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# The Church Guardian.

Upholds the Doctrines and Rubrics of the Prayer Book.

"Grace be with all them that love our Lord Jesus Christ in sincerity."—Eph. vi. 24.

"Earnestly contend for the faith which was once delivered unto the saints,"—Jude 3.

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## FORTY YEARS OF CHURCH WORK.

### A TALK WITH THE LORD BISHOP OF FREDERICTON—METROPOLITAN.

(From the *St. John, N. B., Daily Telegraph*.)

A few weeks ago His Lordship the Bishop of Fredericton and Metropolitan of Canada attained the 80th anniversary of his birthday and was the recipient of numerous and heart-felt congratulations from all parts of the Dominion and from across the Atlantic as well. In a few weeks more his Lordship, were he so disposed, might celebrate the conclusion of 40 years of arduous and distinguished service in this Province. It may well be questioned whether any Colonial Bishop has ever accomplished as much in consolidating the churches and extending the mission work in his Diocese within a similar period. And this too in the face of difficulties peculiar to a rough, undeveloped country, similar in many respects to the remotest backwoods of the present day, and which few of this generation in the full enjoyment of modern facilities for travel and communication in every section of the Province can at all appreciate. Retiring in disposition, quiet and unassuming in the discharge of his manifold duties, His Lordship has been looked upon as hermetically secluded from reporters and interviewers. A *Telegraph* reporter who waited on the venerable prelate with the view of conversing with him on the subject of his forty years' work in this Province, found him perfectly willing to discuss this interesting topic. To what the Metropolitan had to say, a brief allusion to the life of his Lordship may be premised. Bishop John Medley is the son of the late George Medley, Esq., gentleman, of Grosvenor Place, London where the subject of this sketch was born, December 19th, 1804. He received his early training in the schools at Bristol, Bewdley, Hammersmith, Chobham, and took his degree at Wadham College, Oxford, in 1826, after a three years' course. His name figured in the class list of honors at that institution. So thorough were his studies in classics that he is entitled to the distinction of being one of the foremost authorities in that branch of learning in the Dominion, though unfortunately for proper conception of the same, his Lordship's literary ventures have been very limited. In 1828 he was ordained deacon, and priest of the Church of England in 1829. He entered upon his first parochial charge as Incumbent of St. John's Church, Truro, Cornwall, in 1831, and became Vicar of St. Thomas', Exeter, in 1838. Prior to 1845 the Episcopal Churches in New Brunswick were within the Diocese of Nova Scotia. In that year the Churchmen of this Province made a representation to the Archbishop of Canterbury of the need of a Bishop and Rev. Mr. Medley was nominated to Lord Stanley, then Colonial Secretary, and came out to New Brunswick. The people established a fund of £3,000, the interest of which was to be applied to his maintenance. In addition thereto the Bishop received his official salary, half of which he surrendered to the present Coadjutor-Bishop upon the latter's appointment. In 1879 he was elected to the honorary position of Metropolitan of Canada by the House of Bishops, on the resignation, because of ill-health, of the previous incumbent, Most Reverend Bishop Oxenden.

"What were the facilities for travel in New Brunswick in 1845?" asked the reporter.

"When I arrived here," replied his Lordship,

"not a mile of the present system of 1,300 miles of railway was in operation. Travelling by land was done by sleighs and wagons over highway roads connecting the chief centres of population. For instance, I used to drive in my wagon 226 miles in one direction from Fredericton, 150 in another, 140 in another, and 120 in another, to reach the more remote stations in the Diocese. One of these was Flatlands, 26 miles beyond Dalhousie. The roads, however, were, for the most part, much better than they are now. In fact, some of them have since been entirely neglected and can only be traversed in the summer season. That which once extended from Chatham to Bathurst is not now in use. To support these roads large sums were annually granted by the House of Assembly, sometimes amounting to £14,000 per annum. Statute labor was also performed on them. The roadmasters were good, responsible men, having charge of sections of road from 40 to 100 miles in length. Between St. John and Fredericton we had steamboat service in the open season and stage service in the winter. Two steamers ran regularly on the route, the 'Fredericton' and the 'New Brunswick.' The first time I came up the river I was very profoundly impressed with its beauty. On that occasion we left Indiantown at 9 a.m. and arrived at Fredericton at 8 p.m. the same day. Remarkable improvements have taken place in the appearance of the farming lands along the river since that date. Stage lines ran between Fredericton and Woodstock, Moncton and Shediac to Chatham, and Chatham to Bathurst and along the eastern coast line. There was also a line from St. John through Nova Scotia. The postal service, of course, was not in anything like its present efficient state."

"What was the condition of the Church when you arrived?"

"There were about thirty C. of E. Missions in the Province, of which twelve were vacant, and the clergy numbered twenty-eight, under the superintendence of the Bishop of Nova Scotia, Dr. John Inglis, who died, I think, in the year 1851. There were not over fifty Episcopal Churches in the Province. Now there are 147 churches or chapels, the clergy number seventy-two, and all the Missions are supplied. We then received a grant of £3,000 from the Society for the Propagation of the Gospel. The amount has since been reduced to £1,600, and the balance has been made up by the liberality of the people. Should that amount be taken away I have no doubt they will show their loyalty to an even greater degree than in the past. It is surprising what transformations have been effected in our Church edifices during the past forty years. Moncton was a village of a few hundred people then, and did not have an Episcopal Church for several years after 1845. The building was burned down after a short time and replaced by a much more handsome and suitable one. The same, of course, applies to churches of other prominent bodies, the Roman Catholic, Methodists, Baptists and Presbyterians. The F. C. Baptists were not regularly organized at that time. Unitarians were unknown.

"Sussex has undergone a remarkable change. When I first visited the site of the present flourishing little town there were only two houses to be seen. Now it has Churches of all the Protestant denominations and a Roman Catholic Church just outside its boundaries. Woodstock has grown very much indeed. There were two Episcopal Churches there

then, one two miles below the Creek, the other at the Creek. Both have been rebuilt on a larger scale. In fact there is scarcely a single church in the Province which has not been rebuilt entirely or very much improved since 1845. The present St. Ann's Church, Fredericton, was built in that year, and the Cathedral corner stone was laid. With the exception of St. John's (stone) Church, these were the first churches of brick or stone ever erected in the Province. The R. C. Cathedral at St. John was built shortly afterwards. Bishop Dolard resided at Fredericton then and afterwards went to St. John. It was mainly, however, through the exertions of Bishop Connolly, afterwards Archbishop of Halifax, that that Cathedral was erected. Here in Fredericton I need hardly refer to the fact that the Baptists have recently built a very handsome stone edifice, and that the Presbyterians have another well advanced towards completion. As for the Churches of St. John, of course, they have undergone a complete transformation since the great fire, and it is doubtful if any city in the world, the size of St. John, can equal it in the size and number of its fine Church edifices."

"A great change in public sentiment regarding church architecture has taken place of recent years?"

"A remarkable change indeed, applying not only to architecture but to the entire range of what constitutes a cheerful and comfortable interior as well. Then only wooden buildings of a rough and ordinary character were ever thought of. It never occurred to the people to erect handsome and enduring structures of brick and stone. Of course the country was not so wealthy. St. John has undergone a great revolution, namely in the rapid acquirement of wealth by members of different religious bodies engaged in commercial and professional pursuits."

The wealth of the Province was then almost entirely controlled by Churchmen; now it is pretty well distributed among all the religious bodies. The Church of England in this Province has progressed a great deal in various ways in consequence of the wave of liberal thought which has passed over it throughout the world. The best proof of that is that buildings are now put up which would not have been tolerated for purposes of divine service half a century ago. Very few churches indeed possessed an organ or melodeon in 1845. Now there is scarcely one without one. The same remark applies to private dwellings. Especially notable is the change which has taken place among the country people. Their simplicity of dress has passed away, and now they keep pace with city fashions as far as their means will allow. They used to wear homespun clothes on Sunday and a lady's bonnet of that period is a curiosity nowadays."

"Which generation had the advantage in point of practical piety?"

"That is a difficult question to answer. The Church of to-day is more enterprising and self-reliant. In old times the facilities for daily communication were limited, but people did not think anything of walking five or six miles on the Sabbath to Church. Now, when the railway brings the necessaries for this life to their doors, they want religion brought there as well. There is no doubt that the press, in exposing wickedness and vice, has had a powerful moral effect on the people, but I think the way in which some papers print sermons in one column and monstrous jokes in the

next, has an injurious effect. Of course there is something in the argument that a newspaper circulates among many different classes of readers, and it cannot afford, perhaps, to ignore one more than another in this respect. Speaking of Church work, one of our great difficulties is the immense size of the Province and the fact that so large a proportion of the population live in widely extended country districts. It is very hard to get them together at divine service. In some portions there are very long stretches where the people live on separate farms, and there is not a village in 50 miles. For instance, after you leave Spring Hill, five miles above Fredericton, you do not come to any place of importance until you reach Woodstock, 60 miles further up. However, in this respect the country districts are better off than formerly, for, thanks to the enterprise of all religious denominations, there are now no sections of the Province which can be said to be without the means of grace."

"What do you consider the most important feature in Church progress during your Incumbency?"

"One very important feature has been the organization of the Synod, composed of Clergy and Lay delegates, of which latter two for each parish and mission are elected by the people. The first Session convened at Fredericton on the 6th of July, 1871, in which year the Provincial Synod and Diocesan Church Society were incorporated by the local legislature. Prior to that date all acts, canons, etc., pertaining to Church Government emanated from the Legislature. It had been decided by the officers of the Crown that a colony which has an independent Legislature has no legal connection with the Crown, hence the Crown cannot appoint Bishops for the colonies, and a Synod is rendered absolutely necessary. For the conducting of Church Legislation we find the Synod much more effective than the former arrangement. In the Ecclesiastical Province of Canada there is now only one diocese which has not a Synod and that is the strictly Missionary Diocese of Algoma. In 1845, there were but seven Sees in British North America, now there are seventeen. Then we had no Missions in the Northwest; now the work has grown to large proportions and will grow still more as the population increases. I might say here that while the various churches have been vying with each other in extending their influence throughout this Province, I take it to be a remarkable circumstance that in the past forty years no great controversies or outbreaks of partisan spirit have taken place, and that now there is, perhaps, more of a fraternal feeling existing among them than ever before. Another point is the development of the power of the press. When I came here Mr. Fenety had recently started a penny paper. People used to laugh at it. It was not considered respectable, compared with the old papers that sold for 3d. After a time, however, Mr. Fenety's enterprise and perseverance prevailed and the paper prospered and became quite a power in the land. I think it is also a notable circumstance that during these forty years the Judiciary of the Province has maintained the respect of all parties for the general equity of its decisions."

"The Church has received many handsome gifts during the period of your incumbency?"

"Yes, she has been very materially assisted by these donations. Among the gifts of money received and invested are: the Chipman trust fund, \$40,000; Merritt trust fund, \$3,900; Hazen trust fund, \$2,000; Derby trust fund, \$600. All these funds have received immense additions. The Widows and Orphans' fund is now \$16,000; Incapacitated Clergy fund, \$9,600; education of the children of clergy \$1,500 and the entire amount of principal invested, chiefly in public securities, for these and similar objects is \$114,961. The proceeds are disbursed annually at the meeting of the Clergy and Lay delegates."

"On what principles are the salaries of the Clergy provided for?"

"A certain number of missions are self-sustaining; the people maintain the clergyman entirely at

their own expense. The appointment is practically for life and when he accepts it a certain amount is promised per annum which in many cases is increased as the people grow in prosperity. The salaries of Rectors stationed on other missions are partly paid by the people and partly by the Diocesan Church Society, the former being assessed for as much as the Board of Home Missions may determine. Included in the disbursements of the D. C. Society is the grant of the Society for the Propagation of the Gospel, whose annual contribution, as already stated is £1,000. Salaries on self-sustaining missions range ordinarily from \$750 to \$1,000 and in St. John from \$1,200 to \$2,000; on those which receive aid from the D. C. S. the salary ranges from \$650 to \$750 per annum."

Any allusion to what his Lordship has accomplished in this Province would be sadly incomplete without a more than passing reference to the Cathedral at Fredericton, which forms a fitting and enduring monument to his good taste, energy and business management.

**THE CATHEDRAL AT FREDERICTON.**—"The Cathedral," said the Metropolitan, "was begun October 15th, 1845, when the corner stone was laid by Lieut. Governor Sir Wm. Colebrooke. It was finished and consecrated in 1853 and has been enriched in various ways from time to time. The original cost of the building, including the windows, organ, etc., was £16,000. Of this amount £4,000 was subscribed by the people of Fredericton. Gifts were also received from all parts of the Province, from England, and even from Trinity Church, New York, which gave 100 guineas towards the cost of the east window. The then Governor of the Province, Sir Edmund Walker Head, contributed liberally to that window; also the artist himself, Mr. Wailes of Newcastle, England, who gave to the value of £80. The side windows of the nave were half paid for by the Clergy of the Diocese—excepting three memorial windows, one in memory of a son of the Attorney-General, Mr. Ambrose Street; the second in memory of Mr. Shore, a son of the Clerk of the Crown, who was killed in an engagement with the Sikhs at Chillianwallah, India, a few years before; the third in memory of two prebendaries of Exeter Cathedral, friends of the Bishop, Cornish and Lampan. Two other windows have been put in during the past three years by Clayton and Bell, well-known English artists. All the windows, especially the latter, are considered superior specimens of art. One remarkable gift to the Cathedral, when the work had nearly stopped for lack of funds, was that of three maiden ladies, who gave £500 on condition that their names should not be mentioned, but the letters F. S. M. were to be put upon the lower arch."

"Did you never ascertain their names?"

"No; I only know that the money was sent through a friend of mine, Judge John Taylor Coleridge. Where they belonged to even I do not know. The letters probably represent the first letters in their respective given names. The S. P. G. granted £2,000 on the condition that all the seats should be free. A large amount of money was received by collections taken in England."

There was also a gift of £500 from the late Mr. Harding who resided on the opposite side of the river in St. Mary's, and in sight of the Cathedral.

"What are the dimensions of the Church?"

"Length, 172 feet; width, exclusive of porch, 67 feet; height of nave and choir to the ridge of the roof, 60 feet; tower, 84 feet high to the base of the pinnacle, spire about 84 feet, or 178 feet in all, including the cross. The wood used in the Cathedral furniture could scarcely be replaced nowadays. All the seats and the stalls in the chancel are of butternut, as sound as when they were put in. I bought the lumber by the raft, which made all the seats in the nave and the stalls in the chancel. The reredos, which has been put up within the last few years, consists of five kinds of wood—butternut, black walnut, basswood, white holly and ebony. John Lee, of Woodstock, N.B., was the artist who painted the sanctuary, or east

end of the Cathedral, seven years ago. Visitors are unanimous in their admiration of his work. Alex. Mitchell, of Fredericton, did the carpenter work of the cathedral, together with Mr. Welch, who executed the roofs, which are of red pine from the Aroostook. The lacinated floor, put in thirty years ago, has never warped or given way in the slightest."

"What was the precise date of the consecration?"

"August 31, 1853. Among those present were Bishop Strachan, of Toronto; Bishop Mountain, of Quebec; Bishop Southgate, of the United States; most of the clergy of the diocese and many from the United States; His Honor the Lieut. Governor, Sir Edmund Walker Head, and numerous government officials. The alms presented by the clergy amounted to about £250."

**ROYAL AUTOGRAPHS.**—"The cathedral has had distinguished visitors?"

The Bishop handed a prayer book to the reporter, on the fly leaf of which was written, in boyish hand, "Albert, Prince of Wales, Fredericton, 5th August, 1860," in a plain, but somewhat effeminate hand, "Alfred, Duke of Edinburgh, 2nd June, 1861;" in a dashing, reportorial style, "Arthur, Duke of Connaught, 8th September, 1869;" and in the neat, angular characters peculiar to her sex, "Princess Louise, 10th August, 1879." "Among the visitors," said the Bishop, "have been a host of naval and military officers stationed in Canada and many public men from the United States."

"Who designed the cathedral?"

"It is rather an interesting fact that I incidentally visited a family in Norfolk, Eng., and there heard of the church at Snettisham. The entire nave is an exact copy of that church, and I had an architect go down and take a plan of all the mouldings. The main body of the church is of stone quarried in the vicinity. The buttresses and pillars of stone from Grindstone Island. The windows are of Caen stone. The west window is a reproduction of the west in Snettisham and the east window, of Selby Abbey."

**THE BELLS.**—"When were the bells put in the tower?"

"In 1852. There are eight of them, the tenor weighing 2,800 lbs. They bear the following inscriptions in Latin: 1. Ave pater rex creator. (Hail, Father, King of all creation.) 2. Ave fili lux salvator. (Hail, Son, our light and our salvation.) 3. Ave spiritus consolator. (Hail, Holy Ghost, our consolation.) 4. Ave beata unitas. (Hail, O Most Blessed Unity.) 5. Ave simplex, ave trine. (Hail, Three in One and One in Three.) 6. Ave regnans in sublime. (Hail Thou that reignest gloriously.) 7. Ave resonet sine fine. (So let our peal ring endlessly.) 8. Ave sancte trinitas. (To the Most Holy Trinity.) The chime now in use was adopted from the chime of Trinity Church, New York, and the apparatus resembles the keys of a piano magnified, and are sounded by one person. The bells were rung at stated periods when the regular soldiers were stationed at Fredericton."

"Are they the oldest bells in the province?"

"No. There was a bell belonging to the old Episcopal church in Fredericton which was a donation from Governor Smythe. It is now in the church at Kingsclear. The old bell in Trinity, St. John, was melted in the fire, and the same fate happened to an old bell at Woodstock. Concerning the fire which destroyed the latter is a curious incident well worth recording. Almost everything in the church was consumed, but in searching among the ruins for the Communion plate, the only part of it discovered was the bowl of the chalice, which had gone through the fiery ordeal uninjured. I sent the bowl to England, had it repaired and a new base attached, and it is still in use in Woodstock. The present parish church of Fredericton was used by myself as a chapel during the erection of the Cathedral. When the latter was consecrated, I gave it over to be used as a parish church, with all the property connected with it. I put in the chime of bells in that church. The clock in the Cathedral was put in the year after the church was consecrated, and cost £150

sterling. It has kept most admirable time ever since. The clock was made by Bent, of London, and was superintended in its construction by Sir Edmund Becket Dennison, who placed in position the big clock at Westminster."

"You have not resided in your present house during the entire period of forty years?"

"No, I lived in a house at the Hermitage, above the city, two years. It was a goodly sort of a ruin then and has not improved since. For 17 years I lived at Salamanaca, below the city, and for the past 20 years have resided here. My friends tell me that I am as young looking as I was 15 years ago and I am foolish enough sometimes to believe them. Still I take part in the service every day in my life, preach every Sunday and last year I travelled 2,799 miles about the diocese."

"What steps led to the appointment of the present Coadjutor Bishop?"

"In 1877 the Bishop brought forward a canon for the appointment of a Coadjutor Bishop. This step was rendered necessary by the advanced age of the Bishop and by his desire that the diocese might not suffer from that circumstance. This canon was passed by a large majority and the Bishop nominated Rev. Hollingworth Tully Kingdon, Vicar of Good Easter, in Essex, who shortly afterwards signified his acceptance. He arrived in June, '81, and the election was unanimously confirmed by the synod. On Thursday, July 10th, he was consecrated Coadjutor Bishop, *in jure successionis*, the Bishops of Nova Scotia, Quebec, Albany and Maine and 64 clergymen being present."

## NEWS FROM THE HOME FIELD.

*Gathered specially for this paper by Our Own Correspondents.*

### DIocese OF NOVA SCOTIA.

HALIFAX.—The Rev. John Partridge has been visiting the city during the past week. The Rev. H. J. Winterbourne, was well enough to take some of his customary services last Sunday.

The Rev. Dr. Partridge and the Rev. Isaac Brock have been appointed Examiners in Divinity at King's College.

The Rev. Isaac Brock preached in St. Luke's last Sunday, and made an appeal for his parish at Londonderry. He received fifteen dollars from the offertory. On the evening of the same day the Rev. gentleman preached at St. Paul's Church and obtained thirty dollars from the offertory. Both sermons were highly appreciated by the congregation.

The Rev. Dr. Hill preached to the Troops in Trinity Church last Sunday morning.

TOWN WORK.—The energies of the Clergy in town have been severely taxed during the past few weeks. There has been sickness among the Clerical Staff in town, and still greater demands on the Clergy in consequence of the great amount of sick Parochial visiting at this time of the year.

CHURCH OF ENGLAND INSTITUTE SERVICE.—The annual service of the Institute took place in St. Paul's on February 6th. There was a large attendance. The service was fully choral. Tallis's responses, anthem forms for Magnificat and Nunc Dimitis, and an effective "Gloria" for the Anthem, somewhat marred to a sensitive ear by the incongruous form of words which did bad duty for the stately language of our Prayer Book. The music was good, the words were bad. The choir has been well trained by the talented organist of St. Paul's, Samuel Porter, Esq. Another year, a little more care should be exercised in the selection of the hymns. On this occasion several Epiphany hymns were sung although the season had passed away. Nearly all the City Clergy were in the Chancel. The Rev. Dr. Partridge sang Evensong. The Rev. F. R. Murray read the first and the Rev. J. L. Bell the second lesson. His Lordship the Bishop gave the Benediction. The Rev. Isaac Brock of Londonderry Mines was the Preacher,

who took for his text "Her clothing is of wrought gold." The sermon was a polished and masterly defence of liturgical worship as expressed in our Church's Book of Common Prayer. The preacher showed that in liturgy was the great landmark of the Catholic Church, the noblest monument of the Reformation and exhibited the accumulated wisdom of all ages. Reasons were given in its favour, I. It promoted union in Prayer, II. Fostered devotion, III. Preserved Orthodoxy in faith. The question of authority was then learnedly entered into, and was followed by a clear description of how the liturgy beautifully reconciled characteristic of Justice, Mercy, and Humility,—the three elements which went to form a perfect man.

Mr. Brock delivered his sermon in a pleasant and impressive manner.

SHIP HARBOR.—At a meeting of the Parishioners in St. Stephen's Church, Ship Harbor, on the 4th inst., the Rev. James Lowry was unanimously elected Rector.

THE FORTY-FIRST CHAPTER OF THE LUNENBURG RURAL DEANERY met in St. James's Parish Malone Bay.—Rev. W. H. Snyder, R. D. Rector, and Rev. E. A. Harris, Curate, on January 28th and 29th last. Present—Rev. Messrs. the Rural Dean and his Curate, W. E. Gelling, Sec., H. Stamer, P. H. Brown, G. H. Butler, G. D. Harris and W. H. Groser, Recorder. The heavy storm of the 28th rendered impossible the holding of the usual virgill service on that evening. On the 29th, at 10-30 a.m., Matins and Celebration in the Parish Church. The attendance was fair, notwithstanding the arduous walking and rigorous weather, there being in all 23 communicants. Rev. W. E. Gelling preached a thoughtful telling sermon on I Tim., 3. 15, which it would be a benefit to many districts to hear and meditate over. Offertory, \$2.64, devoted to Deanery Expenses. The Rural Dean celebrated. After service the Clergy repaired to the Rectory where Mrs. Snyder entertained them most bountifully and hospitably. The Chapter convened at 2.30 p.m. Cards regretting absence received from Rev. Messrs. R. C. Caswall and J. L. Spenser, the latter unavoidably detained at home. Mr. Caswall's work, just begun in Lunenburg, has, as far as the Christian can see, been blessed by God in his own mysterious way, for it has been twice baptized with tears of family bereavement; besides, in view of St. John 15, 2, in Mr. Caswall's own bodily affliction can certainly be seen God's hand working for future good. A resolution of sympathy with Mrs. Caswall and himself in their grief and trials was most warmly adopted by the Chapter.

The Chapter read a portion of St. John's Gospel I in the original, then listened with interest and kind attention to papers on "The best mode of appointment to Parishes" written by Messrs. Spenser and Groser. At 7 p.m. the Church was well-filled. A very hearty and enjoyable choral service (Tallis') with Pv. Pss. 84, 133, 134 sung in Gregorian, was rendered by the Curate and Choir in a manner promising good things in store for Mahone Bay when the Venerable Rector shall have completed his handsome new Church, the well-executed plans of which we had the pleasure of inspecting. The Church, to be built alongside the Rectory, will certainly help to adorn the thriving, growing town. The organist, Miss Hattie Keddy, accompanied the choir with excellent time and an even smooth touch, quite different from what one usually hears in rural churches: Six addresses were delivered in turn as follows; "Scriptural Mode of Baptism," by H. Stamer; "Proper Subjects for Baptism," by W. E. Gelling; "Confirmation a Scriptural Ordination," by G. H. Butler; "Blessings and Obligations of Confirmation," by G. D. Harris; "Sacrificial Aspect of Holy Eucharist," by P. H. Brown; "Unity: and the Sin and Consequences of Schism," by W. H. Groser. To all these the congregation, even up to a late hour, gave the most unwearied and vigilant attention. The old church was very tastefully decorated, and we opine that the Rector finds valuable assistance in his Curate, a slip from a healthy,

vigorous island plant. After parting celebration Friday, at 8.30 a.m., the Clergy separated homeward bound, appreciating, thoroughly, the hospitality and kind attentions and hearty services enjoyed in St. James' Parish.

### PRINCE EDWARD ISLAND.

The forty-first annual meeting of the Diocesan Church Society was held in St. Paul's School-room, on Wednesday evening, February 4, the Chief Justice in the chair. The Chairman having offered some appropriate remarks, with reference to the operations of the Society, called on the Secretary to read the annual report.

The following resolutions were then put and unanimously adopted:—

I. "That the report now read be adopted, and the statistics only of the several parishes be printed for circulation."

II. "That as the 5th and 6th Rules with reference to such parishes as receive aid from the Diocesan Church Society have not been found to work satisfactorily, and as the same has been discussed and approved of at two quarterly meetings of the Committee, they be altered thus:

"Should the amount due by any parish be not paid at the end of the 30th of June and the 31st of December, the Treasurer shall pay the clergyman the advance, and the Society's grant for that, *i. e.*, the second quarter, but no further payment, either advance or grant, shall be made till all arrears are paid up, due notice thereof being sent by the Secretary to the Clergyman and Churchwardens of the defaulting parish, which notice shall be read by the Clergymen publicly at the time of divine service.

III. "That the thanks of the meeting be given to the parent societies for their continued help to the Province, and also to the collectors of our local funds for their valuable services.

IV. "That the Executive Committee be the same as last year. That the names of Mr. Percy Pope, Mr. Edmund Paynter and Mr. Thomas McKinley be added to the list in place of those who have retired. That Mr. H. Aitken be treasurer, in place of Mr. Morson, who has resigned, and Mr. Percy Pope be assistant-secretary."

V. "That a committee of five persons be appointed to consider the practicability of employing lay agency in the vacant parishes, and to report to the general committee at an early day."

The Chairman having invited any gentleman present to make such remarks as would advance the interest of the meeting, Mr. A. B. Warburton, Dr. Leeming, Mr. C. Palmer and others availed themselves of the opportunity.

### DIocese OF QUEBEC

The Rev. M. M. Fothergill returned from New Jersey on the evening of Tuesday, 3rd inst., and is at present staying with the Bishop. It is thought probable that the reverend gentleman will remain permanently in the States, but for the present nothing definite is known.

Speculation is very active in regard to Mr. Hamilton's successor as Rector of St. Matthew's. We understand that the position has been offered to the Rev. Chetwood Hamilton, doing duty at present in England, but owing to his health it is not likely that he will accept, and in that event the position will probably be given to the Rev. Mr. Allnatt, B.D., the present able and popular incumbent of Drummondville. Mr. Allnatt is a hard working parish clergyman, and his promotion to such a commanding position would give great satisfaction to his brethren in the ministry and to the Church at large.

TRINITY CHURCH.—The re-opening of Trinity Church took place on Sunday the 15th inst. The services were more than usually interesting. We learn that apart from the injury done to the building itself, losses have been incurred which are not covered by insurance, and to meet these special collections for the Sustentation Fund were made

at the opening services. The Lord Bishop of the Diocese preached at Morning Service and the Bishop-Elect of Niagara in the evening. We congratulate the congregation on the speedy re-opening of the church after such extensive injury and feel sure that their laudable efforts in this direction will be furthered by Church people of the Diocese should the offertory above referred to prove insufficient.

The resignation of the Rev. Dr. Lobley as Principal of Bishop's College, Lennoxville, is an event of more than ordinary importance. We feel sure that all who have known the reverend and learned Principal either personally or by reputation will join in our regret that one of our collegiate institutions should lose the benefit of his labors. To the Church of England in Canada the loss will be a very real one, as Dr. Lobley's work and example have done much towards ensuring the highest success of the seminary over which he presided. It is stated that he will leave for England at the termination of Trinity Term. The consequences of this step must necessarily be far reaching, and we had hoped that it might have been obviated in some way. In truth we have been doing our best to kill Dr. Lobley by permitting him to perform the duties which in most universities are done by three or four professors. Of course the killing process must end somewhere, and Dr. Lobley has evidently had enough of it. This is not the place to speak of his work since he came to Canada, but we may say that the Church is losing one of her brightest intellects as well as one of her most lovable spirits.

We have heard nothing definite as to the Consecration of the Bishop-Elect, but it all probably it will be held in St. Matthew's Church, where he has labored so long and faithfully.

QUEBEC, FEB. 9.—THE LATE REV. W. A. MOUNTAIN (SON OF THE LATE BISHOP MOUNTAIN).—Feeling sure that the following letter, recently received by the Rev. Wm. King, of Levis, and which we have been allowed to see, will be full of sorrowful interest to many of our readers, we gladly insert it:—

STONY STRATFORD, 5th Dec., 1884.

DEAR MR. KING,—I am much obliged by your kind little note received a few days ago, which I take the opportunity of answering by Mr. Taylor, who is to have the charge of St. Sylvester. I am sure you will be thankful that the flocks you served so long should now have a settled pastor, and one who will, I fully believe, prove himself faithful. I trust you will be permitted to see your work prosper in his hands. I wish some of our younger brethren were as anxious to keep me in remembrance in the way of writing as you are. I never hear half enough of the dear Diocese of Quebec, though I devour all the news I can get of it. My own health would not admit of my working there now myself, for my health is far from strong, and I am not equal single handed to the duties of this parish. I am not so young as when I used to go to St. Sylvester, and do not expect to reach your age. But I trust that through the merits of our dear Lord, we shall meet where there is no growing old, no change or decay.

With our very kind regards to Mrs. King, believe me

Yours very sincerely,

A. W. MOUNTAIN.

#### DIocese OF MONTREAL.

The regular quarterly meeting of the Executive Committee of the Synod of the Diocese of Montreal was held on Tuesday afternoon, 10th February, at the Synod office. The Lord Bishop presiding.

The meeting was opened with prayer by Rev. Canon Norman.

The minutes of the last meeting were then read and approved.

The Bishop stated that owing to an affection of the throat, which it is hoped may be only temporary, Rev. Mr. Acton has resigned the Mission of

Portage du Fort. This will cause a derangement of the plans made for the Rev. George Johnson's work in Shawville and neighbourhood, as he will be required for the present with the consent of Rural Dean Naylor to take the services at Portage du Fort.

The Treasurer's statements were then read, showing the condition of the Diocesan Mission Fund to be in somewhat better position than it was at the corresponding meeting last year, and that the other funds in his charge are all in a satisfactory condition.

The Committee on Endowments having been requested to examine as to the registration of deeds of church property in this Diocese, and to carry into effect the rules of the Synod relating to property, presented a report which was read by the Secretary, and ordered to be printed with the Report of the Executive Committee to Synod.

The Rev. Rural Dean Mussen read the report made to the Bishop of a deputation on the subject of Milton Endowment. The report was ordered to be filed.

The Committee on Grants reported against the application for an increase in the grant to the Mission of Iron Hill, and the report was adopted.

An application was received for a grant from the Mission Fund for Rougemont. It was resolved that no action be taken on this application until after the receipt of a report from the Special Committee, which was appointed at last Synod to consider the question of Abbotsford and Rougemont.

The Chancellor, Dr. Davidson, and Ven. Archdeacon Lindsay were named a committee to consider the position of Misissquoi High School property, and to report thereon.

A motion of Archdeacon Lindsay, seconded by Rural Dean Mussen, that a grant of \$300 be made to Sabrevois, was referred to the Committee on Grants.

The Bishop then pronounced the Benediction, and the meeting closed.

MONTREAL.—St. George's.—On Tuesday evening the St. George's Church Band of Hope held their annual re-union in the school-house before a large audience. About 230 children of all ages participated in the festival, which was of a unique and very attractive description, and seemed to be thoroughly enjoyed by the little ones. The children while seated upon the platform presented a beautiful spectacle, being dressed in pretty evening costumes, and several carrying banners, on which appropriate mottoes were inscribed.

The Very Rev. Dean Carmichael, supported by the Revs. T. Hood and C. Trotman, presided with his customary geniality and humor.

The first part, consisting of vocal solos, duets, and choruses and recitations, passed off very successfully. The second part, consisting of a boys' and girls' representation of old high life was rendered in such charming style as to completely fascinate the audience. The young artists were dressed in the height of fashion of the days of George the Third. Between the parts a number of elegant prizes were presented to those of the children who had distinguished themselves by punctual and regular attendance and good conduct. The St. George's Band of Hope, numbering 1,500 members, with between two and three hundred active members, has a most able and popular president in the person of Mrs. Tooke, to whom great praise is due, not only for her devotion to its interests during the year, but also for the great care and pains she has taken in the "get up" of the festival.

St. John the Evangelist.—The annual festival of this Church Sunday-school took place on Wednesday evening. A first-class tea and the exhibition of a magic lantern were features of the entertainment which met with great favor in the children's eyes. Before tea a short service was held in the chapel by the Rev. Arthur French. The scholars were the recipients of useful presents, and they and their friends present spent a pleasant evening.

St. Stephen's.—A very pleasant literary entertainment took place last Wednesday evening in the school-room of St. Stephen's Church after the regular service. It consisted of readings and musical and vocal selections, nearly everything on the programme being taken from the works of Longfellow. The entertainment altogether was one of the best yet held in connection with St. Stephen's Church.

St. Luke's.—The festival of St. Luke's Sunday-school was held on the evening of the 12th inst., in the school-room-basement of the Church. The school-room was handsomely decorated by the teachers. After tea had been served to the scholars, the Superintendent made his annual report, Addresses were made by the Rector, the Rev. Geo. Rogers, the Rev. Canon Henderson and the Bishop. The prizes were then distributed by Mr. Snasdell.

FRELIGHTSBURG.—The Founder's Festival of the Bishop Stewart Memorial Church, Frelightsburg, took place on Wednesday, the 4th inst., with gratifying success. The weather had agreeably moderated, and with roads, was all that could be wished. At 4 p.m. a memorial and appropriate service was held in the church, at which the Rev. John Ker, Rector of Dunham, delivered a forcible and instructive discourse, which was appreciated by all. The congregation then repaired to the spacious Hall below, which soon was comfortably filled. The provisions of the tables were rich and attractive, and maintained the well known reputation of the ladies of the parish. After a bountiful repast, the programme of the evening was proceeded with. The hours ran rapidly, filled with the reminiscences and addresses, sandwiched with fine vocal selections by Mr. Arthur Reynolds, of Stanbridge, and instrumental performances of high character and taste, from Miss Baker, of Dunham, and Miss Landsberg, of Frelightsburg. Great regret was expressed that two of the promised contributors to the pleasures of sweet sound were forced to be absent through severe illness. The memory of a venerated hero was re-burnished by this festive gathering, and the object which aims to perpetuate his work was aided by the total receipts, which, without the canvassing of a single ticket, reached towards \$40.

BEDFORD.—The ladies of St. James' Church gave an oyster supper on the 4th inst., in the Roller Skating Rink, which was kindly placed at their disposal, free of charge, by the lessees. The attendance was large, the net receipt being a little over \$50.

#### DIocese OF ONTARIO.

OTTAWA.—Ordination.—On Sunday, the 8th inst. (Sexagesima Sunday), the Bishop held a special ordination in the Church of St. John the Evangelist, Ottawa, when he admitted to the Diaconate Mr. T. J. Styles, of St. Augustine's College, Canterbury, who has just landed in Canada, per steamship "Polynesian," from England. The rector, the Rev. H. Pollard, and the Rev. A. W. Mackay, curate, were also present in the chancel, and assisted at the services. Mr. Evelyn Steele presided at the organ. There was a full congregation. The service was opened with the beautiful hymn, No. 353, "O Thou who makest souls to shine," after which the rector preached an appropriate sermon from John xxi. 17, "Lovest thou me?...Feed my sheep." He treated his subject under two heads, (1) the inward motives, and (2) the outward call, of candidates for the ministry. He pointed out the qualifications necessary for the work, above all others the necessity of being moved thereto by the Holy Spirit. He also pointed out the value of the ordination of the Church of England, the commission of the Bishop being that which Christ gave to His Apostles. The preacher, in closing, addressed to the young man some timely words of counsel, and asked the prayers of the congregation that he might prosper in his work. The Rev. Mr. Pollard, acting as deputy for the

Archdeacon, presented the candidate. After the ordination, the Holy Communion was administered. Mr. Styles is appointed to the Mission of Combermere, in succession to the Rev. A. W. Mackay, now curate of the Church of St. John the Evangelist.

A Bible class for young men, under the charge of Mr. Mackay, is about to be organized, beginning on the first Sunday in Lent.

There is some talk of building a rectory in connection with the church.

**PRESENTATION.**—Miss Caroline Wicksteed, of Ottawa, has presented a handsome memorial brass cross to the Church of St. Alban the Martyr. It bears the following inscription, "To the glory of God, and the dear memory of Anna Wicksteed." It is placed on the ledge over the Communion Table and directly under the large marble cross. The memorial gift was procured from the celebrated church furnishing house of Pratt & Sons, London, England.

**APPOINTMENT.**—The Lord Bishop of the Diocese has appointed the Rev. John K. McMorine, M.A., of Prince Arthur's Landing, in the Missionary Diocese of Algoma, and formerly rector of St. Paul's Church, Almonte, in this Diocese, to succeed the Rev. F. W. Kirkpatrick, in the rectorate of St. James' Church, Kingston. The new rector is an earnest Christian, well fitted to carry on the work so sadly interrupted by the death of Mr. Kirkpatrick. He is a son of the late Rev. Dr. McMorine, a Presbyterian minister, and brother of the Rev. Samuel McMorine, M.A., incumbent of Pakenham. He received his education at Queen's University, Kingston, and was afterwards ordained by the Bishop of Ontario. Mr. McMorine's many friends—lay and clerical—will be glad to welcome him back to the Diocese. The Rev. A. Spencer, of Kingston, Clerical Secretary to the Diocesan Synod, has been appointed *locum tenens* until Mr. McMorine's arrival, which is expected in April or May.

#### DIOCESE OF TORONTO.

**PERSONAL.**—The Rev. A. J. Bingham of St. Stephen's Church, Toronto, officiated at St. John's Church, Peterborough, on Sunday last.

The Rev. W. S. Rainsford is at present on a visit to Toronto and will preach in the Cathedral on Sunday next.

We are glad to learn that Rural Dean Allen's health is improved. The Rev. gentleman was able to officiate at St. Thomas' Church on Sunday last.

**KINMOUNT.**—A donation party was held at the residence of the Rev. E. Soward, last week. A pleasant evening was spent in readings by Mr. Soward and Mr. Burkitt, music by Miss M. Graham, and songs by Mrs. Caldwell and Miss Grace Graham. The company left behind them tokens of their esteem and regard for the Missionary.

**TORONTO.—St. Stephens.**—The C. E. T. S. in connection with this Parish is in a very prosperous condition. A fresses have been delivered by several gentlemen during the Winter season, among others Hon. S. H. Blake, J. J. McLaren, Esq., Q.C., have given valuable assistance. At the last meeting Dr. Geikie delivered an address on "Alcohol as an article of Diet" which was well received. The meetings are made most attractive by the lively songs entertained in the C. E. T. S. Hymn and Song books which are well rendered by the Temperance Choir.

**ORILLIA.—St. James.**—The Mission held here by the Rev. F. H. Du Vernet drew large audiences. The Church has seemed to be the centre of religious interest and has daily been visited by crowds anxious to hear the Gospel message. At the service on the first Sunday the Mission preacher gave a simple and clear outline of his objects and methods speaking from Ps. 4xxxv. 6, at the morning service. In the evening, the text was "By the law is the knowledge of sin."

Services were held daily at 3 o'clock and at 7.30 p.m. The afternoon addresses were on "Union with Christ"; "Consecration"; "Trust"; "Heart-Searching," and "Purity." In the evening the topics were Monday, "On the consequences of sin" Isaiah 59. 2; Tuesday, "the deceitfulness of the human heart" Jeremiah 17. 9.; Wednesday, "Conversion," Thursday, "the New Birth," Friday, "The Uplifted Saviour." There has been no undue excitement and the Liturgy of the Church has been used throughout. It is hoped much lasting good will be the result of the Mission.

**TORONTO.—Grace Church.**—A farewell social was given last week to the Rev. S. C. Thicke who has been in charge of this Church for several months past, during the Rector's absence in Palestine and Europe. Mr. Thicke is about entering Oxford and left Canada on Wednesday last for this purpose. There was a large attendance of the members of Grace Church. Mr. Thicke was the recipient of a well-filled purse during the evening for which he thanked the congregation. Vocal and instrumental selections contributed to make the evening pass pleasantly. Dr. Morton, the Rector's Churchwarden made the address and spoke of the regret the congregation felt in parting with Mr. Thicke, and of the progress made under his tenure of office.

**TORONTO.—St. James.**—A new organ has been secured and is placed at the west end of the chancel at last. It is hoped this is the first step in the direction of much needed reform in this Church, if the service is to be Cathedral in character.

**BETHANY.**—Dr. Smithett, Incumbent of Omeeme, delivered a lecture in the Town Hall here recently on "Orangeism, Past, Present and Future." The lecture was both interesting and instructive. The Millbrook people are talking of securing Dr. Smithett, and will no doubt greet the reverend gentleman with a full house.

**LINDSAY.**—A grand concert is announced in connection with St. Paul's Church for Tuesday the 17th inst. It is held under the auspices of the Young Ladies Sewing Class in which Miss A. Hudspeth takes such a deep interest. A very good programme has been provided.

**POINT RAMA.**—The entertainment held in aid of the Mission work here lately was a pronounced success. The Schoolhouse was well-filled, and the proceedings thoroughly relished by the audience. Mr. F. Warren kindly lent his piano for the occasion. The chief part of the programme was rendered by the Beavertonians, and they showed themselves equal to the occasion.

**TORONTO.—Ascension Church.**—The regular monthly meeting of the C. E. T. S. was held on Monday last. The Schoolroom was well-filled. The Rector, Rev. H. G. Baldwin, presided and during the evening the Society secured twenty new members. The steady progress of the branch has been most encouraging.

#### DIOCESE OF NIAGARA.

**ST. CATHERINES.—St. George's Church.**—The rectory of this church, having been resigned by Rural Dean Holland, after long and faithful service, is now vacant. As this is the oldest if not the largest parish in the city, the appointment is a very desirable and responsible one. No doubt the churchwardens or lay delegates would readily give any information desired respecting it. W. Ellis, Esq., C.E., Josiah Holmes, Esq., and Hiram Glade, Esq., are the delegates.

**CHURCH OF ENGLAND SUNDAY-SCHOOL TEACHERS' EXAMINATION, 1885.**—The date of the next examination is Monday, May 18th. The subjects of examination for 1885 will be as follows: *Scripture*—St. John, chapters i. to x. *Prayer Book*—The Service of Holy Communion, and part of the

Church Catechism, commencing, "How many Sacraments hath Christ ordained in His Church?" to the end. *Lesson*—To be selected from St. John, chapters i. to x. JOHN PALMER, Secretary.

**GUELPH.**—On Sunday, the third in Epiphany, and also the festival of the conversion of St. Paul, the rector preached on the Scriptural authority for the Episcopal office, showing that there were the three orders of the ministry from the very beginning, and that there never was a time in the history of the Church when it was without Bishops ruling the other orders of the ministry and the laity. The sermon was in reference to the election, held on the 27th.

On Sunday, the 8th (Sexagesima), a class for religious instruction of adults was formed, at which the Rev. E. A. Irving took up the thirty-nine articles. It is held at 3 p.m., in St. George's Church, and adult members of the congregation, male and female, are requested to attend.

**ARKELL.**—The church at Arkell lately received as a Christmas gift a very handsome altar cloth, of rich crimson, with the sacred monogram beautifully worked on it by Miss Stone, of this city, who is the donor. The stoles upon it are of heavy dark silk plush, trimmed with gold. After service on the following Sunday, the Archdeacon spoke of the kindly interest Miss Stone and her father had always taken in the church, of which this beautiful gift was the last expression, and then gave an explanation of the sacred monogram, tracing back its history to the early days of Christianity.....The members of that congregation are now actively engaged in raising funds to place a new fence around the churchyard, and make other important improvements.—*St. George's Parish Magazine.*

#### DIOCESE OF ALGOMA.

The following contributions are gratefully acknowledged: For Sheguiandah Church, Thos. E. Sanders, Aylmer, \$5; Infant class, Christ Church, Belleville, per J. B. Dunnet, Supt., \$14.10; Communion vessels, Mrs. H. Dixon, \$10; Ladies' Missionary Association, St. Peter's, Toronto, per D. Kemp, \$150 (\$50 for the parsonage, Port Sydney, balance at Bishop's discretion); St. George's Church Woman's Ass'n, Granby, per W. H. Robinson, \$6.27 for and O. Fund, and \$2.42 for Shingwauk Home; Burke's Falls Mission offertories for W. and O. Fund, \$15.80.

E. ALGOMA.

#### Province of Rupert's Land.

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

#### DIOCESE OF SASKATCHEWAN.

RULES AND REGULATIONS OF THE UNIVERSITY OF SASKATCHEWAN.

The Matriculation Examination shall be conducted at a place to be selected from time to time by the Senate.

Every candidate for Matriculation must send in to the Registrar his name and address, and if a Matriculated student of any other University or College, a certificate of the date of such Matriculation, and of his standing in such University or College, together with such other particulars as the Senate may from time to time require, at least thirty days before the date fixed for the examination, and pay a fee of one dollar.

Candidates at this examination shall be required to pass in each of the following subjects: i. Latin—One prose classic; ii. Greek—One prose classic; iii. A paper of questions on Latin and Greek grammar, with reference principally to the set Latin and Greek subjects; iv. English Grammar—Composition and dictation; v. English and Canadian History; vi. Arithmetic; vii. Elementary Algebra; viii. Euclid, Book I.

There shall be one paper on each of the above eight subjects, and each paper shall have three hours assigned to it.

If a student fail to pass in any one subject, he may afterwards pass in that subject at a supplementary examination, provided however, that if he fail in three subjects, he shall be required to pass in all the subjects at a subsequent semi-annual examination.

*Ordinances regarding the Matriculation Examination.*

That there be two examinations during the year, to begin on the first Monday in May and the first Monday in December.

The selected subjects for this examination till further notice shall be: i. Cæsar—De bello Gallico, Book 3; ii. Xenophon's Anabasis, Book 1; iii. English Grammar, Morel; iv. Withrow's History of Canada and Collier's English History to A. D. 1603.

The subjects for the previous and final examinations will be published shortly, together with the scheme of examinations for the B.D. and D.D. degrees.

#### DIOCESE OF QU'APPELLE.

On Sunday, February 1st, the Bishop opened a church at Whitewoods, and administered the rite of Confirmation there in the afternoon. The building, which was just completed in time for the Sunday, is a very small one, only 18 x 14 ft., but it is large enough for the present needs of the place.

(Several items of Fredericton news are unavoidably held over for want of space.—Ed.)

#### The Planting of the Church among the Mohawks, and its Subsequent Progress.

(Concluded.)

After the land on which this Band settled had been surveyed, the Township named Tyendinaga after Brant, was given them by King George III. They, however, did not wish to occupy the whole of it, and at different times ceded portions to the Government, reserving 18,000 acres, which they now hold. From the proceeds of the land ceded, the Mohawks built a large stone church, which was completed in 1842. Over the west entrance there is a tablet, surmounted by a wolf's head—Coat of Arms of the Tribe—with the following inscription: "Erected by the Mohawks in token of their preservation by Divine mercy—1842." Over the altar are large wooden slabs, on which are in Mohawk, the Creed, Lord's Prayer and Ten Commandments. And to prove the attachment of the Tribe to the British Throne, over the inside door hangs the Royal Coat of Arms.

The Rev. S. Givins, whose stipend was paid by the S. P. G. and clergy Reserve Fund, resigned the parish in April, 1850, and was succeeded by the Rev. G. A. Anderson. The stipend he received from the Reserve Fund was supplemented by a grant from the Band, and the salary of each subsequent missionary, of whom there have been two since the resignation of Mr. Anderson in 1870, has been in a great part paid by the Indians. The Mohawk Mission is considered a self-supporting parish, receiving no aid from Rector or Mission Funds. Besides contributing liberally to local and Diocesan Church objects, schools are supported by the Band.

The original landing-place and site of the large church and parsonage is at the eastern extremity of the Reserve, which is a narrow strip about 10 miles in length. Those at the Western end desiring church accommodation without walking a long distance—for at that time each Mohawk did not drive his carriage, as now—undertook to build a small church, and in 1852, John W. Hill, a zealous Churchman, accompanied by his son William, who acted as secretary and interpreter, made a tour through Canada and parts of the United States to solicit funds for this new church enterprise. He met with a good deal of sympathy, but not sufficient to enable him to do more than raise

the walls. He then appealed to the Band for a grant, but owing to some jealousy which arose on the part of the people at the Eastern End of the Reserve, the amount given was not as large as he looked for. However, after Mr. Hill's death, another appeal was made to the liberality of the Tribe, which, with the aid of a Bazaar, suggested by the wife of the Incumbent—which proved a success, pecuniarily—the Church was enclosed, and opened for Divine Service in June, 1863, called "All Saints' Church." But though used and filled every Sunday by a devout congregation, to the present time it was not completed; there was neither tower nor bell. With a view of some day having the former erected, members of the Hill family and other active Church workers in the neighborhood—countenanced and assisted by their present energetic Rector, the Rev. E. H. M. Baker, Rural Dean,—by dint of earnest perseverance in getting up concerts, garden parties, &c., purchased a handsome 400 lbs. bell. Early in 1884, the 100th anniversary of the landing of the Tribe in Canada, the idea was conceived of erecting a Tower commemorative of the event.

The Diocesan Synod was held in June at Ottawa, and the Delegates from the Mission, Wm. J. W. Hill and John Loft, laid their scheme before the Lord Bishop of Ontario, who has always proved himself a friend of his Mohawk children, and he accompanied them to the office of the Premier of Canada, Superintendent General of Indian affairs, the Right Honorable Sir John A. McDonald, under whose management the Indians of Canada have been judiciously cared for, that gentleman immediately sanctioned a grant from the Tribes funds and on the 1st of January, 1885, the Tower was completed and the Bell hung, which may long announce to these loyal and devout members of the Church the hour of service.

The year 1884 having been celebrated in many parts of Canada, as the 100th anniversary of the landing of Loyalists, to which celebrations the Mohawks of Tyendinaga, on special invitation, sent representatives who made stirring speeches, referring in grateful terms to the uniform kindness of the British Government to the Red Man, the devotion and attachment of the Mohawk to the British Church and Crown. The Band at Tyendinaga held a celebration on the 4th of Sept. The Tribe assembled *en masse*, the old Church Bell at the suggestion of the Rector, rang out many peals at intervals, flags were floating in all directions, the Grove adjoining the Church and Parsonage hereafter to be known as Desoronto Park, was dressed in holiday costume, long tables groaned with good things provided by the kind Mohawk women and hundreds partook of the bountiful meal, there was plenty to distribute among the deserving poor. After dinner the speakers were called to the platform, on which was placed an organ, about which was congregated a fine choir of Sunday-school children, who, at intervals, sang loyal and patriotic songs very sweetly. Solomon Loft was called to the chair, who, after a few introductory remarks, called upon Chief Sawson Green, who congratulated his people on the success of the entertainment, then referred to the few canoes which contained all the Mohawks who landed in 1784, and said that under the influence of the Church and British rule, they had now increased to over 1000 souls. Speeches were made by Clergymen, Medical men, M. Ps M. P. Ps. and others, congratulating the Mohawks in the progress made in Christianity and Civilization. —

In 1784, five canoes of Mohawks landed on the shores of the beautiful Bay of Quinte, and, kneeling devoutly round their temporary altar, the Communion Service, invoked the blessing of God upon their new abode, thanked Him for His mercies for preserving them thus far, and leading them to a land of peace and plenty, and then trusting in Divine guidance, and the protection of the British Government, they pitched their birch bark lodges, hoisted the Union Jack, and selected a site for their chapel.

In 1884 the Mohawks have two stone churches in which service is held every Sunday, and many

earnest worshippers assemble to pray and sing with the spirit and the understanding also. There is also a Mission school-house erected, and partially endowed with money collected in England by Chief Green, where the service is conducted fortnightly in the Mohawk language, for the benefit of the older people who do not thoroughly understand English.

Temporarily, in 1884, the Mohawks were poor, in 1884 they have fine farms, good houses, in many of which are either pianos or parlor organs. In every way these Indians appear happy and prosperous. That the Tower erected in 1884 to commemorate the landing of the Tyendinaga Mohawks in 1784 may stand for centuries, and the people be called for generations to worship according to the "form of sound words," now so well loved, is the earnest prayer of every good Churchman in the Dominion of Canada.

#### How Religious Instruction is to be Imparted to the Young in our Rural Districts.

BY REV. JOHN MAY, M. A.

*Read at a meeting of the Rural Deanery of Dufferin, Manitoba.*

We are all agreed as to the paramount importance of the religious instruction of the young. We are agreed that in this country, under present conditions, Sunday-schools are, in general, an impossibility. That mere *pulpit* instruction, however valuable to the adult, must not be depended on to meet the requirements of the case as regards the children of the parish, will hardly be denied. As a rule, parents cannot, or will not, give their children the religious instruction required. The extreme difficulty of the matter will thus but too obviously appear. And yet this difficulty, great as it is, is transcended by the necessity of mastering it. Not only the vigorous healthy growth, but the very *life* of the church of the future in this country, demand that this difficulty be promptly met and overcome,—that the "lamb" of the flock be fed. It is a matter of life and death. How shall it be done?

I beg leave to offer the following suggestions.

(1). Where a Sunday-school is possible, let one be established at once. In most instances this will be at the clergyman's headquarters. Properly equipped it may be carried on for the most part in his absence. This will relieve him of a part of his work; and leave him at liberty the better to attend to the duties I shall mark out for him further on.

At any rate it will make the Sunday labour more feasible, besides deducting somewhat from the burden of it. But it is not enough. How shall we reach those districts in which Sunday-schools cannot be established?

(2). I once knew a Presbyterian Minister who had charge of a rural district in Ontario, in which the people were scattered, although less widely separated than they are in Manitoba. It was his custom to announce each Sunday from the pulpit the names of the heads of families whom he intended to visit during the week; fixing the day and the hour. When the visit came, it was not devoted to mere ordinary conversation or idle gossip. He catechised the children, who were kept from school for the purpose. I think the idea is an excellent one; except perhaps, the mode of announcement. It might be more delicate to make this in a less public manner, as some people might not like to be *named* in the church. I hold, however, that

families in the country should, as a rule, be informed beforehand of the clergyman's intended "call." No class of people are fonder of seeing their pastor frequently than are the farmers; yet it is also true that no class are put at greater disadvantage by an *unexpected* visit. The hospitality of the farmer's wife in Canada is proverbial; still, I will venture the assertion that, as a rule, no mistress of a household feels more awkwardly placed than she does when a stranger suddenly and unexpectedly alights before her door. She feels bound to exercise hospitality. She knows it is expected of her. She cannot resort to the convenient "white lie" of "not at home" which is such a godsend to city life. And yet the chances are ten to one, that the poor woman is not prepared for visitors; and what does a woman feel more keenly than this? Perhaps it is "washing" day, and she is up to the elbows in the "tub." Or, they are shearing the sheep; or killing the pigs; or the threshing machine is buzzing under a *nimbus* of dust in the barn, with a dozen or so of grimy men to be provided for at noon and at the close of the day. In all probability she is "maid of all work," although a mother with two or three children to prepare for school, and pack off to it; and two or three more who are too young to go, and who are crawling about her heels, as yet unkempt and unwashed, through sheer pressure of her multifarious duties. She may have a great hospitable friendly heart beating in her bosom; the sight of her clergyman may be a welcome sight to her; but, depend upon it, gentlemen, it is very far from being so at this particular moment. She simply hates, and no wonder, to be caught,—her house, her children, and herself in a state of general untidiness. The father, too, may be engaged in the fields, or at a neighbour's, or away to market. The children that might be catechised, are at school, and there is little or nothing to be done. What *good* comes of such a visit? I speak from experience. Too often these clerical peregrinations are little better than a waste of time on his side; and a species of domestic perturbation on the other. Undertaken and carried out with much self-denying exertion, and expenditure of equine power of locomotion, they are apt to dwindle down at best to mere visits of ceremony, in which very little real solid church work is accomplished. Of course an *unexpected* visit may be better than no visit at all; and the unexpectedness may sometimes be unavoidable; but true parochial visitation means something very different from all this; and lies at the root of all genuine ministerial success.

To return. I beg to submit for your consideration the following practical suggestions.

Let the clergyman of each parish begin by preaching a sermon, or delivering a plain address, at each of his "stations," on the duties and responsibilities of parents respecting the religious education of their children; dwelling particularly on the fact, that whilst he himself is determined to do all in his power personally to promote the good work, he expects, in order to success, the hearty assistance and active co-operation of parents, guardians, and sponsors; but especially the first mentioned. Before leaving the pulpit let him declare that he expects every child in the parish who is old enough to do so, to commit a certain specified portion of the Church Catechism to memory by a certain specified date,—say the end of the month. Let him also then and there announce that every family in that part of the parish is to hold itself in readiness, so far as this matter is

concerned, to receive a visit from him, for the purpose of examining the children on that portion of the Catechism thus prescribed. This will have the effect of securing the needful preparation.

A week passes. Next Sunday, after a careful consideration of his plans, and a nice calculation of distances, let him publicly announce (or privately) the names of the heads of families at whose homes he may be looked for during the week: fixing day and hour, when he shall expect the presence of the children, with as many other members of the household as may find it possible to attend. When the hour arrives, punctually on hand (if possible), let him at once proceed to catechise, just as if he were a paid inspector of schools; and to explain what has been learnt, so far as time will permit. Thus will the other members of the family learn, as well as the children; and their interest in the spiritual welfare of their little ones will be awakened and greatly increased. I would also suggest that on each such visit, he read over to the parents, and the sponsors if present, the "reminder" at the close of the Baptismal Office; briefly pointing out to them their constant and awful responsibility in the matter.

When the whole parish has been once gone over in this manner, let him assign, as before, an additional portion of the Catechism, and so on, till the whole of it has been thoroughly committed to memory, and, as far as possible, explained and understood. Frequent *revisions* will be necessary: and when the Catechism has been gone over as above, it would be well to then assign it, *as a whole*, for the next month's work.

For very young children, the "Calvary" Catechism, or some other simple little book of a similar kind, might be employed instead of the Church Catechism. So far as the latter is concerned, the aim should be, that ultimately *every word* of it should be known "by heart" by every child previous to Confirmation. I lay stress on this point. The dark parts will in future years burst into light as religious intelligence grows; and every word of it is worth gold. This at least, is a part of my plan, about the success of which there can be no doubt. Be the parents what they may, it will be very strange if the clergyman cannot secure, in most instances, the committal of the Church Catechism to memory. In this way will be laid in season the one solid foundation and test of all subsequent instruction.

(To be Continued.)

### A Brave Little Woman.

A friend has placed before us two letters from Miss Margaretta Scott, who is now living at Beulah, Bassa County, Liberia. We knew Margaretta Scott in her childhood, and therefore we trace the events of her life with very deep interest. A few years ago she desired to return to Africa to engage in Christian work, but as there was no place in the regular corps of missionaries and teachers to which she could be appointed, she determined to consecrate herself anew to the work to which she had been called, and for which she had been trained. And so she formed the plan of building and conducting a school of high character for the daughters of Liberians. In many parts of our country she solicited funds for the purpose indicated, and so successful was she that in the summer of 1881 she felt justified in setting sail for Africa. The vessel arrived in September of that year; then work began in earnest. It took a month to land the freight, small boats being used for that purpose.

The first thing to be done was the erection of a temporary house of logs, to receive her and the few girls she could at once gather around her. The money for this house was contributed by Liberians, who have shown great interest in the zealous teacher and in her arduous work. They offered their boats free of charge, and transported her goods ten miles up the St. John's river, and thus saved her from the necessity of expending hundreds of dollars. Only one "firm" made a charge of fifty dollars.

The place to which she went was an untouched forest. Two hundred acres of land, heavily

covered with timber, had been granted by the Liberian government as a site for the proposed school. Here it was that our brave little woman went to work. Her father, Dr. David Scott, a "beloved physician," who went to Africa with her, died within three months after landing. She was deeply afflicted, but pressed on. There were trees to be felled—ground to be cleared, crops to be put in,—men to be guided and controlled, and a few little girls to be taught and trained. She took up the burden, and has borne it with the nerve and determination that characterize the Christian soldier.

By the month of March, 1882, the temporary house at Beulah (the name given to the new place) was ready for occupancy. Miss Scott and the girls sent to her at once, moved in,—and the regular life of a school began. At the same time, other work was going on. By the month of April, 1883, she had opened a good road, from thirty to forty feet wide, communicating with the river, two and a-half miles off,—and had bridged two or three streams which it was necessary to cross. Then there was more land to be cleared,—there were stones to be quarried and bricks to be made. She has succeeded in making 20,000 bricks for the building to be erected. She has done this in the face of great difficulties, for it is often-times hard to get laborers. Once, when she had secured a company of fifty men and boys from the interior, a Jewish merchant from a neighboring town enticed them away. Miss Scott says in one of her letters: "The story cannot be told in full. 'Hitherto hath the Lord helped us.' Will you not join me in the prayer that God may bless the work, and that hearts may be moved to give, that the school may soon be in complete working order?" Prayers will go up from many hearts in behalf of the brave little woman at Beulah. And if any are moved to give, they can write to Mr. G. W. S. Hall, Treasurer, Baltimore, Md.—*The Church*.

The Episcopal congregations in Spain have organized a Synod and elected a Bishop, adopting the Articles of the Church of England and compiling a Book of Common Prayer. The Bishop-Elect, the Rev. Juan B. Cabrera, declares that in Spain there is full toleration for private and public worship, while the Bible is accessible to all. As yet, however, the Protestant congregations are small and are made up of poorer people.

At a meeting recently held, Mr. Gibson, M.P., spoke of Archbishop Trench as a great benefactor to Ireland: "When Dean of Westminster he accepted the Archbishopric, although his duties in London were far more congenial to him. He was a man of broad Catholic spirit, and his tenure of rule had been marked by the utmost liberality. Since the disestablishment of the Church of Ireland, His Grace had contributed £1,000 a year to a Sustentation Fund, and he now generously intimated his desire to forego his retiring allowance of £2,500 a year."

### Book Notices, Reviews, &c.

LITTELL'S LIVING AGE. The numbers of *The Living Age* for the weeks ending 31 Jan. and 7 Feb. contain *The Centenary of the Times*, and *The Savage, Nineteenth Century*; *From Siberia to Switzerland, the Story of an Escape*, and *The Colonial Movement in Germany, Contemporary*; *The Revolution of 1884, Fortnightly*; *Malta and its Knights*, and *Outlying Professions, Blackwood*; *Charles Dickens at Home, Cornhill*; *Coca and Cocaine, Lancet*; *The Jews in Central Asia, Sunday at Home*; with instalments of "A Home Divided against Itself," "The Portrait, a Story of the Seen and the Unseen," and "A Millionaires' Cousin," and poetry.

For fifty-two numbers of sixty-four large pages each (or more than 3,300 pages a year) the subscription price (\$8) is low; while for \$10.50 the publishers offer to send any one of the American \$4.00 monthlies or weeklies with *The Living Age* for a year, both postpaid. Littell & Co., Boston, are the publishers,



# The Church Guardian

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## CALENDAR FOR FEBRUARY.

FEBRUARY	1.—SEPTUAGESIMA.
"	2.—PURIFICATION OF VIRGIN MARY.
"	8.—SEXAGESIMA.
"	15.—QUINQUAGESIMA.
"	18.—ASH WEDNESDAY.
"	22.—First Sunday in Lent.
"	24.—St. Matthias, Ap. and M.
"	25.—EMBER DAY.
"	27.—EMBER DAY.
"	28.—EMBER DAY.

### First Sunday in Lent.

The first step is taken, in the services of this day, in that spiritual course which leads, through fasting and mortification, to sanctification and holiness. The example of our blessed Lord is proposed to us, and we are reminded that He fasted forty days and forty nights before he entered on his ministry. We are taught that he did this for our sakes; for his own, we know that this could not be necessary, either to subdue sin or to acquire strength to resist temptation. It was that all righteousness might be fulfilled, and that we, led and strengthened by His example, might, through the means He deigned to sanctify, be enabled to attain unto holiness. The prayer, then, of the collect is, that He would give us grace to use such abstinence that, our flesh being subdued to the spirit, we may ever obey His godly motions in righteousness and true holiness. Abstinence is not here spoken of as having any virtue in itself, but *such* abstinence as may conduce to the end proposed. This may vary in different persons, but in all it is to be *such* as to subdue the flesh to the spirit? Israel is reproached that when he had "waxed fat and grown thick, and become covered with fatness, then he forsook God who made him, and lightly esteemed the Rock of his salvation." (Deut. xxxii. 15); and we are constantly warned in the Apostolic writings of the struggle that is taking place between the flesh and the spirit, they being contrary the one to the other. Who does not know this also by practical experience, that the spirit and the intellect, to be clear and unclouded, must be brought to this by such abstinence or temperate use of food as will not give an unhealthy preponderance to the flesh over the spirit. Such, then, is to be our state, that, in this solemn season of preparation, we may be ready to obey whatever godly motions the Holy Spirit may breathe into our hearts, in righteousness and true

holiness; that, in our outward demeanour and devout carriage of ourselves during this season of humiliation, the honor and glory of our Heavenly Master may be promoted—men, by our good works which they shall behold, glorifying our Father which is in heaven. The subject, in the peculiar view taken of it in the collect, is continued both in the epistle and gospel. In the one—the epistle—we have the prayer of the Apostle, that his disciples in Corinth may not "have received the grace of God in vain"; and in this we may read our caution against misunderstanding the nature of the exercise our Church proposes to us. The flesh is to be subdued to the spirit; therefore it is that in various ways we are to prepare to submit ourselves to a wholesome discipline; afflictions and trials are among the most ordinary means of subduing the soul to God, and purifying it unto holiness, and through them it constantly happens that we are brought to think more earnestly and deeply of those great truths that concern our salvation. These, then, have the same effect as that intended in humiliation and abstinence; both bring us to obey the godly motions of the Spirit in righteousness and true holiness. These, then, and their effects are set before us in the epistle as teaching us to receive them with thankfulness, and apply them to our spiritual profit. The gospel brings under consideration the example of our Lord, and teaches us to weigh well its application. He was led up to be tempted. It was after he had fasted forty days and nights that He was assailed by the tempter. And how did He resist the temptation? Why, with the same arms which He has placed in our hands. Who can doubt that with a word He might have put an end to the temptation? Or who, when considering Who it was that underwent the temptation, can doubt what the collect teaches, that it was for our sakes? Being, then, for our sakes, he used the same weapons that we have through His grace received. He fasted forty days and forty nights, thus wholly subduing the flesh to the spirit, and then, in the spiritual armor of God, and with the sword of the Spirit, the Word of God, defeated the tempter. Many are the lessons which each answer of our Saviour's from God's Word would teach; but let us confine ourselves to the general deduction that it is by such abstinence as our circumstances require, and by the use of the Word of God, that the purpose the Church proposes to us is to be accomplished; that, whatever be the means, whether it be abstinence, or affliction, or trial, God's honor may be promoted in our obedience to His godly motions in righteousness and true holiness.—*Ext.*

### A Word to Sunday-School Teachers.

Whatever was once the case, to-day no Christian man or woman can ignore or despise the Sunday-School. It is part of our social life and religious system, and compels attention; it is *here*, and must be considered. And yet, perhaps no institution has so completely changed its character since it was first established. Originally contented—in days of little education—with giving instruction how to read, it has grown into a most important department of religious instruction, and the teacher has become very largely a sub-pastor to his class. Now it is not merely Scripture history, geography and biography that is to be taught, but the end chiefly and mainly in view is the bringing of the young souls into contact with the living Christ, to

be their Saviour and Lord. If that be so, it will be worth while to re-examine our plans of working, to see if they have developed with the matured aspects of Sunday-School work.

The first question which intelligence asks concerning its acts is, Why do I attempt it? Man is a thinking being, and to act without reason is to unman ourselves. Besides, in God's esteem actions are weighed, and the balances turn with Him on the agate bearings of "motive." The rich man who gives his cheque for a hundred dollars to add a relish to his morning reading of the newspaper where he sees his name in the subscription list, has his action weighed as well as the servant girl who gives her mite, and who cannot afford to buy a newspaper to see it acknowledged in the gross as, "sums under \$1," so much. It is as well, therefore, if we have undertaken to teach, to ask, Why? Surely the answer ought to be, *because we love the young, and wish to save them.* We must be right here or all else will be wrong; only love will endure the strain in times of depression, trial and disappointment. Love is the philosopher's stone which transmutes all it touches into gold; love is the soul's armor, which blunts the shafts of pain, weariness and ingratitude; love is the secret force which keeps the flame of zeal alive and glowing, for love suffers long and is kind, and because it "believeth all things, hopeth all things and endureth all things." It was love that helped Moses to bear with Israel, and be ready to be blotted out of God's book if only the people might be blessed; it was love that made St. Paul willing to be accursed for his brethren's sake, and it was love that, hanging on a cross, cried, "Father, forgive them, for they know not what they do." We must catch flame from this altar of love if our work is to be persistent and constant. This love for the children, however, must be joined to great love for their Saviour and ours. This is put second, not because second, but because it is the climax of the first. Formality is the "dry rot" of Christian work. The only antidote to it is love. George Eliot once described a lady's pianoforte playing as "correct, but wooden," there was no soul in it. Is there not a danger of our bible study and class teaching becoming "correct, but wooden," too, through sheer repetition and continuance? If so, all the music, and poetry, and gushing life of it will be gone, and only the monotony and drudgery remain. Now the only power that will keep our service perennially fresh as a mountain spring is doing it out of a personal love to a personal Christ; being able to say, in all our study, prayer and teaching, "The love of Christ constraineth me." This will beautify the smallest act, will turn prose into poetry, and labor into delight. We shall not dare to teach the thing that comes uppermost, without thought or study, when we think of the loved Master for whom we work. This, too, will keep us from impatience and fainting in our task. There is the profoundest philosophy, as well as the sweetest suggestion, in that little incident of the Old Book, which says, "Jacob served seven years for Leah, and they seemed to him but a few days, for the love he had to her." Love gave wings to the days, love made the years to roll as happy dreams, love took all bitterness out of the labor, and made the yoke easy and the burden light. So, to-day, love for Christ, kindled at Bethlehem's manger, Calvary's cross, Olivet's hill, will help us to run without weariness, and walk without fainting. Watches generally go wrong at the spring. Is

there anything wrong with our motive? It will show itself.

After the question, Why am I here? comes one of scarcely less importance, *What am I to teach?* The change of character of Sunday-School work gives a ready answer to this query. The laws of spiritual cause and effect are as real as the laws of nature, which make the sun to shine, flowers to blossom and rivers to flow. As hungry bodies must have bread, so hungry souls must have the Word of God, which is the living Bread. Is there not a tendency in some quarters to bring story-books to class and read to the children to kill the time, instead of teaching Bible truth in Bible words? Too often, we are afraid, teachers make the Bible an infliction and the story-book a privilege to their scholars. "Now, if you'll be quiet, and listen to me, I'll bring you a story-book next Sunday for a treat!" And so the child is taught that if he takes the Bible physic this week, he shall have the story-book jam next week! We speak that whereof we do know and have seen. Now is this likely to be successful teaching? Perhaps the weak point of it all is that our Bibles are not to ourselves as precious as they should be. No man or woman will be able to make the Bible charming to others who does not study it constantly, systematically and lovingly, for himself or herself. Most of us have seen those bottles in which a piece of wire being steeped in water, it has gradually gathered to itself particles having affinity to itself, until the wire became a grotesque tree. Steep your mind in the Word of God, and thoughts, illustrations, new lights, will come to you, and clamor for expression. The Bible, too, will only reveal its best things to those who love it. It is said of Handel's organ, at the Foundling Hospital Chapel, that no one else has ever made it speak as he did; it was his favorite companion and familiar friend, and whenever he sat down to play his fingers made it throb with answering melody. So with the Bible. Love for and intercourse with it will open to us all its wealth of music and plenitude of beauty; it will become in our hands like David's harp, Ulysses' bow, Handel's organ.

If these things shall be ours, and we learn to do our work from love to the young, and love to Christ, and by means of His Word, many will be the souls who will be saved through our instrumentality by the Holy Child Jesus.

### Editorial Notes.

THE CHURCH GUARDIAN has uttered no uncertain sound on the Temperance question, which is now deservedly occupying so large a share of public attention throughout the world. Our sympathy with every well-devised effort to put down the intemperate use of alcoholic drinks has been shown by our setting apart a special column of this journal for a record of the more prominent events connected with the "Temperance Cause," and especially of the proceedings at home and abroad of the Church of England Temperance Society, with whose platform we are in thorough accord. But while we heartily sympathize with the general spirit and aims of the Temperance movement of the day, we feel it our duty to speak out plainly of those phases of that movement which do not commend themselves to our judgment as the humble exponents of church principles. We refer now more particularly to the practice which,

as we are informed, has been adopted in several of our churches, and which to our knowledge is being pertinaciously urged upon many of our clergy, of substituting unfermented grape juice for wine in the celebration of the Holy Communion. The strongest condemnation of this innovation on established usage is found in the fact that it is an innovation. For nearly 19 centuries the Catholic Church has acted on the belief that her Lord set apart *wine* (not the mere juice of the grape), to be the memorial of His Blood; and a sufficient answer to those who now seek to alter her practice, handed down from the earliest ages, is this,—"**WE HAVE NO SUCH CUSTOM, NEITHER HAVE THE CHURCHES OF GOD.**"

Two arguments are commonly used by the advocates of the unfermented grape juice theory viz, (1) that the use of wine *under any circumstances whatsoever*, is wrong and wicked in itself; and (2) that its use in the Holy Communion is a source of danger to communicants who have formerly been the slaves of strong drink, and whose appetite is so depraved that the mere taste of any alcoholic liquor is sufficient to overthrow all their good resolutions and efforts to amend. For the present we shall meet the former of these arguments with a simple contradiction; but we desire to say a few words as to the latter. This is either mere theorising, or it is knowledge from facts. If it is mere theorising, it is a very great and grievous want of faith to assume without the most absolute proof that Almighty God can allow such a temptation to exist in a compliance with His own commands. If, on the other hand, the assertion is made from a full knowledge of facts, we are driven to the conclusion that those dipsomaniacs in whom the taste of wine in the Holy Communion sets up a temptation to relapse, are not worthy communicants. Consider what the previous state of such a person must have been. His habits must have been such that in the early church he would have been excommunicated for several years as an open and notorious sinner, perhaps not to be restored until his actual death-bed. Such a case does not prove that the matter of the Eucharist ought to be altered, but that such a man should not be admitted to the Holy Communion until, by the grace of God, he has overcome his weakness.

Every now and then the secular press proclaims throughout the land the perversion of some individual member of the English Church (usually a raw curate or a titled nonentity), to the Church of Rome, and the impression produced on those who do not know the facts is that Romanism is making great progress in the Mother-land. The following figures tell a different tale. The total number of marriages in London, according to the latest annual return was 35,612, of which no fewer than 29,696, or 83.3 per cent were solemnized in church. The Roman Catholic marriages were only 1,423 or nearly 4 per cent. When we consider how large a colony there is of Irish and foreign dwellers in London, there cannot be much room left for English Roman Catholicism.

The Church of England has laid down certain rules which it is in the power of all her members, lay and clerical to keep, and the quiet and faithful keeping of which would tide us over many a little fretting question of conscience, while it would greatly tend to strengthen our spiritual life. We allude to the church's rules for the observance of

her festivals and fasts. We can all testify that the festival-keeping has grown steadily for the last half-century. Let us thank God for this spiritual growth. But does not the same church which bids us keep festival also bid us keep her fasts? Would it not be a fair question for an adversary to put to us, "From whom and since when have you received authority to pick and choose among the rules of your church?" We insist that all members of the Church of England, laymen as well as clerics are bound to take some open and visible notice of her "Days of Fasting and Abstinence." It is not our purpose now to lay down any definite rules of fasting or abstinence, it is enough, we think to point out that fasting in some form or other, is the rule of the Bible (see St. Matt., 6. 16., 7. 15.) and the rule of the Prayer Book.

The news which reached us since our last issue of the treacherous murder of the noble Gordon, and the horrible atrocities connected with the fall of Khartoum, quickly followed by the tidings of the death of the brave General Earle, while leading a charge against the foe, have filled all hearts with deepest sorrow and with sad misgivings as to the fate of our gallant soldiers who are still contending at such fearful odds, with the misguided followers of the False Prophet of the Soudan. It is difficult, as yet, to write calmly of events which have filled the hearts of all loyal British subjects with indignant horror; but let us not forget, in our excitement, that there is a God who ruleth over all, and that it is to His mighty power, and strong right hand that we must look for final victory. We are glad that the prayer for our forces in Egypt, set forth by the Archbishop of Canterbury, has been re-issued here, and we hope that it will be generally used throughout this Ecclesiastical Province.

### CORRESPONDENCE.

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

To the Editor of THE CHURCH GUARDIAN.

DEAR SIR,—Will you kindly allow me to express my sincere thanks to the Church Woman's Mission Aid, Toronto, for the present of a box of valuable articles, for myself and my people—clothing, books and prizes for Sunday-Schools. I have long experienced the kindness and liberality of the ladies forming this Society, and of their very kind and courteous secretary-treasurer. The Society is a great material help to missions. It goes further, and makes us feel that we are not isolated congregations, but members of the One Holy Church, and that devout members of that Church, who know nothing of us except that we are, take pleasure in denying themselves to give us pleasure. They have our fervent thanks and prayers.

Yours faithfully,

PHILIP HARDING.

P.S.—This box was delayed more than a month through the neglect or mismanagement of Vickers' Express.—P. H.

ARSLAY, Feb'y 4th, 1885.

NOTE.—We wish to add several thousand new Subscribers to the GUARDIAN's list during the coming year. Will you help to do it? It can be done if each present Subscriber will aid.

## FAMILY DEPARTMENT.

## I AM NOT WORTHY.

BY E. R. S.

"Lord, I am not worthy that Thou shouldst come under my roof, but speak the word only and my servant shall be healed."—St. Matthew viii. 8.

"I am not worthy." Is not this the thought  
That soonest springs within the happy breast.  
When the dear love, long dreamed of and desired,  
In tender whispers is at last confessed?

Before the overwhelming bliss of love returned  
The soul shrinks back in deep humility:

"I am not worthy of this mighty joy,  
What have I done that it should come to me?"

If human love brings questionings like these,  
What says the heart, all soiled and smirched with sin,  
When at her door Incarnate Love Himself,  
The King of Glory, seeks to enter in?

"I am not worthy, Lord, that Thou shouldst come  
Under my roof." This her first cry, and then,  
As Faith draws near she waxes bold, "He heal-  
With but a word." "Speak, Lord, with power again.

Cambridge, Mass.

## Of What Use am I?

OR, THE MIDDLE ARCH'S STORY.

I wonder what I was built for," said the Bridge to the Orphanage that stood near it by the river-side: "I wonder what I was built for? I cannot see that I am of the least use to anybody. Now, yours is a happy, useful life. You afford shelter to hundreds of poor children, who, but for you, might have died of cold and exposure. Your walls resound with their merry laughter, and at night you feel that you have all those helpless little ones to protect. Yes, yours is a happy life. How different from mine! I afford shelter to nobody. Nobody even stops on me: they even all pass away, often hurrying along, saying, 'How cold,' or 'How windy it is on the Bridge!' At night, especially, when I know all the dear children are sleeping peacefully in *you* without any fear, if some benighted traveller has to pass over *me*, he runs along as though he could not get away from me fast enough. I do not think I can stand such a useless miserable life much longer."

"I do not know," replied the Orphanage, meekly,—“I am not very wise in such matters; but the same people who built me built you, and I think they must know best. I own mine *seems* the most useful life; but I am sure those good people who took so much care of the poor little orphan children could not have built you for nothing. I have sometimes heard the children read about bridges that were covered with houses; perhaps they will build houses upon you some day. You had better try to be patient."

"It is all very well to talk of patience," said the Bridge; "I was not built yesterday. Have I not waited for years and years, and there are no signs of houses yet?"

Just then the bell rang to call the children from the playground to tea: so the Orphanage was too busy for further conversation; but the Bridge looked with envy at the large porch where the little ones were crowding, and murmured "It is too bad,—too bad, to have made such a difference between us!"

The day had been dull and gloomy; heavy clouds rose darker and darker from the west, till at last not a speck of blue sky was to be seen; and, as the evening closed in, the rain began to fall. The Bridge felt more discontented and lonely than ever, as it contrasted its dark dreary situation with the Orphanage, through whose windows bright, cheerful lights were shining. Even after the evening hymn was sung,—which the Bridge heard with bitter envy,—and the children were in bed, a light was left burning in each dormitory, so that the

Orphanage looked cheerful even during the darkest nights.

Gradually the rain became heavier and heavier, and the swollen river rushed quicker and quicker between the arches of the Bridge.

"Where are you going?" said the Beams to the Water.

"I have no time to stop talking," answered the Water; "come with me and you will see."

"Could you carry us?" asked the Beams.

"Oh yes," said the Water; "but you must make haste."

"What an opportunity of escaping from my useless life;" said the Bridge to itself. I may never have such an one again. Shall I go? I am sure I could be far more useful elsewhere. I might perhaps be turned into an Orphanage, or even a Church with a tall spire. Yes, I will go."

"Wait a minute," said the Middle Arch, which was of stone; I am not quite ready."

"You are too heavy," said the Water; "I should not be able to carry you: you had better stay where you are. I can only take the Beams."

"We are coming, we are coming!" they cried; and, with loud cracking and shouting, they gave way, and were soon far down the river, leaving the Middle Arch standing all alone.

The Orphanage heard the crash, and some of the little children started and awoke; but it was too dark to see what was the matter, and they were soon fast asleep again.

"I Hope nothing has happened to the Bridge," murmured the Orphanage. "This is a terrible night! What a blessing to have all the little ones safe and warm! And how good the people must have been who thought of building me for them, that they might never be exposed to such weather as this! I have indeed much to be thankful for, and I must take care of them and let no rain through."

After a few hours, the clouds began to clear away; one by one the stars peeped out; and, at last, even the moon made her appearance. Then the Middle Arch began to reflect on its situation. It was by no means a pleasant one, left alone in the midst of the river, and its reflections were very gloomy.

"If only I had been made of wood, like the Beams!" it said to itself. It was really shabby of them to leave me behind at the last, especially after I had kept them together for so many years; but there is no gratitude in the world. I am sure the Orphanage will never be able to say I am of any use *now* left all alone, with no connections on either side. However, it is no use giving way, if, as the Water says, I am too heavy to move: but it is too bad!"

The morning dawned bright and cheery after the heavy rain. Everything looked so fresh and happy; and a song of praise seemed to rise from the whole earth; for several weeks of drought had preceded the storm, and the ground had been dry and thirsty. Before the children were awake at the Orphanage, a cart came rattling along the road on the other side of the river. It was the baker, with bread for their breakfast; but what was his consternation when he came to the bank and saw the Middle Arch standing alone, and no means of getting over! Soon after him came the milk-boy; and before long quite a crowd had collected. The children were now up and dressed, and crying so for their breakfast that the Middle Arch felt quite uncomfortable, and wished the Beams had just waited till the morning, that the baker and milk-man might have got over.

A few minutes after, the doctor's gig drove up. "What is the matter, good people?" he exclaimed; "let me pass, please,—I have a patient very ill on the opposite side of the river, and am in a hurry."

"Oh, sir," said the people, "the Bridge is broken down."

It was very, very disappointing; however, their was nothing to be done but for the doctor to turn back and go a long way round to the next bridge. As he drove away, the Middle Arch felt still more uncomfortable, and murmured, "Oh dear! oh dear! if the poor sick person should die in consequence of the delay."

At last, some of the people got boats and took bread and milk and other things over the river. One man came up close to the Middle Arch, and climbed upon it.

"What is this?" exclaimed he, as he saw a bundle of clothes lying close to the parapet. On lifting it up, he found a poor little child, almost dead with cold and exposure. "Poor darling!" he cried; and, as he warmed it in his arms, it opened its large blue eyes and looked up in his face.

"How came you here, my little fellow?" he asked kindly.

"I stopped on the bridge last night," answered the child, "and fell asleep."

"Thank God," said the man, "that you fell asleep just on the Middle Arch, for all the rest of the Bridge has been swept away by the river."

Oh! what feelings of shame and thankfulness thrilled through the Middle Arch then, as it thought of what would have been the fate of the poor little child had it given way! "But no credit is due to me," it whispered. "I wanted to go as much as the Beams, and only grumbled because I was too heavy. How little one knows of what use one may be! I wonder whether they will pull me down now."

The Middle Arch was not pulled down, but a strong new Bridge was built, of which it still formed the centre. During all the time of the building, everything had to be taken across the river in boats which was extremely inconvenient; and the Arch often heard people say, "What a comfort it will be when the Bridge is finished."

The day it was quite ready the Orphanage children had a holiday, and they all marched across it with flags to a field on the other side, where they had a whole day's play, and tea in the evening. It was a happy day for the Bridge, especially for the Middle Arch, for the little child who had passed that fearful night on it was there, the merriest of them all. As they marched home after tea, they sang songs and hymns. One of them, especially, struck the Middle Arch. The words were these, and it thought them very nice ones:—

"We can serve in every station:  
None so weak or none so small,  
None so poor or none so lowly,  
That they cannot serve at all.

"We can serve in every station,  
It, with loving heart and true,  
We will seek to know our duty,  
And our daily task to do.

"We can serve in every station:  
He who fixed our lot is wise;  
And each act of willing service  
Is accepted in His eyes.

"Let us, then, in every station,  
Humbly strive to do our part,—  
With a faithful, earnest spirit,  
And a meek, contented heart."

During the still, summer days, and bright, calm moonlight nights, the Bridge had much time for reflection; and often it felt thankful it had not such a busy life as some, but that, though truly useful in its position, it had leisure for quiet thought. When the winter came on, there were storms of wind and rain, and sometimes it had hard work to hold fast and resist the impetuous river; but whenever the Beams felt inclined to give way, the Middle Arch would tell them the story of that stormy night, and of the little child who was so wonderfully saved: and then they stood stronger and firmer than ever.

When the summer came again, the Bridge and the Orphanage often had quiet conversation; and the latter would tell all it heard the children read and talk about, till the Bridge found out how like its former feelings were to the feelings of many men, and it longed to say to all who passed over it:—

"Trust in the Lord with all thine heart, and lean not to *thine own* understanding. In *all* thy ways acknowledge Him, and *He* shall direct thy paths."

A. H. PARRY.

FAITH AND LOVE.

Faith is the hand which apprehends ; but love that which gives power and direction and tenacity to the hand. Faith that grasps, but love that prevents that grasp from being relaxed ; faith which believes, but love which knows in whom it has believed. Faith which prompts, but love which sustains. Love, implying everything that the name in its widest, noblest sense has ever been made to include. Love, exhibiting each of these several features which the same master hand has elsewhere sketched with such matchless power; love, that essence of the Christian temper, without which no separate soul can live ; no aggregate of separate souls can ever be more or better than a Church of Sardis or a Church of Laodicea.— Bishop of Manchester.

THE LATE BISHOP OF LONDON AND THE C. E. T. S.

The Bishop, says the Church of England Temperance Chronicle, was a Vice-President of the C. E. T. S., and showed his sympathy with its work upon several occasions. His last appearance was at the Lambeth Palace meeting in May, 1884. In the midst of several pressing engagements the Bishop, at considerable personal inconvenience, attended to express his hearty approval of the testimonial to Canon Ellison. It may not be out of place to here quote his Lordship's brief speech :—

"I have come to join in the testimonial offered to-day to my old and valued friend, Canon Ellison, and at least to show by my presence how heartily and warmly I agree with every word in the address which has been read. All I have to say on this head is that whatever may be the value, in an artistic point of view, or in any other, of any testimonial presented to him, I am fully assured that the real testimonial which he will value most of all will be your glowing earnestness, by prayer and effort, to promote the great cause which he has so much at heart—that of Temperance throughout the land and throughout the world."

A FITTING REJOINER.—A man visiting London went to Church and seated himself without hesitation in the nearest pew. Soon the owner came in, eyed the stranger critically, and then writing, "My Pew," on the fly-leaf of a Prayer Book, handed the book to the stranger. The stranger read the message, smiled a beautiful smile, and wrote underneath, "Nice Pew! What do you pay for it?" Another point for the Free and Open Church Association.

A PERTINENT ENQUIRY.—The Carleton Sentinel, Woodstock, N. B., says :—"We observe that it is stated that the Rev. D. D. Currie is about retiring from the ministry to engage in the insurance business. No doubt our friend will prove successful in his new calling. It may not be inappropriate that after having long labored to teach men how best to

provide for their own and final future, he should now devote himself to the task of instructing men how best to provide for the earthly future of their families. However, the question not readily or satisfactorily to be answered, presents itself: Why is it that so many of those, professedly called to the ministry of the Methodist Church, especially of those whose ability has been most eminent, are forsaking that high calling."

Speaking at Simia, India, recently, Sir Donald Stewart gave a very encouraging account of the progress of the Temperance cause in the Army. Formerly, he said, the Judge Advocate-General used to bring him every week cases of soldiers sentenced to different periods of penal servitude; but now the reports were not so numerous, being about one a month. He attributed this decrease in crime very largely to the influence of Temperance. On looking over the returns he found that there were 7,390 abstainers in Bengal, 2,145 in Madras, and 1,485 in Bombay. In 1870 and 1879 the amount of beer drunk by the Army in Bengal was a little more than 130,000 gallons, but now the amount was about 82,000 gallons. He would be glad to see this reduced also.

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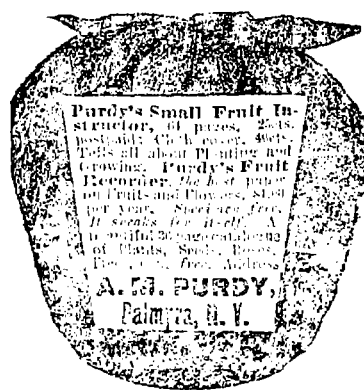
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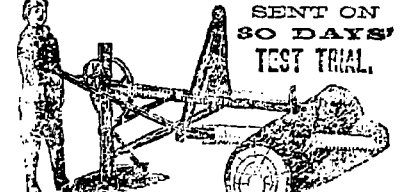
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THE MISSION FIELD.

CHINA.

We are permitted to publish the following extracts from letters of the Rev. W. S. Sayres (the first and last written to a relative, the other to a member of the Foreign Committee), the first that have been received from him at his new station :

CHING KIANG, Nov. 3d., 1884.— We arrived here on the night of Saturday, October 25th. We are getting settled in our new home. The house stands on the top of a hill, about fifteen minutes' walk from the river, and outside the settlement and city. We have a good view for many miles ; the air is pure, and, I suppose, will be cold enough for us in the winter. We are all alone and isolated. There are no other houses of any kind near us. Quite near, however, is a Chinese fort on the summit of a hill, and the soldiers come out every fair day to drill on a piece of level ground between us and the settlement. There are very few foreigners there ; there are English and American consuls, whose houses can be seen very plainly from our windows. It is real country about us—grass and paths and hills away off as far as one can see. The great city walls are down beneath us, with their turrets and towers and flags. Off in the distance is the river studded with sails ; several pagodas are also visible and temples here and there all over the landscape.

Ching Kiang has an immense population ; there are " the city within the walls," " the Tartar city," and " the city outside the walls." The grand canal which runs from Hangchow to near Peking crosses the great river just below the city. . . . I hope in a few days to be settled and at work preaching. It appears to me very strongly to see these thousands and thousands of heathen who know nothing at all about God and a future life. To save one of their souls ought to be a reward great enough to repay one for any suffering undergone for that end. I cannot understand how it is that Christians at home can stay comfortably at home, while the heathen go to death unenlightened.

JAPAN.

(From report of the Rev. Zu Soong-Yen, for the year ending June 30th, 1884.)

KONG WAN, July 11th, 1884.— Services were held on the morning and afternoon of each Sunday, in the church at Kong Wan. We always have a very good congregation on Sundays, the attendance ranging from one hundred to one hundred and fifty, including all the scholars of two boys' and one girls' schools ; on the especial occasions or the native festival days we have more people to attend the Service. The Sunday-school is still gathered in the church and commenced just one hour before the afternoon Service. I divided the pupils and formed them into several classes in accordance with their various studies ; at the close of the school a selected piece of short and interesting story was talked to the children by the teachers in turns ; the highest class studies the New Testament and the others the Catechisms on the Creed, the LORD'S Prayer, the Ten Commandments, and the poetry of the Scriptures. Meetings for

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prayer, which are one of the best means of bringing the people in order that we may teach them the true doctrine, were held on Monday and Thursday evenings of each week at my house and at those of our different Christian Families. The meetings were well attended by our own people, some of the heathen neighbors also coming to hear the preachings, because in the daytime they were busy. I often find such gatherings form a good and sound introduction of the Gospel truth, and help to make the name of CHRIST known to them.

BAPTISMS.—During the past year seven adults and four infants were received into the Church by Holy Baptism. One of them was the mother of a student in St. John's College. I baptized her on her sick bed ; she died shortly after. There are now several other persons who are also attending divine Service and preparing themselves for Baptism. I expect them to be received into the Church by next fall. I have good hope that they all will be true followers of CHRIST. May God bless and guide them in the right path and help them to be real, earnest Christians.

AFRICA.

We find the following in The Methodist Herald, of November 12th last. The paper is published at Freetown, Sierra Leone.

CAPE MOUNT MISSION.—On the first page of this issue will be found a report of the Cape Mount Mission reprinted from THE SPIRIT OF MISSIONS for October, which we believe will be read with interest by many.

This Mission was established in 1878 by Bishop C. Clifton Penick of the Protestant Episcopal Church of the United States. On his retirement from the field, on account of ill-health, in the early part of this year, Rev. G. W. Gibson, a citizen of Liberia, was appointed superintendent of the Mission.

Mr. Gibson is aiming to realize what has been one of his long-cherished desires, viz. : to see the establishment of an institution properly equipped for the thorough training of men for missionary work among the interior tribes. There is no doubt that the peculiar character of that work requires men not only of special gifts and endowments, but of careful

and special training.

The same number of the paper mentioned reproduces an article about the same Mission or station from The African Repository, a portion of which we give. It must not be supposed, however, that only the Vey tribe is reached by this work.

THE VEY TRIBE.—The Veyes, among whom this Mission [at Cape Mount] is established, are, in many respects, the most interesting tribe on the African coast. They are distinguished as the only tribe on the continent of Africa who has invented an alphabet. In our early school-days it used to be supposed that all the alphabets of the world sprang from one source—the Phœnician. We now know, that the Perso-Assyrian cuneiform alphabet is quite independent, as also the Sanscrit alphabet, whatever its original form ; while the Tamil, Burmese, Siamese have also an aspect wholly primitive. To these must be added the Vey.

A German of the name of Koelle, a Missionary of the Church Missionary Society, who spent five years at Sierra Leone and the neighborhood coast, mastered the Vey language sufficiently to write a small grammar of it. He also prepared several tracts in the Vey language and character, which were published by the Society in London. A specimen of this character, which is syllabic, may be seen in Wilson's "Western Africa." Professor Blyden found that the most ordinary Vey man would readily read Koelle's tracts. Correspondence is now held in this language throughout the Vey country. In their ability to hold epistolary communication in their own language, written in letters of their own invention, this tribe forms an interesting exception to the tribes on the continent, and, indeed, they belong to the very few exceptions among all the tribes of mankind.

If the originality of this people is not weakened, but encouraged and assisted by a process of foreign culture, we may yet see great things from them. If without extraneous aid, they discovered their present ingenious method of writing their own language, they will be sure, in time, to improve that language by sensible accretions and assimilations, if unconstrained cultivation allows the development of natural and normal results.

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**PARAGRAPHIC.**

Rochester, N.Y.

Contributes its quota of praise as to the genuine merit of Putnam's Painless Corn Extractor. Henry Heib, Oct. 23rd, 1883, writes:—"Send a dozen for distribution among my friends, for it is as claimed, sure, safe and painless, send quickly." Beware of poisonous substitutes and get only the genuine. Putnam's Corn Extractor, made by Polson & Co., druggists, Kingston.

The London Times describes a new sort of gas lamp, which gives the light of 200 candles at a penny per hour, and which throws out no noxious vapours. It is called the bower lamp.

If you want knowledge you must toil for it; if you want food you must work for it; if you want pleasure you must earn it,—but if you want nice soft hands you have only to use Estey's Fragrant Philoderma.

Many improvements have been made in Upright Pianos in recent years, but the greatest of all is probably that recently introduced by the Mason & Hamlin Company, which not only improves materially the quality of tone, but the durability of the instrument.—*Boston Journal.*

"I am poor," he pleaded, but I am young and strong and could make you happy, I am sure." "Oh, yes," she responded, "possibly; but its principal I want—not men."

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—Twenty-five years ago there were in New York city two Unitarian churches, and four belonging to the Universalists, and in each case the numbers have since undergone no change.

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## The Temperance Cause.

### AT HOME.

The *Canada Gazette* announces that elections under the Canada Temperance Act will be held in the Counties of Elgin, Lambton and Missisquoi, and the City of St. Thomas, all on March 19th.

A Waverly correspondent writes: "The Church of England Temperance Society here is in a very flourishing condition, there being a membership of over 150. We are safe in saying that it is the largest society of the kind in this county, if not in the Province of Ontario. Much good has resulted from the efforts of the society." While we rejoice to hear of the success of the C. E. T. S. in Waverly, we must state that the Orillia Branch is larger, having added 122 to its membership last year; and that organised in the Rosemount Mission, by the Rev. C. H. Marsh, numbered over 400 at its first annual meeting, last month.—*Orillia Packet*.

### ABROAD.

SPEECH BY THE BISHOP OF NORWICH.

The third annual meeting of the Norwich Diocesan Branch, C. E. T. S., was held recently in St. Andrew's Hall, Norwich, the Hon. and Right Rev. the Lord Bishop in the chair. There was a very numerous attendance.

The Right Rev. Chairman said—I am glad to have this opportunity of expressing my sympathy with the great objects you have in view, and my thankfulness for the measure of progress that it has pleased God to give us in the work in which we are engaged. Our object is a very simple one, but it is a very important one. There are parts of it that we can perhaps only do collectively as a Church or as a nation, but still we each one—each separate association, each separate family and each separate member of a family—may do something towards the attainment of the great object we have in view. For instance, the first great object at which this Society aims is one in which all, whatever their position and whatever the calling that they occupy as citizens of their country, or whatever relations they hold in their several families, or whatever their position in society, may do very much for,—which is the forming of habits of Temperance. Not only in this matter with which we have to contend, the indulgence in drink, but in all other matters what an immense improvement should we have in our land at large—what a blessing in our different stations and towns, in society and the home, even in the great Houses of Parliament—if the spirit of Temperance was more cultivated in our speech one towards another, and in our dealings one with another. (Hear, hear.) Now here is a thing in which every one, especially in this matter in which we are engaged, may set an example, and in their own personal lives and their own bodily habits, and dealings with their meals at home, may set an example to all that are about them; and if we are the heads of families, and the greater our pos-

sion and the greater our influence in society, the greater the opportunity to use that example in furtherance of that great object which I feel to be the most important of the three—namely, the cultivating habits of Temperance.

Temperance Sunday in Salisbury Diocese was observed on February 15th (Quinquagesima Sunday). Mr. R. G. Wilson, the Diocesan C. E. T. S. Secretary has issued an admirable letter (which has received the Bishop's approval), setting forth the claims of the Temperance movement as a definite part of Church work.

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I am, dear sir, truly yours (Signed) C. H. S. CRONKHITE.

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