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# The Church Guardian.

Upholds the Doctrines and Rubrics of the Prayer Book.

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

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## ECCLESIASTICAL NOTES.

**ENTERPRISING SOCIETY.**—The Church of England Zenana Society is the most enterprising society of its kind, probably in the world. It has 88 missionaries, with 445 Bible women and other agents locally engaged; four Normal schools with 123 pupils, and 133 other schools with 5,411 scholars. Last year 2,364 Zenanas were regularly visited. Financially it received 19,497 rupees in Government grants, 7,916 rupees in fees, and 18,953 rupees locally subscribed. Its home receipts during the year amounted to \$118,185.

**GOOD NEWS.**—The *Japanese Gazette* regrets "to say that Buddhism cannot long hold its ground, and that Christianity must finally prevail throughout all Japan. Japanese Buddhism and Western sciences cannot stand together. They are inconsistent the one with the other."

**CONVOCAATION** of the Province of Canterbury meets on Tuesday, February 28. The York Convocation holds no session until April 17.

**AMERICAN GENEROSITY.**—Archdeacon Farrar has received a cheque for £500, for the Milton window in St. Margaret's from Mr. Childs, of Philadelphia. The window will be unveiled next month.

**ANOTHER JUBILEE GIFT.**—The parishioners of St. Margaret's, Westminster, have presented a window to the church in honour of the Queen's Jubilee, in addition to the four children's cots which they have permanently founded in Westminster Hospital in commemoration of the same event. The window contains a full length figure of the Queen, bearing the orb and sceptre, with scenes from the coronation and the Jubilee service, the arms of the Colonies, and other details.

**ANONYMOUS.**—The good work of the S.P.C.K. in assisting emigrants is well spoken of in Canada, as at home. The committee has just received a handsome donation of £1,000 in aid of this work from an anonymous donor in Liverpool.

**MARRIAGE BY DEACONS.**—The Bishop of Lichfield in a letter to his clergy, after referring to the rules of the Church as to the duties of the deacon, says he feels bound to forbid definitely for the deacons to celebrate the marriage service, which is a priestly office, and he should feel obliged to decline to ordain a deacon to any parish where that duty would be laid upon him.

**LACK OF MEN.**—In the same letter the Bishop says as to this: There were constant complaints of the lack of men for the ministry of the Church both at home and abroad. Appeals to the Universities were frequently made too late, when the bent of the life of young men had already been determined. He therefore suggests to the clergy to keep a record of the names of families among whom may be found young men who desire to enter the

ministry, and he longs to know of those youthful postulants for the ministry.

**LIMITING THE CHOICE.**—The Bishop of Lichfield has determined to limit the selection of candidates for ordination in his diocese with very rare exceptions, to *Graduates of the Universities* and students of Lichfield Theological College. It had happened of late that there were more candidates than vacant curacies, and several of their own theological students had, to his great regret, to seek ordination elsewhere.

**GOLD, FRANKINCENSE, AND MYRRH.**—On the Feast of the Epiphany, the customary offering of gold, frankincense, and myrrh was made on behalf of the Queen, in the Chapel Royal, St. James' Palace. Mr. Alpin MacGregor and the Hon. Aubrey FitzClarence, the Gentlemen Ushers in Waiting, attended and presented Her Majesty's gift. The Bishop of London, the Dean, officiated, assisted by the Rev. E. Sheppard, M.A., the Sub-Dean, and the Rev. H. A. Colton, M.A., the Priest in Waiting, and the Holy Communion was celebrated.

**CHURCH EXTENSION IN LANCASHIRE.**—Bishop Ryle, at the consecration of Woolton Parish Church, gave a few interesting statistics of Church extension in Lancashire. That was the twenty-second church which had been opened during the seven years in which he had been Bishop of Liverpool; the forty-second opened within the last fourteen years in that part of Lancashire; and the 122nd opened in the same part of Lancashire within the fifty years of the Queen's reign. When the Queen ascended the throne there were in the area forming the diocese of Liverpool but seventy-eight churches; but to these there have been added 122; and the Bishop believes there is no diocese in the whole of England and Wales in which the growth of population and the increase in the number of the houses of God has been so much in proportion.

**CHURCH PROGRESS IN NORTH DAKOTA.**—The progress in church work in this jurisdiction, has been most gratifying; although many obstacles have been encountered, still since Bishop Walker entered upon his official duties the friends of the Church have come to his assistance, and rallied to his support with willing minds, and lovingly seconded all his efforts to establish church services where none were held before, and in organizing for church extension in this great and growing northwest. Several very beautiful church edifices have been erected and others soon will be; while this part of the territory is almost destitute of stone suitable for building purposes, yet it has been found that the boulders lying in many places upon these broad prairies, can be utilized for that purpose; these new buildings are all made of that material, and by the skill of the mason make a very unique and pretty building; this is done by splitting them in two, dressing them and placing the flat side to the weather and backing up with other material.

At Casselton, Lisbon, Jamestown, Mayville, Sanborn, Buffalo, Devils Lake, Lakota and Pembina, these little stone churches have been

built and some of them have been consecrated; and though small, they accommodate the people; they are remarkably tasty and truly churchly edifices, not often excelled in this respect in the east. The first church building of this description in North Dakota, is at Valley City; it was erected seven or eight years ago. At Turtle Mountain Reservation, a frame building is in process of erection for the Indian congregation. The greatest need now, in this large field, is laborers; who will join in this noble work?

**WAKEFIELD BISHOPRIC.**—The endowment fund of the Wakefield Bishopric is at last completed, and a memorial has been extensively signed requesting the Bishop of Ripon to become the first Bishop. This is a tribute of honour to Dr. Boyd Carpenter.

**GENEROUS OFFER.**—The Bristol Bishopric Committee have received a generous offer of £10,000, so that now only £16,000 is required to complete the necessary amount for the separation of the sees of Gloucester and Bristol. This handsome donation of £10,000 is, however, offered on condition that the full amount is subscribed by Midsummer. The see of Gloucester, under the Bristol Bishopric Act, contributes £500 per annum towards the proposed £3,000.

**GOOD RECOMMENDATION.**—The Queen's Committee on the Women's Jubilee Offering strongly recommends that the money should be applied exclusively to founding an institution for the education and maintenance of nurses for the sick poor in their own homes; that it should have central depots in Edinburgh and Dublin, as well as in the metropolis; and that its official work should be connected with St. Katherine's Hospital, as the oldest benevolent institution of the kind in the kingdom. St. Katherine's it appears, has always been under the direct patronage of the Queens of England; and the Charter granted to it in 1351, by Queen Philippa, expressly assigns to it the office of caring for the sick poor. No worthier object could be conceived as a woman's memorial of the Queen's reign. The nurses are to be of excellent personal character and good education, with a special training in district nursing and in maternity hospitals. They are to wear an appropriate badge, and to be classed in two or more ranks, the higher of which shall indicate length of service, remarkable skill, or devotion to duty.

It should be borne in mind that the word "Catholic" is not properly applied to persons at all, but to the doctrines or truths which make up the Catholic Faith, the *quod semper, quod ubique, quod ab omnibus* of St. Vincent of Lerins. It is only by a natural process of metonymy that the word is applied to persons. A Catholic is one who holds the Catholic Faith; and even the Church is Catholic, not because it embraces all sorts of men who place themselves under the label "Christians," but because it holds in its integrity the one Faith once delivered to the Saints. It is needful to insist upon this in these days when the attempt is so persistently made to wrest the word "Catholic"

from its proper application to doctrine, and to apply it to mere miscellaneous collections of all sorts and conditions of men, believing and unbelieving alike.—*From Scottish Guardian.*

### EDITORIAL NOTES.

THE decision arrived at by the Art Association of the City of Montreal to reject the offer of Ten Thousand Dollars as a gift to the institution, provided it was kept open on Sunday afternoon, is one which we think will give general satisfaction, and for which we are extremely thankful. The offer was a tempting one, and in view of the fact that a number of the subscribers were known to be in favor of the opening of such institutions, we feared that the result might be different; especially as the advocates of such movement had in their favor the fact that the institution was under careful control, and that the opening was asked in behalf of what in itself might be regarded as, if not strictly conducive to morality, yet not opposed thereto. Doubtless, the result is in great part attributable to the plain and outspoken position of the Hon. Justice Mackay, who well enforced the imperative nature of the command "Keep Holy the Sabbath Day," and pertinently remarked that it was prefaced by the word, "REMEMBER," as if anticipating the objections and the plausible excuses which would be advanced in later days. Admitting that there may be nothing particularly objectionable in itself in the employment of certain hours of the Lord's Day in contemplating works of art, whether in books or paintings, it can hardly, nevertheless, be contended that such occupation fulfils the Divine Command to "Keep Holy the Sabbath Day." This would seem to imply something more than mere unobjectionable use of its hours.

Again those who advocate the opening of Libraries and Art Galleries to the public on Sunday lose sight of the fact that the mere opening of what are and what do not pretend to be other than mere secular institutions subserving no direct religious purpose, is in itself a breach of the spirit of the Fourth Commandment; and if permitted in regard to these less objectionable cases, it would not be long ere a demand would be made for a like privilege in behalf of others of a more unfavorable nature.

The question of what is harmless entertainment has to be viewed relatively to the different classes of society: and if provision be made for those of more elevated tastes in the opening of Art Galleries, why should not their brethren whose tastes differ and who require a lower and more ignoble class of entertainment be likewise regarded; we should then have the Comic Theatre or Opera in full play on the Sunday afternoon on the plea that it alone met the tastes and afforded entertainment to a certain class who it would be contended might better be there than perhaps otherwise more objectionably engaged. As we have already said however, the Command cuts deeper than the more unobjectionable employment of the Lord's Day, and seems to imply that whatever be the occupation or employment, there will be running through and forming part of all a spirit of Prayer and Praise and of thankfulness to Him who is "The Lord and Giver of life" and to whom all are responsible for the

use made of the time and the powers granted unto them and who has made provision for the recuperation of these powers by providing that one-seventh of the time shall be kept as a Day of *Holy Rest*; Holy, unto the Lord.

### NEWS FROM THE HOME FIELD.

#### DIOCESE OF NOVA SCOTIA.

**ELECTION OF BISHOP.**—At the Special adjourned meeting of the Synod held on the first of February inst. for the Election of a Bishop of the See, the name of the Reverend Frederick Courtney, S.T.D., Rector of St. Paul's Church, Boston, Mass., was unanimously submitted and accepted, no other nomination being made. We have not yet learned whether Dr. Courtney has accepted the election or not, but certainly, not alone the Diocese of Nova Scotia but the whole Church in Canada, is to be congratulated upon this result. Dr. Courtney is well known as an able preacher, as a learned Divine and a man of great piety and holiness of life. He took part in the first Canadian Church Congress which was held in Hamilton in the Diocese of Niagara, and was the selected preacher on that occasion; all who heard him either as preacher or in his address delivered during the progress of the Congress, and especially in the concluding one on Personal Holiness, were struck as well by the ability as by the reverent and deeply religious tone manifested therein. It is most sincerely to be wished in the interest of the Church at large that Dr. Courtney may be able to regard this as a direct call to a higher and more responsible work than that which he is now fulfilling in even as prominent a position as St. Paul's Church, Boston.

Since writing the above the local papers have come to hand, and from them we learn that Dr. Courtney has accepted, and is now Bishop-elect of Nova Scotia. The *Halifax Chronicle* says that Dr. Courtney is about 50 years of age; he is a graduate of the University of Glasgow. He was ordained Deacon in 1864, and Priest in 1865, by the Archbishop of Canterbury; he was formerly Curate of Hadlow, Kent; perpetual Curate or Vicar of Charles St. Church, Plymouth, Eng. from 1865 to 1871. He came to the United States 17 years ago, but has never been naturalized. Doubtless his consecration will take place at the earliest moment possible as the Diocese has been too long without its chief Pastor. Request was made, we believe, that the consecration should take place in the pro-Cathedral, at Halifax.

The Synod of this Diocese met on the 1st of February, for the purpose of making another attempt to elect a Bishop. Forty-four clergy were in attendance, and forty-one of the lay representatives.

Archdeacon Gilpin read the correspondence and telegrams which had passed between him and the Archbishop of Canterbury, in regard to the appointment by the latter and the Archbishop of York, and Bishop of London, of a successor to Bishop Binney, and announced that the correspondence had not ceased as a further letter was expected from His Grace the Archbishop of Canterbury.

A formal motion was then made rescinding the former resolution referring the choice of a successor to Bishop Binney to the above named Prelates, after which Judge Townshend nominated the Reverend Dr. Courtney, Rector of St. Paul's Church, Boston, for election as Bishop of the Diocese. This nomination was seconded by the Rev. F. R. Murray, and was received with applause; and the Synod adjourned for half-an-hour. On re-assembling there being no other nomination, a ballot was taken, not a single vote was cast against Dr. Courtney (though there were three blank votes). Dr. Courtney was therefore elected unanimously.

A telegram was sent immediately to Dr.

Courtney and the Synod adjourned till eight o'clock in the evening. On re-assembling there were 48 Clerical and 56 Lay Delegates present as well as a large number of the General Public. The Chairman read the following telegram which was received with applause:

BOSTON, February 1, 1888.

*The Venerable Archdeacon Gilpin:*

Please convey to the synod my deep appreciation of the honor conferred upon me by my election as Bishop of Nova Scotia, and of their confidence in my character shown in their unanimity. With diffidence and self distrust, but relying upon the help of God and the hearty co-operation of the clergy and laity of the diocese, I accept the trust committed to me.

F. COURTNEY.

The Official certificate of the Election was then read and Archdeacon Gilpin stated that it would be signed by him as Administrator of the Diocese and by the Clerical and Lay secretaries and forwarded to the Metropolitan of Canada. During the evening the Rev. Canon Brock, at the request of the Chairman, read a letter which he had received from the Rev. W. J. Harris, D.D., assistant of St. Paul's Church, Boston, addressed to him in answer to an inquiry as to whether Dr. Courtney would likely accept the Bishopric or not, and expressing the conviction that if elected he would. Mr. Harris added:

I have a pretty wide acquaintance with the clergy in the American church, from Main to Dakota at least, and I can honestly say that I don't know one who seems to be so thoroughly fitted for the work of a Bishop in the church of God, or whom I would think to be under greater obligation to accept the work of a Bishop, if in the providence of God it were offered to him, on account of his peculiar fitness for it. He could not probably be chosen a Bishop in the American church because he is an Englishman, but is not he just Anglo-American enough for a Canadian Bishop? As to his churchmanship, while it is strong and decided it is thoroughly tolerant and evangelical. I happen to know that he was lately urged to undertake a certain work distinctly upon the ground that he was one of the very few men whom all schools in the church would trust. Having known him for several years, I have found him to be one of the most straightforward, square trustworthy men whom I have ever known. As a Bishop he would be thoroughly kind and just to his Clergy and laity alike. I have written entirely without Dr. Courtney's knowledge; very likely he wouldn't approve if he had the least suspicion that I was doing anything of the sort. But the few words which we exchanged on the subject have led me to think it would be a great pity if a diocese like that of Nova Scotia should fail to get one of the very best of Bishops simply through a hardly well founded persuasion that he could not possibly be had.

Mutual congratulations followed from different members of the Synod upon the happy result which had been arrived at after which the Archdeacon having vacated the chair, the Reverend Rural Dean Moore moved seconded by the Hon. A. G. Jones that the thanks of the synod be presented to Very Rev. Archdeacon Gilpin for his efficient efforts as administrator of the diocese and as presiding officer at the deliberations of the synod. This was unanimously carried by a standing vote of the assemblage, and conveyed by Canon Maynard.

Archdeacon Gilpin responded, thanking the Synod. He said he heartily agreed with the selection of the Synod, and congratulated the diocese on the election of Dr. Courtney.

The request of the Synod was conveyed to the Metropolitan that the consecration should be held in St. Luke's Cathedral.

Hon. Mr. Jones called attention to the necessity of the assessment of the \$2,000 on the various parishes to make up the \$6,000 required for the Bishop elect's salary, being

promptly attended to. Rev. Mr. Ancient suggested the sending of a circular letter to the clergyman of the diocese to be read at the Easter meetings. After further remarks by Maynard, Mr. W. C. Silver, Rev. Dr. Bowman, of Parrsboro, and Mr. J. T. Wyde, the matter was allowed to drop after votes of thanks had been passed to the press, the railways, to the clerical and lay secretaries, and to the citizens for entertaining the country clergy, and it was resolved that the Synod adjourn to the 20th March next, in order to provide for any unexpected emergency which might arise in connection with the election.

After the *Te Deum* had been sung and the benediction pronounced by the Archdeacon, the Synod adjourned.

**KENTVILLE.**—In the death of Mrs. Clarke, the Church at Kentville has lost one of its most active and devoted women. Though for many years feeble in health she never shrank from performing a large share of parochial duty, and was at all times firm in the enjoyment of the means of grace, a bright example to those who are left behind. When called she was ready.

**PRINCE EDWARD ISLAND.**

**ALBERTON.**—The *Daily Examiner*, Charlotte town, says: The Clerical Association of the Church of England met a short time ago in Alberton, and held most interesting and profitable services. Addresses of a missionary character were delivered by the clergy on each evening. On Tuesday morning the Holy Communion was celebrated, and an excellent sermon preached by Rev. James Simpson, M.A., of St. Peter's. Very successful services were also held at the new churches in Alma and O'Leary. We are glad to note these signs of increased activity and progress, showing that the wonderful revival in the Mother Church is also reaching P. E. Island.

**DIOCESE OF FREDERICTON**

**BAIE DU VIN.**—The regular quarterly meeting of the Ruri-Deanial Chapter of Chatham was held in this parish on Monday, Jan. 23rd, and following days. Out of seven clergy who might have been present, only three put in an appearance. Rural Dean Forsyth, of Chatham, Rev. J. H. S. Sweet, of Newcastle, and the Rev. W. J. Wilkinson, Rector of the parish. It is greatly to be regretted that so few of the clergy seem to take any real interest in their Deanery meetings, affording as they do occasion for much mutual intercourse and encouragement.

The valued Secretary of the Chapter, the Rev. A. F. Hiltz, B.D., making the clergy in the Deanery eight in all, is still very seriously unwell, and his final recovery at the present time is a matter of grave doubt. Prayers in his behalf were offered up during the session of the Chapter. The Rev. J. H. S. Sweet is acting as Secretary *pro tem*.

Morning Prayers were said in the pretty little Church of St. John the Evangelists, still beautifully adorned with its Christmas decorations, at 8 o'clock on Tuesday morning. At ten the members met in Chapter, and read and discussed the seventh chapter of St. Paul's Epistle to the Romans. Evensong was said at seven o'clock, quite a large congregation being present; the majority of which were men. The sermon was delivered by the Rev. J. H. S. Sweet, from Isaiah lv. 1.

On Wednesday—Conversion of St. Paul—the Holy Communion was administered at 8 o'clock, the Rector being celebrant. The session of the Chapter during the forenoon was devoted to the consideration of Psalm xiv, both in the Hebrew and the Septuagint. During the afternoon session the ordinary routine work of the Deanery was taken up. A communication from the Bishop Coadjutor, respecting the formation of a Sunday-school Teacher's Association, was

brought forward and discussed, and a Committee appointed to draw up a constitution and report at next meeting. On motion it was resolved that the next meeting be held in the Parish of Richibouco, on Monday, April 9th and following days, and that Rom. vii. in Greek, and Psalm xv in Hebrew, and lxx. be the portions of Scripture read. The Rev. E. B. Hooper was appointed preacher, and the Rev. W. J. Wilkinson substitute.

Morning Prayer was said at 7 o'clock, a large congregation being again present. In lieu of a sermon the Rural Dean gave an exhaustive and interesting address on Foreign Missions. On the following day the members left for their respective homes, much cheered by mutual intercourse, and highly pleased at the spiritual life discernable in this somewhat isolated but well worked mission.

**DIOCESE OF QUEBEC.**

**CHURCH SOCIETY.**—The annual meeting of this Society was held in the National school, Hull, Quebec, on Wednesday, Feb. 1st, at two p.m. The Lord Bishop occupied the chair.

Among those present were: Revs. Fothergill, Secretary, Richardson, Petry, VonIffland, William, Rexford, R. J. Fothergill and Thompson, Com: Gen. Irvine; and Messrs. C. Judge, W. G. Wurtelo, A. Pope, Geo. Veasey, John Hamilton, Geo. Lampson, R. H. Smith, E. T. D. Chambers, J. Dunbar, Q.C., Capt. Carter, and Rev. Fulton, of Montreal.

Prayer was said by Rev. M. M. Fothergill, and the minutes of the previous meeting read and confirmed. Com. Gen. Irvine presented the accounts of the Church Society; Mr. A. Pope those of the Clergy Trust Fund and Bishopric Endowment; and Mr. J. Hamilton those of the Diocesan Board. The reports of the Central Board, Diocesan Board, and Clergy Trust Fund were presented, and a motion adopted. The Vice-Presidents of the Society were re-elected, with the addition of George Lampson, Esq. The death of two Vice-presidents during the past year, Rev. W. King, and Rev. G. V. Houseman, were feelingly referred to in this report.

The following are Vice-Presidents, viz.: Sir W. Meredith, D.C.L., Robert Hamilton, D.C.L., M. Sheppard, W. G. Wurtelo, Capt. Ashe, R.N. The Lord Bishop of Niagara, Rev. H. Roe, D.D., Rev. C. P. Reid, D.C.L., Hon. G. Irvine, Judge Vice Admiralty Court, R. W. Heneker, D.C.L., Chancellor Bishop's College, G. Veasey, E. A. Jones, J. Patton, jr., J. Dunbar, Q.C., J. B. Forsyth, Geo. Lampson and Rev. E. A. Sewell. The following gentlemen were elected members of the Corporation of the Society:—Marquis of Lansdowne (life member), Rev. A. H. Robertson, Rev. R. H. Norman, D.C.L., Rev. R. H. Cole, and Rev. A. Bareham, and Messrs. George Beach, Geo. E. Borlase, W. H. A. Eckhardt, C. W. Phillips, W. B. Scott, Herman Young, G. Gale, George R. White, J. Taylor, C. W. Walcot and J. C. Moore.

Mr. George Lampson moved, and Mr. George Veasey seconded, a vote of thanks to the scrutineers, which was unanimously adopted.

Rev. T. Richardson moved a vote of thanks to the Hon. Treasurer, which was also unanimously adopted.

The Central Board was appointed as follows: The President, Vice-Presidents, and all the officers of the Society, all Clergymen licensed in the Diocese, and the Wardens of every Church or Chapel, and Messrs. C. Judge, Dr. F. Montizambert, N. H. Carter, J. H. Richardson, Alex. Pope, C. P. Champion, H. J. Pratten, T. H. Norris, J. C. Moore, F. Holloway, C. W. Walcot, W. H. Tapp, R. R. Campbell, J. Hamilton, E. Pope, E. E. Webb, E. J. Hale, T. H. Jones, and Rev. I. E. Rexford.

The Honorary Council elected are: Hon. Geo. Irvine, Q.C.; J. Dunbar, Q.C.; and Geo. Lampson.

On motion of Rev. A. A. Von Iffland, the

Rev. Dr. Norman was elected to fill the vacancy caused by the death of the late Rev. G. V. Housman. The following were elected for the Clergy Trust Committee: The Lord Bishop, and Revs. M. M. Fothergill, F. A. Smith, T. Richardson, A. A. Von Iffland, F. Boyle, L. Williams, Rev. Dr. Norman, and Messrs. R. Hamilton, W. G. Wurtelo, C. Judge, George Veasey, R. H. Smith, A. Pope, and E. J. Hale. A Canon respecting the principle of amalgamation of Local Endowment funds was introduced and read a first time. After the Bishop had pronounced the benediction the meeting adjourned.

**DIOCESE OF MONTREAL.**

**MONTREAL.**—*Diocesan S.S. Association.*—The annual meeting of the Diocesan Sunday-school Association was held on Monday evening, 30th ult., in the School-room of St. George's Church. The Lord Bishop of the Diocese presided, and there was a fair attendance of teachers and friends.

After the singing of a hymn, and prayer by the Rev. L. N. Tucker, (in which the beautiful Collects of the Church, many of them so admirably adapted for such a gathering, were entirely wanting, to the loss of those present), the Bishop made a short opening address, dealing with the great importance of Sunday-schoolwork in view of the almost entire absence of religious training in the secular schools; pointing out the danger of the mere development of the mental powers by education without religion, and also showing that the common objection that the religious training of the children should be given in the family, and that consequently there was little need for Sunday-schools was unfounded; and where there was no spiritual or religious training in the family—as was too often the case—the Sunday-school, to some extent at least, supplied the want, especially if the teachers were loyal to the Church's system and the Prayer-book, and were not satisfied with merely seeing the children on the Sunday but followed them during the week.

Mr. Alex. Robertson, secretary, submitted his annual report containing a resume of the meetings, etc. The Treasurer's statement showed a balance of \$12 26 to the credit of the Association. Addresses followed from Mr. Buchanan, Mr. Church, superintendent of the St. Lambert school, and from Revs. Canon Mills and Dr. Norton.

The Secretary announced that at the business meeting the following officers were elected: President, the Lord Bishop; Clerical Vice-President, the Very Rev. the Dean; Lay Vice-President, Mr. Alex. Robertson; Treasurer, Mr. Nicholas R. Mudge; Secretary, Mr. R. H. Buchanan.

**IBERVILLE.**—A Meeting of the Deanery of Ibergville, took place in the parish of Franklin and Havelock, on Monday, Tuesday, and Wednesday, 23rd, 24th, and 25th of January. The following clergy were in attendance:—Revs. J. F. Renaud, Rural Dean, rector of St. John's; B. P. Lewis, rector of Christeville; J. C. Garrett, rector of Lacolle; W. Weaver, Hemmingford; Canon Fulton, M.A., and N. P. Yates, B.A., Franklin and Havelock.

Letters of regret were received from Ven. Archdeacon Lindsay, M.A., of Waterloo, who was unable to attend on account of sickness—a regret in which the members of the Deanery present deeply share, and from Rev. W. G. W. Lewis, of Malone, N.Y. A short preparatory meeting was held on Monday evening at the residence of Geo. Rowe, Churchwarden under the charge of Rev. N. P. Yates, at which the 12th chap. of Rom. was read and briefly expounded by the Incumbent; appropriate hymns were sung and special prayers were offered for a blessing on the meetings about to be held and for an outpouring of the Holy Spirit upon the work of the Church in the parish and diocese generally. Short practical addresses were de-



livered by the Rural Dean and Rev. D. P. Lewis. On Tuesday morning, divine service was held at Christ Church, Franklin, the Holy Communion was administered. Rev. J. C. Garrett preached an earnest and impressive sermon from Acts ii. 1, showing that the Church's lack of pentecostal power was due to want of union among her members. At the close of the service the Rural Dean held a short business meeting of the congregation.

Those who assembled in the afternoon to hear the paper by Rev. B. P. Lewis on the "Personal Consecration of the Christian" were well repaid by the quiet earnestness of the speaker and the eminently high spiritual tone of the paper, and the discussion to which it led. Many of those present testified to the benefit received. In the evening a missionary meeting was held addressed by Revs. B. P. Lewis, J. C. Garrett, and J. F. Renaud; amount of offertory for Mission Fund of diocese, \$5 65.

Wednesday morning service was held at Trinity Church, Havelock. A practical discourse was delivered by Rev. W. Weaver. In the afternoon Rev. W. Weaver read a useful and thorough-going paper on Sunday-schools, and in the evening an interesting missionary meeting was addressed by the same deputation that spoke at Franklin; amount of offertory \$5.18. Although a bitter cold day the three meetings at Havelock were well attended.

Those who provided hospitality were Canon Fulton, Col. Rogers, S. E. Ames, and George Rowe, at Franklin; Jus. McCourt, John Basted, Wm. McKee, at Havelock. Several others were prepared for guests, who unfortunately did not turn up.

DIocese OF ONTARIO.

DESERONTO.—The Rectory was the scene of a pleasing event last Friday evening, the occasion being the presentation of a gold watch and flattering address to Rev. Robert Atkinson, lately curate of St. Mark's Church. When it was heard that Mr. Atkinson had accepted the appointment to the parish of Marysburg, the members of the congregation of St. Mark's resolved that he should receive some tangible expression of the esteem in which he had been held and of their appreciation of his valuable services. A committee was appointed to receive contributions, and it was remarked that all were anxious and happy to contribute. A handsome amount was collected and an elegant gold watch purchased and engraved with a suitable inscription. As mentioned above the presentation took place at the Rectory. Mr. Bedford read the address, while Miss Grant made the presentation of the watch. Mr. Atkinson made a suitable reply thanking the deputation for their handsome present and also for the kind terms in which they were pleased to refer to him in their address. He referred to the cordial relations which had existed between himself and the Rector and congregation of St. Mark's, and he also expressed his regret at leaving Deseronto. Feeling addresses were also delivered by Rev. Rural Dean Stanton, Messrs. Widdrington, Poole and others. Before leaving Mrs. Stanton entertained the deputation to tea, coffee, and a service of cake and fruit, a kindness which, it is needless to say, was much appreciated. The address referred to Mr. Atkinson's faithful discharge as curate of St. Mark's Church, of the arduous duties of his sacred office, and to the marked success which had crowned his efforts to advance the interests of the congregation. By constant visitation of the sick, aged and desitute, earnest sympathy for the distressed, kindly interest in the young and unwearied attention to the different organizations connected with the Church, he had proved himself a faithful and cheerful assistant to the Rector, and had gained a place in their affections which can never be effaced.

As Honorary Vice-President of St. Mark's Guild, which owed its existence to his foresight and energy, he had evinced remarkable tact

in directing its operations and had been chiefly instrumental in hastening to completion the erection of their handsome Church.

PRESCOTT.—Notes of a Missionary Tour:—Monday, Jan. 23rd.—Started from home to meet Rev. G. Metzler at Ottawa. Our object being to attend Missionary meetings in the county of Prescott.

Tuesday, Jan. 24.—Left Ottawa for Montebello by C.P.R., intending to address a meeting at Alford that night. No one came to the station to meet us. It was a trying journey of twelve miles or more to Alford, and stopped at an hotel. After a time we met the incumbent, who took us to another hotel, which caused jealousy between the hotel-keepers. As there are very few English speaking people here, our meeting was not largely attended. We expressed our sorrow in the loss the incumbent has sustained by the death of his wife. We were agreeably entertained for the night by Mr. Holmes, an energetic Churchman.

Wednesday, Jan. 25th.—Mr. Holmes kindly consented to drive us to Caledonia Flats; it was very cold and the roads drifted. We suffered from exposure and were obliged to make a stay at Fournierville, after some exertion, we were pleased to accept the hospitality of Mr. Downing. Our meeting at the Flats, though not largely attended was very satisfactory in the amount given to the Mission Fund.

Thursday, Jan. 26th.—The roads were badly drifted, but with a good horse and cutter we made an effort to reach Vankleek Hill. After a little excitement we reached the abode of Rev. W. Fleming, who gave us a genuine warm reception. The Hill is a bleak place. This we found out, for our missionary meeting was not too well attended; the incumbent, however, had been on the alert, and a fair sum was handed over to the Mission Fund.

Friday, Jan. 27th.—Storm raging furiously and the roads blocked. We were safely housed at Mr. Barton's, who had very comfortably provided for our wants. There was no meeting held at East Hawkesbury.

Saturday, Jan. 28th.—My colleague left me for West Hawkesbury; he accomplished the journey under exceedingly trying difficulties.

Sunday, Jan. 29th.—Whilst the Rev. Mr. Metzler was taking part in service at Hawkesbury I was doing my share at Vankleek Hill. In the afternoon, whilst he was setting forth the claims of his diocese at L'Original, I was travelling to Hawkesbury to meet him there in the evening.

The Rev. A. Philipps cordially welcomed us, and in his beautiful Church in the evening we endeavoured, to the best of our ability, to stir up a greater zeal in behalf of Missions. The result was satisfactory.

Monday, Jan. 30th.—The genial Rector of Hawkesbury escorted the deputation to Calumet, where we took the train and arrived home that evening. The impression received was that these meetings would be more successful at some other season of the year.

DIocese OF TORONTO.

UXBRIDGE.—The opening services of the new St. Paul's Church here will (D. V.) be as follows:

Sunday, Feb. 12th, Morning Prayer, 10.30: Sermon by The Right Rev. the Bishop of Toronto.

Afternoon Service, 3 p. m.: Sermon by the Rev. Prof. Roper, Chaplain to the Girl's Friendly Society,

Evening Prayer, 7 p.m.: Sermon by Rev. Prof. Roper, of Trinity College.

Evening Service, 7.30: with sermon by the Rev. Canon Dumoulin, Rector of St. James', Toronto.

The offertory at each service will be in aid of the Building Fund. Those who cannot be present, are requested to unite in prayer for a special blessing on this Church and Parish.

Any contribution sent to the Incumbent the Rev. John Davidson, in aid of the Building Fund will be added to the offertory to be made on the day of opening.

Prof. Clark, of Trinity College, Toronto, has also consented to give his now famous and popular lecture entitled *Kingsley's Water Babies*, in the New Schoolroom on Tuesday, February 14th, at 8 o'clock p.m.

The ladies of the congregation announce that there will be a Supper in the Schoolroom on Monday evening after Divine Service. Also a Tea at same place on Tuesday between the hours of five and seven.

The Church is a handsome stone and brick edifice, designed by C. Windeyer, Esq., Architect. Five thousand dollars have been provided by the congregation, besides an immense amount of personal labor, and materials, which have saved the Building Committee between one and two thousand dollars. There is yet needed rather more than two thousand dollars to free the building from debt.

It is expected that Reduced Fares will be granted on the G. T. R.

A Subscriber in the Diocese of Toronto kindly sends us the following analysis of the Collections for Hospitals in London, England, on Hospital Sunday, 1887:

	£	s.	d.	\$	per ct.
Church of England.....	28,566	10	11	139,119.08	78.50
Congregationalists.....	2,080	2	0	10,130.09	5.71
Baptists.....	1,038	18	7	5,050.58	2.85
Wesleyans.....	1,408	15	11	4,912.82	2.77
Jews.....	964	19	7	4,680.44	2.65
Presbyterians.....	960	12	9	4,678.30	2.64
Roman Catholics.....	476	4	0	2,319.09	1.32
Unitarians.....	265	13	11	1,293.91	.74
Society of Friends.....	175	1	0	852.70	.48
Church of Scotland.....	111	7	9	542.46	.32
German Lutherans.....	94	15	6	461.55	.26
Greek Church.....	84	6	0	410.54	.23
Catholic Apostolic.....	77	1	7	375.37	.21
Swedenborgians.....	69	19	3	340.71	.19
Reformed Episcopal Ch.....	48	9	4	236.13	.13
Methodists (Welsh Calvin.)	27	2	0	131.97	.08
Methodists (United Free)...	25	17	9	126.07	.07
Calvinists.....	25	10	6	121.30	.07
Methodists (Primitive).....	21	9	8	104.58	.06
Free Church of England.....	5	18	7	28.85	.01
Countess of Hunting'n Con.	4	2	9	20.14	.01
Moravians.....	3	1	1	14.86	.01
Swiss Protestants.....	2	10	0	12.16	.01
French Protestants.....	1	6	0	6.33	.00
Methodists (New Connex.)...	1	6	0	8.80	.00
Various.....	25	6	8	1,223.99	.69
	36,391	13	11	\$177,928.85	

DIocese OF NIAGARA.

FREELTON.—His Lordship the Bishop of Niagara, visited this Mission for confirmation on January 25th; five candidates were presented for the Apostolic rite. The Bishop's instructions were plain and good. It is to be hoped that not the candidates only, but all who were present, will remember and try to live according to the seven sound rules suggested by our chief Pastor of the diocese; when a clergyman gives to his class a short series of instructions upon confirmation and holy living, the trouble is not what to teach but what to leave out. There are so many things that can be taught, it is difficult to choose the most important; the Bishop's seven rules summarize much of this teaching.

The Revs. A. J. Bell, and Geo. B. Cooke, held a Missionary meeting in the Hall at Freelton, on the evening of Friday, Jan. 27th; there was a very small attendance. We shall hope for a larger congregation next year. Perhaps the turn out was large enough, seeing many think meetings of this kind are not of very great importance anyway.

DIocese OF HURON.

WATERLOO DEANERY.—The Rural Decanal Chapter met in Berlin on the 25th ult. The meeting was a most interesting and profitable one and in every success. Although the smallest deanery in the whole diocese, veritably, "little among the princes of Judah," yet it is by no means the least in importance or vitality.

The new Rural Dean, Rev. S. L. Smith, rec-

tor of Berlin, fills the position admirably, wears the unsought honors well, and has thrown himself heartily into his ruri-decanal duties. Aided by his clerical brother, his plans and purposes will no doubt meet with encouraging success.

At Berlin extensive improvements are talked of. The church is to be enlarged for the rapidly growing congregation and a school-house erected. The present rectory will no doubt be eventually disposed of and a new one built on the grounds adjoining the church. Once completed the whole will be a valuable property and a decided improvement.

The addition to Berlin, the rector has recently opened services in Waterloo, two miles distant where a Sunday-School has been organized, an eligible site secured and plans for a chapel under way.

At Haysville, Rev. J. Edmonds, rector, things are in a vigorous condition. A new church is to be erected this spring at Hamburg and similar steps will eventually be taken by the congregation at Haysville.

WILMOT.—*St. James.*—Also in the same parish has a flourishing congregation and a most enthusiastic Sunday-school. Nowhere else in Ontario can be found a more loyal and devoted class of church people. Under their former rector, Rev. F. Harding, they were well cared for and instructed, and to his wise administration much of the present success is due. A very handsome and commodious rectory was built and paid for, of which the Rev. J. Edmonds, recently appointed, is the fortunate occupant. Under present management, everything will go on grandly, for, the parish could not have fallen into better hands. All that tact, tact and energy can do, combined with real spiritual fervour, will be done, and cheerfully done, by the present incumbent.

GALT.—The only other parish in the deanery is a large and flourishing town, rapidly developing into a city, where, we are glad to say, the church keeps pace with its growth. The Rector, in addition to his own regular services, holds mission services at Preston and Hespeler every Sunday afternoon, and cottage services in the suburban parts of the town during the week. Aided by an active staff of lay workers, all these appointments are regularly filled, so that additional clerical help will be an event of the near future. All these facts speak volumes for the 'little deanery,' and we hope and pray that under the Divine blessing we "shall see greater things than these."

The deanery meeting on the 25th. ult. was held at the rectory, a number of lady members being present who entered heartily into the subjects brought up for discussion. The Rev. J. Edmonds was elected Secretary-Treasurer.

In the evening Divine Service was held in the church, after which the following papers were read and discussed: "Some phases of Church Work," by Rev. J. Edmonds; Giving and How to Give," by Rev. Jno. Ridley.

The next meeting of the deanery will be held at Hamburg in May, when the subject 'Church Union' will be taken up.

EPISCOPAL APPOINTMENTS.—If the Lord will, the following order will be observed by the Bishop in his visitation of the Diocese for Confirmations for 1888:

Clergymen in each Parish or Mission are requested to have all the candidates from their several stations prepared and ready to be presented at the service, as arranged in the following lists.

It is the Bishop's wish that a list of all the candidates, with christian names in full and plainly written, be handed to him on his arrival, which lists, if necessary, will be subject to correction after the service.

The Bishop places the responsibility of punctual attendance at each service on the clergyman in charge, and particularly requests that nothing be allowed to interfere and prevent the

Bishop from being present and ready for service, as named in printed lists. For February the appointments are:

*County of Norfolk, &c.*—Sunday, Feb. 12th, St. Paul's, Port Dover, Rev. J. R. Newell; Sunday, Feb. 2th, St. John's, Woodhouse, Rev. W. Davis; Sunday, Feb. 12th, Trinity, Simcoe, Rev. J. Gemley; Monday, Feb. 13th, St. John's, Port Rowan, Rev. W. Stout; Tuesday, Feb. 14th, Christ Church, Lyndoch, Rev. E. Softley, B.D.; Tuesday Feb. 14th, St. Alban's, Delhi, Rev. E. Softley; Wednesday, Feb. 15th, St. John's, 11 a. m., Tilsonburg, and Trinity, 7 p. m., Norwich, Rev. R. F. Dixon; Thursday, Feb. 16th, Trinity, Barford, and St. Paul's, Princeton, Rev. W. Johnson; Friday, Feb. 17th, St. Peter's, Drumbo, Rev. J. Gander.

*County of Grey.*—Tuesday, March 1, St. John's, Dandak Rev. O. Edgelow; Tuesday, March 1, St. Paul's, Shelburn, and Friday, March 2, Hornings Mills, Rev. H. G. Moore.

Sunday, March 18, Christ Church, Meaford, and St. Thomas', St. Vincent, Rev. A. C. Channer, M.A.; Monday, March 19, St. Matthew's, Sydonham, St. Philip's, Walters Falls; Tuesday, March 20, St. James', Euphrasia, St. Augustine, Heathcote, Rev. J. A. Ball; Wednesday, March 21, St. George's, Clarksburg, Rev. G. Keys.

Sunday, March 4, Christ Church, Glanworth, Trinity Church, Lambeth; Tuesday, March 13, St. Anne's, Byron, Rev. C. W. Ball; Sunday, February 19, St. John's, Glencoe, Christ Church, Newbury, St. James', Wardsville, Rev. W. J. Taylor; Sunday, March 11, St. Matthew's, London E., Emmanuel, London Tp., Rev. W. M. Seaborn; Sunday, March 25, St. George's, London Tp., Trinity, London Tp., Rev. N. Wilson.

DIOCESE OF ALGOMA.

MAGANETTAWAN.—Visitors to Maganettawan will be amply repaid by taking a look at the interior of St. George's Church, which has been very beautifully and tastefully decorated for the Christmas Festival. Residents and travellers throughout this part of the country say they have never yet seen anything to equal it in Muskoka. The work was cheerfully undertaken by the members of the congregation and their friends, and a week of hard work resulted in what everyone must admit to be a credit to the congregation of St. George's. The services on Christmas Day were particularly bright and happy, and will be long remembered by those who were privileged to take a part in them. At 6.30 a. m., the missionary set light to the fire, and at 7.30 ascended the belfry and rang the bell inviting the faithful to the first early celebration of the Holy Communion in this part of the country; would there be any response? With anxious heart the missionary waited, and was very soon rewarded by the sight of first one and then another on their way to the House of God. There were twelve communicants, one of whom ever eighty years of age, walked a mile rather than be absent. Everyone present felt the solemnity of that service. The morning service at 10.30 was well attended and the singing very hearty. At Evensong a large congregation assembled, entirely filling the Church. The musical part of the service was most efficiently rendered by the Church choir, now numbering about twenty, who meet regularly once a week for practice. The Christmas Anthem was "Cradled all lowly" by Gounod. The good old hymns "Hark the Herald Angels sing" and "Come all ye Faithful," were very beautifully sung by the choir and congregation. After the offertory, which was for the choir fund, amounting to \$7, the choir sang a selection of Carols comprising "Carol, sweetly Carol," "Ring out the Bells for Christmas," "O'er Bethlehem's bright and sunny plain," "We've decked the Church with Ivy," and "Twas in the winter cold when earth was desolate and wild." It is not too much to say

that these carols were beautifully sung, and the choir deserve the greatest praise for the pains they took to make the musical part of the service a success. The Rev. A. J. Young preached at the services morning and evening, and at Pearceley in the afternoon. Mrs. Young presided at the organ.

On Monday evening, December 26th, the members of the Church of England, to the number of some 170 persons, representing the united congregations of Maganettawan and Pearceley, met at the Schoolhouse in the village of Maganettawan, where a heavily laden Christmas tree was awaiting them.

Mr. Young, incumbent of St. George's, exhibited his magic lantern to the intense delight of the rising generation, showing some capital views of a "tale of a tub," which were succeeded by some very fine views of Scripture history, proving as interesting as they were instructive to the children.

Several Christmas carols were sung by the choir of St. George's, Mr. Young leading, while Mrs. Young officiated as organist; the excellent time and well-trained voices of the choir (which consisted almost entirely of children), asserted most eloquently the care and trouble lavished upon them.

Miss Minnie Featherston sang, "The blue bells of Scotland" very prettily to her own accompaniment, and received, as she deserved, hearty applause and an encore.

The Church people of this vicinity justly feel proud of their Church, their pastor and his valued wife, for to their indefatigable efforts is due the great success of our cause. Mr. Young is always on the alert to advance the interests of his Church and congregations, and while remembering the spiritual welfare of his people does not forget their temporal requirements, for where there is sickness or distress he is always ready with a sympathy which finds expression in something of a more substantial form than mere words.

The presents on the tree were distributed by a genuine Santa Claus in fur coat, bells and all the paraphernalia of that distinguished personage, who produced for every child connected with the Church some useful gift, such as caps, mitts, &c.

The proceedings terminated with the National Anthem, and the happy recipients of the various presents dispersed with hearts full of thanks to their kind pastor and Mrs. Young, who are a prime favorite with the children.

HUNTSVILLE.—The Bishop came to this Mission from Bark's Falls, on Saturday, the 28th ult. On Sunday, the 29th, a class of seven was admitted to full communion in the Apostolic rite of Confirmation. In his address to the confirmed the Bishop urged them to "be true" to themselves, to others, to their Church and to Christ. The Bishop preached to large congregations morning and evening, and left for home by midnight train.

NOTES ON THE CHURCH AND HER WORK.

By REV. FRED. E. J. LLOYD, Shigawake, P.Q. (Continued.)

It seems to the present writer that the time has arrived in which the publication of a concise but ample history of the older Colonial dioceses, may well be considered, such dioceses I mean as those of Nova Scotia, Quebec, and Newfoundland, in Canada; Bombay, and Calcutta, in India, and a few others in Africa, Australasia and the West Indies. Of thoroughly interesting material for such an undertaking particularly with regard to the dioceses above enumerated there is certainly no lack; on the contrary, there is quite an extensive literature of much more than merely local interest con-

ned with these dioceses, notably Cape Town, stored away in their various archives which ought to be seen and read of all men; and in no better or more attractive form could this be done than in that intimated, viz: a brief but amply detailed diocesan history.

The Official Year Book of the Church of England, the delight of Churchmen the terror of liberationists, supplies us from year to year with meagre and unsatisfying accounts of the doings and needs of the Colonial dioceses, for the most part over the signatures of their respective Bishops; but these do not aim at supplying the need spoken of. It is true that the pages of *Mission Life*; the *Mission Field*; *Church Missionary Intelligencer*; *Central Africa*; *The Little Papers*; the Newfoundland and Blomfontein *Occasional Papers* reveal a great deal of the inner working, the more extricate and complex machinery, and I think, the most interesting particulars of the life and work of the Church abroad. Each missionary describes his own work, in his own way, telling his own tale, now of successes achieved, and of obstacles to the free course of the Gospel removed, now of sorrow consequent upon the faithfulness, or lapse of converts, or the death of friends, but most often alas! of want of support on the part of some who could afford, but strangely withhold help from the lonely toiler in the remote corners of God's vineyards. Who, but God knows the journeyings oft, the frequent perils, the weary limbs, the aching hearts, the painful struggle to be faithful, of the voluntarily expatriated priests, exiles for the faith? In quietness and confidence they labour on, hidden in deep recesses of the earth far away from the ken of the stirring world; the billows of vast oceans rolling between them and their loved ones; but their noble work goes on building up souls in the faith of the Son of God, assaulting and conquering giant evils, true to their manhood, their brother, and their God. The persons and lives of missionaries frequently form the subject of much unfavourable comment in books of travel and exploration whose authors, let us charitably suppose, have been deceitfully dealt with by the lies of the missionary, and not having the time, neither perhaps, the inclinations to prosecute enquiry, wilful misrepresentations are accepted in good faith, as facts; charges are formulated; the manuscript is in the printers' hands; and God help the missionary! Would to God that these attacks came only from those who are without. What shall we think or say when such men as Canon Isaac Taylor espouse the cause of those who either deny missions and missionaries or place the lowest possible estimate upon their value and usefulness? Such an ungenerous and gratuitous attack as that made by Canon Taylor at the last Church Congress on missionaries is altogether unworthy of a Christian gentleman much less of a Christian priest. It is most gratifying however, to know that a host of his facts and figures have been altogether disproved, and so severely has his several positions one after another been assaulted and criticised, and that, by many champions from quite unexpected quarters, that the attack can result in nothing but good to the noble cause assaulted. One excellent result of the reverend Canon's attack is to be found in an article in the *Spectator* of November 5, entitled, "The new attack on Missionaries." It is a most valuable and chivalrous defence of missionaries, and I would strongly advise all who can to procure it. I cannot more fitly conclude these desultory thoughts than by quoting a portion of this striking article: "The plain truth about modern missionary work we believe to be this. It has become a profession, a most noble and very successful profession, and like every other profession, has drawn to itself men of all kinds, of whom a large majority are qualified by inner dispositions for its duties. At an expense of about a million a year, the Protestant Churches send out to most parts of

the heathen, and some parts of the Mussulman world, a perpetually renewed force of men and women, to teach to those who know them not, Christianity and civilization. Those men and women of all sorts, some unfit, one or two in a thousand hopelessly unfit—bad persons in short—a few fit to a degree no words of ours will adequately describe, but a majority well qualified in extremely varied ways for the burdensome duty they have to perform; many are teachers, many preachers, many scholars, many, like Dr. Moffatt, born rulers of men; but in all but a very few, there is one quality rare in any other profession—absolute devotion to the work to be done. If they can do it, living as quiet, hardworking pastors in the Tropics, they do it so. If it requires of them excessive toil, abstinence from all that is pleasant to man, the incessant facing of physical danger, including what is a moral certainty of death by torture, they accept those conditions; not boasting, not murmuring; as parts of the burdens their consciences have placed upon their necks. The majority are not called upon for great sacrifices, but everywhere they do their work, setting up an ideal which raises even heathenism, establishing Christian colonies, teaching native teachers, and everywhere spreading among barbarians the first ideas of a nobler and loftier life. How it is possible for Christians of any sort to condemn such a profession with such results, we can no more conceive, than we can conceive how a Christian Church can be fully alive, yet never wish to proselytise."

REV. FRED. E. J. LLOYD,  
Incumbent of Shigawake, P.Q.

#### IRISH CHURCH HISTORY.

BY THE REV. CHAS. SCOTT, M.A., Rector of  
ST. PAUL'S, BELFAST.—(Continued.)

Bishop Colman asserted the authority of Irish tradition and customs, derived from St. John, and Wilfrid maintained the authority of St. Peter, the doorkeeper of heaven, and the Roman use. The Irish were defeated, and retired to Ireland, with the English, who adhered to the Irish Church. But Colman did not come away without the remains of his sainted predecessor, Bishop Aidan. The Rev. John Graham refers to this fact in his poem on Mulligan:

I love thee, all secluded as thou art,  
Magilligan, from busy haunts of men  
Serene and beautiful in every part,  
From lofty mountain down to lonely glen,  
From eagle's nest to sea-calt's oozy den.  
Your barrier, Benyevenagh, whose form  
Majestic casts a shadow o'er the wave  
Below Benone, when, in the wintry storm,  
The winds about the fatal Tom Banks rave,  
Threatening the sailor with a briny grave.

Enshrined in stone, near Tamlaght's Temple  
high,  
Brought from Northumberland by Colman's  
care,

The honored ashes of old Aidan lie,  
The first that sat in Lindisfarne chair,  
When grateful Oswald made him bishop there.  
Of him, says Bede an adversary just,  
"I praise this Aidan for his holy mind,  
His learning, and humility, but must  
Condemn the fault we in his conduct find,  
His breach with Rome, the mistress of man-  
kind.

He with the Greeks his feast of Easter keeps,  
Regardless of the Latin rubric rule;  
Nor heeds he whether Peter's Vicar weeps  
Or smiles, while England, in her zeal grown  
cool,  
Receives her doctrine from Iona school."  
Here have his bones for thirteen ages lain,  
As fleeting generations pass away;  
Preserved with care, and honored, here remains  
The stone that marks his lowly bed of clay,  
His well, his altar, and his natal day.

No great change took place in the history of the Church until the coming of the Normans, when the Church, hitherto independent, was placed under the control of the See of Rome and the Crown of England. At the Reformation the supremacy of the Bishop of Rome was cast off, the wooden communion tables of the old Irish Church were restored, and the stone altars broken down; the old Catholic Prayer-books were revised, combined, and translated into English. So the Church continued until the reign of the Commonwealth, when the services of the Church were suppressed, and her ministers driven away. At the restoration she was again raised to her place, and usurpers and supplanters were required either to conform to her rules or give way to obedient servants. So things remained until 1800, when, by the Act of Union, she was united to the Church of England, and the United Church of England and Ireland continued until 1869, when she was, by an act of violence, again separated, displaced from her position as an Established Church; unfettered, it is true, but stripped of every penny of her possessions, except the fabric of her churches and the graves around. All else that she possessed, whether given by gift in ancient times, or secured by law, or by Royal grant, or by subscriptions of private persons, was taken away and devoted by Parliament to other purposes.—*Family Churchman.*

#### CORRESPONDENCE.

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

To the Editor of the CHURCH GUARDIAN:

SIR,—Will you kindly grant me space in your columns to call attention to what seems to be a great, and I fear growing evil in itself, its effects, and the results which must follow in its train. I refer to the use of tobacco, more especially among the clergy. In making reference to this vice, I am quite aware of its vast and far reaching influence, numbering, as it does, among its victims those who otherwise lead godly, devout, perhaps, self-denying lives, except for this one darling sin, and thinking it, doubtless, a little one; but which in our strangely complex nature, must, and does, act and react, through all the rest. But I ask opportunity to urge my appeal in the *GUARDIAN* with confidence, because having been a reader of it constantly for years, I have come to know that its opinions and influence are always on the side of truth and right, truly and fearlessly expressed, and such I trust and believe will ever be the case. View this habit of tobacco in whatever light we may, surely it is a sin against physical nature, mental and worst of all moral, for not so much is it evil in its effects as in itself an indulgence.

For physical reasons the use of a narcotic like tobacco cannot but be hurtful. No one can or does pretend to be ignorant of its nature. Its most abject lover would not dare to affirm otherwise in some degree. From an intellectual point of view, the whole civilized world knows its stealthy, slow, insidious, benumbing progress toward indolence, with its attendant train of parasites. Let us go no further on the downward road to intemperance and impurity, which, in far too many cases, are akin to this habit and often arise directly from it, but let us look at its worst, most pitiable, most deplorably sad aspect which is presented, when its effects are seen in a lethargy of soul, which must be the case, when men highly educated and trustees of wide influence for good (alas! for ill also) after having been solemnly endowed with the awful responsibility of God's sacred ministry in our Apostolic Church, can so far forget, ignore, or elude the simple meaning of all our Blessed Saviour's teaching, life and death, and their own ordination vows, as to



daily, and hourly almost, indulge in a wilful sin. Are we not told that wilful is deadly sin. What then, is this hydra-headed monster, self-indulgence? We are proud of our Historic Church, words are feeble to express how justly so, but what about the grave responsibility which it brings. We are grateful for our priceless gifts, would that some of us realized their cost more deeply.

We look with pity often, sometimes not unmixed with unacknowledged contempt upon our dissenting brethren. We deserve in this matter at least to think with shame before them, for they have recognized this sin more clearly than we. Not one of the men in training for their work is allowed the use of tobacco while so engaged. Might we not take example by them, and apply the rule in our universities and colleges, where, alas, if a young man enters free from this vice—unless of very strong moral fibre—he soon becomes contaminated. Can not something be done to remedy and prevent all this. Will not some one blessed with precious influence use it in behalf of our students, who bye and bye will be our clergy. Surely then the older clergy will abstain from this evil for consistency's sake, and not only teach but live the precept. *Be ye pure.*

Pardon me, if in my anxiety I have made my letter too long, and let the intense desire to see this grand emancipation be my excuse.

ALPHA.

SIR,—It is difficult for a correspondent to know beforehand whether his communication will be welcomed as useful, or deemed an intrusion. In my own case, taking the various papers I write to, I find about fifty per cent. of my communications are "pressed" and the other half suppressed. But there is in your issue of New Year's day an article so eminently suggestive that I trust to be allowed to say a word or two about it, as copied from the *Haltfax Herald*.

When we look around the world for the main hindrances to religious life and development to-day, does not the mind at once resort to sectarian strife and inter-sectarian *proselytism*, conducted at times by fair means, but at times hardly so. There is "more real unity than ever," we are told. And we believe it. What then is the first step which that increased unity ought to enable us to take in order to lessen the heartburnings and strife arising from our unhappy antagonism? to lessen our "impatience of authority," our "desire for the novel and sensational," lessen "the great fickleness of mind in religious matters." As chaos required the expression, the enforcement of physical law; as moral confusion demanded the statement and regulation of a moral law, so too, the family of man being divided into separate nationalities and organizations, there arose the need for international law, a code rarely enforced, little recognized; yet in spite of this of very great and growing practical utility. In like manner the schisms in the church demanded imperatively a code of inter-ecclesiastical law, to lessen friction between churches and denominations, till, without sacrifice of principle, they can break bread together in token of their common brotherhood. How shall we seek to rally the scattered fragments of Christ's body? In so far, that is as it is left to us, as agents to determine this? Suppose that there was a registration of all members belonging to such branches of the Church as have, if not the fullest, at least some Apostolic descent, and that no transference of membership was recognized as right unless where the migrant was in good standing before migration; nor except he had stated intelligently his reasons for wishing to leave one branch, and for joining another. Accessions then would be made on a prime basis; discipline would be possible; there would be less of that "floating population," which is so ineffective for good; the *raison d'être* of an institution would be bet-

ter looked into; there would be less temptation to adopt the novel and sensational in order to attract; and solid work would be better seen to tell. Of course the idea of an inter-ecclesiastical code is, in 1888, quite unpractical. So was the use of steam as a locomotive power in 1777, say; all good ideas seem unpractical till tried; however, without laying claim to an "educated prescience," I may perhaps be allowed to hint at one or two ideas based on common sense. There is one great danger ahead if people will but look; an internal danger. Our Bishops work far more unitedly than ever, and we thank God that thus they will be more powerful for good; the laity also are more active in the Church than formerly; but, under the present voluntary system, as at present worked, the danger is that the ordinary clergy should, so to speak, be "roasted between two fires;" and the "hired man" with no opportunity for any redress, be expected to preach this, or not to preach that, simply according to the dictates of his various paymasters. The end would be a complete dearth of independent-minded men in orders, a certain taint of hypocrisy almost necessarily being developed by the circumstances of the case. The press would undoubtedly help as a partial remedy, but could never alone battle with the evil. In any parish where evil livers and enemies of religion had much sway, the faithful pastor would be crushed under the iron heel of an unsympathetic, unbusiness like, unjust system; the immediate effect being the "success" of the Church; the effect in the long run to rot and undermine her. True success comes in the long run only from sticking close to the articles of war, the regulations given by the Divine Master Himself, whether given by His own blessed lips, or through Apostolic authority. Again, how illogical that we should all be framed into a special missionary association, yet remain outside our special temperance and purity societies. The "symbolic teaching" here seems to come to us in subverted order.

January, 1888.

N. L.

#### LETTERS FROM CALIFORNIA.

##### No. 4.—Continued.

The City of San Diego presents a strange sight to the traveller from the East, it has the California aspect about it of course, is all new, and the number of buildings in process of erection makes navigation rather difficult along some of the streets; there is a motly crowd from all over North America and elsewhere and though not as picturesque as Cairo or Alexandria, there is enough variety to make it a curious and interesting study, as added to the purely American element, which in itself is varied enough as represented by nearly every State in the Union, are Mexicans, Indians, Chinese, Japanese and others from the leading countries in Europe; the old Mexican and Spanish element though once so numerous in this part of California is fast disappearing before the onward march of the ubiquitous Anglo-Saxon but enough are left to give a marked character to the city; one will frequently see a family party at the hotels composed of the old Spanish race and speaking the old language. There are many handsome buildings bearing a close resemblance to those of Los Angeles, the residence portion almost entirely of wood as are the churches, and as to the latter it is a good idea, as they all expect to enlarge within a year or two being already overcrowded. The rector of St. Paul's, which is one of the best churches in the city, is Rev. Mr. Restwick, a Canadian, who has gathered a large congregation and was one of the first in the field to erect a Church of our faith. On Sunday a. m. we attended service at St. Paul's, which was overcrowded and we were informed such is the

case every Sunday. One rather striking feature in South California is that all of our churches have the chancel facing the East, that is all that we have so far seen, so that several of them stand with the chancel end facing the street; it will not be long before we have another large church in the city and it is much needed. The real estate business is conspicuously to the front here as in Los Angeles and we cease to wonder at the multitude of people engaged in this business, when we learn that assessed value of property within the country has increased seven millions within the last year. Across the Bay, about four miles distant, is a district called Roseville Heights, these are for the most part gently sloping hills, but occasionally quite steep and commanding a fine view of San Diego and its environs; on the other side of the hills is the Pacific Ocean, so that the place is sheltered completely from stormy weather in that direction. During our stay in San Diego we took advantage of an excursion to Roseville in the interest of a real estate sale. Roseville is as yet only a paper town as there is not such a thing as a house in sight anywhere, however, all the things that go to make a town are promised in the circulars, freely distributed, as only a question of a very short time, buyers must nevertheless purchase at their own risk and pay a certain sum down before they leave the ground, a wharf is built and that is all unless we except on the beach a struggling collection of Chinese huts, the occupants of which are engaged in catching and curing dog-fish, which are subsequently shipped to China where they are esteemed a luxury; we could not find any of the Americans who would eat them, but their tastes differ very much between a Yankee and a Celestial. Arrived at the town site we discovered nothing but bare hills all around, the future streets and avenues are marked out by stakes and the property is sold in lots by agents on the ground and not at auction. Several lots were sold at \$150 and \$200 each and looking at a plan of the town one found that nearly half of it had been sold at those figures, size of lots being 40x100 feet. The writer of this not seeing any very immediate prospect of a return or of advance in price did not invest. Coronado Beach or Coronado as it is now generally called, is connected by a steam ferry running every twenty minutes from San Diego; at the landing is an electric motor railway which takes you directly to the great hotel at the Beach; fare from San Diego to the beach and return twenty-five cents. Coronado is the peninsula that forms the Bay of San Diego, the surface is slightly rolling and general altitude above the sea from thirty to fifty feet. A crescent shaped beach provides a natural boulevard and affords surf bathing all through the year as the temperature in this favored clime is about the same in summer as in winter and here we may state that the equality of temperature at Coronado or San Diego is a source of wonder, and frost is unknown. During a record of ten years at the U. S. Signal Station there were 3533 days in which the thermometer did not rise above eighty degrees.

(To be Continued.)

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# The Church Guardian

— EDITOR AND PROPRIETOR: —

L. H. DAVIDSON, D.C.L., MONTREAL.

— ASSOCIATE EDITOR: —

REV. EDWYN S. W. PENTREATH, B.D., Winnipeg, Man

Address Correspondence and Communications to the Editor, P.O. Box 504. Exchanges to P.O. Box 1968. For Business announcements See page 14.

## CALENDAR FOR FEBRUARY.

- FEB. 2nd—Purification of Saint Mary the Virgin.—(Presentation of Christ in the Temple).
- “ 6th—SEXAGESIMA.
- “ 12th—Quinquagesima.—(Notice of Ash Wednesday).
- “ 15th—Ash Wednesday.—Pr. Pss. M. 6, 32, 38., E. 102, 130, 143. Comm. Service).
- “ 19th—1st Sunday in Lent.—(Notice of St Matthias and Ember Days. Ember Coll. daily).
- “ 22nd—Ember Day.
- “ 24th—St. Matthias. A. & M.—Athanasian Creed.—Ember Day.
- “ 25th—Ember Day.
- “ 26th—2nd Sunday in Lent.

## Special Notice.

WE REGRET that we are obliged to remind MANY of our SUBSCRIBERS THAT THEIR SUBSCRIPTIONS HAVE LONG SINCE EXPIRED; and though the amount in each case is trifling, the aggregate is large, and the Non-Payment seriously prejudices our work. Will not each Subscriber examine the Label on the paper; and if IN ARREAR remit at \$1 50 per annum; renew Subscription, in advance, at \$1 00; and forward the name of at least ONE NEW SUBSCRIBER. If the CHURCH GUARDIAN is valued—as we are assured from every quarter of our large constituency it is—we would ask greater interest on the part of Clergy and Laity in extending its Circulation.

## TEACHING OFFICE OF THE CLERGY.

From Bishop Doane's Convention Address in the Church Eclectic.

We have not many towns in the whole Diocese where more than one clergyman is at work. But where we have, I believe, there ought to be more frequent exchanging of plans and purposes of work, among the clergy. In one sense we have no parish bounds; but, in another, we are badly bounded by parishes. It is fatal to any Catholic work to fancy that we must build up high fences to keep our flocks from straying into the folds, where our own brethren are feeding the flock of Christ. Many things govern Church attendance: neighborhood, friendships, ecclesiastical preference, and so on. And while nothing is more to be condemned than the desire to build up one parish at the expense of another, the spirit of perpetual fear and jealousy among brother priests in the same city, is equally to be condemned.

If there could be frank and free and frequent meetings, not for gossip, nor for discussion, nor even for personal improvement only; but for the consideration of our common work; if there could be recognition of the fact, that the

first end we have in view is the general extension of the Church, and not first and only the growth of the single parish, far more work would be done. I cannot see why Roman Catholicism, Methodism, Presbyterianism, or even Congregationalism, in a city, works as a unit, and we are not even Episcopalian, to use our poorest name, much less Catholic, but only individual and parochial. Of gatherings, such as the Albany Clericus, I have no cause to speak except to recognize the interest and advantage which they have in themselves. But I confess to a feeling that when we come together in any way, it ought to be as men interested each in the other's work, and charged together, with the duty of gathering into the Church those who are so far not cared for; and of winning to a clearer light and knowledge of what we believe to be the older and better way, those who hold often with far more perfect attainments in holiness, to far more imperfect methods of organization and worship.

And this leads me to speak of the character and office of the priest as a teacher; and of his representation, in stall and pulpit, and before the Altar of the Church, through which God has given him the commission to teach. Why we should be afraid and ashamed of what we call, with bated breath, as though it had a stigma of shame if not of sin, *proselyting*, I cannot say; nay why we should not set it as the third of the objects of our ministry. First, the spiritual upbuilding of our own people in faith and life; next, the winning of souls from sin and the non-confession of Christ; and lastly, the attraction of others who do not know or value what this Church can offer them, of primitive faith and apostolic order, of Catholic worship and the full grace of the sacraments and confirmation. I have no desire to encourage controversial preaching. The easy attitude of attack upon science usually misunderstood or altogether unknown; the denunciation of errors and of those who hold them; the implied superiority over men who have adopted or inherited different systems from ours, are simply irritating blisters that aggravate the diseases which need rather healing and soothing. But it seems to me that we are drifting into the danger of *pointless* preaching. When the commission was given to the Apostles, it was given in the words which lay plainly upon all who claim authority under it, a clear and definite duty. Men cannot hold the first half of it, and argue that merely going into all the world, and teaching what we prefer to believe, discharges duty. We are to go in order “to disciple all nations.” And the way to disciple men is positively stated, by “baptizing them.” And further duty to the baptized is to “teach them to observe all things whatever Christ commanded.” That is to say our first work is to bring souls into the kingdom of Christ on earth, by the only way of entrance. And our next duty is to teach them, not merely to believe, but also do, all the commandments of Christ. A positive and unchanging faith; distinct and definite dogmas; the institutions and ordinances of Divine appointment; and the observance of the laws of the Kingdom of Christ; this is the character of our ministry. Of course it is all for the building up of pure and holy lives. Of course it is all for the salvation of sinners from sin, not its penalty, but its presence and its power, and so from its penalty; according to the message of the Angel of the Annunciation and the Name of our Master. But we are “ambassadors in bonds,” to speak only the message which we are ordained to speak. And no man, it seems to me, can do this without such clear statements of plain and positive truths, as will set men to thinking, whether they can find, either among the popular platitudes of fluent rhetoric, or among the recent additions or diminutions of the Catholic Faith and Order, the power or the opportunity, either to learn or to observe, the things that Christ command-

ed to be observed; as did the three thousand at Pentecost, and the people at Samaria, and the twelve at Ephesus, and the Treasurer of Candace, and Cornelius, and the jailor at Philippi. There is no such thing as a Christianity without doctrine and institutions. Before the New Testament was written, the doctrines were taught and held, and the institutions were established; and the New Testament Scriptures were written to Churches and to Christian people holding the faith and practising the institutions of Christ. The coins, of Creed and Sacrament and Order and Worship, were already current in the realm. The Holy Scriptures merely open the great mine of similar substance which shows the source from which the precious metal came. From the same mint, exactly the same coins are to be made. No others can be current in the kingdom. They will be either counterfeits as they partially imitate the original; or worthless pieces made of baser stuff. Only gold can be gotten from a gold mine; and only sovereignty has right of coinage. That is to say, the Scripture and the Church alone can certify the value of all Christian truths and duties. They only can be insisted upon, and they must be held, which the Church teaches, and which can be found in, or proved by the Scriptures; which were written to extend and establish and maintain the primitive order and the primitive Faith. We have great need to guard ourselves about these things. What I might call, if I should coin a word temperamental Christianity is a sore defect in the character of individual Christians; but it is a vital fault in the teacher of Christianity. The stronger the nature, morally, intellectually, spiritually, the greater the danger that it will colour with itself the system of belief which it holds, instead of losing its individuality, in the faith which ought to hold it. Men of high intellectual gifts are tempted to preach the gospel as a scheme of pure and noble ethics. Men of intense passions and strong temptations turn the whole doctrine of Christ, into denunciation of sin and stirring appeals to the emotions. Another of exceptionally pure and protected life, forgets that some need guards and grace, which he himself feels no need of. And worse than all this, some are mere imitators of one or the other of these teaching methods; so preaching what is real in their masters, affectation in them. And so we come to preach ourselves and not Christ Jesus our Lord: Who not only denounced sin, but pardoned sinners; Who not only lived a life, but died a sacrificial death; Who not only preached a lofty morality on the mountain of the Beatitudes, but pronounced the woes of neglected duties and lost opportunities from the mountains that overlooked Jerusalem; Who taught no duty to man, without a duty also to God; Who lifted up into supreme importance the two great Sacraments, by the fact that He chose for their institution, the sublimest moments of His life; for the one comes to us on the way to the cross; and the other is enjoined upon us, by His last words before He ascended into Heaven.

And while I urge this positive presentation of Christianity, most earnestly, I am sure we ought, more and more,—in preaching to people with no religion, with a different form of religion, or with a religion not Christian at all,—to aim, first at finding points of agreement, and not at magnifying differences; to recognize and welcome what in them is true and good, rather than to search for and condemn their evils or their errors. A magnet looking for iron in ore, will do more than a mallet breaking the rock to pieces. St. Paul's recognition of the spirit of reverent worship, even in the altar to the Unknown God, was far wiser; and is a truer pattern for us, than if he had said what our English version seems to make him say that the Athenians were “too superstitious.” And he found his true vantage ground to win men to the true sonship of God through inco-

poration into The Son of God, by claiming brotherhood with them, through the vague dream of their heathen poets' half-truth—"for we are also His offspring."

I cannot but think that we content ourselves too much with generalities of teaching; that we confine ourselves too much to the set shape of sermons; and the disjointed development of isolated texts. "Rightly dividing the word of truth" is not mining it into minute faith. We need more real Bible teaching of connected and associated passages of the Holy Word; and more teaching such as the Catechism, and the Offices of Prayer Book give the outline of, of the origin and authority of the Church, and of the means divinely appointed to give men grace to follow Christ; Who was, "given to be not only the ensample of holy life, but also the sacrifice for sin; the benefit of which sacrifice, we must teach people "thankfully to receive," and give them the opportunity to receive it, through the means which convey it to them.

I can conceive of no greater cruelty to our human nature, than what seems just now to be the popular theory of religion, namely, the perpetual holding up of Christ, as the perfect presentation of humanity; up to which, our unhelped human nature, through imitation, is to climb, by a process of development from within. For Christ is the second Adam. That is to say, He bears the nature of man before the fall. We are the children of Adam fallen. And humanity, to go back to the estate of Adam before the fall, must be incorporated into, and made partaker, of the life of the second Adam, which is Christ. The old law could lay down commandments to be obeyed (not without certain gifts of strength in which to obey them). The prophets could teach precepts to be observed with the added power of offered reward and threatened punishment. And the philosophers could offer suggestions of wise and valuable counsel. But the call of Christ is far different from this, because it is to follow Him; and it would be simply cruel mockery; unless with that call came the promise that He would give Himself and the Holy Spirit, through the appointed means of Prayer and Sacrament, to make possible the treading in "the footsteps of His most holy life."

I am very anxious that the clergy should realize, and I speak especially to the younger clergy, the fact that they are teaching not only from the pulpit but as I said just now, in the stalls and before the Altar. The form of sound words, which the Church gives us in the Book of Common Prayer, is to be recognized always, not only as a treasury of devotion, but as a store-house of truth. And odious as is the attempt to decorate the simple dignity of our liturgical offices with the finials of tawdry rhetoric, it is no less intolerable to slur over the recitation of these solemn sentences, with the rapid and unintelligible utterance which has naturally become the habit of persons officiating in a "tongue not understood of the people." I am constantly struck as I go about the Diocese with what sounds like a want of intimate knowledge of the language and the meaning of our Offices; or else, what is equally dangerous, a reliance upon a theoretical knowledge which does not turn out to be real. More than this, we are in danger of introducing new, if not false ideas, into the doctrine of the Offices by injecting into them things which have no authority whatever from the Church. It is plainly untrue that nothing can be allowed in the conduct of public service which is not in terms prescribed in the rubrics of that service. But it is also plainly untrue that anything may be introduced into a service which is not in terms excluded from it. There is a certain harmony about the order and the teaching of any separate Office in the Book of Common Prayer, which will regulate this whole matter to every honest and loyal intelligence. And while there are some additions and altera-

tions, particularly of a ritual and liturgical character, which many of us would be glad to see; the way to get to them is not to assume that individual priests are authorized to use them, but to impress upon the Church their value and importance; and then to bide our time and accept the result. I think that two rules ought to govern every clergyman officiating in our churches: one, that he should have his Prayer Book open to the place from which he is reading, and keep his eye and mind upon it; to avoid, for instance, in the offertory sentences, what I hear incessantly; "Let your light so shine before men that they seeing your good works may glorify your Father;" and secondly, that the Lessons should always be read over, at least in English, before they are read aloud. I venture to suggest also, in the matter of notices given during divine service, that clergymen who are not absolutely certain of their power to make clear statements about small things, should write out their notices and read them; and that it is perfectly plain that the "other matters to be published" which the rubric directs, are and ought to be confined to religious and churchly things which fit in harmoniously with "the declaration unto the people of holy days and fasting days," "of the communion and of the bans of matrimony." The teaching of the manners, the dress, the postures of the priest, when "he celebrateth the Holy Communion" is naturally the most impressive and the most expressive teaching that can be given. Careful and due provision of the elements, of the cloths for the Altar and the vestments of the priests; the avoidance, by every possible means of the consecration of too much or too little; the proper provision of bread that will not crumble, and of actual wine mingled with a little water; and strict observance of the order of the Celebration as the Prayer Book prescribes it; surely these should be the least that one should ask or expect in the rendering of this most solemn office of our ministry.

#### PRESBYTERIANISM.—IV.

We have made it clear, so far, that no ancient evidence exists in favour of the Presbyterian system of Church-government, either as discoverable in Scripture or as worked out for themselves by the early Christians. We repeat that it is the barest literal fact that this polity was never seen in operation till Calvin set it up at Geneva in 1541.

But there are some questions to be answered even yet, before we are entitled to dismiss it absolutely, as incapable of defence. First comes the inquiry as to the binding obligation of the episcopal form of polity. Seeing that no one pretends that there is any such definitely limited commission given to the New Testament ministry as that which restricted the Jewish priesthood to the descendants of Aaron, that the mandate to the Apostles contains no clause instructing them how the pastorate of the converts they would make should be set up and continued, are not Christians free to vary from what, however ancient and widespread, is not of unquestionably Divine institution, and to substitute some other polity for it, if found more convenient, and more for the advantage of religion?

This question is ambiguously stated, and can be answered truly with either Yes or No according to the sense put upon it. If it means that the whole body of Christians in the days of an undivided Christendom may well have been free to legislate unreservedly on all matters not already expressly provided for by Divine or Apostolic precept, the proposition may be granted as a purely hypothetical one, having no practical bearing in the present day. The real way to state the question fairly, and

so as to square with the actual historical facts, is: Are individual Christians, or small bodies of Christians, entitled to alter at their pleasure matters which have been settled in one definite way by universal Christendom from the earliest times of which we have positive record? Take, for example, the Quaker rejection of the two great Sacraments. Quakers are neither silly nor ungodly folk, and they have a good deal to say in defence of their attitude on this question, much of it plausible, and some of it true. Nevertheless, all the rest of Christendom with good reason declines to listen to them for a moment, replying that since Our Lord's precept and example on this subject was never treated as a mere allegorical figure of speech, but as a literal command enjoining Baptism and the Eucharist as permanent rites of Christianity, and the whole of Christendom unanimously obeyed it till George Fox arose to explain it away, the argument against his being right, and all the Saints and Martyrs, and Doctors of Christendom for sixteen hundred years wrong, is so overwhelming that discussion is out of place. "We have no such custom, neither the Church of God," is full and unanswerable as a reply.

Now, while it is true that the rejection of Episcopacy is not such an open and manifest repudiation of Christ's own authority as the disuse of the Sacraments, yet the very same principle of action underlies both. And that principle is the lawfulness of schism, when unity interferes with the vagaries of private judgment. But this is condemned over and over again in the New Testament, which contains frequent rebukes of those who separate themselves, and make divisions in the Church. And for even a show of legitimacy in the proceeding, there should at least be some corporate action, some ground of debate capable of defence as being an appeal to Scripture. Such was that old dispute which for a time divided Eastern and Western Christians, as to the proper day whereon to celebrate Easter. Granted that there ought to have been no quarrel over it, that the peaceful admission of variety wherein St. Polycarp of Smyrna and St. Anicetus of Rome agreed would have been the better way; yet this is to be said, that both parties in the dispute acted as Churches, not as individuals, and each believed itself to be contending for close obedience to divine precedent and Apostolic injunction.

But who was John Calvin, that he had any right to upset the whole system which had prevailed for fifteen hundred years before he was born? That he was endowed with extraordinary mental powers is true enough, but is not to the point. The point is, What authority had he to do what he did? We are not here speaking of his whole career, of his controversial attitude in its entirety. We are not discussing the question of the right of even the humblest Christian to protest openly against anything in doctrine or practice which he believes to be a corruption, error, or disobedience to the Divine command. That is not the present issue, which is, Who gave Calvin the right to deliver a new commandment on his own responsibility? He was not even a clergyman. He had taken minor orders as a mere child, in order to hold ecclesiastical preferment, and did become beneficed when he was only twelve. But as he grew up, and began to feel hostile to the Church, he had the honesty to throw up his preferment when he ceased to believe the doctrines which were part of the necessary qualifications of a beneficiary, and betook himself to legal studies, which he abandoned in turn as the career of a reformer opened before his eyes, and became irresistibly attractive to him. It is impossible to discover any commission, mandate, or authority conferred upon him which entitled him to construct a new system and set it up in place of the established one. No doubt, if he had been divinely inspired, that would have been warrant enough;

and it is scarcely, if at all, an exaggeration to say that his disciples in his own lifetime and for more than a century after, actually did regard him as inspired, so great was the ascendancy of his splendid intellect and powerful logic over men's minds. Nevertheless, not only did he work no miracles to attest his commission, but the moral sense of Protestant Christendom has now revolted elsewhere from his teaching, and Calvinism is dying even in the societies which maintain Calvinistic formularies and adopt the Calvinistic name. If he is thus righteously abandoned as a teacher of doctrine, why should he be still obeyed as a teacher of discipline? If he is confessed to have been fatally, hideously, revoltingly wrong on these doctrinal issues for which he could show seeming warrant in Scripture, and undoubted warrant in such writers as St. Augustine, St. Prosper, and St. Thomas Aquinas, why should he be trusted as a guide where he was bringing in an unprecedented innovation? "We have no such custom, neither the Church of God," was a perfectly true statement to make of the Geneva platform.

Another question which may be put is this: Do the Presbyterians believe in their own system? And the only possible answer is that they do not. For whatever question may be raised as to the identity or difference of the offices of Bishop and Presbyter in Scripture, one thing is indisputable, that Presbyter and Elder are the very same, elder being simply the English translation of Presbyter. But when we come to examine the actual Presbyterian polity, instead of finding that "parity of ministers" about which they talk so much, there are three grades of ministry amongst them, as amongst the historical Churches, to wit, Ministers, Elders, and Deacons. Now, as Elders and Presbyters are the same name and office, and as Presbyterians tell us that Presbyters are Bishops, every one of them, it follows that Presbyterian Elders must be Bishops, too, and do everything which any Christian pastor is entitled to do. Nothing of the kind. The Presbyterian elder of the present day, though in a limited sense one of the ministry, is in fact only a churchwarden. He does not conduct service, he does not administer Sacraments, he does not preach, he does not ordain, he follows lay occupations, and differs from other laymen only in being a member of the parochial judicature known as the Kirk Session, and being eligible for a seat in the higher courts known as Presbyteries, Provincial Synods, and General Assembly. And the deacons are scarcely more than vestrymen. Now this is clearly in the teeth of Scripture (which knows only one set of Elder), as well as of history. If the principles of Presbyterianism are true, then the elders should be equal, with the presbyters and ministers in rank and function. The fact that they are not, that the interval between them is indefinitely greater than that which separates the Bishops and Priests of the historical Churches, is conclusive proof that Presbyterian ministers do not in the least believe their own system, but reject it the moment it calls on them to share the powers they have usurped.

The last question to be asked is this: Success has often justified acts which cannot be defended by strictly conclusive precedent or logical argument. Has Presbyterianism succeeded?

The answer is that no system has failed so universally and scandalously as it has done. It has not only been the parent of the vast majority of the sects and schisms which divide and disgrace Christendom, but it has miserably failed to maintain the Christian creed. Every important Presbyterian body in the world, with the solitary exception of the Scottish Establishment, powerfully checked by English forms of religious thought, has for the most part fallen away from the faith, and has dropped away into either actual unbelief, or into those forms of religious opinion, such as lax Socinianism, which differ little from unbelief, and lead down

into it twenty times for every time they lead up out of it. Even of Scotland it was said by one who knew the country well, that the reason there were so few Arians outside the Kirk was because there were so many inside it. And in all this declension it is the ministers who have led the way. This holds good of German Lutherans, Swiss Calvinists, French Huguenots, American Presbyterians, and is illustrated in England by the fact that the litigation about Lady Howley's charities showed that out of 204 Unitarian congregations 170 had been founded as Presbyterians. Thus, while Rome, with all its errors and clumsy additions to Christianity, has never let go the articles of the Creeds, the Great Apostacy, which denies the Father and the Son, has been manifested in and through Presbyterianism.—*Church Times*.

### FAMILY DEPARTMENT.

ALEXANDER HERIOT MACKONCHIE.

How fitly does the Master's summons come,  
Calling His priest still closer to His side  
For higher ministries in yon wide Home—  
At Embertide.

Fit, too, the pillow of that brow so pure,  
Which ever schem'd to raise the stain'd and low,  
And in foul bosoms work a bleas'd cure—  
A wreath of snow.

Yet in this web a fitness certain stands  
Contrast its close with all the life before,  
As, half perplexed, the work of Wisdom's  
Hands  
We hushed adore.

He who had spent his strength for other's sake  
In love, by toil and prayer and fasting shown,  
Felt its last throb his fainting frame forsake,  
Left all alone.

He who had blest so many a dying bed,  
And fed the pilgrim with the heavenly feast,  
Had but beside him, when his spirit fled,  
The Eternal Priest.

But who can tell the all but martyr's pain,  
When (the last effort baffled) piudence fail'd,  
'Ere grace within resum'd her peaceful reign,  
When man's heart quail'd.

When strength, hope, life, and every pure desire,  
One fond farewell, yea, all things that men prize,  
E'en the last rites, were laid upon the fire  
Of sacrifice.

Sacrifice! this doth all the life explain,  
Its link knits both the life and death in one,  
To him at once a privilege and a pain  
(Our doubts are gone.)

Yes! as the martyr oft his cross, hath kiss'd,  
So he the cold, cold sheet so softly spread,  
Then gently laid him, curtained by the mist,  
On his last bed.

And, as he lay exhausted, with bar'd head,  
His soul commended he to God thrice blest.  
Grant him, O Lord—the true light round him  
shed—

Thine endless rest.

J. E. S. in *Church Review*.

*Clewer, December 22*

### THE BETHLEHEMITES.

FROM THE GERMAN, BY JULIE SUTTER.

#### CHAPTER IV.

##### BACK AT BETHLEHEM.

It was toward sunset. Virginia in deep emotion was pacing the roof of the old house, her childhood's home; Helia and the younger Virginia sitting apart, pale and saddened.

Zillah too, and Anana were there. But

Zillah's face shone with a new light. Peace had taken the place of mourning. She looked like one who having come through great tribulation, had found Him that could comfort her soul.

"What gain is it!" cried Virginia passionately; "what gain to me that you say, He lives, if I cannot see Him? For thirty years my heart has longed for Him, hungered for Him and ever since we left Rome, it has been my one thought that now I should be satisfied. And reaching Jerusalem I am told of His death on the cross!"

"What gain is it to me that Titus keeps saying, 'Truly this man was the Son of God!' I knew He was, and I wanted to see Him! Titus stood by the cross when He died; he saw Him laid in the tomb; he watched the chief priests and Pharisees, making sure of the sepulchre, by sealing the stone—and now ye tell me He is risen indeed, and ascended to Heaven. What gain this to me who wanted to see Him, and have Him speak to me!—I cannot understand you, Zillah; you told me life had left you naught but sadness, and now you say your mourning is turned to joy, because you know Him! Well, you at least have seen Him, before He went to Heaven. But I came too late! Too late! too late!" she kept sobbing, shaken with grief.

"Noble lady," responded Anana, "He Himself said: 'Blessed are they that have not seen, and yet have believed!'"

"Did He! Are those His very own words?" cried Virginia. "But, alas, how am I to believe?"—and she covered her face with her hands.

"Should He, at whose voice the dead returned to life not have had power to rise from the grave and ascend to the right hand of God?" returned Anana solemnly. "And we know He will come again."

"If it is, as you say, why could He not have saved Himself, but died the death of transgressors?"

"He hath borne our griefs, and carried our sorrows," said Zillah softly; "yea, He was wounded for our transgressions, and with His stripes we are healed. . . . And rising again for our justification He has ascended to be our advocate with the Father. Far nearer He is to His people now than if He had remained visible upon earth. Dearest Virginia, will you not believe, and have a part in Him also? Let me take you to those who were with Him when He was carried up into Heaven. Better than I they can tell you the wondrous things of God."

"I long to believe," said Virginia.

"I will take you to Rachel in the morning," concluded Zillah; "her husband and sons are disciples of Christ, and they know those who were with Him in the time of His blessed ministry, even the apostles whom He loved."

\* \* \* \* \*

The morning sun was shedding a rosy light over the valley of Bethlehem, when a little band of Christians, white-robed, met for baptism by the brook where David of old sung psalms to his God.

Jew and Gentile, rich and poor, young and old, once more they were together; from Europe, Asia and Africa, they were gathered to bow the knee to Jesus, the Crucified.

They were added to the Church by one of those who had followed Him when He lived among men.

"In the name of the Father, and the Son, and the Holy Ghost," he said, "I baptize you into His death. Let your life be hid with Christ, growing in His love, for He has bought you with a price. And He will come again to take you to Himself. Even where He has risen we shall see Him,\* though He tarry a while! Remember how long His people waited, till the angel at last brought good tidings to

\* The early Christians believing in the speedy return of Christ.



the faithful in this place. And now now to you and your children in the promise, and to all that are afar off, even as many as the Lord shall call. Go ye now and do His will, abiding the coming of the King! In sorrow and joy ye have His word: 'I am with you always, even unto the end of the world.'

Thus then, it has been the Christmas carol ever since:

EMMANUEL—GOD WITH US.

OUR moral powers will be precisely in proportion to the measure of our grace; if we have little grace, we shall do but little good, but if we are filled with all the fullness of God, we shall exert a vast influence upon the interests of men. Dr. Peck.

THINK of the day, the humbling, affecting, overwhelming day, when the cup of cold water will reappear as an ingredient in the everlasting glory.—James Hamilton.

FALSEHOOD is in a hurry; it may be at any moment detected and punished; truth is calm, serene; its judgment is on high; its King cometh out of the chambers of eternity.—Joseph Parker.

A word of kindness is seldom spoken in vain, while witty sayings are as easily lost as the pearls slipping from a broken string.—G. D. Prentice.

A man should never be ashamed to own that he has been in the wrong which is but saying in other words, that he is wiser to-day than he was yesterday.—Pope.

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BAPTISMS.

In Christ Church, Albion Mines, Septuagesima, Jan. 20th 1888, George F. ... and Olivia Maud, children of Hugh and Elizabeth Mason; also Matthew, infant son of Flavien and Ann Vacheresse.

In the Parish of Dorchester, N.B.: On Christmas Day, Edward Valentine Tait. On Jan. 3rd, Roy Primrose Church. On Jan. 2th, Henry Godfrey Darrah. On Jan. 26th, Fred. Henry Johnson.

MARRIED.

MORRISON-JOHNSON—A. Stellarton, Jan. 7th inst., by Rev. D. C. Moore, R. u. al Dead. Henry Edward Morrison to Lila Blanche Johnson, both of Colchester County, N.S.

DIED.

BACKHOUSE—On Thursday, January 26th, Eliza, widow of the late Dr. M. L. Backhouse, in her 90th year.

CLARKE At Kentville, on Tuesday 25th of Jan., Elizabeth, beloved wife of William Clarke, Esq., aged 56 years.

GARRETT—At Ship Harbour, N.S., Charlotte, wife of Capt. John Garrett, in her 86th year.

MURRAY—At Stellarton, N.S., on Jan. 1th, from effect of explosion of a locomotive, Alexander David Murray, brakeman, I.C.R., aged 30 years.

HUTTON—At Westville, N.S., on Jan. 12th, Elizabeth Hutton, aged 82 years. A native of Dudley England.

SIXTH At Albion Mines, N.S., on Jan. 14, Joseph Smith, aged 6 months.

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**MISSION FIELD.**

**MAURITIUS.**

*Annual Report of the Mission by the Rev. R. J. French.—description of the Island and its population. The Indian Coolies.*

[From the "Mission Field," S.P.G.]

The Indian generally likes the ring of his own tongue. We may conveniently divide them into the North and South Indians—the former speaking the Hindi and the Bengali, and the latter the Tamil and Telugoo. In Port Louise, a town of 66,000 inhabitants, ample provision for the present has been made for both. St. Paul's Plaine Verte (C.M.S.) is the mother church for the North Indian people, and St. Mary's holds the same position towards the South Indian people. There are at present six Indian clergy, four C.M.S., and two S.P.G. A few months ago we could reckon three, but in May the Rev. A. Alphonse, native pastor of Telugoo congregation at St. Mary's, died of consumption at the age of forty-four. In an infant church the loss of a leading worker is greatly felt, and not easily replaced. Our Indian Church has passed through the day of small things (and they were small indeed thirty years ago), and is now beginning to count our thousands. The native Church here is but in its infancy, but it gives promise of greater things than these we now handle. It minds us of that "vine that was planted, and when it had taken root filled the land: the hills were covered with the shadow of it, and the boughs thereof were like the goodly cedars."

The present grant made by the S.P.G. to the Diocese is £550, distributed in the proportion of one-third to Creole work, and two-thirds to Indian. The staff of agents is as follows:—Rev. R. J. French, in charge of Mission; Rev. John Baptiste, located at Souillac, in the south of the island; Rev. M. M. Stephen, located at Moka, a large district in the centre of the island; Rev. J. Pickwood, located in the Island of Praslin, in Seychelles; eight catechists and nine schoolmasters:

Most of the above are attached to a Mission Church, or to one in the district in which they are located. There are twenty-six weekly services maintained in Tamil, Telugoo, or Creole. The Holy Communion is regularly administered to the various congregations in their own language.

In this colony Christianity and heathenism touch each other at every turn, but outward contact implies no mingling of spirits. The Indians learn our civilisation more readily than they do our Christianity, perhaps because Englishmen themselves believe more in civilising than they do in Christianising native races. The aim of Christian Missions is higher than all civilisation, even to bring human hearts under the touch of Christ, that He may heal them by sowing the seed of the living Word within them, which shall quicken

their dead souls to newness of life, and bring their perverse wills into obedience to the laws of a spiritual commandment.

At St. Mary's, under my charge, the average weekly attendance of Tamils has been 120, and of Telugos 100. The largest attendance was at a special gathering some months back, when addresses were given by four Indian clergy and one European Missionary, varied by the singing of Tamil Christian hymns. The Archdeacon assisted at this Mission Service, and there was an attendance of about 300 people. A similar gathering was held at the beginning of this month at a service commemorative of the ordination of the first Colonial Bishop, but very heavy weather marred its success; however, 175 persons were present. I preached on the promise: "I will gather all nations and tongues, and they shall come and see my glory." Three European clergymen assisted at this service. I had previously held an English choral service at St. Thomas's, Beau Bassin, on Sunday, September 18, to commemorate the important event of the founding of the Colonial Episcopate under S.P.G. auspices, when I had the privilege of setting forth the work of the S.P.G. to a congregation of 125 English people. There is to be another commemorative service at St. Thomas' on All Saints' Day, to which I have invited all the clergy of the Diocese. The collections at these three services will be duly forwarded to the Home Secretary. I may mention that I have taken this prominent part in the commemorative services at the request of the Archdeacon and the S.P.G. Local Committee, in the absence of the Bishop. I hope to make more use of these large gatherings, as they seem to supplement the work of the native agents, and encourage them to go forward.

(To be continued.)

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Temperance Column.

NEW SOUTH WALES.

The Legislative Assembly of New South Wales has just issued a report on the Drink question. The report emanates from a Royal Commission appointed to inquire into the excessive use of intoxicants in New South Wales, and into the efficacy, or the reverse, of Legislative measures of repression. The Commissioners held frequent meetings throughout the years 1886 and 1887, and their Report was printed towards the close of last year. It shows a very serious state of things. New South Wales drinks more spirits, and even more wine, per head of the population than the United Kingdom, and we all think the United Kingdom drinks enough. If the Colony seems to take less beer, it is partly because it keeps a careless reckoning in that article. Each "average" colonist spends between £4 and £5 a year in drink. It is impossible to be more precise, for two witnesses of great authority cannot agree upon an estimate. A difference of half-a-sovereign divides them. One places it at £4 14s 6d per head; another as high as £5 4s 8d. England spent only £3 7s 10d per head in the year preceding the one to which this return refers. The child, therefore, is a still more furious drinker than the parent, and this should give us both pause. The best consolation for New South Wales is that the very latest statistics show a marked decline of consumption. Is it because public virtue has increased, or only because public prosperity has diminished? The Commissioners will not undertake to say. The quality of the liquor drunk is a subject only less important than the quantity, if indeed it should not take the first place. The drink in New South Wales is sometimes frightfully doctored, but the worst sophistications are not manufactured in the Colony. Here the generous Mother Country comes to her children's aid; and the Commissioners recommend that a heavy import duty should be placed on all "essences," and other abominations imported for mixing with weaker liquids. Fusil oil is found, not only in the imported essences, but also in the home-made beer. Only about a sixth of the quantity found in the spirits is to be found in the beer, but then, on the other hand, the Colonist drinks about six times more beer than spirits, and so his system gets the benefit of the same allowance of poison in the end.

The Commissioners devote much attention to the great question of drink as a national evil. The Governor of Darlinghurst Gaol, in the Colony, holds that the average of cases in his custody due to drink is not less than 92 or 93 per cent. The "larrikin," a new variety of social pest, with the nature of which we do not profess to be thoroughly familiar, is said to be largely the product of imtemperate habits. "Drunken parents are the natural causes of drunken and

criminal children;" and hence the worst kind of "larrikin," a creature, as we take it, whom the roughs and rowdies of our own great cities would recognize as a man and a brother.

Among remedial measures, the Commissioners strongly urge the importance of inebriate asylums. They would not regard drunkenness as a crime, or at any rate, as one deserving of merely penal treatment. The restraints should be solely of the preventive and curative order—at least where the infirmity is not associated with crime commonly so-called. They have no great opinion of the efficacy of Local Option as at present carried out in the Colony; but as this principle exists in Colonial law they wisely consider how to make the best of it. They propose, then, to extend the franchise for Local Option to every Parliamentary elector, and to tender to every voter as a new issue the fixing of a statutory number of public houses for every licensing district. In the city of Sydney, for instance, they would allow one liquor license to each eighty electors on the roll. As the electors now number 32,031, that would reduce the number of licenses from 500 (the present number) to 400. To show the congestion of public houses in some parts of Sydney, the Commissioners have prepared a number of carefully executed maps in which the drink shops are coloured red. They are like maps of fortresses ingeniously planned for the subjugation of the city, and their position almost invariably shows a true eye for strategical combinations. They occupy the angles of streets in such a way that their fires seem to cross in all directions. In the region of the Theatre Royal as many as seven of them are clustered in a single block; and, at the corner where there is the largest accumulation, four more face them, on the other side of the way. The polls for the new Local Option vote should in every case be independent of the municipal vote. It is evident from other details of their remedial scheme that the Commissioners have no high opinion "of any system which transfers to local voters the right to do what has hitherto been the function of their representatives in Parliament." Their report should be read both for the detail into which they carry these important conclusions, and for the large body of evidence on which the conclusions are founded. In the way in which the report seeks a remedy, as distinct from its attestation of the extent of the evil for which the remedy is sought, it is, in every respect, a credit to the Colony.—Daily News.

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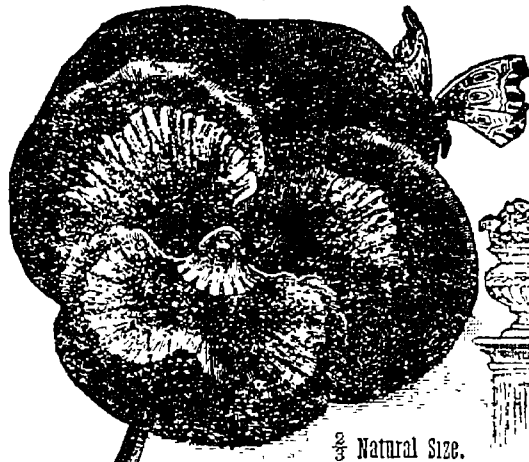
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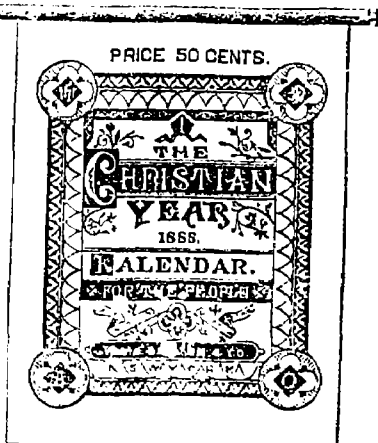
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