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ance.

The Church Guardian.

Upholds the Doctrines and Rubrics of the Prayer Book.

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

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MONTREAL, WEDNESDAY, FEBRUARY 3, 1886.

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PER YEAR

SPECIAL ANNOUNCEMENT!

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

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

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

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

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

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

THE CHEAPEST CHURCH OF ENGLAND PAPER IN THE DOMINION.

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

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

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

ECCLIASTICAL NOTES.

CHURCH TEACHING.—It would be well if some of our own clergy laid to heart the letter recently sent by the Bishop of Chester to all his Rural Deans, in which he says:—"I am convinced that, to secure any realization of the privileges of Church membership, our teaching must begin in church, in a careful statement of the meaning of a belief in the Holy Catholic Church. The further steps must be taken in school teaching and lectures on the more distinctly historical and less distinctly doctrinal portions of the subject. In all such teaching there will be required an adaptation to the already existing knowledge and interest of the hearers; and in this respect, some direct treatment of local and even personal history will help to make the information imparted more real and stimulating. All the teaching which I venture to recommend should be constructive and uncontroversial." The first proposition which the Bishop says he desires to see developed and enforced is the following:—"The foundation of our teaching on this head should be the exposition of the doctrine of the Holy Catholic Church. We must explain and illustrate its character as the mystical body of our Saviour, and its history as the continuation of the history of the Gospels; we must vindicate its claim to apostolic orthodoxy in doctrine, continuity of orders, and historical authority in government and rites, as contrasted with the position of sects of self-created and self-organized congregations; and this may and should be done without attempting any such definition as shall limit the action of grace through agencies which do not possess these characteristics."

MR. E. A. FREEMAN ON EXTEMPORARY PRAYER.—This distinguished historian and essayist says:—"I must confess that I generally find extempore prayer unpleasant. It is commonly accompanied by the lack of all sacerdotal pretensions, yet it always has to me a certain savour of priestcraft. In an Anglican, Roman or Orthodox Church, if I only understand enough of the service to follow it, I am something. I am part of a body whose doings are regulated by law, and not by the arbitrary will of a single man. In a Presbyterian or Congregational Church I am a dumb dog; I am at the mercy of another man, who can put up what prayers he chooses in my name without having any part or lot in the matter."

HOW TO REACH THE MASSES.—No Church can claim apostolic character which is not aggressive. It cannot sit still and urge, "Here is our ministry, here are our temples, here, open to all, are the means of affording to all participation in devotional exercises, here are our ministers ready to teach all alike the Gospel truths which make wise unto salvation," to

warn all alike against the sinful life which leads to destruction." Thousands may hear the toll of the inviting bell, and yet how few will come in! Where does the Church possess existing forces to go forth into the high and by-ways to seek lovingly to persuade them to enter? It can scarcely be expected of the clergy, for with all the service of tables, pulpit preparation, frequency of serving, and the time and attention to keep these up after modern requirement, and beg the means to do so, let alone the claims made on their ministry among the sick, it is out of all reason to expect they can find the time. I am forced to add, occupied as most of the churches now are, if the outside stream of the hitherto absentees did flow churchward, where could they find room, or, if found, would the nature of high-class service be adapted to beget their devotion? What is wanted is an outside guerilla force of earnest, pious men, who would devote themselves to the task of mission work among that class whose habits of life and rearing have been such as to make them, naturally, little disposed to profit by a ministry working in a groove altogether foreign to their position and condition in life. We want places of worship of simple structure, plainly furnished, in which the officiating teachers and preachers should be, earnest, pious laymen, capable of leading short services and such congregational singing of hymns as might be well in accord with a congregation of ordinary working men; the preaching to be the bold enunciation of those Gospel truths which are with a comprehension of such men, in language and with the illustration which would attract and leave a mark on their attention. Even if these preachers, being laymen, were themselves of the working class, or raised but little above it—if encouraged and sympathized with in their work by the clergy—they would not only be the means of Christianizing a great many who are now heathens, but by this irregular Church force very many would eventually be led to come into direct Church association.—S. G. C., in the Times.

A NOBLE EXAMPLE.—We sometimes hear that the missionaries do not have the respect of foreign residents in India and China. Lord Dufferin is Viceroy of all India, ruler of almost a quarter of the population of the globe. His wife, Lady Dufferin, seeing the misery of the people, sent for Miss Thoburn, an American Methodist missionary, and inquired how she might alleviate it. She is now studying Hindustani with Miss Thoburn, and paying the expenses of persons studying in America for future missionary work in India.

A PRESBYTERIAN'S IMPRESSIONS OF A CHURCH CONGRESS.—A Presbyterian minister, the Rev. John Donaldson, of Kirkconnel, Upper Nithsdale, writes to the Dumfries Courier:—

"I ran down last week to Carlisle to attend by invitation the Church Congress. I anticipated much pleasure as well as profit from my to-day's visit, and I was introduced to the Bishop, who showed me the greatest attention and took me beside him on the platform. What struck me very much was the utter freedom from stuckupishness, if I may so term it, and

the fine, manly way in which both bishops and presbyters spoke out their minds to their brother laymen. How charming to think that the great and ancient Church of England, in alliance with the State for more than twelve hundred years, has such noble fellows within her pale, 'workmen who need not to be ashamed,' but who are an honor to their church and their native land. My heart burned within me when I listened to their words of plainness and of power, and I never wearied, but was sorry when the Bishop told the last speaker that time was up, and that he must shut up."

THE WORKING MAN, AND WHY HE DOES NOT WORSHIP.—But there is one thing which the deep and inveterate class feelings to which we have alluded will never let him do—and that is to worship in a place which he thinks belongs to his betters, and where he does not feel himself welcome, and at home. We do not pay half enough regard to this strong feeling, which is, at bottom, mainly a sense of self-respect. If the working man goes to a church and finds the great majority of the seats claimed by better dressed people, and he is himself cold-shouldered into side aisles and dark corners, he will never go near it again. The pew system, whereby the best seats are reserved by the squire and the gentry, and the rich tradesmen, and even the small grocer, whom he feels to be little better than himself, has his own seat allotted, and glares at him in speechless wrath if he ventures to drop humbly into an unoccupied sitting in a corner of it—this wretched encroachment on the rights of parishioners, which has been handed down to us from Puritan times, has more to do with the absence of the working man from church than anything else.—*Blackwood*, December, 1885.

PRAYER FOR EDITORS.—The Boston correspondent of the *Hartford Religious Herald*, in speaking of prayer for editors, says:—"If our churches would remember to pray for such, as they pray for their pastors, God would render this agency tenfold more powerful for good. But the opinion seems to be cherished that an editor, like a clock, is wound up and warranted to run, spiritually and financially, without any special care or prayer on the part of those to whom he ministers! Some who are prompt to pay their part of the minister's salary will suffer their editor and publisher to carry burdens that are needless, cruel and crushing, for the want of a little thought and prayer in this regard." And, the *Christian Register* adds, for want of strict attention to business habits.

Miss Catherine L. Wolfe, of New York, has given \$75,000 for the erection of a Clergy House on the grounds of the General Theological Seminary, to be used as the working headquarters of the diocese of New York. It will contain an office for Assistant Bishop Potter, a hall for the business meetings of the clergy, and several reading and lodging rooms for the city missionaries.

During an episcopate of nearly ten years, upwards of two hundred confirmed members of the Roman Catholic Church have applied to the Bishop of Iowa to be received to the communion of the American Church—Catholic, but not Roman.

An Ontario clergyman writes:—"I have much pleasure in renewing my subscription to the *CHURCH GUARDIAN* for the year 1886. The tone of your paper is, in my humble opinion, admirably adapted to promote the growth of sound Church teaching wherever it may be read."

Another Ontario rector writes:—"I shall do all that I can to promote the circulation of the paper, because I think that its pure and healthy tone cannot fail to advance the interests of the Church."

NEWS FROM THE HOME FIELD.

Gathered specially for this Paper by Our Own Correspondents.

DIOCESE OF NOVA SCOTIA.

THE LORD BISHOP OF NOVA SCOTIA has returned to Halifax with his family, having sailed from Liverpool in the *Sarmatian* on the 14th instant. We extend our most hearty welcome to His Lordship and family, and trust that their sojourn in England has proved beneficial in every respect.

LUNENBURG.—On Thursday, Jan. 21st, the new Church of St. Barnabas, Blue Rocks, in the parish of Lunenburg, and four miles from the town, was opened for Divine Service.

The first service was held at 2.30 p.m., the choir and organist of the mother church leading the singing of the congregation, the organ being lent for the occasion by Mr. Joshua Knickle. The opening hymn was "All hail, the power of Jesus' Name;" the Psalms and Canticles were chanted; Anthem, "O praise God in His holiness;" hymns, "Jesus, where'er Thy people meet," and "We give Thee but Thine own." The Rural Dean, Rev. W. H. Snyder, preached an earnest, practical, extempore discourse on Psalm xciii. 5 (Bible version), "Holiness beneath Thine house for ever."

At 7 p.m. there was another service, at which the Rector, the Rev. R. C. Caswall, was the preacher, the text being Acts vii. 46, 47; the anthem, "Lift up your heads, O ye gates," and the hymns, "We love the place, O God," "Great Shepherd of Thy people, hear," and "All people that on earth do dwell." The singing was excellent, and the organ accompaniment by Mr. A. J. Knight everything that could be desired. The offerings for the day amounted to \$28.19, which will materially help the Building Fund.

The corner-stone of the church was only laid on St. Barnabas Day, June 11th, 1885, and the raising of the frame was not begun until the end of August, so that the contractor, Mr. Augustus Strum, of Lunenburg, has lost no time in the completion of his work. It has also been done throughout in the most substantial manner, and fully in accordance with the beautiful designs made and presented to the parish by the Rev. W. H. Grosor, of New Ross, in this Rural Deanery. The church is built of wood, clap-boarded, in pointed Gothic style, consisting of nave, 44x22 (inside measurement); height of walls, 12 feet; height to ridge of roof, 38 feet; chancel, 18x14x10½; vestry, 8x8; tower, to base of pinnacles, 49 feet; pinnacles, 9 feet high.

The appearance of the church, both externally and internally (especially the latter), is very pretty, and thoroughly ecclesiastical. To people not accustomed to this style of church building, the high pitch of the roof seems somewhat excessive, and certainly gives every opportunity to strong northerly or north-easterly winds to do their utmost for the detriment of the building. However, no harm has been done by the terrific hurricanes of December 26th and January 9th, so we may feel quite safe on that score. But the position is commanding and exposed, with no shelter from trees or buildings—a circumstance for which the architect would probably have made some allowance had the site been decided upon when he made his plans. The site, however, is eminently suitable, being on almost the highest ground in the little village of Blue Rocks, and as central as possible. It was presented by Mr. Joshua Knickle, being the northern end of his village lot, and is 155 x 47 feet, at the intersection of the roads from Blue Rocks to Black Rocks, and from Sandy Cove to Mud Cove. The church forms a prominent object

from the ocean, being visible ten or twelve miles out; and will prove very serviceable, not only ecclesiastically, but also as a landmark for defining the position of the nets and lobster pots of its fishing congregation.

The total cost of the church, including the stone foundations, has been \$1,540, of which \$840 has been already subscribed and paid, leaving a balance of \$700. Of this, \$350 is promised (including a grant from S. P. C. K. of \$200), leaving \$350 yet to be made up. Four of the fishermen have, however, given their notes for the amount yet due, so that that may be no incumbrance on the church, the property being now vested in the Rector, Wardens and Vestry of the mother church, in trust for the Blue Rocks parishioners. It is hoped that the church may be consecrated on St. Barnabas Day this year.

Several ladies of St. John's Church provided the altar cloth and pulpit and lectern hangings, doing the needlework themselves, others giving the materials. Many offerings of flowers were also sent in, which were placed in a vase on the re-table, greatly adorning the sanctuary, and being very refreshing to the eyes in mid-winter.

Next Wednesday evening our branch of the C. E. T. S. purpose having a picnic social in the Sunday-school room, Lunenburg, each member having the privilege of bringing one friend. This will make a party of more than a hundred, and is intended as a purely social undertaking, without any ulterior mercenary object in view.

The following Wednesday the first anniversary meeting will be held, of which farther particulars in due time. R. C. C.

HALIFAX.—A telegram from Baltimore to the secular papers here announces the withdrawal of the Bishop of Baltimore's license from a Halifax curate who had just taken duty in Baltimore. The cause given is that the Bishop of Halifax's Commissary, immediately after the curate left, promptly revoked the letters dimissory. Various causes are assigned.

WATER STREET MISSION.—The children of this Mission school, to the number of thirty-three, were regaled with a Christmas tea last Friday. After tea, bags of candies, oranges, etc., were distributed among the children.

SUNDAY-SCHOOL STATISTICS IN HALIFAX.—At a general meeting of Sunday-school teachers in Halifax last week, an analysis of the children and helpers attending the various Sunday-schools in the city was submitted. The analysis gives rise to some serious thoughts on our Church Sunday-school work. The Church of England population of the city numbers about 10,000, and here is the attendance, according to the report, at the different schools:—

Church of England.—St. Paul's, 230 scholars; St. Luke's, 214; St. George's, 300; St. Mark's, 100; Trinity, 150; St. Matthias' Mission, 150; Bishop's Chapel, 90; Northwest Arm Mission, 30; St. John's Mission, Three Mile House, 35; St. Albion's, Tower Road, 35.—Total, 1,384 scholars.

It will at once be seen that the percentage is not what it ought to be, if the schools were more thoroughly and systematically worked, and in proof of this contention we submit what the rival body of Methodists are doing in town. It must be remembered that the Methodists number less than one-half the number of the Church population, or little more than 4,000:

Methodists.—Brunswick street, 340 scholars; Grafton street, 260; Charles street, 562; Kaye street, 180; Goburg Road, 110; Beach street, 100; South Brunswick Mission, 95.—Total, 1,647 scholars; or 263 more than the number registered on the Church list.

It will be seen, too, that the greatest gain is made in Charles street, a comparatively new Methodist church, situated in a promising spot,

and pushed with strong financial support from the sister churches in town.

The Presbyterian Sunday-schools number 1,317 scholars, or 282 less than in the year 1876. The Baptists number 846.

A dispassionate study of these figures should excite the Church to something like aggressive action in Sunday-school work in town.

HALIFAX.—Church of England Institute.—The first lecture of the Institute course was given by the Rev. Dr. Partridge, in Argyle Hall, last Tuesday. About one hundred persons were present. The subject was "Three Thousand," and the lecturer portrayed in an imaginative manner the anticipated state of the city of Halifax in the year 3000. The lecture was locally interesting, and formed a fitting start for the course.

LOUISBOURG, C.B.—The incumbent (Rev. T. Fraser Draper) acknowledges with thanks the receipt of \$10 from C. L. Moody, Yarmouth, N.S., for the Louisbourg Parsonage Building Fund.

DIOCESE OF FREDERICTON.

PERSONAL.—The Rev. F. W. Vroom has resigned the Rectorship of Richmond, and accepted that of Shediac.

The Rev. Alfred J. A. Gollmer, recently from England, has been appointed Curate of Trinity, St. John, in the place of the Rev. John Walters, who has left the Diocese.

The Rev. Almon Desbrisay, from the Diocese of Nova Scotia, has been elected Rector of St. Martins, in place of the Rev. J. Lockward, resigned.

The Rev. W. L. Currie, from the Diocese of Nova Scotia, has been elected Rector of Richibucto, in place of the Rev. F. H. Almon, resigned.

The Rev. J. C. Titcombe, late Missionary at Canterbury, has been appointed to Fairville, in the parish of Lancaster; and the Rev. C. A. Warneford has been appointed Deacon in charge of Canterbury.

The Rev. W. H. Street has resigned the parish of Bathurst, and been appointed to Petersville.

WESTFIELD, K. C.—The Rev. A. V. Wiggins has been compelled by the irksome character of his work, the parish being divided by the River St. John, to place his resignation in the hands of the Metropolitan, to take effect on the 1st of April next. Since Mr. Wiggins took charge of the parish, five years ago, an excellent parsonage has been built, at a cost of \$1,600, and over \$400 have been spent on the repairs and improvements of the churches. There have been 130 baptisms, and the number of communicants has increased from 43 to 93.

MUSQUASH.—Quite a number of improvements have been made in St. Ann's Church recently. A spire has been erected, with a handsome vane, which adds much to the appearance of the church.

CARLETON.—St. George's.—A very comfortable and convenient rectory has recently been completed in this parish, at a cost of about \$2,300, of which about \$750 remains unpaid. The Rector, the Rev. LeB. W. Fowler, with his family, went into possession in September last.

On the 11th of last November a society for Church work was organized, with a membership of 45 men and women.

St. Jude's.—The Rector, Rev. D. B. Parther, has been and is quite unwell.

A sale of fancy work recently held by the ladies of the congregation was quite successful, realizing over \$120.

PORTLAND.—St. Luke's.—A Young Ladies' Association has been formed in this parish, for the intellectual improvement of its members, and it is hoped to have monthly meetings, with an occasional conversazione.

WELDFORD STATION.—The Ruri-decanal Chapter of Chatham met at Weldford Station on the 19th and 20th ult. All the brethren were present, with the exception of one, and a very pleasant and instructive service was enjoyed. Hebrews xii. was read in the original, and commented upon. Rev. J. H. S. Sweet read an excellent paper on "Music as an Aid to Public Worship," and Rev. Wm. J. Wilkinson was appointed to read one at the next meeting, on "Special Evangelization Efforts in Relation to the Church." A great deal of important business was transacted, of which the following is worthy of notice:—

It was resolved that the collections on behalf of the "Medley Scholarship" be completed by the June meeting; also that the officers of the Deanery be elected by ballot. A Committee was appointed to obtain information regarding the formation of a Sunday-school Teachers' Association, and prepare a constitution for the same; and another to take steps to establish a Depository in some central place within the Deanery.

Evening service was held in St. Matthew's, Harcourt, on the 19th, at which Rev. D. Forsyth delivered an address on "The Study of Holy Scripture." Holy Communion was celebrated on the 20th, at 8.30 a.m., and in the evening, at the regular Deanery service, Rev. J. H. S. Sweet preached an eloquent and telling sermon from St. Jude iii.

DIOCESE OF QUEBEC.

ST. FRANCIS DEANERY.—At the meeting of the Chapter held at Bishops' College, Lennoxville, on the 26th inst., thirteen out of the 22 clergy of the district were present. The Rev. Mr. Fyles, Immigration Chaplain at Quebec, was invited to join being in the neighborhood.

After a celebration of the Eucharist in the College Chapel by the Rev. Principal Adams, assisted by the Rev. Dr. Roe,

The Chapter proceeded to the Principal's lecture room.

The presence of the Rev. Dr. Reid awoke a general feeling that to allow him to retire from the office of Rural Dean would break up associations almost sacred; and that his kindness and goodness of heart would be proof against his refusing to comply with the general wish of the clergy. An unanimous vote was acceded to by the reverend gentleman, and his acceptance received with marked pleasure by all present.

At the invitation of Principal Adams, the Dean and clergy adjourned to the college hall for dinner where the cheerful faces of students and boys brought back the scenes of early days to the clergy, the most of them being Alumni of the college. A few minutes were passed in making the acquaintance of Mrs. Adams, and tendering good wishes for her health and happiness in Canada.

The Rural Dean again called the Chapter to order, though the reverend secretary was *non est*, perhaps I might add by way of parenthesis there was a strong suspicion that he was prolonging a last whiff. Mr. Henneker having asked permission to lay the subject of the proposed hospital at Sherbrooke before the clergy was invited to do so.

After having pointed out the seeming necessity of a hospital with Dispensaries throughout the Eastern Townships, he proposed the matter should be taken up at once in a small way and under the general name of a Protestant Hospital, using the word Protestant as embracing all non members of the Church of Rome. The clergy having thanked Mr. Henneker, promised generally to bring the

matter before their several congregations and communicate their wishes.

The subject of reorganizing the Deanery Board was discussed and a committee appointed to revise the constitution and take the necessary steps, reporting at the next meeting of the Chapter, to be held in June or September, in order that a Deanery Board might be present at the next annual meeting.

IRELAND.—Christmas-tide and Epiphany were duly observed in this mission with the usual joyous services. Cheeriness and heartiness characterized the worship in the various churches of the parish.

On Christmas Eve the congregation of Lower Ireland held a Christmas tree festival in Christ's Church Hall. The tree was beautified by a great number of pretty and useful presents, and the interior of the hall was made inviting by a tasteful and artistic arrangement of ever-green decorations. After an entertaining programme of vocal and instrumental music, readings and recitations, Mr. Robert Kerr, in an amusing speech on behalf of the congregation, spoke in flattering terms of the Incumbent and presented him with a handsome sleigh, sleigh-robe and a balance in cash. Mr. Hewton, in reply, expressed his appreciation of the gift, and the gratification he felt at this substantial token of the good will of the congregation towards him.

Two members of the congregation residing at Thetford Mines presented the Incumbent with a purse containing \$15, as New Year's gift.

The Mission collecting cards for the Church Society have been revived, and Miss Ida Marshall and Miss Annie Kerr were appointed collectors. Miss Marshall collected nearly \$30, and Miss Kerr nearly \$7 for the various funds of the Church Society. We consider this very fair when we take into account that the congregation have just completed a church costing nearly \$2,000, with scarcely any outside help.

The congregation of Trinity Church, Maple Grove, also presented Mr. Hewton on New Year's Eve with a nice set of harness made by Winth & Son, of Sherbrooke.

In spite of the hard times which are everywhere felt, this Mission has closed a year of temporal success, which it is to be hoped is but an echo of the progress made in the salvation of souls and the deepening of the spiritual life.

In Upper Ireland \$14 were subscribed to the missionary funds of the Church Society.

LENNOXVILLE.—A lecture on "Insect Life" was delivered at the College Hall on Tuesday evening, the 26th ult., by the Rev. Mr. Fyles, of Levis. The lecture was able and learned, and fully sustained the lecturer's reputation as one of the leading entomologists of the Province.

DIOCESE OF MONTREAL.

MONTREAL.—Trinity.—A *Conversazione* was held in the lecture hall on the evening of the 26th ult., at which there was a very large attendance, representatives from St. Martin's and St. George's Association being present, as also The Dean the Rector of Montreal and the Rector of the Parish. The hall was beautifully decorated, and for the enjoyment of the guests were magnetic batteries, kaleidoscopes, microscopes, old prints, stereoscopic and photograph views and numerous curiosities, also a number of rare minerals and fossils. A choice programme of music was well rendered, in which The Misses Reddy, Baile, Turton and Scott and Messrs Taylor, Simon and Clark took part. During the evening refreshments were dispensed by Madames Hollis, Baile, Bone and Misses Macpherson and Sophie Reddy.

St. Jude's Church Temperance Society.—The members of this Society gave their annual concert in the St. George's Schoolroom on Tuesday evening, the 26th ult. There was a good attendance, and, judging from the frequent ap-

plause which greeted the various pieces the excellent programme prepared for the occasion was thoroughly appreciated.

*Church of the Redeemer, (Cote St. Paul).—*At the morning service on the 24th ult., three young ladies were admitted by Holy Baptism into the Holy Catholic Church, the Rev. Arthur French, B.A., officiating.

DIOCESAN SUNDAY-SCHOOL ASSOCIATION.—The first annual meeting of the Montreal Diocesan Sunday-school Association was held in the schoolroom of St. George's Church on the evening of the 25th ult. His Lordship the Bishop of Montreal presided. Amongst the clergy present were: The Very Rev. the Dean: Ven. Archdeacon Evans; Rev. R. Lindsay, Rural Dean; Canons Ellegood, Henderson, and Belcher; Revs. Newnham and Hood, and there was also a large attendance of Sunday-school teachers from the different churches in the city. On the platform also were about forty children representatives of the Cathedral, St. George's, St. James and St. Stephen's Sunday-schools, who during the evening sang most beautifully and effectively several carols suitable to the season, and in which they had been trained by Dr. Davidson, assisted by Miss Cole. Mr. Stevenson, the ever obliging and able organist of St. George's, kindly presided at the organ. The evening's proceedings opened with a carol entitled, "Joyful Day," after which on the Bishop and Clergy taking their places on the platform, the Epiphany hymn, "As with Gladness," was sung by the children and audience in a hearty manner, and prayer having been offered by the Archdeacon, the Bishop made the introductory address, in the course of which he congratulated the Society on the good work it had accomplished during the first year of its existence, and urged upon the audience, teachers and congregations greater earnestness in supporting this work, in order that its further progress in usefulness might be ensured.

In the absence, through illness, of the Secretary, Mr. Alex. Henderson, Mr. R. H. Buchanan read the annual report, which after referring to the organization of the Society and on the resolution of Synod, and to its constitution, noted the various meetings held throughout the year, and concluded as follows:

"In presenting this report it is felt by many that the Association has not met with such hearty co-operation on the part of the teachers as was desired, yet that good has been accomplished and a larger interest in Sunday-school work awakened, we have no doubt, and having reason to be encouraged to go on by the results of the past year, we earnestly hope that the coming one may be still more successful, and that the uniting together for Christian conference and discussion may lead to a deeper interest being manifested not only by our city schools, but also throughout the diocese."

Mr. Mudge, Treasurer, then read the financial statement, which showed a small balance in hand, and on the motion of Rev. Canon Lindsay, seconded by Mr. Greaves, the reports were adopted.

The Very Rev. Dean Carmichael then delivered an exceedingly pleasing and instructive address, pointing out the true position of the Sunday-school teacher as the representative of the minister, and the consequent great responsibility attaching to the office. The direct duty of instructing the children no doubt fell upon the pastor, who was responsible to his Bishop, to his Church and his God; but the pastor found very often that he could not alone do this work, and so he delegated his functions to the teachers. The work was a noble one, but it consisted of like responsibility as that which attached to the pastor, and if he was to be held to strict account so should they. He urged the teachers to be diligent, earnest, prompt and punctual in attendance at the Sunday-school, and to show a good example to their classes. In concluding he gave his cordial thanks to Mr.

Davidson for the energy and self denial he had displayed in training the children of the Sunday-school to render so efficiently the carols which had delighted the audience that evening. He remarked upon their churchly character, and expressed the hope that the example thus given might be fruitful in leading to extended use of like means, pointing out that if with forty children the effect was so pleasing and good, how grand a thing a service with 1000 voices would be, and this he hoped for at some future time.

Mr. Buchanan and Mr. Davidson also delivered addresses; the latter specially thanking Miss Cole and the children for their willing and faithful attendance.

On the motion of Rev. Mr. Newnham, it was resolved that the delegation from each Sunday-school to the Institute should comprise the clerical representative and two male and two female teachers. The following officers were elected for the ensuing year:—

President—The Lord Bishop of Montreal; Clerical Vice-President—Very Rev. The Dean; Lay Vice-President—Dr. L. H. Davidson; Secretary—R. H. Buchanan, Esq.; Treasurer—W. R. Mudge, Esq.

His Lordship announced that the next meeting would be held on the 15th February, when Canon Belcher will deliver an address on "A Model Lesson."

The proceedings terminated with the Benediction and the singing of the Doxology.

HOUELAGA.—St. Mary's—The entire inside of this church has been painted and varnished, and the ceiling tinted, thereby making the little church look most comfortable and clean. The Sunday-school building attached to St. Mary's has also been painted inside a white color, to make it more lightsome. Rev. Mr. French preached last Sunday evening at the opening services after the renovation an effective and deeply interesting sermon on Conversion, basing his remarks on the holy day, the Conversion of St. Paul.

A bazaar in aid of the above work in the church will be held next Monday and following days in the school-room.

A Girls' Friendly Society is about to be started in the parish.

Temperance matters are progressing well. Three temperance organizations are in full working order—the St. Mary's Band of Hope, the Temple of Honor, and the Good Templars, which, though begun only a month ago, now numbers seventy members, and is still increasing. These Orders all meet in the building attached to the church.

CHURCH WORK IN THE LUMBERING DISTRICT.—The incumbent of Aylwin and the Rev. H. Plaisted, of River Desert, have lately returned from a two weeks' tour in the lumbering district to the north of the Desert village, on the Gatineau River. It was their intention to visit all of the depots and *chantiers* on that route, and they hoped to minister to some 500 persons before their return. Unfortunately for their plans, however, the thaw which came with the new year, and the surprisingly heavy down-pour of rain, made havoc of the bush roads, so that for some days travel upon them was impossible. From Monday until Friday they were compelled to "lay to," and reckoned themselves fortunate in having comfortable quarters at the Messrs. Hamilton Bros. depot on the Lepine Farm, some 95 miles distant from Aylwin. Several attempts were made by the men in charge to send provisions to the *chantiers*, nineteen miles away, but the only possible road, through a narrow, rocky gorge, was for three or four miles of its distance a foaming torrent, with a depth of several feet of water, and the teamsters had reluctantly to wait until the flood subsided. As soon as the road by which they had arrived was considered safe, our parsons determined to retrace

their steps for twenty miles, and endeavor to reach the *chantiers* in the vicinity of the Island Farm and Sturgeon River depots. They had considerable difficulty in making the first twenty miles, owing to the water in their path, which was covered with ice about an inch thick, and let the horse through several times, into two or three feet of icy cold slush. The cutter had to be hauled over some weak spots by hand, and there was some danger of our travellers having their feet frozen in consequence of the duckings they experienced. But in spite of the dangers of the way, the next depot was safely reached, and arrangements perfected for the rest of the trip. In all, six depots and three *chantiers* were visited. For the men in the large *chantiers* they could not reach they left parcels of reading matter, magazines, tracts, Christmas letters, &c., which would be sent in with provisions from the depots.

The services were more successful than ever. All who could read generally joined most heartily in the responses in the Litany service recently put forth by authority of the Bishop. The recitation of the Creed as an introduction attracted the Romanists and Dissenters alike, and the singing was sure to excite interest.

It would have delighted the many kind friends who responded so promptly to the request made in these columns for reading matter, to have seen the avidity with which the men received and examined the literature provided for them. The Christmas letters were always opened at once and read, and the *Gospeller* and *British Workman* were as popular as ever. In one instance, where some rather loud talking had been indulged in, on a Sunday afternoon, it was a really pleasant sight to see some score or more of hearty, muscular fellows taking it easy and eagerly perusing the *Sunday at Home*, *Leisure Hour* and other magazines, five minutes after one of the Missionaries had appeared upon the scene. Perfect quiet reigned, all were interested, and probably some were being instructed as well. The long winter evenings and the long Sundays pass drearily with the men when they have nothing to amuse or interest themselves with.

Not a quarter of the work in this district has been done yet, but the two parsons hope to catch up to most of it before long, if the weather allows. In the opinion of the Indians and old settlers (whose opinions are based upon the actions of such birds as the ptarmigan and partridge, and animals such as the musk-rat and beaver), there must have been very heavy rain in the far north, and the weather experienced so far this year is probably what we may expect for the remainder of the season. If their prognostications are correct, work in the woods will be much hindered, and the Missionaries must be prepared to experience hardship and difficulty too. They have met with some disappointment so far—have almost completely ruined one cutter and harness, and were frost-bitten while driving ninety miles through a temperature ranging from 15° to 42° below zero; but they met with much to encourage them, and are only anxious to find opportunity to finish what they have just begun.

More literature is urgently needed, and there is especial need of more copies of such illustrated papers as are above alluded to.

DIOCESE OF ONTARIO.

GANANOQUE.—A Missionary Meeting was held in connection with evening service in the church here on Sunday, the 24th ult., a large number attending. The convener was the Rev. Mr. Patton, of Bell's Corner, who delivered an earnest and stirring address in regard to Mission work. He was followed by the incumbent of the parish, the Rev. H. Austin, and Mr. W. B. Carroll, the latter specially setting forth the claims and needs of the Mission Fund of the Diocese.

DIOCESE OF TORONTO.

PERSONAL.—The Bishop of Huron delivered two admirable sermons on Sunday last at All Saints' and St. James's, Toronto.

Professor Clark's lecture at Trinity College on Kingsley's "Water Babies" drew a large and fashionable audience on Saturday. In fact every available seat was occupied.

The Rev. W. Haslam and Mrs. Haslam are conducting a ten days' mission at St. Paul's Church, Toronto. It closes February 3rd.

THE COTTAGE MEETING.—Mr. Dixon gives the following explanation of affairs in connection with the mission work in which he is interested:—Canon Dumoulin was perfectly justified (if he saw fit), according to Church law, in asking us to cease carrying on the meeting in the Temperance hall under the auspices of the Church of the Ascension, as it was east of the dividing line, York street. We would not have trespassed within the cathedral borders, but there was no other available building, and we thought it a pity to turn people away, week after week. There was therefore only one of two things to decide between, viz.: Carry it on under the cathedral patronage or discontinue it altogether. The band of workers who are associated with me could not do the former, as they do not belong to that church, and consequently could not invite people to a place of worship where they did not expect to meet them; and as to the latter, we could not entertain the idea for a moment. Allow me to say, then, on behalf of the association, that we do not wish to separate from a church in religious work, but under the circumstances it cannot be helped. I would also state that there are no ill-feelings about the matter, nor has anything been done on either side which did not partake of a Christian spirit. We have not withdrawn in any other way from the Church of the Ascension, and it has been unanimously decided to continue the work as in the past under the name of "The Cottage Meeting," and I very much regret that the subject has found its way into public print.

OBITUARY.—We regret to record the death of Professor George T. Kingston, formerly director of the Toronto Magnetic observatory, and father of the Rev. G. M. Kingston, Incumbent of Penetanguishene in this Diocese.

MISSION WORK.—The annual Missionary meeting for the churches in the city of Toronto was a great success in point of numbers and in excellent addresses, has only had one superior for many years past.

The Bishop presided and in opening the proceedings said the accounts he had to present were not of a very encouraging character. The total income of the Diocesan fund for missions amounted for the year to \$11,427.72. The expenses and disbursements as grants to missions, amounted to \$15,434, and the fund was now in debt about \$6,000. Last year Toronto with her 22 parishes only gave to missions \$4,263.63. As there were 30,000 church people, this meant that the annual contribution of each member of the Church of England to the mission cause amounted to a little over fourteen cents.

The Bishop of Niagara spoke of the church's work in India, and the Bishop of Huron gave words of encouragement to workers and alluded to these mis-spent energies, the power of the laity, the power of wealth and the power of prayer, which if utilized, would greatly develop God's church in every land.

Mr. S. Caldecott spoke of Japan and contrasted the efforts made by the Presbyterians and Methodists in foreign mission work, with the indifference manifested by the Church of England in Canada.

The meeting closed with the benediction pronounced by the Bishop.

WYOLIFFE COLLEGE.—There was a brilliant attendance at the opening of the new wing of this College on the 21st ult. About 400 guests were present and the chair was occupied by Col. Gzowski. He expressed his thanks to all the friends who had so generously aided the college and said the fund for building the addition and procuring books for the library amounted to \$20,332.70—all of which had been obtained last year. The entire building with furniture, as it now stands, and books bought, footed up the handsome total of \$51,637.51. This sum, said Mr. Gzowski has been promised and paid by friends and supporters of the college, giving us a commodious, well-provided institution, free from debt. Principal Sheraton then delivered the annual address, emphasizing the necessity of consecration on the part of the clergy, and referring to the objections made to and attacks against himself and his teaching.

Addresses were also delivered by Daniel Wilson, Esq., L.L.D., principal of University College and the Hon. S. H. Blake. The meeting closed with the benediction.

ST. ALBAN'S CATHEDRAL.—The residents on Bathurst and Bloor streets will soon have a place of worship in which to gather for Sunday services. The stone work of the chancel of St. Alban's Cathedral is far enough advanced to be roofed in for temporary use. The chancel is 90 feet long and will make a building large enough to accommodate the inhabitants in this part of the city for several years.

DIOCESE OF NIAGARA.

STEWARTTOWN.—The congregation of St. John's Church have reason to be proud of the success that has attended their efforts of late.

The Methodist body having built a new place of worship, found themselves from various causes unable to wipe off the debt on the building, when St. John's congregation who were in need of a new church, stepped in and purchased the building. Since then the wisdom of the step taken has been plainly manifest in the increased attendance and liberal offerings. Although theirs is the only service regularly held, yet these results only too plainly demonstrate the weakness engendered Protestant Christendom from their unhappy divisions. Hitherto there had been two services each Sunday, both indifferently attended, and afterwards only one viz.; those of the Church with really good congregations and hearty services. Let us hope this result and example will not be lost on the intelligent and zealously inclined portion of the surrounding dissenting bodies. The Minister in charge is the Rev. C. H. Adams, M.A., and to his wise administration of affairs, and sound advice much of the harmony that has characterised the deliberations of the congregation is due. A concert recently held in the town hall towards replenishing the Sunday-school library was notwithstanding the inclemency of the weather well attended and a large sum secured for the purpose. On the 19th inst., Miss Adeline Thompson, eldest daughter of Mr. Wm. Thompson, of Ashgrove, was married to C. Johnson, Esq., eldest son of Capt. Johnson, of Stewarttown. The bride was the recipient of an address and presentation from the congregation, having creditably filled the position of organist of the Church for some years.

DIOCESE OF HURON.

LONDON.—The Very Rev. M. Boomer, Dean of Huron, has recently suffered a third stroke of paralysis, and is very low. His medical advisers have no hope of his recovery, and look for death at any moment. Dean Boomer has ever been universally beloved by the whole Church in the Diocese. His simplicity of faith, his gentleness of manner, his kindness and courtesy towards all, have won for him the affection of many warm hearts. He now, with a clear, strong faith, patiently awaits his

Master's call to "Come up higher. Enter into rest."

The Rev. Mr. Haslam, of the French Mission in the city of Montreal, is now collecting for that work in this Diocese, and purposes visiting the larger towns in the western part this trip, after getting through with London.

ST. THOMAS.—The wife of the Rev. S. L. Smith, we regret to learn, continues to suffer extremely from cancer in the tongue. Her medical advisers give no hope of her recovery, as it is only a matter of time. Much sympathy is felt for the whole family in their trial by the community.

ADELAIDE.—The Rev. Mr. Ashbury, of Delaware, preached the annual Missionary sermon here on Sunday, the 24th, to a good congregation. Rev. C. W. Ball took the duty in Delaware Mission.

LONDON.—The Ladies' Monthly Diocesan Missionary Society meeting was held at the See House on the 25th. The attendance was large, and much interest is being manifested in this branch of the Church's work. A most interesting paper on the Zenana Mission work was read by Mrs. Lings. The requirements of the Missionaries, their labors and great trials were shown, and also the disadvantages under which they labor, owing to the customs of the natives. The paper was not only interesting, but instructive, and will doubtless assist in arousing the interest of the Association in this field. Such papers are most helpful, and if a branch society were organized in each parish in the Diocese, and this kind of practical information given, the result on the part of Church people generally would be evidenced by a new life in the Mission work of the Church.

Mrs. Baldwin read a tract dealing with the Scriptural principle of systematic giving to religious objects. It was clearly illustrated that spasmodic effort was not the principle which governs people in worldly affairs, nor should it be in religious matters. The meeting was most interesting.

BLYTH.—On Friday last, Rev. Mr. Parke had the good luck to have laid down at his door upwards of twenty cords of wood, by the members of Trinity Church, Belgrave, and he also had given to him as a present a large quantity of oats and hay.

SUMMERHILL.—Miss Emily McBrien, who has been organist in St. Peter's Church for some time, was made the recipient of a beautiful butter cooler and cruet-stand, as a slight acknowledgment of her valuable services in that capacity.

CLINTON.—Huron Rural Deanery.—A meeting of the members of Huron Rural Deanery was held in Clinton on January 14th, for re-organization under the new rules issued by the Bishop, by which the Churchwardens and Lay Delegates are made members of the Rural-Deanal Chapter. The business meeting was preceded by Divine Service in St. Paul's Church at 11 a.m., with a celebration of the Holy Communion. The sermon, from 1 Cor. iii. 6, 7, 8, was preached by Rev. J. Carrie, incumbent of Dungannon.

In the afternoon the meeting was called to order, and the Rev. W. Craig, B.D., Rural Dean, took the chair, and opened the meeting with prayer. The Rev. W. Johnson, of St. George's, Goderich, was appointed secretary.

The clergy present were:—The Rural Dean and Secretary; Revs. J. Edmonds, Seaforth; J. F. Parke, Blyth; J. Carrie, Dungannon, and J. W. Hodgins, Bayfield; and the following parishes were represented by Lay members:—St. Paul's, Clinton; St. Stephen's, Goderich Township; St. Mark's, Manchester; and St. John's, Varna.

An amount of statistics regarding the collections called for by the Synod were collated, and their number gave rise to an animated discussion.

A suggestion whether the number of special collections could not be reduced without detriment to the Synod's funds, by assessing each parish for the amount expected, and allowing them to raise it in one collection or otherwise, was left over for consideration at the May meeting, which it was decided should be held in Clinton, as being most central for the county.

It is to be hoped that at the next meeting every parish will be represented by the churchwardens and lay delegates, as well as by the clergy.
W. JOHNSON, Sec.

WARDSVILLE.—The members of the Band of Hope of the Church of England Temperance Society gave an entertainment in the basement of the Church very recently, which was most enjoyable. There was great diversity in the programme, which opened with a piece by five young people upon drum, tambourine, triangle, mouth-organ and organ, capably given. Then followed recitations, readings, &c. One song, given by all the little people, "Three cheers for the red, white and blue," in which the children used flags of that color while singing a very bright chorus, received a hearty *encore*. This piece referred to the three colors of the Church of England Temperance Society, and was taken from the pages of the CHURCH GUARDIAN. "Little Red Riding Hood," acted in character, was the means of giving a great deal of fun, the make-up of the wolf being capital; and when, in response to the shrieks of the little maiden, two (boy) foresters rushed in and with their axes beheaded the wolf, there was much rejoicing. A "Shadow Pantomime" caused roars of laughter. To Mrs. Taylor much credit is due for the make-up of the wolf, &c. The Rev. W. J. Taylor trained the children. The basement was crowded. The Band of Hope gave the proceeds to the poor.

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.

EMERSON.—We are sorry to state that the incumbent of this parish, the Rev. S. Mills, B.A., intends resigning shortly to accept an appointment at Fergus Falls, Minnesota. This Diocese can ill afford to lose such a hardworking and faithful priest. We wish him God speed in Bishop Whipple's Diocese. The Rev. Ivan Fortin, of St. John's College will succeed him.

PORTAGE LA PRAIRIE.—This parish has been vacant for the past few months. There is a beautiful large church capable of holding about 600 people, with a splendid parsonage adjoining the Church. For some young active man, the congregation would, we feel sure, raise \$1,000 per annum. Is there any young priest in any of our Eastern Dioceses who would care to come?

MORDEN.—The new Church at this place was opened last week by his Lordship the Bishop of Rupert's Land. The Church was crowded, and the services attractive and hearty.

WINNIPEG.—*St. John's College.*—Dame rumor has it that the Rev. Canon O'Meara will be appointed to succeed the Rev. Dr. Hill, at St. Paul's Church, Halifax, at Easter. The Rev. Canon has been in this county for quite a number of years, during which time he has been connected with the College. He holds the position at present, of Professor of Systematic Theology.

The Rev. Canon Machray, who has been

spending his Christmas vacation in Toronto, returned last week.

MANITOBA PENITENTIARY.—Since the resignation of the Rev. Frank Greene, the services at the Penitentiary have been taken by the Rev. Canon Matheson, of St. John's College, and the Rev. H. T. Leslie, Immigrant Chaplain. On one occasion Mr. Leslie had the pleasure of conducting the Church's worship before his lordship old Poundmaker, who seemed pleased with the service.

The Rev. H. T. Leslie, B.A., Immigrant Chaplain, has declined the Rectorship of Little Fall, Minnesota. The Diocese of Rupert's Land finds Mr. Leslie most useful in supplying vacant missions with services.

BRITISH COLUMBIA.

DIOCESE OF NEW WESTMINSTER.

SAPERTON.—A very handsome Lectern was presented to this Church at Christmas by a member of the congregation. It consists of a double revolving book desk on a couple of fluted columns raising out of a substantial oblong base. It was executed at the Royal City Plaining Mills from a design furnished by the Bishop, and reflects the highest credit on the skill of the foreman, Mr. Kerr.

SPALLUMCHEEN.—The Rev. A. Shildrick gives in the *Churchman's Gazette* for January the following brief sketch of the Church's work in the district under his charge.

The district under my charge embraces Spallumcheen, Priest's Valley, and the Mission, with occasional visits to Penticton and Osoyoos. The distances to be travelled of course render it impossible to give as frequent services at any of these places as we would wish. The way we generally manage it is as follows: A service once a month at the Mission in the morning, and returning in the evening to Priest's Valley, a sharp ride of at least five hours. The other Sundays are spent between Priest's Valley and Spallumcheen. In the summer time we can manage to have service at one of these places in the morning and then get to the other for an afternoon service, but in the winter this cannot be done, so a day is spent at each place and the time between the service at Priest's Valley is occupied by a class. Some comprising this class are preparing for confirmation.

The services at the Mission are only fairly attended but we cannot expect too much here as there really are but a few people belonging to the Church of England residing here.

Our most progressive place without a doubt is at Priest's Valley. It is a rare chance to find a poor congregation. The people seem glad to have the privilege of the Church's ministrations and the majority of them are not mere occasional attendants but are regular ones and do all they can to urge forward the good work, and as this is without doubt one of the few flourishing places of B. C. we hope to see at no very distant date a little church in its midst. At present our services are held in the new school-room, a commodious, well lighted and warm building; till this place was available our services were held in Mr. Price Allison's granary. This gentleman has from the start been one of our best helpers, and as far as I am concerned personally I am deeply indebted to him for his untiring kindness and hospitality. I can scarcely make him an exception, as throughout the district hospitality seems to be one of the many virtues which our good people possess.

I cannot speak as favorably of the Spallumcheen part of the district, although I have hopes; from what little progress is being made, of seeing a flourishing church centre there eventually. There is no doubt but that the in-

convenient site of the parsonage acts seriously against many attending, but this difficulty and obstacle we hope will soon be overcome, for some of our energetic people have started a fund for the purpose of erecting a church, and we hope by next spring to be able to commence the building. We are needing contributions for this object, and I sincerely trust that everyone who reads this will remember our needs and send, either to me, or to Messrs. Costerton, Wood or Offerhaus, a small donation, and I doubt but that you would kindly undertake to receive contributions for this purpose. Of course there are many in New Westminster and other places of this diocese who will be only too glad to assist us, and really it seems to me to be a duty for those to fulfil who have so long enjoyed the privileges which through force of circumstances are denied us up here. I very much regret that one of our chief drawbacks is that people seem somewhat indifferent to becoming communicants. There are living amongst us some who in earlier days were regular communicants, but who now seem somewhat ashamed to come forward. I am persuaded that this is the only cause that hinders them, and I can only pray that that obstacle may soon be removed. It certainly to me is no cause for wonder that such is the case, considering that for so long they have never had the opportunity that is now given them.

CONTEMPORARY CHURCH OPINION.

The *Family Churchman* says:—

Dean Burgon is convinced that the reason why so many "insufferably weak" sermons are preached is that clergymen have ceased to "read Divinity." The fact is, perhaps, that "scientific theology" has taken the place in most clergymen's minds which was wont so excellently to be filled by dogmatic and moral theology. It is the spirit of the time. Clergymen think "Sociology"—that imaginative creation of the sceptic philosophy—a dignified subject for the pulpit, and instead of inculcating moral cleanness our parsons have taken to preaching drains. If priests and people would read Divinity more and think of sociology less our Christianity and moral fibre would be less insufferably weak.

The Church has the following remarks suggested by the case of a noted congregationalist preacher who was refused admission to the Presbyterian Ministry on account of defects "in the minor points of doctrinal and ecclesiastical orthodoxy."

Our Church may well take a lesson from this case, on the importance of laying great stress on scientific theology. But she may well give a lesson from her own method of securing unity of belief among her clergy. She requires assent to the great facts of the Christian life, and then, with few exceptions, leaves the manner of explaining these facts to the individual. The result is a great variety of intellectual belief, and an insistence, above all things, on the importance of the spirit in which the belief is held. A Church that stands for orthodoxy will always do a service by proclaiming accuracy of belief as of importance. But a Church that stands for a right attitude of spirit as of main importance, and intellectual belief as a necessary means to this, will have a more far-reaching and enduring hold on the human spirit.

The *Living Church* says:—

The Assistant-Bishop of New York is understood to have said that the Advent Mission marked an era in the disintegration of party prejudices. It did so beyond a doubt. It was not only working in the line of what has been rapidly going on of late years, but it seems to have made the party prejudices of thirty or forty

years ago an impossibility. In those days when parties were on the warpath, a Mission would have been an impossibility. Indeed, it would have been next to an impossibility ten or even five years ago. But times change, and when winter begins to break up, things rapidly go forwards. The Advent Mission had, in fact, all the effect of sunny skies and a warm south wind. It was the ushering in of a new season. In an important sense, it was a turning-point, an era in the Church's history, and, henceforth, all parties may hope to work with far greater unanimity and with more assured and certain results.

BRITISH BUDGET.

The statement which we copied from an English paper, that Bishop Titcomb, Bishop of Northern and Central Europe, has resigned his appointment was incorrect. Bishop Titcomb intended taking such a step, but at the special request of the Bishop of London his lordship has consented to retain his post, abstaining, under strict medical advice, from work of any kind for several weeks.

The health of Canon Knox Little is stated to have broken down, and it is reported that arrangements have been made for releasing him from a month's residence in Worcester at the beginning of the year.

The Rev. J. Miller Darling, M.A., formerly minister of St. Andrew's (Liverpool) Church of Scotland, has joined the Church of England, and is now a member and a communicant in St. Saviour's Church (Archdeacon Bardsley's). Mr. Darling, it is expected, will apply for holy orders in due course.

Dean Howson's last work, the final proof of which he corrected only a day or two before his death, was the volume just published by Mr. Elliot Stock, entitled, "Thoughts for Saints' Days; or, Short Readings arranged for Festivals of the Church's Year."

In the diocese of Manchester during the past year nine churches have been built and opened, the aggregate cost being £55,000. A similar report is presented from the diocese of Liverpool, and in a few days Dr. Ryle will open the new church of St. Philip, Southport.

Mrs. Fraser has placed a memorial brass in the pavement at the centre of the new chancel at Manchester Cathedral, with this inscription:—"In loving memory of James Fraser, D.D., fifteen years Lord Bishop of Manchester, this pavement, suggested by him four days before his death, is placed by his widow. Obiit Oct. 22, 1885."

The Dean and Chapter of Lincoln have just opened the magnificent Minster for Sunday evening services, which in future are to be held from Advent till Easter, and possibly it may be decided to hold them on every Sunday throughout the year.

COMMUNION WITH THE BLESSED DEAD.—Shall we not recollect the blessed dead, above all, in Holy Communion, and give thanks for them there at that Holy Table at which the Church triumphant and the Church militant meet in the Communion of Saints? Where Christ is they are; and therefore if Christ be there, may they not be there likewise? May they not be near us, though unseen, like us claiming their share in the Eternal Sacrifice, like us partaking of that Spiritual Body and Blood which is as much the life of Saints in heaven as it is of penitent sinners on earth? May it not be so? It is a mystery into which we will not look too far. But this at least is true, that they are with Him where He is.—*Kingsley.*

SUGGESTIONS FOR NEWLY CONFIRMED, AND FOR CHURCH PEOPLE.

1. Upon entering church for worship kneel in silent prayer for God's blessing on the services, and when they are concluded remain on your knees to return thanks for the privilege you have enjoyed.
2. Be careful to observe the proper postures prescribed by the Church. Do not form the careless habit of sitting when you ought to stand, in praise; or only bowing the head in prayer when you should kneel. Do not be ashamed to prostrate yourselves on your knees. It is the only reverent position for prayer, except when the congregation is occasionally enjoined to stand in the act of devotion.
3. Make it a rule to join in the services of the Church. Find your places in the Prayer Book and respond. A Churchman should never be idly looking about while others are engaged in worship.
4. Resolve from the first to come to Holy Communion at least once a month and as much oftener as you can do so, and when you come forward to receive the elements remove your gloves, and when you return to your pews engage in prayer and reading meditation, as your "Manuals" direct, until the services are concluded. Never leave the church until the Communion service is finished and the elements that remain reverently consumed. As well might a guest at a friend's table leave it before all had finished, because he happened to have satisfied his own appetite first, as for a guest at the Lord's Table to leave God's House before all have communed, because he chanced to partake first.
5. Attend week-day services as regularly as you can, and be found in your place in Church both morning and evening on the Lord's Day.
6. If you are heads of families, institute family prayer. Have grace at meals, be careful not to omit your private devotions, and be systematic in reading the Bible.
7. Resolve to give conscientiously and proportionately of your means towards the support of the Church. "If thou hast much, give plenteously; if thou hast little, do thy diligence, gladly to give of that little."—*Selected.*

BOOK NOTICES, &C.

SUNDAY IN THE WOODS.—Special services prepared for lumber and other camps. Montreal; Gazette Printing Company, 1885.

This little manual, which is "printed by authority of the Bishop" of Montreal appears to be admirably adapted to the purpose for which it is set forth. It might also be used, with a very few changes, for school-house and cottage services.

POCKET LESSON NOTES ON THE INTERNATIONAL LESSONS FOR 1886, by Rev. and Mrs. W. F. Crafts, 12mo. (trimmed for pocket). Illustrated with blackboard designs. Introductory price 15 cts., scholars' edition 5 cts. Funk & Wagnalls, 10 and 12 Dey St., New York.

This is in many respects a new departure in Sabbath-school helps. It contains references at length to Jamieson, Fausset and Brown's commentary, besides having both the Common and Revised Versions (with all notes) side by side, and marginal references, such as are found in Teachers' Bibles, only more of them. Home readings and daily memory verses are also put into the margin in such a way as to show the exact point in the lesson on which they throw Bible light. The questions are also arranged on a novel plan that cultivates the art of making original questions. The Teachers' Edition includes besides all the features of the Scholars' Edition, "The Lesson Taught to Children," by Mrs. W. F. Crafts, and "Illustration for Classes

of all Grades," by Rev. W. F. Crafts, both of these departments being illustrated with numerous pictures for blackboard and teachers' slate. Each month's work is reviewed by a "Monthly Review Sermon to Children," and a "Pictorial Quarterly Review" closes each quarter.

SAVING FAITH.—James Morison, D.D. Ninth edition. S. R. Briggs, Willard Tract Depository, Toronto.

The first edition of this little work was published in 1842, and in succeeding editions the greater part of the work has been re-written, according as the author had more time and leisure, but upon the old model. Saving faith, says the author, is believing, there being only one word in the original of the New Testament for both *faith* and *believing*; and in a number of short chapters, and in plain and simple terms, he explains the nature of faith, its object, mediate and ultimate, its degrees, its author and its effect.

WATCHWORDS FOR BARACK ROOM AND CAMP-FIRE.—Griffith, Farran & Co., St. Paul's Churchyard, London, England.

This is a charming little text-book for daily use for one month, intended primarily for soldiers in the Army of the Queen, but equally suitable for use by the "Soldiers of the Cross" in all stations of life. It bears the *imprimatur* of the Rev. J. C. Edgehill, Chaplain-General, &c. A copy has been graciously accepted by H.R.H. the Duke of Cambridge, the Duke of Connaught and Princess Beatrice. Its compiler is the grand-daughter of the late Rev. Dr. Cochrane, of Nova Scotia, who was well known throughout Canada. His friends will welcome this work by one of his family. The selections throughout are excellent.

THE PULPIT TREASURY.—Yearly, \$2.50; to clergymen, \$2. Single copies, 25 cents. E. B. Treat, Publisher, 771 Broadway, New York.

The February number is promptly on our table. Its contents display impartiality to the Evangelical denominations. This magazine affords, by its excellent articles from many practised pens, the very aid many pastors and Christian workers need in their different fields and in their multifarious forms of labor. The United Brethren are given the first place in the February number. Other full sermons are by Drs. Breed and Van Dyke and the English "Missioner," Rev. W. H. Aitken. There is a Children's Service, by Rev. W. V. Robinson; and Leading Thoughts of Sermons by Drs. Day, Barrows, Pigon, Van Dyke, Jr., Wray, Brown, Meyer and Henson.

THE HOMILETIC MAGAZINE, of London.—\$3.

An American edition is now published at the office of *The Pulpit Treasury*. Both are sent to one address for \$4.

OUTLINES OF PSYCHOLOGY.—By Hermann Lotze. Translation edited by George T. Ladd, Professor of Philosophy, Yale College. Ginn & Co., New York and Chicago. Ready about Dec. 1, 1885.

This is the fourth volume in the series of "Outlines" following the *Metaphysic, Philosophy of Religion* and *Practical Philosophy*. The *Outlines of Psychology* treats of Simple Sensations, the Course of Representative Ideas, of Attention and Inference, of Intuitions of Objects in Space, of the Apprehension of the External World by the Senses, of Errors of the Senses, of Feelings, and of Bodily Motions. Its second part is "theoretical," and discusses the nature, position, and changeable states of the Soul, its relations to time, and the reciprocal action of Soul and Body. It closes with a chapter on the "Kingdom of Souls." Lotze is peculiarly rich and suggestive in the discussion of Psychology.

The Church Guardian

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SPECIAL NOTICE.

* * * SUBSCRIBERS IN ARREARS are respectfully requested remit at their earliest convenience. The very low price at which the paper is published renders necessary a rigid enforcement of the rule of payment in advance. The label gives the date of expiration.

Will Subscribers please examine Label, and REMIT PROMPTLY!

CALENDAR FOR FEBRUARY.

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

TO SUBSCRIBERS IN NEW BRUNSWICK, NOVA SCOTIA AND ONTARIO.

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

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

JOHN WESLEY'S SERMON ON "THE DUTY OF CONSTANT COMMUNION."

We have received repeated requests to publish the above Sermon in full, and have determined to do so in the CHURCH GUARDIAN of the 17th February. We give two weeks notice in order that, if extra numbers be required, they may be ordered on or before the 12th February, so that the weeks issue may be increased, every one of the 5,000 copies presently struck off weekly being required. These extra copies will be supplied at 2½ cents each.

COLONIZATION AND BROTHERHOODS.

The Bishop of Qu'Appelle has addressed a very interesting letter to the *Church Times* on this subject, which, as his Lordship says, is "well worth the most earnest consideration of our Church." Bishop Anson's attention was called to this matter by a communication which is appended to his letter, descriptive of the great work carried on in the Ottawa Valley by the Farming Brothers of the Oblate Order of Roman Catholics. The members of this Order offer themselves to do manual labor for the sake of their fellows. Their special work is that of pioneers, and as soon as by their efforts in any locality a measure of

civilization and prosperity has been attained, they are ready to go elsewhere to begin the same self-denying enterprise over again. The result of their toil in the particular locality referred to is seen in a comfortable Mission House, a good Church, a Hospital, and an excellent farm with admirable buildings and several hundred acres under cultivation. Around this Mission farm, a large settlement has been made, consisting chiefly of poor farmers, who, upon arriving, received free hospitality from the Mission Fathers for a day or two, with advice as to where to look for land, and about the climatic conditions of the country. When necessary, they were given work on the Mission farm. When desired, the pay is given in seed grain or anything else needed by a new settler.

The writer of this account asks: "Can the Church of England not do something of this kind? * * * Is there not sufficient of a spirit of self-sacrifice amongst us to carry on some such work? Are there not men to be found who will offer themselves to work without pay for the good of their fellows?"

Bishop Anson's reply to this communication is so wise and practical, and withal so full of sanctified common sense, that we take great pleasure in presenting it to our readers without further note or comment:—

"Why should there not be 'Brotherhoods' corresponding in their diversity of purposes and methods of work to the various 'Sisterhoods' now existing? That there are large numbers of young men willing and ready to give themselves to the work of the Church, I have not the least doubt. But what scope have they now? If a young man feels constrained, by the love of Christ, to consecrate himself entirely to His service, the ministry is practically almost the only way open to him in our Church. The effect of this is that, as all cannot receive Holy Orders, much devotion and zeal is lost, while, on the other hand, not a few attempt to enter the priesthood who would be far more suitably and usefully employed as helpers of the Church in other ways, if the opportunity for an entire self-dedication was offered them.

"Why should there not be a 'Brotherhood'—or call it by what name may be preferred, though none seems more appropriate than 'Brotherhood,' even though the name may be used in a slightly different manner than it has been formerly—in which men could be enrolled who should be willing to give their labor in whatever employment or trade they had been educated for the service of Christ and his Church wherever there might be need for it? I am a schoolmaster, I a carpenter, I a painter, I a printer, I a laborer. I am ready to give my time, my strength, my work, my skill for Christ's sake, at least for some years, if it can be used. How many a mission-field, how many an institution at home, would be immeasurably benefited by such voluntary work! How many a useful work might be begun, that cannot now be undertaken because of the expense! Might not even some of our great Church societies have their field of usefulness very considerably increased if they could avail themselves of such labor? And what a spiritual power there would be in such a band of men working, not for self or for personal interests, but humbly persevering in their daily labor for the benefit of Christ's Holy Church! Is it absolutely necessary, let me ask, that men willing thus to devote the fruit of their labor to the Lord should be required also to submit themselves to very stringent rules in the devotional life? I have heard of one Missionary Brotherhood where the rules take an hour to read. Is it necessary, again, that men should be prepared

to give their whole life before any such work is accepted of them? I have no objection to life-long vows. I cannot quite understand how a clergyman who has himself taken such vows can object on principle to others taking them for a life-service in other ways of labor in Christ's vineyard. It is true, and we cannot ignore the danger, that the enthusiasm that made the man take the vows may pass away, the vocation may for one cause or another be lost, and it is surely hurtful both to the individual and to the institution that a man should be bound to a spiritual work in which he can no longer take spiritual pleasure, simply by the ties of a regretted vow. Personally, therefore, I think it better that men should only be bound to that work for which they offer themselves so long as they themselves desire it. I believe, too, that some very successful Brotherhoods in the Roman Church have been without perpetual vows, or, indeed, vows of any kind.

"That there must be organization if such a work is to be done, is quite certain. That only the consciousness of recognition by the Church as her workers in such a bond of fellowship as a 'Brotherhood' of some kind would afford, would be likely to attract men to such work, or to keep them steadfast in it, is equally certain. While, of course, some rules as guides for the spiritual life of those thus engaged are necessary, it is only deep spiritual fervor that could make the service proposed possible, and that spiritual fervor, if it is to be maintained, must have more frequent opportunities for its refreshment than are possible in an ordinary life. May God put it into the hearts of some one to devise a method whereby a 'Brotherhood' may be founded in which all spiritual help needed may be given, and yet so wide and practical in its aims and methods that it may be suited to the needs of the manifold busy working life of the present day."

CHURCH WORK.

The value and need of Church work are again forcibly impressed upon us at this season of the year. In entering upon the new year, we should carefully consider our position, estimate our resources, survey the necessities of the world around us, and prepare for vigorous action. A working church will always be a prosperous church; and a church that does not work is not fit to live—if indeed it can live. The spirit of the blessed Saviour is the spirit which should animate the whole Church, when he said, "I must work the work of Him who sent me while it is day;" the night cometh when no man can work; and if in this spirit the Church, in all its branches, will enter upon its mission, what grand results will follow!

No one can over-estimate the work the Church is commissioned to perform; no one can be discouraged when the resources and facilities of the Church are considered. It is not enough to say that the work of personal salvation is what God pre-eminently requires, and what man imperatively needs. That is true; but the work which is *personal* is but *preparatory* to that which is *social and general*. In its corporate capacity, the Church sustains a relation to universal man; and it is by its varied agencies and combined efforts that the evils of society are to be counteracted, and that a condition of universal purity and peace will ensue. So numerous are these evils, and so gigantic are the forces by which they are propagated and upheld, that all the appliances and energies of the Church are needed in the struggle with them.

Ministers are the ambassadors of Christ, and as such they must lead the way; and alike by their spirit, their teaching, and their example, inspire those who have to follow. In the fervor and devotion of their services, in the faithfulness and power of their sermons, in the zeal and energy of their public ministrations

they should give full proof of their ministry—show that they are workmen who need not to be ashamed, and that, as of old, the pulpit is a living power—that the Gospel is mighty through God to the pulling down of strongholds.

But ministers are to a great extent powerless, except as they receive the hearty sympathy and co-operation of their people. The Church is a grand united organization; and its ultimate success is as much dependent on the prayers, the faith, the gifts, the labors of the LAITY, as upon the wisdom and eloquence of the Clergy. If the former be refused, the latter will be crippled; the two combined will make the Church omnipotent for good.

There is a sphere for every individual member—there is work for persons of all classes and powers; and in a due distribution of office, and faithfulness in the discharge of its every duty; in a regular attendance at divine worship, and a generous supply of the institutions of the Church; in active labor in social and religious organization by which knowledge can be diffused, and vice can be counteracted, and joy can be engendered; and prayer and faith for the promised gifts of the Holy Ghost—the ministry will be made strong, and the Church will go on and prosper.

In the work demanding the attention of the Church, there must be unremitting toil, and for such a work there will be a glorious reward. As the needs of society were never greater, so the agencies of the Church were never more effective; and, in entering afresh upon the working season, we hope all our churches will resolve to do with all their might whatsoever their hands may find to do.—Selected.

CORRESPONDENCE.

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

To the Editor of THE CHURCH GUARDIAN:

DEAR SIR,—Allow me to call your attention, and that of your readers, to a little error in your report of a vote of thanks to the Sisters of St. Margaret. The resolution ran really thus: "to the Sisters of St. Margaret, and the other Protestant nurses." I would not notice this, but for the persistent way in which these others, two noble ladies of the Church of England, have been ignored in nearly all the references to this work.

Yours truly, JUSTITIA.

CHRIST CHURCH CATHEDRAL.

SERVICES OF SONG.

To the Editor of THE CHURCH GUARDIAN:

SIR,—The subject of "Services of Song" in Cathedrals seems to the present writer to be worthy of a more favorable consideration than it received in your issue of January 27th. Many of your readers thought that the battle of services of song, or musical festivals in Cathedrals, had been fought and won in England twenty years ago; and they were much surprised to find the subject now brought up again in a paper so well conducted, and so sound and liberal in principle as the CHURCH GUARDIAN usually is. You are doubtless aware that about that time "services of song," under the name of "musical festivals," were introduced in some of the English Cathedrals, notably in those of Hereford and Worcester. Their object was to educate the people to appreciate and to love the beautiful choral music of the Anglican Church. The extreme wing of the Low Church party, and the less liberal minded of the non-conformists, who disapproved of this object, filled the columns of such papers as the *Record* and *Rock* with violent attacks upon these "services of song." On the other hand it was argued that there could be no impropriety in giving the

public of all religious parties and denominations an opportunity of hearing, in the place most fitted for them, the grand *Te Deums*, *Jubilees*, *Anthems* and *Hymns*, which are heard every Sunday morning and afternoon in the great English Cathedrals. It was urged that there was no reasonable objection to doing so; while the advantages to the community were obviously very great, from a Churchman's point of view. The result has been that services of song and choir festivals have become very general in the Cathedrals of the old country; and the narrow criticisms which were directed against them have long since been forgotten. More recently, the use of Bach's Passion Music on the Thursday in Holy week, in St. Paul's Cathedral and Westminster Abbey, aroused a little of the old criticism. But this soon died out, and other Cathedrals have with great advantage followed the example of the Cathedrals in London. You are evidently aware of all this for you say: "we know that in many Cathedrals in England special services of a somewhat similar character are held, and that such men as Lord Aylwyne Compton, Bishop designate of Ely, and Dean Lake, can be quoted in their favour." In short, you admit that the most earnest and eminent Cathedral rulers in England have long recognized such services as an important part of Cathedral work; and then you proceed to call these services "acts of desecration of the House of God"; and you not only hope that they will be discontinued in Christ Church Cathedral, but you threaten the Cathedral authorities with the extinction of the Cathedral character of their Church, if such services are repeated. It may be within the power of the Provincial Synod to repeal or modify the Royal Letters by which this Diocese and Cathedral exist; but if the Provincial Synod possess this power, it is surely to be hoped that it would not exercise it against Christ Church, merely because it is fulfilling its functions as a cathedral.

Is it a great offence to allow between two and three thousand people of all denominations to sit, or stand, quietly in the Cathedral for an hour and a half, to hear select parts of the Church's noble liturgy beautifully rendered? In several of the English Cathedrals, admission on such occasions is by expensive tickets. But the authorities of Christ Church Cathedral generously throw the Cathedral doors open to all, rich and poor; and the large number of working men present was a noticeable and interesting feature in the recent services of song. The enormous gatherings of persons of all classes and sects who have attended these services prove that such services meet a public need, and that the whole question is in Canada, as in England, one of public interest.

And why, it may reasonably be asked, are services of song attacked now? This is not the only time, nor is the Cathedral the only Church in Montreal, in which such services have been held. There have been frequent organ recitals, often accompanied by vocal music, in the Cathedral during the past fifteen years; and no one objected. It is notorious that at some of those recitals, secular music was used, such as the present Cathedral authorities would not for a moment allow. A year ago, Mr. C. Harris had a service of song in the Cathedral, and there was no objection. But of late, it has unfortunately become the fashion in certain quarters to attack the Cathedral for everything.

The *Star* report on which you have your criticisms was highly imaginative. The demeanour of the congregation as a whole was reverent and excellent in every respect, and would compare favourably with what is often witnessed when similar crowds of people assemble to hear noted preachers in our great churches.

Services of Song have done, and are doing, an immense work for good in the Cathedrals of the old country, and their great prosperity in Montreal is doubtless exciting the alarm, of

those who are opposed to the employment of the highest musical art in worship. But this cannot be the motive which actuates the CHURCH GUARDIAN; and I, therefore, venture to appeal to you to reconsider the question. If our Apostolic Church in Canada is to fulfill her mission, she must divest herself of the petty bigotries of a mere sect, and become as large and generous in her spirit and in her methods as she is in the old country. Is it wise, is it right, for the Canadian Church to lock her door against the thousands of people "of all sects," who are willing to come together on a week evening to hear selections from her grand Cathedral services? This is the policy which has done so much amongst us to cripple the influence of the Church, and to fill the Jesuit Chapel with the lovers of sacred music.

CHURCHMAN.

[We are glad to publish the foregoing from an esteemed correspondent in reference to the services of song at the Cathedral; but we think it fails to answer the objections made and assumes a position of affairs which does not exist. We do not intend, however, to enter into a discussion as to the introduction of musical festivals, &c., into the Cathedrals of England. We know that serious objection was made to the "innovation," and we are not aware that objections have ceased and that too on the part of eminent and unquestionably sound and liberal Churchmen. But our correspondent assumes that we have admitted these services in England and those at the Cathedral to be similar in all respects, and attempts to turn our objections as to the latter, by applying them to the former; the services which we styled "acts of desecration" are those held in Christ Church Cathedral, Montreal, and not those held in English Cathedrals, of which we have not sufficient information to speak, and we regard the former as acts of desecration, not alone on the *Star's* report, but on personal knowledge and observation. We answer our correspondent, "is it a great offence to allow between 2,000 and 3,000 people of all denominations to sit or stand quietly in the Cathedral for an hour and a half to hear select parts of the Church's noble liturgy beautifully rendered"? perhaps not, though there is a double aspect to this question too, assuming the facts stated to be correct; but they are not, we think, correct. There was to our own knowledge at one of these services which we attended an absence of the *quietness* referred to, and conduct which was not befitting God's house. But we ask our correspondent, are our Churches built and consecrated and solemnly set apart for holy uses only, in order that people of all denominations may come together, as he impliedly admits, not to *worship*, but merely to *listen* to fine rendering of select parts of the Church's noble liturgy? Is that the true purpose for which the "House of Prayer" was erected? We think not, and though quietness prevailed and thousands flocked to hear, we still would regard such "services" as questionable: and dissevered from "worship" proper, as dishonouring to God's house. We are strongly opposed to the holding of such services in any Church building.—Ed.]

A SUBSCRIBER in Winnipeg renewing his subscription writes: "I am much pleased with the way the paper (THE CHURCH GUARDIAN) has improved, and think all Church people ought to be subscribers."

FAMILY DEPARTMENT.

SOME DAY.

Some day when the gates of heaven
Are opened wide for me;
When through their portals gleaming
The golden streets I see;
When I hear the sweet voice of angels
Sounding the loud Amen,
The mysteries of life which have pained me
Shall stand revealed to me then.

I shall know why my burdens were heavy,
And my crosses hard to bear;
I shall know why my life was shadowed
By sorrow and pain and care;
I shall know why that love was denied me
Which others find so sweet;
Why my days were a dream of sadness,
Dim, shadowy and incomplete.

I shall know why life's roses were hard to find,
While the thorns grew thick and strong;
Why life's pathway was hard and dreary,
And rough and rugged and long;
Why hopes which blossomed the brightest
Were ever the first to fade;
Why the forms I held the dearest
Were low in the churchyard laid.

Some day when the Master shall call me
To enter into His rest;
When I take my soul 'mid the heavenly choir,
And join the song of the blest;
Then the tears and the losses and crosses
Shall no longer be sorrow dim,
But a tender Father's merciful ways
Of bringing me home to Him.

—Church and Home.

THE POSTMAN'S DOLL.

MARY BRADLEY.

(Continued.)

"Next afternoon we started out again; and to save time we went in different directions. Alice and I went down Baker street; May and Jule took Schuyler avenue, and little Charlie Morgan, Jule's brother, who had offered to help us, went over into McGregor Place. Alice was so elated with what she had done the day before, that she was on the look-out for adventures all the time. And every house we came to she'd say, 'O, I wonder what'll happen here?'"

"Mostly nothing happened at all. 'The lady is out,' or 'the lady is engaged,' or 'the lady says you must excuse her, she hasn't any change to-day.' That was about all we got in Baker street, down to the square where those three big houses stand, with the ribbon-flower-beds in front, and the imitation dogs on the middle portico. I never liked imitation dogs, and I said I didn't believe it any use bothering to open those gates and go in; 'We won't get a cent there,' I said.

"But Alice said, 'What makes you think so? I believe we will, for there's a real nice old gentleman at the window. Look at his beautiful silver hair, and his flowing beard. Why, Kit, he's just like the dear old grandfathers in story-books. He's sure to do something for us.'

"She was so certain about her old gentleman that she fairly raced up to the house, and gave the door-bell such a pull that the old gentleman himself popped out to see what was the matter.

"'Hey!' says he. 'What's all this? Telegram? Humph! it's a girl. What do you want?'"

"Just like a string of fire-crackers! But Alice spoke up as chippy as you please: 'If you'll read the paper, it will tell you all about it, kind sir.' Holding up her subscription-list, and smiling.

"'Don't want to read it,' says he. 'Haven't got my specs. What's it about?'"

"Well, it's about the postman's little girl—our Mr. Roberts, you know. We want to buy a doll,' Alice began; but he snapped her up as sharp as a hatchet.

"That's enough. Don't care to hear the rest," he declined.

"And with that the story-book old gentleman banged the door in our faces, and Alice and I came marching down the steps, as mad as hornets.

"'Did you ever?' says she, her face as red as fire. 'In all your life, Kitty, did you ever?' And I said I never did, though it was hard work not to say instead, 'I told you so.'

"To think I should have been so deceived in him! That's the worst," says Alice. "He had such lovely white hair, and that long silvery beard, like the Patriarchs in the Bible! I thought he would be the very one to say, 'Why, yes, you little dear! I shall be perfectly delighted. How much do you want?—two dollars? five dollars? Get a handsome one while you are about it!' I've read a dozen story-books where white-haired, benevolent-looking old grandfathers came to the rescue. Girls, I really thought our tribulations were ended."

"I didn't," I said. 'I've no opinion of people that keep imitation dogs in their porches.'

"Oh, pahaw!" said Alice; 'what have the imitation dogs got to do with it? I'm talking about grandfathers.'

"Perhaps he wasn't a grandfather at all," said I. 'And if he was, there's no sense in judging the whole race by one specimen.'

"Perhaps it's sensible—and polite, too—to contradict your friends," says Alice. 'Yes, indeed, Miss Kitty McGregor,' says she, 'perhaps it is—only I never knew it before, that's all!'"

"And there we were, snarling at each other like two cats on a fence, and we walked on very stiff for a minute or two. Then I began to laugh. 'Alice,' said I, 'are we going to quarrel about that Old Scrooge of an imitation grandfather? are we now, just say.'

"No," said Alice, laughing at once. 'We aren't. He's just like the Christmas Carol man, isn't he? And don't you wish he could have just such a dream as Scrooge had? He'd run after us then, and beg us to take his fat old dollars!'"

"So he would," said I.

"And then we both laughed again, and didn't mind. And the next place we stopped the people were polite, and gave us thirty cents. We got along pretty well, on the whole, that second afternoon. An Irish woman asked us, 'What did the postman want of a dahl, sure?' And when we told her it was for his little girl, she gave her head such a toss! 'An' faith, thin,' says she, 'we'll kape our tin cintees to buy dahls for our own gurruls!' And another told us 'her liddy didn't want nothin' to do with no such institution. She preferred to do her own givin'.'

"But on the whole we did well amongst us, for we brought home, all told, three dollars and seventy cents. That added to what we had before made eight-seventy. Jule thought we'd better stop at that, and May agreed with her. But Alice and I wanted ten, and Charlie said all right he'd get it for us. He said he'd had no end of fun, and the way he'd been called names and accused of all sorts of dark designs was too jolly for anything. And he worked like a little tin soldier, and actually did collect the dollar and thirty cents we wanted. It was all a lark for him. He'd been to fifty-three houses, he said, to collect that money, and ever so many people called him a young sharper—he really believed they believed he meant to keep it for himself!

"We were glad that that part of the business was over with. It's a mystery to me how anybody can take up begging for a profession. We agreed that we weren't sorry we had done it, but we never wanted to do it again.

"Not but we were well paid for our trouble, too. Buying the doll, and dressing it, and having the Collecting Committee for afternoon tea while we were making up clothes, and then taking it round to show to the mothers and older sisters—especially to Alice's White Cat Princess—all that was delightful. The Committee rode down town in a body to buy the doll. We got a beauty, with brown eyes, and

fluffy wig, and little doubled-up hands. It's no use talking, I do love a pretty doll to this day. This one was very much like Floss, only a size larger, and we bought just the same outfit for her—Saratoga trunk and everything; and we had money enough left over for a box of sugar-plums and a lovely Prang Christmas card besides.

"Mother and Lill gave up an afternoon to help us in the dressing; and we ran the sewing-machine like a steam-engine until we filled up the Saratoga trunk with lovely suits. And then at last—when Christmas Day came—we took the doll home.

"There's only one delivery on Christmas Day, you know, and we found out, without letting him suspect, the time Mr. Roberts would get through and go home. It happened to be just the convenient time before dinner; so we wrapped up our presents, and went in procession—Jule and May, and Alice and I, and Charlie and little Marion—to the postman's house. He lived in a flat, way down Baker street, near the avenue; and to get to it we had to pass by Mrs. Percy's house—the White Cat Princess, you know. Naturally we looked up at the windows, just to see if we could catch a glimpse of her. And sure enough she was standing in the bay-window, that was all wreathed with Christmas greens, with a dear little girl on each side of her, and she smiled and tapped on the pane for us to stop.

"So we did stop, and she came down to the door and called us in.

"'Are you carrying the doll to the postman's little girl?' she said. 'I thought so, and I wanted to tell you something that I have just heard.' Then she stopped and laughed, before she said any more. 'Mr. Roberts hasn't any little girl. Mr. Roberts is not married at all, my husband says.' And then she looked at us again in such a funny way with her soft, gay, beautiful eyes.

"O-oh! And do you call that something nice?' Alice cried out. 'It's horrid! We've had all our trouble for nothing, then! I do think it's just cruel, so there!'"

"And the rest of us looked as if we thought so too, I suppose. And then Mrs. Percy laughed and went on: 'But, my dears, there's a little girl there all the same, and Mr. Roberts takes care of her, and thinks everything of her. I wanted to astonish you a second, just as I was astonished, you know. Your Mr. Roberts is a very nice man. He keeps his old mother, and this little girl who was left an orphan, and would have had to go to an asylum only for him. She is a little creature that never had the right use of her limbs. She couldn't walk when he took her, but he has paid a doctor to rub her, and has bought crutches for her, and a patent chair that she can wheel herself about the room. He and the old mother think she'll get well by and by, and walk like other children. I thought it such a pretty story,' Mrs. Percy concluded; 'and that you would think so too. Of course, I am sorry that I startled you.'

"Well," said Alice, 'as long as it's the little girl he's fond of, and wanted the doll for, it's all the same, isn't it, Kitty?'"

"I said I thought it nicer, if anything, and Mrs. Percy said she did too. It wasn't every young man that would burden himself with a crippled child; and she went on to say she had a small parcel which she would like to send to the postman's mother, and would we take it.

"Of course we would; and we didn't refuse the delicious little blocks of nougat and pistachio-paste that were handed round before she let us go. The White Cat Princess is an excellent judge of candy, I must say.

"Well, we got to the postman's house at last, and rung a bell that had his name over it; and in a minute the door gave a click, and flew open. There wasn't a soul in sight, but there was a voice from away up in the clouds:

"Anybody for Roberts? Upstairs, top floor."

"Charlie recognized the voice, and sang out:

"Hullo, Mr. Roberts! Merry Christmas to you!"

"With that the postman came jumping down ever so many flights, a dozen steps at a time, I think, and was delighted to see us, though surprised too—that was plain to be seen—and invited us up to his room. I never climbed so many stairs before, except when I went up Trinity Church steeple, but at last he opened a door, and led us into the cunningest little parlor. It was like a grown-up dolls' house; and the people—well, I wish you could have seen them for yourselves!

"There was a little old mother right out of Mother Goose's Melodies—Dame Trot, I think. And there was the little girl—such a pretty, pretty face, such tiny, dear little hands, such a lovely smile when she looked up at you! We all broke out together, 'Isn't she sweet!'—and then the postman looked pleased and proud! If he'd been her father, he couldn't have been a bit more so. And when we took out the doll—oh, well! it's no use trying to tell. It was too comical for anything to see him come forward and receive it, and yet it was kind of pathetic too—the way he kissed the little girl, and trotted the doll up and down before her, and then flew over to exhibit it to his mother.

"There hadn't been much Christmas till we came, though you could see he had tried to do something. There was a little tree in front of the child's chair with cheap toys on it, and a very few little candles. And he had bought a doll—one of those wax-face things, with stiff wooden legs, and a little sleazy cotton nightgown on—you know the kind! She had it in her arms when we came in, but it wasn't a doll to be fond of, and when we gave her ours that other creature slipped out of sight. I'm not sure, but I think the postman himself threw it out of the window—I don't think a little girl could bring herself to throw away anything in the form of a doll, you know.

"Anyway, it disappeared, and to see little Rosy's eyes shine over the real doll, and to watch her kiss it and lay its face against her cheek, and call it 'pretty dolly!' was just delightful to us. She was so taken up with it that she didn't seem to care for the other things; but the postman's mother held up her eyes and hands over the doll's trunk-full of clothes, and especially over the rubbers and gossamer cloak and umbrella.

"Dear, dear, dear!" said she. "I can remember when gum-shoes like them was a vanity for Christian folks! An' now to think even the doll-babies has got 'em. 'Pears like there's no end to man's inventions, as the Holy Scriptor says."

"And then she wiped her specs on her nice white apron, and settled 'em on her nose again to look at the doll's shopping-bag, and her tiny comb and brush, and her cunning fan, and her little muff and tippet that Lill had made out of a pair of seal-skin ear-lappets, and

she was every bit as pleased as if she had been a little girl herself.

And then we gave her Mrs. Percy's parcel, and you should have seen her astonishment to think that anybody had thought of her—that she was to have a Christmas gift too. There was a beautiful soft silk kerchief, for her neat little shoulders. And there was a mull kerchief too. And then there were six nice white handkerchiefs for the postman himself, and laid in the folds of the top one was a new ten-dollar bill. That's a way, now, for a White Cat Princess to do things!

"And then, of course, the postman tried to thank us properly—it was such a complete surprise, and the most beautiful thing, too, that anybody could possibly have thought of, and he'd never, never forget it, and he never, never should get over it, never—that sort of thing, you know! and then we went home, perfectly happy, I tell you, and with rousing appetites for turkey and mince-pies when we got there.

"That's about all there is of the story," was Kitty's conclusion, and then Lizzie Ward's mother came up, and said it was bed-time for us. So we kissed each other a truly Christmas good-night, and some went one way, and some another; and I think all our hearts were tenderer for that little true history of the Postman's Doll.

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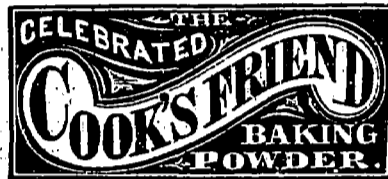
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MISSION FIELD.

BRITISH GUIANA.

The British Guiana Diocesan Church Society's Report for 1885 contains the following letter from the Rev. A. Gwyther, Missionary on the Demarara and Potaro rivers:—

"This has been made a memorable year to this Mission by the first visit of the Bishop, and will form a period in Indian dates. In March I paid my spring visit, remaining at Ichouruh from the evening of the 6th to the morning of the 24th. There were not very many people in the place; not more than 200. I had promised, when there in October, to go again to the village on the Ung where Mr. Pierce had baptized his hundreds, and was prepared to start on the Monday morning after my arrival; but Captain Charlie, who came down from the Ung on Saturday, told me that a considerable number of people from the savannas had assembled expecting me, but he had dispersed them all to their homes with the order to tell everybody that the Bishop was coming to Ichouruh in October, and that they were to come and meet his lordship there. I felt very sorry that the Captain had taken this hasty and mistaken step, but it was too late then to say that they had better wait and see me first. It would have been a very wet trip had I gone, for the rain fell heavily, and the Potaro rose at the Mission about ten feet while I was there; I should have been recompensed, though, for this inconvenience by the sight of the Kaieteur in all its glory. Being thus detained at Ichouruh, much of my time was employed in amateur carpentering, and as a tree had first to be reduced to a plank, and the rough plank to a smooth board before anything else could be done, progress was not very rapid, nor the result as satisfactory as might be wished, but I managed to get an altar top ready for fixing down, and a credence and litany desk made, the latter out of Manukabanna (the Mahoele stem); and some boards prepared for making a table for the house on my next visit. This next visit took place in October, when, accompanied by Mr. Coughlan, I arrived there on Wednesday morning the 8th. We had pressed on rapidly to make sure of some extra hands being sent down to bring up the Bishop from Bartica Grove. I had sent a letter before me, but was not sure of its prompt transmission; however, we met the men on their way down, just above the Tumatumari Cataract. There were some 400 Indians at Ichouruh when we got there, and the time until the Bishop's arrival on the afternoon of Saturday the 18th, was fully occupied, in addition to one's ordinary duties with the preparation of candidates for confirmation. They had all previously passed through the hands of Mr. Lobert, and most of them knew perfectly the Apostles Creed, Ten Commandments, Lord's Prayer, and Mr. Brett's Catechism, the exception being the people from Kuribrong, who were much behind the others.

This was probably owing to a stricter insistence being made of late years upon the knowledge required before adult baptism. Great credit is due to Mr. Lobert for the persevering way he has worked among the people in instructing them. The Bishop held three confirmations during his stay. The first and largest was on the Sunday after his arrival, when 84 males and 88 females were confirmed. The next was on Thursday, when some were presented who had not satisfied me before, or had arrived late; and the last on Saturday, chiefly of those who had been baptized during the week. The total number of Indians confirmed was 226. The Bishop and the Rev. W. G. G. Austin and W. Heard expressed themselves astonished and pleased at the way in which the people, and more especially the children, joined in the Church services, taking the responses and singing the canticles in their own language with carefulness and evident pleasure. We all left Ichouruh on Monday morning, October 27, and at the Kumaparu path Mr. Heard continued down the Essequibo to his own parish, while the Bishop and the rest of us walked across to the Demarara, and so came to a happy close this memorable and successful visit." Mr. Gwyther concludes his letter by replying to some remarks by Mr. Im Thurn in a letter to the Argosy, in disparagement of Missionary work among the Indians, and asserts that industry and useful employment has always formed part of his teaching, and that idleness has in no way been fostered: he also repudiates the idea of their falling into extravagances in ritual. In a second letter he appeals for help in extending the work at Muritaro on the Demarara river. Here the Indians, chiefly of the Akawois and kindred tribes, are gathering in great numbers. They are at present almost as sheep without a shepherd. "This station, with no resident Catechist to instruct either adults or children in either English or Indian, is a standing reproach to us which I long to see wiped out."

Mr. Quick contributes some notes of his work among the Indian and Creole population of the swampy region of Capacaburi. The cassava crops in 1884 were a failure, and the Indians were compelled to betake themselves to a finishing district on the Wajini and Pomeroun rivers. At the time of the Bishop's visitation, good congregations assembled to welcome him, and at Kwabaunch a good number of Caribs, many of whom are still heathens, came to the Mission from the distant Barahma in their woodskins and primitive dress. Mr. Quick has also contributed an interesting description of a missionary journey up the Manawarin Creek to No. 237 of the Occasional Papers of St. Augustine's College, Canterbury.

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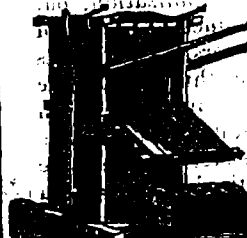


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Temperance Column

THE BISHOP OF SALISBURY AND THE C. E. T. S.—The following highly encouraging letter has been addressed by the Bishop of Salisbury to the C. E. T. S. Organizing Secretary of the Diocese:—

PALACE, SALISBURY, Dec. 7th, 1885.

My dear Mr. Wilson,—I am much obliged to you for your letter of December 5th, and for your previous statement to me of the work done by the C. E. T. S. in the Diocese.

I have great sympathy with the work of the Society, especially when, as in our own case, it is worked loyally upon the principle adherence to the Double Basis, and following the lines of Diocesan and Parochial Organization. I am very glad to observe that it has Branches in as many as 205 parishes, or not far off half of our total number, and that it has a membership of over 18,000.

I trust that the acts of self-denial performed by the members, and the good example set by them, will have a blessed effect in attaching Christians of all denominations to the Church of England.

Such a method of Church defence is most valuable and wholesome in the present critical period of our history.

I shall be glad if you can arrange for simultaneous sermons to be preached on Quinquagesima Sunday next, according to the recommendation of your Council.

Committing your work to the favour and guidance of Almighty God,

I am, dear Mr. Wilson, your faithful servant,

JOHN SARUM.

Rathmell G. Wilson, Esq.

A CHURCH TEMPERANCE MOVEMENT.—At the coming session of the Legislature of New Jersey, temperance legislation is to be urged by a committee representing the evangelical churches of the State, with General Clinton B. Fisk as chairman. Some time ago the New Jersey M. E. Conference appointed a committee of five to confer with other committees on the subject, and the Newark Conference, the Reformed Assembly, the Presbyterian Synod, the Baptist Convention and the Lutheran Synod followed its example. A conference was recently held in Jersey City, at which it was determined to ask the Legislature to pass a clear and effective temperance instruction bill, a stringent law for the protection of minors, and a general county local option bill similar to that of Georgia, but so modified as to accord with the Constitution of New Jersey. A resolution was adopted inviting co-operation from the Bishops of the Roman Catholic Church in New Jersey, and from the Protestant Episcopal Diocesan Conventions, and it was agreed that the commission should wait upon the Legislature in a body and press the passage of the bills. The clergy-

men and other Church members engaged in this movement are in no manner identified with the Prohibition party. But the movement will have important results.—Church Press.

TEMPERANCE IN FRANCE.—The drink problem takes on a different aspect in France from that it wears in this country. The native wines which were once the habitual beverages of the people have long been insufficient for their appetites, and there have come into general use among the lower classes vile alcohols distilled from grains, potatoes, beets and other vegetables, which are sold at a very low price and are very dangerous toxics, producing alcoholism to an enormous extent. Whether these debased alcohols are any worse than the adulterated strong liquors of America (which are not cheap) is a question perhaps worth investigating; but the results of their use are so serious that the Paris Academy of Medicine has made a deliverance against them. Alcoholism was scarcely known to French physicians thirty to thirty-five years ago, but now it is frightfully common, and the hospitals are full of sufferers from strange diseases—derangements of the circulation, curious forms of paralysis, hallucinations, idiocy and so forth. Drinking places multiply in an alarming degree: nearly 100,000 have been opened within ten years. The Academy of Medicine now propose to call upon the Government for surveillance of the manufacture of "hard" liquors (as we call them), for heavy taxes upon all brandies and strong liquors in commerce, and high licenses imposed on all who sell them; and that every possible measure be taken to limit their sale. With these requests the doctors will couple a recommendation that "absolute liberty be accorded to the sale of beverages slightly or not at all harmful, like cider, beer, wine, &c., on condition that there be a rigid inspection." The cider region of Normandy, however, is one of the most intemperate in the whole republic.—Church Press.

SIR CHARLES DILKE, BART., M.P. ON TEMPERANCE.—Sir C. Dilke, accompanied by Lady Dilke, was present on December 14th, at a crowded meeting in Sydney Hall, Chelsea, convened to hear an address from Mr. Joseph Leicester, labour representative for West Ham, on the Temperance question. Mr. John H. Brass was in the chair. Sir Charles, after paying a high tribute to the worth of Mr. Leicester, said:—

"With regard to your great question of Temperance I am not here, as you know, as a member of any Temperance organization, but I am here as a sincere friend of Temperance. (Cheers.) The friends of Temperance in this country are divided. Many believe only in moral suasion and its effects; others think that moral suasion needs to be aided by legislation of a certain kind. There is now a very general agreement on both sides of politics

that licensing by nominated persons is an anachronism which will have to be swept away. (Cheers.) That is a doctrine so widely spread that the views held about it by many people six or seven years ago seem now to be ancient history—(laughter)—because it is hardly possible to find any one who will defend the existing law on the subject. (Cheers.) It is for that reason I think that on this question you need have no dismay with regard to the immediate future, because whoever has to propose legislation on Local Government will have to deal with it on the lines of abolishing this anachronism. (Cheers.) It must be a matter of congratulation to you to see in the House of Commons men like Mr. Leicester, who share not only your knowledge of the facts, but your views as to the remedies to be applied. (Cheers.)"

The Bishop-Designate of Ely (Lord Ahoyné Compton,) is an active member and advocate of the C. E. T. S., and at a recent meeting of the central Council of that body, an address of congratulation on his nomination to the Episcopate was adopted with much enthusiasm.

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The coal mines in the Nord district of France produced 3,789,000 tons of coal last year, an increase of three per cent. on the quantity of the preceding year. To raise this total, 19,880 men were employed, and of these there were about 15,510 engaged underground.

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The statue of Marcus Aurelius, at the capitol in Rome, is to be removed for preservation, and a copy in bronze is to be set up in its place.

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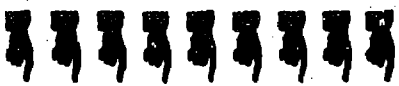
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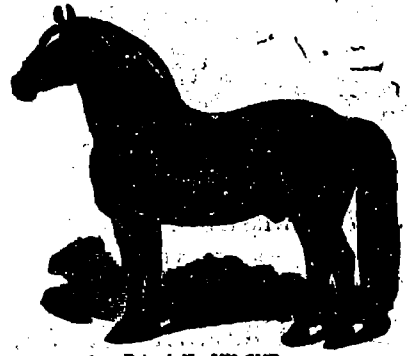
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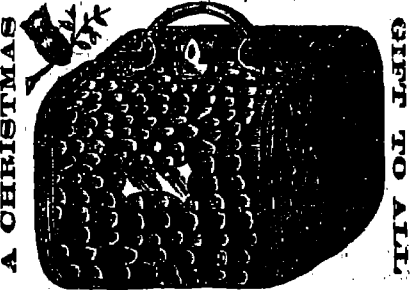
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