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ECCLESIASTICAL NOTES.

THE LATE ORDINATIONS IN ENGLAND.—On Sunday ordinations were held by the two Archbishops and thirty Bishops, when 302 Deacons were admitted, and 359 advanced to the priesthood. Of these no less than 514 were graduates, 210 of Cambridge, 198 of Oxford, 55 of Durham, 27 of Dublin, 11 of London, 9 of Lampeter, 2 of Edinburgh, 1 of the Royal University of Ireland, and 1 of Sydney. The remainder were educated as follows: 25 of the London College of Divinity, 19 at King's College, 17 at St. Bees; 16 at St. Aidan's, Birkenhead, 14 at Lichfield, 12 at Lincoln, 10 St. John's, Highbury, 7 at Truro; 6 at Chichester, 4 at Salisbury, 2 at Wells, 2 at Queen's, Birmingham, 2 at Gloucester, 2 at Southwark; and one each at Lancing College, St. Augustine's, Canterbury, Hackney Theological College, and the Isle of Man Wesleyan School.

There were only ten literates, and the Primate and the Bishops of Bangor, Ely, Hereford, Llandaff, Newcastle, and St. Asaph ordained none but graduates, as with very few exceptions did the Bishops of Durham, Bath and Wells, Carlisle, Exeter, Gloucester, Oxford, Norwich, Peterborough, Ripon and Worcester. In the Liverpool Diocese, out of FORTY-SIX ordained TWENTY-SEVEN had no University education, and in Lichfield and Southwell Dioceses a

large proportion of those ordained were educated at theological colleges. The London ordination was the largest and Rochester (where the Bishop entertained all the sixty candidates at the old Palace) the next. The Bishop of Oxford ordained a medical man, and the Bishop of London two permanent deacons. Several Nonconformist ministers received holy orders.

SURPLICED LADIES.—The "surpliced ladies" are now an accomplished fact at the pro-Cathedral, Melbourne. Replying to the *Church of England Messenger*, which does not approve of the innovation, Dr. Bromby (who may be described as the pro-Dean of Melbourne), says:—"It cannot be denied that, considering the extraordinary caprices of fashion in the matter of female attire, it would offend the taste to see the simple uniformity of surpliced men and boys disturbed by the intrusion of the grotesque and daily-changing inventions of the Paris milliner. What better solution, then, of the difficulty could there be than to clothe the female members of the choir in an ecclesiastical vestment of such a suitable type as should harmonise well with the surroundings of their position, and at the same time not destroy that distinctive gracefulness of attire to which their sex entitles them?" Three young ladies in surplices, edged black, and caps of college style, have been photographed, and form a very pretty group—reminding those who have seen it of the likeness of the Princess of Wales in her diploma costume.

IN consequence of ill-health, and in accordance with the advice of his physician, the Dean of St. Paul's, who has left England for the South of France, will spend the winter months on the Continent.

THE Convocation of the Province of Canterbury is summoned for Tuesday, February 8th, and will sit through the week.

POOR IRELAND!—The Roman Catholic Archbishop of Armagh has presented the Pope with the sum of £588 as Peter's Pence from his diocese; the Romish "Bishop of Down and Connor" has sent the Pope £355 as Peter's Pence; while for the same purpose £388 has been forwarded by the Popish "Bishop of Derry"—making the respectable total of £1,331. There is always money in Ireland to pay the Pope and his Bishops and Priests their "dues"—though it is sometimes necessary to rob Protestant landlords of their rents for the purpose.

HAWAIS SURPASSED.—At the Albion Congregational Chapel, Southampton, on Sunday evening, the 26th December, Canon Wilberforce preached in connection with the monthly special service. No previous announcement was made except among Nonconformists for fear of a similar occurrence as was experienced in the case of the Rev. Mr. Haweis. The Canon was introduced by the pastor, the Rev. S. G. Matthews, who said he was glad to see him there for other reasons than the exhibition of Christian fellowship between churches (1) of different denominations.

VICAR OF ISLINGTON.—We announce

with much pleasure, says the *English Churchman*, that the Rev. W. H. Barlow, B.D., Vicar of St. James Clapham, has accepted the important living of Islington, which, as we stated in our issue of the 16th instant, had been offered to him by the trustees. An Exchange then gives three columns of biography of the new Vicar, concluding thus: Mr. Barlow signed the Memorial against the Toleration of Extreme Ritual. He wears the black gown in the pulpit (11)

A VAIN ATTEMPT.—An attempt is being made to improve the Apostles' Creed! Some would-be wise men of the Congregational Body (Boston) are dissatisfied with the grand old formula which has stood the test of ages and been admired by friends and foes. A specimen of the new version, it is said, is being sent out in the official envelopes of the American Board of Foreign Missions. Here is one clause in illustration of the change: "I believe in the Holy Ghost, the Holy Scriptures, the Holy Church Universal, the Communion of Saints, the New Spiritual Birth, the Forgiveness of Sins, the Resurrection of the Dead, the Final Separation of the Righteous and the Wicked, and the Life and Death Everlasting." This is enough. We do not wonder that Dr. Newman Smyth should speak of it as a "parody on an ancient creed," and with our contemporary, the *Christian Union*, we say: "As a matter both of theology and taste we prefer the old Apostles' Creed."

AN ILLUSTRATION.—The axiom that "a Dissenter can be made in a minute, but it takes years to make a Churchman," receives an illustration from the published boast of Mr. Booth, that during the twenty-nine days of his stay in America he has saved 2,500 souls.

Can it be that modern Dissenters are as easily pleased as they are made? In an exhaustive notice of the late Rev. Hugh Stowell Brown, an original and eminent Baptist Minister, the writer alludes, with evident pride, to an address given by him to a body of students, in which he remarked, "Take care that in putting off the old man, you do not put on the old woman."

A GIFT.—Bishop Gallaher, of Louisiana, U.S., has just been presented with a very handsome Bishop's cope, a gift from many in the diocese. It is said that a pastoral staff and mitre are soon to follow. The cope is beautiful, lined with white silk, with lace orphreys.

THE VOICE OF GOD ON THE SUBJECT OF THE ORGANIC UNITY OF CHRISTIANS.—1. *Jesus founded only One Church, not many denominations.*—Upon this Rock I will build my Church, and the gates of hell shall not prevail against it.—Our Lord to St. Peter, in St. Matthew xvi, 18.

2. *Our Lord prays for the perfect Oneness of all Believers.*—Neither pray I for these alone, but for them who shall believe on Me through their word; that they all may be One; as Thou, Father, art in Me, and I in Thee, that they also may be One in us; that the world may believe that Thou hast sent Me, and the glory which Thou gavest Me I have given them; that they may be One, even as we are One; I in them and Thou in Me, that they may be made perfect in One; and that the world may know that Thou hast sent Me.—Our Lord, in St. John xvii, 20-23.

3. *Jesus wishes all His people to be in One flock, not many, as He is the One Shepherd.*—And other sheep I have which are not of this fold; them also I must bring, and they shall hear my voice; and there shall be One fold (Greek, flock) and One Shepherd.—Our Lord in St. John x, 16.

4. *The Unity of the Church of Christ is always recognised and enjoined in the Holy Scriptures.*—There is One Body, and One Spirit, even as ye are called in One Hope of your calling; One Lord, One Faith, One Baptism, One God and Father of all.—St. Paul in Ephesians iv, 4-6,

For as the Body is One, and hath many members, and all the members of that One Body, being many, are One Body; so also is Christ. For by One Spirit are we all baptised into One Body, whether we are bond or free; and have been all made to drink into One Spirit.—1 Cor. xii, 12, 13.

5. *Divisions of Christian sects and parties are strongly reprobated.*—Now I beseech you, brethren, by the name of our Lord Jesus Christ that ye all speak the same thing, and that there be no divisions among you: but that ye be perfectly joined together in the same mind and in the same judgment. For it hath been declared unto me of you, my brethren, by them who are of the House of Chloe, that there are contentions among you. Now this I say, that every one of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ. Is Christ divided? was Paul crucified for you? or were you baptised in the name of Paul?—St. Paul in 1 Cor. i, 10-13.

6. *Party names are sinful.*—And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ. . . . For ye are yet carnal; for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men? For while one saith, I am of Paul; and another, I am of Apollos; are ye not carnal?—1 Cor. iii, 1-4.

7. *We should faithfully obey all God's commandments.*—Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the Kingdom of Heaven; but whosoever shall do and teach them, the same shall be called great in the Kingdom of Heaven.—Our Lord in St. Matthew v, 19.

Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates in the city.—Our Lord in Revelation xxii, 14.—*Cincinnati Branch.*

O, come to me, dear Lord, to-day
And let Thy Spirit with me stay;
Behold, it urgeth me to Thee,
I would I might more worthy be;

To forest stream the heart doth fly,
When he, from thirst, is like to die,
And so my soul doth thirst for Thee,
O Jesu, Jesu, come to me.

NEWS FROM THE HOME FIELD.

DIOCESE OF MONTREAL.

SUNDAY-SCHOOL ASSOCIATION.—A meeting of the General Committee of the Association preliminary to the Annual meeting on the same evening was held in St. George's School-room on Monday evening the 17th inst, the Lay Vice-President, Dr. Davidson, in the chair. The following were elected officers for the ensuing year, and the appointments were confirmed at the annual meeting. The Lord Bishop of the Diocese (President *ex officio*); the Dean of Montreal, Clerical; and R. H. Buchanan, Esq., Lay Vice-President; Alex. Robertson, Esq., Secretary, and N. Mudge, Esq., Treasurer. The retiring Secretary read the returns from the various Church of England Sunday-schools, which showed, in the city proper, a total of 2977 scholars, and 251 teachers.

The annual public meeting was held in the same place, beginning at 8 p.m. The Lord Bishop presided, and on the platform were seated His Lordship the Bishop of Huron, Very Rev. Dean Carmichael, Revs. Canon Belcher, and G. Osborne Troop, Messrs. N. B. Mudge, Reginald Buchanan. After the opening exercises the Secretary read the Report of the past year's work, the adoption of which was moved by Dr. Davidson and seconded by Canon Belcher. Addresses were also delivered by Mr. G. E. Putnam, the Rev. Mr. Troop, and the Bishop of Huron. There was a large attendance of

teachers and others interested in Sunday-school work. During the evening several hymns were sung, led by the boys of St. George's choir, under direction of Mr. Fairclough. It is to be hoped that the spirit of party, so lamentably prevalent in other diocesan matters, may not extend into this Association, and that the absence from the list of officers of any but one school of thought has been accidental.

THE QUEEN'S JUBILEE.—The Committee of the Church of England appointed in regard to the celebration of the Queen's Jubilee reported, making the following recommendations:—

That we consider it most fitting and proper, that in common with our fellow-subjects at home and abroad, throughout the Empire, this auspicious jubilee year should be celebrated in Montreal in some marked and emphatic manner.

That the twentieth day of June next, the date of Her Majesty's accession, or the Sunday nearest to it, should be observed in all our churches as a day of religious commemoration, with special reference in prayers and sermons to the joyous jubilee event of the year.

That our brethren of other Protestant churches in the city be invited to an early and friendly conference, with a view of ascertaining whether we could not unite in one practical and definite purpose of benevolent character, such as the establishment of a ward in an hospital, convalescent home, an enlarged house of refuge, or an asylum, to be called by Her Majesty's name, and as expression of our united gratitude to Almighty God for the manifold blessings which He has granted to us through Her Majesty's reign.

That the co-operation of the ladies throughout the community should be specially and earnestly solicited.

That the Bishop be requested, if these recommendations meet with his approbation, to carry them out as to him seems most advisable.

This would seem to be fairly well, but why not call the country Clergy or the special Council of the Dean and Canons into conference too? Why not have a *Diocesan Church* celebration.

DIOCESE OF NOVA SCOTIA.

HALIFAX.—*Church of England Institute.*—On Monday, January 31st, the Rural Dean Moore will lecture on a "Trip to Italy," the well known descriptive powers of the gentleman will ensure for the listeners an interesting personal reminiscence. On Monday, February 28th, Prof. W. J. Alexander, of Dalhousie University, will lecture on "Robert Browning."

CHURCH OF ENGLAND S. S. ASSOCIATION.—At the regular monthly meeting of the Church of England Sunday-school last week the President, Rev. Dr. Partridge, announced that the secretary, Mr. Sumichrast, had sent in his resignation, notice of which had been sent to all Sunday-schools in order that a vote might be taken on the subject at this meeting. On motion it was resolved that Mr. Sumichrast's resignation be not entertained, and that he be requested to continue to act, *which was passed without a dissentient voice.* The next meeting will be in Argyle hall on Monday evening, February 8.

ALBION MINES.—Rev. D. C. Moore put off reading the Appeal for Foreign Missions to Sunday, 9th, on account of the small congregations both here and at New Glasgow caused by the most inclement weather. Mr. Selwyn Shreve said Evening Prayer here on Friday, the 7th inst. He is always willing and ever welcome as a licensed Lay Reader in the Diocese.

NEW DUBLIN.—This parish was for eighteen years the sphere of labors of the Rev. A.

Jordan, formerly chaplain to H. M. S. forces at Gibraltar and Malta, and just lately retired from pastoral work.

That his labors were appreciated by his people may be readily gathered from the fact of the large place he still holds in their affections. He has left a monument to his memory in the parish Church of St. Peter's, which was built through his persevering energy. Few churches in the diocese surpass it in architectural beauty. On Christmas day adorned with wreaths of spruce and pine, and decorated with texts appropriate for the season, it looked especially beautiful.

Much artistic taste was displayed on the part of those who trimmed the nave and chancel.

St. James Church, at Lower Dublin, was also tastefully trimmed by willing hands.

Though Christmas Day was stormy yet a large congregation gathered in St. Peter's in the evening. Christmas hymns and carols were effectively sung by the choir, assisted by the Sunday-school children, the blending of whose young and sweet voices produced a pleasing effect.

The ladies of St. James' congregation during the last two months were busily engaged with preparations for a tea and bazaar, which, when held (though the weather was unfavorable) was as successful as their most sanguine hopes led them to anticipate. The sum of \$91, clear of expenses, was realised. The church people of Lower Dublin are very much attached to the Church of their fathers.

YARMOUTH.—Holy Trinity.—The Bishop of the Diocese visited this parish December 7th and administered the Rite of Confirmation to twenty-two persons. The night proved stormy, but only one of the candidates was prevented from coming.

The services Christmas Day were well attended, and the Christmas music came to us with its ever increasing beauty. The decorations this year are pronounced by all to be the most chaste for years. Certainly the loving work of willing hands repays all who united to beautify God's House and emphasize the great truth of Christmas tide, "Unto you is born . . . a Saviour which is the Lord." The attendance at Holy Communion was quite large, ninety-four being present. The sermon was in the words of St. Luke ii, 14.

A very solemn service was held on the last night of the old year, and was very well attended. As the moments of 1886 drew to a close, the hymns "Days and moments" was sung by the congregation kneeling; and then all engaged in silent prayer. The Rector gave a short address on Heb. xiii, 8, exhorting all to make it their motto for the new year.

MAITLAND.—Our little Church was beautifully decorated this year at Christmas tide. The chancel arch in particular (the work of Mr. Thomas Dickie) being a model of graceful and tasteful workmanship.

The decorations were under the immediate superintendance of Mr. John Dillon, who was ably assisted by Messrs. Dickie and S. Murphy with the young men and women of the congregation.

The Rector, Rev. G. R. Martell, was presented, at the New Year, with a very valuable fur coat, the loving gift of the younger members of his congregation.

A concert was given by the young people of the Church, assisted by several kind friends who were not church people and the proceeds together with money collected for the purpose were presented to the Rector in the shape of the above mentioned gift.

These proofs of goodwill warm the heart and body of the Missionary. His long drive of 26 miles, and often 30 miles with three services is very trying, warm clothing being very neces-

sary. His fur coat and buffalo robe, a gift from the congregation two years ago, will keep him warm and comfortable on his long, cold journeys.

ALBION MINES.—On the evening of the 14th instant a committee composed of Mrs. Poole, Miss Rutherford, Mrs. Kennedy and Mrs. H. Hadden, of Christ Church, waited upon their Rector, the D. C. Moore, in the vestry of the church, and presented him with a deposit receipt for \$63, accompanied with expressions of the regards and respect of his people, and as a testimonial of his untiring work in the parish. Mr. Moore replied briefly with heartfelt thanks for this testimony of their appreciation of the services that it is his privilege to render his people, in the work of the Master. Mrs. Kennedy and Mrs. Hadden were active workers in this praiseworthy service. We congratulate Mr. Moore upon this happy state of matters in his parish. It is a well-merited testimonial, as Mr. Moore is in all matters of the church and citizenship a most active and enthusiastic worker, never missing at his post and always ready to help every commendable institution.

HALIFAX.—St. Luke's.—Three out of the four Sunday-schools in the parish of St. Luke had their annual presentation of prizes last week in this church. The Rector, Rev. F. R. Murray, after a few words of hope, encouragement and congratulation to teachers and scholars, presented the medals, prizes and certificates to the fortunate winners. Miss Susan Wier, as the teacher never absent, was the joyful recipient of that most valuable work, which every churchman ought to read, "Reasons for being a Churchman," by the Rev. W. Little, of Portland, Me. The choir boys who had earned prizes during the year, were presented with their tokens of merit. The schools represented were St. Luke's (junior and senior) and St. Alban's (Tower Road). A very long list of fortunate recipients was then read and valuable prizes distributed. After the prizes had been presented, all retired to the junior school room, where cake, apples and oranges were distributed.

Quickly following, on another evening, a grand treat and magic lantern was given to the other mission of this parish, St. Augustines. Through the kindness and hospitality of Mrs. Abbot the whole affair was a great success.

LONDONDERRY.—The people here, notwithstanding the depression and loss of wages and people from the parish have decided not to allow Rev. Mr. Parkinson to leave them every week for duty in Amherst. A subscription list showing great self-denial has been secured and the reverend gentleman from the 1st February will devote all his energies to the work at Londonderry. Mr. Parkinson's work here has been greatly blessed. The number of baptisms this year more than doubles that of last year, and notwithstanding the removal of so many people from Londonderry, the Church is always full.

SPRING HILL.—The CHURCH GUARDIAN is anxiously looked for every week by your subscribers here who have come to look upon it as their local magazine. The B. H. M. collection has just been taken up and show a very satisfactory increase, notwithstanding that some did not see the paramount importance of liberal contributions. In 1882 the contributions were \$11; in 1886, \$13, this year is credited to our account \$61, and the full list is not yet sent in. The parish here has to thank Mr. Finiston Starr, of St. John, for a very liberal gift of four dozen large prayer books for the Church.

CAMBRIDGE.—The good people of St. John's Church, here, assembled at Peter's Knights, Esq., on the 5th instant, and after enjoying themselves inwardly and outwardly presented

their Rector, the Rev. C. H. Hatheway; with a purse with over \$30. This, with the kind words that followed, touched his heart so that he was scarce able to reply as he would like.

After singing "Auld Lang Syne," "God save the Queen," and the "Doxology," the happy evening was brought to a close.

RAWDON.—The Rev. Canon Brook, President of King's College, Windsor, delivered a lecture in this parish on the evening of Monday, 3rd inst., on "The conversion to Christ of Saxon England." The lecture was an able one, and was listened to with the deepest attention by those present. Owing to the very bad state of the roads the audience was not half so large as it would otherwise have been. A collection of \$5 was taken for the restoration fund of King's College.

On Wednesday evening, 5th inst., a donation party was held at the residence of Henry Canavan, Esq., Hillsdale. Quite a large party attended and enjoyed themselves thoroughly. Music, vocal and instrumental, occupied the early part of the evening. The ladies, as usual, provided an abundance of cake, pies and all the other dainties of the most tempting nature, which the sterner sex disposed of in the most appreciative manner. After tea Mr. Hugh McNeil was called to the chair, and, after opening the meeting, called upon Mr. Benj. O'Brien to present the purse, which contained \$34.19. This having been done in a few complimentary remarks, Rev. Mr. Ancient replied, thanking those present for their continued confidence and kindness. Speeches then being in order the party was addressed by Messrs. Canavan, Jacob Blois, James Blais and other. At about half-past ten a very happy meeting was brought to a close by singing the Doxology.

SHELburne.—The watchnight service was well attended, and it may be gathered that this innovation is an improvement. The usual solemnity of the hour was intensified by the reading of the Parish Register, of the names of those thirty who had during the year been taken from the Church Militant. Others might use to advantage this element of sad interest at these services.

A successful effort was made to secure a place of worship for the Church folk of Birch Town. A meeting house and lot of land sufficiently large for a good sized Church have been bought. Towards the payment for the same \$59.31 was cleared by a tea held on January 12th. This is considered most successful. Great praise is due to Mrs. James Stillman Acker, and Mrs. Andrew Acker, who, with their husbands, acted as a local committee, and enlisted the active sympathy of all friends of the movement. N. W. White, Esq., Q.C., has most generously given \$20 towards reducing the debt, and the Ladies' Sewing Society, \$10. This only leaves a debt of \$10 on a building bought some time ago by Dissenters for \$225, and by which the usefulness of the Church was much hampered. Will those who believe in the advancement of the corporate unity of Christendom by subscription into the Church's flock assist us to furnish this meeting house so that we may in due time have a decent Church? The Curate, Rev. H. How, will be glad of any help. We are soon to open a new church at Sandy Point, and the construction of a church hall in Shelburne is being talked of.

Miss Quinlan and Miss Oates, Sunday-school teachers, entertained on the Feast of the Epiphany all the children of the Church in Sandy Point at a sumptuous tea in Vernon's hall. It is needless to say that their kindness was most highly appreciated. An effort, so far futile, thank God! has been recently made in view of the prospective opening of the new church, to hire this hall for a preaching room, to show, presumably, that we are all going one way. Somehow there seems to be an angel in the way. May he flourish successfully his sword;

PRINCE EDWARD ISLAND.

DEATH OF ARCHDEACON READ.—On the 7th January of the news of the death in Penzance, Eng. of Ven. Herbert Read, D.D., Archdeacon of Prince Edward Island and Rector of Milton and Rustico, in the 71st year of his age. The venerable gentleman had been suffering for a long time from diabetes, and when he went to the Old Country last autumn few, if any, of his friends expected to see him again. The news of his death was, therefore, not a surprise.

DIOCESE OF FREDERICTON.

NEWCASTLE.—The annual business meeting of the Young Women's Guild of St. Andrew was held at the Rectory on Thursday, January 6th. The Rector was in the chair, and there was a fair attendance of members. A report of the year's work was read by the Assistant-Secretary, Mrs. Sweet, and gave a very favorable and encouraging report of the work accomplished by the Guild during the past year. The membership of the Guild had kept well up to the average, and the numbers attending the weekly meetings have been very satisfactory. The annual sale in September as well as an oyster supper in October had been very successful. Over \$200 had been devoted by the Guild towards the liquidation of the debt on the new iron fencing erected round the church and school house lots during the previous year. The Guild, however, had not been free from trial, chief among them being the loss of Mrs. Fenn in every way a most valued and faithful member, who had removed with her husband to Brandon, in the Northwest, and then the death of the Rector's mother during the close of the year deprived the Guild of one who ever took a most active interest in its work. It is encouraging, however, to note that several new members had joined during the year. The sermon at the anniversary service on St. Andrew's Day was preached by the Rev. F. W. Vroom, of Shediac.

The Treasurer's report showed total receipts, including balance of \$13.03 on hand from previous year, of \$325.03, being proceeds of sales, oyster supper and collection on St. Andrew's Day, which, considering that the membership of the Guild has never at any time been large, shows what an amount of work can be done by a few faithful members of the Church united together by a common interest. The expenditures, chiefly in connection with church fence, amounted to \$320.29, leaving balance in hand of \$4.66.

The officers for the present year were then elected by ballot, those present having previously, according to rule, signed the constitution and rules of the Guild. The following were duly elected:—President, Mrs. Davidson; Vice-President, Miss Minnie Maltby; Secretary, Mrs. Harley; Treasurer, Mrs. Sweet. May the good work go on and prosper!

On Tuesday, January 11th, the annual Sunday-school treat was given by the members of the congregation. There was a large attendance of teachers and scholars, and full justice was done to the good things provided. When tea was over a large Christmas tree was unveiled, well freighted with good things for the children. The Rector distributed the articles to each child in turn. When this part of the programme had been got through with, the children were called to order while the Rector distributed the Sunday-school prizes—twelve in all—to the successful scholars. He spoke very gratefully and encouragingly of the progress the school had made during the past year. The attendance had been good, and greater interest manifested in the school work. Seventeen scholars had been added during the year, making the roll for 1886 seventy-four in all. The prize winners were as follows:—

Bible Class—Florence Winter, Carrie Matheson.

First Girls' Class—Amy Winter, Gerthe Maltby.

Second Girls' Class—Veronce Johnson, Maud Johnson.

First Boys' Class—Alfred Maltby, Otto Gjertz.

Second Boys' Class—Benjamin Maltby, Frank Winter.

Third Boys' Class—Brownlow Maltby, John Sweet.

DIOCESE OF QUEBEC.

QUEBEC.—*St. Matthew's.*—This church, which has been closed for the past two weeks on account of the heating apparatus having got out of order, was again re-opened on Sunday last and is now open daily as usual from 8 a.m. till 6 p.m.

During the time the church was closed services were held in the parish room.

OBITUARY.—On Monday last, all that was mortal of the Rev. Narcisse Guerout, was interred in Mount Hermon Cemetery. The deceased gentleman was in his 75th year, and was, some years ago, Rector of Berthier (en haut). Since retiring from active duty he has made his home in this city with his son-in-law, Commissioner General, M. B. Irvine. The impressive service of the Church of England for the burial of the dead was held in St. Matthew's Church on Monday afternoon, when the choristers and the following Clergy were present, viz., the Lord Bishop of Quebec, Revs. Dr. Allnatt, Williams, Housman, Petry, Fothergill, Richardson, Vial and Barcham.

DIOCESE OF TORONTO.

ORONO.—On the evening of the 8th instant a large surprise party assembled at the residence of Mr. Daniel Hall, adjacent to the village of Orono, in the Parish of Orono Mission of Perrytown, when they presented the Incumbent, the Rev. R. A. Rooney, with a purse containing \$58, accompanied with an address, expressing the high consideration in which Mr. Rooney was held and their warm appreciation of his valuable services and ministerial work.

WESTON.—The Rev. W. H. French has been appointed incumbent of the parish of Weston, in the stead of the Rev. W. E. Greene, removed to St. Louis, Missouri.

MEDONTE.—The Christmas offertory for the Rev. J. Jones has since been increased by \$10.50, making the whole \$36.85—the largest ever made in the parish, which speaks well for people and parson.

TORONTO.—It has been decided to hold a general mission next autumn in this city, each Rector being left free to choose his own missioner, subject to the approval of the Bishop of the Diocese; and one committee on the whole work has been formed with the Bishop at its head, to secure missioners, and to manage details. The Parochial mission intended to have been held in the parish of St. Matthias has given way to this new and general scheme.

St. Matthias.—The Church of England Workingman's Society is fairly afloat in the parish, and is likely to be an important factor in our own work. There are already twenty-three working members and seventeen honorary members, a total of forty altogether. The meetings have been invariably well attended, and have been marked by great enthusiasm.

Steps are being taken to make the first reception on the last Thursday in the month (January 27), a great success. All workingmen are cordially invited and are asked to bring their friends.

DIOCESE OF HURON.

GALT.—*Church of England Y. P. L. Society.*—This Society has recently been reorganised under the presidency of Rev. J. Ridley, Rector of the parish, and bids fair to be a valuable auxiliary to the Church. The Rector having secured perfect unanimity on the part of the congregation to discountenance in every way the raising of funds for church purposes by means of tea-meetings, bazaars, raffles, etc., does not lose sight of the fact that gatherings for social intercourse and mutual improvements are very desirable. He has therefore inaugurated a series of literary entertainments which will be held monthly in Trinity Church school room, under the auspices of the above named society. The first was held on Monday evening, 24th inst., and consisted of solos, duets, readings, recitations, etc. Following this will be a course of entertaining lectures by the following divines, whose services have been so happily secured by the Rector:—Rev. Robt. Ker, late Rector of Trinity Church, Quebec; Rev. Canon Du Moulin, of St. James Cathedral, Toronto (conditionally), and Rev. Prof. Clarke, of Trinity College, Toronto. Others are expected to follow.

COTTAGE SERVICES.—The Rector has commenced a series of cottage services among his parishioners in the suburban part of the town. The meetings are held Tuesday, Wednesday and Thursday evenings, and are meeting with encouraging success.

A Band of Hope has also been organised in connection with the Sunday-school, which will meet on the first Monday in every month.

On Sunday last, 23rd inst., the Rev. Prof. Roper, of Trinity College, assisted the Rector in the services at Trinity Church, and preached morning and evening.

Through the family of J. G. Dykes, Esq., a very handsome brass lectern was recently presented to the Church. It is of chaste design and exquisite workmanship.

A handsome brass tablet was recently received by Adam Warnock, Esq., from Miss Dickson, who is now in Europe, in memory of the Hon. William Dickson and his sons, William Walter and Walter Hamilton. It has been placed in a suitable position on the wall of the church. This is the third tablet erected in this church. The idea is certainly a beautiful one, and should be encouraged.

DIOCESE OF ALGOMA.

UFFINGTON.—The Rev. J. Greeson thanks those kind friends who have so generously helped forward the work in this mission by their contributions of clothing and other useful articles, viz., Miss Macfarlane, Oxford, Eng.; Mrs. Haig, Kilburn, Eng.; the Rev. J. T. Strong, Brantford; Mrs. Sullivan, Toronto, and Mrs. Boddy (C.W.M.A.), Toronto.

The Superintendent of St. John's Sunday-school, Ravenscliffe, acknowledges with warmest thanks the Christmas box received from C.W.M.A., Toronto.

PROVINCE OF RUPERT'S LAND,

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

DIOCESE OF RUPERT'S LAND.

WINNIPEG.—The quarterly meeting of the Executive Committee of the Diocese of Rupert's Land was held at the Hudson Bay Land office on the 12th January, the Very Rev. Dean Grisdale, Bishop's Commissary, in the chair. There were present, Dean Grisdale, Archdeacons Pinkham and Cowley, Revs. Canon O'Meara,

Canon Matheson, O. Fortin, E. S. W. Pentreath, H. H. Barber, F. N. Wilson and Messrs. H. M. Howell, Q.C., W. R. Malock, Jno. H. Wilson, H. S. Crotty, C. J. Brydges, Treasurer; W. B. Hall, F. H. Mathewson; and J. Wigley. After the prayers and the reading of the minutes the Treasurer presented his report. The report showed a balance in favor of the Home Mission Fund, but this favourable showing is only due to the vacancies in the Missions. Letters were read from the Bishop now in England stating that he found it difficult to get men, as the salaries of curates in England, he considered, were better than the amounts given to our Missionaries. His Lordship did not speak encouragingly of his efforts to secure money for St. John's College, owing to the great depression in agriculture, and the many jubilee schemes, the time was unfavourable for collecting money for the Colonial Church. Archdeacon Pinkham announced that the Mission of Norquay had been offered to the Revd. A. H. S. Winsor, of Buren, Newfoundland. This was confirmed, and a grant of \$100.00 made towards Mr. Winsor's travelling expenses.

The Rev. T. C. Coggs has been transferred from Souris to High Bluff.

The order of business was then suspended to allow of the introduction of the following resolution.

Moved by Rev. Edwyn S. W. Pentreath, seconded by Rev. Mark Jukes, of Minnedosa, and unanimously carried by a steady vote.

The Executive Committee of the Synod of the Diocese of Rupert's Land has heard with pleasure that his Grace the Archbishop of Canterbury has nominated for the vacancy in the See of Saskatchewan the Ven. W. C. Pinkham, B.D., Archdeacon of Manitoba, Secretary of the Synod and of this Committee.

The Committee desire to offer their hearty wishes for the Archdeacon's success in his new and important field of labor, and while regretting his approaching severance from this Diocese, in which he has faithfully labored for 18 years, they feel that his long experience in missionary, educational and organizing work in this Diocese fits him in an especial manner for the work of a Missionary Bishop.

It is a further source of gratification to this Committee, and they believe to Churchmen generally, that in this appointment the principle is recognized that as a rule the higher offices of the Church of England in Canada should be given to those who have, so to speak, won their spurs in the work of the Canadian Church.

The Dean undertook to send a copy of the resolution to the Archbishop and Bishop.

The Archdeacon replied, and the business was then proceeded with. The missionary schedule for the year was then adopted. The older missionaries receive this year grants of \$500, no reduction being found practicable. In the newer missions grants of \$400 were made. In both cases the grants are subject to revision next January. Several reports were read from clergymen. The difficulty of obtaining quarterly reports has been found to be so great, that it was, on motion of Archdeacon Cowley, resolved that the quarterly grant should not be paid to any Missionary until his report had been received by the Secretary. Various matters were remitted to the Property and Finance Committee. Mr. Brydges reported that the gift of 1440 acres of land, in land warrants, given by the Rev. W. L. Sykes, chaplain to the forces at Aldershot, to the Clergy Endowment Fund had been accepted by the S.P.G. and S.P.C.K. on the valuation placed upon it, as a cash contribution to the Fund, and that thus grants were available to meet it. This adds \$5,000 in cash to the Endowment Fund for Missions. The lands on the line of the Manitoba and N. W. Railway, and the proceeds when sold are to be invested for the support of Missionaries along the line of that railway.

After discussion on minor matters the Committee adjourned.

PERSONAL. The nomination of Archdeacon Pinkham to the See of Saskatchewan has proved to be a popular one here. Archbishop Tache sent a deputation of three priests to tender their congratulations. Communications have also been received from the leading men of the Presbyterian and Methodist bodies. Among Churchmen the nomination is looked on as a good one, as the Archdeacon is full of vigour, and it is believed he will make his mark in the Diocese during the next few years.

The consecration will not take place until the Bishop's return in June. It is hoped that we can have a deputation of Bishops from Eastern Canada present at the consecration. The Provincial Synod meets next August, when important developments affecting the division of the enormous See of Saskatchewan may be expected.

CONTEMPORARY CHURCH OPINION.

The *Scottish Guardian* thus states its position as a *Church* paper; one which we may say is very similar to our own. It says:

"We decline to hold ourselves under any obligation either to take or to avoid taking a side upon questions of importance which may come to the front, whether they concern the Church's polity or its administration.

Then as regards contributions to our columns. It is not, we conceive, inconsistent with the position of such a periodical as this to allow to correspondents and to the writers of communicated articles and reviews, very considerable latitude in the expression of their opinions. A newspaper which professes to exist, not for any party in the Church, but for the Church itself, cannot afford to be more narrow than the Church it represents. If an opinion is known to be held in the Church, and is tolerated there, it cannot fairly be expected of a Church newspaper that it should at all times refuse to allow those who hold that opinion to state it in its columns, because others, it may be a preponderating majority, are of a different opinion. Church doctrines are not so weak and brittle in their texture that they cannot bear the breath of criticism. Church principles are not so vacuous that they tend to disappear under the light of historical investigation. There are, moreover, worse things than controversy, for though controversy generally irritates at the time, and often seems to leave matters where it found them, its barrenness of result is, at the same time, often more apparent than real. Controversy educates, it tends to elucidate truth, and it frequently sets men thinking about important subjects upon which they had never thought before, with the best possible result to themselves. We might say very much on this point, but we content ourselves with re-asserting it as one of the principles which must regulate our insertion of correspondence, that we claim to be not less tolerant in regard to the expression of opinion, than we believe the Church to be."

Church Bells, contains an article over the initials B. W., regarding "Tales for the Young" their dangers and their uses, in which the class often described as the "goody-goody" are spoken of thus:—

In order to impress the truths of the Gospel on the hearts of the young, these writers represent all the good boys and girls as angels without wings, too pure and spotless for earth, and so carried off by an early and triumphant death; or else there is the inevitable fever, or galloping consumption, which deprives them of one of their parents, and then all the details of the last sickness and death agony are depicted with a vividness enough to make a sensitive child shudder. There is quite sufficient real trouble in the lives of many of the children of the poor without working on their tender emo-

tions by descriptions of sorrows which may never come. Those who do this evidently do not understand children. Keble read them more truly when he sang,

"The heart of childhood is all mirth."

We need do no more than allude to the class of tales which, directly or indirectly, convey teaching opposed to the principles of the Bible or of our Church, although there is great need to avoid such in our selection, as they are very apt to creep in unawares.

In fact, what we want to see is Christian principle worked out in the details of everyday life, religion exhibited as a living thing, and the young represented, not as angels, but as true soldiers of Christ, learning to fight His battles manfully against sin, the world and the Devil, and to do their duty in that state of life to which it may please God to call them.

The *Southern Churchman* says as to the return of the Epiphany season:—

We have been reminded of the first advent of Christ and the manifestations He made of Himself; but one such has been made so constantly, yet so quietly, we may have passed it by. What Christ's life and acts and words kept repeating were, "I will build up a state co-extensive with the world, without help from the powers of the world, without one soldier or ship at my command or one penny in my treasury. I will make laws for my state which shall never be repealed, and I will defy all the powers of the earth or hades to destroy what I build." Such were the astounding claims of Jesus Christ. They seemed to the men of His day as only the utterances of one beside Himself; yet as the centuries roll on they are becoming truer and more true. His kingdom at first embraced a dozen men; it embraces now four hundred millions. The territory over which He once held sway was not an acre of ground; now it is co-extensive with the civilization of the world. And this day there are millions upon millions of men and women and children who, rather than disobey the laws of His state, would lay down their lives. This is a manifestation, an Epiphany of Christ that we can understand, and understanding can get impressed with His greatness and wisdom and power. Though He appeared as the weakest of human kind, His pretensions were the most astounding that ever came from human lips, and every century makes them plainer and truer.

The *Church Messenger*, of Raleigh, N.C., in an article on "Popular Services," says:—

But unless our members are more thoughtful of, and courteous to, strangers who enter our churches, than many of them are, strangers to the service we will continue to have. "Be courteous," is one way in which our lay brethren could help us to have more popular services. To show a person, not at home with us, a seat, or share our own with him; to hand him a Prayer Book, or Leaflet, or Hymnal—such acts of common courtesy would go far toward wearing off the prejudice to our mode of common worship.

The *Irish Ecclesiastical Gazette*, under the title "Liberty in things ritual," says: Absolute rubrical conformity never was known. Complete uniformity of "use" is not possible; it may be doubted if it is desirable. Churchmen are generally agreed that rubrics are law; they feel the value of a good degree of ritual agreement even in details; they deplore disorder. But it is well understood that there is a certain margin between specified legal obligation and unchecked personal freedom, where some variety must necessarily be found, and where it is both an attraction and a satisfaction. In the nature of it, it is, and perhaps always will be,

debatable ground. Whenever legislation or any ecclesiastical authority undertakes to settle its questions definitively, it is likely to be disappointed.

As we try to live in the spirit of this season of the Epiphany, to get practical help and inspiration from its special lesson, it were well to remember that the manifestation of the star guiding wise men to the Bethlehem manger, is not the only Epiphany event which the Church celebrates. The miracle of the star was indeed a wondrous manifestation pointing prophetically forward to that calling of the Gentiles which marks the universality of the Gospel. But there is little perhaps in the event to touch us with the sense of close personal interest; it leaves our heart cold; its practical lesson does not seem very evident. Meanwhile one great branch of the Church, the whole Eastern Communion, chooses as its special Epiphany event the descent of the Holy Ghost upon Jesus at His baptism, and the voice of the Father which certified the Saviour's divine mission. That manifestation of the absolute oneness of Christ with the ever-blessed Spirit and the Father, comes closer than does the star over the Bethlehem manger to our own experience. It is a voice which we hear, the certain witness within our own conscience when we have once known the Christ with the fulness of personal knowledge. But there is yet another Epiphany event which was celebrated by the Church during the first four centuries, which enriches the Epiphany lesson even more perhaps than the use of the Eastern Church. It is the manifestation of the Christ in the first miracle at Cana in Galilee. Here the Christ has entered the home. He has set the seal of divine approbation upon the simplest joys and sweetest affections of earth. He has by one word of power changed the colorless, insipid water into the rich, red wine of life. Here is a manifestation which finds its parallel in the heart of the humblest Christian; the transmuting power of the Christ in the common things of life—the intimacy of personal fellowship which transfigures and illumines all things for him who has known Jesus as a friend. Epiphany is the feast of the manifested power of God; manifested in a miracle which foreshadowed the after-triumph of the Gospel; manifested in the voice of God bearing unmistakable witness to the authority of Jesus; manifested most graciously of all in the divine beneficence of the Friend who redeems the commonest things of life, making them exceeding sweet and precious.

The *Family Churchman* says: The Archbishop of Canterbury did speak some true words the other day as to the intimate union between the cause of the Church, and the cause of the Empire. He pointed out the fact that the character of the Anglican Communion constitutes not the least of the links between England and the colonies. Of course, the union of "Great Britain" is primarily based upon the ties of blood and language. This is the soul of the union. Then, the Church is an invading and expanding force, working from the centre of the Empire to its furthest extremities. But we must remember that the mission of the Church is not political. The chief duty of the Church is to preach the salvation offered in the Gospel.

Lord, all thy words are lessons. Each contains
Some emblem of man's all containing soul;
Shall he make fruitless all thy glorious pains,
Delving within Thy grace an eyeless mole?
Make me the least of thy Dodona grove;
Cause me some message of Thy truth to bring;
Speak but a word through me, not let Thy love
Among my boughs disdain to perch and sing.
J. R. Lowell.

DIOCESE OF MONTREAL.

ARUNDEL.—The members and supporters of the Church of England here and immediate district, are in high glee now, on the receipt of a letter bearing the good tidings that a resident minister had been appointed to this part of the mission field of our Church; and further, that the gentleman appointed is the man of their own choice. Mr. W. Harris (of the Montreal Diocesan Theological Col.) who labored in this part of the mission field during the summer months of last year, and, as far as we dare judge, labored successfully. As a missionary he was admired not only by his own people, but by Protestants generally in this part of the county. At the time of his departure for College in September, a petition was drawn up and signed by the people, and was forwarded to the Bishop of the Diocese, praying for the separation of Arundel from the Lachute mission, and that Mr. Harris might be returned to them as their pastor. Their prayers have been answered, and Mr. Harris will take charge of his mission immediately. His work will be of a thoroughly missionary character. Last summer he held services at six different stations, and, we believe, it is Mr. Harris' intention to re-open services in those various stations. When he arrives, doubtless, if any of the other settlements desire the beautiful services of the Church of England Mr. Harris will be only too glad to grant their requests. The people generally in his mission are far from being wealthy, but we believe that they will do their utmost to carry forward the blessed work now really commenced by our beloved Church. We also hope that the more wealthy people and congregations of our Church will not forget Mr. Harris in his work and labor of love.

Heretofore, Arundel has been attached to Lachute mission, but the Church's work at Lachute and district is now quite sufficient to fully occupy the time of its respected Incumbent. Further, the distance of Arundel from Lachute, which is some forty miles, rendered it impossible for the work, which the Church is called upon to do in that neighborhood to be done properly.

DIOCESE OF HURON.

HEPWORTH.—Hepworth is a small village situate on the boundary line, between the counties of Grey and Bruce, and being about twelve miles west of Owen Sound. Last Sunday, Jan. 16th, was a "red letter day to the Church of England people of that vicinity, for on that day they had their pretty little Church opened with Divine service. The building is of Gothic architecture, and the plans were drawn up by the incumbent of the Mission, the Rev. W. Henderson. The structure is frame veneered with white brick, and contains: nave 24x40; chancel 10x12; porch on the side 8x8, with belfry on top of porch, and also vestry 5x8. There is a very pretty stained glass window in the chancel, manufactured by the Dominion Stained Glass Co. of Toronto. There were three services on the Sunday; first at 11 a.m., Matins and Holy Communion; 2nd at 3 p.m. Litany and Holy Baptism; 3rd at 7 p.m. Evensong. The Rev. A. Brown, rector of Paris and former incumbent of Hepworth, was to be the preacher for the morning and afternoon services, but for some cause, not yet known to us, did not put in an appearance, so the present incumbent was forced to officiate at both these services.

The Rev. Rural Dean Cooper, of Invernay, who was engaged to be the preacher for the evening service, arrived in good time and conducted the whole service, preaching an instructive and most necessary sermon on Divine worship. On the Monday evening there was a tea in an empty store, the proceeds which, added to the three offertories on the Sunday, amounted to over a hundred dollars, which is to be devoted to the building fund. The Hep-

worth congregation are few and weak, and deserve much praise for erecting such a comfortable, pretty and ecclesiastical building.

CORRESPONDENCE.

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

HOW SHALL WE CELEBRATE THE CENTENARY OF THE ESTABLISHMENT OF THE EPISCOPATE OF THE COLONIAL CHURCH.

To the Editor of the CHURCH GUARDIAN:

The Colonial Church is very deeply indebted to the Society for the Propagation of the Gospel for its long and liberal contributions to our Canadian Church.

That Society has appealed to all the Colonial Dioceses, asking them to have a special thanksgiving service on the 12th of August next and to give the offertory collection for their work.

The appeal of the Society should be most liberally responded to by the Colonial Church. That money will be faithfully used by the Society in doing the work which it has done for us in Canada in other places in which probably our Northwest will share. It will be a great encouragement to all friends of the Society in England as a grateful acknowledgement for what has been done our own diocese. It is unfortunate as far as our cities are concerned that the date is the 12 August. It is a month when our church congregations are greatly absent from the cities. It may be met as has been suggested, by holding services in the city churches, but taking up the offertory in the month of October.

It is very much to be regretted that an appeal should come from the Diocese of Halifax to celebrate the centenary by the erection of a Cathedral at Halifax.

What has the Church in Halifax done to call for such gifts from the Church in Canada and elsewhere. That diocese has been receiving aid from the S. P. G. for 100 years and is still receiving £1,100 (\$5,500).

Had the Diocese of Halifax said we will commemorate our centenary by raising a sustentation fund and from the 12th August next receive no more aid from the S. P. G. it would have been a noble action. It would have set a good example to the Colonial Church as to the best mode of celebrating the centenary.

During the hundred years of the Halifax Episcopate the Diocese of Sierra Leone has been established with its negro population. It is many years past since all its clergy were supported by its people. It is the same with a large number of the native clergy in India. The proposed services at Halifax on the 12th of August ought to be of a most penitential character that for a hundred years its professed Christian people have been hindering the spread of the Gospel by receiving such large aid from the Society in England; probably half a million of dollars is within the sum that diocese has received. To commemorate it by begging through Canada and England for the erection of a Cathedral shows how little the Diocese of Halifax has cultivated the missionary spirit, how much its dependance on the Propagation Society has pauperised it that it would make such an appeal in the face of the demands of our great Northwest and all the Indian heathen races there.

It looks more like utilising a great event. What did Halifax do for the Colonial Episcopate that it should be the place for holding the commemoration? Each diocese should arrange in itself the best way of holding the commemoration. To take away some of the Bishops and of the leading clergy and laity to Halifax to commemorate the work of the Dio-

base of Halifax not of the Propagation Society seems a most unnecessary expense and labor.

Yours truly,

CLERICUS.

CROSS AND CRUCIFIX.

SIR,—Many good Christians wear a cross as an ornament. All good English Christians love the cross of St. George. Not a few good Christians shudder at a Crucifix and cannot even tolerate a plain cross in a church. They say it is *Popish*! Is Lutheranism *Popish*? We trow not! But German papers of a few weeks ago give accounts of a singular ceremony at Merseberg, in Prussian Saxony. At the re-opening of the fine old cathedral there, after the restoration of the interior, the service was conducted at a temporary altar, the high one the church being without a crucifix. At the close of the ceremony the Crown Prince of the German Empire, who was present, brought a fine new Crucifix from a table in the vestry, and placed it upon the altar with his own hands, remaining for a short time in silent prayer in front of it. This the *Hallasches Zeitung*, from which the report of the proceedings is in the first instance taken, regards as an auspicious omen that His Royal Highness will permit no interference with the orthodox standards of the Prussian establishment after his father's death.

His Imperial Highness is the husband of our Princess Royal and his children *might* (by many deaths) become heirs to the throne of Great Britain.

Is it not strange that prejudice against those who *mis-use* should drive us to *dis-use* the most solemn symbols and signs of our redemption?

QUERIST.

DEANS AND CANONS.

SIR,—The writer of the article under the above heading in your issue of January 12th is astray. I think it is absurd to have a Cathedral without a Dean, and a Dean without a Cathedral, and monstrous that a man like Canon Norman should be passed over; but as a matter of fact the statement of your writer that "the appointment to Cathedral stalls was never in the English Bishops," is the reverse of fact.

The Queen does not appoint to the Deaneries of St. Asaph, Bangor or Llandaff.

There are two canonries at Canterbury, to which Her Majesty does not appoint, and one at Oxford, while Westminster, Windsor and Worcester are the only chapters in which the Queen appoints to *all* the canonries and two of these have no Bishops.

The Archbishop of Canterbury presents to the Archdeacons of Canterbury and Maidstone, (each endowed with a canonry) and the "ex-preacherships.

The Archbishop of York—to all the Dignities in the Cathedral, except the Deanery.

The Bishop of Bangor—Three Canonries; two Archdeacons, and the Dean.

Bishop of Bath and Wells—Three Archdeacons with Prebends annexed, and all other Prebends and sub-Dean, &c.

Bishop of Carlisle—The four Canonries and two Archdeacons.

Bishop of Chester—All the Canons and both Archdeacons.

Bishop of Chichester—Two Archdeacons and all Prebends but two.

Bishop of Durham—All Canonries and three Archdeacons.

Bishop of Ely—Archdeacons and certain Canonries.

Bishop of Exeter—Twenty-four Prebends; four Archdeacons, &c.

Bishop of Gloucester—Two Archdeacons.

Bishop of Hereford—Two Archdeacons and all Prebends.

Bishop of Lichfield—The Archdeacons; four Canonries; all Prebends.

Bishop of Lincoln—Canonries; Archdeacons and all Prebends but one, which he holds *ex-officio*.

Bishop of Landaff—Deanery, Canonries, Dignities of Cathedral and Archdeacons.

Bishop of London—All Prebends and two Archdeacons, &c.

Bishop of Manchester—Four Canonries; 24 Honorary Canonries, and two Archdeacons.

Bishop of Norwich—Three Archdeacons.

Bishop of Oxford—Three Archdeacons.

Bishop of Peterborough—The Canonries and Archdeacons.

Bishop of Ripon—All Canonries and two Archdeacons, &c.

Bishop of Rochester—The Archdeaconry.

Bishop of St. Asaph—The Dean; two Archdeacons; all Prebends and Canonries.

Bishop of St. Davids—Four Archdeacons; all Prebends but one, &c.

Bishop of Salisbury—Sub-Deanery, &c.; all Prebends and three Archdeacons.

Bishop of Winchester—All Canonries and Archdeacons.

Bishop of Worcester—Two Archdeacons.

So it does not 'appear' undoubted that in the Church of England, the right to nominate Deans and Canonries resides solely in the Crown, and I believe it was 'a usurpation,' whereby the Crown claims even those appointments it still possesses.

D. C. M.

DIocese OF ALGOMA.

SIR,—May I be allowed to allude to the appeal of His Lordship the Bishop of Algoma in your issues of December 22nd and January 5th, His Lordship has promised of \$250 a year, for three years, for the stipend of a missionary clergyman, and he wishes to supplement that by other contributions to the amount of \$500, making the sum of \$750 per annum for that clergyman. Far be it from me to say that that is too much, but I submit some remarks for consideration:—

I have it on good authority that clergymen in Algoma—and as it is a missionary diocese I presume all the clergymen are missionaries—receive none of them less than \$700 a year. I have it on equally good authority that clergymen in the older dioceses, doing equally arduous missionary duty, do not get more than half that amount, that many do not receive \$500 a year, and some not \$400.

I do not mention this hoping to withhold from Algoma, but to rouse Churchmen to a sense of fairness, if it be possible to induce them to act upon that principle rather than from sentimentalism.

I know one of the older dioceses in which the Synod decided, I believe unanimously, that the stipend of a Deacon in country places should be not less than \$600, and that of a Priest not less than \$800; and the result is, as I have stated above, therefore that synodical decision was worth nearly as much as the paper it was written upon. The lay members of the Synod of this diocese have full liberty to devote all their time, their talents, education, and the wisdom which God has given them, to the accumulation of wealth, and they generally avail themselves of it; Clergymen have no such liberty, they are barred from any other occupation whereby they could make money, except in a few cases of education, and they spend most of their days in ministering to those to whom laymen cannot or will not minister, and much of their nights in praying for and mourning over the ungodliness and indifference which abound.

There are clergymen in the older dioceses who would think themselves rich on \$750 a year; who see bareness in their larder; who

would be unclothed but for the kindness of one and another, who do that, which however kindly it may be put—and it is done very kindly—is an act of charity; and who worse than all, cannot know the blessedness of giving, because they have literally nothing to give, although surrounded by many poor who look to them not only as spiritual guides, but as helpers in poverty, in sickness, in distress.

Let a "Toronto Churchman" look to his own diocese, and let "another Toronto Churchman" remember that it is right to be just before being generous. The mission fund of some of the older dioceses is *deeply* in debt; the Bishops are worried with anxiety to meet engagements; and missionary clergymen, as truly missionary as any, are fearing continually lest their stipends should be, as without more zeal on the part of lay members they must be, seriously curtailed. Let Toronto and other Churchmen see that while not withholding necessary help from Algoma there is at least as much need for help at home.

PHILECLESIA.

Jan. 12th, 1887.

THE SOCIETY OF THE TREASURY OF GOD SUNDAY-SCHOOL MONEY-BOXES FOR LENT.

SIR,—This plan has met with great success in the American Church. Last year it was taken up too late to work it properly in Canada. The results, however, were very satisfactory. The boxes were applied to forty-one parishes, only twenty-one Clergymen reported results. The amount collected by them was \$412. The spiritual gain to the children cannot be estimated in dollars.

I shall be glad to send the report to all applicants, and to receive orders for the boxes. Price, \$1 per 100; to the envelopes, 60 cents per 100.

Yours truly,

C. A. B. POORE.

60 Bellevue avenue, Toronto Jan. 19, 1887.

CATHEDRAL FOR HALIFAX.

SIR,—The S. P. G., to which all Colonial Churchmen owe so great a debt that it can never be fully repaid, have issued a circular asking that the centenary collections in England may be applied to the general work of evangelising the world. To what better purpose could they be put? Such a design must draw larger gifts than the local object in which we are so much interested and, therefore, no delegate will be sent home to plead for the memorial to Bishop Inglis consecration for Nova Scotia until next year. But that that delegate may go home with a clear story, let every Canadian Churchman, nay, every Colonial Churchman, give to his utmost, that the English may be willing to help us because we have helped ourselves.

QUIS QUIS.

SIR,—Would you please give your opinion upon the following question:—Is it becoming and right for the congregation to shake hands and carry on conversations in the Church after Divine Service?

A SUBSCRIBER.

[We think not; nothing but exceptional circumstances could, in our opinion, justify such disregard of the reverence due God's House.—Ed.]

A Nova Scotia Rector writes, enclosing the names of five new subscribers, and promising five more, adds: "I wish to add that the tone of Churchmanship in the paper (the CHURCH GUARDIAN) is SIMPLY ADMIRABLE. I am doing my utmost to circulate it." Who will follow this good example?

The Church Guardian

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Special Notice.

SUBSCRIBERS IN ARREARS are respectfully requested to remit at their earliest convenience. The LABEL gives the date of expiration.

CALENDAR FOR JANUARY.

- JAN. 1st—Circumcision of Our Lord.
 “ 2d—Second Sunday after Christmas.—
 (Notice of Epiphany).
 “ 6th—Epiphany of Our Lord.—(Athanasian Creed.)
 “ 9th—First Sunday after Epiphany.
 “ 16th—Second Sunday after Epiphany.
 “ 23rd—Third Sunday after Epiphany.—
 (Notice of Conversion of St. Paul).
 “ 25th—Conversion of St. Paul.
 “ 30th—Fourth Sunday after Epiphany.—
 (Notice of Purification).

IMPORTANCE OF PRAYER-BOOK INSTRUCTION IN SUNDAY-SCHOOL.

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

As I write on this subject I shall treat it under four heads: 1. The Faith. 2. The Sacraments. 3. The Ministry. 4. The History, and I hope to be able to show some reasons why it is most important that there should be careful and continuous instruction on the Prayer-Book in Sunday-schools. 1. *The Faith*—I suppose there is no earnest person so broad or so lax, but requires on some point anyway that there should be precise and definite views. That is a requisite if you are to have any influence, or be entitled to the respect of sensible people. The Bible, however, demands something more than this. It speaks of a Body of truth—the Faith—a Form or mould of doctrine, a Form of sound words—a whole counsel of God, the Gospel,—which it says is *worthy of belief, ought to be believed, and from which no deviation will be tolerated for a single moment.* It is important there should be—if we would have our people “sound in the faith,” consenting unto the wholesome words of Jesus Christ, “standing for the defence and confirmation of the Gospel” instruction on the Faith. And this the Prayer-Book intelligently considered gives. If it is asked *How?* here is the answer. It does not admit of dispute that the Faith is presented to us in both the Old Testament and most clearly and emphatically in the New Testament as a *History.* It would take too long to show this from Scripture. I would briefly direct your attention to the construction of what we call the Four Gospels, as giving us in the tersest way—a History of the life of Jesus, the Son of God. 2nd. To St. Peter's Sermon on the day of Pentecost. 3rd. To St. Paul's sermon at Antioch in Pisidia. 4th. To St. Paul's declara-

tion in 1 Cor. xv. of the Gospel he preached by which they were being saved—“how that Christ died for our sins according to the Scriptures—that He was buried, and that He rose again according to the Scriptures.” Three historical facts, which you will see formed the burden of his sermon at Antioch. The Gospel of Scripture—the Faith is a record of facts about Jesus Christ, His Birth, His words and works, His Death, His Resurrection, His Ascension, His sending of the Holy Ghost. These facts are true or not. If true it is quite plain that a man must have very definite views about them. Has there been any provision made that the Faith, the Gospel, should be presented in this Historical aspect in that Book, which next to the Bible is our Rule of Faith and practice?

There has been the Prayer-Book in its round of Festival and Fast, with its special Scriptures, its Psalms and Hymns of Praise—its prayers preaches this very Gospel of Scripture and so lifts up before them Jesus Christ the Son of God the Saviour, because it brings before us at Christmas the fact that the Son of God took our nature upon Him and was made flesh, and at Epiphany His manifestation in love and power; because it set Him crucified for us men and our Salvation on Good Friday; because it presents Him risen gloriously for our justification on Easter Day; because it tells us of His Ascension to the Right Hand of God as our Great High Priest to make intercession for us; because it tells us of the fulfilment of His most true promise that He would send down the Holy Ghost from Heaven; because it tells us in Advent of His Second Coming, the Hope of the Church. And I ask will not Christmas mean more to children than trees, and Santa Claus and cakes; will not Good Friday mean more than a holiday, and Easter more than eggs; will not some of our people come out of their hiding places and bravely greet the ignorant assertion of Romanism in these great days of commemoration if some importance were given to instruction on this very point of the true idea of the Faith, so clearly set forth in the Prayer-Book. I have not time to do more than mention in these days of unrest and doubt that the presentation of the Gospel as a history, so proclaiming Jesus Christ, must meet the difficulties of many who soured and distressed with the crudities and narrowness of mis-called creeds are turning away from Christianity altogether and lead them to see that the Bible asks for belief of the living facts revealing a living Person and not chiefly deductions from them, which may be true and which may be very far from the truth.

Speaking of the Faith, we notice again that we should teach (1) according to the proportion, the analogy of the faith; and (2) also that all real, solid teaching must be *gradual.* Our Saviour Himself told His disciples that He could not teach them many things; because they could not receive them just then. The Holy Spirit was to lead them, guide them along a way unto all truth. It is an admitted truth that no man can learn all things at once, and yet very often this truth is denied as regards our learning the religion of Jesus Christ. Eternal life is the knowledge of God and of His Son Jesus Christ. And you have here necessarily a knowing and yet a learning to know. The disciples had been taught *e.g.* about the death of Jesus; but they did not understand it—could not receive it; they had been taught about the Resurrection, but they questioned among themselves what it meant; they had been taught about the Ascension, but it was darkness to them. *And substance was given them, the details, the entering into the full meaning of them was left to the gradual teaching of the indwelling Spirit.* Now that is what we have in the Prayer-Book. First no one doctrine is presented to the exclusion of another. You do not find a continued harping on one string there. All truths have their due place and proportion, whether objective or subjective.

And secondly, the whole truth of God is presented for belief in the Prayer-Book, in one shape or other; but it is not dreamt that children or others can enter at once into the fullness of these truths. Now, notice the practical use of this, if they cannot enter into the fullness of these truths, you can only expect a corresponding life. What kind of a life is thought most of in our Sunday-schools? If we may judge from our Sunday-school literature, is a life “too high for sinful man beneath the sky.” Very much of the I-want-to-be-angel kind—bitterly opposite to a knowing and learning to know, which will make manly boys and womanly girls—pure, truthful and obedient to parents, because it brings them to Jesus Christ and tells them it is Godlike to learn to be *like Him* who, though astonishing the clergy of Jerusalem with his understanding and answers, was subject to His parents, and (notice the result,) “increased in favour both with God and man.” And I think there never was a time when we needed more a religion like this, which the Prayer-Book teaches, than the present time.

(To be continued.)

TWELVE HINTS TO CHURCH WORKERS.

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

The following Hints are not written for the purpose of urging the faithful members of the Church to become workers, although they may perhaps serve that purpose also. Their direct aim is to urge those who have undertaken any Church work, such as teaching, visiting the sick and poor, managing working or benefit societies, singing in the choir, or holding office in the parish, to do these things with a high aim and single mind. We would like to stir the wills of the half-hearted, to comfort the hearts of the desponding worker, and to set before those who are beginning to do Christian work truths which may defend them from rash self-confidence on the one hand, and from unnecessary fears and dejection on the other.

This tract is not intended to be read once and then laid aside for ever, but to be used from time to time to “stir up pure minds by way of remembrance.” May God the Holy Spirit bless its words to the help of many, for Christ's sake.

HINTS.

I. WORK FROM WITHIN OUTWARDS.

All real service of God is God's gift. The only strength we have is what He supplies. He never gives a store or fund of strength, wisdom, patience sufficient to last for years; it must be daily applied for. His plan secures frequent interviews between His servants and Himself. Therefore He permits nothing but failure to those who do not “seek His Face evermore.” This hint is placed first because it is to the Christian worker the most important thing in the world. Wisdom and knowledge do not qualify a Christian for working for God, just as the most perfect construction and fitting of an engine are not enough. Experience and habit do not qualify a Christian for working for God, as the ten thousand revolutions of the machine yesterday will not enable it to make one revolution to-day. The new supply of the Heavenly Fire every day, and many times a day, is the essential of good and true work for God and His Church. Whatever is done without this Divine Power is ill-done, or concerns but unimportant trifles.

Do you desire to do true work, work which may last, work which may be secure uninter-

rupted communion in secret with God Himself. To give up to pressing calls of public duty, the sacred season which has been dedicated to prayer and meditation, is as if, because a labourer had an unusual demand on his time and strength, he should go without his food. Time is always wasted which is saved from the hour of secret devotion and prayer: "Come ye into the desert and rest awhile," said our Divine Lord, although "many were coming and going." He knew, that even for Apostles, leisure for the cultivation of the inner life was absolutely essential to all success.

This primary lesson for Church workers deserves to be enlarged on, but we only give "Hints." An hour spent in the study of the Collects of the Church will reveal the striking truth, that this is one chief lesson of them all. There is no strength, no holiness, no life, no good work, save only as God's help is believed in, depended on, and prayed for*. If this, our first hint, be steadily acted on, both in times of spiritual comfort and enjoyment, and in times of spiritual depression, there is little doubt that the reader will be a true, and if God will, a successful Church worker. External usefulness will be in proportion to the diligent cultivation of our own hearts, of the inner life of the soul.

II. REMEMBER THAT YOUR WORK IS PART OF ONE GREAT WHOLE.

A true servant of Christ is in danger sometimes of flagging in his efforts because his work is uninteresting or unimportant in his opinion, or because he sees no fruit for his labours, or because he is isolated from Christian sympathy, and stands alone. There is surprising strength and courage for such in this thought. You are but as one labourer on the wall of Jerusalem. To you is given one, perhaps small work: but its smallness is no proof of its unimportance. God seems in nature to take as much pains with small things as great, the microscope tells us this. You are not doing much or noteworthy work, let us suppose. But think, with grateful love, how many labourers he is employing thus. How small a proportion of the honeycomb is reared up, and filled by a single worker in the hive. But the result of a thousand workers' humble labour is one of unspeakable order and sweetness. Unknown to you, hundreds of thousands are linked by a spiritual bond with you, and they depend on you for labour and intercession as you on them. Imagine you saw all Christ's true helpers gathered on a vast plain, to build the "City of God." Would it not draw all the bitterness from isolation or from the smallness of your task to know your hands are building (as he wills) part of the one great whole; and that to you, as truly as to those in higher or happier positions, shall be due at last, by His Grace, the completion of the City.

III. CONCENTRATE YOUR EFFORT

Should you live in some country parish, it may be necessary for you to undertake several duties in connection with the work of the Church. In towns and cities however, it will be possible for you, and if possible, it will be best to throw your strength into one or two objects. No one does a work so well, as one who gives his best thought to it. A certain sort of eager enthusiasm, a tendency even to regard your special occupation as of exceptional importance, will do no harm. A fond exaggeration of the good which may accrue from your earnest effort, will be a most pardonable weakness, if indeed, it be not a source of strength. If any person, having family and social duties to do, self-education to continue, and friendships to cultivate, thinks good-naturally or enthusiastically that she should visit

the hospitals, or the poor on week days, teach in the Sunday-school, and sing in the choir, besides collecting for a school or Church fund, all these social and sacred duties are likely to suffer; there will sooner or later be a flagging in some, and work will be badly done. It is as bad to neglect home work, as Church work, and indeed worse, for the former is your obvious natural duty, while others could do the latter.

If you would maintain calmness, a reserve of physical strength, a high and true discharge of family duty, the home offices of religion, be not diffusive in your Church work. Take up one or perhaps two things, being guided by friends, or your minister in your choice, and try always so to arrange your occupations, that your whole time may not be occupied by them. Restlessness, haste, unspirituality, and perhaps a breakdown of health, or of religious interest, will follow the neglect of this hint.

IV. REMEMBER THE VALUE OF UNION.

You may have to work alone, and without sympathy. But if you are associated with other workers, value and maintain Christian fellowship. The coals of fire which would die out and grow cold if separated, promote each other's mutual glow when brought together. In every well organised parish or society, there are opportunities provided of union among the workers. You should make the greatest use of these. If there be a Church Worker's Association, Guild, or Union, you will be wise to join it. If there be meetings of teachers or district visitors, or collectors for missions, &c., you should at any reasonable inconvenience be present at every meeting. You both gain and give help thus. Even if you think you learn nothing, your presence strengthens the band of workers, your absence disheartens your fellow-labourers and the clergy. There are many Sunday-school teachers who will not take the trouble to arrange domestic matters so as to attend a "Teachers' Meeting." We beg of you not to follow their example. There are parishes where district visitors go on in their useful, but isolated labours, and never come together for mutual advice and prayer, and to strengthen the pastor's hands. The Church of England has had too little internal organization, and therefore has been accused of speaking with a "yea and nay," or of being a "rope of sand." Your part may not be to form an organization, but to form a part in one, to be a unit in a union. Resolve, we beseech you, to promote actively and patiently the interests of union. The advantages are, strengthening of mutual faith and courage; united intercession; opportunity of talking over difficulties, or recording successes; the receiving of directions from the officers of the union; promotion of similarity of thought and work. It is a great weakness when Church workers are, intentionally or not pulling different ways.

Lastly, the great bond of union among Church workers is the Holy Communion. While they above all should try to be present at special and week-day services as an example to others, and for personal retirement from the world and prayer, they need more than others the continual strengthening and refreshing of their souls, and the maintenance of the abiding fellowship of the Body of Christ in this Holy Feast. It is a great help where there is an occasional special celebration to which all the Church workers are particularly invited.

V. EXPECT OPPOSITION.

Just in proportion as your work is true and spiritual, it is sure to be opposed. And remember, "We wrestle not against flesh and blood, but against . . . the rulers of the darkness of this world, against spiritual wickedness (wicked spirits, margin) in high places." (Eph. vi. 12.) This is a great reality. If you have not proved it, probably your work has never been real. When a Sunday-school teacher, a mission preacher or assistant, a Scripture

reader or Bible woman, a lay agent, anyone heartily serving Christ, begins to succeed and do real work, "the enemy cometh in like a flood." Doubts will be suggested to the worker's mind—"Am I myself a child of God: am I forgiven?" Or even worse and more terrible suggestions may be made than any thought of personal unfitness. Expect this. In a sense accept it as a testimony that God is working. Satan disturbs most the truest worker and work. It was the excellent advice of a well-known mission preacher to meet boldly all such suggestions by saying "Satan, I know who and what thou art, and all these suggestions will only drive me closer to my Refuge, Christ. Get thee behind me!" If any reader is sore perplexed by doubts and fears in doing God's work, we implore him to recognise this as a reality. The opposition of the Evil One was brought to bear on Christ, and his only reply was, thrice over, "It is written, it is written, it is written." Knowledge of Scripture commands and promises, determination to flee for refuge to the Rock of Ages, and a bold rebuke given while clinging closer to a Saviour's arm, will have the desired effect.

Human opposition is sometimes hard to bear. Remember however that God's work is always unpopular when it is real. The careless hate to be disturbed. The sleepily and wordily do not tolerate earnestness. They always have a sneer for enthusiasts. But be strong, Christ had the same things to bear. Yet aided by a little, and only a little human sympathy, strong in a sense of duty, sure that this world is but a shadow soon to fly away, and clinging to continual prayer to His Heavenly Father, He as man, overcame the world. Take Him as your example and consoler, when you drink of His cup of contradiction.

VI. DO NOT DESPOND.

Many a time in youthful days, as a Sunday-school teacher in a city, the writer would have given up his class in despair, but for these words, "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again rejoicing, bearing his sheaves with him." (Ps. cxxvi. 6). Patient Faith is never in vain. Unless there is some remarkable unfitness, such as others can judge of, for your work, you should persevere, ever trying to learn more fully the art of love and prayer, and patience to do it well.

Do not despond, for:—

1. Sin and ignorance and apathy in others, are not your fault. You are come to try to diminish or remove evils which you have not caused. Do not then blame yourself if you see sin and ignorance still prevail.

2. All good work is gradual. The clergyman or teacher who despairs of good fruit after two or three year's sowing, has not reflected that all great things are of slow growth. Quick vegetation seldom is strong. The rings which are added year by year to the trunk of a yew tree, are very thin, nearly imperceptible, but the tree grows thus, and lasts its thousand years against the one brief season of the rapidly swelling gourd. Besides, impatience sits ill on the mind of one who believes that God is the worker. If the work was to be human in its beginning, direction, and result, you might fitly despond if you did not soon succeed. But if it is Divine, Divine Wisdom and Power must be left to control, to hasten, to delay, to work in secret, and to give success when He pleases. You must give of your best, and He will then do His holy will. Be patient.

3. Christ and all good men have fought their way to success through disappointment. Are you to be an exception?

Ponder these three remedies for despondency, and go on! Be brave! The eyes of God are on you, the Spirit of God within you, and the Crown before you. Those who are God's true workers, are working for something higher than success.

(To be continued.)

*See especially the Collects, written for Church workers evidently, for the following Sundays:—Fourth in Advent; first after Epiphany; fifth after Epiphany; Sexagesima; Easter; fifth after Easter; first, fourth, seventh, ninth, eleventh, thirteenth, fifteenth, sixteenth, seventeenth, nineteenth, twenty-first, twenty-second, twenty-fifth after Trinity. See also the Communion Collect "Prevent us, O Lord, etc."

FAMILY DEPARTMENT.

BIBLE READING.

One of the New Year resolutions which every earnest Sunday-school scholar should make, is this—That he will read his New Testament more regularly in 1887 than he did in 1886. A good way to become acquainted with the New Testament is to learn the names and locations of its books. The following rhyme may be found helpful in this respect:—

Saints Matthew, Mark, Saints Luke and John,
Tell us of Christ, God's only Son;
The Church's life the Acts record,
And Romans saith, Have faith in God.

Corinthians, Galatians three,
Recites what Christians ought to be:
Ephesians and Philipians
With joy record the Lord's demands.

Colossians, Thessalonians,
Say, God shall judge our hearts and hands:
In Timothy, and Titus too,
A Bishop's work is brought to view.

Brief Philemon, and Hebrews long,
In both Christ Jesus is the song:
Saints James and Peter, John and Jude,
Tell us of law, and love, both good:
While Revelation ends the span
Of the Creator's Word to man.

—A. A. B.

BARBARA'S TROUBLE.

[From the Young Churchman.]

It must be easy enough for her to be good. Carrie Foster said to herself, with a deep sigh, as she watched Barbara Adams gliding gracefully over the ice. 'I don't believe she would look quite so sweet and contented if she had to tug two children along with her, instead of having that dear little rascal of a dog to trot by her side. No wonder the girls say she's perfectly lovely, and as good as gold. It seems to me I could be, too, if I could do just as I like. I suppose she never has to get up till she feels like it, and then she has a lovely warm room to dress in, and somebody to help her. I wonder if there's anything in the world that she wants and can't get!'

Ned and Jennie, Carrie's small brother and smaller sister, had been standing patiently by her side for some time watching the skaters; but they were growing cold, and were anxious to move.

'Come, Carrie, come,' said Ned, tugging with might and main.

Carrie pushed back an impatient word—she was not a cross sister—and started on, with another sigh, as she watched Barbara out of sight.

She began to feel a little ill-used, to think of her being obliged to come out to walk quietly in the park with the children, instead of having on a pair of skates, and skimming over the ice as Barbara was doing. If they could only afford to have a nurse, Carrie thought, she wouldn't mind the other things she had to do to help her busy mother. In-door work was pleasant enough, with such a dear, bright, cheery mother as hers to help.

A great many people, glancing at the rosy-cheeked, bright-eyed boy and girl who trotted along with Carrie, seemed to think them quite as sweet and 'cunning' as the 'dear little rascal' who followed Barbara. Carrie generally appreciated all these admiring glances cast at her little charges, but to-day she was 'out of sorts,' and was glad when they neared the gate on their homeward way. As she went out, she heard a breathless call behind her:

'Carrie! Carrie Foster!' and Barbara came flying down the path.

'Oh! I thought you'd—be gone—and I—wanted,' gasped Barbara, 'to ask you if you'd come to see me to-morrow—to help me study my Sunday-school lesson. Oh! what dear little things! Are they your brother and sister? I wish they were—oh! no, I don't—of course, I don't wish they were mine; but I wish I had a little brother and sister just like 'em.'

'You have a lovely little dog,' said Carrie,

feeling quite sure, now, that she had the best, though they were a little troublesome sometimes.

'Will you come, Carrie, to-morrow afternoon? You said Sunday that always helped you, and there a I don't understand; and I have no mother, you know.'

All envy melted out of Carrie's heart the minute. She felt rich indeed when she thought of her own precious mother, and so sorry for poor Barbara!

'I have no father,' she said, gently: 'you have, haven't you?'

'Yes: I have,' Barbara answered, slowly; and her face grew very grave. 'You'll come, won't you, Carrie?'

'I can't promise,' said Carrie, 'but I'll ask mamma, and put a letter in the mail to-night to tell you.'

'All right; but please do come if you can.'

Barbara ran off, and Carrie, going more slowly with Ned and Jennie, could see her till she disappeared in the door-way of her home—a large, handsome house that Carrie, a little while before, had thought it must be perfect happiness to live in. But as she helped the four little feet up the stairs which led to their own 'flat,' Carrie felt how much better it was to come back to the dear, bright mother-face in their cosy home, than to an elegant house, such as Barbara's without a mother.

'I met Barbara Adams mamma; the girl I told you about in my Sunday-school class, you know.'

'The one of whom all the girls seemed so fond?' asked her mother.

'Yes; and you know I told you she went into church all alone. Well, I know why now—she hasn't any mother.'

'Poor child! And no father?'

'Yes: she says she has a father. Perhaps he's sick.'

Carrie had been but two Sundays in her present Sunday-school. Mrs. Foster, who since her husband's death, had given music lessons, had moved from a country town into the city, where friends had procured pupils for her, and a business position for the oldest boy.

At the tea-table, Carrie told of Barbara's invitation, and looked eagerly for her mother's consent. She was a little disappointed when Mrs. Foster decided that it would be better to ask Barbara to spend the next afternoon with them, for she had been anxious for a peep at the handsome house. However, she was pretty sure of the peep some day, and she wanted her mother and Barbara to know one another. So after tea the following note was dispatched.

'Dear Barbara:

Mamma hopes you will spend to-morrow afternoon with us, as she cannot very well spare me. We can study our Sunday-school lesson together, and she will help us.

Your sincere friend,
217 Lockwood St.
CARRIE FOSTER.

Carrie hardly had time to be anxious next afternoon lest Barbara should not come, for very soon after their early dinner she was there.

'Mamma has gone out,' Carrie said, and added, with a little effort, 'to give a music lesson.'

What would Barbara think of them, now that she knew they were not rich? Barbara's face did fall; but she only said:

'And won't she help us study the lesson?'

'Oh! yes! she will be back in about an hour.'

The hour passed quickly, Carrie showing Barbara her 'treasures'—her scrap book, the book of pressed flowers she had brought with her from the country, and many other 'home-made' things.

'Why, I never could do things so beautifully,' exclaimed Barbara.

'Mamma helps me,' Carrie said: 'every evening she shows us how to do things.'

'I wish your mother would come,' said Barbara, 'I want to see her.'

'Well, it is very pleasant to hear that you

are wanted,' said a cheery voice behind the two little girls; 'and I am glad to see you, Barbara.'

Mrs. Foster held the eager little face between her hands for a minute, looking straight into the blue eyes, and then she stooped and kissed Barbara.

They talked for a few minutes, Mrs. Foster promising to help Barbara make just such a scrap-book, and then she said:

'Now I think we had better begin our studying, for I expect a music pupil here in a little while.'

Carrie dragged an easy-chair in front of the open fire, and a chair on each side. Then she brought bibles, pencils, paper, and her own note-book.

'Here is some paper, Barbara,' she said, 'I often write down things that mamma—'

'Thank you,' said Barbara, 'I saw your note-book last Sunday, and I've brought one of my own with me.'

'We'll read the lesson through first,' said Mrs. Foster: 'where is it?'

(To be continued.)

GOD SPEAKING TO US.

Oliver Cameron—'my big brother Nolly,' as little Bess called him—was at home from school for a few days, and the children were delighted at the stories he told them of his school life and studies. One evening, after some lively games, they clustered around Oliver's chair to listen to a story before bed-time.

'Well, what shall it be this time?' said he; 'a Bible story?'

The children liked Noll's Bible stories, and so they settled quietly in their places, and with bright-eyed Charlie on one arm of his rocking-chair, little Bess on the other, and sober Fred at his feet, he began.

He told them the story of little Samuel, the boy who was given to God by his good mother, and who when a little boy, went to live with Eli, the priest, to wait on him, and help in the work of the Temple. He told how one night he was awakened from sleep by the voice of God calling him by name in the darkness, and how Samuel thought at first it was Eli who had called him, and it was not till the fourth time that he knew it was God who was speaking to him, and then how attentively he listened.

As he finished the beautiful story, Fred asked thoughtfully, 'Why don't God speak to people now as He did in those days?'

'Do you want Him to speak to you? Would you listen if He should?'

'I guess we would listen, and do just what He told us too, wouldn't we, Charlie?' said little Bess.

'But he does speak to us all very often,' said Oliver, 'only perhaps we don't know that it is He that is speaking.'

'Samuel didn't know it was the Lord at first,' said Fred. 'But how does He speak to us, Noll?'

'He speaks to us in writing. When we read in the Bible, we can hear Him calling to us, and saying, 'Give Me your heart,' Love Me and work for Me.' Then He has appointed His ministers to speak His words to us, and the Sabbath-school teachers, and in many other ways He talks to us.'

'But if we could hear His voice directly, as Samuel did, it would seem more real,' said Fred; 'or if we could have lived in Jesus' times, and seen and talked with Him.'

'He comes to us Himself, and speaks to us in another way, just as real as if we could see Him. It is by His Spirit, who whispers to us words that nobody else can hear, and tries to lead us to love and obey Him. This is His 'still, small voice,' and we must listen to it, and always try to do as God tells us to do.'—*W. S. Harris.*

A lady in United States writes:—'I am much pleased with the GUARDIAN and think it improves much.'

NEW BOOKS.

THE CHILDREN FOR CHRIST.—Thoughts for Christian Parents on the Consecration of the Home Life.—By the Rev. And. Murray, Author of "Abide in Christ," &c., Crown 8vo.; Price \$1.

This little book contains fifty-two Meditations they might be called, upon the promises and messages of God in the Old and New Testaments respecting the family; and is intended to help believing parents to see that God is willing to be the God of their home and with His Divine power to do for it more than they can ask or think, if they will rest upon His promises and power, expecting Him to fulfil their desire to have their home holy to the Lord. Parents can hardly fail to receive benefit from these meditations.

MAGAZINES.

The Pulpit Treasury — E. B. Treat, 771 Broadway, N.Y., \$2.50 (Clergy \$2)—for January is well filled in all departments and contains two seasonable articles on the questions now being much pressed in some quarters, viz., "Is there an intermediate state for the offer of Salvation to those who have not heard of the historic Christ" (Rev. D. Gregg), and "The guilt of the Pagan world" (Professor T. W. Hunt).

The Brooklyn Magazine—\$2 per annum, 132 Pearl street, New York—presents its readers with an excellent table of contents, prominent amongst which is the first of a series of articles "Stories and memoirs of Washington," by Seaton Donoho; a pretty story by Bessie Chandler entitled "The Romance of a Forgotten Village." Mrs. Beecher's monthly talk, and four sermons of Henry Ward Beecher.

Littell's Living Age—The number of this magazine for the week ending January 15th contains amongst other selections Domesday Survivals, Contemporary Review; Nancy Dedman, Macmillan; Fred. Archer, Times; The Boss of Barangaroo, Temple Bar; Life at the Scottish Universities, National Review; Loyalty of the Indian Mohammedans, Nineteenth Century; Madame Geoffrin, Temple Bar; Dante—Dean Plumptre's translation, Contemporary, together with choice poetry and miscellany. A new volume began January 1st. Weekly, \$8 per annum, Littell & Co., Boston.

The Century Magazine—The Century Co., N.Y., \$4 per annum. Continues the History of Abraham Lincoln, and the description of the leading battles of the war with the South. Edward Atkinson contributes a paper on "The Relative Strength and weakness of Nations," and in the "Open Letters" is one from Wm. C. Wilkinson discussing the question, "Greek and Latin—shall they go," which he decides in the negative.

The Atlantic Monthly—Houghton, Mifflin & Co., \$4 per an., contains a paper by Agnes Repplier on "What Children read," which its

worthy of notice, and another on "Men and Trees" by Edith M. Thomas. The opening chapters, I-IV., of a new serial, "The Second Son," by M.O.W. Oliphant and T. B. Aldrich, are also given, besides the usual supply of good reading matter in all departments.

The English Illustrated Magazine—Macmillan & Co., N.Y., \$1.75. Commences a series of articles (illustrated) on the "Unknown Country," by the author of John Halifax Gentleman, the first part, "From Antrim to Cushendall," being given in this number. W. Outram Tristram contributes a paper on "The Daughters of George the Third," and Julia Cartwright, one on the fairy tale "Undine."

The Sideral Messenger—W. W. Payne, Carleton College, Northfield, Minn., \$2 per annum—contains a review of the progress of astronomy in the ten years from 1876 to 1886, and much else that is valuable and interesting. The magazine begins with this number its 6th volume "with more encouragement and a brighter hope for the future than ever before."

Also received:

Our Little Ones and the Nursery. The Russell Company, Boston. \$1.50 per annum. The Pansy—D. Lothrop & Co., \$1 per annum—both being exquisite and most desirable magazines for younger children.

Treasure Trove—Treasure Trove Company, New York, \$1 per an.—also excellent and designed for older children than the foregoing.

The American Antiquarian—F. H. Revell, Chicago, Ill., \$4 per an.

The Old Testament Student—American Publication Society, Morgan Park, Ill., \$1 per annum.

BAPTISMS.

At Albion Mines, N.S., Jno Reginald Ruthersford.

MARRIED.

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

WEBBER-MYERS—At Owl's Head, on the 6th January, by Rev. John Partridge, Mr. Philip Webber to Mrs. Eliza Ann Myers, of Myers' Point, Jeddore West.

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

DIED.

HODGE—At the residence of her niece, Mrs. Lett, Rock Court, Collingwood, on the 6th inst., Thursday, Sarah Frances, widow of the late Honorable and Rev. T. P. Hodge, aged 77 years.

FARRINGTON—At Green Harbor, Shelburne Co., N.S., Jan. 11th, Joseph W. Farrington, aged 93 years.

GUEROUT—At Quebec on the 14th January 1887, the Rev. Narcisse Guerout, in the 75th year of his age.

READING FOR THE FAMILY.

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MISSION FIELD.

A NOBLE LIFE.

The life of the Right Rev. James Hannington, D.D., F.L.S., F.R.J.S., first Bishop of Eastern Equatorial Africa, is a book of 451 pages, edited by E. C. Dawson, M.A. The late Bishop was the son of a successful draper at Brighton and was born, eighth child of his parents, in 1847. He exhibited an early taste for Natural History, and for travel and adventure. His wish was to follow the sea, but, contrary to that, he was placed for a time in his father's counting house. His parents were Independents and his father had built a chapel for that sect. But in 1867 the family was reconciled and the chapel handed over to the Church. From that time James began to desire the priesthood, and in the following year went to Oxford. There he was more fond of boating and amusement than study and it was 1873, before he got his B.A. The first time he went up for Deacon's order he was 'ploughed'; and, when he got through, the second time, his Bishop said to him; "You've fine legs I see, mind that you run about your parish." In 1878 he married, and in 1882 placed himself at the disposal of the Church Missionary Society for five years without stipend. The society sent him to Uganda, Central Africa. Here he worked bravely for a few months, but could not stand the climate, and within a year, against his will, was 'carried' back to England. In 1884 he was consecrated Bishop of Eastern Equatorial Africa, again started for that wild region, and in January, 1885, reached Mombasa. In June following he began his journey into the interior—his last journey. On the 21st October he fell into the hands of Mwangi's messengers, and on the 28th he was shot, in his 38th year, telling his murderers that he died for Baganda.

The following extracts are from his diary:

This diary is written up to the very day of the Bishop's murder, on a small pocket diary, 4 1/2 in. by 3 in., the characters in some instances being so minute that a magnifying glass is necessary.

October 21, Wednesday.—About half an hour only brought us to Lubwas. The first demand was in a most insolent tone for ten guns and three barrels of powder: this, of course, I refused, and, jumping up to return another road, I was asked to await the chief. After awaiting an enormous time, I had an interview, at which the same demands were made; so, jumping up, I said, 'I go back the way I came.' Meantime the war drums beat. More than a thousand soldiers were assembled. My men implored me not to move.

October 22, Thursday.—I found myself, perhaps about ten o'clock last night, on my bed in a fair-sized hut, but with no ventilation, a fire on the hearth, no chimney for smoke, about twenty men all round me, and rats, and vermin ad lib.,

fearfully shaken, strained in every limb, and great pain within, and thirst; and sleep departed from my eyes, and it was very, very little I got during the night. Still I live through it? My God, I am Thine.

One p.m.—Good breakfast, but no appetite to eat it; however, if it was not here, I should no doubt feel starving. Towards evening I was allowed to sit out for a little time, and enjoyed the fresh air; but it made matters worse when I went inside my prison again, and as I fell exhausted on my bed, I burst into tears. Health seems to be quite giving way with the shock. I received no news all day beyond what I expected, that the messenger might reach Mwangi to-morrow, and would return in about four days, so that I dare expect nothing under a week.

October 23 (Friday).—It is three months to-day since I left the coast, and I did not expect it would see me in prison. I slept better—well, in fact, but I woke full of pain and weak, so that with the utmost difficulty I crawled outside and sat in a chair.

Afternoon.—To my surprise, my guards came kneeling down, so different from their usual treatment, and asked me to come out. I came out, and there was the chief and about one hundred of his wives come to feast their eyes on me in cruel curiosity. I felt inclined to spring at his throat, but sat still, and presently read to myself Matthew v. 41, 45, and felt refreshed.

October 26 (Monday).—Fifth day in prison.

About thirty-three more of the chief's wives came and disported themselves with gazing at the prisoner. I was very poorly, and utterly disinclined to pay any attention to them, and said in English, 'O, ladies if you knew how ill I feel, you would go.' When my food arrived in the middle of the day, I was unable to eat—the first time, I think, since leaving the coast, I have refused even the most humble meal. To-day I am very broken down both in health and spirits, and some of the murmuring feelings that I thought had gone, have returned hard upon me. Another party of wives coming, I retired in the hut, and declined to see them. A third party came later on, and, being a little better, I came out and lay upon my bed. It is not pleasant to be examined as a caged lion in the Zoo, and yet that is exactly my state at the present time. My tent is jammed in between the hut and high fence of the Boma, so scarce a breath of air reaches me.

October 28 (Wednesday).—Seventh day's prison.—A terrible night. O Lord, do have mercy upon me, and release me. I am quite broken down and brought low. Comforted by reading Psalm xxvii.

In an hour or two's time fever developed very rapidly. My tent was so stuffy that I was obliged to go inside the filthy hut, and soon was delirious. My fever passed away. Word came that Mwangi had sent three soldiers, but what news they bring they will not yet

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let me know. Much comforted by Psalm xxviii.

October 29 (Thursday).—Eighth day's prison.

I can hear no news, but was held up by Psalm xxx., which came with great power. A hyena howled near me last night, smelling a sick man, but I hope it is not to have me yet.

This entry—the last—takes up but a small part of the page of the diary. It is almost certain that the Bishop was killed on this day, and there is reason to think that he was taken out to execution very shortly after he had written these words.

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Dr. D. Schaub, Muncie, Indiana, says: "I have used it in cases of bilious disease, and the results were all that could be desired. It is valuable."

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Temperance Column.

Mr. Tader Trevor, secretary of the C.E.T.S. in the Diocese of Ripon, in a paper read at the quarterly meeting of the Society for the Study and Cure of Inebriety, in the rooms of the Medical Society in London, on January 4th, Dr. Norman Kerr, F.L.S. (President), in the chair, thus summarised the extent of the curse of inebriety:—

1. Inebriety (or drunkenness) causes pauperism by the waste of time and money; and it is computed that it is owing at least to 70 per cent. of the large army of paupers, who are maintained by this country at an expense of £10,000,000.

2. Inebriety is the chief cause of crime, for the assertions made by Mr. Justice Hawkins has been over and over again corroborated by judges, magistrate and prison officials of every kind, that nine-tenths of the inmates of our various gaols are made criminals by strong drink.

3. Inebriety is a very large factor in the production of both Insanity and Idiocy: nearly half of the victims of each of these terrible maladies may be said, without exaggeration, to lie at the door of Intemperance.

4. Inebriety feeds our reformatories and industrial schools, and by it the number of orphans is largely increased, and so it spreads its baneful influence to following generations.

5. Inebriety shortens, if it does not altogether destroy, at least 120,000 lives per annum. Here, again, I am most opportunely supplied in the *Alliance News* of 18th December last with some recent and most useful statistics. In the supplement to the 45th Annual Report of the Registrar General, the medical advisor, Dr. Ogle, states that "the mortality of men who are directly concerned in the liquor traffic is appalling." The following are the incontestable figures which he gives, as the results of his laborious investigation for the three years 1880-1-2. In the first place, he found that 1,000 deaths occurred annually in every 64,641 males living between 25 and 65 years of age. And in the next place he discovered the following great variations in the annual death-rates of persons engaged in different trades and occupations:—

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6. By and through Inebriety, our men are demoralised, our women degraded, our children distressed, our country disgraced, and our God dishonoured.

7. Finally, Inebriety by the destruction of that God placed inward monitor in man, the conscience, seduces tens of thousands of ransomed souls, and shuts them out

eternally from their inheritance in the kingdom of heaven.

As to the Etiology, or cause of Inebriety, I venture unhesitatingly to declare, even in the presence of this learned assembly, that primarily and radically it is strong drink. There are doubtless various circumstances of life which tend to develop or confirm the habit of inebriety; but surely, in the first instance, the appetite for intoxicating drinks is an acquired, and not a natural one. And, therefore, I contend, with all submission, that the Teetotaler's maxim, "that strong drink is the cause of drunkenness," is in accordance with the stern logic of fact, if it does not quite satisfy the polished reasonings of the pedagogue!

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