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The Church Guardian.

Upholds the Doctrines and Rubrics of the Prayer Book.

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

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ECCLESIASTICAL NOTES.

WHAT THE CHURCH IS DOING IN ENGLAND TO-DAY.—The Bishop of Ripon, in his Visitation Charge the other day, quoted William Cobbett's beautiful description of a rural parish, and then proceeded to say:—

Had William Cobbett lived to-day, I would have shown him even a more beautiful picture. I could have taken him to our dales and shown him a sequestered village, far from the verge of railway civilization—I could have told him that once the roads were inconvenient, that the bleak hills around were unmarked, and that the grey stone houses of the village looked triste among the treeless surroundings, that the church was meagre and untidy, the churchyard gloomy and unattractive, the parsonage small and uninviting. I would then have asked him to look around and see where the parsonage nestled among pleasant trees, how the churchyard looked trim and sweet, and smiled with resurrection flowers. I would bid him see the cairns which stood as beacons upon the neighboring hills; the roads, once steep, now smoothed and levelled, the approach to the church made easy, and the church itself restored to order and beauty and comfort, now the haunt and the home of the villagers. I would tell him that this change from the dispiriting wilderness to the pleasant village was due to the large-minded liberality, constant and self-denying work of one man—the village parson, and, venerable not alone in office, but even now, in his fifty years of labor, spent among his dalesmen. I would do more, I would take him round a circuit of neighboring villages. I would show him in each a decent and reverently appointed church. I would tell him that thirty or forty years ago the income hardly sufficed for the needs of the clergyman. I would tell him that now each of these churches had its clergyman living on an income small indeed, but raised at least to more than £100 a year. I would tell him that the same hand which had made the wilderness village blossom as a rose had gone forth with generosity and perseverance into the regions round about, and had labored till a fit place and a modest income was secured for a man of God in these distant and sometimes inaccessible villages; and I would ask him whether there was not something to be said for a system which had produced such men, and which had brought a man of culture and kindness, of simple faith and fatherly love, to live in a spot where few would care to live, going there not as a casual visitor, nor under any influence of temporary excitement like a wandering evangelist, but going there with steady and fixed purpose, dwelling there the long years through, permeating the whole of their lives with his influence, pouring upon them the virtue of his influence, the help of his teaching, and the example of his life. This is a picture not of the long past, but as you know of modern days, and of our own diocese.

LITURGICAL SCRUPLES.—A clergyman in the Diocese of Worcester having omitted the words "sure and certain" from the Burial Service at

a funeral lately, the Bishop wrote:—"I have no hesitation in condemning with severity the wrong done in this matter. *Our Church does not allow her ministers to alter at their own will and pleasure the words prescribed for their use.*"

THE CATECHISM OF MODERN FRANCE.—The Archbishop of Canterbury, in a recent speech, said:—

He had had lately sent to him a little book which showed exactly what was before them if they went in for *irreligious teaching*. That book was the primary catechism sanctioned by the Ministerial authority and presented gratis by the town of Paris to all commercial schools. It was called *Primary Instruction in Moral and Scientific Duty*. That work was remarkable because in it the name of God or the thought of God nowhere occurred, and, strangest of all things, in the last few words in this catechism, just where in the English Catechism they had the precept to examine themselves, as to how they were living before God and man, the last words were: "Remember our Republic reposes on each one of you." Would that at this coming election they could carry home to every heart the fact that the future of England rested upon each one of the people of this country. Nothing more patriotic or true could be impressed upon any one.

SAINTS' DAYS FROM A DISSENTING STAND-POINT.—The Church's method of commemorating the Saints is proving attractive to the new generation of Nonconformists. Here, for example, is what a Dissenting contemporary says about St. Luke's Day:—"Such a festival, for example, was that of St. Luke, which this year fell on Sunday, the 18th October. In how many Nonconformist churches or chapels was any reference made that day to the 'beloved physician?' Yet no objection could well be urged except the morbid dread some people have of the revival of Romish saint-worship. *The benefits that might arise if all Christian people would consent to devote their attention at the same time to the consideration of the godly example set by holy men of old we need scarcely urge.* The increased sympathy with one another that would grow up between various sections of the Church is alone a sufficient reason. And then the observance of these old festivals compels preachers and people to look into subjects which would otherwise perchance be forgotten."

A PRESSING NEED.—The following extract from the address of the Bishop of Chester, at his Diocesan Conference, enforces a pressing need of the Church in Canada, as well as elsewhere:—

Wherever I go, confirming or preaching or visiting, I find a great deal of sound and thorough local work going on: in many places I believe I may say great and increasing effort, and everywhere, unless I am to believe that a Bishop always sees his people in their Sunday clothes, a great and increasing sense of religious responsibility, of Church privilege, and of the demand for improved work. But I think we want something still, and that the want of

it is the cause of some languor and laxness in the support of our collective work. We want more concentration for these purposes; the scope of union lies outside the immediate area of our respective parishes. We want more sermons and collections for diocesan institutions; we want more united action for common ends; more direct helping of the poor parishes by the richer ones; and a greater sense of the importance of extending our joint exertions.

MR. GLADSTONE ON RELIGIOUS EDUCATION.—"We believe that if you could erect a system which should present to mankind all branches of knowledge save the one that is essential, you would only be building up a Tower of Babel, which, when you had completed it, would be the more signal in its fall, and which would bury those who had raised it in its ruins. We believe that if you can take a human being in his youth, and if you can make him an accomplished man in natural philosophy, in mathematics, or in the knowledge necessary for the profession of a merchant, a lawyer, or a physician; that if in any, or all, of these endowments you could form his mind—yes, if you could endow him with the science and power of a Newton, and so send him forth—and if you had concealed from him, or, rather, had not given him, a knowledge and love of the Christian faith,—he would go forth into the world, able indeed with reference to those purposes of science, successful with the accumulation of wealth for the multiplication of more, but "poor, and miserable, and blind, and naked" with reference to everything that constitutes the true and sovereign purposes of our existence—nay, worse, worse—with respect to the sovereign purpose—than if he had still remained in the ignorance which we all commiserate."

AN OLD QUESTION AND ANSWER RE-STATEd.—Once it was said: "Where was your Church before the Reformation?" To which the reply was, in Scotch fashion, "Where was your face before it was washed?" The Archbishop of Dublin has improved upon this racy retort. "Put, have you swept out the room?" "No, your honor, not the room—only the dust." By the way, the Irish Primate, at his last Synod, brought into conspicuous prominence a remarkable fact, viz.:—that the succession of Irish Bishops is absolutely flawless, and is entirely beyond the suspicion with which Romanists affect to look upon our own.

THE "NATIONAL CHURCH."—An ardent Liberationist having indiscreetly jumped at the use of the word "national" in the Bishop of Peterborough's recent address, Dr. Magee points out that the word "national," in this connection no more means that the Church is a department of the Civil Service than that it proves the property of the National Lifeboat Institution, or the National Bank, to be State property. "As by law established" does not mean "as by law founded."

BISHOP TITCOMB consecrated the new English Church at Leipsic, November 8. Rev. R. Tut-tier, chaplain. A Greek priest, 14 Lutheran pastors, a Rabbi, three Presbyterian and two Methodist preachers were present.

THE STRENGTH OF THE CHURCH.

A Sermon preached in Westminster Abbey, on the Festival of St. Simon and St. Jude, at the consecration of Dr. John Wordsworth as Lord Bishop of Sarum.

By REV. CANON JELF, D.D.

"Awake, awake, put on thy strength, O Zion."
—Isaiah iii. 1.

This is the Divine answer to the cry of the martyr Church, as she calleth upon God out of the deep of sorrow and anxiety, "Awake, awake, put on strength, O arm of the Lord; awake, as in the ancient days, in the generations of old." The Lord needs no awakening. He that keepeth Israel slumbers not, nor sleeps. It is thou, O Church of the living God, thou who canst have righteousness and strength in Him; it is thou that needest the awakening, that thou mayest know thyself to be strong in the Lord, and mayest be clad with the garments of holiness and beauty!

Still, dear brethren, as in the time long past, the voice of God arouses those who are His—that Church which is His body, and which He purchased with His own blood—that Church for which He gave Himself, that He might "cleans it by the washing of water with the word," and might make its members, both sacramentally and spiritually, His own. The Lord's voice cried unto His Church, "Deliver thyself, O Zion, that dwellest with the daughter of Babylon." The dust is for the world, not for thee: "Shake thyself from the dust." There is no throne for the world, only final abasement; but for thee, King's daughter as thou art, there is a glorious high throne; "Arise and sit down, O Jerusalem."

And yet, be it far from us to become like "the men settled upon their lees." In rest we shall be saved, but we must first return to our Saviour. "In quietness and in confidence shall be our strength;" only we must be thoroughly awake to our danger, thoroughly conscious of our sin, thoroughly zealous for our work. It is absolutely necessary for the Church, and for us who belong to her, to be on the watch tower, waiting for the reply of the watchman, whatever it may be.

We do not know for certain that it is the Holy Ghost Who is witnessing in every city and village that bonds and afflictions abide the English Church. It may be so; but it is difficult to believe that the jubilee of our great and glorious Queen will be celebrated with a confiscation infinitely worse than that perpetrated by Henry VIII. We can hardly bring ourselves to think that this nineteenth century, of all others—the century of wealth and luxury—the century which, in England at least, shines forth with liberty and light and love—should close with the robbery of the poor man's Church, of the clergyman's diminishing tithe, of the self-sacrificing Saviour's due. It is well-nigh incredible that the free-will offerings of many generations—"down to the last sovereign" brought by the self-denial of the poor—should be taken away, or even supposed liable to be taken away, from the treasury of God, for the sake of the relief of the ratepayers, and on the plea of an ideal equality, never to be realized here, while actual brotherhood is shared by all who abide in "the household of faith," and by all who return to it. These things may seem to us impossible, but they form part of the threatening language which disturbs the Church. For the members of the Church know that they are also citizens, and they dread the downfall of a country which forsakes God. They dread the terrible utterance which is said to have been heard in the courts of apostate Zion, "Let us depart hence." They know that to rob God and call it liberty

is to shake the foundation both of religion and of property, and their British and Christian instincts alike revolt from this. At present they belong to Christ, both as citizens and as Churchmen. The Church is His, and so is the State, for He has given the Church to it. What will the country be, apart from the recognition of Christ crucified? How will the Church have failed, if her ministrations are no longer allowed to reach over the whole country, jurisdiction being given by the civil power, not by the spiritual? If our kings are no longer to be the nursing fathers of the Church, nor our queens her nursing mothers, where will be the security of the crown, the "all England" character of the clergy, the guarantee for the doctrine and discipline of the Christ, as this Church and Realm hath received the same? And so it is for both that our prayer must go up, for both that our hearts must be grave. Here, in this holy and right royal place—so eloquent of Kings and of their King—so full of memorials of England's great ones, so venerable with the dust of the sleeping saints—this Abbey where our Queen was crowned, and our Bishops are consecrated—we may well take up (there is a fitness in it to-day) the word of our poet-philosopher:—

Hail to the State of England! And conjoin
With this a salutation as devout
Made to the spiritual Fabric of her Church;
Founded in truth; by blood of Martyrdom
Cemented; by the hands of Wisdom reared
In beauty of holiness, with ordered pomp,
Decent and unreprieved. The voice that greets
The majesty of both, shall pray for both;
That, mutually protected and sustained,
They may endure long as the sea surrounds
This favored land, or sunshine warms her soil.

But, whatever be the issue, we cannot forecast it. The past yields us no experience of the worst. The dismal silencing of the bells has not been known since the Interdict of 1208. The aspect of the present shifts from week to week. The future, though it is so close, is hidden from us. We cannot tell what is in store for the Church—deep poverty, or greater privileges than ever, in the confidence of the people—joyful sorrow, or more serious responsibility.

But of this we should be well assured—that the future welfare, the lasting freedom, of this old land depend upon the attitude of the Church, not upon her fortune or misfortune, or, as we should say, upon her prosperity or adversity, but upon her attitude and her work; in other words, upon the way in which the Church responds to the bidding of the Almighty, "Awake, awake, put on thy strength, O Zion."

May one, least worthy to be heard, venture on a word of boldness concerning those who are over us in the Lord, and to the brother priest who joins their company this day?

It is in such crises as this that we look to our Fathers in God to lead us on, to be awake and strong in Christ. They represent us. The Church is summed up in them.

We cannot read the words of our Ascended Lord to the angels of the seven Churches—as opened out to us by one whom all of us, probably, recall in this minster and this service—without observing how remarkably the Bishop of each Church is identified with, rebuked, or commended as responsible for, the Church over which he presides. And so when the evangelical prophet calls, not only to the Zion of his day, but also across the ages, to these last times, to the Church which rests upon our Lord, "Awake, awake, put on thy strength," the charge applies to the chief pastor as well as to his diocese, to every Bishop of ours, and to us whom they rule in the Church. In the "good work" to which these are called we magnify their office, remembering that their service is very great for us, very perilous for themselves. In their hearts the solemn voice is sounding, as

if it were addressed only to them, "Put on thy strength."

Let not the Bishop fear, least, on the one hand, he should be taking too much upon him, by being in this sense the *persona ecclesiae*; for God has made him so; it is his office; he bears the Church upon his heart; his work is all for her Lord and Head; there is not a rule of hers which is not his; nor a son or daughter of hers but is represented by him on the cathedral throne, and before the holy altar, and in the secret chamber of lonely intercession.

Nor let him, on the other hand, think for a moment that he is unsupported, or really alone, in upholding the banner of the Cross. He, of all men, he, a governor of Judah, can surely say, when he is trying to be strong and true himself, "The inhabitants of Jerusalem shall be my strength in the Lord of Hosts their God." (Zech. xii. 5). What a wonderful stay it is, for instance, to the Bishop of this great city, to hear that every Sunday there are in London not less than 40,000 communicants gathered round the Table of their Lord, as the very heart of the faithful Church, the precious, beloved nucleus of "the beautiful flock" which is coming in for the Good Shepherd's appearing! What a motive to hopefulness for you, my brother, is given by the many voices from the four hundred parishes yonder, asking in the Holy Eucharist a blessing upon him who is sent to them in the name of the Lord!

What is thy strength—the strength with which thou must be clothed and filled, that others all around thee may be strengthened also?

1. First and foremost, unity is strength. Take as a striking illustration of this the manner in which the attack upon our position appears to be recoiling before the solid front of the Christian host, called into action along the whole line by the rallying call of our Primate and his brethren. What might we not do, what could we not bear, if we who hold the Head were really of one heart and one soul, because of our fellow-membership in Him? It was for this He prayed on the very eve of His passion; so it is by this that He is honoured, now that He reigns in Heaven and earth. This is the very idea of His Church—this one chief object of His baptism—this the abiding effect of His communion—this the end of His Spirit's dwelling with us, to make us all a holy temple, acceptable unto God. And for this also, by continuous succession, there kneels and works one Bishop in each diocese, as a visible centre of unity, and an evident means for its attainment. He it is who is to make men feel the force of the Church through all its members working together. Set as he is for the defence of the Gospel, he is to show this as "the one religion," to uphold the truth of God against the falsehoods of the world—like the great Roman, "bearing the shield, if others draw the sword"—and to preach the mystery of the Holy Trinity, as the Divine call to our oneness in the Lord, that so this mystical and practical oneness may be a proof to the world that God has sent His Son (St. John xvii. 20-22.)

2. And then, with a view to this unity, there must be consultation. The very being and composition of the Church—"many members in one Body"—suggest this. This, under the guidance of the Holy Spirit, yes, and for the obtaining of that guidance, was, from primitive times, an acknowledged duty in the Way—an habitual channel of light and blessing. From that earliest council, in which the Apostles and elders came together to consider vital questions—the principle, and the excellence of it, have been acknowledged. And this generation of ours has witnessed a remarkable return, in some sort, to the Apostolic practice; though there has been a tendency, owing to the very useful conferences of clergy and laity, to forget that the grace of holy orders requires a synod of the clergy as a safeguard for the laity in matters of faith and doctrine. Where could the Bishop

better begin than with the larger Chapter, which has its home in the cathedral, its work in all parts of the diocese? Not for the abandonment of his premiership, not for the shirking of responsibilities which belong to him, not so as to shelter himself among others, but for that Christian safety which is found in many counsellors, for the increase of that experience which a wise pastor is always wishing to gain, for that edifying of the body which is supplied by the working of every part, for the development of that glorious harmony which rises from many harpstrings struck by the master hand. The waves of sound thus generated will pass over the whole area, and all the Church receives edifying.

3. But next, this effect will ever be deepened, this strength will ever be added to, if the Church, thus hearing an authoritative appeal, moves forward, not merely by its hundreds of ministers, but by its ten thousands of men. Some Bishops and many clergy do not even yet perceive the enormous power of the laity for good, when the busiest among them in every class are stirred up to be chiefly busy for Jesus Christ. It is, of course, this which has saved the Church, this which has upheld the creeds, this which has made our worship august and cheerful, this which has extended Heavenly ministrations to the very poor, the heavy-laden, and the sick, this which has multiplied instruction and given it its beautiful variety. Where would the preacher be, in his difficult garrison town, without that growing band of working men and women—people in trade and active artisans—who are finding the Church a reality, and Christ's labours labours of love? Or how would our new sees have been set on foot, established, and endowed, if merchants and men of business had not toiled at the details, with much self-sacrifice and self-denial? Or whence could have arisen the multitude of new and restored houses of God in our land, had not the hearts and the purses of rich and poor been opened freely for the Lord? Oh, when a Bishop thinks of the immense reserve force which is ready both in town and country, ready, both in hereditary Churchmen and in those who have been reckoned as Nonconformists, he will hold up the standard fearlessly, and men will rally round it. Only there must be no discouragement of any section—no saying to the hard hands or the bleeding feet, "I have no need of you!" It is our glory and our strength to be the Church of the labouring man—the Church which is open to all—the Church which receiveth sinners, and alloteth, in Jesus' name, "to every man his work."

4. Then further, from the human centre of the diocese there must radiate the blessed light of the missionary spirit. There is far too strong an inclination among the clergy to be so much absorbed in their own parish as to forget the greater Church. Yes, and they are too much afraid of asking their people to give to objects outside their bounds. And these are just the causes which depress missionary zeal—that zeal for the Missions of our Lord, whether at home or abroad, which should be cherished by every Churchman. No Church can flourish thoroughly which does not diligently spread the knowledge of the Saviour. The command is laid upon us, and first, let us remember, our apostles. The apostolic office must, to the very last, carry this with it. The son of God is with that office, even unto the end of the world, and He is not yet made known to millions, and the time is short. That which is conferred to-day is the office of a Bishop, not only in the Church of Salisbury or the Church of England, but in the Church of God. On every side are heard the entreaties for our coming to help. Arise, let us be going, with the Bishop and his Cross leading the way. The English Church has not, in any great degree, felt its strength as a Church devoted to Missions.

5. But there is another point which must often be considered in the foremost place. Our

strength is not to sit still, but to kneel and pray. How can the Church be strong, as a spiritual body, unless, over her whole extent, she is gaining the Lord's strength by daily prayer and intercession? We really need awakening for this; and whence should an awakening come in the ordinary providence of God, to many sleeping hearts in many parts, but from the voice of Him who, if an angel, must always be a watcher—watching unto prayer himself, and drawing all around him to the throne of the Heavenly grace? Oh, surely we shall never see the perfect beauty, the Divine might, of the English Church, till every parish has its open sanctuary, its daily sacrifice to God. May we not say more? Would it have been possible even to think of weakening the Church, if the Church had not weakened herself by the neglect of this constant duty, by the loss of this ever-promised blessing? Put on, even yet, thy strength, O Zion; summon the two or three in every place where God has recorded His name, and He will come unto thee and bless thee. How many a presbyter can assure his Bishop that in country parishes this rule of daily worship has made all the difference between stagnation and life—how many, that in town parishes, it is the greatest possible stay and refreshment! In many places, and in increasing number, the houses of God are becoming houses of prayer amid daily work. To the Church and its angel comes the message, "Thou hast a little strength": gather others unto Me, and I will strengthen thee mightily for all thy labours by the prayers of those whom thou hast taught to pray.

6. And then, most difficult of all, yet blessed source of strength with all its difficulties, comes the Episcopal duty of godly discipline. Exercised, as it is, absolutely for the good of the Church, and in the Church's name, it yet has a two-fold difficulty—first, in the human nature and infirmity of the Bishop himself and next in the characters of those with whom he has to deal, though they be none but the members of the Church. Worldliness is the greatest danger of a Bishop, even now. The low tone of high society—the wish to be the pastoral friend of the noble—the tendency to become, in spite of oneself, a courtier among courtiers—instead of reproving, beseeching, and rebuking—these things make the path of fatherly correction harder and harder. And add to this man's natural dislike, apart from grace, to hear reproof; or say, your own unwillingness to live by a law of Evangelical strictness, and you see how hard it is to exercise this gift of the Spirit. A gift indeed it is—a precious ministerial gift, just as truly as power and love are gifts—but one very difficult to exercise, except as a part of the Church's cross and burden and blessing. Why should clergy and laity be bereft of it? Three great revivals have already passed like fertilizing waves over the land—the revival of Evangelical life, shown to be dependent upon Christ; the revival of sacramental life, regarded as union with Christ; the revival of lively worship, centring in a present Christ. Is not one thing needed yet—the revival of that holy, healthful discipline of life, which is administered, St. Paul says, as "in the person of Christ"? May there be restored to us this discipline, to correct the growing laxity of the clergy as to sports and amusements; discipline to bring back the erring laymen, some of the highest, into the path of purity and peace; discipline to make the Church obey its own rules, and not forsake its own mercies; discipline for the "unquiet, disobedient, and criminous," that their souls may be saved in the day of the Lord. Too many of our people are like the Zidonians who had no "magistrate that might put them to shame in anything." (Judges xviii. 7). The parental authority is too often wanting, and the pastoral authority, and the Bishop's authority; and the Church suffers loss, and men separate from the Church, and the Church and the world get confused. How many, now alienated, would return to the fold if there were

better discipline! What a blessing it would be to us all if, in all gentleness and mercy, our Bishops would "use the authority given" to them, for this is, indeed, "not to destruction, but to salvation; not to hurt, but to help."

7. And then, once more, for the comfort of the penitent, for the confirmation of the faithful, for the spiritual life of the whole Church, we are brought to the very heart of our strength, Communion with the crucified and risen Lord. Here is the strengthening and refreshing of our souls—here the constant renewal of the laborers of the Church—here the centre of their consecration—here the attraction for all parts of the spiritual body—here the supply for all its joints and bands. In the words of that saintly priest of Bemerton, who had proved for himself and for his people the powers and privileges of the Church of England, even in that rustic parish, that little sanctuary:—

Not in rich furniture, or fine array,
Nor in a wedge of gold,
Thou, Who from me wast sold,
To me dost now Thyself convey;
For so Thou shouldst without me still have been,
Leaving within me sin;
But by the way of nourishment and strength,
Thou creep'st into my breast,
Making Thy way my rest.

However gorgeous the ritual, however grand the service, these are but the expressions of the Church's faith and praise. Her rest and strength are not in these, but in the Presence, the saving, quickening Presence of the meek and gentle Son of God. May we all—Bishops, clergy, choir, and communicants—realize this more and more. Then "shall the Lord Himself be the Harbour of His people and the strength of the children of Israel." "Then shall Jerusalem be holy . . . and Judah shall dwell for ever" (Joel iii. 16, 17, 20).

This is the work before us. This is the work from which, even now, two of our spiritual chieftains have entered into their rest. Here is God's call to the Church and to those who rule and guide, develop and continue her on earth. Here, Christian friend of mine, is the Lord's promise for thee. It is a solemn day, but one in which the blessing of the father seems to be handed on for the blessing of his son. As the great missionary Bishop bequeathed to his son the mantle which smote the waters and covered the dwellers in the islands—as the great organizing Bishop of the city is still remembered in the country by the Episcopal office and mental vigor of his son—as the great Bishop of the ten talents has had his loved and honored name borne northwards by his son to a new see, such as he himself would have delighted in—so on thee, my brother, there falls a light to-day from that fatherly face of the great scholar-Bishop who taught thee, his cherished son, to work and pray, to study and to rule, to please God and to serve men.

It is a noble inheritance. A rare privilege also is it to be called to follow such Bishops as the mild and thoughtful Moberly; Hamilton, the firm, true, humble, holy Churchman; the faithful, pious Denison; the learned Burgess; Jewell, the champion of our Catholicity, and Burnet, the historian of our Reformation; Poore and Bridport, the builders of that exquisite cathedral; and a long roll of others. Only, the inheritance and the privilege imply vast responsibilities. "He that hath an ear let him hear what the Spirit saith unto the Churches," and to the angels thereof, the Bishops and pastors of His flock. How serious it makes the heart!

For not to angels, but to men, is this grace given, this ministry entrusted—to men of like passions with us, learning in the sacrifice of self to be ensamples—to men, who are acquainted in their own lives with human sorrow, and with the unfailing support of the Everlasting Arms, and so able and glad to comfort those who are in any trouble with the comfort where-

with they themselves are comforted of God—to men who, like the rest of us, are compassed with infirmities; but who have been taught for our sake to know and feel that Christ's strength is made perfect in weakness.

The day is brief, the work is manifold, but His grace is sufficient. Obedience to His solemn call will bring the increase of His might, the fullness of His blessing. Every Bishop who, thoroughly in earnest himself, lifts into earnestness those over whom he is set; every priest who gives his people their privileges, and uses those privileges for his own spiritual furtherance; every Churchman who lovingly works in that faith which overcometh the world—each of these helps forward the consummation of the rest and joy of the Israel of God. The Church, awakened, clothed, and diligent, is safe in Christ. She need not suffer from fightings without, or from fears within. "For I, saith the Lord, will be unto her a wall of fire round about, and will be the Glory in the midst of her."

NEWS FROM THE HOME FIELD.

Gathered specially for this Paper by Our Own Correspondents.

DIOCESE OF NOVA SCOTIA.

The mail brings good tidings of the Lord Bishop, and of the great benefit he is receiving from the needed rest and change. The only regret is that the Bishop will not be out in time to receive the New Year's hearty congratulations in person from those who have formerly had the pleasure to tender them to him on that day. We know we sincerely speak the sentiment of all in the Diocese when we send across the Atlantic to his Lordship a Christmas greeting, asking God's blessing on his work during the coming year, and wishing him and his family a safe return.

HALIFAX—Personal.—The Rev. W. L. Curry, of Eastern Passage, who last week suffered a severe loss by fire, losing all his furniture, books and manuscripts, has resigned his parish in Nova Scotia, and accepted a call to the church at Richibucto, in New Brunswick Diocese. Mr. Curry will be greatly missed from his old Diocese, and is another instance of the apparent inability of Nova Scotia in these days to retain her native ministry.

The Rev. Dr. Partridge, as one of the Divinity lecturers, has been delivering a course of lectures at King's College on Christian Apologetics during the past week.

Rev. H. J. Winterbourne has returned from his vacation, much improved in health.

St. Luke's.—The monthly magazine for December is full of accounts of the good work that is going on in the parish. We are sorry to see that the Rector is realizing what the troubles of an editor are. His receipts appear to have been \$82.50, and disbursements \$143.93. The Rector naturally says if the magazine has to be continued another year, it can only be done by every member of the congregation taking an interest in its support and extension.

ALBION MINES.—The Rector has issued an Advent letter, and at the conclusion asks attention to the needs of the different parts of the parish, and to the Week of Intercession for Missions ordered by the Metropolitan and Ecclesiastical Commissary.

On St. Andrew's Day, after Morning Prayer, the women of the congregation met and formed a Mite Society, and determined to hold a sewing circle during the winter; the proceeds of both to go towards renewing the nave of Christ Church.

The B. H. M. Having consented to part of the Curate's grant being paid to a Lay Reader during the next summer, we hope to have Sunday services at the Vale and at Westville, and a morning service on Sunday in St. George's—a boon the congregations there cannot have while Mr. Moore is single-handed.

DIOCESE OF FREDERICTON.

MEETING OF THE SHEDIAC DEANERY.—The meeting of the Chapter of this Deanery was held at Moncton on Tuesday, Sept. 15th. The clergy present were the Rural Dean, the Rev. J. Roy Campbell; the Rev. Arthur Hoadley, Rector of Moncton; the Rev. F. W. Vroom, Rector-elect of Shediac; the Rev. A. J. Cresswell, Missionary of Albert County; the Rev. Alfred J. Reid, Curate of St. George's, Moncton. Holy Communion was celebrated by the Dean at 11 o'clock, and the clergy afterwards retired to the house of George Taylor, Esq., Churchwarden.

PETITCODIAC.—The members of the various congregations of this parish met at the rooms of Mr. B. W. Roger Tayler, the Lay assistant of the Rector (the Rev. Cuthbert Willis), and presented him with a magnificent black Astrakan fur coat, together with the following address, which was read by O. E. Flewelling, Esq., senior Churchwarden:—

To Mr. B. W. Roger Tayler,
St. Andrew's Church, Petitcodiac:

DEAR SIR,—We, the undersigned, take the privilege and great pleasure of presenting you with this very necessary and useful article, which we trust will prove a source of comfort and joy to you during the coming winter. We recognize the fact that your arduous duties compel you to be out in the most severe weather, and, in taking this opportunity of expressing their friendship towards you, your many friends and acquaintances sincerely hope that you will long be spared to continue in the glorious work you are now engaged in, and, with this "coat-of-mail" as a protection, defy the coldest blasts of Jack Frost, laughing at him as you glide over the beautiful snow, carrying to your numerous congregation the blessed words of truth and wisdom.

That your future life may be one of untroubled happiness and usefulness is the prayer of your sincere friends,

WALTER WELSH,
Secretary of Committee,
O. E. FLEWELLING,
And others.

Mr. Roger Tayler replied briefly but feelingly, taking no credit for the work he has done, but ascribing it all to the great glory of God. He thanked the congregation for their evident appreciation of him, and trusted that God would spare him to continue the work among them.

The Rector of the parish made a graceful and telling speech, thanking the people for their great kindness to his assistant, and hoping that he would continue to work among them many, many years.

The senior Churchwarden also testified to the great esteem in which Mr. Roger Tayler was held by the parishioners, and their hearty and thorough appreciation of his work and its methods.

The Rector of the parish has offered the gentleman, who is from King's College, Windsor, the title of curate of the parish, and he expects to receive ordination at the ensuing ordination in the Cathedral at Fredericton.

DIOCESE OF MONTREAL.

MONTREAL.—St. George's.—The usual meeting of the Young Men's Association was held on Thursday evening last. Special Advent services are being held every Friday at 4 p.m.

Trinity.—The following course of lectures will be given in the lecture hall of Trinity Church during the winter, under the auspices of the Church Association, which promise to be of great interest. On Dec. 14th: "Incidents of Travel in Spain," the Rev. Canon Ellegood; on January 12th: "Nature's Fairy Land," by the Very Rev. the Dean; on the 2nd of February, the Rev. J. S. Stone; on the 2nd March, "Wakefield and his Times," by the Rev. Canon Mills. The proceeds are to be applied in the aid of the Interest fund.

St. Stephen's.—The usual weekly meeting of this Association was held on Wednesday evening; there was a large attendance. A well selected programme consisting of readings, recitations, music, (vocal and instrumental), was rendered to the satisfaction and enjoyment of all.

St. James' the Apostle.—Rumors of rather an exciting character have been in circulation for a week past regarding this Church. It is said, and we believe that it is a fact, that those who have been discontented with the course of affairs at the Cathedral have taken pews or sittings at St. James, and have been joined by others from St. George's, who, whilst retaining their interest and pews in the latter, have also secured pews (in some instances two or more being taken by one person) in the former, until, it is believed, the new comers have now a controlling vote in the vestry. It is further rumored that it is intended to change the whole order of things at St. James, and to make the service a strictly Low Church one; Canon Ellegood resigning and a new Rector being chosen. This intention is denied by some of the new comers; but it does seem strange that pewholders of other churches should be so eager to obtain sittings and pews in St. James also, if there be no ulterior object in view. We sincerely hope that the rumours are untrue. There has been quite enough of quarrelling for the credit of the Church; but if, of set purpose, the history and record of a parish, and the wishes of the parishioners in attendance on this Church are to be overridden and reversed, and that, too, for party ends, it simply means that the old party feuds, so happily absent for years, is to be revived, and that not merely parochially, but also throughout the diocese. It is sincerely to be hoped that if any such intention, as is above referred to, exists, it may be abandoned.

LACHINE.—The ladies of the Guild have re-organized for the winter months, and are now holding their regular weekly meetings.

Efforts are being made to erect a school-house in connection with St. Stephen's Church. It is expected that stones for the foundation will be drawn during the winter, and the entire building completed before next fall.

The bridge works and wire factory (both extensive establishments) are swelling the congregation of St. Stephen's to its full seating capacity.

A handsome outfit of purple hangings for the Holy Table, appropriate to the season of Advent, have been presented to St. Stephen's Church by Mr. J. R. Harper, who has in other regards, also, shown his liberality towards the Church here.

The first Sunday in Advent signalized the inauguration of children's services here. The little ones quite fulfilled the expectations of those who have for some time kindly undertaken to train them, and the result was that a bright and cheerful service, with plenty of music (including the *Magnificat* and *Nunc Dimittis*—the latter forming the recessional) was held at half-past three in the afternoon, occupying about half an hour. The Rector read a short story from one of Bishop Walshaw How's "Series for Children."

At the evening service on the first Sunday of Advent, eight confirmed members of the Swedish Lutheran Church were received by the Rec-

tor into the communion of the Church of England. St. Stephen's was filled with a devout congregation to witness the solemn ceremony. After the reading of the Second Lesson, the Rector took the candidates (all adults) individually by the right hand, and repeated the following:—

"N. or M.—We receive thee into the communion of the Church of England, and herewith extend to thee the right hand of fellowship, calling upon thee to confess the faith of Christ crucified, and manfully to fight under His banner against sin, the world and the devil, and to continue Christ's faithful soldier and servant unto thy life's end. Amen."

DIOCESAN THEOLOGICAL COLLEGE.—At the usual monthly missionary meeting of the students of the Diocesan Theological College, the Rev. Mr. Stone delivered a most interesting and instructive address. He commenced by saying that there are two gifts essential to the ministry, and especially to missionaries, viz., the realization of faith and absolute consecration. He then pointed out the wonderful effects of faith on the work of missionaries; how it triumphed over difficulties that would otherwise have been insuperable. He urged the necessity of those at home also having this faith, without which nothing could effectually be done. He then said that absolute consecration was the result of this faith, and urged upon his hearers how necessary it was for them to do their best to become possessed of these two gifts.

The Hon. Judge Mackay then addressed a few words to the students, expressing his deep interest in all matters pertaining to missionary work, and his regret that more work of that character was not carried on in the Canadian Northwest.

The Rev. Mr. Sanders then expressed the thanks of the students to both the gentlemen for their addresses, and after a few remarks from the Principal, impressing personal consecration, the meeting was dismissed with the blessing.

Among those present we noticed Rev. Canon Mullock, Rev. Mr. Newnam and Rev. Mr. Lavierie.

DIocese OF ONTARIO.

OTTAWA.—St. Alban's.—The annual meeting of the debt and interest Association was held on Monday evening, the 30th inst., the first Vice-President, Mr. T. A. D. Bliss, in the chair. The Treasurer presented the yearly report, showing a total collection with balance from last year of \$272.36, and an expenditure of \$248.60. This Association, which has been in existence now for some years, by means of weekly collections of 10c. each, from some fifty members of the congregation, pays the yearly instalments of interest on the Church debt.

On the same evening the usual monthly meeting of the Young People's Association was held in the School-room. A very satisfactory report of the proceeds of the first monthly entertainment, held on the 25th ult. The net receipts were some \$85. It was resolved to hold the next entertainment on the 29th of this month, in St. James Hall, to consist of more selections from the "Mikado." Tennyson's "Dream of Fair Women," and an extravaganza, entitled "The Children's Plum Pudding."

St. John's.—The regular weekly meeting of St. John's Guild, on Tuesday evening, the 1st inst., was largely attended. After the usual routine of business had been gone through, Mr. J. G. Terunt read an essay on "Moral Tendencies of the Novel," which gave evidence of very careful preparation, and was full and comprehensive. It is proposed to change the night of meeting from Tuesday to that of Monday.

St. George's.—A very recent organization at this Church is the Men's Association, having for its object the raising of funds for the purposes

of the Church. The following are the officers: President, Hon. Thos. White; First-Vice, T. W. Avery, Esq.; Second-Vice, Capt. W. Hodgins. Sec.-Treasurer, V. C. Nicholson, Esq.; Committee: Messrs. W. Morgan, G. F. Shaw, H. B. Small, Capt. Costin and Major Walsh. It is proposed to give a musical entertainment every alternate Wednesday, and to devote every other Wednesday to debates, essays, &c. The first entertainment was held on Wednesday evening, the 2nd inst., in the School-room and was exceedingly well attended, the price of admission having been placed at 10c. The programme opened with a very pleasing address from the President, which was followed by instrumental pieces, songs, recitations and readings, among which the recitation given by the Rector, the Rev. F. Owen Jones, entitled "A Charity Dinner," and a trio for violincello and piano, rendered by Master Brewer, Mrs. Brewer and Mr. R. Brewer, are especially deserving of notice.

DIocese OF TORONTO.

TORONTO.—St. Philip's.—The Temperance Society here is progressing favorably, and the meetings are well attended. On a recent evening a lecture was given before the society by the Rev. F. W. Bayley-Jones, R.N., curate of the parish. The subject was "Cruises and Experiences during Active Service Afloat," and described the lecturer's own career on board a man-of-war in the South Pacific. The lecture was well received, and will be succeeded by others in a few weeks.

All Saints.—The social entertainments carried on by this church are noted for their excellence, and the last was certainly no exception to this rule. The attendance is always large, the building being crowded to the doors. Several tableaux were given, and an excellent programme of vocal and instrumental music was rendered by an efficient glee club.

St. George's.—An address was delivered before the members and associates of the Girls' Friendly Society in Toronto, at St. George's school-room, on the 25th ult. The Rev. R. B. Ransford, Vicar of Brixton, England, was the speaker, and he gave an encouraging account of the good work done by the society among girls in shops and factories.

St. Peter's.—The Church of England Temperance Society held its first meeting for this season a few evenings ago. After devotional exercises and the discharge of routine business, the Ven. Archdeacon Boddy gave an opening address. Then followed an excellent programme, which included a piano solo by Miss F. Mason, a reading by Miss Boyd, songs by Mr. Geddes, and a number of choruses by the "Willing Workers," a band of young ladies devoted to works of charity and usefulness. Mr. Caldecott gave an address upon "what he saw and heard in London" of the temperance reform. At the close, several persons were invited to join the society, and did so.

TORONTO.—Church of England Working Men's Association.—The President of this Society, Mr. W. J. McClure, has at last received the Bishop's approval of the constitution and by-laws. The Bishop hopes that the society may be blessed of God among the working classes. The annual meeting was held on the 26th ult., but owing to the meeting of the Church of England Temperance Society being on the same evening, the attendance was small. Addresses were delivered by the President, and by Mr. Richard Jose, secretary, Mr. Verral and others. After an earnest discussion as to the best method of carrying on the work of the society, the meeting adjourned.

DEER PARK.—Christ Church.—The first of a series of entertainments was given in the Sunday-school here recently, and was most successful. The solos, glees and part songs by the

members of the choir, and the instrumental pieces by Miss Symons and Prof. J. C. Arlidge, were well rendered.

TRINITY COLLEGE NOTES.—The November number of *Rouge et Noir* has been published. It is a very excellent paper, and reflects credit on the new editors.—The Literary Society holds its meetings every Friday. The last subject of debate was, "Which is most beneficial to Canada—British connection, independence, or United States annexation?" For British connection Messrs. E. F. Ambery and A. Vankoughnet spoke, while Canadian independence was upheld by Messrs. P. N. Beaumont and H. Pyke, and United States annexation by Messrs. Lampman and T. G. Bright. After an interesting discussion, it was decided in favor of British connection. Essays were read by Messrs. Lewin and Bedford-Jones.

TEMPERANCE SOCIETY.—The annual meeting of the Diocesan C.E.T.S. was held at St. James' School-house on the 26th ult. The attendance was fair. The Bishop presided, and in his opening remarks said that the design of the Society was to pervade the whole Church, making temperance a religious work. He said their work was, perhaps, less noisy, but not less truly effective than the work of other societies. Addresses were delivered by the Rev. O. P. Ford, of Woodbridge; Mr. R. H. Holland, Police Magistrate, Port Hope; Dr. Elliott, Orillia; Rev. F. W. Bayley-Jones, and Rev. James Roy, LL.D., of Cobourg.

The report of the Executive states that the number of branches is 50; abstaining members, 4,905; temperate members, 1,087; Bands of Hope, 56—with membership of 2,843. Since these returns were made one additional branch has been formed at Weston with excellent prospects for its future success. The report goes on to say:—"Bearing in view the comprehensive and liberal basis of the Church of England Temperance Society the committee feel that the number of non-abstaining members ought to be very much larger. Every Churchman who takes any interest in the great cause of temperance may find room within the Society for earnest work, and it is to be regretted that, from a want of due appreciation of the liberal nature of its constitution, more Churchmen are not only not members of the Church of England Temperance Society, but are, in fact, active members of other bodies." Complaint was made of the scarcity of funds.

The Committee desired to impress upon all Churchmen their duty as Churchmen to do what they can to promote the objects of the Society. The financial statement showed that the receipts had been \$891.62, a balance of \$23.23 remaining. Cash on hand and the amount due to the Society amounted to \$158, while the amount owing was \$300.

DIocese OF NIAGARA.

HAMILTON.—St. Thomas' Church.—On the evening of Monday, the 30th ult., the St. Thomas Literary Society gave its first open meeting of the season. As is customary whenever that society gives an entertainment, the school-room was crowded in every quarter. Rev. Canon Curran, president of the society, occupied the chair. An excellent programme was presented. The audience was very enthusiastic, and rightly so, as the rendering of its various numbers was worthy of all the applause bestowed.

Christ Church Cathedral.—The school-room of this church was crowded on the evening of Friday, the 27th ult., on the occasion of the first of a series of entertainments to be given during the winter. The programme consisted of recitations, vocal and instrumental music, and tableaux. The representations were:—The Seasons; Poverty entering at the door, and Love departing by a window; Vaccination;

The Family of Charles I.; The Lost Child; and a collection of statuary.

Christ Church Cathedral Literary Society.—The Literary Society of this church held their first open meeting at the school-house on the evening of Tuesday, the 1st inst. It was altogether an enjoyable affair. The programme was excellent. The chair was occupied by Mr. Ward, who, during the absence of Rev. Mr. Harvey at All Saints' Church, fills the position of president of the society. Very desirable selections were made, which were well rendered and received by an appreciative audience.

All Saints' Church.—Rev. Geo. Forneret, who has recently been offered the rectory of this church, has accepted the charge, and will be installed at the beginning of the year.

GUELPH.—St. George's Church.—The Lord Bishop of the Diocese held a Confirmation service at this church on Sunday, the 29th ult. The class was very large, reflecting great credit upon the indefatigable efforts of the Ven. Archdeacon Dixon, Rector of the church.

BUFFALO, N.Y.—Christ Christ Cathedral.—Arrangements have now been finally and fully made, at a recent Vestry meeting, by which the Bishop of the Diocese makes this his Cathedral Church.

GUELPH.—Confirmation at St. George's and Arkel.—The Bishop of Niagara visited this parish on the 29th ult. On Sunday morning there was a large congregation at St. George's, and he preached a very impressive sermon on the second coming of Christ, it being Advent Sunday. In the afternoon, accompanied by the Archdeacon and Rev. Mr. Irving, he drove out to Arkel church, where a large congregation was present. The ordinance of Confirmation was administered to seven candidates. His Lordship addressed them in a very touching and impressive manner. In the evening, St. George's Church was densely crowded, though seats were placed along the three aisles. There were nearly fifty candidates for confirmation; the younger females were presented by the Archdeacon as having been duly prepared by the catechism and himself. The Bishop then addressed them on their duties and opportunities in an earnest, fervent strain. Then followed the confirmation, the candidates coming forward in two rows close to the choir seats. The Bishop stood at the entrance of the chancel, holding his pastoral staff in his left hand. The candidates, two at a time, knelt before him, and he confirmed them severally, one at a time. As they received the rite, they returned to their seats and knelt in private prayer. The clergy knelt at the altar rails, on either side of the candidates, while the confirmation proceeded. When all were confirmed, the Bishop again addressed them on their new privileges and responsibilities. Monday morning, being St. Andrew's Day, there was an early celebration of the Holy Communion, at which a large number of the candidates lately confirmed were present, and many others.

DIocese OF HURON.

LONDON.—Chapter House Sunday-school.—As Advent Sunday was the commencement of our New Year's work, a little account of the working and plans of this school may perhaps prove of interest to those who, like ourselves, are working to further this noble branch of our Church's work. The school is but a small one, averaging only about 130 children, with a staff of twenty-four teachers, two librarians, a secretary and superintendent. The school is divided into three divisions, according to age and proficiency. An excellent little choir of about twelve of those who have good voices are regularly trained by one of the teachers, and practise weekly to prepare the hymns for the next

Sunday; and a delight it is to hear them, joined as they are by the school, singing their little hymns so heartily to the praise and glory of God. This little choir, about two years ago, had a concert of their own, and raised the respectable sum of \$25, which was donated to the Bishop of Algoma, to assist in furnishing his cabin in his little missionary steamer "Evangeline." All our Sunday collections have hitherto gone to the Indian Homes at Sault Ste. Marie, but we now purpose to provide for and clothe an Indian boy at that institution, at a cost of about \$75 a year. Our Sunday offerings from the children are never applied to maintenance, but always to some missionary object, the average of which in the past has nearly equalled a cent a child for each Sunday. We thus are inculcating in our little ones a spirit of giving to the cause of Christ and the spread of His Gospel, which will not be forgotten, we hope, in their maturer years. We have a fine little sewing society that has been working admirably for two years past. They commence operations in the early fall, meeting every Saturday afternoon, three of the lady teachers in turn waiting upon the little folks, preparing work, &c. The necessary funds are raised for material to start with by a special collection from the school. The work performed is mostly children's clothes, plain but suitable for new settlement, and as such plain work is not always agreeable, if long continued, we vary it occasionally with some dolls to dress and other little fancy works for Christmas presents; these last always insure a good attendance. We wind up this work, as we did yesterday (Advent Sunday), by every child being invited to bring some little offering of its own, as many are of course too young to ply the needle. Space will not allow a detailed account of these presents, but suffice it to say that three large baskets were taken up from the church steps, where the children placed them, as a Christmas offering for those in less favored parts of our Diocese. A more pleasing sight has rarely been witnessed in a Sunday-school. We say try it once, and all will agree with us. All these things will now be packed and sent to some of our poorer Missions, and will gladden the heart of many a little one. Our Rector, the Rev. G. G. Ballard, at the end of each quarter, holds a regular little Church service, and catechises the children from the lessons of the past three months, at which the parents of the children are invited to be present; our last was held the Sunday before Advent, and the answers by the children were alike most creditable to themselves and to their teachers.

This communication has exceeded reasonable limits for your paper, but it may help to show what can be done in such a good cause by a hearty co-operation of teachers and children.

WARDSVILLE.—The Church of England Temperance Society here has started a journal, to which the members and others contribute. It is managed by an editor and editress. The various articles, essays, &c., may be upon any subject. They are not printed, but on "magazine night," are read out from the manuscript. There is a "Question and Answer" column, so that the queries of one number can be replied to in the next. At the last fortnightly meeting of this Society, several members were added to its roll.

[In our number before last of the GUARDIAN we placed this Society by mistake under the Diocese of Niagara.]

GLENCOE.—The choir of St. John's Church lately gave a concert in the Town Hall. It was well attended, and was very enjoyable. As worthy of special mention, we single out the chorus of "See-Saw" and "The Anvil Chorus," from "Il Trovatore." Much credit is due to Mr. Smart for his training of the boys and girls of the choir, which now numbers some thirty members.

A series of socials will be held in connection with this church, and under the auspices of the Guild, during the winter. The programme will be of a literary character; nothing of a questionable nature will be permitted; and the voluntary offerings will go to the funds of the Guild. The first gathering, last week was a great success; the readings of Mr. Geo. Harrison and Dr. Lumley being specially good.

LONDON.—Bishop Baldwin has commenced a series of Bible readings in the Cronyn Hall on Friday afternoons, which are very largely attended.

St. Paul's.—There were special services held in St. Paul's on Sunday, the 29th ult., the occasion being the semi-annual collection for the choir boys. The singing was exquisite, faultless. St. Paul's boasts of having one of the best choirs in Canada.

Christ Church.—Mr. Edward Hine, from London, England, gave three lectures in Christ Church last week, on the following subjects:—1st. Lost tribes found in British and American peoples. 2nd. Queen Victoria descended from King David, the Psalmist. 3rd. The Pyramid the counterpart of the Bible in stone. The Rev. Canon Smith presided at each lecture. Considerable interest was elicited, and large numbers assembled to hear Mr. Hine.

ORDINATION SERVICE.—On Sunday, the 29th Nov., an ordination was held in Christ Church, London, at which the Rev. Principal Fowell, M.A., Provost of the Western University, preached, and the following were ordained deacons:—Messrs. J. C. Farthing, B.A., A. F. Burt, Richard Shaw, W. H. Wade and T. H. Brown.

CLERICAL APPOINTMENTS.—His Lordship the Bishop of Huron has been pleased to appoint those who were ordained on Sunday, the 29th ult., to the following places: Rev. Mr. Farthing to Durham; Rev. Mr. Burt to Alvinston; Rev. Mr. Shaw to Lucknow; Rev. Mr. Wade to Burford, and Rev. Mr. Brown to Comber.

DIocese OF ALGOMA.

MUSKOKA.—His Lordship, the Bishop of the Diocese, paid his annual visit to Port Carling on the 8th and 9th of November. On Sunday, the 8th, His Lordship held a Confirmation at 11 a.m., in St. James' Church, Port Carling, at which four candidates received the Apostolic rite. His Lordship delivered a most impressive address to the candidates, and preached an appropriate sermon, from John ix., 25. The Holy Communion was administered to the members of the Church, including the newly confirmed. After morning service His Lordship went down to Mortimore's Point, where a large number assembled in a private house for Divine Worship; His Lordship here confirmed seven and administered the Holy Communion. The sermon was preached from Mark iv., 28. In the evening a large congregation again assembled in St. James' Church, Port Carling, to meet the Bishop, who took the opportunity to give them a most eloquent and soul-stirring sermon, from John viii., 32; the Bishop preached with power. On Monday, the 9th, His Lordship left Port Carling at an early hour in a small steamer, and went on to Port Sandfield, when the newly erected Church was visited but no service was held. His Lordship went on to Gregory and held service there at 11 o'clock a.m.; there was a very small attendance; service was held in the school-room, and the Holy Communion administered. The Bishop preached from Matthew xviii., 3. From Gregory the Bishop went across to Bracknagh, where a large congregation collected to meet His Lordship—service at 4 p.m. The Bishop preached from Psalm xlviii., 11-12—a sermon that must be remembered by all who heard it. His Lordship held a vestry meeting in the eve-

ning at Port Carling, and left on Tuesday morning for Toronto.

PROVINCE OF RUPERT'S LAND.

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

WINNIPEG.—*St. John's College*.—Hon. Donald A. Smith, of the C.P.R. Syndicate has given \$3,000 to the Endowment Fund of the College. This will enable the College to draw a grant of £700 from the S.P.G.—thus adding \$6,500 to the Endowment Fund. The Rev. Mr. Baring, a son of the late Bishop of Durham, who visited Manitoba in the summer, has sent a cheque for £120 to the Bishop to complete £1,000 raised for the Mission Endowment Fund, principally in England. This enables the Diocese to draw £500 from the S.P.G. and S.P.C.K, to add to the Endowment Fund for the support of Missions in the Diocese, which now amounts to about \$34,000.

An address has been printed and laid before the English societies and the Church in the Province of Canada. It gives full information as to the needs and resources of the Diocese. Archdeacon Pinkham is spending a few weeks in Ontario, to advocate the claims of the Diocese to increased help.

PERSONAL.—Bishop Anson has been spending a few days in Winnipeg. He preached in St. John's Cathedral on the morning of Nov. 29th, and in Christ Church in the evening. The Bishop has recently received from the anonymous donor of the £1,500 for the College farm, a gift of £117 worth of vestments, &c., for his College Chapel, including a complete set of altar vestments in all the colors, cross and candlesticks, chalice and paten, communion linen, &c.

A minute of condolence has been forwarded by the Executive Committee to Miss Anderson, daughter of the late Bishop Anderson, first Bishop of Rupert's Land, who died recently in England.

DIOCESE OF QU'APPELLE.

Opening of St. John the Divine College, Farm Buildings:—On the feast of St. Simon and Jude the Bishop, clergy, lay readers and choir having assembled in front of the main entrance, while the laity present were assembled in the various rooms in the tower flat, in readiness to join the procession as it passed through them. The following form of Benediction was proceeded with:

Order of Service of Benediction of St. John's the Divine College, Farm Buildings: while the Bishop and Clergy proceed to the front doors of the building, Psalm 147 shall be said; when the procession reaches the front door the clergy shall enter and stand on each side of the wall. The Bishop standing at the door shall say: "Peace be to this house, to all that dwell therein." The Principal shall then say: "The Lord hath made fast the bars of thy gates, and hath blessed thy children within thee."

- V. This is the gate of the Lord.
- R. The righteous shall enter into it.
- V. Lord hear our Prayer.
- R. And let our crying come unto Thee.
- V. The Lord be with you.
- R. And with thy Spirit.

PRAYERS.

The Bishop shall then say: "O Lord protect this house, and let Thy Holy Angels guard and drive away all evil from it."

Psalm 67 shall then be said, while the Bishop and clergy enter the Dining Hall, when shall be said: "The eyes of all wait upon Thee, O Lord, and Thou givest them their meat in due

season. Thou openest Thy hand and fillest all things living with plenteousness."

- V. The poor shall eat and be satisfied.
- R. They that seek after the Lord shall praise him.
- V. Lord hear our prayer.
- R. And let our crying come unto Thee.

PRAYER.

Hymn 292 will be sung as the Procession goes to the Library, where shall be said: "Be kindly affectioned one to another with brotherly love, in honour preferring one another, not slothful in business, fervent in spirit, serving the Lord."

- V. Behold how good and joyful a thing it is,
- B. Brethren to dwell together in unity.
- V. O learn me true understanding and knowledge.
- R. For I have believed Thy Commandments.
- V. Through Thy Commandments I get understanding,
- R. Therefore, I hate all evil ways.

PRAYER.

There shall be sung Hymn 305, while the Procession passes up the staircase to the passage of the Dormitories, where shall be said: "Save us waking, O Lord, and guard us sleeping, that when we are awake we may watch with Christ, and when we sleep we may rest in peace."

- V. I will lay me down in peace,
- R. And take my rest.
- Lord hear our prayer,
- And let our crying come unto Thee.

PRAYER.

Then shall be sung Hymn 424, as the Procession proceeds to the Chapel. The Bishop standing before the Altar shall say: "Let us pray; Lord have mercy upon us; Christ have Mercy upon us, &c. Our Father.

PRAYERS.

Psalm 45 shall be said while the altar is being vested.

PRAYER.

Hymn 216. Celebration of Holy Communion.

GRINFELL.—The Church at this Mission was consecrated on Sunday, Oct. 25th, a description of the building and account of dedication services will be given next week.

The Bishop went west on the 31st ult., to visit Medicine Hat, Maple Creek and Swift Current.

DIOCESE OF MONTREAL.

THE "CHURCH HOME," MONTREAL.

On Tuesday evening next, the 15th inst., a concert will be given in the Queen's Hall, under the management of Professor Couture, in aid of the funds of this institution. Under the name of the "House of Charity," this Home was founded, more than thirty years ago, by the late Mrs. Fulford, its object being to afford a shelter to the poor and infirm women of the Church of England in connection with the Cathedral. In the year 1870, however, the Cathedral authorities having declared that they were unable to continue to exclusively support the Home, the sympathy of all the English churches was solicited in its behalf, and it is now carried on, in a small way, solely by means of a few voluntary contributions. Its usefulness could be greatly extended by a wider interest being taken in it, and it is to be hoped that all Church people will not only patronize the concert—tickets for which (50c. each) may be obtained of Mrs. Aspinwall Howe, Outremont—but will also, by means of annual subscriptions, or even donations, assist in main-

taining a "Home" for those who, from infirm age or reduced circumstances, are led to seek a peaceful and religious retreat.

CONTEMPORARY CHURCH OPINION.

The *Standard of the Cross*, in an article on "Church Property," says:—

The reason why Church property is not taxed may be put in such a light as to assume nothing more for the Church than that it is a charitable or educational, or even only innocent institution. Cemeteries are not taxed, partly perhaps because dead men give no trouble to the police or the courts. If Churches should become quarrelsome and litigious, to such a degree that they do not pay their costs in the civil courts, then they might more reasonably be taxed. But if on the other hand they do more than any civil institution to save the expense of police, of courts, of prisons, if they even aid not inconsiderably in the care of the poor and afflicted, and in the work of education, then they may fairly be recognized as allies of government and most efficient voluntary contributors to the public good. It is a principle of our government not to hinder, but even to contribute to whatever helps to enlighten the people. The post-office is maintained at a cost always exceeding its income. Newspapers are especially favored by postal regulations, regardless of their sentiments, only so they be not openly immoral. Schools are supported at public expense where they can be used by the community at large, and private schools, colleges, libraries and the like are chartered to hold property free of taxation. These facts ought to be familiar to every one; but they need to be held up to the light in connection with the status of Church property. Merely as educational institutions the Churches are doing a greater work for the whole people than all the schools and colleges of the land. To impose upon them any unaccustomed burden of expense would be so much done against enlightenment.

The *Church News* (Natchez, Miss.) says:—

Names are things. Magna Charta recognizes this, and never said the Church of Rome, nor yet the Roman Church, but the Church of England. And this means more, much more, than the Church in England. The English Church is the Church for the English; the Church of England, England's Church. For ourselves, the simpler the title the better. We are a Church—a national, autocratic body. Hence, he that uses the term "the Church" uses the better English. He neither affirms nor denies anything of other Christians. The "the" is definite, but not definitive. And then, if we unite to make it truly and in fact what we claim for it, all shall be well, and our works shall silence our adversaries.

The *Pacific Churchman*, under the heading "Honest Christianity," says:—

It is a little singular, we have heard our worthy publisher say, that some professed Christian people, who pay their debts scrupulously—as a rule—neglect to pay for their Church paper. In some cases it may be thoughtlessness. But then, there are those who, when bills are sent, pay no attention to them. Every religious paper published loses a large amount of money by these people. This ought not to be. There will be those who read this item that are in arrears to the *Churchman*. Their failure to pay works great inconvenience to the publisher. "Pay what thou owest" to the printer, that he may in turn pay his bills promptly.

M. Sace, of Cochambamba, has communicated to the Academy of Sciences, Paris, a note on an extremely rich deposit of alunite lately discovered in the Peruvian Andes.

The Church Guardian

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SPECIAL NOTICE.

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Will Subscribers please examine Label, and REMIT PROMPTLY!

CALENDAR FOR DECEMBER.

- Dec. 6th—Second Sunday in Advent.
 " 13th—Third Sunday in Advent.
 " 16th }
 " 18th } EMBER DAYS.
 " 19th }
 " 20th—Fourth Sunday in Advent.
 " 21st—St. Thomas A. & M.
 " 25th—CHRISTMAS.
 " 26th—St. Stephen's—First M.
 " 27th—St. John—Ap. & E.
 " 28th—First Sunday after Christmas.
 " 28th—The Innocents' Day.

DOMESTIC MISSIONS.

The letter of "True Catholic" which appeared in our issue of the 25th ult., has received our careful and respectful consideration. We fully agree with the writer's opinion that the formation of a separate Ecclesiastical Province in the Northwest, was an unwise proceeding, and we have no doubt that it has tended to alienate the sympathies of many Churchmen in the Eastern Dioceses. But, however natural such a feeling may be, we cannot accept it as a justification of the miserably inadequate support which the largest and most promising missionary field in the Dominion has received from the official almoners of the Church in Canada. The argument of our esteemed correspondent appears to be that because the Northwest dioceses have proclaimed their ecclesiastical independence, they may be left to take care of themselves. In other words, our missionary responsibilities are to be measured solely by our ecclesiastical relationships. We respectfully submit that the adoption of such a principle would strike at the very root of all missionary enterprise. The essence of Missions is the sending forth of help to the spiritually-needy and perishing; on no other conditions than the wants of those who call for our assistance. Judged by its necessities, the Church in the Northwest has a pre-eminent claim on our sympathy and our alms. The country is being rapidly settled by immigrants from the older parts of Canada, as well as from Great Britain, the majority of whom are utterly unable, at present, to do more than make a bare livelihood for themselves and families. A report emanating from the Synod of the Diocese of Rupert's Land shows that the funds now available are inadequate for the support even of the limited number of clergymen now in the field, and that there are large tracts

of territory which the Church ought at once to occupy if she is ever to take the position to which her Divine character and her historic claims entitle her. We learn with astonishment and shame that the contributions of the Churchmen of older Canada to the Diocese of Rupert's Land during the past year, amounted in all to the miserable pittance of \$455, while another religious body during the same period, expended no less than \$42,750 in the same region. It is needless to comment on these figures. They tell their own story and point their own moral. The blame, however, does not, perhaps, lie so much with our Church people, as with the Board to which they have entrusted the appropriation of their contributions, and we shall be very much disappointed if the publication of the facts of the case does not lead to a general demand on the part of the givers that their offerings be divided in future with a more just regard to the necessities of the different portions of the Domestic Missionary Field.

CHARITY.

Perhaps in no work so much as in Church work are persons likely to have appeals made to the warmth and tenderness of their charity; and no work opens finer fields for the proper exercise of this most excellent gift. This may be said of charity in its widest extent of meaning; from the loftiest and purest love to the doling out of gifts needful to meet the importunity of eager claimants whose demands are made from just or unjust motives. To cherish the love of man as man is a first requirement of Christian morality—a requirement that lies at the basis of the happiest conditions of human life. Keen and penetrative was the glance of that eye which saw that if society was to be well ordered, its foundation must be laid in mutual regard, in a recognition of common interests, and in a sufficiently lofty estimate of the value of even one life to the entire community, to lead to diligent, painstaking, and even self-sacrificing efforts to reclaim, to guard, and to nourish it. The teaching of the parable of the man who, having a hundred sheep and one of them being gone astray, leaves the ninety and nine in the wilderness, and goes after the lost one until he finds it, is a very far-reaching lesson. It deals not merely with the tenderness and care of Him who saw men as sheep scattered. Nor was the word designed only to comfort the one who, led astray by deceitful voices and learning the error of his way by the piercing brambles of punishment, desires to return to the Shepherd and His fold. But it was designed to teach men that in the judgment of Heaven every soul is precious, and is to be thought of and cared for; that in the Divine regard for men, all are numbered, that not one can go astray without pain to Him Whose own the sheep are, nor without just claims upon the efforts of all to recover him. It also teaches that in the recovery of even one of the very worst—the lost—a cause of joy is to be found which the holiest would share. This regard for the individual life gives to Christianity one of its highest glories. It has a glory from its relation to the Divine Father, the Lord, the Creator; and it has a glory also from its relation to the lowly, needy human brother. It rises out of a true regard for the individual

life, receiving its inspiration from Him Who, while directing the course of worlds, watches the life of a single sparrow; and though men sell them cheaply—five for two farthings—yet takes notice of the falling of even one of them to the ground, a falling that cannot occur "without" Him.

We should like to urge upon our readers this great lesson, as a most reasonable one for the Adventide, when we are reminded of the coming into our world of Him who came to seek and to save the lost; the lesson, viz., that to affix a high price on the life of every man, and that not the good and honorable only, but also the poor and corrupt, the lowly and lost, is following hard in the steps of every true Churchman's pattern, the steps of the great and blessed Master of us all.

But we should like to direct our readers to reflect on the many works of charity that may reasonably spring out of this one principle. Whatever may minister to the preservation, the comfort, the elevation of human life is a work of pure charity. There are many sentiments born of the noblest charity that are not exhibited in dispensing gifts. To think kindly of men, to desire good for them, to pray and hope for their welfare, are blossoms on this tree of life. Nor is it less in harmony with this lofty spirit to strive to throw a benign influence over the lives of others. Some may show charity to their neighbors by publishing good thoughts for their instruction, and displaying good conduct for their example; others, by illustrating lofty principles for the encouragement of those who are contending with difficulties, and are hard pressed by temptation. All these works, done from a pure motive and with a pure aim, are products of a true, a Divine charity. Nor is it less charitable to form the habit of putting the best construction possible upon men's actions, or of interpreting their words by as kindly a rule as truth will allow, for truth and charity can never conflict. Well were it for the world did the Church in its life illustrate more and more carefully the great principles that find their beautiful exposition in its holy books. And even with respect to those who differ, and those who by their false views cut themselves off from the fellowship of the faithful, according to what St. Paul would call "My Gospel," no thought or word of unkindness is permissible. Charity shows itself brightest, not in dealing with the pure and good, but with the faulty and erring. There is a Divine charity that tenderly pities the foolish—a love of God that covers "the world," that labors for its deliverance from evil, and by its ample gifts ministers to the needs of all. This is the bright example up to which the Church is ever to aspire, for the favor of which it is taught to send up its fervent supplication for "that most excellent gift," which is "the very bond of peace and of all virtues."

THE number of ordained missionaries employed the last year through the Board of Missions of the P. E. C. was 412; lay helpers and teachers, 61; stations occupied, 896; baptisms in 446 stations, 3,565; confirmations, 1,688, in 269 places; communicants in 588 stations, 17,770; amount raised for self-support in 448 stations, \$115,450.

ADVENT HINTS.

It is a most helpful practice, as each season of the Church's Year rolls round, to endeavor fully to appropriate its special lesson or message, to enter fully into its spirit, and strive to weave it into our spiritual life and growth. It is indeed only thus that we can find in them the aid they are intended to afford, or that higher education for mind and heart which is the Church's great mission on earth in behalf of her children.

With each return of the Lenten season, there should ever be a careful examination of progress made with a resolute putting away of stumbling blocks and hindrances.

But the spirit of the Advent season is that of an earnest looking forward rather than backward. It is the New Year of the Church cycle, and the dawn of a new year in time; and therefore it should be made a season of new and earnest resolutions, a time of asking one's self what can I do beyond that which I am now doing? Is there no new work which might be undertaken, no new energy or faculty which might be brought to bear on the work already in hand? Am I making full use of the talents entrusted to me by my Lord at His going, to be employed in His service till He come again?

To each and all has He entrusted something as a precious loan—time, wealth, intellect, or influence however limited. Are we making such use of these as that at His coming He may find His own with the increase and fruits that such talents should show? These are the questions the season should inspire. Let us not shirk or evade them.—*Young Churchman.*

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,—Since my letter, about Dr. Wolff, appeared in your columns a week ago, I have been asked to contribute a second, giving some account of the first so-called Bishops, in the so-called "Methodist Episcopal Church." This can easily be done.

There was a time even after he had formed a society of his own, when John Wesley appears to have been sensible of the necessity, or at least the advantage, of an Apostolical commission for the exercise of the Ministry; since he procured the ordination of some of his preachers as subdeacons, deacons and priests, by the hands of a Greek Bishop—*Erasmus*, Bishop of Arcadia, in Crete, who happened to be in London; and there is good reason to believe that he applied to him to consecrate himself a Bishop, that so he might be empowered to supply his own religious body with a valid ministry. The Bishop, however, is said to have refused, because the Canons of the Church require at least three of the Episcopal order to effect the consecration of a new one. Towards the end of his life, however, Wesley altered his sentiments, professing to have been convinced by *Lord Chancellor King's* "Enquiry into the Constitution of the Primitive Church," that Bishops and Presbyters were originally one and the same order; and so fancying that he had a call from Providence to provide for the exercise of Ministerial offices among his followers in America, he took upon himself to set apart, in his own chamber at Bristol, by prayer and the laying on of his hands, *Dr Coke*, who was already a priest, to discharge among them the office of a bishop! On the strength of this consecration, *Dr Coke*, on his return to America, proceeded to invest a *Mr. Francis Asbury*, one of the Wesleyan preachers, with the same authority that Wesley had professed to confer upon him; and from these two, the "Methodist Episcopal Church" now existing in the United

States have derived whatever ministerial character they possess. The book by which Wesley professed to have been led to a change of principle was so effectually replied to by a clergyman named *Sclater*, in a modest publication called "An Original Draught of the Primitive Church," that *Lord King* himself, was not only convinced by its arguments, but is said to have offered its author a living, which he was unable to accept because he could not conscientiously take the oath of allegiance to a Sovereign of the House of Hanover, "The consecration" of *Dr. Coke* appears to have given but little satisfaction to any one. Wesley himself afterwards regretted it. Indeed it is strange, even on the principle on which he professed to act, that its absurdity did not appear to him. *Dr. Coke* was already a presbyter, and Wesley was no more, so that it was evidently beyond his power to add anything to the Doctor's ministerial rank. His brother *Charles*, on hearing of what he had done, expressed his views in the following epigram:

"How easily are bishops made,
By man or woman's whim:
Wesley his hands on Coke hath laid;
But who laid hands on him?"

And *Coke* himself had so little confidence in the reality of the Episcopal office, pretended to have been conferred on him, that a few years later he applied to *Bishop Seabury*, of Connecticut, and *Bishop White*, of Pennsylvania, (the former of whom had been consecrated by three bishops in Scotland, and the latter by the Archbishops of Canterbury and York, with two other English bishops), with a view to obtain lawful consecration for himself and *Mr. Asbury*, as well as lawful ordination for the preachers of his sect, whom he had already pretended to ordain.* This application having proved unsuccessful, he sought at a subsequent period, the influence of *Lord Liverpool* and of *Mr. Wilberforce*, that he might be appointed and set apart as the first Bishop of the Church of England in India—this effort too proved abortive. He then sailed for India as a Missionary, died on the passage and his body was committed to the deep till the "Sea shall give up" its dead. Such is, in brief, an account of the origin of the bishops of the "Methodist Episcopal Church." Can a stream rise higher than its fountain?

ANDREW GRAY.

Chelsea, Mass., Nov. 25th, 1885.

*For an account of this transaction, vide *Bishop White's* "Memoirs of the P. E. Church in the United States of America," p.p. 167-170, and 343-348.

To the Editor of THE CHURCH GUARDIAN:

SIR,—I cannot think it possible that your readers should to any extent sympathize with the views of "Catholic" upon the claims of the Northwestern Dioceses upon the liberality of Churchmen in the Ecclesiastical Province of Canada.

If the views of "Catholic" are correct, and if the fact that Churchmen westward of Ontario are grouped in Ecclesiastical Provinces independent of the Provincial Synod of Canada constitutes a valid bar to any claim on their part from their brethren in the older Provinces, and is to be urged as an excuse for, and an explanation of, the small measure of support thus far accorded, then it may be asked how can Canadian Churchmen be asked to contribute to the support of Missions in Asia and Africa, all of which are grouped under separate Provinces, and have Metropolitans of their own?

According to this reasoning, the whole Anglo-Catholic communion must be one Province, or each ecclesiastical unit must be content to grow from its own unaided resources, unassisted by the alms or sympathies of any other.

Can not "Catholic" see that there is a higher unity leavening the whole body than that which would be manifested by the obliteration

of existing lines of superintendence and the amalgamation of all the Dioceses of the Dominion into one Province.

I have nothing to say against the claim of Algoma. They are self-evident, and there is no danger of too much aid being extended there. But surely the Northwest Dioceses have the next most sacred claim upon the contribution of the Canadian Church.

When thousands of immigrants of our own spiritual and race lineage are pouring annually into those illimitable regions, laying the foundations of an Empire to be, which must be leavened by the principles of the Anglican Church or allowed to drift away into sectarianism or infidelity, an imperative call is righteously made upon the members of the Church in the Ecclesiastical Province of Canada to make great sacrifices that these sheep seeking new homes may not be lost to the fold. No claim, not even that of the heathen millions in India and China, can be so sacred. And shall we attempt to evade this obligation by standing behind the cry of "spiritual insubordination" and "Esau-like choosing of the baubles of hierarchical pretensions, and playing at Metropolitan organization, which justifies equal isolation from financial sympathies?"

These organizations in the West have sprung from geographical necessity, and not from any unholy or ambitious desire.

Until the completion of the Canadian Pacific Railway, what communication was possible between Rupert's Land and Quebec, or New Westminster and Nova Scotia? Even now, with this line of communication open, expense and other difficulties incidental to such vast areas would render unity of organization inconvenient, if not impossible. These separate Provinces are the child of necessity, and will no doubt be permanent, but they constitute no barrier to the flow of mutual aid and sympathy.

Take the Diocese of Newfoundland as an example. It stays out, and occupies the position of an autocephalous Diocese, because of the expense of representation in the general and special sessions of the Provincial Synod of Canada.

What would be the justice of demanding from Moosonee or Athabasca what Newfoundland declines to do?

The far-seeing in the American Church have long since conceded the necessity of subdividing their one unwieldy Province into several, for the sake of convenience in administration. A decade or two will bring it about. Canada has learned from their experience.

The question may of course be pertinently raised whether some general authority over the whole bounds of the Church in all Canada, in the shape of a Decennial Council, be not desirable, and suggests the larger thought of a more ecumenical tribunal of appeal for the whole Anglo-Catholic communion. But the settlement of these questions is not of immediate practical importance. The question of the moment is how to stir the slumbering liberality of the members of the Church in the older portions of Canada, so that they will give in proportion to their means, and do their plain duty to the newer portions.

The call is urgent, and in no danger of being over-rated.

I can not think, as "Catholic" insinuates, that money is kept back by reason of any jealousy of jurisdiction. The fact is, Canadian Churchmen do not realize the duty and blessedness of giving. They have had so much done for them that they are slow to learn the lesson of self-help. They are learning it, however, and I hope that, stirred by the appeals of their brethren, and quickened by the spirit of God, they will before long remove the reproach of giving to the extension of their own faith in the new Provinces much less in proportion to their means than the members of other sects.

"Vox."

FAMILY DEPARTMENT.

SOWING THE SEED.

BY THE LATE BISHOP J. R. WOODFORD.

"The Kingdom of Heaven is likened unto a man which has sowed good seed in his field."—Matt. xiii. 24.

Not by Thy mighty Hand,
Thy wondrous works alone,
But by the marvels of Thy Word
Thy glory, Christ, is known.

Forth from the eternal gates,
Thine everlasting home,
To sow the seed of truth below,
Thou didst vouchsafe to come.

And still from age to age
Thou, Gracious Lord, hast been
The bearer forth of goodly seed,
The Sower still unseen.

And Thou wilt come again
To reap what Thou hast sown,
The Sower and the Reaper Thou,
The Gatherer of Thine own.

Watch, Lord, Thy harvest-field
With Thine unsleeping Eye;
The children of the kingdom keep
To Thy Epiphany;—

So when in Thy great day
The laces shall severed be,
Mny we be gathered in Thy barn
With all Thy saints to Thee.

JACK-STRAWS.

(From the Young Churchman.)

(Continued.)

The next time they played jack-straws, Walter didn't win one game.

"Pshaw!" he exclaimed, as he threw down the book, "at last I know why I couldn't get a game. I kept trying to get the bow and arrow all the time. I like them best of anything. But all the shovels, and rakes, and guns and things, were on top of them, and of course I couldn't help jiggling."

"I won two games," said grandma, "which I think is very good for me. I took the things which came in my way, if they were only plain sticks. But they all count, and I had a right good time."

"Mamma! mam-ma!" called Walter, next morning, dashing in and out of every room in the house, "where are you? Oh! here you are! Mamma, the boys from up the road are all going down into the mine, and they want me to go with them. May I go?" he asked anxiously.

"Oh! no, Walter, boy, I couldn't let you go into such a place, and papa not here. No, dear, you must not ask me."

"It's all safe, mamma—really! The boys—"

"Walter!" mamma said, sternly.

Walter knew "begging" was never allowed, so he went slowly out, stuffing his handkerchief into his mouth, and standing on the piazza, shook his head at the boys without speaking.

"Can't you go?" they asked. "Pshaw! that's too bad. Good-bye." And they were off.

It may have been choking himself with his handkerchief that brought the tears into Walter's eyes. He didn't want any one to see them there, so he walked off down the garden. Out darted Jessie from the lawn, where she had been having a lonely game of tennis, while Trudy was at her half hour's practising.

"Good!" she exclaimed; "let's have a game. Why, what's the matter, Walter?"

"Nothing," answered Walter, gruffly.

Jessie was a wise little sister, as well as a loving one, so she did not get angry, but said gently:

"I'll be here if you want me, Walter," and let him wander off alone.

"Hah! Master Walter," said Jake, one of the farm hands, coming out of the barn, "don't you want to try your new rake in the hay, this fine morning?"

"No, I don't," said Walter, turning away.

"Ha, ha!" laughed Jake, not being wise and loving, like a good sister, but only a little vexed, because his kindness was rudely received;

"all right, youngster, have your own way, and carry a long face all the day."

Since it seemed as if he must meet some one, he thought he would go back to the house and get a book and read. Walter had not read a book through this summer; but he thought it might make his mother feel sorry if she saw him sitting all day reading, and he wanted her to feel sorry.

Meantime, Jessie had been in the house, and found out the cause of Walter's distress. She talked to grandma about it, for grandma had so many bright ideas, and she thought perhaps she could send some sunshine into this cloud. Grandma looked grave—she did not like sulks.

"When we don't want to be happy," she said, "it's very hard for any one to make us so. Didn't you say John was going to drive into the town this morning, Jessie?"

"Yes, in the buggy."

Grandma went out on the piazza.

"Walter, I wonder if I could trust you to buy me some spools of cotton in town this morning. If I told you I wanted 'Clarks' white, seventy and eighty,' you wouldn't bring 'Brooks' black, fifty and sixty,' would you?"

"I'm not going."

"No?"

"John didn't ask me," said Walter, feeling that he was very disobliging, and wanting very much to go, but unwilling to be happy in any way to-day, since he couldn't have his own way.

"Very well," said grandma; "perhaps John will get them; or I can wait till next time. Will you play a game of jack-straws with me, Walter?"

Walter couldn't refuse this; in fact, it was not natural for him to be disobliging. He felt inclined to tell grandma that he would ask John to take him into town, but he didn't.

He won two games, and began to feel a little brighter, though he tried not to.

"I think you are not trying for the bow and arrow first thing, as you did yesterday," said grandma. "Well, you are a wise boy; the hoes and rakes are worth having, too, when you can't have the bow and arrow."

"Ha, ha, grandma," laughed Walter, at last, "I've had four games out of five, and only took the bow and arrow once!"

Grandma put her arms around the little man.

"Will you let grandma preach a very short sermon," she asked, "with jack-straws for a text?"

"Yes, grandma."

"Don't you think you would have been a wiser and happier boy, this morning, if you had taken some of the fun that came in your way, even if you could not go to the mine? The mine was the great prize jack-straw, I know; but I think a game of tennis with Jessie, or a romp in the hay-field, or a drive into town, were worth something."

"I'm sorry about your cotton, grandma."

"Never mind that, dear; next time will do as well for that. I know you are not a disobliging boy, though it really did seem so to-day. We can't very well wrap up ourselves in a cloud, and not make it cloudy for somebody else."

A few days after this, grandma came into the parlor one morning, just in time to hear a long-drawn sigh from Jessie, who was on the piano-stool working rather dimly at a troublesome scale. She started again, and made the same mistake.

"Oh! grandma, I don't believe I'll ever be able to play like mamma."

"Will you play a game of jack-straws with me, Jessie?"

"Why, I can't, grandma! I have to practice."

"I will ask mamma to let you finish practicing by-and-by."

How many steps grandma took for these

children! She was soon back with mamma's consent, and they went out to the piazza, the favorite place for jack-straws, followed by Walter, who every now and then rubbed a smile off his face.

It was Jessie's turn, and she was just beginning to angle carefully for the ladder, which lay on top, when grandma asked suddenly:

"Jessie, you were telling me, the other day, what fun you had up in the hay-loft. How could you ever reach it, child? It's three or four times as high as your head. If you were a bird, you could fly up, in no time. But you haven't a flying machine, have you?"

"Why, no, grandma," said Jessie, rather puzzled, while Walter looked highly amused; "we climb up by the ladder."

"Ladder—oh! But isn't that very slow and hard work?"

"Why, no; we don't think anything about it, we have such good times when we once get up."

"Does John go up that way, and Jake?"

"Yes, everybody has to."

"Well, surely if you saw your mother up there, Jessie, you would think that she must have flown up, wouldn't you?"

"No, grandmother," Jessie laughed.

"Well, I thought perhaps you would, because I saw you looking up at her this morning, as she stood on the top of a hill that you were just climbing, and it seems to me that you thought she must have flown up there like a bird, and never had any climbing at all. It was the hill of music, my dear. I think you must have forgotten that she spent a great many years on that ladder of scales and exercises, where you are now. Courage, my girl! Your fingers are young and strong. I think I shall never be able to visit the hay-loft, because I am too old. Ladders are for young folks—and remember it will pay you for all the work when you reach the top. It's your turn to play, my dear."

"What did you get, Jessie?" asked Walter.

"A ladder," Jessie answered, laughing, and holding it up.

"I know grandma, now," said Walter, nodding his head sagely. "I thought she was going to make it a sermon when she asked you to play jacks all of a sudden."

And it was not the last that grandma preached. None of them liked jack-straws any the less, because they didn't know when grandma might make them mean something. The "something" was never unkind and wounding, for grandma never scolded, or hurt people's feelings.

One of grandma's "bright ideas" for rainy days was this. The people of this country place were very anxious to build a little church, and every summer the people who came from the cities gave something toward the fund. Jessie, and Walter, and Trudy, were anxious to give something of their "very own," and grandma suggested how they might do it. "Little people," she said, "whose hands had been so well trained as theirs, ought to be able to do something with them that was worth doing. So they had a talk, early in the summer, with some of the boys and girls in the hotels and cottages, and made a plan which paid well in the end. Samples of the various grades of handiwork which they could best do were put in a case where all could see, and a slate for orders.

Jessie had learned from grandma to net, and her sample of the cutest little doll's hammock and lawn tennis net brought her orders thick and fast. So did Trudy's captivating doll's hats, braided by herself from straw, and trimmed with everlasting. Walter's knife did noble work, and his carpentering knowledge earned him a great reputation. Boxes of all sizes and shapes, for all sorts of purposes, were freely ordered. Taking Trudy's dairy and knitting sets for copies, he supplied in-

numerable doll's households with those most necessary articles. And as for jack-straws, his orders for them kept him busy into the winter.

Is it any wonder that for such a grandma as theirs the Barret children should be up at half-past four o'clock and make a raid on the meadow for flowers, on the morning of her birthday? They took her quite by surprise, as she sat in her favorite seat, reading.

"Hurrah!" shouted Walter, "for grandma's birthday."

Trudy, throwing her arms about her neck, said:

"I'm so glad God makes grandmothers! I hope I'll be like you some day, grandma."

MABEL H. DESPARD.

BOOK NOTICES, &C.

COLLEGE SERMONS, by Rev. R. B. Fairbairn, D.D., LL.D.; Thos. Whittaker. 2 & 3 Bible House, New York. \$2.

Dr. Fairbairn is the Warden of St. Stephen's College, Annandale, New York, and this volume contains twenty-six sermons delivered by him on different occasions in the Chapel of that College; the work being dedicated to the Alumni and printed at their request. Although preached within the precincts of a College the sermons are plain and practical, and would be found suitable for Lay-reading. A number of them refer to the seasons of the Church's year, and throughout there is the true ring of Churchly teaching. Referring to Advent, the author says: "But the specific teaching of the Church in the Advent season is not only the first Advent in the Incarnation, nor the second Advent in the judgment, but it is the great truth that Christ has come, and that His coming is necessary. It is not only a *dogma*, it is a truth. It is not only a doctrine concerning a Person, and the system He established, but the advent sets forth the Person Himself and His Kingdom. It brings Christ Himself to your mind and His Kingdom. * * * It presents Christ to you as a *living reality*, just as living a reality as He was on the first Christmas Day, or the first Good Friday, or the first Easter Day, or the first Ascension Day. * * *

You find Christ in all the offices of the Prayer-book presented as a living power, as a present power. You are not perplexed with mere doctrine or dogma; but you are taken at once to Christ the Redeemer, who is pleading for you with His justice in the Holy of Holies, and who is imparting Himself to you here in His Church."

We wish we had space to give much larger extracts from this and others of these sermons, but the above may perhaps suffice to show the style and tone, and we can only add that we feel sure that all will be found worthy of careful perusal.

THE CHURCH ECLECTIC. W. T. Gibson, Utica, N.Y.

THE PULPIT TREASURY. E. B. Treat, 771 Broadway, New York.

The December number of each

of these valuable monthlies is to hand, containing the usual quantity of excellent reading-matter. The latter contains a sermon for Christmas by Dr. Deems, and one for New Year's by Rev. S. B. Rositer.

OUR LITTLE ONES AND THE NURSERY. The Russell Publishing Co., 36 Bromfield street, Boston; \$1.50 per annum.

The December number is a gem, both in the way of illustrations and stories. It would be a Christmas gift acceptable to every child.

WORDS OF PEACE FOR THE YOUNG. S. R. Briggs, Toronto. Price per packet, 35c.

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SWEET CICELY. By Josiah Allen's Wife. Funk & Wagnalls, 10 and 12 Dey street, New York. Wm. Briggs, 78 King street East, Toronto, General Agent for the Dominion. 12mo, cloth. Price \$2.

"Josiah Allen's Wife" has always been a shrewd observer of human nature as it reveals itself in the round of homely, every-day life, and the keen sarcasm and adroit humor with which she lays bare its foibles, its weaknesses and its grotesque out-croppings have rarely, if ever, been equalled. So skillfully, so elyly, does she draw out the ridiculous elements in her characters that the reader's smile grows broader and broader, until it becomes a hearty laugh. And yet there is nothing overstrained in her humorous hits. She is at times also intensely pathetic, so that one does not tire of her writing. Her wondrous pathos and humor, so perfectly blended, have made her eminently successful as a writer of bright, numerous stories. But the strong feature of Miss Holley's humor is its moral tone.

WOMAN'S WORK.—Let woman never be persuaded to forget that her calling is not the lower and more earthly one of self assertion, but the higher and diviner one of self sacrifice, and let her never desert that higher life which lives in and for others, Like her Redeemer and her Lord.—*Kingsley.*

BAPTISM.

At Christ Church, Albion Mines, N.S., on Nov. 28th, Alexander Samuel Willis.
At Asphalt, N.S., on Nov. 27th, Laura Ann Moreton Small.
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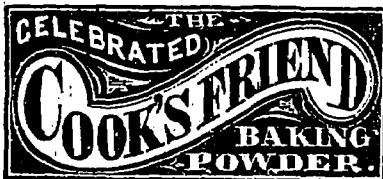
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THE SOUTH SEA ISLANDERS.

BY COMMANDER DAWSON, R.N.

The recent return of H.M.S. *Espiegle* from the South Seas reminds us of the great encouragement and aid rendered to the missions in the Pacific Islands by some of her officers and crew during the four years' cruise. As the ship passed from island to island, these sailors associated themselves with the missionaries, both European and native, addressing meetings, helping in the Sunday-schools, advocating Temperance, visiting the day-schools, and identifying themselves thoroughly with all the Christian work going on ashore. In this way the man-of-war's men got to know what the lives of the missionaries and native catechists were like, the difficulties they have to encounter far away from Christian brethren elsewhere, and the methods they have to employ to train up their converts in civilized as well as in Christian usages. The sailors speak in rapturous terms of the wonderful change wrought upon the islanders, who, in the present generation, were depraved cannibals and guilty of great atrocities towards one another. The Fijians and the Tonga Islanders, who were thirty years ago about the most brutal in their barbarities, are described as being now a fine race of men, morally and physically. When they were converted to Christ, they had to be taught the ordinary decencies of life. But with the motive-power of love to God in Christ in their hearts, they set about willingly learning to build houses, plant gardens, and make roads, &c., whilst the schools found attentive scholars, who can now read and write better than most English people of the last generation. Young men in the Tonga Islands, whose parents were savages, are actually studying the differential and integral calculus in a Missionary College at Tonga. This statement of the sailors appears hardly credible, but they assert that it is even so; and speak in high terms of the Tonga Islanders, physically and morally. The one drawback to the picture the sailors draw of those South Sea Islands to which the missionaries have gained access, is the presence of degraded Europeans. Amongst these latter, the officers and men of the *Espiegle* exercised a holy and beneficial influence. At some of the Fiji Islands they gave musical entertainments, to which they invited the Europeans to bring their drunken friends, as they intended to interlard the songs with Temperance addresses. The response was more ready than the sailors had expected and they had a decidedly rough and rowdy evening, but the sailors were strong and took a fair number of pledges of Total Abstinence, organized a local Temperance Association, and set it firmly agoing before their ship sailed. What a pity the crews of British ships do not more frequently emulate the example of the seamen of the *Espiegle*, and bring strong, robust, Christ-like characters to bear both on the degraded whites and on the recent converts from heathenism, whom they all come so commonly in contact with during their voyages. We should then have fewer complaints that whilst England sends out her single-handed Gospel missionaries to convert the heathen, she sends her thousands of British sailors to debase and to debauch them. It is well to know that this is not always so, but that there are some British seamen worthy of their Christian name and calling.

SANTA CRUZ.

The following, which we clip from the current number of a New Zealand Church paper, may be regarded as the latest missionary intelligence from that part of the Pacific where Bishop Patteson and his young followers lost their lives. We are sure our readers will be interested to learn what the Church is now doing in a region thus consecrated by "the blood of the martyrs":—

Santa Cruz (about 11° S. lat., 166° E. long.) is an island about twenty miles long, and twelve to fifteen broad. It lies about two hundred miles due east from San Christoval, and contains several good harbors. After the attack made on Bishop Patteson's boat's crew in 1864, the island was not visited by the Missionaries until 1880, when Bishop Selwyn landed, near the place where Commodore Goodenough was shot. There is a double range of hills running from east to west nearly the whole length of the island, from the summit of which is obtained a good view of the Reef Islands and Nukapu, the scene of Bishop Patteson's death. Last year, on arriving at Santa Cruz, I found all going on satisfactorily, and the attendance at school good. On departing I left word with the chief that we ought to have a new school-house, as the old one would hardly hold our increasing numbers. I was much pleased this year to find that this had been built, also that a new and larger dwelling-house had been put up for me. Although I was only able to remain at Santa Cruz for five weeks this time, I was able to visit almost round the island, and call at the different villages where I am known. At one place I heard a very interesting story, which was this:—From twenty-five to thirty years ago, a boat, containing one white man called Tommy, three black men, and a boy, was blown away from Tonga. After being about forty days on the sea, they arrived at Vera Cruz (about 1,200 miles) and landed. There they lived for many years, and were well cared for. The only one of these now remaining is the boy, now a man of about thirty-five years of age. He is married to a Santa Cruz woman, has his own land, and is in all respects, except outward appearance, a native of the island. I have had applications for teachers from no less than six villages, but as yet am unable to supply them. In the earlier

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MAKE HENS LAY

days of the Mission, Santa Cruz men got such a very bad name for ferocity that boys from other islands seem afraid or unwilling to go to them; doubtless in a few years more this feeling will be overcome. Samuel Russell Gede, however, a native of San Christoval, has now been two years with me at Santa Cruz, and intends to live there. Natei, our chief man in Santa Cruz, shortly before I left, gave a feast in honor of their "spirits." It was held in a large house called "ma duka," or spirit house, in the centre of which are six carved upright posts let into the ground. They are about five feet in height. These are hung all over with native money and colored leaves. The ceremonies commenced by some twenty men dancing round and round the carved uprights, at the same time clapping their hands and shouting, keeping the most perfect time. This went on from two to three hours, according to the staying powers of the dancers. When they could dance no longer, they all sat down in a circle, and large bowls of food were brought in and presented to the carved posts in the centre. After the bowls had stood about half a minute before these, one of the dancers said, "Why don't they eat it?" Another said, "They must be sick, so we will eat it ourselves." They then turned to, and in a few moments ate it all up. A repetition of this went on for three whole days; as one set of dancers tired, another came on to replace them. As far as I can make out, they have no fear of these spirits; and the whole ceremony seemed to me to be gone through chiefly with a view to the dancing and feasting. I was very fortunate in being able to see this, as it only takes place once in four or five years. There are now fourteen Santa Cruz boys at Norfolk Island, all of whom are most promising and doing well. Five of them are now baptized.

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PARAGRAPHIC.

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An Eastern paper says: "Every man who goes into the lumber woods this winter should take with him a supply of Johnson's Anodyne Liniment and Parson's Purgative Pills. This little precaution may save months of labor and much suffering."

If you have a plant house by all means keep everything about it scrupulously clean. Few things are as disgusting as a dirty plant house.

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I consider it as far in advance of pure Cod Liver Oil, as the "Oil," years ago was in advance of the old method of treating Consumption. Yours truly,

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Temperance Column.

HALIFAX.—St. Luke's.—Temperance is a live subject in this parish. Here is a report of the annual meeting of the Senior Temperance Guild:—

The annual service was held in the Cathedral, at which Rev. A. D. Sylvester preached an eloquent sermon from the text Galatians v. 13, impressing upon his hearers the true meaning of "Liberty," and the necessity for men to abstain from strong drink in order to attain perfect manhood. The members of the Band of Hope were present, as well as the members of the Senior Guild and their friends, and all assembled in St. Luke's Hall at 8.30, when the annual business meeting took place. After the reading of the secretary's report and financial statement, brief addresses were made by the President, Mr. W. M. Brown, Rev. Mr. Ancient, and Rev. Mr. Axford. Then the younger members were dismissed, and the adoption of the report and the election of officers proceeded with:—

President—The Rector. Vice-Presidents—Mr. W. H. Wiswell, Mr. E. C. Fairbanks. Secretary-Treasurer—Mr. A. B. Wiswell, re-elected.

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The annual report states that the first meeting was held July 10th, 1883, when 18 members were enrolled, and up to the date of the last annual meeting, in 1884, the number had increased to 58. At the present time, the number of signatures to the roll is 92, but on account of the removal of several, and the failure of a few to comply with the By-Law No. 8, this number is reduced to 80.

LONDON, ONT. — Christ Church Temperance Society.—An address on the subject of temperance was given last week by Mr. Brown, of London, England. A musical and literary programme was also given by members of the Society. Mr. Brown has had great experience in the movement, and is an able and talented worker. His address was very interesting, and furnished many items in regard to the advancement of the temperance cause, which were greatly appreciated.

THE LONDON TEMPERANCE HOSPITAL.

The Bishop of London, Dr. Temple, at the opening of the new wing of the Temperance-Hospital in London, made a long and able address, in which he discussed the question of the use of alcohol in hospital practice. We take the following from the report of his speech in the Church of England Temperance Chronicle:—There is not a hospital where you will not be told that the

administration of alcohol is a necessity absolute in a large number of cases; that, in fact, alcohol is one of the most useful drugs they employ, and when you say it should be altogether given up, even if we admitted what you say as regards people in health, we cannot admit it at all as regards people out of health, who have to be treated by medical science." What is the answer to that? Well, medical men, of course, have a very strong ground when they stand in this way upon that accumulated experience—what can be your answer? Why, if you really believe what you say, if you believe that alcohol is not necessary as a drug, you can only answer those who think otherwise, and who plead this kind of experience, by counter experience. That is exactly what we are doing here. We have a hospital, and we say—"Come and look at what we are doing. (Cheers.) We not only believe what we teach and what we practice, but we risk our whole existence as a hospital upon this practice. (Cheers.) We are prepared to say that we do treat people, and for the same diseases precisely, and the same accidents, and when they are suffering in precisely the same degree, just when they are in a condition when other hospitals would give them alcohol, we treat them without it. (Cheers.) We will compare the results which we attain with the results which they attain. We do not say that they do not help their patients—we do not say that—but we say that we heal our patients, and we heal as large a percentage as any other hospital that can be quoted. We say that in dealing with accidents we are as sure of what is best for the man who has suffered the accident as any other hospital that can be named. We ask to be tested by the results of our action, and let it be seen whether when we curtail the administration of alcohol down to so very small a point as we show in our report, let it be seen whether the patients suffer in consequence. We are prepared in the long run to go further, we are prepared to go a great deal further; we are prepared, for we believe that we shall succeed in showing not merely that alcohol is not necessary but that it is hurtful, better not to administer.

Of course all this has to be treated in the first instance on medical grounds. The hospital stands upon such grounds, and can stand upon no other. It is quite obvious that it would be absurd to set up a hospital in which you should say that there must be something else to override the one question, and what will secure the best treatment possible for the patients that are within the hospital. That is clear, but then, on the other hand, that being granted, there are surely most important moral questions involved. Let it be supposed that in any given case when you have the choice you may administer alcohol, or you may administer something else, and let it be supposed that either will be in the particular instance a successful drug, because it may very often happen that you may have a choice between the two

modes of treatment. Let it be granted that there are such cases, then I say that on moral grounds it is better clearly that you should not administer the alcohol, because for all that you can see, by administering the alcohol you may be creating a taste which will do moral mischief incalculably great afterwards. (Cheers.)

(To be continued.)

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