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# The Church Guardian.

Upholds the Doctrines and Rubrics of the Prayer Book.

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

VOL. X.  
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MONTREAL, WEDNESDAY, JANUARY 16, 1869.

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## ECCLESIASTICAL NOTES.

THE Bishop of Brisbane purposed leaving England for his distant diocese in the first week in January.

AT St. Margaret Pattens, Eastcheap, the season of Advent was commemorated by the performance of suitable oratorios—viz., Spohr's *Last Judgment* and the first part of Gounod's *Mors et Vita*.

THE consecration of Canon Jayne to the Bishopric of Chester is now definitely fixed to take place in York Minster, on the Feast of the Conversion of St. Paul, Jan. 25. The new Vicar of Leeds will probably be the preacher.

THE Bishop of Haiti (Dr. Holly) acknowledges the receipt of £100 from the bishops assembled in Conference at Lambeth to aid in replacing some of the books of his library consumed in the fire on July 4th, which destroyed the Mission building in the capital.

IT transpired at the election of a proctor in Convocation for the diocese of Winchester that Canon Jacob, vicar of Portsea, had the concurrence of his Bishop, when some few years ago he communicated total abstinents in unfermented wine. Since the question has been "argued out," however, he has abandoned, and now regrets, the practice.

THE Primate has found a Bishop for Corea—an able man, in whom he has entire confidence, who is prepared, when consecrated, to go out with a small body of priests to live in community with them at his own charges. The grant promised by the S. P. G. will, therefore be wholly available for carrying on evangelistic work.

THE new warden of Keble's successor at Radley College, is the Rev. Henry Lewis Thompson, M. A., rector of Iron Acton, Gloucestershire. He is a moderate High Churchman, an Old Westminster, a student of Christ Church, and had been Proctor and senior Censor. To these qualifications he adds others of a personal character which will make him a capital head master.

CANON LIDDON has placed a window in the Church of St. Michael and All Angels, Blewbury, Berks, to the memory of Mrs. Burgess, the wife of the Vicar. It represents St. Birinus as founder of the abbey church of Rochester, of which he was the first Bishop. The lower part depicts the baptism of the West Saxon King, Cynegils, an event which, it is said, took place in this parish.

THE venerable Primate of the West Indies (Bishop Austin, of Guiana) returned to his diocese last month, and an address was presented to him on behalf of the clergy and laity of the diocese by Archdeacon Austin, congratulating him on the attainment of the eighty-first year of his life and the forty-sixth of his Episcopate, and on his return after attendance at Lambeth Conference. The Lieutenant-Governor said that its words of esteem and welcome were shared

by all the people of the Colony, to whatever sect or branch of the Christian Church they might belong.

THE new American Episcopal Church at Nice, consecrated the other day by Bishop Lyman, who is in charge of the American churches in Europe, is a really beautiful structure. The edifice has cost £8,000, the whole of which has been subscribed by American visitors to Nice. A parsonage, a handsome building, which has cost £1,000, has been built and furnished for the rector entirely by Mrs. Niven, of New York, a sister of the Vanderbilts.

THE exact position of matters in respect to the Lincoln prosecution is very difficult to get at. The Archbishop will probably hear the case himself with five or six other bishops. This is very unusual and will introduce a new element into prosecutions for ritual but it is believed that the prosecution will at least bring to a crisis things which had been hanging over us for a long time. The Archbishop may think it his duty to ignore the Privy Council, and to give an independent judgment which may be contrary to the decisions already pronounced. There will then doubtless be an appeal to the Privy Council, and this will give the Judicial Committee an opportunity to review their decisions. This, in turn, cannot fail to bring prominently forward the jurisdiction of the Crown as exercised by the Privy Council.—*Family Churchman*.

A most interesting lecture has been given in Sheffield by the Archbishop of Armagh on "Ireland's Ancient Church." He stated he was a lineal descendent of the great St. Patrick in his See and in his doctrine, and had a roll of 109 predecessors. Amidst the changes of kingdoms and the troubles of ages the Word of God remained with them as simply taught by Patrick, whose Church was independent of Rome up to the twelfth century, and who said not a word of having been commissioned by the Bishop of Rome. The See of Armagh was founded by the Saint nearly half a century before that of Canterbury. The faith which St. Patrick taught was still taught by the Church of Ireland. Though a dark cloud at present hung over the Church's fatherland, yet the silver lining would in God's time appear, and the old Church would achieve fresh victories. The Archbishop said that though the Churches of England and of Ireland were no longer united by legislative ties, "still their fellowship was in the faith once for all delivered to the saints."

THE Rev. Dr. Knight has accepted his election as Bishop of Milwaukee.

A MAJORITY of the standing Committees have consented to the consecration of the Rev. Messrs. Vincent and Grafton. The Bishops are now acting upon the confirmation.

THE consecration of the Rev. Boyd Vincent, as Assistant Bishop of Southern Ohio, will probably take place at St. Paul's Church, Cincinnati, on the Feast of the Conversion of St. Paul, Jan. 25th. It is thought that arrangements

will be made for the consecration of Dr. Kendrick as Missionary Bishop of New Mexico and Arizona, at the same time and place.

IN England there are five thousand churches that at this moment stand upon the same foundations that they stood upon five hundred years ago; some are the same as they were eight centuries ago.

THE Prince of Wales visited St. George's chapel, Windsor, late last month, and replaced in the vault containing the coffin of Charles I., certain relics of that monarch which had been removed during some investigations more than seventy years ago. The relics having ultimately come into the possession of the Prince of Wales, he decided, with the sanction of the Queen, to replace them in the vault from which they had been taken, but not to disturb the coffin of the King. The Dean of Windsor was present.

THE Rev. Dr. Smith, president of Trinity College, has written to Cleveland Ohio, that he cannot decide as to his acceptance of the bishopric until after Christmas. In the meantime Mark Twain has sent to the president the following letter:

Farmington Avenue, }  
HARTFORD Conn., Election Day, 1865. }

DEAR DR. SMITH: Here is some more of it in *The Times* this evening. We want to beseech you to tell those Ohio people—and make it sharp and strong, so that they will understand—that people are very well satisfied with you where you are, and are tired of this intermeddling. We can't afford to furnish bishops for every Maryland and Ohio that comes along, and we cannot have ourselves being annoyed and made uneasy all the time this way. Of course it is a delicate thing for you to write those people the kind of letter needed, and so if you would rather have me do it, I will attend to it, and it will probably be best all round to fix it that way; I can say very strong things when I am warmed up, and I am warmed up now. I can write a letter that will just make those people never mind about details. You turn the whole thing over into my hands, leave this Ohio insurrection to me—I'll make short work of it.

Sincerely yours,  
S. L. CLEMENS.

—*The Living Church*.

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

Another subscriber writes:—"Our family enjoy very much the reading of your valuable Church paper, and I trust you may have a prosperous year."

A lady in Ontario writes:—"THE GUARDIAN is a most valuable paper, and one which every Church person ought to take; I anxiously look for its arrival every week."

Another lady in Ontario writes:—"I like the paper, it being a real Church paper."

## NEWS FROM THE HOME FIELD.

## DIOCESE OF NOVA SCOTIA.

**SPRINGHILL.**—The Church here was prettily decorated for Christmas, and on that festival the largest number of communicants in the parish partook of the Blessed Sacrament. This causes much rejoicing in our midst, from the fact that a few years ago it was almost impossible to get a congregation together on Christmas Day. This year every Protestant place of worship in the town was closed, as usual, and horse racing and a goose supper were the central town attractions. The Church has steadfastly striven to recover the festival from desecration and disuse, and Christmas morning found two places of worship in our parish, ministered to by our clergy, well filled with worshippers, and with the result above noted. A more commodious and comfortable church is growing more and more a necessity here.

**NORTH WEST ARM MISSION.**—A memorial tablet has been erected in St. James' Mission Chapel, North West Arm, by the many friends of late Selwyn H. Shreve. It bears the following inscription:

"This tablet is erected by the congregation and Sunday-school scholars of St. James' Chapel, in grateful and loving memory of Selwyn H. Shreve, who departed this life on the 22nd day of June, in the year of our Lord 1888, aged 31 years, and who, during a period of nearly four years, had charge of this portion of St. John and St. Mark's parish in the capacity of lay reader, and labored earnestly to bring all to the knowledge and love of God."

No monument is required to perpetuate his memory in the minds of those who had the happiness to know and the privilege to hear him, but the congregation and friends of this Chapel feel it a duty to record their sense of the value of his services while living and their grief for their loss by his death.

**ST. LUKE'S.**—At the conclusion of the Christmas Eve service at St. Luke's Cathedral the incumbent, Rev. W. B. King, was presented by the superintendent, teachers and librarians of the Sunday-school, with a purse of money, accompanied by a note expressive of their appreciation of his great zeal in this branch of The Church's work.

**PERSONAL.**—The choir trainers both at St. George's Church and St. Luke's Cathedral were the recipients of handsome presents on Christmas Eve from the respective choirs.

The Rector of St. Mark's, Halifax, received a handsome stole from the ladies of the Church.

The Rev. C. E. Mackenzie, who recently took charge of the parish of Albertin, P.E.I., has accepted the rectorship of Shediac in the Diocese of New Brunswick.

The Rev. G. Maynard recently rector of Falkland, has been appointed rector of Hampton, New Brunswick.

A course of lectures on Christian evidences are to be delivered on Sunday afternoons in St. Paul's, Halifax. The Lord Bishop of the Diocese, who is growing daily more dear to the heart of the diocese, is to open the course with a lecture on "Agnosticism."

**ALBION MINES.**—The S. P. C. K. (always forward to help us in the colonies) has granted £30 sterling towards the proposed new chapel for the Westville part of the parish. The Sunday-school in Westville, which only started a few months since with five or eight, now numbers thirty children. This is chiefly owing to the zeal and energy of a young Englishman, who has rendered similar good service at Wolfville, Mr. Ernest Brown.

**AMHERST.**—A very beautiful, solemn and impressive service was held in Christ's Church

at midnight on New Year's Eve, attended by quite a large number, and all must have felt that it was well to be there; well to turn aside from the busy world and spend the last moments of the old year in prayer, while the bell was solemnly tolled. After twelve o'clock the bell joyfully rang out a welcome to the New Year, and the congregation joined in singing the 166th hymn.

On the morning of Circumcision Day matins was said with sermon, and a celebration of Holy Communion.

On the Epiphany, Rev. W. C. Wilson, Rector of Springhill, officiated morning and evening. Mr. Wilson made an earnest appeal to the congregation on behalf of a new church that he contemplates building in his parish, the congregation having quite outgrown the present one. A liberal response will be given him.

**RAWDON.**—The Christmas services here were of a very quiet character. So many of the young people shift away to the States and elsewhere that it is next to impossible to keep up a choir, and this year "colds" were so prevalent that all singing, with the exception of two hymns, had to be dispensed with. The decorations were simple, several banners forming the principal portion. The prayer desk was trimmed with green and bore upon its panel a Latin cross, the preaching desk having a Maltese one. The text, "Let us now go even unto Bethlehem," ran along the wall over the sanctuary. The front was also trimmed with green.

On the evening of Thursday, the 27th, the Sunday-school children were entertained by the rector and family. A tea was provided, after which games and music were the order of the day until 8 o'clock, when the study door was thrown open, revealing a large Christmas tree, well laden with a surprising variety of fruit. After ample time had been given for examination and admiration, the tree was stripped, the fruit distributed, and the children sent home in a state of supreme happiness.

On the evening of New Year's day a large gathering took place at the residence of Henry Canavan, Esq., Hilldale, for the purpose of presenting a purse to Rev. W. J. Ancient, rector of the parish. The ladies had provided an abundance of the choicest refreshments, which were highly enjoyed by those present.

After tea Mr. D. W. McVicar was called to the chair, and opened the proceedings in a short and neat speech. He then called upon Mr. B. O'Brien to present the purse. Mr. Ancient, in acknowledging the gift, spoke of the continued good will of the people shown so frequently and in such a substantial way, and expressed the hope that much spiritual good would be the result of his labors among them.

The amount given by these presents was \$34.65. This was supplemented by \$16.26, raised on the previous evening at Ardoise, making a total of \$50.91 as a *bona fide* donation, and not, as is too often the case in the country, a mere instalment of over-due stipend.

**SHELburne.**—A charity concert recently held for a fisherman's widow was a grand success. She was presented with \$31.50. The young men gave her a quarter of beef and her wood is being hauled, and a store bill, \$6.40, was gratuitously receipted. The special Advent sermons on "Prodigal Son" were much appreciated. We had two new communicants on Christmas Day, when the services were as usual bright and hearty. The building is very tastefully decorated, the usual festooning of green is abundant. The whole chancel is in white and gold, the panels of reredos are all gilt and appropriate texts are over the altar, east window, chancel and sanctuary arches. The arch is wreathed, and a series of handsome oleographs, mounted on white, set forth six objects of the Incarnation. The pulpit, font, desks,

lamp stands, &c., have received due attention. Great praise is due to Miss Ambrose and Miss DeMohtor, who respectively had charge of chancel and nave. The services consisted of Matins and choral celebration. The anthem Goss, "Behold I bring you good tidings," was effectively rendered by the choir. The collection, \$4, was for W. & O. Fund. On Christmas night a carol service was held at 8 p. m., several carols and an anthem were sung. The cheery service in the well lit church was attended by a large congregation. This service consisted of choral evensong and was supplemented by the following readings, and the inspired and apocryphal accounts of nativity; 2. Bethlehem; 3. Grotto and Church Nativity; 4. Actual service on Christmas Eve at above Church; 5. Poem on sympathy of the God man. The service was much enjoyed, and closed with "All Hail the power of Jesus' Name." The venerable Rector, Dr. Whit, celebrated, much to the delight of all his parishioners. He also preached on New Year's Day, when he entered upon the 54th year of his ministry in his native town. He then mentioned that he had baptized some 3 000, married over 700 couples, and buried over 900—quite a village in itself, added to "the city of the silent."

Another Charity concert is being prepared for a widow who was one of four with twenty children to mourn the consequences of a recent storm, when besides two Rachels mourn for promising lads. The pall of gloom has settled on Jordan Ferry, where so many neighbour's chairs are for ever vacant.

Tea meetings were recently held in Shelburne, Birchtown, and another comes off on 16th inst. at Sandy Point, where a handsome west window has recently been put in St. Peter's by the Sea.

The Vicar, Rev. H. How, was most kindly remembered by his parishioners, who sent a goodly number of valued presents to the vicarage at Christmastide.

## CAPE BRETON.

**SYDNEY.**—The services on Christmas day in this parish were as follows:

11 a. m. Matins, Holy Communion and sermon in the Parish Church; 2 p. m. Evensong and sermon at Coxheath; 7 p. m. Evensong and sermon at Victoria Mines; 2 30 p. m. Evensong and sermon at the North West Arm, the last named service being conducted by Mr. W. E. Earle, of North Sydney, who kindly gives his valuable assistance as lay reader in this part of the Parish of St. George. The joyousness of the mery service was subdued and chastened by a deep and general sorrow, Miss Bessie Publicover, for many years a scholar in Sydney school, and then a diligent member of the choir, having on the previous Sunday evening after a brief but violent struggle, fell a victim to a malignant attack of scarlet fever.

The usual children's festival was celebrated on Innocent's day. There was service with a short address in the morning; in the afternoon, tea in the school room, and in the evening the Christmas tree was uncovered and the gifts distributed.

Shortly before Christmas the Misses Lorway and Chaldoner called at the Rectory, and in the name of the ladies of St. Georges' congregation presented Mrs. Smith with a handsome fur-lined cloak.

St. George's Church has been much improved by the insertion a new chancel window, which is a beautiful work of art, supplied by Mr. J. C. Spence & Sons of Montreal. The subject is the Ascension, the window consists of three lights. In the central light below the figure of the Ascending Saviour, are the most favored apostles, in each side light is a group of four apostles. In the lower part of the central light is the Episcopal Coat of Arms, and across the bottom of the window the following inscription: To the Glory of God, and in loving memory of Hibbert Binney, D.D., Lord Bishop of Nova

Scotia, born in Sydney, August 12th 1819. Fall asleep April 30th 1886.

**DIOCESE OF FREDERICTON.**

**St. JOHN.**—The Ladies' Association of the Church of England Institute entertained the newsboys of the city on January 3rd. At noon that day 150 boys marched into the spacious school-room of Trinity Church. They were the newsboys of the city and the lads who work in the country market. Seven tables were spread; at each 22 boys were seated. The lads were well dressed, and on their best behaviour. The Mayor and a number of visitors were present. When all had taken their places the Rev. Canon Brigstocke, president of the Ladies' Association of the Institute, called upon the boys to rise and the Doxology was sung as a grace. Then the boys began a vigorous attack upon roast turkey, roast beef, potatoes, plum-pudding, pie and hot coffee. When the boys had finished the Rev. Canon Brigstocke said that at all dinners there were speeches; he wished to express the pleasure the ladies had in entertaining them. He complimented them on their improvement in appearance and conduct. There was a marked difference between these boys and the newsboys who assembled in this room two years ago. The press of St. John occupied a high place in the press of Canada, and he hoped many of the boys would take important positions on our papers. When the applause had subsided, Rev. Geo. Bruce, minister of St. David's (Presbyterian) was introduced. He wished the boys a happy New Year. They had been chosen for this entertainment because as a class they were making their first efforts to earn their own living, and thus taking a stand in the world among men. It was in a church-room they were assembled. The Church of Christ is the source of the benevolences of the world. It was because of the love of Christ that the ladies had thought thus kindly of the lads. Mayor Thorne made some happy remarks. J. V. Ellis, M.P., of the *Globe*, speaking as an old newsboy, said that the dinner had been most successful. Master Dunham, of Carleton, played a solo on the fife, which was vociferously applauded and encored. J. E. B. McCready, of the *Telegram*, made a few remarks. John Sears, who said he was the oldest newsboy in St. John, assured the lads they had a good future before them, which was in their own hands. He called on them to give three cheers for the ladies, to which they gave a hearty response. The Rev. Canon Brigstocke returned thanks for the ladies and called upon all to join in "God Save the Queen," which brought the proceedings to a close. As the boys filed out each received a paper bag containing an orange and candy.

**NEWCASTLE.**—The annual meeting of the "Young Women's Guild of St. Andrew," was held at the Rectory on Thursday January 3rd, and was well attended. The Rector's Warden, was in the chair. The report of the last year was read by Miss Sweet Secretary, *pro tem*. It spoke very favourably of the year's work, commenting especially upon the fact that in addition to some repairs made to the Rectory, and the making of a grant of \$50 to the Church Wardens for current parochial needs. The Guild has also been instrumental in liquidating in full the debt upon the iron fencing around the Church and School house lots. The close of the year 1888 found the Guild in a better position than it had ever enjoyed since its inauguration now close upon seven years ago. The debts of the Church property are now wiped off, and the Guild commences the New Year with a balance to its credit.

The Treasurer's report was presented by Mrs. Sweet and was as follows: In this report, however, monies previously invested in the Bank and withdrawn for the above purpose do not appear.

**Receipts.**—By cash on hand from 1887, \$6.16; Donations, \$5.75; Annual sale, \$83.55; Offertory, St. Andrews' Day \$2.23; Private sale of articles, \$37.14.—Total \$137.83.

**Expenditure.**—Materials, \$47.28; Repairs on Rectory, \$4.60; Gift to sexton, \$1.90; Bazaar expenses, \$11.52; Church fence, \$57.67; Printing, \$2.50; Cash on hand, \$12.36.—Total \$137.83.

The reports having been received the following officers for the coming year were elected by ballot; President, Mrs. Sweet; Vice-President, Mrs. Harley; Secretary, Miss Annie Harley; Treasurer, Mrs. Davidson. It is pleasant to narrate that several new members enrolled themselves, so that the Guild commences this year with a larger number of enrolled members than for many years past, and the prospects are fair for a favourable and successful year's work. It was decided to work with the object of having the Church thoroughly painted during the year, a work that has been too long, though unavoidably delayed. And so may the good work go on and prosper.

[We are obliged to hold over items from *Bathurst* till next number].

**DIOCESE OF MONTREAL.**

We learn that the Lord Bishop of the Diocese was presented on Christmas Day with a full set of very handsome Episcopal Robes, by some ladies of St. George's Church, formerly members of his flock, whilst officiating there as Rector of the parish.

**CORE ST. PAUL.**—*Church of the Redeemer.*—The Festivals of Christmas and Epiphany were duly observed here by special services, heartily conducted and well attended; the congregations being large. Dr. Davidson officiated at both services.

On the evening of the 4th of January, the Sunday-school festival and Christmas tree was held in the Parochial Hall, at which there was a large attendance of the Sunday-school scholars, parents and friends, who all alike seemed to enjoy thoroughly the amusements of the evening, and to appreciate the gifts from the tree; of which there were two for each scholar.

On the 13th of June, 1878, the Church of the Redeemer was opened by special services, and the anniversary occurred this year for the first time on the same day of month and the same Sunday of the Ecclesiastical year. It was, therefore, marked with more than ordinary attention.

The Church itself was decorated as for a high festival, a floral cross standing upon the altar, together with cut flowers in the vases; the altar itself being vested in white, and all the hangings being festal in color.

To mark still further the occasion the Lord Bishop of the Diocese attended at morning service, and delivered an earnest and practical address, in the course of which he referred in kindly and most praiseworthy terms to the work of the Lay Reader in charge (Dr. Davidson, Q.C.) during the thirteen years in which he has had charge of the Mission, earnestly asking the hearty support of all people in the neighborhood, and virtually recommissioning him for continuance in the work. It is well known that the Doctor has felt that the services of one in Holy Orders should be now obtained, owing to the increased necessity for pastoral visitation and priestly offices; but neither the Bishop nor people seem inclined to make a change.

Holy Communion was administered by the Bishop, assisted by the Rector of the parish, the Rev. Canon Ellegood, M.A., and the Rev. T. Everett, to whom the Mission is much indebted for frequently repeated priestly offices, was also present and took part in the services. The church was well filled, over 100 people being present at Morning prayer and forty com-

municants remaining to express their thankfulness and thanksgivings.

The offertory was for Foreign Missions. At the Evening prayer Dr. Davidson was assisted by the Rev. Mr. Walker—presently officiating as assistant minister of the Parochial Church of St. James the Apostle—and there was again a large congregation, and a most hearty and enjoyable service.

**BISHOP'S COLLEGE.**—The dinner of the Alma Mater Society of Bishop's College was held at the Windsor Hotel last Tuesday night. Mr. R. N. Hall, Q.C., M.P., presided, Rev. Canon Robinson, M.A., and Mr. Harry Abbott, Q.C., occupying the vice-chairs. They were supported by Chancellor Heneker, Mr. F. Wolferstan Thomas, Dr. W. H. Hingston, Rev. Dr. Norman, Dean of Quebec, Rev. Principal Adams, Prof. H.T. Bovey, Dean of the Faculty of Science, McGill University; Dr. F.W. Campbell, Dean of the Faculty of Medicine, Bishop's College; John S. Hall, M.P.P., Dr. Reddy, Dr. Armstrong, Dr. Perrigo, Dr. Proudfoot, and Dr. A. Laphorn Smith.

Letters of regret were read from Sir. William Dawson, the Lord Bishop of Montreal, Canon Henderson, and Hon. Judge Church.

After the toast of the "Queen" had been enthusiastically honored, Her Majesty's representative, the "Governor General" was equally well received. After a song by M. G. W. F. Carter, the toast of the evening; "The University," was proposed by the chairman. The College choir gave the College chorus "Lennoxville Vivat," in lusty strains, after which Chancellor Heneker responded, saying that it was his pride to be

**CONNECTED WITH LENNOXVILLE.**

Its prosperity was evidenced by the fullness of its classes and their increasing numbers, as well as by the growing public interest. Its platform was being broadened, and lectures had been introduced in physics, chemistry and drawing. Though classics were not neglected, the option for German was given, and the aim was to meet the requirements of the times and fit young men for practical life. The finances were in a good condition, and they expect an increase in their library, and a larger number of professors.

Very Rev. Dean Norman in response to repeated calls, made a few remarks urging the necessity for a Faculty of Applied science and also the desirability of having a gymnasium to assist in the physical training of the students. He repudiated the idea that a collegiate training was only requisite for professional men; it was equally important in business pursuits.

Mr. Arthur Hewitt gave a song, after which Rev. Canon Robinson, M.A., proposed "The Faculties," pointing out the peculiar functions and value of each.

Rev. Principal Adams, D. C. L., in replying reviewed the past course of Lennoxville, showing an increase in 3 1-3 years of fifty per cent, there being now 123 boys and young men in the College school against a total of 84 three years ago. There had been added to the staff a professor, a lecturer and two masters. A laboratory, with lectures in physics and chemistry were recent additions. But the work was much hindered by the want of money.

After a song by Mr. Miles, Dr. Armstrong responded for the Medical Faculty, referring to Dr. Kennedy's death in feeling terms, and claiming for Bishop's College a high standard in medicine.

Dr. Proudfoot gave a song and Mr. Harry Abbott proposed the "School," which was an inseparable part of Bishops college.

Mr. W. H. Arnton replied for the boys and referred to the successful men who had been trained at Lennoxville.

"The Dinner Committee" and "Absent Friends" were duly honored and the proceedings concluded.

**MONTREAL CLERICAL ASSOCIATION.**—The monthly meeting of the above association was held at the residence of the Rev. Canon Mills on Monday evening January 7th. The Bishop, Archdeacon Evans, Dr. Norton, Dr. Henderson, Canon Mills, and Revs. R. Lindsay B. D., H. Evans, J. Dixon, T. Everett, L. N. Tacker, J. A. Newham, N. P. Yates, G. O. Troop, E. W. King, E. McManus.

A further discussion took place of a paper on "The word of God in relation to the Church" read by Principal Henderson and partially discussed at a meeting of the association on the 8th ult., and published by request of the members present at that meeting.

The part of the paper which received greatest attention on the present occasion was on the the reason for receiving the word of God as such.

A brief summary of this portion of the paper follows.

"From whom did we receive the word of God and how and when was the canon settled. Why do we receive such and such books and none but them?"

The answer is :

1 We receive the word of God from God Himself through inspired men specially commissioned for the purpose—not from the Church—just as the Israelites of old received revelations from God Himself, through the prophets, and not from the Jewish Church.

2 We receive the Scriptures on the testimony of God from whom we received them. Christ testified directly to the Old Testament scriptures when He was on earth. He testified indirectly through His inspired messengers to the scriptures of the New Testament.

3 We receive them on the testimony of the individuals or the churches to whom they were sent.

4 We receive them on the testimony of the books themselves.

5 We receive them on the testimony of their works.

As the printed paper did not reach the members of the association in time to be read by all before the meeting, the discussion, which was participated in by all present, was not closely confined to the points brought forward by Dr. Henderson, though in the main there was a very decided harmony of opinion.

As gathered from the meeting the reasons for receiving a certain book as the Bible might be thus arranged. We receive the Bible on evidence.

I External. 1 The testimony of history to the fact that the Bible is the word of God.

2 The general effects of the Bible on the world.

3 The adaptability of the Bible to the soul's needs experienced by the individual believer.

II. Internal.

1 The high moral and spiritual character of its religion.

2 Its Prophecies.

3 Its Miracles.

The subject chosen for the next meeting was "Christian Giving" on which a paper is to be prepared by Rev E. McManus.

**COWANSVILLE AND SWEETSBURG.**—Annual Sunday School services were held, Sunday Dec. 23, the children attended in large numbers, and joined heartily in singing the chants and hymns. The Rector, Rev. Mr. Forsey, preached from Prov. 22 : 6, pointing out to parents that correct training of their children was certain to be followed by stability of principle and life in old age, and to obedience to parental commands was right.

Our Christmas Eve service at Sweetsburg, and Christmas morning service at Cowansville, were profitable. The ladies and gentleman interested in Church decoration this year excelled all former efforts. They spent some two weeks preparing, the result is each Church is a picture, with motto, device, and festoon,

they have given rare evidence of taste and devotion; and in honoring God's house they have honored themselves.

Our Sunday school Festival took place at Cowansville on Dec. 27th, and at Sweetsburg on the 28th. Both schools are flourishing, the attendance is good, all debts are paid, and there is money in the treasury. An excellent programme was rendered at each entertainment; at Sweetsburg there was a Christmas tree richly laden with gifts, many were remembered, the Rector among the rest, who received a present in money.

Cowansville Literary Association is prospering. There have been several debates, and, so far, two lectures, one by the Rector on "Uncle Sam's Family Troubles" and the other by Rev. John Ker, of Dunham, on "The story of a sorrowful life."

**MONTREAL.**—A numerously attended meeting of laymen of the Church of England was held Tuesday in the Synod Hall, under the presidency of the Lord Bishop, for the purpose of forming a LAY HELPER'S ASSOCIATION for the Diocese of Montreal, upon similar lines to associations formed in several of the dioceses in England and in that of Quebec. His Lordship was supported by Dean Carmichael, Revs Canon Empson, Rural Dean Lindsay, and H. J. Evans. Among the laymen present were Dr. L. H. Davidson, Q. C., Messrs. E. E. Shelton, J. W. Marling, H. J. Mudge, W. J. Buchanan, W. Drake, J. W. Mills, N. J. Mudge, J. McDougall, and about fifty others. Mr. J. W. Marling was appointed secretary *pro. tem.* The proposed constitution, which had been prepared by a committee of laymen, and approved by the Clergy and Bishop, was read, and considered clause by clause. The object of the Association is the joining together in one body of all laymen actually engaged in any form of Church work throughout the Diocese of Montreal and for fostering and developing lay help within the diocese. The constitution was after considerable discussion on the various points adopted, and it was arranged that immediate steps be taken to register members, and the meeting then adjourned till the 29th, inst., for the election of officers.

**St. James the Apostle.**—The young ladies of this Church held an "At Home" in the School-room on the 3rd inst. Tea, coffee, cake &c. were dispensed for a small sum; the proceeds to go towards Mr. Massey's Mission. The amount realized was \$56 net. The Cathedral Orchestra played several selections, which added greatly to the enjoyment of the evening. Two members of the choir kindly contributed some songs. The Lord Bishop, Canon Ellegood and several of the city clergy were present.

**NOTE.**—Our correspondent to whose report the Rev. Mr. Chambers took exception two weeks ago, sent us a letter for publication in the last number, which came to hand too late; but in it he resents in strong terms the insinuations, motives and charges of officiousness and meddlesomeness made against him; and as we anticipated denies the same. He also states that the information was received from a reliable source in ordinary manner. He repudiates most strongly the insinuation, that he wished to belittle the work of Mr. Chambers' predecessor, of whom and of whose work he speaks most favorably.

We do not think it necessary to publish the letter in full, but give the gist of it for the satisfaction and justification of our correspondent. —Ed.

#### DIocese OF ONTARIO.

**LEEDS (rear), AND LYNDBURST.**—Besides the ordinary offertory of Christmas Day, which in this Diocese is always given to the clergy, a handsome cutter, a pair of beautiful robes, at a cost of \$52, was presented to the Rector, Rev.

J. W. Forsythe, M. A., by the church people of Lyndhurst, and on the same day a purse of money to Mrs. Forsythe, by the church people of Leeds. Both presents were accompanied by pleasing letters, requesting acceptance of the gifts as a souvenir of the esteem in which the Rector and Mrs. Forsythe were held, and also as a slight acknowledgment of the great service which both had rendered to the cause of God and His Church since they came amongst them about nine months ago.

Fitting reply was sent by the Rector for Mrs. Forsythe and himself.

The children of St. Luke's Church, Lyndhurst, gave an entertainment in the School-house on the 28th ult. They were ably assisted by the members of the choir, and realized the handsome sum of \$22, which is to be applied to the purchasing of papers for the S. scholars and adding a few books to the library. This school is one of five Sunday-schools belonging to this parish.

**MERRICKVILLE AND BURRITT'S RAPIDS.**—Fair congregations assembled on Christmas day in spite of rainy gloomy weather. At Christ Church, Barritt's Rapids, a handsome memorial window erected by Wm. Kidd Esq. in loving memory of Mrs. Kidd lately deceased was placed in position on Christmas Eve.

The work was done by J. C. Spence & Sons, of Montreal with their usual chaste designs.

On the 27th, Dec. Christ Church Sunday school had its annual Christmas entertainment which was a decided success. Miss Mary E. DePencier was presented with a purse of money coupled with an address expressive of appreciation of her services as Organist.

On the 28th, Trinity Church Sunday school, Merrickville, had its annual Festival, a lecture entitled "Max O'Neil's journey from Asia to Europe through Canada" illustrated by powerful lime light views was given by L. O. Armstrong and proved of a high order and afforded much pleasure and instruction to the large audience present.

The number of communicants in this parish on Christmas day was 144. Offertory \$56.00.

**OTTAWA.—St. George's Parish.**—A church family living in the vicinity of Stewarton, observing that not a few children of church parentage were prevented by the distance from attending Sunday-school in the city gathered them together, beginning with 25 or 30, and opened a Sunday-school in the Public School-house. On Christmas night a tree with tea and cake was provided, and old and young were invited. The curate of St. George's, Rev. M. F. Snowden, kindly attended and gave an address. Great satisfaction was felt by the old people, as they are cut off from attending Divine service through being so far from the church, and they realize that this effort promises to end in the establishment almost immediately of fortnightly Sunday services in their midst, and ultimately in the building of a Mission Hall and the formation of a strong Church centre.

**KINGSTON.—St. James'.**—The Christmas' offertory at this church was over \$100.

**ROCHESTERVILLE.**—The Church people here have lately raised \$250 or thereabout by a sale of needlework. They are engaged in a large work, that of providing a much needed commodious church for their rapidly growing congregation. A lot has been purchased at \$3 500, of which some \$800 have already been paid, and they are now trying to create a fund sufficient to meet the balance due on the site and to build the church. The necessity for having a new and large church here is very pressing, if the good work which is going on is not to receive a check. Pretty little St. Paul's Church is no longer equal to the requirements of the congregation. The S. S. children always fill it, and each Sunday before service commences they have to turn out to make room for the

congregation to enter; a state of things that ought not to be allowed to exist much longer.

**SHARBOT LAKE.**—The Bishop of Ontario has lately confirmed eighty persons, some of them over eighty years of age, in this Mission. He also consecrated the new church near Maberly Station, and also Christ Church, Oso, near Barke. Rev. Mr. Ssantlebury is to be congratulated on the successful work he has done.

**ADOLPHUSTOWN.**—Mrs. Forneri, the Rector's wife, on Christmas Eve received from the congregation of St. Paul's Church a pleasant surprise in the form of two cases of crockery, containing respectively complete sets of dinner and tea things of very chaste design.

The Rector himself received from an absent member of St. Paul's, Fredericksburg, in an envelope a check for \$50 on Christmas day.

**DIOCESE OF TORONTO.**

No Report.

**DIOCESE OF NIAGARA.**

**OMAGH, PALMERO AND ZIMMERMAN.**—The congregations of this parish were smaller than usual on Christmas Day, owing to the bad roads and unfavourable weather. On this account the Omagh congregation decided by a vote that the offerings for the Sunday after Christmas instead of those of Christmas Day, should be given to the Incumbent. At Palermo the Christmas offerings were giving as usual but in order to make up for any deficiency the congregation decided among themselves to bring presents in kind to the parsonage on the evening of the New Years days. This was done. Upwards of fifty visitors met at the parsonage on that evening bringing with them presents of various kinds. Turkeys, meat, butter, apples, potatoes, preserves, cakes and other provisions were brought, also a large quantity of oats for the horse. Thus by the kindness of the two congregations the offerings this year were much larger than usual instead of smaller as might have been expected from the state of the roads and weather. This is the more remarkable because the congregations had already taxed itself highly during the year by giving the Incumbent a fine young horse. Such liberality is worthy of being followed in other parishes.

A service has been opened with very gratifying results at St. Ann's a small village about two miles from Palermo. The roads could not have been much worse than they have been since its commencement yet the average attendance has been about 75. The Bishop has licensed Messrs. A. G. Heaven and W. J. Heaven to assist the Incumbent as lay readers and their assistance has been found invaluable.

It is proposed to build a small church at Zimmerman another village in this parish. It is the centre of a goodly number who have long been without the ministrations of the Church. They earnestly desire her services and show their desire by undertaking to contribute as liberally as their slender means will permit. This will appear from their subscriptions here after to be published in this paper. No suitable building or room of any kind can be obtained so that no services can be held until a small church is erected. As we hope to build a good substantial neat little Church for about \$1000 00, those who desire to forward the good work may send their subscription to the Incumbent, the Rev. John H. Fletcher, Palermo.

The following have already given their names as subscribers;—

The Right Revs the Bishop of Niagara \$20; The Incumbent \$25; Rev. Canon Belt \$10; Vincent Clementi \$5.

Revs. A. Henderson, G. B. Ball, P. L. Spen-

cer, W. R. Clarke, O. R. Lee, A. J. Belt and R. S. Wood Esq. have also promised subscriptions, amounts not stated.

The following sums have been received:—L. H. Clarke Esq. \$5; Rev. J. E. Cooper \$5; Miss Elliott \$3; Mrs. Dr. Gaviller \$1, Rev. Dr. Mockbridge \$1; Rev. J. Seaman \$1; Rev. A. Friend \$1.

**STRABANE**—Church work in this grown Mission is progressing slowly and favourably. When the people become settled in mind, and feel confident that failures to keep things alive here are matters of the past, they will do more than they have already done. A parsonage and church lot has been bought and we expect by the sale of a lot in not so central a place, with \$51 75 the proceeds of a concert on New Year's night, to have our new property paid for. We had two Christmas trees, one at Strabane and the other at the Battery. The first one bore fruit for 30 children, and the second for 19 children. A subscription list towards building a church at Strabane is now on the move. The amount subscribed so far is encouraging. Friends who have not been asked to help us in this undertaking, and who would like to help, may send in their name to the Rev. W. R. Blachford.

**DIOCESE OF HURON.**

No Report.

**DIOCESE OF ALGOMA.**

We have been requested to publish the following letter:

HUNTSVILLE, January 5th, 1889.

Dear Miss Romain,—

It may interest the members of the "Ladies' Aid Society of St. James' Cathedral, Toronto," to hear something of Christmas Day at Port Carling, and the distribution of their gifts to the Sunday-school children. As Port Carling had been some time without a clergyman, the Bishop decided to spend Christmas day there, and to give the people the pleasure and benefit of its joyous services. To add to the interest of the occasion, he wrote to Mr. Stubbs (to whom you addressed your box), asking him to kindly make preparations for a Christmas dinner, to which all the Church people were to be invited. On the previous Saturday the Bishop went to Gravenhurst, and on Sunday consecrated the new church, which has been built by the generous gifts of many friends of Algoma in Toronto and elsewhere, on the site of the one destroyed by fire a year ago. On Monday, the 24th, we met at a little station fifteen miles from Port Carling, and found there your box. Fortunately for our comfort, Mr. A. H. Campbell, Jr., had very kindly sent his sleigh and ponies from Bracebridge, else the only mode of conveyance for ourselves and baggage would have been the "stage," a very primitive vehicle consisting of a rough wooden box set on runners. The road, already almost impassable from want of snow, degenerated rapidly under the falling rain, so that our progress was necessarily slow. Once I attempted to put up an umbrella; but this the ponies resented so strongly and suddenly that, had not the Bishop kept them under control, the result would have been a runaway down a steep hill. At last, however, we managed to feel our way, in some cases over very dangerous spots, by the light of a borrowed lantern, and a little after eight o'clock reached Port Carling in safety. We received a warm welcome from some of the people who had been on the look-out for us, and we found comfortable quarters in Mr. Fraser's summer hotel. Christmas morning was ushered in, not as we hoped, with sunshine, but with a dismal rain. This was a sore disappointment, as a large number of the people had many miles to walk. Service began in

St. James' at half-past ten o'clock, the Church being prettily decorated. The Bishop was assisted by two students, one from Wyoliffa. Despite the rain and roads the Church was crowded, and the earnest, interested faces of the worshippers showed how they appreciated the service. Ten children were to have been baptised, but owing to the weather only two were presented. The Bishop's text was from St. Matthew i, 23. A large number partook of the Holy Communion.

At half-past two we assembled, sixty in number, in the dining-hall, which was very tastefully adorned with evergreens and appropriate mottoes. Full justice was done to the dinner, after which the Bishop said a few words suitable to the occasion, and was followed by the wardens and the two students. A short interval occurred here, during which I unpacked your box. Allow me, in the name of the Bishop, the Port Carling Mission, and for myself, to thank the ladies very gratefully for their loving gifts to the Sunday-school children. The pretty dolls so beautifully dressed in toboggan costumes, sailor suits, etc., work bags, knives, tops, marbles, cards, and sweets, excited the greatest admiration. At six o'clock the Bishop had a wedding, and the Church was again crowded. After this we had tea, between seventy and eighty being present, including many children. Then we all went to the Hall, kindly lent for the occasion by Mr. Hanna, where the Christmas tree, ornamented with your gifts, was the centre of attraction. The Bishop gave a short address, intermingling grave and gay. Some hymns were sung, one or two little speeches made, and the presents were given. Then the National Anthem was sung, and the people scattered to their homes, some poor things having many dreary miles to walk in the dark ere they reached them. All however thoroughly enjoyed the day, and carried back with them the warm comforting feeling, that though comparatively cut off from intercourse with their more favored brethren in our cities, they were still thought of and lovingly remembered by them at this holy, happy season.

Next morning the problem of our return confronted us, for the roads were now worse than ever; but it was solved by the Methodist minister, Mr. McDonald, most kindly lending us his backboard. Final goodbyes were said, and we reached the station at Faulkenburg in time to catch the train for Huntsville, which we reached in the afternoon, thankful for journeying mercies.

The Bishop joins me in wishing the Ladies' Aid Society of St. James' Cathedral a very happy and successful New Year.

Believe me, dear Miss Romain,  
Sincerely yours,

FRANCIS M. SULLIVAN.

Miss Romain, Secretary to the Ladies' Aid Society of St. James' Cathedral.

**PROVINCE OF RUPERT'S LAND.**

INCLUDING THE DIOCESES OF RUPERT'S LAND BASKATCHEWAN, MOOSONEE, MACKENZIE RIVER, ATHABASKA, QU'APPELLE AND CALGARY.

**WINNIPEG.**—Midnight services were held in all the city churches on New Year's Eve. In Christ Church, All Saints' and St. George's there were celebrations of Holy Communion. At Christ Church there were eighty-five communicants.

**PERSONAL.**—Rev. Canon O'Meara is at Port Hope, Ont., where he was called by the sudden death of his father, the Rev. Canon O'Meara, D.D.

Rev. H. A. Tudor has been called suddenly to England by the serious illness of his mother. He will be absent two months. His place has been taken by the Rev. St. John Field, M.A., late of the Diocese of Qu'Appelle.

**BRANDON.**—Rev. E. P. Flewelling has had the painful task of preparing Webb, the wife murderer, for death. He has been most faithful and devoted to the unfortunate man. At the time of the hanging a service of intercession was conducted in the church by the Rev. C. T. Weatherby, of Carberry.

The weather is like spring. The writer of this has scarcely worn an overcoat this winter. Such weather was experienced in 1877 and 1878.

#### DIocese OF QU'APPELLE.

Bishop Anson is not expected before spring. He is busily engaged in collecting funds for the Diocese, and in getting renewals of the annual subscriptions of five pounds for another five years. It is anticipated that the Endowment of the Diocese will be completed when he returns. It will be a matter for congratulation if this be the case. To raise \$50,000 in less than five years for a new and small diocese like Qu'Appelle, which can furnish no assurance itself is a gratifying evidence of the interest taken among English Church people on behalf of the Bishop's work.

**MOOSE MOUNTAIN.**—Rev. W. St. John Field having resigned, was presented with an address and a purse. Another clergyman has arrived from England to take charge of the Mission.

**MOOSEJAW.**—A boarding school for Indian children is in contemplation. It will be assisted by the "Sisters of the Church" and St. Edward's Orphanage, Great Malorne, England. Any work undertaken by the Kilburn sisters is sure to be successful.

**MINNEDOSA.**—Rev. Mark Jukes, incumbent of this parish, has been spending his Christmas in Ontario. The Rev. F. R. Hole, M. A., has been taking his duty during his absence. On Christmas day at 10 a. m., Matins and choral celebration of the Holy Eucharist was held in St. Martin's Church. Mr. Hole preached an eloquent sermon, which was attentively listened to by a large congregation. Mr. Hole is very earnest in his manner, thoughtful and thoroughly scriptural in his arguments. The church was tastefully decorated with evergreen and suitable texts. The offertory as is the custom on Christmas day was presented to Mr. Hole by Messrs. G. W. R. Anson and John Wales, the Churchwardens, on behalf of the congregation. Mr. Denison presided at the organ and rendered some choice music suitable for Christmas. On Monday afternoon, the 24th inst., the Sunday-school Christmas tree took place at the parsonage, and Mrs. Jukes, the esteemed wife of our incumbent, did everything in her power to make the same a success. There was a large attendance of children and teachers, and all seemed to enjoy the hospitality of the parsonage.

**REGINA.**—Nothing of special importance had occurred in the parish during the last month, but we are glad to be able to report steady progress. The offertories during the last few months have been in advance of those of the same dates of previous years, but we notice that a slight falling off seems to be setting in. The list of baptisms has now reached the century. December '87, number—68; December '88, number—100; thirty-two of these being in the last year. The Ladies' Aid are also hard at work and have raised a substantial sum towards the debt fund, and the wardens will be able to pay the Bishop another \$200 before the close of the year. This Society loses its energetic Vice-President, who will be very much missed from the weekly meetings.

**MOOSE JAW.**—A new church of concrete has been finished, size 36 by 28 cost \$1,100.00. A bell costing \$100.00 has been bought by

the children. Mr. Hinton, formerly of Christ Church choir, Winnipeg, is choirmaster. The opening services were well attended, the evening service was choral. Rev. W. Nicolls B. A. is incumbent.

**FORT PELLY.**—The church is a log building whitewashed inside and out. The work has been done free by the half-breeds. It was open a short time since, but as Pelly is very far out of the way, the incumbent Rev. Shafto Agassiz was alone. The bell was a great attraction, many having never heard one before, and some of the men asked permission to ring it in turn. It rang at intervals all day. There were 26 communicants on the Monday following, the Indian children were given a holiday and provided with a dinner. On St. Andrew's day in this Indian Mission there were 14 communicants and \$9.60 offertory. White neighbors are limited to four men living at some distance.

**ESTERHAS.**—Those who have travelled from Whitehead to any settlement north will remember the Hungarian settlement known as Esterhas. Some will remember the place from the curious dress of the men and women, while others will never forget the hearty welcome and good cup of coffee each visitor received. The Hungarians, in their own country, do not know the blessing of liberty. Not only are they in many cases oppressed by the better classes, but the Roman Church holds them in bondage, exercising a wonderful yet fearful sway over their religious life. "What," said a man to me the other day, after I had baptized his child, "you have no fees? Why, in our own country we have to pay." "No," said I, "we are only too glad to have your children brought to Christ that they may be made members of Christ's holy Church."

We are having services now in the Colony. The prayers are read in English, with a sermon in Hungarian. Since I have been among them I have baptized eleven children and married two couples. Next year we shall have an English Church school, with about forty children. We are in great need of prayer-books and hymn-books.

**SUMNER.**—The S. P. C. K. have presented us with a case of books for the formation of a library which will be a great boon to the settlers during the winter months.

The Rev. Mr. Tetsbaum is the Missionary at these points.

#### DIocese OF CALGARY.

Bishop Pinkham who has been spending Christmas with his family in Winnipeg has issued a circular summoning the first Synod of the Diocese of Calgary to meet on the 23rd February next at Calgary.

The Synod will open with Divine Service, at 10:30 o'clock at which Holy Communion will be administered and a sermon preached by the Most Reverend the Metropolitan of Rupert's Land.

**ORDINATION.**—By permission of the Bishop of Rupert's Land, the Bishop of Saskatchewan and Calgary advanced to the Diaconate in Christ Church, Winnipeg, Mr. H. B. Collier of St. John's College. The candidate was presented by the Rev. E. S. W. Pentreath, Rector and Rural Dean. The service was very impressively rendered. The Litany was sung to the plain song in Helmore. His Lordship celebrated, the service being choral taken from Potter's "Church choir Manual." The sermon was on the Ministry, and at the close after addressing the candidate in brotherly and encouraging words, the preacher said:

"Our brother who is ordained deacon to day is to work in the diocese of Calgary. In 1857 on a memorable day just 100 years from the consecration of Chas Inglis, first Bishop of Nova

Scotia, and first colonial bishop, in our Provincial Synod held at Winnipeg, composed of representatives from the ecclesiastical province of Rupert's Land, the district of Alberta was separated from Saskatchewan, and created a separate diocese under the name of the Diocese of Calgary, and placed under the jurisdiction of the bishop of Saskatchewan, who is Bishop of the united dioceses until such time as an endowment fund can be raised for a bishop of Calgary, when he resigns one of the sees, and an appointment is made to the other. It is marvelous how the work grows in this western country. Within seven years I have been privileged to take part in the formation of three dioceses—Athabasca, Qu'Appelle and Calgary—and to see the advance of the Church of England in her full ministry of bishops, priests and deacons, to occupy settlements on the prairie, and settlements amid the grandeur of those eternal hills whose snow-capped peaks have looked down for ages on a silence unbroken by the white man's voice. Our brother will work within sight of those lofty peaks that will help him to raise his thoughts and the thoughts of his people from nature to nature's God. As a young man he may well thank God and take courage that he is permitted to take part in the development of that western country. It is an inspiring thought to know that spot after spot is occupied by heralds of the Cross; that as Christmas after Christmas rolls around, the message of the Incarnate word will be delivered—wherever the foot of man treads. In the frosty air on the prairie, and echoing from peak to peak of those ancient mountains, the old Christmas hymns will be sung, those hymns that echo on through widest sun-drenched lands in Christian hearts all earthly Christmas days. Grandly that Christmas song of peace and good will rises and swells by the shore of the Atlantic, it soars upward in choral song in our villages and cities, it echoes over the prairies, reverberates among the mountains and floats out over the waters of the Pacific as if to catch the ear of the heathen nations beyond, "O come, let us adore Him, Christ the Lord."

#### DIocese OF QUEBEC.

**KIRKDALE.**—By the energy and zeal of the Rector new life seems to be imparted to the large Parish of Durham. Since the induction of the Rev. A. W. Robertson in July last, large and regular congregations have attended at each of the three churches, namely at Kirkdale, South Durham and L'Avenir. Which seem to be situated at the three angles of a triangle and require a journey of more than twenty miles for the Sunday round. On the eve of the Epiphany, the congregation of L'Avenir visited the Rectory to the number of forty, bringing a fine fur coat and cap for the Rector, with many seasonable gifts, including about 60 bushels of oats for the horse—a very necessary helper in every country parish. On Tuesday evening, 8th inst., Mrs. Robertson gave a social at the Rectory to start a fund for a bell for the church at Kirkdale. The attendance was very general and a pleasant evening spent. Capt. Blackwell, who has ever been ready to assist at any service as Lay Reader, was present, and Mrs. Blackwell, whose gifts are everywhere acknowledged, favored with music. The proceeds of the evening with after donation reached nearly \$16. A good beginning for the worthy object intended. The Missionary at Windsor, who had assisted the place twenty years ago, spoke of the marked change and permanent appearance of church work, as shown by the fine brick church and rectory. Remarking further that a tower and spire would add much to the beauty of the church, and that if a bell was procured it would not long remain unsuspected, and as "they loved the bell that called to prayers" they would find their Christian graces increase and flourish.

On New Year's Eve there was a Christmas

tree in the schoolhouse at Kirkdale, for the children of Holy Trinity Church.

A band of willing workers prepared the tree which was loaded with gifts.

In the evening the Schoolhouse was crowded. The Rector, Rev. Alex. H. Robertson, presided, and the programme of recitations and music was carried out entirely by the young people who acquitted themselves admirably.

Special thanks are due to Miss Stevens, who trained the singers, and to Miss K. Trenholme for training many of the children to recite.

### CONTEMPORARY CHURCH OPINION.

The *Church Record* N. Y. says of "the Epiphany":—

The Epiphany season is not a mere memorial of a remote event. We could at any time take up our Bibles and read all about the visit of the Magi and admire their faith. That Christ was manifested to and for the Gentiles is proved far more satisfactorily by His own words and by the catholicity of His Church than by the acceptance of the wise men's homage. The Epiphany, like every recurring season of the Church, is meant not only to remind but also to edify. The gospel for the Epiphany itself and for the following Sundays make clear the manner in which this season ought to affect our spiritual life. They lead us on from Christ's first Epiphany to other evidences of His claim and sufficiency to be the Jesus, the deliverer of the whole world.

One of the most striking of these claims is that one which is implied in the words, "He increased in wisdom and stature."

Surely we should have expected that a God-Saviour might have spared Himself the humiliation of birth and growth. If He was to take to Himself a man's "wisdom and stature" would it not seem natural that He should exercise His almighty power and flash upon an astonished world a full-grown man?

But as this would have been to destroy His purpose. He could have lived for us, but not like us. He could not have been our "first fruits," our second Adam, our elder brother whose very step we may follow. There would have been a link in the chain missing. In vain would He have bidden us from the lofty eminence of superiority and exemption to "humble ourselves and become as little children" if He had not first humbled Himself and become a little child.

Jesus "increased in wisdom and stature" and "in favor with God and man." As He grew, so must we. Your soul ought to grow as well as your body and mind. If your child grew older but no bigger, or if he studied but grew no wiser, you would be sure there was something wrong with him. There is something much more wrong with you if your soul does not keep on growing.

Are you doing anything, then, to make your soul grow in wisdom and stature? It would be a hard and terrible deed to stifle the growth of the body by willfully starving, imprisoning or freezing it. It would be suicide or murder. Yet we think but little of the far more terrible murder or suicide of an immortal soul! People who hate all kinds of cruelty and violence will calmly crush the natural aspirations of a soul, will strive or stifle its life, or do violence to its growth.

For instance, some Sunday or other rest time your soul is hungry and longs for the food of grace; you allow your body, which is for the present the gaoler of your soul, to cheat its prisoner with fair promises.

But when the opportunity comes to fulfill those promises (the next confirmation, the next service, the next temptation, the next Lent, the next Communion) you throw the obligation to the winds because the body, like a great baby, is clamouring as loudly as ever, to be indulged.

The soul of which you are doing violence is your immortal self. Will you let it be cramped and starved by a perishing body till you have little or no soul left to be saved, or at any rate no such soul as could appreciate the "glorious liberty of the sons of God"?

Better "put on Christ," and instead of letting your body spoil your soul, help your soul to grow, here and now, your resurrection body.

From *The Church Year*, Jacksonville, Fla.:—

THE EPIPHANY SEASON has come again. Once it was the great Christmas and New Years combined to Christian people, as it commemorated the manifestation of Christ to the Gentile world. Born in Bethlehem of Judea, the blessed light of the Incarnation, shined out among the nations, for the redemption of the world to God. Centering in, and flowing out from this season, is the thought and activity for missionary work, the spreading of the light from hand to hand, through the doubt and darkness of indifference and heathenism. Now, the Church justly calls for general and generous contributions to carry on this Missionary work, and every congregation, and every individual member of them, should be ready to promptly answer the call to send forth and sustain the heralds of the Cross. There is a wholesome thought or two in the following extract from *Church Mission News*:

"The Christian's life should be a Missionary journey, with this record at its close: 'The people which sat in darkness saw great light, and to them which sat in the region and shadow of death, light is sprung up.' Christians are sent by Christ as light bearers to the world. 'Ye are the light of the world—let your light shine,' etc. They are simply a body of torch bearers.

"The tendency of many Christians is to congregate in the light places, to strengthen themselves by contact with congenial spirits, and to enjoy their religion in some favorite church or people. Yet torch-bearers are never sent to centres of light. No. Wherever there is a dark corner, a neglected spot, there the torch must be carried. The Christians must be scattered abroad, that the light may be borne to all the dark places of the earth. Wherever there is a dark soul, a dark country, there is our call.

"If once all the lamps that are lighted  
Should steadily blaze in a line,  
Wide over the land and the ocean,  
What a girdle of glory would shine!

"How all the dark places would brighten,  
How the mists would roll up and away!  
How the earth would laugh out in her gladness  
To hail the millennial day!"

### A PLEA FOR THE CHURCH PAPERS.

FROM A METHODIST STANDPOINT.

Now, we beg to call their attention to an early canvass for subscribers to our Church papers. It is now the best season of the year for this work. The people have more money to spare than at any other time, and the long winter evenings are coming on when the magazine and the newspaper will be in demand. More new subscribers can be secured for the papers in the next two months than during all the rest of the year. Now is the time, especially, to look after this interest.

The Church paper is an invaluable auxiliary to the pastor. The testimony of all preachers is invariably to the effect that those members who take the Church papers are the strength of the Church and their best help in all Church work.

The Church paper not only keeps the family informed of all the work of the Church, but is an earnest advocate and teacher of the Chris-

tian doctrines and principles, which are the basis of all good character and the only guides to eternal life. Parents who desire their children taught in the doctrines of their own Church, or in the general doctrines of Christian faith, cannot afford to be without a Church paper.

The effect of the paper as a teacher is greater than the Sunday School or even the pulpit.

\* \* \* \* \*

Now, for the circulation of religious papers we must depend chiefly upon the preachers. It avails nothing to recommend the papers in the Conference resolutions if they are not recommended from the pulpit and in pastoral visitations. To circulate the papers is a part of the pastor's work, and an important part of it.

It is reported by a leading paper of the Methodist Episcopal Church, the *Northwestern Christian Advocate*, that no more than one-third of all their Church membership is touched in the circulation of their Church papers. The same may be said of our own Church; not more than one-third of our members take a Church paper. This statement of things ought to alarm us. Are two-thirds of our people too poor to take a Church paper? No; not one in fifty is too poor. Do these people take no papers at all? There are more secular papers used week by week in our country than are needed to put one in every home in the United States. These people who say they are too poor to take a religious paper have secular papers, and those of the most worthless kind.

One of the mottoes proposed for the Church in our centenary year was "A Methodist paper in every Methodist family." That is a consummation worth continued effort throughout the whole of the second century of our Methodist history.

The papers are at hand; they are of all varieties; they are worthy of circulation, and any one of them will prove a blessing to any family that will read it. Only let them be presented and circulated. If one does not please another will. Let the preacher not despair until he has introduced the whole family of papers to all the families on his circuit.—*Southwestern Methodist*.

### 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 and opinions expressed by Correspondents].

To the Editor of the *Church Guardian*:

DEAR SIR,—Since writing anent Mr. Hopkin's wooden churches, I have received from him working sketches of a lectern, litany desk, and retable, all of very good design which he presented to me to use as I thought best for the Church in Canada.

After some thought I have come to the conclusion that the best thing to do is to send them to the Rev. F. Prime, Synod Hall, Kingston, Ont., and he has kindly consented to keep them in the Book Depository. Anyone wishing to take tracings, or see the plans, may do so free of cost, and I have no doubt Mr. Prime would make and mail copies for a trifling sum.

I have received some names in answer to my former letter, and the Bishop of Algoma writes that he would be "very glad to see such a publication issued." I hope this will encourage others to take the book, and would urge a speedy decision, as until we get some 300 names it will be useless to publish. Mr. Hopkins does not want to make money, but neither does he want to lose it. He is already at work making enquiries concerning cost of publication, price of lumber, &c., &c.

Yours faithfully,

ROBT. W. RAYSON.

Lombardy, Ont., 7th Jan., 1889.

For further Correspondence see p. 11.



# The Church Guardian

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## DECISIONS REGARDING NEWSPAPERS.

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

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

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

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

## CALENDAR FOR JANUARY.

JAN. 1st—Circumcision.

" 6th—Epiphany.

" 13th—1st Sunday after Epiphany.

" 20th—2nd Sunday after Epiphany.

(Notice of Conversion of St. Paul)

" 25th—Conversion of St. Paul.

" 27th—3rd Sunday after Epiphany.

(Notice of Purification.)

## FANATICISM.

Fanaticism is excessive enthusiasm in regard to any subject and which vents itself in immoderate and extravagant words respecting it. It is the result of feeling and not of intelligence; it is the product of a mind pre-occupied with one idea; it is the result of rushing to a conclusion without due consideration, and of looking at things through distorting spectacles. A man is therefore fanatical, self-opinioned, illiterate, self-assertive and egotistic in the proportion that he lacks intelligence. I venture to believe that it would be labour in vain to try to reason with a fanatic; that would be as unavailing as holding a farthing candle to the sun! Indeed to reason with an unreasonable and unreasoning man, to try to arrive at a right judgment with a man who misjudges and pre-judges everything; to criticise, to estimate, to call passed events into review, to investigate calmly and to look upon a subject equarely and dispassionately; to hold the scales and carefully weigh all evidence for and against; in short to look upon a subject from every standpoint in order to ascertain all the facts in connection with it and to enable one to make up his mind as to what course to take in regard to the matter! such a course as that would be utterly impracticable with a violent, infatuated, partial, narrow-minded, superficial, one-sided fanatic, who is probably "wiser in his own conceit than seven men that can render a reason"! We do not mean by this that the fanatic is necessarily a bad man; on the contrary, he may be a good and earnest man, and the cause which he so unreasonably advocates may be an excellent cause, one that would commend itself to the favorable consideration of thoughtful and well

informed men; but he is necessarily a man of limited intelligence: a man who has not read much and who has not the mental capacity for understanding more than one side of any subject brought under his notice; but his chief sin lies in this fact that he insists on the exclusive possession of truth, that he over-values and over-rates his own opinions, and that he depreciates and sets at naught the opinions of other people. It is interesting to observe how fanatics by their excessive enthusiasm in advocating any virtue are led to commit its *antithetical vice*; for we are told that excess in virtue is vice. Thus: truth exaggerated becomes falsehood; self-respect is commendable; but self-respect carried to an extreme is vanity and pride; humility is not only good but essential for we are expressly told that unless we become as little children we cannot inherit the Kingdom of Heaven; but you must couple self-respect and moderation with it or else it will degenerate into servility; respect for the opinions of others is an excellent quality, and is a sign of magnanimity; but it is a virtue that must be exercised with reserve and self-control or else it will soon reduce the person who exercises it into a parasitical, abject and cringing sycophant.

Moderation, or self-control is therefore anti-fanatical and is the crowning achievement of life. Without it a man is driven violently by his feelings to and fro, like a ship before the wind; but with it a man is able to preserve an undisturbed equanimity amidst the most trying circumstances; with it a man can be brave without being presumptuous, humble without being servile; true and sincere without being harsh; diffident and modest and yet preserve his own manly individuality. In our relation with our fellow-men fanaticism should be carefully avoided and moderation studiously maintained. Fanatics magnify the virtues of and give unequalled praise to their favorites; and they under-estimate and unjustly depreciate their adversaries; for prejudice has caused a film to grow on their mind's eye so that they cannot see clearly and squarely. But moderation enables a man to justly estimate and respect those with whom he agrees, and also to treat those from whom he differs with courtesy and due consideration. In controversial matters we should cling to and defend what we consider to be right, but we must not think that we have a monopoly of truth. In politics fanaticism should be also equally avoided. Who but a simpleton would suppose that the government of this or any other country would be safe in the hands of one political party without the wholesome counteracting influence of the opposition to counterpoise its extravagance? There are noble and patriotic men in all political parties, men of self-sacrificing devotion, who are anxious to advance the best interest of their country, and who only differ from their compatriots in regard to the means or methods by which they would accomplish their purpose. And yet to read the partisan press of this, or any other country, and to see the amount of detraction, scurrility, low personality and vituperation it contains a person would be inclined to think that truth, virtue, honor and patriotism were all on one side. What a powerful influence for good the press of this country would wield if it refrained from making acrimonious and personal remarks, and if it discussed matters of public importance on their merit! How much bitter resentment and wrathful indignation would be spared if men would exercise self-control and moderation and be strictly fair and accurate in representing the views of their opponents? But, above all, fanaticism should be especially avoided in discussing religious subjects; for mis-statements, or misrepresentations, or inaccuracies of any kind are sure to hinder the cause of the party who make them; for opponents are sure to take advantage of immoderate and extravagant utterances. Take the subject of temperance, for instance. What subject so calculated to enlist the sympathy and co-operation of every law-abiding citizen as the

sublime subject of temperance? And yet what hinders the development of true and healthful temperance sentiment as much as the *intemperate* and fanatical utterances of so-called temperance men? For instance not long since a Methodist preacher in the United States was quoted in the *Toronto Week* as having said: "If Christ turned water into wine at the wedding of Cana of Galilee then He must be put on His trial; for He was only saved from becoming a sinner by being crucified in early life." Did ever an intoxicated sinner utter words more fearfully blasphemous than these? Did ever a man whilst advocating any virtue more glaringly commit its antithetical vice? A short time ago, a clergyman in the Diocese of Fredericton delivered a lecture on "Intemperance, its cause and cure," in which he demonstrated that the cause of intemperance was inward and spiritual degradation. He also said that the only rational cure for intemperance was for the sinner to fall before the throne of the eternal propitiator and cry: "Create in me a clean heart O God and renew a right spirit within me." If a man sustained a right relationship to Christ; if he made use of the means of grace placed within his reach, then, he would be temperate and pure; for temperance is one of the twelve-fold fruits of the Holy Spirit.

But in regard to total abstinence he advocated it, not on Scriptural grounds,—for he did not regard the drinking of a glass of wine in itself a sin; for the Word of God sanctioned the use of wine; but he advocated it on the ground of expediency, practical experience and safety. A few fanatics who happened to be present were horrified. "What, no sin to drink a glass of liquor!" Is it possible for a man who takes a glass of liquor to be a follower of Christ? We do indeed think it possible; but it seems almost impossible to believe that men could be found in this enlightened age so intemperate and fanatical as to hold the contrary opinion. Such men are doing untold injury to the cause of true Temperance Reform. They are too narrow minded and fanatical to take God's Word, humbly and sincerely, as it is; but they want to override and force Scripture to say what pleases them. Accordingly they have invented what is known as the two-wine theory, viz.: "Wherever wine is spoken of as dangerous in Scripture it is fermented wine, and wherever it is praised or commended it is unfermented." This was indeed a well-kept secret until the fanaticism of the nineteenth century divulged it. See how lucidly they interpret Scripture. "The wine which Noah drank was fermented; but the wine, (same words) that Melchizedek brought to Abraham (only five chapters after) was unfermented."

"The wine that Nadab and Abihu drank was fermented, but that which in the same book is ordered to be used in Divine service was unfermented. So, in the New Testament, the wine which the Corinthian Christians became intoxicated upon was fermented; but the wine that was used at Cana at the wedding was unfermented." What the wine was that the deacons (1 Tim. iii, 8), and the aged women (Tit. ii, 3) must not drink much of they are not decided upon. A person would think that such a misinterpretation, such distorting, twisting and wresting of the plain meaning of Holy Scripture would be too much for their common sense; but the fact that it is not speaks volumes for their intellectual capacity! The fact is, fanatics approach the Bible with a mind pre-occupied with one idea; if they can find a verse to suit them—well; but if not so much the worse for the verse; for they will distort, twist and turn it until it does! And they go even further than this; for one of those kind of people came to me, not long since, and seriously advocated the substitution of water for wine in the Holy Communion! Thus they not only misinterpret Scripture; but they want to override our blessed Lord's explicit command. From such fanaticism and intemperance "Good Lord deliver us"!

Personally I am a total abstainer. And I would say in regard to this what St. Paul says in reference to another subject, "I would that all men were even as I myself"; but I do not feel that I am under any Scriptural obligation to entirely abstain from intoxicants, it is a *self imposed discipline*, and if I were to preach that every Christian was under a Scriptural obligation to do the same, then, I would be guilty of preaching for doctrine the commandments of men. The word "temperance" only occurs three times in the Bible and each time it is a translation of the Greek word "*engkrateia*," which means self-control; it is not, therefore, a divine injunction of total abstinence; but it refers to the mastery of all carnal desires. To voluntarily exercise self-restraint is an excellent thing, and there is a moral beauty in such an act when undertaken for the sake of others, but this must be left to the Christian's exercise of his own liberty in individual cases of expediency. St. Paul's says "He that striveth for the mastery is temperate in all things." In the race of life, "let your moderation be known unto all men." Do not exaggerate one virtue or vice at the expense of neglecting others. To curb the passions and keep them in constant check, to quell every inward propensity, to tighten the belt, to be temperate in eating as well as in drinking, in short to be self-restraining and self-controlling in all things is a work as noble as it is grand.

D. V. GWILYM.

The Rectory, Richibucto, N.B.

ST. CHRYSOSTOM.

Rev. Robert A. Edwards, of St. Matthias', Nunetun and Wallace. Sunday evening delivered another of the lectures in the historical course—subject, St. Chrysostom. Among other things he said:

"Antioch, the place where the disciples were first called Christians, was one of the most distinguished cities of the ancient world. For 1,600 years it was known as the Queen of Asia—the Oriental Rome. Here was born in 347 A. D. one whose name has become a synonym for Christian eloquence. We call him Chrysostom, but this is really an appellation and not a name. His simple name was John, but his renown became so great that 300 years after his death he was named Chrysostomus, the Greek for golden-mouthed.

"While but a child his father, a Roman officer, died. His mother, a lady of rank, twenty years of age, never married again, but devoted herself to the training of her fatherless boy. She was a devout Christian, and the little John under her guidance acquired a love for the study of God's word which afterwards made him, as we are told, 'the most remarkable preacher that ever swayed an audience.' His knowledge of scripture was embellished by a rich rhetoric which charmed his hearers, but the chief power of his sermons lay not in choice of language nor turning of sentences, but in their scriptural clearness, sound thought and in his fresh, vigorous style of delivery. He attached great value to the prayers of the old liturgies, and studied them closely. We have in our prayer book a petition which bears his name, beginning: 'Almighty God, who hast given us grace at this time,' but is doubtful whether it is his composition or that of his friend Basil, Bishop of Cesarea. He preached twelve years in Antioch, and was then transferred to the Bishopric of Constantinople, where he served for six years. He was as firm an administrator as he was a fearless preacher. The rich hated him because he refused to be a diner-out or a social lion. Sometimes he would seem to have been a little too severe—a spirit cultivated in him partly from his ascetic celibate life. He deposed thirteen Bishops for laxities of life, and denounced the Empress Eudoxia in sermons, once as Jezebel and again as Herodias. Had

he pursued a more conciliatory course as did Ambrose with the Emperor Theodosius, it might have been better. He was twice banished, dying at last in exile with his favorite words upon his lips: 'God be praised for every thing.' One thousand sermons and three hundred letters still attest his brilliancy and power as a spiritual preacher."—*Standard of the Cross*.

EMMANUEL.

"They shall call His name Emmanuel, which being interpreted, is God with us." St. Matthew i. 23.

These words of the prophet were fulfilled when the Eternal Son of God took our nature upon Him, and received his human name. Jesus, and became the Saviour of the world. And at this Christmas season, when worldly festivities are apt to divert the thoughts from the true character of the festival, it is well to turn aside for a few moments and to endeavour to gather up some of the deep truths underlying the name of our Redeemer—Jesus, the Saviour—Emmanuel, God with us.

The sins of many generations are now resting upon us, and want and misery meets us at every turn. "Can it be," we ask, "that God is really with us, and yet allows all this sin and misery to continue?" With the Bible in our hands, we can give but one answer—it is possible. The Son of man while upon earth moved in and out amongst the poorest of the people, and was touched when He saw their sorrows and affliction. But He did not there and then, for once and forever, cure the ills of humanity, and banish sickness from this earth. There was a greater work than this first to be accomplished, even the offering of Himself as the sacrifice for the sins of the whole world. But, having done this, the way is prepared for that final manifestation of Himself, as it is written, "Behold the Tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God." And we cannot but believe that during the interval, for some wise purpose the present evil state of things is allowed to continue. At least it gives opportunity for that ministering to the brethren in the Spirit and power of the Lord Jesus, holding Him up to all as the Saviour of the world, Who also has perfect sympathy with human nature in its manifold conditions. This is the Mission of the Church while waiting the return of her Lord—to lead people to Jesus as their Saviour that they may at length know what it is to have His abiding presence with them; as it is said "that we may evermore dwell in Him and He in us." We trust that this holy season will not pass without this becoming the new experience of many of God's children, who, for some reason or other, have hitherto failed to rise to their true calling and standing in Christ Jesus. And we may all seek for more of that personal experience of which St. Paul speaks when he says, "I live; yet not I but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, Who loved me, and gave himself for me." Such a life as this will bring out in all the fulness of its meaning the name Emmanuel, and we shall long more and more for the time when its perfect reality shall be ours, and "we shall see Him as He is," and shall be "for ever with the Lord."—A. B. C. in *The Family Churchman*.

Another Offer.

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

THE POVERTY OF CHURCH COLLEGES.

It has become a fashion with some Churchmen to talk with a pity that is near to contempt of "our poor little colleges." If Church colleges are poor, in the sense that they have small endowments, there may be some cause for shame; for it is simply a fact that millions of the money of Churchmen have been bestowed upon other institutions of learning, while the colleges of the Church, almost without exception, have been left to struggle with the difficulties of comparative poverty. We grudge nothing that has been given to Harvard, Yale, Dartmouth, Princeton, Cornell, Brown, Rochester, Syracuse, or many other excellent institutions by members of the Church; but we do say that it has not been well for benefactors of those institutions to neglect the claims and necessities of institutions of the Church to which they profess allegiance and from which they receive the benefits of Christ's religion. However generous it may be to endow secular colleges or colleges belonging to other Christian bodies, it is neither generous nor loyal to neglect the colleges of their own Church. The charity which begins, and stays forever afterwards, away from home might not improperly be called inverted charity. That our colleges are poor speaks ill for the members of the Church; but it is no just cause of contempt for the colleges. With limited resources they have done, and are now doing, as faithful and efficient service to the cause of learning as many better endowed institutions.

\* \* \* \* \*  
A special emphasis is laid upon the fact that Church colleges in this country are small. If that were a fault or disadvantage we might again ask where the blame lies if not upon the hundreds of Churchmen who send their sons apparently to any other institution in preference to a Church college. If the members of the Church who have sons to educate would but send their sons to Church colleges, these institutions would in one year be advanced to the front rank in respect of their number of undergraduates.

\* \* \* \* \*  
But there is another point to be looked at. The "small" college may perhaps be better than its "large" competitor; and we believe it is. We have no hesitation in saying that, of two colleges otherwise equally equipped, a small college is to be preferred to a large one, whether for the purpose of teaching or of moral or religious training.

In the crowded classes of a large college it is simply impossible that the teaching can be directly personal. It is perfectly understood that a student who has been up at one recitation has a fair chance of being let alone for the rest of the term; and instances have not been wanting of students escaping personal examination for nearly a whole term.

The personal element of direct teaching is, to say the least, reduced to a minimum. When the large college tries to adopt the method of a small college by dividing the overcrowded "class" into "sections," there is some improvement; but it generally happens that the sections are still larger than they ought to be. In the small college, on the contrary, every student can be under the direct and close observation of his professor; his progress can be watched, his aptitudes can be turned to the best advantage; and his deficiencies can be aided or remedied by a careful attention from his teachers which would be out of the question in a "large" college.—*The Churchman, N. Y.*

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

**FAMILY DEPARTMENT.**

**THE EPIPHANY.**

"And, lo, the star which they saw in the East went before them, till it came and stood over where the young Child was."—Matthew ii., 9.

Resplendent Star, whose strange unwonted sheen

The dazzled sight of rev'rend sages met,  
With adoration breathless were they seen  
To stand, and gaze and gaze on thee, till set.

Thy radiant glory 'gainst Aurora's light,  
Oh, messenger of heaven's wondrous will,  
What secret magic streamed on Persia's night  
Of cloudless splendor, silv'ring stream, and hill,

And fields, in thy bright beams, to bend the lore

Of old Astronomy to seek a child?  
On pathway devious, worn by saints before,  
Sull streams the Star of Bethlehem's infant mild.

"The sceptre, learning, physio," yet shall bow;  
The Child, the homage of all hearts must know.

The Rectory, Maitland, N.S. J. M. W.

**MAUDIE'S TEXT.**

BY THE HON. KATHARINE SCOTT, AUTHOR OF  
"MISS BROWN'S DISTRICT," ETC.

"Mamma, may I go to church to-day?"

Maudie's little rosy face was peering up over the window-sill into mamma's sunny sitting-room.

Mamma was lying on the sofa, looking very pale.

"Yes, my darling, I think so, if father can take you, and if you go quickly and get ready."

Maudie had on a very clean white frock which stuck out all around, and was particularly apt on Sunday mornings to stick into the rabbit's house, or the chickens' dishes, and come out looking rather the worse for its visit; but to-day she had been very careful, and as she pulled her skirt round, examining it carefully, she could not discover one single disaster.

"I'm quite tidy, mamma," she shrieked in, "and I'll come to you in a minute when I'm ready."

She did look tidy; she looked dear beyond words in her white muslin, blue sash, and shady straw hat, with her rosy cheeks and deep blue eyes. Mamma's pale face grew rosy too with pleasure as she looked at her.

"Good-by, my sunshine, and mind you remember the text and the sermon for poor, sick mamma."

A tender kiss and a final arrangement of the white hat, and she was gone.

The church was very hot, and the bees outside buzzed so in the limes, that Maudie began to get very sleepy, but she wasn't going to give in and go to sleep.

Six years old and asleep in church would be dreadful! Perhaps father would help her off with her glove, it was so tight; and I must confess a shocking thing about Maudie—she did very much like what she called "a bit of thumb!" The little hot kid gloved hand crept into father's big one, and he had undone the buttons and pulled at all those poor tight finger-tips, and the fat little thumb was just inside the rosy lips, when a strange voice spoke out from the pulpit—

"What is that in thine hand?"

Maudie jumped nearly off her seat, and out came her thumb, and her round blue eyes were

fixed on her own dear little hand. She didn't see anything there at all; but she was so engrossed gazing at it that she lost a good bit of the sermon.

Was that the text? Well, it must be, she supposed, but it was a very funny one, and mamma would think so too, she was sure.

She looked around at father, who was listening very attentively, so she tried to do the same; but there was a great deal she did not understand. She heard something about Moses and a rod, and every now and then the clergyman said again, "What is that in thine hand?" But the sermon was a very short one, and when it was ended Maudie was afraid she did not know much of it to tell mamma.

Father walked home with a tall friend, and Maudie only had hold of the tips of his fingers, and could not ask him anything; so she kept saying the text over and over to herself till she got in and dashed into mamma's room, calling out, "What is that in thine hand?" as loud as she could.

"What, my darling?" what are you saying? And I'm not a bit deaf, Maudie."

"That's the text! at least, I suppose it is the text, for the clergyman said it at the beginning of his sermon, and a great many times over, and I've remembered that for you; and I didn't take my thumb, though I was just going to, mamma."

Maudie's hat was pulled off, and mamma's cool fingers were stroking back her soft hair.

"You are hot, my childie; you shall go and see the little ones now, and after dinner you'll come and read to me."

Father and mamma were sitting out in the shade in the afternoon, and the little ones were in the garden, when Maudie appeared, hauling along a very small chair with a very big Bible on it.

"Here comes Maudie with her sermon," said father, "and this curious text will have to be fathomed to the bottom. It's a good thing you have the benefit of my comments on it first."

"Well, mamma," began Maudie; "I did tell you the text, didn't I? and now what did he mean?"

Maudie's eyes were open as wide as they would go, and the dear little brain was puzzling over it, for it was the pride and delight of her heart to bring home a sermon for mamma; and many little bits of comfort had mamma got from those dear rosy lips.

"Now, Maudie, you must find the place in the Bible."

"The place? Is that funny thing in the Bible? And how clever you are to know."

"Begin at the beginning, and turn over the pages till you get to Exodus."

Very carefully they were turned.

"EX—is that it, mamma?"

"Yes, chapter three—three strokes, you know." And then Maudie read very slowly—

"And—the—Lord—said; What—is—that—in—thine—hand?" There it really is!"

"Yes, that's the text; now, it's rather a difficult part for you to read, so I'll tell it to you. You remember about Moses, don't you? the dear little baby whose mother had to hide him in the ark of bulrushes to keep him safe!"

"Yes, mamma, I know about him."

"And when he was grown up, God called him to do a great and difficult work. He was to take a whole nation of people, like a great army, away from Egypt, and take care of them, and teach them and guide them on a long journey to a new country; but first he had to get the great King of Egypt to allow the people to go away, and he had to take him messages from God. It was not at all easy, for he was not a good king; and at first Moses was very frightened, and said he could not go to the king, and he did not know what to say or do, because he was not prepared to do such difficult work. And it was when God was telling

him for the third or fourth time that he was to go and do this, that He said, 'What is that in thine hand?' What was it, Maudie?"

"A rod, mamma."

"Yes, just a long stick, that perhaps he had used when he was taking care of the sheep, or even to walk with. Now, this is rather difficult, darling, so listen well. Moses was told to do a very hard thing, and he thought he needed to be different from what he was, or to have something different from what he had; but God taught him that He had given him all he needed, if he would only use what he had, and be content with it. Maudie, what we have to learn from this, is, that if there is some work for us to do, we must not say, if I were well I would do it, or if I were rich, or if I were big, or if I were wise, I would do it, but we must think, what has God given me? What have I in my hand quite ready for my work? There's sure to be something if we only try and find it. Sometimes mamma wishes she were well, and could do a great many things for you all and father; and some times you wish you were big, and then you would do a lot to help me! But we must see what we can do just as we are."

Maudie was so interested she was standing up close to mamma.

"Mamma, your hands always have a cool, kind feeling. Could mine have that? Yours never feel slippy."

"I'm glad of that, Maudie! I shouldn't like them to! Yes, darling, your little hands could be always gentle, and if you try all through this week we shall find that you and I have something ready in our hands for everything God tells us to do. We'll try all the week, shall we, dearie?" And mamma and Maudie had a good hug, and that was the end.

The end of the Sunday lesson; but now the lesson had got to be done, and that is far the most difficult part.

Maudie never much liked Monday morning, and this really was a bad Monday. The rain was pouring down, splash, splash, on the summer grass, and no hope of getting out to the rabbits or the chickens. Mamma had a bad headache, and nurse had to keep baby, and help Sarah to count the clothes for the wash; and Dollie and Stella had nothing to do; and Rosie would climb up on a box, and then she fell and began to cry, and woke up baby.

Maudie was very comfortable, sitting in a nice corner in the passage with her favourite doll Teddie. He was a sailor boy, and she was very busy putting on his nice collar and tie, and making him all complete, when nurse's voice called, "Miss Maudie dear, do come and amuse these children—they are all crying and slapping. Come, dear, do."

"Oh! Nan, I can't. I wish it was fine, and I could take them out; but I've nothing to amuse them with here."

"What is that in thine hand?" suddenly sounded in Maudie's ears, so clearly that she really answered out loud, "Teddie!" and then she remembered. Why, here she was with the very thing ready to make Dollie and Stella quite good. She hesitated a minute, and then ran into the nursery.

"Here, duckies, would you like to have a play with Teddie? and Maudie will play with Rosie." Mamma sometimes called her a sunbeam, and she certainly brightened up the nursery at that moment as much as a real one. Dollie and Stella jumped up quite happy, and Rosie stopped crying, and came toddling away from the dangerous box; and wonderful to say, Teddie and Maudie together kept them so good that nurse got baby to sleep, and went to look after mamma, and Sarah got all her work done and changed her gown by twelve o'clock, when it was time for the little ones to go to bed.

Father was away, the sitting-room was empty, and the rain-drops were scuttling after one another down the window pane, so that one could not see out. As she entered the room Maudie's eyes suddenly fell on a corner—"the

children's corner" it was called, but mamma had been saying only the other day what a mess there was in it, and when she was better she must put it tidy, and make more room.

"Make the house bigger! so I really could with my two hands." Such a delicious idea! Maudie gave a little jump for joy, and down she went into the corner. There was a mess—broken carts and broken horses, dolls with arms off, legs off heads off, cups and saucers, pots and pans, bricks, a lot of pieces of worsted and of paper, and some boxes and baskets. It took Maudie till dinner-time; but she had got everything sorted out into the boxes and a heap ready to throw away, and with very hot cheeks and very black fingers she was having the great satisfaction of sweeping up the dust with the hearth-broom, when Sarah came to take her to dinner.

"Well done, Miss Maudie! you have made a tidy corner. Your mamma will be pleased, for I heard her say the other day she would like to put her chair there where she could see out, and make more room for your papa's table."

"I've been making the house bigger, you see, Sarah. You didn't think I could do that with my own hands! That's doing the sermon, you know, Sarah!"

"The sermon! What do you mean! Oh, well, whatever it's 'doing,' you have been very good and quiet, and if tidiness is 'doing the sermon' you must do a little more of it, and get those hands clean for dinner."

Maudie was rewarded for trying to 'do the sermon' when mamma came down in the afternoon and saw the nice clean corner and the chair which Maudie and nurse had arranged there; and the house had been so quiet, and mamma's head was quite well, so that all the children could come down; and the black Monday turned out a very happy Monday, after all.

(To be Continued)

**CORRESPONDENCE.**

"HONOUR TO WHOM HONOUR IS DUE."

To the Editor of the Church Guardian:

Sir.—In reading reports of the mission work of the present day, I cannot help noticing how little, if any, credit is giving to the old pioneers, to whom in the absence of facilities for travel, the work was far more physically exhausting than in the present day. Setting aside the Queens highway, all intercommunication with the missionary and his people had to be gained over corduroy, swamps, unbridged rivers and primitive by-ways unknown to the present generation; yet when a missionary has entered upon his three score years and ten, and his place is filled by some young man, the days of yore bordering on the present so full of like interest or importance, are forgotten, and the old man's work ignored, perhaps unintentionally, to pile

on honors upon the young man's zeal and energy. And this injustice is not confined to any one Diocese. My attention, however, is today, drawn to this subject by an article in your January 9th number, headed Barnston. After mentioning the successful appeal for funds to open three new missions in the Eastern Townships, the writer says, "the first of the three missions was opened in ground prepared by the arduous labours of the Rev. A. H. Judge, "in parts adjacent to the Mission of Eaton." Every one in the Diocese knows that means Highland Brook. Without any intention to encroach upon Mr. Judge's well earned laurels, for he has my highest esteem and appreciation, I do desire to put the writer of your article right upon the subject. I therefore refer him to the Church Society Report for 1869, p. 17, (twenty years ago), where he will find these words, "I have given some monthly services at a new settlement called Highland Brook in the Township of Newport. Four years ago this tract was an unbroken forest, it has now seven families located along the road to Dutton; we have services in the schoolhouse, which are usually attended by 30 or more persons; they are willing to help in building a church." This church was built and consecrated before I resigned the Mission. I was the first clergyman (minister of any denomination) who held service in Dutton, twelve miles further on in the bush. At my last service there I baptized five children and administered the Holy Communion to fifteen. My report continues: "These two places, Highland Brook and Dutton, will form a compact good church mission, which I hope some day to hand over to one with more youth and energy than I possess.

I am, dear sir, the senior working clergyman in the Diocese of Quebec,

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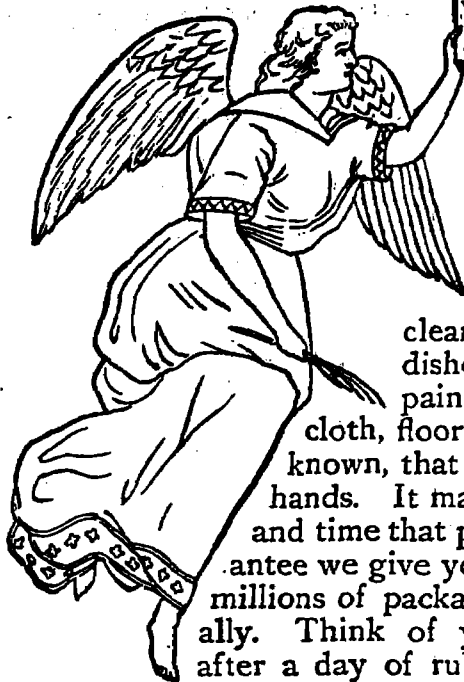
**VOCATION FOR MISSIONARY WORK.**

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

(Continued.)

**IV.**

*Inclination and Aptitude for Missionary Work*—But it is not sufficient that a candidate should have personal piety, and be well reported of for leading a blameless life. He may be all that is said of him, but he must have, besides, some really manifest tokens of real aptitude for the work. "We need," said an eminent Missionary a little time ago from the diocese of St. John's, Kaffraria, "almost better men than those whom you employ in England. If vague, undisciplined enthusiasm avails little at home, if it requires here to be balanced by modesty, humility, a readiness to obey, and a willingness to submit to a diligent and self-denying preparation, it avails quite as little abroad, and demands still more the same balance of other gifts and graces in dealing with non-Christian peoples." It is the failure to recognise this which has sent some men to Missionary Colleges whose presence is a source of wonder and misgiving. Often a youth who has been good and acceptable as a chorister and lay helper, shows unexpected failings at a Theological College, and yet more in Holy Orders. "When character is poor and uncultivated," says the Chancellor of Truro, "come in contact with finer work than they can really grasp, their deficiencies become painfully apparent. Many of them have had no real discipline, and inherit no traditions, whether of family or place of education. This is what is overlooked by those who advocate the admission of men of humble origin, indiscriminately, and without signs of real fitness for the position of a Missionary Priest." In the middle ages such men had been for years in schools and at the universities, as is the case at various seminaries in the Roman Communion now. A boy who should go at thirteen or fourteen from a shop on to the foundation at Winchester, and then to New College, and so pass on to some Missionary College, would be a very different person from the same individual immersed up to twenty-two in all the petty details of his calling, and then sent straight away to such a place as St. Augustine's. This is why stress has to be laid on special aptitude. It is not sufficient to have been roused by some Missionary address, or confronted by some crushing bereavement with the mystery of life and the nearness of eternity. A man must have backbone. He must have application. He must have the desire to grapple with, and not shrink from, the irksome details of preparation. He must have at least some capacity for languages. The impulses of a personal piety must not be mistaken



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for a call to work abroad. An appointment ought not to be thrown up, or a profession abandoned, for the idea of Mission engagements without some distinct indications of fitness for the same. "God," it has been well said, 'has many services,' and 'some of these can be performed better by a layman than by one in Orders. The withdrawal of a consistent Christian man from the ranks of the professions or of business is a weakening of that particular calling, which no man has a right to inflict upon it unless he has the most unequivocal assurance of special aptitude, and that God is indeed calling him to the higher service.' This is a consideration which needs to be duly weighed, for one of the most important things Missionary students need to have impressed upon them is the formation of *really studious habits*. They are far too apt to imagine that the mere fact that they have devoted themselves to a work implying self-sacrifice and hardship, is to be regarded as a sufficient proof of fitness, and are wont to be surprised if this is doubted. The formation of studious habits depends as much as anything else on perseverance, pluck, determination, and a realization of the fact that if God does not really need a man's knowledge and intellectual acquirements. He still less needs his ignorance and inability to apply.

(To be continued.)

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