House, New York.

**MARRIED.**  
**LEVIN-ATKIN.**—At St. Matthews Church, Brandon, Man., by the Rector, the Rev. Robert Fiewelling, Frances G. Levin, son of the Rev. Wm. Levin, of Prescott, Ont., to Adina, daughter of Thomas Atkin. The contracting parties are both of Moosomin, N.W.T.

**DIED.**  
**TRYDER.**—Suddenly on Monday, the 11th ult., at St. Paul, Minnesota, of Typhoid fever, Morton Tryder, aged 18 years, youngest son of the late Isaiah Tryder, formerly engineer of the Intercolonial Railway, and a native of Hants, N.S.

**WHALEN.**—At Rawdon, N.S., January 30th, after a long illness, of consumption, Edith, youngest daughter of Stephen Whalen, aged 17 years.  
When our heads are bowed with woe,  
When our bitter tears o'erflow,  
When we mourn the lost, the dear,  
Jesus, Son of Mary, hear.

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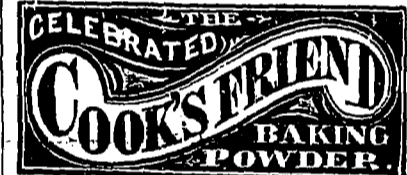
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MISSION FIELD.

INDIA.

The Lahore Church Gazette regrets "the singular view taken by the present Viceroy of his relation to Mission schools. When asked to distribute the prizes at such a school in this diocese, he declined on the ground that he had made it a rule to abstain from any public action which might seem in any way to lend support to religious propagandism. Now, many of his predecessors, e.g., Lords Canning, Northbrook and Ripon, judged it in no way inconsistent with their position to preside at such ceremonies."

The new cathedral at Rangoon has been commenced. In the same diocese a new church is building at Moulmein. Steps are already being taken for resuming Mission work at Mandalay, from whence Dr. Marks was driven by the tyrant Thebaw, now happily deposed; three English clergymen are required.

Beluchistan has been hitherto regarded as wholly devoid of Christianity, but this has already ceased to be the fact. A correspondent of the Lahore Church Gazette writes: "Quetta, now about to be taken up as a station by the C.M.S., has been represented as unbroken ground; but the Missionaries will, upon arrival, find, as St. Paul did at Rome, that Christianity has preceded them. A small congregation has been discovered already existing there, consisting of a native officer, a doctor, a hospital assistant, a tailor, with their families, and a habu; this little community met regularly every Sunday afternoon. Moreover, a Bombay regiment had been stationed at Quetta, which contained no less than ten Christian sepoy; these joined every Sunday in each other's tents for morning and evening service, and raised voluntary offerings for transmission to their church in Bombay. At Kach, in the Hornai valley, six native Christians were discovered in a Bombay Pioneer regiment. They also had continued to observe the Sunday by regular services; they appointed one of their number to read the prayers, another the lessons."

The Indian Churchman says:—"Discussion has been excited by the question how far a minister of religion is justified in exercising discipline among his congregation. At Ahmednagar a native brought an action against the native pastor who had excluded him. The magistrate who tried the case condemned the pastor with a fine. This decision was appealed against, and the High Court at Bombay ordered a refund of the fine. A second case has occurred in the north-west provinces, this time the aggrieved being an Englishman, or Eurasian. The State, by its judges, while upholding the Church's right to exclude members who have violated its already enacted rules, condemned exclusion in accord-

ance with new rules made with retrospective effect to meet special cases."

Good progress has been made towards establishing the endowment of the Colombo Bishopric. The Church Organization Committee has agreed on its report. This Committee contained representatives of all sections of Churchmen, and its sittings had been protracted over four years. The agreement attained among its members encourages the expectation that their recommendations will be generally accepted by the Church in Ceylon.

The Rev. H. Williams, C.M.S. Missionary at Krishnagar, complains that the C. M. S. Intelligencer condemns as a "fatal error the attempting to amalgamate English Christians with native Christians in one common Church." He objects to the formation of a separate native Church, and asks "How far would the C. M. S. bind it down to the doctrine and discipline of the Church of England?" also how far the Society would extend support to the proposed Church, seeing that the C.M.S., by a fundamental law, binds its Missionaries to establish among their converts the Gospel according to the doctrine and discipline of the Church of England? He points out, moreover, that in Ceylon the C.M.S. Missionaries are so far from advocating such a separate Church that they have just joined with the rest of the Diocesan Synod of Colombo in a declaration of resolve to maintain unchanged the doctrine, discipline and formularies of the Church of England. Mr. Williams thinks, however, that this declaration was too stringent, and that liberty would be lost if the Church of India binds itself with the same fetters as the Church in Ceylon. Yet he might be comforted by reflecting that, as the Bishop of Colombo is canonically subject to the Metropolitan at Calcutta, so the Diocesan Synod is subordinate to the Provincial, and that therefore the declaration alleged is still liable to review.

The most valuable of the Vedas, the Rig-Veda, is being translated into Bengali by Romesh Chunder Dutt. But the Indian Witness says that other champions of Hinduism have expressed a "fear that the unveiling of the secrets of this mysterious book will destroy the veneration in which, as unknown, it is enshrouded."

SOUTH AFRICA.

A letter from the eastern part of Cape Colony states:—"Although the political horizon is clearer, Church work here is still in many respects sorely tried. Drought, famine, scarcity of employment, increased taxation, outbreaks of small-pox and cattle disease, all combine to render this a critical time as regards both the outward well-being of the people and the success of Missions."

Hard Luck—A big ice-crop.

JOHNSON'S ANODYNE LINIMENT. The Most Wonderful Family Remedy Ever Known. CURES—Diphtheria, Croup, Asthma, Bronchitis, Neuralgia, Rheumatism, Bleeding at the Lungs, Hoarseness, Influenza, Hooping Cough, Whooping Cough. Exceeds all other Remedies for External Use. CURES—Catarrh, Cholera Morbus, Dysentery, Chronic Diarrhoea, Kidney Troubles, and Spinal Diseases. Circulars free. I. S. JOHNSON & CO., Boston, Mass.

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**PARAGRAPHIC.**

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Whatever may be said about luck it is skill that leads to fortune.

DIARRHOEA and Dysentery are perhaps the most common of our every day ills, and every person nearly has some special cure of their own. Ours is Perry Davis' Pain-Killer, and having used it for many years we can confidently recommend it.

Whiting or ammonia in the water is preferable to soap for cleaning windows or paint.

**Horseford's Acid Phosphates.**  
A GOOD THING.

Dr. Adam Miller, Chicago, Ill., says: "It is one of the very few really valuable preparations now offered to the afflicted. In a practice of thirty-five years, I have found a few good things, and this is one of them."

Coffee-cake should be wrapped, while warm, in a napkin, and there remain till cut.

"The Old Preserver" is what they call Johnson's Anodyne Liniment way up in Maine where it was invented in 1810. This name is well deserved, for it is the best liniment in the world. It will certainly prevent diphtheria, and will relieve croup and asthma instantly. —Western Paper.

Cistern-water may be purified by charcoal put in a bag and hung in water.

SCOTT'S EMULSION of Pure Cod Liver Oil, with Hypophosphites, Especially Desirable for Children.—A lady physician at the Child's Hospital, at Albany, N.Y., says:—"We have been using Scott's Emulsion with great success, nearly all of our patients are suffering from bone diseases and our physicians find it very beneficial."

Oatmeal cakes may be successfully kept from crumbling if you add a little wheat flour to oatmeal mush; knead it, and then roll it quite thin and bake for half an hour in a hot oven.

JAMES PYLE'S PEARLINE has indeed become an article of established value in domestic economy, and now is the time for everybody to test it, for house cleaning as well as for laundry purposes. A more useful article for housekeepers is not to be found, and they who neglect a trial of it deprive themselves of great convenience. Sold by grocers generally, but see that counterfeits are not urged upon you,

**Consumption Cured.**

An old physician having had placed in his hands by a returned Medical Missionary, the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Catarrh, Asthma, Bronchitis, etc., after having tested its wonderful curative powers in hundreds of cases, desires to make it known to such as may need it. The Recipe will be sent FREE, with full directions for preparing and using. Send 2 cent stamp. Address Dr. W. H. Armstrong, 44 North 4th st., Philadelphia, Pa. (Name this paper.)

Do not cut lamp wicks, but trim them by wiping off with a scrap of paper.

**EXPOSE THE FRAUD.**

Patent medicine venders are now putting up condition powders in packages as large as a nigger's foot for 25c., but they are utterly worthless. One small package of Sheridan's Condition Powders is worth a day-load of them.

Professor Wilson, of England, condemns washing the hair, and advises instead, thorough brushing. This promotes circulation, removes scurf, and is in all respects better than water.

SMITH MEDICINE Co. — Gentlemen,—I have very much pleasure in testifying to the efficacy of DR. SMITH'S GERMAN WORM REMEDY. I found it to operate successfully after only two doses. Have tried other remedies with the same child without success. Yours truly, W. T. Hart, 125 Amherst street, Montreal.

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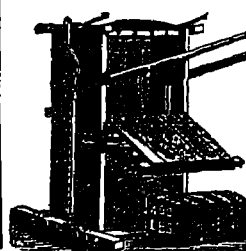
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Temperance Column.

At a meeting of the Marylebone (London, Eng.) Temperance Federation, the Bishop of London, who presided, said:—

There may be a great variety of Temperance Societies, because different people will take different modes of working. Some will lay more stress upon certain particulars of the work, and some upon others; but where men are really giving their minds as well as their hearts to any cause whatever, there must be considerable difference of opinion as to the methods which had best be pursued. And in order to meet this necessary variety of opinion there must be different Societies, so that men shall choose for themselves to which they will belong. But at the same time it ought never to be forgotten that however different may be their means of working, and however different in detail their regulations—so different that sometimes a man belonging to one Society may feel quite uncomfortable if he tries to work with another Society—yet, after all, it must never be forgotten that the aim is one and the same, and that it is an aim which cannot be divided. (Cheers.) We are here all united in the great purpose of our work, however it may vary in details in different places, and every Society gains by finding that in spite of differences of opinion, and, in spite of other circumstances which make it advisable that there should be more than one Society, every Society gains, nevertheless, by finding that there is this unity at the bottom of their work; and, although in so great a variety of ways, all, at any rate, are agreed upon the main purpose, that they will do the utmost that they can to contend against the enemy which is doing such fearful mischief before our eyes. (Cheers.) There will be differences because some men are rather inclined to insist upon the importance of legislation; there are others who insist upon the importance of personal work, visiting men in their homes, getting acquainted with them, arguing with them, driving it, if possible, into their minds by frequent reiteration of arguments that we have heard often enough, to be sure, but which we have never heard answered. (Hear, hear.) So, again, there are others who will think very much more of the necessity of insisting upon altering, as far as it is possible to altar, the customs of society, and who will lay great stress upon doing what they can to break down these mischievous customs. We know how mischievous they are; we know how, in consequence of these old customs still clinging about men, the temptation pursues us, and it penetrates us into business, into amusement, and into all the relations between man and man. There are, I say, some who will do their very utmost to interfere with those customs and get rid of them. There are, again, others who lay themselves out chiefly to deal with the young, who think that the hope of

the whole cause is in the Band of Hope—(cheers)—who aim, beyond everything else, at training up the young from their earliest childhood to a total ignorance of these intoxicating liquors in all the ordinary walks of life. There are those who think that this is the most important thing to be done. All these things have their place, and some men will work harder at one and some at another; but it is good, nevertheless, that we can all come together sometimes, and each make all the rest feel a deeper and more lively interest in the work, and that, although there are a variety of different Societies, these different Societies are but branches of one great organization. (Cheers.) The more we keep up the spirit of union, the more likely we are by the mere meeting together to impress upon our own minds, and upon the minds of the public at large, the determination with which we are resolute to fight our battle, and the deep conviction that we entertain that the battle is not man's battle only, but God's. (Cheers.)

It is a good thing, therefore, that the smaller Societies should occasionally meet in one great body, and so recognize that they are not standing alone; for, after all, what is the great principle which affects all our exertions? What is it that helps us and draws us all on? What is it that makes a man give up some pleasure, perhaps something which he did really enjoy, for the sake of his fellows? What is it that makes a man disregard laughter, scorn and adverse criticism? What is it that makes a man when he has been laid hold of by such a Society as this cling to it through everything that may come? What is it but the sympathy which binds man to man? This is God's force, by the very nature that He gave us on our creation, by that which He has implanted in all human souls, and which no man is altogether without, although it may be warmer in some than in others. This is undeniably the great force which, beyond everything else, really transform the world. (To be continued.)

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