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ECCLESIASTICAL NOTES.

ARCHBISHOPRIC OF AUSTRALIA PROPOSED.—A motion proposed by the Bishop of Tasmania (Dr. Sandford), recommending that the title of Archbishop be assigned to the primacy of Australia and Tasmania was very fully debated in the General Synod, held in Sydney in October last. The Bishop of Ballarat (Dr. Thornton) proposed that it should be referred to a select committee to consider what objections, if any, existed to the creation of an Archbishopric, to report to the present session. The Venerable Dean of Melbourne (Dr. Macartney) plead that the title of Primate was superior to that of Archbishop. The President of the Synod (Dr. Barry) urged that it would be inexpedient to act without reference to the authorities at home, who must be more or less affected by the action of this Province. The Bishop of Tasmania's proposal was generally received with favor, and after negating the amendment, it was carried by a majority of all the orders:—

House of Bishops—Ayes, 5; noes, 4.

House of Clerics—Ayes, 25; noes, 20.

Laymen—Ayes, 15; noes, 5.

After this, on motion of the Bishop of Adelaide (Dr. Kennion) it was proposed and carried:—

"That a committee be appointed to inquire how far it is practicable and advisable to give

effect to the motion of the Bishop of Tasmania relative to the establishment of the Archbishopric of Sydney, and to report to the Synod at a later period of the session."

ACTION OF THE GENERAL SYNOD OF AUSTRALIA ON UNITY.—The Bishop of Adelaide moved:—

"That this Synod desires to place on record its solemn sense of the evil of the unhappy divisions among professing Christians; and through His Grace the Archbishop of Canterbury respectfully prays the conference of Bishops to be assembled at Lambeth in 1888 to consider in what manner steps should be taken to promote greater visible unity among those who hold the same creed."

This was supported by a long and eloquent speech, at the conclusion of which the Bishop was seized with faintness and had to retire. The Bishop of Brisbane (Dr. Webber) was the seconder. The Bishop of Tasmania supported the motion in very wise and thoughtful language. He said that it would be unwise to begin to formulate any specific scheme for bringing about the unity of all Christians. Greater unity was wanted in their midst. There should be a deeper sense in their hearts of the facts that we were all in great trespass before God so long as there was schism among Christians. He would like it to go forth from the Synod to their brethren who were separated from them that they were yearning in their hearts after fellowship and union with them. They desired to love them as brethren in Christ Jesus.

The motion was fully debated in a similar tone of feeling and was finally agreed to. It is an unhappy comment on such a motion that several of our Australian dioceses should be at this time seriously and dangerously distracted by personal and party quarrels or agitations. In one diocese it is a dispute of a Church dignitary with his superiors as to the order of precedence which should be allowed him. In another a high diocesan official, having been deposed from his official position and dignity for alleged insubordination, is now sending circulars far and wide to raise funds to prosecute his Bishop in the Supreme Court of the colony. The post brings one week a budget of correspondence with one of these circulars, appealing to the judgment of the public, and asking funds for the prosecution; the next week it brings another budget, which is intended to set the judgment of the reader right from the opposite point of view. Again, in our own diocese, the rise of this colonial branch of the Church Association, with all its traditions of prosecutions and bitterness and stirring up of parochial strife, and the opposition it is raising to the Cathedral reredos augur ill for that peace and unity among ourselves which should be our starting point for more brotherly relations with others outside our own communion.

CHURCH ARMY HEADQUARTERS.—The Church Army has now settled down in its new headquarters and training home. It occupies a fine open position, over 128 and 130 Edgware-road, London, and is very nicely fitted up. One of the rooms is set apart as a chapel, and has been appropriately furnished at the expense of a

lady who does not wish her name to be mentioned. There is an oak reredos with the Commandments and the Creed, and the Lord's Prayer over the Communion table. There are two stained glass windows with very pretty floral designs, and two illuminated texts upon the walls, the one being, "God Himself is with us for our Captain," and the other "The Lord of Hosts is with us." The chapel was solemnly dedicated by the Bishop of London a few weeks ago, and it is used for the daily domestic office of the inmates. There are cubicles in the dormitory for twenty-four men, the number actually in residence when we visited the Home being seventeen. The average period of training is a month, but if necessary it is protracted to thrice that time.

NEW CHURCHES AND MISSION HALLS.—It is proposed to erect in the Rural Deanery of Stockport, England, in connection with the Bishop of Chester's fund, ten new churches, at an estimated cost of £77,000, and fifteen mission halls at an additional cost of £6,000; £10,300 has already been subscribed.

AN AGED BISHOP DEAD.—The Right Rev. Horatio Potter, Bishop of the Diocese of New York, died on Sunday, January 2, 1887, at his residence in New York city. He was nearly eighty-five years of age, having been born in February 9, 1802. He was the fifth on the list of seniority among living Bishops of the American Church, following Bishops Lee, Green, Williams and Kip. He was Provisional Bishop from his consecration in 1854 until the death of Bishop B. T. Onderdonk in 1861, and Bishop of the Diocese in active charge until the consecration in 1883 of Assistant Bishop H. C. Potter, his nephew, who now succeeds him in the title of Bishop of the Diocese. His administration of the Diocese was remarkable for its fairness and discretion in many difficult crises. He saw three dioceses erected out of parts of his original jurisdiction; that is to say, Central New York, Albany and Long Island.

CHURCH PAPERS.—These, weekly and monthly, are, says the *Church Messenger* of Raleigh, N.C., among the needs of the Church. Between them is only a generous rivalry. Alas, that the reading community should have so great an apathy in regard to one of the most valuable arms of the service. That this apathy is on the respectable decrease, we ourselves have good cause to be aware, and congratulate ourselves accordingly.

THE Bishop of Virginia has recently confirmed over two hundred colored persons in nine churches.

A SPECIAL convention of the Diocese of Southern Ohio is called for January 19th to consider and act upon the request of Bishop Jaggar for the election of an assistant bishop.

A GOOD SUGGESTION.—A correspondent, G. V., in *Church Bells* (London, Eng.) suggests that the parish priest would do well to give, at the least once every month, a well-prepared historical sermon on how the Gospel and the Church reached these shores; and the Church took root, became careless, was persecuted, grew and was brought on through evil report, century after century, sometimes abounding in good works and sometimes very careless, and lax, and unsound in the faith, until restored again to a better mind. The existence of such a book in the New Testament as the Acts of the Apostles is in itself an evidence in favor of the propriety of adopting such a course. The books of Samuel, Kings and Chronicles, are Church history, or political history written from a Church point of view. A spiritually minded man will have no difficulty in so preaching on these subjects as to render his sermons full of useful historical information, as well as abundant in practical teaching to be followed by the hearers.

Nor is it desired that the people should know a part only of Church history. The Churchman knows that his Church is the Church of the living God, and that no man founded it, that it is not called after any man, or sect, or party, or special doctrine. And he desires that all men should know the whole story of God's Church here in Britain. The Churchman knows that the story is a long, continuous story, and therefore ought to be proclaimed and taught as such. It is easy and therefore it is often popular, to seize upon the incidents of a few years only, and to make them appear to serve the purpose of the apologist for some sect or party which has separated from the Church of God in this land. But a nation which has a history has a religion, and no nation which has a religious history is without its branch of the Church, and to that branch every child of that nation ought to belong. It is time that the divisions and discords which have been made, nourished and fomented in Great Britain and Ireland were gone. They are a disgrace to the country, and they have lowered and they weaken the character of the people greatly. But then unity can exist only by a recognition of facts, and facts must be made known. There can be but one truthful way of telling truth. The Church was brought here, or was it not. The Church is a divine institution or is it merely a human invention. Let these matters be looked into and settled, and then let the consequence be ensured. All the Church needs is that her history, origin and claims be known. The Church of God is not the result of human schemes, and devices and inventions, albeit it is administered by human hands, and too often gives evidence of human errors in consequence. Let the people be well instructed in Church history "before the days are long again."

The following Table will be found handy for reference, as showing the growth of The Church of England, and the dates and order of creating the several Colonial Bishoprics:

1 Nova Scotia... 1787	38 Columbia..... 1859
2 Quebec..... 1793	39 Nassau..... 1861
3 Calcutta..... 1814	40 Central Africa 1861
4 Jamaica..... 1824	41 Honolulu..... 1861
5 Barbadoes..... 1824	42 Melanesia..... 1861
6 Madras..... 1835	43 Ontario..... 1862
7 Sydney (formerly Australia) 1836	44 Bloemfontien. 1863
8 Bombay..... 1837	45 Goulburn..... 1863
9 Toronto..... 1839	46 Niger..... 1864
10 Newfoundland 1839	47 Dunedin..... 1866
11 Auckland (formerly New Zealand)..... 1841	48 Grafton and Armidale..... 1867
12 Jerusalem..... 1841	49 Maritzburg.... 1869
13 Tasmania..... 1842	50 Bathurst..... 1869
14 Antigua..... 1842	51 Falkland Isl'ds 1869
15 Guiana..... 1842	52 Zululand..... 1870
16 Gibraltar..... 1842	53 Moosonee..... 1872
17 Fredericton... 1845	54 Trinidad..... 1872
18 Colombo..... 1845	55 Mid China..... 1872
19 Capetown..... 1847	56 Algoma..... 1873
20 Newcastle..... 1847	57 St. John's (indep't Kaffraria 1873
21 Melbourne..... 1847	58 Mackenzie Riv. 1874
22 Adelaide..... 1847	59 Saskatchewan. 1874
23 Victoria, China 1849	60 Madagascar... 1874
24 Rupert's Land. 1849	61 Ballarat..... 1875
25 Montreal..... 1850	62 Niagara..... 1875
26 Sierra Leone... 1852	63 Lahore..... 1877
27 Grahamstown. 1853	64 Rangoon..... 1877
28 Mauritius..... 1854	65 Pretoria..... 1878
29 Singapore, Labuan, and Sarawak..... 1855	66 North Queensland..... 1878
30 Christ Church New Zealand. 1855	67 Caledonia..... 1879
31 Perth..... 1857	68 New Westmin. 1879
32 Huron..... 1857	69 Travancore & Cochin..... 1879
33 Wellington... 1858	70 North China... 1880
34 Nelson..... 1858	71 Japan..... 1883
35 Waipu..... 1858	72 Riverina..... 1884
36 Brisbane..... 1859	73 Qu'Appelle... 1884
37 St. Helena..... 1859	74 Eastern Equatorial Africa... 1884
	75 Athabasca.... 1884

CONTEMPORARY CHURCH OPINION.

The Churchman of N.Y., says:

It will be observed that the Gospels for the the Epiphany season contain the progressive steps of that complete manifestation of the Christ which culminates in the Catholic conception of our Lord's mission and life upon earth. His prophetic infancy; His budding boyhood; His supernatural manhood, shown first in His control of the elements of nature, and secondly of human passions, desires and infirmities, and the establishment of His heavenly kingdom on earth are all noted, until in the last Sunday of this season His total and regnant Epiphany is accomplished in the second Advent, when all the nations of the earth shall do him homage. From the lovable babe in the manger to the majestic prince upon the throne the manifestation of Christ proceeds. This is the unfoldings of history, partly realized. It is the business of the Church and fits preachers to make this process of history a living force today by also taking in the range of the whole Christ, and bringing Him to bear directly upon the problems of the day. The Church must manifest the whole Christ, and so manifest Him that the world shall know Him as He is: the tender babe, the aspiring youth, the Supreme Man, the Head of God's Kingdom on earth, and the final Judge to whose test of truth and love all the works of men and all the lives of men shall yet be brought.

The *Church Press* (N.Y.), under the title "Parish and Diocese," says:—

Of a certain parish, a Bishop, in his journal, writes: "Faithful in the performance of its whole duty to the diocese."

What higher tribute could be paid a parish? As the parishioner should be faithful in his duty to his parish, so is it the bounden duty of the latter to be likeminded toward the diocese. Every parish has certain relations to the diocese, as the diocese has to the general Church; and if among them are those of a financial nature, very cheerfully should those, as well as all others, be recognised by the parish. And, as the Rector may reasonably expect his parish plans co-operated with, and, so far as possible, carried out by his parishioners, so may the diocesan, by his parishes, to the same extent, and in the same spirit. Rectors really uphold themselves, and their own works, when they uphold their Bishops and theirs.

It is only when the individual is true to his Rector, the Rector true to his Bishop; when parishes and priests are loyal to the diocese, and the diocese and diocesans to the Church at large, and her varied and important interests, that real progressive work is done, and done in the true and proper spirit—a spirit which is the result at once of love and of order; zeal and enthusiasm at once stimulated and tempered by the sense of common life and plans and purposes.

The *Iowa Churchman* says as to the object of attending Church that a leading divine of Brooklyn, N.Y., is reported in the *Southern Churchman* as using the following language in an address to his people on returning from abroad: "In the intoned services, as conducted in the English cathedrals, he took no interest; in fact, he did not go to hear the services, but to hear the preaching." This view of the object of attending church is not uncommon. Many enter the "House of Prayer," as Christ styles the place where He is to be worshipped, simply as the Brooklyn divine went to the cathedrals in England—to hear the preaching. The Prayer-Book corrects this error when it bids us profess, at the beginning of every service, that "we assemble and meet together to render thanks for the great benefits that we have received at His hands, to set forth His most

worthy praise, to hear His most holy Word, and to ask those things which are requisite and necessary, as well for the body as for the soul." Evidently the Brooklyn divine has failed to learn the Prayer-Book's teaching—of the chief end and aim of our assembling in the House of God. It is to *worship* in "the beauty of holiness" that we enter the courts of the Most High. If it is only to hear *preaching* that we go to God's House, we have mistaken the plain requirements of Scripture; we have overlooked the spirit and letter of our Book of Common Prayer.

NEWS FROM THE HOME FIELD.

For Diocese of Montreal see page 11.

DIocese OF NOVA SCOTIA.

FALMOUTH.—The sociable held here under the management of the members of St. George's Guild at the residence of James Smith, Esq., on Tuesday evening, the 4th, was quite a success. The sum of \$26 was cleared. During the evening choice selections were played by Mrs. Harrison and Miss Harvey, adding much to the evening's enjoyment.

KENTVILLE.—With the extension of the Church building here during the last summer and the adoption of the free pew system the congregation also has very greatly increased. With this has grown the love for the Church itself and zeal for the religious work connected with it. Never have there been such intensely hearty and earnest services and such a large attendance of especially young men at all the services as at the present time. And if proof were wanted of the cordiality of the feelings existing between the Rector and the people we may note the pleasing fact that a beautiful fur coat was presented to the Rector on Christmas Eve with an admirable address beautifully engrossed.

HALIFAX.—*St. Luke's Cathedral.*—The annual meetings in connection with the Societies of Charity in this parish have been held during the past week.

The three Mother's meetings, viz., St. Luke's, St. Albans and St. Augustines, together with the members of the Blanket and Clothing Club of each district had their annual dinner, which is usually provided by the ladies of the parish in a most bountiful manner, and certainly this year was no exception for the tables actually groaned with all the good things crowded on them. About seventy mothers and children thoroughly enjoyed themselves. After all the eatables had been disposed of, the Rector gave out to the members of the Blanket and Clothing Clubs what was due to them. Each member of the Blanket Club pays in 10 cents per week, and at the end of the year receives a pair of good blankets, a pair of twilled sheets and a fine counterpane, valued at about seven dollars, all of which are supplied by the firm of Messrs. William Silver & Sons, at wholesale price.

The members of the Clothing Club are required to pay in 25 cents per week at most and at the end of the year they receive the money back again with ten per cent. interest added to buy warm clothing for the winter.

The Woman's Guild.—This Guild numbers about sixty. The members meets every alternate Wednesday. At the meetings garments are made up and given away to the poor from time to time, but as Christmas comes near the garments are specially prepared for different families, for each member is expected to take under her wing a poor family and to have an eye upon their wants during the year, but at the annual Feast, which was held this year, on last Thursday, each member prepared a garment add present for each child of the family,

all of which are pleased on the Guild Christmas tree.

Prior to the disbursement by Santa Claus, an ever welcome guest of the splendid and useful fruit of this tree, the families partook of a sumptuous repast provided in the Junior School room. This year about one hundred women and children sat down to the good things provided for them, and before leaving in various ways found room for the fragments.

The tree, erected in St. Luke's Hall, was a perfect success. This year it was so heavily laden as to require Santa Claus to bring his son with him as an assistant.

May the fruits of this species of tree never grow less as long as there are any of Christ's poor in need of it.

Extracts from the Rector's report for 1886:—Two hundred and fifty-two families and 134 individuals, making a flock of 1,250 souls. There are 546 on the communicants' roll. During the past year 22 have left the city, 11 fell asleep, 10 joined other congregations and 108 new communicants were added. Two hundred and twenty-three Mission services have been held in the two Mission Chapels of St. Albans and St. Augustines and 47 on Sundays in the City Hospital.

In St. Luke's Matins and Evensong are said daily, and there are celebrations of the Holy Eucharist every Thursday and Sunday mornings; 51 services of Intercession have been held on Fridays at 12. There have been during the year 305 celebrations with 7,013 communions made as follows: Sundays, 57 early, with 2,944 communions, average 52; 24 at ten o'clock with 695, average 29; 17 late with 1,255, average 74; 82 Holy and other days with 1,316, average 16; week days 75 with 606, average 8; 39 Rector's private celebrations with 135; 9 Curate's private celebrations with 292 and 2 special at St. Alban's Chapel with 33.

There has been 46 Sunday afternoon catechists in St. Luke's, 5 in St. Albans, 4 in St. Augustines with 9 special Children's Festival and Mission services; 33 baptisms, 63 confirmed, 14 marriages, 26 burials; offertories \$8,581.58. The Rector has made 1,158 recorded visits in ten months and the Curate 351.

There are 4 Sunday-schools at work with Bible classes for men and women on Sundays, and a general one every Thursday.

Teachers' preparatory classes are held every Friday for the Sunday's work.

Five of the teachers this year have passed the examination held in Halifax under the auspices of the Church of England Sunday-school Institute. Senior division, Miss Forbes, honors; Miss M. Weir, 2nd class, junior division, Miss R. Forbes, honor; Mrs. Murray, Miss Stimpson, first-class. (There are also about one hundred members of the Bible Reading Union in connection with the same Institute.)

Three Mothers' meetings, three Blanket and Clothing Clubs, a Dorcas Society, a Woman's Guild and a Young Men's Mission Guild are in active operation.

The Juvenile Temperance Guild with its two hundred members is doing a good work, as is also the Senior Guild with its one hundred members.

The Rector, Minor Canon Murray and the Curate, the Rev. W. B. King, are ably assisted in two mission districts by four lay readers.

WINDSOR.—*King's College.*—A meeting of the Board of Governors of this College was held at the residence of the Bishop, in Halifax, on the 4th instant. All the Nova Scotia members of the Board were present with the exception of the Venerable Archdeacon Gilpin and the Rev. H. How who were unavoidably absent.

A large amount of general business was disposed of, and reports from the various standing committees were received.

The report presented by the "Restoration Fund" committee was most satisfactory, the total amount of receipts to date being \$2,403.02. The expenditures are as follows:—

To repairs on Main College Buildings.....	\$1,736 50
To introducing water to College and Professors' houses.....	579 22
To repairs on Convocation Hall.....	58 66
Balance in hand.....	28 57
	\$2,403 02

This committee have in contemplation important improvements to interior of College building, together with the removal and repairing of Steward's barn, new fences, gates, etc.

The Chapel Committee report having placed a furnace in the Hensley Memorial Chapel during recess. This will supply a long-felt want and must prove a great comfort to the faculty and students.

A comprehensive report was presented by the Library Committee, which included plans and specifications for extensive addition to the shelving capacity of the library. These suggested plans were heartily approved of by the Board, and the work will be proceeded with without delay.

Application was received from Bermuda for the appointment of a board of Examiners in that island for Matriculants. This was favorably received and steps taken to comply with the request.

The Rev. John Ambrose, Rector of Digby, and a member of the Board of Governors, consented to undertake the work of canvassing for the Endowment Fund in the Province of New Brunswick, subject to the approval of the Metropolitan.

Steps will also be taken to secure the service of a collector for Nova Scotia and Prince Edward Island.

PETITE RIVIERE.—The Rector of this parish in thanking those who constituted the new Church in this parish gives the following particulars:—The size of the church is as follows: Nave 40x22, with a chancel 18x14; two annexes, one used as a vestry and one as a choir-room. Entrance porch 12 feet wide by 4 deep. The building is of Gothic style, and finished with pine. The wood work is prettily stained and illuminated with vermilion. The windows have been supplied by Spence & Sons, Montreal, and are very handsome, and give a rich and warm appearance to the interior. The congregation have raised in money, material and labor about \$800. Petite Riviere has had a resident Clergyman for the past 40 years, but up to the present only a small mission room. Of late years the congregation has grown very much, and now it forms the centre of a very large scattered parish, and rejoices in a pretty parish church, and three other churches in out stations, viz., La Have Islands, Broad Cove, Vogler's Cove, which form part of the parish. The Rev. James Spencer, the present Incumbent, who has been in charge for two and a half years, has been the means of erecting two much needed churches; and has the satisfaction of seeing both free from debt.

STEWIAOKE.—The Rev. Mr. Cox has resigned the charge of this parish.

OXFORD.—We regret to learn that the active travelling missionary Rev. R. W. Hudgell, has been indisposed from excessive exposure, but is once more as active as ever.

An Ontario Rector writes: "I take this opportunity to express my admiration of the loyalty of the CHURCH GUARDIAN towards the purest Branch of the Church of Christ, the Holy Catholic, Apostolic of England, whose high interests is so ably advocates and faithfully guards, I could wish that its circulation was commensurate with its merits and that every church-family received it."

CAPE BRETON.

COW BAY.—St. Paul's Parish.—The four churches in this parish were beautifully and appropriately decorated in commemoration of the Saviour's birth. The services during the holy season were bright and devotional, and the attendance and number of partakers of the Holy Communion unusually large. The carols, texts around the Churches and subjects of sermons, were all intended to remind the worshippers of the great importance and true position of the doctrine of the Incarnation, so much overlooked by the religious bodies around us. The Rector, Rev. W. J. Lockyer, was presented with a sleigh robe and driving gloves, accompanied by an address, on New Year's Day, from his parishioners at Reserve Mines. The children of St. Paul's Sunday-school had a well supplied Christmas tree in the Workman's Hall during the Christmas week.

SYDNEY.—The Parish Church has been much improved by the replacing of the old pews with very neat and convenient seats of ash and walnut, and by the refitting of the Church and the removal of the font to its proper place. A new pulpit of oak and a chancel carpet are being provided by the members of the choir, who are giving a series of musical entertainments. The Christmas decorations were simple and chaste, the font trimmed with evergreens and everlastings and surmounted by a Latin cross and the sanctuary, with callas and other flowers in pots, and a cross over the altar, having received the most attention.

The Christmas services began with a midnight celebration and short sermon. This was followed by Matins and a second celebration at 11 o'clock.

A violent storm of wind and rain prevented the attendance of many parishioners. The musical parts of the services, particularly the old Christmas hymns and the anthem "O Zion, that bringest good tidings," by Dr. Stainer, were well rendered.

The Sunday-school festival was held on Holy Innocents Day. It began with service in the Parish Church at 11 o'clock, and a very appropriate address by the Rev. T. Fraser Draper, of Louisburg. In the afternoon tea was provided for the scholars in St. George's School House. In the evening, after the singing of a few carols and a reading from Hans Andersen, the Christmas tree was uncovered, and its gifts distributed to the great pleasure and satisfaction of the various recipients.

PRINCE EDWARD ISLAND.

ST. ELEANOR AND SUMMERSIDE.—During the latter part of last November a number of the ladies of the parish met and decided to have a high tea on New Year's Day for the purpose of paying a few bills against the Church and making some needed improvements. The time allowed was short, but in spite of this and of the bad weather on the appointed day, a good number of people were present and spent a very pleasant evening. A continuation of the tea was held on Monday, January 3rd. The sum which was realised, after all expenses had been paid, amounted to upwards of \$200, which will be divided equally between the two churches—St. John's and St. Mary's—and the Rectory, which needs some repairs.

The work of the parish is once more going on regularly and the church appears to have held her own pretty well during the interval, when we had no clergyman. Rev. C. F. Lowe, who is now in charge of the parish, intends opening a Confirmation class shortly in view of the Bishop's regular visit next summer. It is three years since His Lordship was here before and there should be a large number of candidates.

The Christmas decorations in both the churches were in good taste and had a very pleasing effect.

DIocese OF FREDERICTON.

ST. JOHN'S.—At St. Paul's the first of a series of dime entertainments was held in Sunday-school. The attendance was large and much pleasure was derived from the programme, which included a reading by Rev. A. J. Reid, songs by Miss Jones, Misses Underhill, Miss E. Symonds, J. N. Rogers and T. P. Bourne, two choruses by the choir and two tableaux.

At the annual meeting of the Juvenile Missionary Society in connection with St. John's (Stone) Church. The Rev. G. M. Armstrong delivered a short address on missionary work, Rev. O. G. Dobbs read a well-written paper prepared by Miss J. Barlow, on the Holy Land, and delivered an address on Home and Foreign missionary work. A number of missionary hymns were sung during the evening and a collection in aid of missions was taken up.

FREDERICTON.—The parlor concert and tea given by the Ladies' Branch of the Church of England Temperance Society, on the evening of the 10th instant, was successful beyond all expectations. There were fully three hundred present. The hall was tastefully decorated and made very like a parlor. The following ladies and gentlemen took part in the varied programme:—Mr. John Black, Mrs. C. H. B. Fisher and Misses Richards and Vavaseur.

Mrs. Fisher was recalled and responded with a verse of her first solo. During the intermission Dr. Bailey entertained many with his microscope, which he took to the hall for that purpose, and refreshments were handed around by the young ladies of the association.

DIocese OF QUEBEC.

SHERBROOKE.—St. Peter's.—The Christmas services this year have been a great success. The Church decorations were elaborate and the congregations large. The musical portions of the service on Christmas day were particularly fine. At the 11 o'clock morning service the organ accompaniment was supplemented in places by an effective cornet obligato. The "Te Deum" was the Festival setting in E, by Dudley Buck, the anthem being "There were Shepherds abiding," by Max Vogrich; a kyrie (in M's) by Mr. W. Reed, was also sung. At the presentation of the alms, Handel's "Hallelujah" was splendidly rendered. At Evensong on St. Stephen's day Agutter's Evening service was sung, and as the anthem, Gounod's "Nazareth," (arranged by Dudley Buck). At the conclusion of the service an organ recital was given by Prof. W. Reed, the organist and choir-master.

C.E.T.S., SHERBROOKE.—The Society holds public meetings on the first Monday in each month. They are always interesting, and have always attracted good audiences. The last one was held on Jan. 3rd, the speaker being Rev. Archdeacon Lindsay, of Waterloo, who spoke very earnestly and forcibly on the subject of Temperance. The musical programme which is always a feature of these meetings, consisted on this occasion of a piano solo by Miss Elkins, solos by Miss Robins and Mr. Jas. Keough, and a pianoforte duo by Mr. and Mrs. W. Reed. All of which numbers were artistically rendered. The Society has a large membership.

THE WOMAN'S AUXILIARY OF ST. PETER'S CHURCH.—The auxiliary Societies now forming through the dioceses to aid towards a more enlarged mission work, are becoming deservedly popular and growing in extent and usefulness, and the time is not far distant when this new growth in Church work, will become standard, and no members will hang back, because it will have become an essential towards membership as Church going itself.

The Branch Society here has since may last, sent \$50 through the Children's Branch to Mr.

Wilson for his new Home for Indian boys; \$25 to rebuild the Church at Fort McLeod; five barrels of clothing have been sent to Sault St. Marie, and a proposal of \$25 for one or more years to help toward a mission fund for Parry Sound.

There is now a membership of 44 women. There is also a monthly house to house collection. A tin bank is laid on the table during Missionary sittings, and members can if they please drop in a trifle. The box was emptied at last meeting and \$5 was taken from it.

The entrance fee is from 10 cents to a dollar. Meetings are held the last Tuesday in every month, in the Church Hall, at 3 p.m., the meetings lasting only one hour. A hymn is sung, and a few short prayers said, when the business comes up, and a little reading and conversation follows and other matter, and closes with another hymn and the Lord's prayer.

DIocese OF ONTARIO.

BARRIEFIELD.—Tuesday evening, on the 4th instant, Mrs. K. L. Jones, was surprised on receiving a visit from her Sunday-school class. This is the first class of girls in St. Mark's Sunday-school, Barriefield. They are exceedingly nice and intelligent girls, and grateful for the care Mrs. Jones has taken in their instruction, during the past two years, they took advantage of the New Year to present her with an address, and a token of their regard. The address was read by Miss Kate Baxter.

Mrs. Jones made a suitable reply, assuring her class that her work was a labor of love, but yet, at the same time, she could not fail to derive much pleasure and encouragement from this evidence of their affection. The dressing case is a handsome one, covered with dark blue plush, and lined with light blue satin.

UPPER OTTAWA.—The new Church of St. Margaret at Lake Tallon, twenty miles west of Mattawa, was opened for divine worship on the Festival of the Epiphany. Although a weekday a large congregation assembled and many were the expressions of satisfaction and of thankfulness at the fulfilment of long cherished hopes. It was from this congregation that a contingent went to Mattawa to meet their Bishop and to receive the Apostolic gift in Confirmation just twelve months ago. They were then hoping to for a church. That hope is now realized. May it bring a blessing to many souls. The new church is built of logs, plastered between; Gothic in design and has a very nice appearance, being well situated on a prominence in the centre of a two acre lot. It is 20x40, with porch, a vestry and room for missionary is being built at the east end, 12x16. The service consisted of special prayers for God's blessing on His House and those who worshipped in it, and for our benefactors. The Holy Communion followed, Mr. Bliss being celebrant, and Mr. Quartermaine, deacon. This is the first time the Blessed Sacrament has been celebrated in this part of the mission, and it is but little more than a year since the first church service was held in the school house. It is a source of great satisfaction to the clergy in this large mission houses being gradually superseded by neat little churches. Our work for this year is to build at Eau Claire, fourteen miles from Mattawa, and to continue payments on and finish church and house at Mattawa. This is becoming a necessity more and more each year.

The congregation of St. Augustine, Deux Rivieres, were as much surprised as they were greatly pleased to be informed by Mr. Bliss at their Christmas service that some one had kindly remembered them and had presented a large bell to the church. The donor is unknown. The letter announcing the gift was addressed to Miss Fleming, and by her forwarded to Mr. Bliss. It simply announces that having seen in a number of Our Missionary that a bell

was, among other things, wanted for Deux Rivieres Church, the writer had just ordered one weighing 125 pounds to be forwarded at once. The letter is dated from Edinburgh and signed "A Member of the C.S.P.S." We accept with profound gratitude this generous gift, one among so many for which this part of the mission field is indebted to loving hearts at home. Will not some of our Canadian friends give us a bell for St. Margaret's Church, Lake Tallon?

DIOCESE OF TORONTO.

The Toronto Church Sunday-school Association, now in its 4th year of existence has issued in circular form its Annual statistical report accompanied with its list of officers, extracts from Constitution and programme of meetings.

The Association is evidently managed by active and capable men of whom probably its Secretary, C. R. W. Biggar, Esq., of Toronto, Barrister, is the leading spirit.

From the report we find that in Toronto and immediate neighborhood there are thirty-six Church Sunday-schools in connection with the Association having 836 teachers and 8,806 scholars, with an average attendance (which appears exceedingly large) of 6,414. The Association meets on the second Thursday of each month, when the Sunday-school lesson for the following Sunday is taken up for half an hour, then general business follows for fifteen minutes; after which a paper prepared by some member and limited to twenty minutes is read and a discussion takes place upon the subject treated of, each speaker being limited to five minutes.

The Association has fixed the following meetings:

- Jan. 13th, 1887.—St. Phillip's School House.—Sunday-school Lesson: Mr. Geo. B. Kirkpatrick. Paper: "Early History of the Church of England."—Mr. G. S. Holmsted.
- Feb. 10th.—Holy Trinity School House.—Sunday-school Lesson: George M. Evans, M.A. Paper: "Religious Teaching and Influence in the Public Schools."—Alex. Marling, M.A.
- Mar. 5th.—Grace Church School House.—Sunday-school Lesson: Mr. S. G. Wood. Paper: "The Order for Morning and Evening Prayer"—Rev. John Pearson.
- April 14th.—Church of the Ascension School House.—Sunday-school Lesson: Rev. J. P. Lewis. Paper: "Mission Work in St. John's Ward."—Beverley Jones, M.A.
- May 12th.—St. Luke's School House.—Sunday-school Lesson: C. R. W. Biggar, M.A. Paper: "The Psalter,"—Rev. Canon Dumoulin, M.A.
- June 20th.—Celebration of Her Majesty's Jubilee.

The General Committee of the Association suggests that the 50th Anniversary of the Queen's Accession might be very appropriately observed by a mass meeting of the Church Sunday-schools of Toronto in the Horticultural Pavillion, or in some other large hall; the Association to make the necessary provisions for such celebration, financially and otherwise.

The Committee also report that the Sunday-school Committee of the Diocese has arranged to hold a written examination during Advent 1887 for Sunday-school teachers and senior scholars upon the subject of the Church of England S. S. Institute Lessons for 1886 and 1887, viz.: "The Church Catechism and the Wanderings of Israel in Egypt and the wilderness." It is hoped that the clergy and Sunday-school superintendents will urge teachers and senior scholars to go up for this examination. Reference is also made to the complete and valuable help to the teaching of the Institute Lessons to be obtained from the Teacher's Assistant published every four weeks by the S. S. Committee

of the Diocese; specimen copies of which may be obtained gratis from Messrs. Rowsell & Hutchison.

DIOCESE OF NIAGARA.

GEORGETOWN.—The Rev. J. Francis, of Watertown, has been conducting the services here since Rev. Mr. Adams left. A conference between the Bishop and churchwardens, as to the new appointment, is shortly to be held; and it is hoped that a satisfactory arrangement may soon be arrived at. Thorold, too, is still vacant.

BURLINGTON.—The Bishop of Niagara administered the rite of Confirmation here on Sunday, the 9th instant, to five candidates who had been unable to present themselves at the Confirmation held in June last. Three of them were adults, brought up in other forms of faith. In the evening the new Sunday-school was used for service, and the Bishop preached again on behalf of Foreign Missions. The congregation was pleased and edified with his earnest addresses.

MOUNT FOREST.—The entertainment given by the teachers and others of this Sunday-school was most successful in every way. The hall was well filled, the magic lantern views of first-class order and merit, and skilfully handled and explained by Rev. Dean Spencer. The Rev. R. S. Radcliffe occupied the chair. Short speeches were given by Rev. C. G. Snapp, Rev. D. Bickell, Mr. Jos. Reid, of the High School, and Mr. W. C. Perry. The Bible scenes were made more impressive by the singing of well known hymns bearing on the subject of the picture. All seemed to really enjoy themselves, and the Sunday-school children and others behaved in the best possible way. The prizes were given the following Sunday by the Rev. C. G. Snapp.

The watch-night service was held as usual in St. Paul's Church beginning at 11 p.m. The impressive office of Holy Communion with special prayers suitable to the occasion, with practical addresses from the Rector and Curate, made the service one not soon to be forgotten. The attendance was good and about forty persons received Communion.

Mr. W. R. Cross, a lay reader of the Diocese of Huron, assisted in the services at St. Paul's Church on Sunday last. He expects soon to enter Trinity College, Toronto. Mr. Cross is the son of a Methodist preacher, and father and son are respected by all who know them.

NANTICOKE.—December 30th was a red letter day in this mission, a substantial and well finished Church was dedicated to the service of Almighty God to take the place of one which had been used for over forty years. Great credit is due to the energetic Missionary, Rev. John Seamon, who never spares himself in his work, and his loyal congregation that in about six months after laying the foundation stone, the building, which cost in all about \$3,000, was finished, free from debt, and ready to be consecrated.

The Scriptural and Apostolic Rite of Confirmation was administered to eleven grown up persons, who were address by our Bishop in such loving and forcible words that all present must have been greatly edified and instructed. The Holy Communion was celebrated by His Lordship, assisted by Rev. Geo. A. Bull, M.A., Rev. T. Motherwell, B.A., in which a large number participated. The Church was filled to its utmost capacity.

At the evening service addresses were delivered by the Bishop, Rev. Geo. A. Bull, Rev. G. Johnston and Rev. T. Motherwell to a large and attentive congregation. May this be the beginning of many more happy and joyful days to be spent by pastor and flock together in the House of Prayer, where true happiness

and joys are to be found in the presence of Him who dost promise that when two or three are gathered together in His name He will grant their request.

DIOCESE OF HURON.

CLINTON.—St. Paul's Church.—Christmas day was welcomed as usual at this church with the old-time decorations, and a bright and hearty service of prayer and praise. The musical parts of the service were well rendered by the choir, assisted by ladies and gentlemen of this town, Stratford and Toronto, who were kind enough to give valuable and appreciated assistance. It was generally agreed that never before had there been singing superior to that of Christmas day. The "Te Deum" may be especially mentioned for evenness of tone, correct time and well-balanced parts. The sermon was from St. Luke ii. v. 8, 9, 10, 11. Another thing that added much of interest was the improvement in the appearance of the church made by a handsome brass pulpit which had been erected the day before. A new prayer-desk had also been put in, and we feel sure every one will acknowledge that these additions must help to make the church attractive and pleasant to the eye, which is something not to be lightly despised.

STRATHROY.—The Christmas and New Year's Festival of St. John's Church Sunday-school was held in the Albert Hall on the evening of the 7th inst. The building was filled with happy children, their parents, teachers and friends. The Rector, in the opening address, congratulated the school on having begun, during the past year, the missionary work of contributing half the annual support of an Indian boy in the Algoma Shingwauk Home, and expressed the hope that next year the whole support would be raised. Besides vocal and instrumental music, the children were entertained with a fine set of stereopticon views, taking them in imagination across the continent, from the natural wonders of the Yosemite Valley to the Capitol at Washington. The prizes for the past year were distributed, and the evening closed with a beautiful children's operatta, entitled "The Sleeping Princess," and performed with great credit by scholars of the school.

WARSDVILLE.—There was a good congregation in the Church on Christmas Day, a considerable number being children, who sang some carols with pleasing effect. The Church was prettily decorated. The offertory for the Board of Missions, since taken up, was a good one, considering the circumstances of the congregation it is one of the largest in the diocese.

The Christmas entertainment of the Sunday-school, was a most decided success. We have seldom seen a prettier sight than that presented by twelve children, all in white, on a seesaw, keeping time to the singing of the scholars, who voiced that popular melody. The Alphabet, in rhyme, was most amusing; every child represented a letter and a character; for instance, A was an archer, who shot at a frog; B was a butcher, who had a big dog, and so on with all the letters. The appearance of the children as they filled the platform was most effective; while the other scholars sang the pretty air to which the words were set the children passed one by one across the platform enacting the characters personated. Then followed a most comical series of "Nursery Rhymes," which caused the greatest merriment. "Little Miss Muffit sat on a tuffit," etc. When the spider appeared, a huge creature about 18 inches long, swinging not only over Miss Muffit but over some of the audience, created quite a sensation. This was very effective. Then came "Simple Simon met a pieman," with his laughable experience; "Jack and Jill," "Jack Sprat," "The little old woman who lived in a shoe," and several others. One of the most

amusing was "Old Mother Hubbard who went to the cupboard," and her dog. This was received with shouts of laughter. The dog was cleverly done and was a capital make-up, and when it danced a jig the children laughed until it seemed they could laugh no longer. Innocent fun and some capital lessons were conveyed in and through its different parts. The Rev. Mr. Taylor acted as chairman, and expressed his delight in being present.

Since then about fifty of the children of the school passed an evening at the Rectory, and spent a very pleasant time. They were provided with a heavily laden tree, whose gifts were distributed to them at the close by the Clergyman and his wife.

PETROLIA.—The Bishop of Huron has appointed Rev. P. B. LeLom to be rector of Christ Church, Petrolia, to which he was temporarily appointed in the absence of Rev. M. Hutchins—the latter still remaining in England.

WANSTEAD.—Bishop Baldwin formally opened the new Church here, on Sunday, 9th instant, preaching to large congregations both morning and afternoon. In the evening he delivered a sermon at Wyoming. Rev. J. M. Gunne is incumbent of the mission.

EAST WOODSTOCK.—The Rev. John Darwin, who has recently been appointed to old St. Paul's, has just sent in to the Bishop his resignation and will for the present remain in his old parish.

LONDON.—A "Mission" will be held next week in St. Matthew's Church, East London. Mr. Taylor is to be the preacher.

A "Mission" is to be held in Christ Church, beginning Feb. 6th. The Rev. Mr. Moorehouse is to conduct the Mission.

MITCHELL.—Rev. Mr. and Mrs. Ker gave a reception at the rectory. Wednesday evening last, at which between sixty and seventy members of the Church attended.

NEW YEAR'S SERVICE.—The time honored custom of holding the Watch Night service was duly observed this season in Trinity Church, and was fairly attended. The time of the actual going out of the old year and the coming in of the new was passed in silent prayer, and an instructive address was given by the rector, Rev. Mr. Ker. The town bell performed the oft-fulfilled duty of ringing out the old and the new one in.

DIocese OF ALGOMA.

NEPIGON MISSION, LAKE NEPIGON.

This mission, like many others, being supported by kind friends, whom neither the Indians nor missionary have yet seen face to face, I feel that it is not only just, but altogether necessary, that I should, from time to time, give an account of my stewardship; that those who have tried to help and cheer and comfort us with their money, with their clothing, with their medicines, with their books and papers, with their sympathizing letters, and with their prayers, may be still encouraged to rally round us—more especially since I can inform them that our hopes are brighter and results more satisfactory than before; and that a real work of grace, we hope, is going on in the hearts of many of these poor children of the forest.

In the history of almost all missions, I suppose, where a solid foundation is to be laid, and where the Gospel is to be brought in real contact with the prejudices and superstitions of paganism, there are periods of discouragements and despondency, a crisis in which there is a standstill. The missionary feels he has toiled

in vain—prayers are not answered—there seems to be no spiritual growth; he longs to see some substantial proof of real conversions—a first step, a first word, or a first prayer, to prove that the seeds of life have taken root within. Perhaps the missionary expects too much, or builds too confidently upon his own plans, his own zeal, his own efforts; and if so, he will have to learn the truth of the old remark, "The old Adam is too strong for the young Melancthon." But be this as it may, the friends of our Mission will be glad to learn that there is now visible proof in our midst that the old paganism is not too strong for the Gospel of our Lord and Saviour Jesus Christ.

I have now spent almost five winters among these poor Indians. I came among them when they were yet almost wild, uncouth pagans, possessing all the wisdom of simplicity and the vicés of ignorance. There were only two log-houses there, almost all the Indians lived in wigwams, and there was only one who made any attempt whatever at cultivation. There were two extemporized buildings, which represented the school and Mission-house, used by an Indian catechist, who had been there teaching ten months before my arrival. These buildings were not chinked, only partly roofed. No ceiling, no floor, and not one square yard of ground fit for cultivation; and the habits and minds of the Indians corresponded entirely with the disorder and wild aspect of the surrounding scene.

It is not necessary that I should now dwell at length on the many vicissitudes and strange ordeals through which we have safely passed. The cold and hunger, the faintings and weariness, the sickness and deaths. The Lord has indeed kept us and sustained us with His mighty arm. We may well say, "If the Lord had not been on our side, we should have perished long ago."

I have many times lain down in my tent when all my clothing had been saturated through and through with drenching rain, and they only dried upon me while I slept. A few days after recovery from scarlet fever, at a time when one would think that a damp foot or a sudden chill might be fatal, I was obliged to jump out of my canoe into the Nepigon River to try and pull it up the current. There was not one Indian with us at the time, and we had to make our way from Red Rock to the Mission, a distance of sixty miles, with three natives to manage our canoe, who were by no means adepts in the work. The Indians at the Mission had never hoped to see me again. They heard that I had been very sick at Red Rock, and that I might very likely share the same fate as my dear boy, who had died about three weeks before.

And now let me state briefly the present aspect of our work. There are eight log-houses, a church, school-house, and Mission-house. When the Indians are all at home, we have a congregation of forty. They are as regular and attentive at Divine service as any flock could possibly be. We have two services on Sundays, at which we chant the "Te Deum" in English at morning service, and the "Nunc Dimittis" in English at evening service. We have also a prayer-meeting in the school-house every Wednesday. The day-school is conducted by an Indian who has been educated at the Shinwauk Home. There are fifteen children on the roll. They read and write, and talk and sing, in English; any one of these, with the exception of two or three very small ones, can repeat, in English or Indian, the Creed, the Lord's Prayer, the Ten Commandments, and twenty texts from the Holy Scriptures.

There is about twenty acres of cleared land, and 300 bushels of potatoes have been raised in the village last summer, besides turnips, parsnips, carrots, onions, peas, beans, radishes, lettuce, wheat and Indian corn; but, I am sorry to say, that a considerable quantity of our potatoes which we had in our cellar for winter use has been frozen, although we keep fires

going all night, and although they are securely covered with hay. Our Mission-house is in a miserable condition; I don't think it will stand another winter. The snow comes in through the roof, and then melts through the ceiling upon our heads when the room is warm. I wish some one who reads this account, and who has money to spare, would invest a few hundred dollars in God's bank, that a good, warm house may be built for the missionary and his family. It's the only luxury we ask, and we only ask from those who will not miss it out of their thousands. And then, if another kind friend would help us to line the roof of our church with some dressed lumber, to prevent the snow from falling upon the Communion-table. Last Christmas morning the bread was frozen when I was administering the Holy Sacrament.

A few words more about the Indians, and then I shall close.

They have family prayer in their houses morning and evening. They always say grace at meals. They no longer squat upon the ground when eating; they have tables and eat like Christians. Formerly, dining-room, bedroom and kitchen was all one; now they have both kitchens and bed-rooms. During the first three years I could not prevail upon them to make an offering to God at Christmas-time, but last Christmas morning their united offerings in fur and money amounted to \$10.

I now leave my readers to draw their own conclusions. Without any painting or exaggerations, I have stated facts; and if these poor Indians, who have to live the whole winter round on frozen fish and potatoes, could make an offering of \$10 out of their penury, to show their gratitude to God for the gift of His dear Son, how will it be with those who give almost nothing out of their abundance?

I would think it a great honor conferred upon me if, along with my own time and thought and life, I could afford to give \$1,000 to the cause of Christ and his Gospel.

PORT SYDNEY, Muskoka.—The Rev. R. W. Plante gratefully acknowledges on behalf of the several congregations throughout his Mission, the receipt of a bountiful supply of gifts for the Christmas Tree, and valuable parcels of clothing, &c., for distribution. Space forbids a detailed account of Christmastide in the Mission. In general it has been marked by bright and hearty services, and many expressions of "goodwill."

The "trees," as usual, formed a bright feature in our festivities, and parents as well as children were gladdened by the timely and useful gifts.

To the following donors we are deeply indebted: The C. W. M. A., Toronto, per Mrs. O'Reilly; The C. W. M. A., St. George's Branch, Toronto, per Mrs. Cayley; Mrs. Henderson, (Thee. College), Montreal; Geo. Robinson, Esq., Waterloo, P. Q.; Miss Spence, Toronto; Mrs. Rowe, Port Hope; Miss Jennie Hamilton, Colingwood, and various friends in England.

DIocese OF NEW WESTMINSTER.

CHRISTMAS IN BRITISH COLUMBIA.

LYTTON.—Christmas services commenced at St. Paul's Church with Evensong at half-past seven on the Eve. The Church had been very tastefully decorated by William Michell, the interpreter, and some helpers, with evergreens, which were wreathed around the uprights of the rood screen, and hung in wreaths from the rood-beam, and there interspersed between the stations and pictures upon the walls. At midnight, the Rev. R. Small celebrated the Holy Eucharist, and preached to a large congregation of Indians, some five and forty of whom received the Blessed Sacrament then. There was a second celebration at 10:30, when a number of Indians communicated, who had been unable to attend the midnight service. The

offertories were for the Diocesan Fund. Evensong at 2:30 finished the services on Christmas Day. The Indians sang the *Adeste Fideles* at Evensong, in their own tongue, as it was taught them by Mr. Good. At the Communion service, the kyries, surnum corda were sung.

On Dec. 29th, the Rev. C. Croucher, at the request of the clergy paid a visit to the Indians at Lytton. After supper, which was served to a large number of Indians in a large house on the ranche, through the kindness of W. Michell and some of the inhabitants of the town, who very generously contributed supplies in kind—and of which it may be said that it would have done credit, both in cooking, quality, and style of serving to a most civilized community. Mr. Croucher kindly exhibited his Magic Lanterns to an audience who appreciated both his kindness and the entertainment most highly, and gave him three hearty cheers and their very warm thanks in acknowledgment. Some carols were sung at intervals by Mr. Small, Mr. Edwardes and the Indians. A very pretty effect in the decorations at the Indian supper, was produced by festoons of cigarettes and tobaccos, cleverly hung from wreaths of evergreens over the tables. As the evening wore on they were gradually pulled to pieces for the satisfaction of both male and female. On the 30th, Mr. Croucher exhibited the lantern to just as highly appreciative an audience of the white inhabitants of Lytton, children and adults, in the school-room. Some carols were sung and songs given by the Rev. E. L. Wright and Mr. and Miss Hautier. A very pleasant evening was spent, and at the close hearty cheers were given Mr. Croucher and the Mission clergy for their kindness.

INDIAN CHURCH, YALE.—The chancel, reading desk, and pulpit, were very neatly decorated by the Indians themselves. Many of the Indians on the Lower Fraser, came to Yale in their canoes, for their Christmastide. There was a celebration on Monday at 9 a.m., when fifteen communicated. The services on Christmas Day and Sunday were also well attended.

"BEGGING."

There is a word which ought to be expelled from the vocabulary of Churchmen, in the sense in which it is too frequently used. If it becomes necessary to solicit money for any church purpose, how often the members of the committee appointed to look after this matter cover their embarrassment by saying, with sickly smiles, "We have come begging for the church." If a clergyman, sent out for that very purpose by the proper authority, presents the claims of some institution of learning, or hospital, or orphans' home, or mission, or other object demanding and deserving liberal support, it is said that he "came on a begging expedition." If a Rector, as is his bounden duty, reminds his people of their bounden duty to give of their means to God's service, some of those people are very likely to say, "We had a 'begging sermon' to-day," very nearly in the same tone in which they would mention an epidemic of small-pox, or a sporadic case of cholera.

Surely all this arises from a radically wrong view of the question of Christian giving. To correct this erroneous view, it is necessary to go to the root of the matter, and start afresh in an entirely different direction. If to many (as will probably be the case) our statements should appear to be mere truisms, all the less excuse is there for the frequency with which this expression is used by people who are so well-informed in theory, but so woefully negligent in practice.

The Church of God does not stand at the door of the Temple of Mammon "begging a dole" from the worshippers who throng the courts of the Baal of this money-loving age; she has, however, a right to demand, even of them, some substantial acknowledgment of the protection to life, to property, and to morality, which is, directly or indirectly, the result of her

teachings. The experiences of the French Revolution, when the attempt was made to formally carry on a Government "without God in the world," led Napoleon, as a measure of state policy, to restore the outward worship of "the High and Mighty Ruler of the Universe." He realized that an ounce of religious prevention was worth a pound of secular cure. So, at the present day, all men of comprehensive minds, however indifferent they may be as to their own religious life, recognize the value of religion as a power for good, which, even from selfish motives, it would be well for them to sustain.

How much more, then, ought the Christian, who professes to realize something of the value of the gift of God's dear Son—who claims by that very profession to have been delivered out of the power of darkness, and translated into the kingdom of that blessed Son—how much more ought the Christian to acknowledge his indebtedness, so thoroughly, so gladly, that the opportunities afforded for giving to the cause of Christ should be counted as occasions of joyful recognition of the loving kindness and tender mercy of our God! No just person questions the obligation to pay taxes for the support of the Government under which he lives, and to which he looks for protection of life and property; why then should the claims of the King of Kings be deemed an entreaty for alms, or the protection of the life which now is to be counted of more worth than the hope of the life to come?

Those who press the claims of any worthy object connected with the work of the Church are not "begging," but demanding, in Christ's stead, a portion of what is our bounden duty and service. Let all, then, who love the Lord Jesus Christ in sincerity, eschew the use of this unworthy term for a task which is difficult at best, and which is made still more so by such flippant and unjust criticisms.—*Systematic Giver, the Paper of the Society of the Treasury of God.*

CORRESPONDENCE.

To the Editor of THE CHURCH GUARDIAN:

SIR,—Your correspondent, "Churchman," in your issue of November 10, dealt with the question of Provincial Synod efficiency. The correspondence this elicited does not seem to have taken hold of the main subject. "Another Churchman," in your issue, 24th November, welcomes the formation of the Society spoken of, but seems to have a limited idea of the scope of its operations. An "American Churchman," in yours 1st December, gets away from the question of the corporate life and efficiency of the Provincial Synod, and begins to discuss the question of name. As any change of name can only come through the action of the Provincial Synod, it is our first business to get that institution to the highest point of efficiency; the Synod resolution referred to by "Churchman" showing that within the Synod itself the feeling is deep and widespread for a fuller manifestation of life.

Subsequent correspondence has not got beyond discussing change of name. To me this appears somewhat premature, the immediate question being, How can the large corporate life of the whole church in Canada be best quickened, and her moral power best utilized and applied to the world?

For that large action, which is the first step to real unity, the Provincial Synod working is indispensable. Diocesan Synods certainly cannot do the work. "Churchmen" refers to the expressions of Mr. Leggo, of Winnipeg, on the subject. This gentleman, at various times, contributed to the Church Press a number of very powerful articles on the necessity for such united action of the whole Church, demanded by modern conditions, as would best conduce to its extension and prosperity, and strongly

reprobated the system of isolated diocesanism which checked growth. Before last Provincial Synod, he wrote in the *Dominion Churchman* a most suggestive letter as to what the Provincial Synod ought to aim at. Another article of a most comprehensive and thoughtful character appeared about the same time in the *Globe* as to the policy and work of the Provincial Synod. Many thinking minds in the Church are evidently considering this question very seriously.

As to what the Provincial Synod did at its last assembly, the criticism of the *Evangelical Churchman* appears to give the truest estimate, not materially differing from the utterances of Hon. Thomas White, based on former experience, at the Church Congress in Toronto in October, 1884.

In reference to the motion quoted in "Churchman's" letter, the *Evangelical Churchman* advises the Provincial Synod to discharge its present duties more thoroughly before taking up new work or larger jurisdiction, and about the same time commends the action of the Synod of Niagara for refusing to be bound by the legislation of the Montreal Synod in the matter of the Permanent Diaconate.

The *Evangelical Churchman* strongly advocates Diocesan Synod independence, which is all right as far as it goes, or can go, but the Provincial Synod cannot possibly be made more efficient, unless by some re-arrangement of the entire Church system, which will recognize the proper obligations, rights, powers, and privileges of the individual, the parish, the Diocesan Synod, and the Provincial Synod.

We are thus at the point where the motion passed takes up the question, but the education of Churchmen in it must go on now through the usual channels, as it will take all the consideration that can be given it before next meeting of Provincial Synod to give the requisite momentum there, for the attainment of any practical result.

Meantime, it is the duty of every lover of the Church to give this matter all the thought and discussion and study that he can, and assist in the formation of such Church opinion as will ensure a decided step in advance. The questions that will be raised in the course of the discussion will prove to be of the utmost importance. The proper settlement of this Provincial Synod question means an advance along the whole Church line, a better understood harmony between the corporate life of the Church and the individual life of the member, and a perceptible approach to that unity which we all so much desire.

The Auxiliary Society, "Churchman" talks of, seems to be indispensable for the proper and necessary action of mind on mind, and the large consideration required in such a supremely important matter. While a Church Society, in one sense, must be exclusive, in another sense it must be inclusive, and must afford room enough for all varieties of people, all modes of thought, or degrees of culture and experience, provided there is agreement on fundamental principles. I hope the Society will be high enough and low enough, and broad enough to take every loyal and true Churchman in.

I further hope that, now the movement has begun, that it will go on with unabated vigour; that those who have anything to say in the way of suggestion or criticism will do so, and that by discussion through the press, or in such organizations as "Churchman" talks about, the position will be cleared, the real wants of the time found out, and the proper means employed to enable the Church to take the high standing she should.

A very little thought will enable us to realize that if the Church is to "enlarge the place of her tent and lengthen her cords," she must of necessity "strengthen her stakes."

Yours truly,

LAYMAN,

Petrolia, 3rd January, 1887.

The Church Guardian

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Special Notice.

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CALENDAR FOR JANUARY.

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

THE SECRET OF CHURCH GROWTH.

From Dean Kitchin's address at the S. P. G. we quote the following valuable words:—

“In the historical study of the growth of Christianity, nothing is so indicative of life in the Church as an enlarged view and increasing energy in the matter of the spread of the Gospel outside the limits of your own body, and outside the limits of your own country. That has been the case over and over again in the history of the world, and it will commend itself as quite obvious. It has been the case singularly in the history of our own country again and again. Looking back the other day at the history of the first development of England, I was struck by the remarkable way in which Archbishop Theodore set to work to throw new life into the English Church, which he did by a series of works of organization and activity. From that moment this country became in Europe the chief missionary centre of the world. The great work Theodore really accomplished was creating a national church, and thereby making it possible to have an English nation. Up to his time, as all know, and long after his time, it was divided into a number of small countries, each having its own monarch and each its own system—whether you choose to call it a heptarchy or not I do not care. There is but little bond in common, but the bond of the Christian religion—the religion of the Church of England—which Archbishop Theodore created, spread over the whole country, and the nation became one by means of the Gospel. This act of his led at once to a great outbreak of religious zeal outside the limits of this country. What I wish to call attention to in respect to this is that in the present day you have come upon a condition of things in which a somewhat similar necessity is laid upon the English people as was laid upon the Church in the days of Archbishop Theodore, viz., you must take care that there shall be a great bond of union existing between all those who, whether at home or in the colonies, form the great bulk of the English-speak-

ing race. I will go further, and add also the United States of America. The one great bond of union for the English-speaking race is the Christian faith; and the Christian faith, as the Church of England holds it, seems to me to have in it the singular power of combining people together, and uniting them heart and soul together, which is lacking apparently in even the best political system. So, instead of a mere political union between England and her colonies and America, I cannot help hoping the business of the English Church is to provide a real spiritual and temporal bond between all these branches of the English people by means of organizations, especially that of the Society you are now considering. The real importance of the Society for the Propagation of the Gospel seems to me to be that it endeavors to make your fellow-countrymen all over the world still feel that, though they may not longer owe allegiance to the Queen of Great Britain and Ireland, or be under the laws of the English Parliament, or have, in fact, very much to do with us in other things, that still—though they be in the backwoods of America—they have a great union with us, a union arising from a common faith and a common organization of that faith. And this happy prospect of affairs comes at a time when I feel quite sure there is a great revival in English religion at home, and has arisen very much out of this. Each successive wave of feeling which has affected our English mind from the religious side has a great tendency to produce great missionary movements, and one looks with some anxiety to reports such as has been read to you to see if there are any signs of a growth and improvement in what, after all, you have to measure your efforts very much by—the monetary standard.”

THE NATIONAL CHURCH OF INDIA.

In reading Dr. Pulney Audy's address at the opening of the National Church of India on the afternoon of Sunday, the 12th September, 1886, one could not but be struck—says the *Indian Churchman* of Calcutta—with the earnestness with which he deplored the want of union amongst Christians, and one or two sentences either quoted from some other writer, or spoken by himself particularly attracted one's attention.

For instance:—“How can it be said in the true sense of the word that we love one another, when there are divisions amongst us,—when one says, ‘I am an Episcopalian,’ another ‘I am a Presbyterian,’ and another still, ‘I am a Congregationalist.’”

Or again: “Oh, let us own the exceeding wickedness of sectarianism; and let us return unto our God with confession and humiliation. How fearfully has Christendom departed from that beautiful scene when the multitude of them that believed were of one heart and one soul!” or again: “Let us be further convinced that all sectarianism is in direct opposition to God.”

Such words as these seemed full of hope, full of longing for a great re-union of Christendom. But what a sad disappointment awaited one, when one read on further as to how this re-union was to be effected.

After deploring the existence of sectarianism, the proposed scheme says that members may be enlisted from the several denominations now in existence without insisting on the severance of their connection with their former place of worship. Men are urged to acknowledge the exceeding wickedness of sectarianism, and to return to God; and how?—by joining a National Church now to be opened!

Did Christ leave this world without founding a Church? Have Christians lived 1800 years without a Church, always longing for one, always without one? Dr. Pulney Audy would seem to say, yes.

But is the Bible so very hard to understand?

In one chapter alone (St. Matt. xiii) are recorded seven parables of our Blessed Lord on one subject, “the Kingdom of Heaven,” the Kingdom of which Christ is the King, which he came to establish on the earth: the Kingdom of God, the Church.

“And it is to be much observed,” says Bishop Moberly, “that the teaching of our Blessed Lord before the crucifixion, in so far as it respects the Church and its privileges, powers and blessings, is altogether of a prospective or anticipatory kind. But the case was altered when, having yielded to the death upon the Cross, and by yielding conquered the powers of sin and death He stood before them in His glorified body, having received in some manner in which He had not received it before, all power in heaven and in earth. The Kingdom of God, so long declared at hand, was now come. What had before been promised, was now to be given; that which was said in prediction and anticipation before, was now to be imparted in fact and reality. Even yet, the fulness of light and power was to be withheld for a few days, until the full coming of the feast of Pentecost should bring the full effusion of the Holy Ghost upon the Apostles; but in these sacred forty days the words were spoken, the powers conveyed, the promises ratified, the commission given, the delegation completed, the visible Church founded.”

And this Church is one for all nations and all people. It has continued from our Lord's time till now. It is in all countries at the present day. May no new National Church ever be opened, but what is a part of her, what is one in communion with her.

It is refreshing to turn from Dr. Pulney Audy's address to an address to young communicants prefixed to a small edition of Bishop Ken's “Approach to the Holy Altar.”

We are told of Bishop Ken that amidst many great changes in this kingdom, at the sacrifice of all his worldly interests, he remained immovably steadfast to the Church of England—dear to him above all things on earth.

He exhorted the people “to adhere to the written Word, and to persevere in the Faith taught in the Church of England, whose doctrine for Catholicity and soundness he preferred to all the Communities and Churches of Christians in the world.”

His last declaration was, “As for my religion, I die in the Holy Catholic and Apostolic Faith, professed by the whole Church before the division of East and West; more particularly I die in the communion of the Church of England, as it stands distinguished from all Papal and Puritan innovations, and as it adheres to the Doctrine of the Cross.”

He never for a moment doubted that she is a true and a pure member of the “Holy Catholic (or Universal) Church, which is made up of the collection of all particular churches, united in one body—Jesus Christ Himself being the Head.” This Holy Catholic Church inherits His own rich promise, “that at the name of Jesus every knee should bow,—confirmed by His own gracious command, Go and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.”

“It is Holy like its Author; Holy by the original design of its Institution; Holy by Baptismal Dedication; Holy in all its Administrations, which tend to produce holiness; and though there will be always a mixture of good and bad in it in this world, yet it has always many real saints in it.”

It is Catholic in respect of time, comprehending all ages to the world's end, to which it is to endure; Catholic in respect of all places out of which believers are to be gathered; Catholic in respect of All-saving Faith, of which the Apostle's Creed contains the substance, which shall in it always be taught; Catholic in respect of all Graces which shall in it be practised; and Catholic in respect of that Catholic war it is to

wage against all its ghostly enemies, for which it is called the Church Militant.

These were the principles held by Bishop Ken, and therefore it was that he so rejoiced in the communion of the Church of England.

CONCLUSIVE TESTIMONY.

It is constantly affirmed in Methodist circles and literature that the so-called founder of Wesleyanism (the Rev. John Wesley), though a Church clergyman at the commencement of his career, did not continue so to his death. The following Address, embodying the action of Conference (taken from the *Irish Ecclesiastical Gazette*) shortly after Wesley's death, is *conclusive*; it is the *written act of the authoritative body of that denomination*, and not only proves Wesley's Churchmanship, but also his unshaken attachment and fidelity to the Church. It also shows how flimsy was the excuse for breaking his oft-repeated admonition *not to separate from the Church*, and how utterly without authority is the administration of the sacraments by ministers of that denomination. How could any authority be conveyed by the action of the Conference, which itself had received none, according "to the original plan of Methodism established and left us by our venerable friend," but which "friend," on the contrary, had in scathing terms, and language which would be strongly resented in these days, rebuked the proposal to administer the sacraments, comparing those seeking these powers to "Dathan and Abiram." The italics in the following are, for the most part, ours:—

An Address to the Members of the Methodist Societies throughout England, from the Conference assembled at Leeds, Aug. 6, 1793.

[Copied from the *Annual Register for the year 1793, page 81.*]

DEAR BRETHREN—We feel it our duty to send you this address, lest the insinuations of any who are enemies to our prosperity and unity should grieve your minds and injure the work of God. Our venerable father, who is gone to his great reward, *lived and died a member and friend of the Church of England*. His attachment to it was so *strong and unshaken*, that nothing but inevitable necessity induced him to deviate from it in any degree. In many instances God Himself obliged him to do this. He powerfully called him forth into the streets and open fields, and afterwards raised to his assistance hundreds of men who never passed through the usual forms of ordination. To all these evident providences of God Mr. Wesley submitted, though at first with great reluctance. In consequence, he found himself obliged to erect chapels, which were neither consecrated according to the usual method of the Church of England, nor in the least subject to the National Episcopacy.

In all these things he deviated from the Establishment, *merely on the ground of unavoidable necessity*, or, which is the same to a pious soul, from the clear manifested providence and will of God. *No dilemma or difficulty of a similar kind has been experienced by us since the death of Mr. Wesley*. A few of our Societies have repeatedly importuned us to grant them the liberty of receiving the Lord's Supper from their own preachers. But, desirous of adhering most strictly to the plan which Mr. Wesley laid down, we again and again denied their request. The subject, however, has now come to its crisis. We find that we have no other alternative but to comply with their requisition, or entirely to lose them. Oh, brethren! "hate putting away," especially those who are members of the mystical body of Christ and our

dearly beloved brethren, and whose only error, where they do err, is that of the judgment, not of the heart. And can we suffer those to forsake their faithful pastors, and possibly to run into the jaws of some ravening wolf, when the point in contest must be allowed by all to be non-essential to salvation? But we are sensible that our brethren on the other side may justly urge, "Are not our interests as dear to you as theirs? Why then will you grieve us in so tender a point? Why will you oppose us in those principles, which we think of very great importance to the prosperity of Zion? Why will you force upon us a term of communion to which we never consented? or expect us to remain united to those who will be ever grieving us, by pressing the necessity of compliance with that which we judge to be highly injurious to the cause of God?" Such is the dilemma to which, dear brethren, we have been reduced. We allow the full force of the arguments which the brethren *who disapprove of the administration of the Lord's Supper* urge, as above; nor can we on any consideration, lay on them a new term of communion, or suffer a single person among them to be grieved by the reasonings of those who wish for an innovation in our plan.

We, therefore, weighed this delicate matter with the greatest seriousness and deliberation, feeling the greatest pity for those of our brethren who thought themselves aggrieved, and came finally to the following resolution: "That the Sacraments of the Lord's Supper shall not be administered by the preachers in any part of our connexion, *except when the whole society is unanimous for it, and will not be contented without it*. And even in these few exempt societies it shall be administered, as far as practicable, *in the evening only, and according to the form of the Church of England*. For we could not bear that the Sacrament, which was instituted by our Lord as a bond of peace and union, should become a bone of contention, and are determined never to sanction the administration of that holy ordinance for the purpose of strife and division. You may hence clearly see, dear brethren, that it is *the people* in the instances referred to who have forced us into this further deviation from *our union to the Church of England*. Still we wish to be united to it as a body at large. The few societies which answer the description above mentioned in the foregoing resolution need but have a small influence on the whole connexion. We cannot, however, we *will not*, part with any of our flock who love God and man, on account of non-essential points. For we love you *all*, and are all your servants, for Jesus' sake. *But we entreat our societies at large* (the few exempt cases excepted) *to continue as usual in connexion with the Church of England*, and we shall, with great cheerfulness and contentment, labour among them, according to that simple and original plan of Methodism established and left to us by our venerable friend. We must observe to you, in conclusion, that we feel the most unfeigned loyalty to the King, and a sincere attachment to the Constitution. We reverence the Government, are conscious of the many blessings we enjoy under our gracious Sovereign, and are thankful to God for them, and do earnestly and sincerely recommend the same principles and spirit to you. We remain, dear brethren, your most affectionate servants and faithful pastors,

(Signed on behalf of the Conference),
JOHN PAWSON, President.
THOS. COKE, Secretary.

DURING the last one hundred years more than one hundred Missionary societies have been formed, and three thousand Missionaries are at work in the field; while three millions of converts have been gathered in. The work accomplished must not be estimated, however, by the number of converts; it has been largely of a preparatory kind—the sowing of the seed which is yet to bear a glorious harvest,

EDITORIAL NOTES.

It would appear from the reports of the proceedings of the General—otherwise the Provincial—Synod of the Church in Australia that the Bishops, Priests and Laity constitute but one house, and act and vote together, but by orders. At the last meeting, held in October, there were nine Bishops present and a large number of Clergy and Laity. A Bishop appeared frequently as mover or seconder of a resolution, and as participating actively in the debate, opposing and being opposed like ordinary mortals.

The suggestion—so often made elsewhere—to revise the Prayer Book found expression in the General Synod above named through the Bishop of Ballarat, who under cover of a resolution affirming the need of such revision in order to augment its flexibility, variety and comprehensiveness, without introducing any doctrinal changes, sought to include alterations in every part of the Book of Common Prayer, expressly including Morning and Evening Prayer, the Athanasian Creed, the Burial Service, the Confirmation Service. Other speakers, chiefly lay men, dragged in the Visitation of the Sick, the Forms of Absolution, the Marriage Service, *cum multis aliis*.

The motion aroused great suspicion and strong opposition and a long and animated discussion, which would appear to have terminated in the adoption of a very harmless motion asking the Archbishops of the Church of England to take action for shortened and adapted services. In the course of the debate the Primate is reported to have said that he was not surprised that alarm should have been created by the comparative width of the changes which were proposed. This expression, says the correspondent of the *Guardian*, London, on the part of the President will help to convey an idea of the strong aversion which the Bishop of Ballarat's treatment of this subject had aroused in members of the Synod. One of the great features of the debate was an eloquent speech from the Venerable Dean of Melbourne, who at eighty-six possesses a voice, an eloquence, as well as a noble dignity of carriage that command the attention of the whole assembly. His speech against the Bishop of Ballarat's proposal on this occasion was met with rounds of rapturous applause. Amongst the good things to which he gave expression, the Dean said of the Prayer Book that—"Its very archaisms were precious to Churchmen, and if some of its language was not understood by the people, it was the office of the clergy to instruct the people in its meaning."

To abolish the superstition, the misrule, the vice, the misery of this world, that is what Christ will do when He has put all enemies under His feet. That is what Christ has been doing, step by step, ever since that day when first He first came, to do His Father's will on earth, in great humility. Therefore, that is what we must do, each in our place and station if we be indeed His subjects, fellow-workers with Him in the improvement of the human race, fellow-soldiers with Him in the battle against evil.—*Kingsley*.

Now is the time to subscribe to the CHURCH GUARDIAN. Read special offers on First Page.

FAMILY DEPARTMENT.

EPIPHANY.

Sons of men, behold from far,
Hail the long expected star!
Star of truth that glids the night,
And guides bewild'rd nature right.

Mild it shines on all beneath,
Piercing through the shades of death;
Scattering error's wide-spread night;
Kindling darkness into light.

Nations all remote and near,
Haste to see your God appear;
Haste, for Him your hearts prepare,
Meet Him manifested there!

There behold the day spring rise,
Pouring light on mortal eyes;
See it chase the shades away,
Shining to the perfect day!

Sing, ye morning stars, again,
God descends on earth to reign!
God in mercy leaves the sky!
Shout, ye sons of God, on high!

—From Church Register, 1828.

SOME-TIME.

"Some-time's come! Hurry up! Some-time's come!"

"Some-time! What do you mean? Where are you, anyway? and who's speaking to me? I don't see any one," and Rose Murray rubbed her eyes, shrugged her shoulders, and pinched her hand a little, just to find out if she were awake, or if she were dreaming. She wasn't dreaming, that she knew; for the same voice, with no apparent owner, kept on talking. And such queer things it said in that unpleasant way.

"Some-time! That's next door to in-a-minute, a close neighbor to after-a-while and going-to-do-it! Pretty-soon, to-morrow, one-of-these-days—they can all be found together. And you don't know where some-time is? Well, I never heard a girl of your age talk more about it. But come along; you'll soon find out where it is."

"Come along! Where? How can I go anywhere with only a voice?"

"How did you go to Paris last week, and to that strange party the other night, where the girls all wore their school dresses, and the boys forgot to stand by themselves on one side of the room?"

"Those places? I didn't go to either of those. I was only dreaming them. But I am not asleep now—am I?" and Rose squeezed her left hand little finger very hard, and rubbed the heel of her boot on the sensitive side of her right foot. "No, I'm not asleep. Where are you going to take me?"

"Never mind, just come," replied the voice; and added, as Rose moved slowly in the direction from which it came: "Now you're in Some-time, and I hope you'll enjoy yourself. I'll come back for you one-of-these-days, one-of-these-days," and the voice died away as it repeated these words in a malicious tone.

"What a queer dream I've had!" thought Rose; "this is my own room, and it's almost dinner-time by the clock. I'd better go and make the dessert I told mother I would after awhile."

"No, no! Me first! Me first!" called out voices all around her—some close by her, some far away, some loud, some faint she could just catch the words, but so many. The room was full of them, and each one belonged to something. The loudest of all came from the algebra at her feet, which had fallen from her lap as she looked over the last *St. Nicholas*, saying, "I'll do that old problem in a couple of minutes."

The problem spoke now:

"You can't get away, you must do me first."

"Very well," answered Rose, "you'r a great bother to me, but I'll soon settle you," and she took a pencil from the table in preparation for hard work.

"No, no! Give me back to my owner. You said you would in-an-hour-or-so, when you borrowed me this morning."

"I want to be sewed up," demanded a great rent in her dress. "You promised to do me some time, and it's some-time now."

"Put me in order, then," came from the work-basket.

"Find me first," cried out the thimble from—where?

Poor Rose looked round despairingly. It was her own room, truly; but it was full of voices, so crowded with things that ought to be done, and so many more were pushing in through the doors and windows. What should she do? Books wanted to be returned to their owners, the newspapers must be read to her grandmother, pictures must be hung straight, the table drawer must be put in order, even the dust on the furniture insisted that it should be taken off immediately.

Where should she begin? Be done they must; and she went to work in good earnest, trying to quiet some of the voices nearest her. But what was the use? For everything done, a dozen others crowded around her. Promises she had made long ago kept calling to her; and worst of all, little still voices in her heart reminded her of her broken promise to amuse the baby while her mother took a nap before dinner, of the visit she had meant to make a sick friend, of the little quarrel she had been going to make right with her cousin, of the bundle of warm clothes she had promised to give Tommy Brown, the washerwoman's son, early in the winter.

Rose had been called a little procrastinator long before she knew what that big word meant; and only last week one of her best friends had written to her, and begun the letter, "My dear Going-to-do-it!" But now what was to be done? something must. She never could do all these things. It seemed as if everything she had meant to do and didn't do, everything she had promised to do and had forgotten to do, since the time she was five years old, was here now, pushing against her, and crying to her with tormenting voices "It's some-time now, Rose. O Rose! it's some-time."

What did she do? Well, what any other fifteen-year-old girl would have done. She said, "I can't I can't, I can't!" and then sat down and burst into tears. Still came the dreadful chorus, "Some-time! some-time!"

"Why, Rose, it's dinner-time! Don't you hear the bell?" and some one touched her shoulder.

Rose started, opened her eyes, and there stood her little brother, laughing, and ringing the bell in her ears.

"How funny you look when you're asleep," he said. "I almost thought you were going to cry before I shook you."

They wondered at dinner that evening, why Rose looked so solemn; and when dessert time came, and her mother asked, "Rose, dear, did you forget again?" something very like tears filled her eyes as she answered; and she felt her face grow red and hot, as grandma said "No one ever expects Rose to do as she says she will."

But for a month, or for a year—yes, longer, even yet—she remembers (and Rose is a grown-up woman now), those ten minutes of misery spent in Some-time. So strong an impression did the dream make on her, that she has ever since followed the only plan by which one can conquer the little thief, Going-to-do-it. This is to attend to each thing as it comes, and not to wait for a convenient season.—*Sunday-school Times*.

A Clergyman in the United States writes:—"I wish to say that I thoroughly appreciate the paper (the CHURCH GUARDIAN). In fact it is my only source of direct information respecting Canadian Church matters."

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

NOT ABOVE WORK.

"Never be ashamed of your business," is a wholesome proverb. If one has an honest business he need not feel ashamed of it. Some young persons act as if they thought many kinds of honest toil menial and degrading. But they are wrong.

"Man bath his daily work of body and mind Appointed, which declares his dignity."

When the service is for the good of man or the glory of God, and is performed in the right spirit, it must ever be ennobling. It is the work we do in an unwilling, slavish spirit that degrades us. Toil is manly, even if it be that of a bootblack. "If a were a bootblack," said a noble Christian man, "I would strive to be the best bootblack in the world." The lad who determines to do his best everywhere, in every place, however lowly, where honest work is needed, will soonest rise to honor.

"If little labor, little are our gains;
Man's fortunes are according to his pains."

Not long since a young man was asked to carry a small package of writing paper to his sick relative, but he turning turned up his nose with the answer: "No, you don't now; send it by an expressman."

One evening, near the hour for closing a store, in Philadelphia, a bundle of prints was ordered in haste by a house not more than a block distant. The carts and porters had gone. The merchant requested one of his young men to deliver the bundle, but as he did so he perceived a look of disgust in the clerk's face; and without saying another word, he turned to his desk, put on his hat, picked up the bundle and walked off to deliver it himself, leaving his proud clerk dumb with mortification as well as with fear of losing a good position.

There are some city-bred boys who act as if they were above carrying a market basket home. Even when mother is bearing a heavy load for their sakes, they think it degrading to be seen doing such service. They soon get too big to wait on themselves. They grow up to be of less use in the world than butterflies. The following story of one of the greatest men in America is worth impressing upon each generation of youth.

Chief Justice Marshall was a great and good man. Good men are not proud men, for pride is an indication of a weak mind. Chief Justice Marshall was not too proud to wait upon himself. He was in the habit of going to market himself, and carrying home his purchases.

Often might he be seen returning at sunrise with poultry in one hand and vegetables in the other in the most homely fashion.

On one of this occasions a fashionable young man was swearing violently because he could find no one to carry home his game. Judge Marshall stepped up, gently rebuked him, and asked him where he lived. When he heard the reply, he said:—"That is in my way, and I will take you game home for you."

When they came to the house the young man inquired: "What shall I pay you?"

"Oh, nothing," said the judge; "you are welcome. It was all in the way, and it was no trouble to me."

"Who is that polite old gentleman who brought home my game for me?" asked the young man of a bystander.

"Oh," said he, "that was Judge Marshall, Chief Justice of the United States."

"Why did he bring home my game?"
"He did it," said the bystander, "I suppose, by way of teaching you not to be above attending to your own business."—*Truth in Life*.

The consumption of tobacco in the United States, instead of declining, is rapidly increasing. The revenue derived from that source has increased over that of last year to \$1,499,281.

DIocese OF MONTREAL.

FRELIGHSBURG.—On the evening of the 10th instant, the Rector of St. Armand East, the Rev. Canon Davidson, M.A., was presented with an address and a beautiful sleigh and costly robes by his parishioners, in recognition of his faithful, earnest and loving services amongst them. The present month marked the 25th anniversary of his labours in this old historical parish, (that of Bishop Stewart originally, and after him of Rev. Dr. Reid), during which evidences of advancement on every hand are not wanting. The erection and completion of the Bishop Stewart Memorial Church is in itself a life work. Mrs. Davidson was also made the recipient of a purse containing over \$27. The presentation took place at a parochial meeting and tea given by the congregation and was an absolute surprise to the recipients, neither of whom had the slightest intimation beforehand of the kindly act of their parishioners. It afforded unmistakable evidence of the well deserved affection and esteem which the Rector and his family are held.

SUNDAY-SCHOOL ASSOCIATION.—The Annual Meeting of the Diocesan Sunday-school Association took place in St. George's School-room on the evening of the 17th instant. The appointed speakers were the Lord Bishop of Huron and the Rev. G. O. Troop. Further particulars will be given next week.

MONTREAL.—The Lord Bishop of Huron paid a visit to this city during last week remaining over Sunday and preaching in the morning at the Church of St. Matthias, Cote St. Antoine, and in the evening at Trinity Church in the city. The Bishop is an ever welcome visitor, and members of his old congregation as well as friends gladly avail themselves of every opportunity of hearing him from the pulpit.

St. George's.—The very Rev. The Dean resumed his lectures to young men on "Unity" on Sunday-afternoon last in St. George's School-room, when 30 or 40 young men were in attendance. The special aspect of the question treated of was "The Church and Church authority." The Dean compared the definition and standard of the Church of England and those of the Presbyterian and Methodist bodies, quoting the definition given by each of the word Church, and also the provisions in regard to the exercise of authority by the Church in ruling, ordering, disciplining and teaching. He referred, in the course of his lecture, to the absence of express legislation in the Church in Canada in regard to the discipline of the laity, and expressed his astonishment that the laity were content to leave the matter in its present position.

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MAGAZINES.

The Church Review—Houghton, Mifflin & Co., Boston—for January contains an interesting article by the Rev. E. Gould, M.A., Pastor of the Swedenborgian Church, Montreal, upon the Divine origin of Episcopacy, in which, although disagreeing with the views of the Church of England he yet arrives at a like conclusion by interpreting the word "prophets" as referring to a distinct class and a distinct order of the ministry, and through whom the commission has been handed on. His argument is an ingenious one, and is based largely upon the *Didache* and follows somewhat the views and interpretation of Olshausen. A further article is promised in a subsequent number of the Review.

The Church Eclectic—W. T. Gibson, Utica, N.Y., for January is an excellent number, rather better we think than usual. On the question of unity there is an original article by A. C. H. Haverstick, entitled "The See of Peter and Catholic Unity." The question of change of name of P. E. Church in America also receives notice from the pen of the Rev. Dr. Battershall.

The Homiletic Review—Funk & Wagnall's, N.Y., for January in its Rev ew section contains the first of a series of articles apparently, under the heading of "Applied Christianity; Relation of the Church to the enormous growth of our cities," which will well repay perusal. There is also an article from Rev. Dr. Eddy dealing with the charge against Ministers of not being practical business men.

Littell's Living Age—Littell & Co., Boston, for Jan. 8th, contains an excerpt from the *National Review* on "Canon Kingsley as a naturalist and country Clergyman." The whole number is good.

Arthur's Home Magazine—T. S. Arthur & Son, Philadelphia.—The January number of Arthur's Home Magazine is at hand, with an unusually attractive table of contents and charming illustrations. The short stories are good, and the serial by M. G. McClelland begins well, and promises to be one of the best by this rising young writer. In addition to the stories, the ladies will find many things useful in its well-filled departments, including illustrated bits of fancy work. The enlarged form of the Magazine is a great improvement upon its old style, and places the Home prominently before the public as one of the best of the lower-cost monthly magazines.

A Defence

OF

METHODISM VS. THE CHURCH.

Being a review of the Criticisms of the Rev. J. Lawson, and Presbyter of the Pamphlet bearing the above title. A most able expose of the current mis-statements of Methodists and Presbyterians as to the position of Wesley, and a triumphant and complete refutation of objections taken by a Methodist and Presbyterian Minister. An excellent Tract for Parochial use. Single copies 15 cents; 10 for \$1; 25 for \$2; 50 for \$2.50; 100 for \$4—postpaid. Orders will be received at the office of the CHURCH GUARDIAN.

BAPTISMS.

At St. James' Church, Jeddore, on Sunday, Jan. 9th, Pearl Mabel, daughter of Reuben and Jane Smith, of Musquodoboit Harbour, N.S.

MARRIED.

WEBBER-MYERS—At Owl's Head, on the 5th January, by Rev. John Partridge, Mr. Philip Webber to Mrs. Eliza Ann Myers, of Myers' Point, Jeddore West.

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

DEAN-MARK—At St. Stephen's Church, Ship Harbour, on December 28th, by the Rev. John Partridge, William Dean to Miss Cecelia Marks, both of Ship Harbour.

CLATTENBURG-PEACH—At Jordan Falls, Shelburne County, on Dec. 31st, by the Rev. Rural Dean Gibbons, Charles Clattenburg of Port Medway, to Annie Louisa Peach, of Jordan Falls.

DIED.

GUEROUT—At Quebec on the 14th January, 1887, the Rev. Narcisse Guerout, in the 76th year of his age.

WILLIAMS—On the Dec. 28th, 1886, at East Green, Albert Stillman, son of Stephen and Florence Williams, aged 7 years.

FITCHETT—Entered into rest, Dec. 23rd, Matthew William (olpitt) Fitchett, of Fort Lawrence, N.S., aged 35 years.

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MISSION FIELD.

STATISTICS OF FOREIGN MISSIONS.

[From the Spirit of Missions, N. Y.]

The Rev. James Johnston, a Fellow of the London Statistical Society, and the author of various statistical works, presents, in a pamphlet recently issued, the following information concerning the number of agents now employed by the various missionary societies of Protestant Christendom for the evangelization of the pagan and Mohammedan world, the amount of money raised annually by the societies, the results in converts, and other facts:

MISSIONARY WORKERS.

Three thousand ordained missionaries, 730 laymen, and 2,500 women have been sent out by the Protestant Christians of Britain, America, and the continent of Europe, into all parts of the heathen and Mohammedan world. These 6,230 messengers are now preaching the everlasting Gospel in twenty times as many languages as were spoken on the Day of Pentecost.

If the 870,000,000 of heathen and 170,000,000 of Mohammedans were equally apportioned to these 6,230 agents, it would give 167,000 souls to each man and woman sent out; but, as they are very unequally distributed, some may be found grouped with less than a thousand to each, while others are scattered as one in the midst of millions. As many of the women are the wives of missionaries, there is not one female missionary to a quarter of a million of women, in those countries in which they alone can carry the Gospel to the secluded victims, chiefly by the tedious process of visits to their homes. The 3,730 men have often to labor singly among ten or twenty millions of heathen—the most unproductive form of mission work. Concentration, within certain limits, is generally the most effective form of labor.

Twenty-seven thousand native converts are now employed and paid as evangelists to their own countrymen, and 2,500 are ordained pastors of native congregations. Many voluntary workers give themselves willingly to evangelistic work, and many thousands of teachers and professors are employed in the more secular but important work of teaching the young in schools and colleges.

MONEY RAISED ANNUALLY.

In America and Great Britain and on the continent, \$12,250,000 is raised to support the American, European and native agents, and to cover all expenses connected with the work at home and abroad. Of this sum fully \$4,250,000 is raised in America, by more than fifty missionary societies, nearly all, so far as we can learn, directly or indirectly connected with the different religious bodies. Nine hundred thousand dollars are collected by thirty-four societies from all the nationalities on the continent. Nineteen societies belonging to the religious bodies in Eng-

land and Scotland raise annually \$4,750,000; while twenty societies, independent of them collect for the most part from the members of these same bodies \$750,000 a year.

RESULTS.

Eight hundred and seventy thousand adults, converts from among the heathen, are now in communion with the Church of Christ, as the result of Protestant Missionary labor. These with their families and dependents, form Christian communities scattered over almost every portion of the habitable globe; numbering in the aggregate at least 2,800,000 souls. Two thousand five hundred of these converts are ordained ministers of the Gospel, placed over Christian congregations; twenty-seven thousand are employed as evangelists to their heathen fellow-countrymen, and a large number are acting as voluntary agents, in preaching and teaching in Sunday-schools, and engaged in other works of Christian usefulness. The children of these converts, with a large number of the children of the heathen, are receiving secular and religious instruction in day-schools.

These are facts which can be tabulated, but there are others of vast importance which cannot be so expressed: the wider influence of Christian teaching and Christian life of missionaries and their converts: the elevation of the lowest races to the comforts and advantages of civilization; the establishment of peaceful government among savage and cannibal tribes, whose lives were misery, and whose work was war; the spread of commerce; the promotion of industry; the creation of written languages, with the gift of the Word of God to more than 200 tribes and nations; the abolition of cruel rites and religious crimes amongst those who still remain heathen, and the diffusion of new aspirations and hopes amongst thousands who are still strangers to the higher blessings of the spiritual life which the missionary seeks to impart by the preaching of the Gospel.

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Temperance Column.

Among the candidates who received Priest's Orders at the Advent Ordination of the Bishop of Bath and Wells, was the Rev. T. Dixon Spain, C.E.T.S. Organising Secretary of the Diocese.

The foundation of the C.E.T.S. will be commemorated by a Festival Service in Westminster Abbey on Monday, May 2nd, when the sermon will be preached by His Grace the Archbishop of Canterbury.

Branches of the C.E.T.S. exist in 24 parishes of the Diocese of Toronto, and contain 3,208 abstaining and 661 non-abstaining members. There are 23 C.E.T.S. Bands of Hope in the Diocese, with an aggregate membership of 2,888.

Mr. T. W. Beaves, a well-known temperance worker, one of the Hon. Secretaries of the St. Pancras Total Abstinence Association, a member of the St. Pancras Vestry, and Chairman of the Works Committee, died at his residence at Highgate on Saturday.

Deaths by alcoholism, the New York Herald asserts on what it declares to be authenticated statistics that make the fact clear, have decreased throughout the United States during the first fifteen years from a ratio of 111 to 45 in each 1,000 from all causes.

In a case under the Licensing Act, heard at the Wolverhampton Police court recently, in which the defendant was charged with selling ale after hours, the defence was that the ale was actually sold and paid for ten minutes before the time for closing the house, although it was not sent out to the purchaser by the defendant's servant until ten minutes after the hour. The Stipendiary held that the sale of the liquor was not complete until after its delivery to the purchaser.

Canon Liddon, in a remarkable sermon preached in St. Paul's on the last Sunday in Advent, from the text "I am with you as he that serveth," said:—"Human nature is just the same at either end of the social scale, whether in its regenerate or unregenerate state; and many a man who might find work ready to his hand, and might spend an honest and happy life in the bosom of his family, but who spends his time lounging about the streets and in the public houses till want and desperation drive him, perhaps, into violent courses, is not less a sybarite at heart than is the other, though there may be more to be said in excuse for him. When such types of character as these are common, the ruin of a great country, be sure of it, is not far off; and that which defers the hour of ruin is the resolute adoption by her better citizens of a life of service, of work dictated by a sense of obedience or by a sense of duty, such as was that life of which our Lord and Saviour has given us the supreme example."

It is the struggle and not the attainment that measures character.

THE ADVANCE OF TEMPERANCE.

Most of our readers will be pleased to see that, under the action of healthy public discussion, temperance is becoming more and more a custom with our countrymen. Alcoholic drinks, which once were classed with daily bread in very many households, rich and poor alike, are now luxuries less common than tea, and have, indeed, in an everwidening range of public opinion, come to be no more than the stimulant accessories of impaired nutrition. They certainly should not, as a rule, be taken apart from food, and neglect of this precaution has probably much to do with the formation of the drinking habit. We have heard it suggested, in conformity with this view, that licensed houses should be required to supply food as well as intoxicant liquor, and it is possible that in that case the consumption of the latter would be less than it is. Every means of restraining drunkenness is helpful to the cause of Temperance, therefore, we willingly note the suggestion. At the same time it should be remembered that there is not for those whose health is good, much help, if any, in alcohol; that it rather hinders than assists their energies, and that non-stimulant restoratives and food can best recruit them after toil; while thirst, the want of water, is best allayed by making good that want.—Lancet.

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