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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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## THE ADVENT MISSION IN HOLY TRINITY, FIFTH AVENUE AND ONE HUNDRED AND TWENTY-FIFTH STREET, NEW YORK.

I am asked to give some account of the Advent Mission in my parish, and to state my impressions of its results.

I. The preparatory work must first be referred to, because it is, in my judgment, an integral and essential part of the Mission. It is, moreover, a feature which differentiates it broadly at the very outset from "the revival system." We distinctly repudiate the idea of "getting up" a revival, but we firmly believe that a genuine revival of religion may be called down from Heaven by united prayer and united labor. We made this our motto during the months of preparation—"ora et labora." Earnest effort was made to quicken and deepen the faith of the people in the power of united, fervent prayer for a blessing from on High; and at the same time to vivify their sense of responsibility to arouse them to work for the success of the Mission.

A large and effective chorus was organized, which met weekly to learn the Mission hymns. Committees were appointed; on literature, on printing and advertising, on district visiting, on shop-girls, on visiting the sick, on enlisting young men, on finance, on young ladies, on the Sunday-school children. The parish was thoroughly canvassed. Thousands of notices, leaflets and hand-bills were distributed, posters were put up. A thousand letters were sent over the rector's signature to the dwellers in the "brown-stone fronts," upon whom our district visitors did not venture to call. (The result of this was seen in the large attendance of the non-church going class.) The Wednesday evening service was utilized for four or five weeks in advance of the Mission, as a special service of preparation. The Mission hymns were sung. Reports of committees were then received. District visitors told the story of their experience in their work. Special prayers were offered (some of them extemporaneous) for a blessing on the Mission. All this was most helpful. The life of the parish was quickened. The zeal of many was kindled. Had the Mission for some reason been abandoned, the preparation would have been a blessing in itself.

It ought to be added that earnest effort was made to lead the people to feel that we were expecting the advent of the Holy Ghost, the sanctifier and teacher, rather than the coming of a great preacher, who by his eloquence was to win souls to Christ. The effect of such an attitude of mind was most salutary. It disarmed criticism and opened the way for the missionary's message in the very outset of his work. And to-day, though Mr. Du Vernet is held in loving remembrance in all hearts, and many feel they owe him an unspeakable debt of gratitude, yet it is the Mission, not the man, which is magnified, the visitation of the Spirit, and not the visit of the preacher of righteousness.

II. *Special features of the Mission.*—Among these I mention several which distinguish the Mission from the familiar "revival." (a) Though a special service was used, it was liturgical, and

the prayers were all taken from the Prayer Book or else from the Bible. Thus the liturgy was honoured and the words of the Prayer Book made familiar to many ears unaccustomed to its use. With the exception of a brief extempore prayer by the rector at the morning service, and another by him at the close of the evening service, and sometimes one by the missionary at the same service, all the worship was liturgical. The liberty of extemporaneous devotions was at all times tempered and chastened by the spirit of the Book of Common Prayer. (b) The entire absence of excitement and noisy demonstration of feeling was very noticeable. It was not the "earthquake" or "the storm" which one heard in these services, but the "still, small voice" of God's Holy Spirit.

The apostolic fervor of the missionary produced a deep impression upon the entire congregation, but it exhibited itself in the stillness which pervaded the building and the seriousness which was manifest in the faces of the listeners. The periods of silent prayer were most impressive. It was then that the Spirit seemed to be doing His deepest work, while every head was bowed in silence, if not in prayer, and the truth spoken to the ear was sinking into the heart. The missionary's reliance was not placed in any artificial forcing process, but in that reasonable and scriptural method described by the apostle—"by manifestation of the truth, commending ourselves to every man's conscience in the sight of God." To quote the language of an observer: "There was no extravagance, no sentimentality, no sensationalism. Reliance for the success of the Mission in bringing souls to Christ was not on new methods and irregular efforts, not on oratory and eloquence, but on the power of the Holy Spirit."

(c) The due prominence given to the sacraments. The Holy Communion was celebrated on Sundays, on Tuesdays, and on Thursdays during the two weeks of the Mission. At the early celebrations the attendance was small. At the midday service, on the first Thursday, one hundred persons communicated; at the same service, the following week, one hundred and thirteen; at the Sunday morning service, (11 A. M.) three hundred and twenty; at the Sunday evening communion, the following Sunday, about one hundred and ninety.

Baptism and confirmation were also brought to the attention of the people.

(d) Among the special features of the Mission I include also systematic, definite, and connected scriptural teaching. In this parish the value of such teaching was very strikingly manifested, and coupled with it was an illustration, which I shall never forget, of the power of very simple, very direct and reiterated statements of fundamental and elementary truths.

(e) *The After Meeting.*—As conducted by Mr. Du Vernet this bore no resemblance to the scenes at the "mourner's bench." The congregation is dismissed, an invitation being given to all who desire to see the missionary or the rector to remain in their seats. Then, while a select choir softly sings some of the Mission hymns, one of the clergy approaches those who remain here and there in the darkened church, and in a subdued tone speaks with them of the

things that pertain to their peace, and sometimes prayer follows. All is private, quiet, reverent. Some retire into the chapel adjoining, where the rector sees them, one by one, in the library. I desire to bear my testimony emphatically to the very great value of the after meeting in certain cases. The nail is driven home. Impressions are made permanent. The wavering are led to a decision. Says a keen observer of our Mission: "In these quiet moments of counsel and conference the eyes of many were opened to the fact of the forgiveness of sins, even of their sins: for others the doubts of long, unquiet years were solved, and joy and peace became at last a reality to their restless hearts; morbid consciences were taught a more excellent way than ceaseless introspection and self-torment, while experienced, kindly hands showed earnest but perplexed and weary spirits how to overcome their special practical difficulties."

III. *Results.*—It is too soon to attempt to measure them. Fully to measure them would be impossible till the day when all hearts shall be revealed. But certain things are clear: The religious life of the parish is broadened and deepened. Many Christians are aspiring after a closer walk—a consecrated life with God. Some striking cases of conversion have occurred. Christian people are awaking to their responsibility and are seeking to save the lost. The power of the Spirit is felt. Christian brotherhood is made real. The bonds of love are strengthened between Christians of different names. I have a goodly list of new communicants. I have also a list of lapsed communicants restored to the communion during the Mission, one of them after thirty years' backsliding. I have another list of nominal and formal communicants who have either come now for the first time to the experience of real religion, or have been quickened again into life from spiritual death, spiritual slumber. I have yet another list of persons who have "passed from death unto life," from a life "without God and without hope" into a life of faith, or else have now for the first time decided to surrender themselves to Christ. These lists I have. I doubt not the angels have additional lists of souls over whom there has been joy in heaven, but of whose repentance I knew nothing.

I have also a large number of letters bearing testimony to the blessing—generally a distinct and definite blessing—received during the Mission.

At our thanksgiving service on Monday night, December 14, I read brief extracts from twenty-five of these letters, and I wish to say that the effect of these testimonies upon the congregation was very marked indeed. It was like the effect of the testimony of an eye-witness upon a jury. I thought it the best chapter on the evidences of Christianity I had ever read.

I give you two examples: One writes, "You have helped me to see that a joy of my life was a sin. I have given it up for Christ's sake."

Another, who had been in impenetrable darkness, in an agony of rebellion, stubbornness, defiance, hatred of God and His Word, and in disbelief in prayer, writes, "To His grace be the praise! I never conceived such victory could be given. Now my joyful cry is 'Thy will be done.'"

Another, whom the Mission intercepted on his road to suicide, gave praise for God's mercy. He is now a rejoicing Christian.

Among other results I must mention the following:

1. The Church declared free by the vestry every Sunday evening.
2. A Bible-class for women.
3. A Bible-class for men.
4. A Young People's Prayer Meeting every Sunday evening at seven.
5. A Guild for young men projected.
6. District visitors obtained.
7. Additions to the communion and to the list of families belonging to the parish.

In general the result of the Mission is that my work is much greater, but also much easier than before. The spirit and tone of the congregation is so much improved that the work is made lighter, while in actual amount it is greatly increased. As of old, "the Lord has stirred up the spirit," not only of Zerubbabel the governor and the spirit of Joshua the priest, but also the spirit of the people to "work in the House of the Lord."

In conclusion, I desire to say that apart from the special results of the Mission, I find several matters in connection with it which fill my heart with a song of thanksgiving.

*First.* That at last the offer of the Gospel has been practically made "to every creature" in this parish. I can now say that every household in the vicinity of my church has received an invitation to come and take the water of life "freely."

*Second.* I rejoice that what St. Paul said to the Galatians (iii. 1), can now be said to the people of this part of our great city, "Christ Jesus was placarded (*proe-graphé*) before your eyes." By handbill and by circular, and by poster, the Gospel invitation has been pressed upon their attention. And to those who attended, Christ was "placarded" by a preaching so plain and in letters writ so large that they could not choose but see Him "evidently set forth crucified."

*Thirdly.* I rejoice because the sincerity and earnestness of the Church in her mission of salvation to all sorts and conditions of men has been made so plain that none can gainsay it. Call this Mission "Gilgal," for it has rolled away a reproach from the Church! The intense earnestness of this movement is universally felt, and the result is that the Church and the Christian religion itself command the respect of the community in a far higher degree than before. Our brethren of other communions have been drawn into lively sympathy with us in this work, and the cause of Christian unity has taken a large step forward. The dear Church of our love has won a place in the admiration and esteem of men higher than she ever held before, because both her desire and her singular fitness for such rescue work has been made apparent as never before.

RANDOLPH H. MCKIM.

A careful estimate has been made of the amount of money actually expended in a single year in the repair and building of Churches and other buildings used in carrying on the work of the Church, together with the endowment of Bishoprics and other such like things in the various Dioceses of England, and it is found that the aggregate sum reaches the enormous amount of more than seven millions of dollars. These are free-will contributions, and are in no sense grants from the State. Some may argue from this and say, if the Church can command such sums from her devoted members, for special purposes, she has no need of recognition from the State or of union with it. More important are these facts, as showing that the Church does not forget the obligations that rest upon her, and furthermore, that the ac-

cumulations of lands and buildings and endowments are the results not of a tax levy, but of the liberality and devotion of the membership of the Church itself.

### ECCLESIASTICAL NOTES.

#### THE LATE LORD PRIMATE OF IRELAND.—

The Church of Ireland is mourning the loss of its great chief, the noble patriarch who ruled with such firm yet benignant sway from the throne of Armagh. If a lofty and chivalrous disposition, that scorned all that was low and mean, that fixed its gaze on broad and enduring issues, that never quailed in the day of battle, that bore up when the night was the darkest, has any claim to the title princely, then that title was his by right who now lies low under the shadow of his own cathedral towers in Armagh. How often says a contemporary, did we hear him spoken of in the councils of the Church, as his voice pleaded for some foundation truth imperilled amid the babel of tongues and the confusion of rash and ignorant men, as *the grand old man*, as he truly was, impassioned almost to despair in his anxiety for the Ark of God. Those days, thank God, are over now, and we owe our safety and prosperity in no small measure to the wise conservatism and healthy, though unobtrusive, learning of the late Primate, trained as he was in the best school of Anglican theology—the school of Hooker, and Bramhall, and Saunderson, and Taylor, and Waterland.

His Grace was Primate of all Ireland, Lord Almoner of Ireland, and Prelate of the Order of St. Patrick. He served the Church continuously for over sixty years, and throughout maintained the respect and esteem of Irish Roman Catholics, as well as Protestants.

#### THE CHRISTMAS ORDINATION IN ENGLAND.—

The recent ordinations show a steady and marked increase of culture among students who are called to the ministry. This is well. A knowledge of literature, science, and art will add very materially to our pleasure, culture, and influence, but does not necessarily tone up the moral life. However much one may have done to become skilful in this regard, he needs none the less, but rather more, to know the philosophy and art of living among men so as to see heaven begin in human society. The Church does not undervalue literary attainments, scientific research, artistic skill, but it does protest with candour and ardour against the vicious claims that these are a substitute for higher culture and more important knowledge. What the professional school is to the college, the Church is to the scholastic attainment of men. As the former teaches students how to use the acquirements of college days in medicine, law, or literature, so the Church teaches man how to use whatever he has gained elsewhere for the temporal and spiritual advantage of himself and his associates. It is not the mission of the Church, primarily, to give knowledge, but to teach how to use knowledge, however gained, to the best purpose, giving the greatest good, for the longest time, to the largest number.

**THE HOUSE OF LAYMEN.**—The lay members of the Diocesan Conference of London were summoned to meet on Tuesday, the 22nd ult., for the purpose of nominating candidates out of whom are to be elected ten representatives for the diocese, to sit in the House of Laymen which is to be joined to the Houses of Convocation. About fifty members were present.

**THE JEWS AND THE NEW TESTAMENT.**—A great stir has been created among the Jews in the countries lying at the foot of the Carpathian Mountains by the distribution of forty thousand copies of the Hebrew New Testament. The Jews of Hungary are very numerous—more so,

in many places, than the natives of the land—and it is very difficult to rouse them to interest in any religious question. The translation of the New Testament has been made by Professor Delitsch, of Leipzig, and the result of the distribution is most encouraging. In some towns, says the *Christian*, circles of cultivated Jews with Christian leanings are formed, and groups of thirty or forty meet together to speak about Christ and to sing Christian hymns which have been translated into Hebrew. Many have been cast out of the Synagogue, but notwithstanding, the numbers increase, and a union has been formed to strengthen and build up a Christ-believing Jewish nationality.

**RESIGNATION OF BISHOP TITCOMB.**—Bishop Titcomb's short, but useful, and even brilliant, chorepiscopal administration of the Bishop of London's jurisdiction in Northern and Central Europe has come to an abrupt and untimely end, through the right reverend prelate's health having given way. No words, save those of regret and of gratitude, need be added. The Bishop has convinced English Churchmen that some oversight of Northern and Central Europe is now an acknowledged necessity if we hope ever to make the influence of the English Reformation a recognised force on the Continent.

**THE CHURCH ARMY IN AUSTRALIA.**—The Bishop of Sydney has permitted a committee to be formed to introduce the Church Army into Australia, and two officers will leave England in February. Prolonged Church Army missions have just been begun at Wallingford and Cambridge, and others will shortly commence at Keighley and Newcastle.

### SOME FACTS ABOUT THE CHURCH OF ENGLAND.

The teaching of the unity of the Church in the early Saxon days first brought about the unity of the nation.

The National Synods of the whole English Church first put into the heads of the people the idea of a National Parliament. The canons passed in the Synods were the origin of English statute law. (See Green's "History of the English people," vol. i., p. 58.)

The Church of England was established and endowed by its own inherent growth centuries before Parliament existed in England.

It is impossible then that the Church of England can have been originally established and endowed by act of Parliament.

There never was a Church of Rome in England.

The Pope claimed, but never legally exercised, supremacy in England before the Reformation. It was only lawful for him to exercise jurisdiction with the consent of the crown.

No new Church was founded in England at the Reformation.

There was, therefore, no transfer of Church property from the Roman Catholic Church to the Church of England at that period, but there was a great transfer of Church property to secular hands, in which it has ever since remained.

The property at present possessed by the Church of England (speaking broadly) was given her either before the Conquest, or since the Reformation.

Tithe is of "the nature of a reserved rent which never belonged to either Landlord or tenant." (Sir George Cornwall Lewis.) Neither landlord nor tenant, therefore, pay it out of their own pockets. They came into their property subject to the tithe. It, therefore, never was theirs.

These things are worthy of remembrance.—*Church Record.*

Nothing can atone for the want of modesty, without which beauty is ungraceful and wit detestable.

**NEWS FROM THE HOME FIELD.**

Gathered specially for this Paper by Our Own Correspondents.

**DIOCESE OF NOVA SCOTIA.**

**HALIFAX.—St. Paul's.**—The choir boys of St. Paul's were entertained with a Christmas supper last week. The treat reflected much credit on those who arranged for it. Prizes of value were given to the boys. A few days after, a Christmas-tree festival was held for the members of the Temperance Guild, and was very much appreciated by the members.

**MAITLAND.**—The little village was all astir last week, on the occasion of the marriage of Miss Lavinia Cochran, daughter of the late Hon. A. McNutt Cochran, to Archibald Frame, Esq., of Selmah. The church looked pretty in its festive dress, and the crowd which gathered packed every avenue of the building. The bride has been long and favorably known in the parish for her diligence in Sunday-school teaching, and in other good works of the Church. The ceremony was performed by the Rev. G. R. Martell, Rector of Maitland, assisted by the Rev. W. C. Wilson, Curate of St. George's, Halifax. We wish the happy couple every blessing.

**ANTIGONISH.**—The annual Christmas Sunday-school Tree was held at the residence of E. Milledge, Esq., C.E. Its boughs were borne down with the fruits of love and labor, and we were much indebted to Mr. Rogers, of Montreal, for handsome contributions towards it. The little ones did ample justice to the feast provided for them, and having joined in Christmas carols and praise to Him from whom all blessings flow, departed homeward with happy hearts and well laden arms. Our esteemed pastor and wife (Mr. and Mrs. R. F. Brine) were also the recipients of substantial proofs of esteem from known and unknown parishioners and friends.

Miss Fannie Brine desires to very sincerely and gratefully thank the members of St. Paul's congregation (Antigonish) to whom she is indebted for the golden contents of the envelope presented to her from the Christmas Sunday-school tree, in token of her services as honorary organist and Sunday-school teacher. The gift was very unexpected, knowing so well the many financial demands upon the generosity of the people to keep open their house of worship.

Through the withdrawal of a portion of the ministerial support from the S.P.G., a dark cloud has risen with the opening of the new year, and the future welfare of our Church looks ominous, but we will put our trust in a High Power, and hope we may never know again what it is to feel the deprivation of the regular Sabbath services which have been participated in by us for the past three years.

**HANTSPOUR.**—On Sunday, the 17th instant, Divine Service according to the ritual of the Church of England was held in this town, which forms a part of the parish of Falmouth. For upwards of three years the members of the Church here have not been privileged to receive the ministrations of the Church they love so well, and to which they steadfastly cling, in spite of the seeming apathy with which they are treated, and the difficulties to surmount in holding services here. An instance of their zeal to the Church is shown in the fact that although not having any service, yet they have contributed for the last two years a considerable sum to the B. H. M. Fund of the Diocese.

The great difficulty experienced hitherto has been in not having a building in which services could with any degree of comfort be held. This has been removed for the present (thanks to the kindness of Messrs. Churchill, who has

given us permission to use the hall), but our efforts to advance Christ's kingdom, and to propagate the truths of God's Holy Catholic Church in this thriving town, cannot be other than spasmodic ones until we have a building which we can call our own.

The Church people in Hantsport and its suburbs are few, numbering only about 14 families, but still too many to be lost to the Church. They are surrounded by Dissenters, and yet they remain steadfast to the Church in which they were regenerated and educated, and whose truths were so firmly fixed in their hearts and minds that their influence still exerts itself, causing them not to leave their "first love." It was indeed surprising to hear such hearty responding and such excellent singing and chanting (the *Te Deum* being rendered splendidly) which we were privileged to hear at the service on Sunday last. The congregation, composed of all denominations, numbered about a hundred.

Will not those who love the Church help us to erect a small building for the honor and glory of God in Hantsport, so that our brethren in this town may have an opportunity of worshipping the God of their fathers as of old. Not only is the want of an Episcopal Church an injury to the Church's progress here, but the growth of the town likewise is impeded by the non-existence of an English Church,—your correspondent knowing of an instance where a Church family, although preferring to live in Hantsport, yet came to Windsor for no other reason than this. In the latter place there is a church, and in the former there is not. If there are any of your readers who feel it to be the duty of the strong to help the weak—the duty of those who are enjoying the blessings and privileges of the ministrations of the Church in their midst to assist in providing the same for their brethren who happen to reside in a less privileged part of the diocese—they can do so by sending contributions, which will be thankfully received, to the incumbent of Falmouth.

**DIOCESE OF MONTREAL.**

**MONTREAL.—Christ Church Cathedral.**—The second so-called service of song took place last Wednesday evening. How these performances are regarded by the secular press appears from the following report taken from the *Star* of the 21st instant:—

"Christ Church Cathedral was crowded last evening to hear Prof. G. Couture's programme for the second service of song. Rev. Mr. Norton presided. Mr. H. Robinson was at the organ, and Mr. Bowles was the accompanist. The opening *merceau* was on the organ, the beautiful overture to "St. Cecilia." The organ also furnished the concluding selection, a Pontifical March, by Lemmeus. The organ solo, *allegretto* in A minor, was much admired. There were a number of vocal solos by some of our best amateurs, Miss Moylan, Mrs. James Cheesman, Miss Maltby, Miss McFarlane, whose rendering of Gounod's "Hear my Prayer," with violin obligato, with harp and organ, was the gem of the evening, Miss Walker, Mr. McFall and Mr. Lafleur. Miss Shaw, of Portland, was the harpist, and her skill was well shown in the beautiful "Priore-Meditation," a trio for violin, harp and organ. A goodly portion of the music was selected from Gounod, than whom no modern composer has written finer church music, although the older masters were not ignored. A collection was taken up for the benefit of the choir fund.

"A word as to the congregation, or, more properly, the audience. This was composed of all sects of religious belief. Once inside the church, the behaviour of the people was such as one would expect to see at any fashionable concert, with the exception that the remarks were uttered in a more subdued tone. \*

\* \* \* During the pieces there was much slamming of doors, occasioned by per-

sons arriving and departing. This very much detracted from the enjoyment of the audience, and was particularly irritating during the rendering of the third number on the programme, the beautiful soprano solo, "Waft her, angels." Again, many of the audience showed very bad taste in being in such a hurry to depart. While the hymn "All people that on earth do dwell" was being sung there was a general putting on of overcoats, wraps, etc., and a perfect stampede from the church commenced. This was continued even while the Benediction was being pronounced. It has been suggested that the doors should be kept closed during the rendering of each number, as is done at all the fashionable concerts."

We have been informed that in some particulars the foregoing remarks of the *Star* are not correct, and that the disorder referred to, if it occurred, must have been confined to those near the doors. But we still think that it can hardly be pretended that the "performance" described possesses much of the character of a "service." We do not for one moment doubt that on the part of the Rector and those acting with him in connection with these "services," there is the best of motive, and that they consider that such opportunities of hearing good sacred music rendered in an able manner is calculated to improve the taste of the mass who have little opportunity, perhaps, for hearing it elsewhere; and that some may be through these services drawn to a more earnest and reverent worship; and we know too that in many Cathedrals in England special services of a somewhat similar character are held, and that such men as Lord Aylwyne Compton, (Bishop designate of Ely), and Dean Lake, can be quoted in their favour. We sympathize fully too with the Rector's desire to give a "Cathedral Service" proper, and in these remarks we do not refer to the services on Sunday, in regard to which we have no personal knowledge. But notwithstanding good motive, perhaps isolated cases of good resulting, and such eminent and competent authority for the practice, we still hold to our opinion and unhesitatingly say that in our judgment these "services of song" would be more fittingly characterized as acts of desecration of the House of God, and as a gross insult to His Name and Service. Christ Church is styled the *Cathedral* of the Diocese, and as such every Churchman has an interest in it; and we most earnestly protest against the continuance of such "services," and object to converting this noble and sacred building into a mere concert hall or academy of music. And should it continue to be so used, we trust that some means may be found whereby the Bishop's *cathedra* may be removed, together with the stalls, of the Canons and of the other dignitaries. Let our churches remain as they have been in the past, *holy ground*. We feel satisfied, however, that this extreme course will not be necessary, and that the Rector and Church officers, if convinced that strong objection exists to these "services," will discontinue them; feeling assured, as we do, that they only desire to serve and advance the best interests of the Church at large.

Since writing the above, we have received the following further account from one who was present:—

The second service of song in Christ Church Cathedral took place on Wednesday evening, January 20th, at 8 o'clock. The interest taken in it was well evidenced by the immense congregation present. Long before 8 o'clock every seat in the building was occupied, and numbers were standing in the aisles and transepts during the entire service; others, unable to obtain access to the building, had to return home. The music chosen showed excellent judgment in its selection; the rendering of the chorus parts reflected great credit on the choir, and showed a marked improvement over the last service.



## DIOCESE OF MONTREAL.

*St. John the Evangelist.*—At the fortnightly meeting of the Young Men's Association on Wednesday evening last, Mr. W. R. Spence read a paper on "Symbolism," illustrated by drawings which he had prepared, showing the chief symbols made use of by Christian artists. There was an attendance of over thirty, and the meeting was a very satisfactory one in every respect.

*St. Stephen's.*—A large number attended the weekly meeting of St. Stephen's Church Association on the evening of the 20th, when an excellent programme was presented, in which the Misses Reynolds, Misses Violet and Maggie Reed, Messrs. Evans, Crossley, Cooke and Master Upton took part. Archdeacon Evans presided.

**FRELIGHSBURG.**—The funeral of the late Col. Daniel Westover, on Saturday, the 16th instant, at the Bishop Stewart Memorial Church, Frelighsburg, drew together a large concourse of friends, who testified their appreciation of a long and useful life which, in its aroma of good works, had no reason to be apologised for, or forgotten in death. The Venerable Archdeacon Lindsay, the Rev. J. Constantine, M.A., of Stanbridge, the Rev. E. W. Nye, Rural Dean of Bedford, the Rev. J. Smith, Rural Dean of Brome, the Rev. H. Montgomery, of Philipsburg, and the Rev. Messrs. Ker, Rector of Dunham, and F. A. Allen, Rector of St. Armand West, took part in the services. In the absence of Canon Mussen, the Rector of the parish, Canon Davidson preached the sermon, which could not but reflect affectionate remembrance of a singularly faithful fellow-helper in the work of the Church. The Ven. Archdeacon added testimony appropriate and deserved. Col. Westover's life-long unintermitting unostentatious record of good works would fill a lengthy and enviable record. He ever evinced a practical interest in the welfare of the community and occupied a foremost place in the exercise of liberality. Given to most extensive reading, his mind was stored with information which his peculiarly retiring temperament unfortunately precluded being used for more general good. He leaves his aged companion of about fifty years, seven sons in active, honorable positions, and two daughters, one the wife of the Rector of the Parish, the other Mrs. Dr. Struthers, with other connections to mourn their irreparable loss and to follow in his footsteps. With every token of affectionate sorrow his remains were committed to the dust, in the "sure and certain hope," under the shadow of the Church which he loved, and in whose tower and spire he has left his own speaking and lasting memorial to coming generations.

## DIOCESE OF ONTARIO.

**KINGSTON.**—The annual meeting of the associates of the St. George's Cathedral branch of the Girls' Friendly Society was held in the Synod Hall on the 15th inst. The following officers were re-elected for the ensuing year:—President, Mrs. Col. Villiers; Vice-President, Miss Macaulay; Secretary-Treasurer, Miss E. Muckleston. Arrangements were made for a fitting celebration of the first anniversary of the establishment of the Kingston branch, which will occur on the 2nd February.

**CORNWALL.**—The ceremonies connected with the inauguration of the "Mountain Chime" of bells took place at Trinity Church on Christmas Eve. As this is the only chime east of Toronto, unusual interest was manifested in the inauguration and large numbers of people were present from the surrounding country eager to listen to the first music of the kind they had ever an opportunity of hearing. The spacious church was crowded, there being about eight hundred people present, and the street in the neighbor-

hood of the church was packed with at least 500 more.

Promptly at 8 o'clock the choir to the number of 25 with over one hundred Sunday School children and 40 members of the Girls' Friendly Society formed in procession and marched from Trinity Hall down Augusta and up Second Street to the Church, the chimes ringing out "Old Hundred" all present joining in singing the old and familiar words, "Praise God from Whom all blessings flow," which was continued until entering the church when the Processional "Carol Sweetly Carol" was sung. The members of the choir took their usual seats; the Sunday School children occupied the open space in front of the chancel and the members of the Girls' Friendly Society took seats in the front pews. The services were the usual ones for Christmas eve with the exception of a special musical programme rendered by a full choir.

The sermon, a very fitting one, was delivered by the Rev. Mr. Prime, of Moulinette, from the text "Watchman, what of the night?" after which the Rev. Canon Pettit gave the inaugural address. During the Rev. gentleman's feeling remarks at parting with the old bell the chimes pealed forth "Auld Lang Syne" with good effect.

The chime is composed of 9 bells, is in the Major scale of G with a flat seventh so that the scope of notes is almost as complete as in a large and heavy chime. The largest bell weighs 4,222lbs., and the smallest close to 150lbs., the total weight of the 9 bells being 4,320lbs. Each of the bells has engraved upon it the name of one of the members of the Mountain family.

**MABERLY MISSION.**—Rev. C. E. S. Radcliffe acknowledges further subscriptions to Maberly Church Mission Fund, with many thanks:—A Friend, England, \$33; Rev. Professor Jones, Toronto, \$1; Rev. J. K. McMorine, Kingston, \$1; Rev. C. E. Whitecomb, Toronto, \$1; James Henderson, Esq., Toronto, \$1. Total cash in Bank, \$1,116, exclusive of S. P. C. K. grant of £25.

A concert got up on Christmas Eve, in aid of the St. Paul's church steeple and tower fund at Oso, was a great success. The choir, aided by the Rev. George Scantlebury, of Sharbot Lake, and Mr. A. DePencier, of Burrill's Rapids, provided a splendid programme. The choir do their choir-master, Mr. P. T. Mignot, L.R., great credit. Proceeds, nearly \$20.

We have had a great windfall lately. A Miss Orphen, daughter of an English rector of prominence, has come to reside at Oso. She is an excellent musician, and will for the future act as organist of St. Paul's Church.

The annual missionary meetings were increasingly interesting and well attended this year.

The Rev. J. W. Burke, B.A., Rector of Belleville, was the convener of a strong deputation sent to lay the claims of the Mission Board before the people. He was ably assisted by the Rev. J. W. Weatherdon, B.A., of Beachbury. Total offerings, \$23.77, an advance on last year all along the line.

The Rev. J. W. Burke expressed himself as being highly pleased with the strides Church work is making in its different branches in this portion of what formerly constituted a part of his old parish of Lanark. *Laus Deo.*

**MISSION OF MADOC.—QUEENSBORO'.**—*Presentation.*—On Wednesday, Dec. 30th, St. Peter's Church Sunday-school held their first Christmas-tree and entertainment, under the able guidance of Miss Thompson and Miss Elliott. The programme consisted of a number of Christmas carols, songs, recitations, Kindergarten songs, &c. Miss Thompson and Miss Elliott deserve great credit for the able manner in which they trained the children. Mr. Lewis then asked the audience to clear the centre

aisle of the hall, and immediately Santa Claus entered, dressed in a large fur coat, with long white beard and pointed cap, riding on a sleigh, with a huge pack upon his back. The sleigh was drawn by a large reindeer, and accompanied by two elves, one leading the deer, the other riding on the deer's back. Santa Claus then proceeded to the platform, amid screams of delight from the children, where two well-filled Christmas-trees were loaded to the floor with presents. Santa Claus then stripped the tree, to the immense delight and satisfaction of the children; there being about 180 presents in all. Mr. F. O. Diamond then produced a mysterious looking parcel, which was presented to Mr. W. E. A. Lewis, Lay Reader, with an address. The parcel was found to contain a handsome fur coat. Mr. Lewis made a suitable reply, thanking the people for their kindness. Three cheers for Mr. Lewis were then proposed, which were responded to heartily. Then all sang "God Save the Queen."

## DIOCESE OF TORONTO.

**PERSONAL.**—The Rev. G. E. Lloyd has resigned the Mission of Sunderland and West Brock, and has been appointed to the position of Chaplain at the Reformatory, Penotanguishene.

The Rev. W. Farncourt, of Bobcaygeon, has been enjoying a brief holiday at Newcastle. His place was supplied by Mr. Northcote, Lay Reader, who is to work with Mr. Farncourt in future as assistant.

The Rev. W. H. A. French, Missionary at Cobocok, has been presented with a purse containing \$60 by the people in his scattered Mission.

Mr. J. G. Dean, Lay Reader at Minden, was presented with a horse, harness and sleigh in token of gratitude for his self-denying services during an outbreak of diphtheria among his people.

Miss Howland, organist at Lambton Mills, has been presented with an address and a purse of \$43, in recognition of her work as organist at St. George's Church, Etobicoke.

The Rev. G. M. Wrong, of Wycliffe College, Toronto, delivered two practical sermons at St. John's Church, Port Whitby, on Sunday last.

**OPENING.**—The new building and library of Wycliffe College was opened on Thursday, January the 21st. Invitations were issued to the clergy generally. Further particulars in our next.

**WHITBY.**—*All Saint's.*—Under the active guidance and persevering labors of the Rev. A. J. Fidler, B.A., this parish is prospering. The church is a handsome one, and possesses a chime of bells. Since Mr. Fidler assumed the charge of the parish, a long outstanding indebtedness of \$1,500 has been paid off. A fine, commodious residence has been secured as a parsonage, the cost being, \$2,200, of which about \$900 has been paid. Several improvements have also been made in the church, such as new furnaces, chandeliers, painting, and improving the organ. On Christmas Day the offertory amounted to over \$70, and there were nearly 90 communicants.

**TRINITY COLLEGE.**—A series of public lectures will be given in Convocation Hall during January and February, as follows: Saturday, Jan. 23rd, Rev. Prof. Clark: Kingsley's Water Babies; Saturday, Jan. 30th, the Provost: Close of the First Christian Century; Feb. 6th, Rev. Geo. Haslam: Animal Intelligence; Feb. 13th, Rev. Prof. Clark: Cowper; Feb. 20th, Rev. Principal Grant: Burns; Feb. 27th, Prof. Hutton: Pagan Virtues and Pagan Theories of Life. The lectures will commence at 4 p.m.,

and all friends of the College are invited to attend.

**S.S. ASSOCIATION.**—The usual monthly meeting of the Toronto S. S. Association was held on Thursday at St. George's school-room, Toronto. Mr. S. H. Blake read an interesting paper on "Teachers' Meetings." Short addresses were given by the Revs. J. Pearson, C. E. Whitcombe and Messrs. G. A. Mackenzie and G. B. Kirkpatrick. The attendance was small.

**TORONTO.—Church of the Ascension.**—The C. E. T. S. in connection with this church gave an interesting concert and conversazione on the 19th inst., in the school-room. There was a large attendance. The room was nicely decorated, and stalls for the sale of flowers and candies were provided. The programme opened with a pianoforte solo by Miss McGraw. Music and readings were then given by Miss Jessie Alexander, Mrs. Warburton, Mrs. Baxter, Miss Duffy and Messrs. G. C. Warburton, J. B. Baxter and E. R. Doward. The entertainment was in all respects a complete success, and reflected credit on all who took part in it.

**ST. JAMES' CEMETERY.**—The first grave dug in this beautiful plot of ground was for a baby girl named Elizabeth Whitewings, who was buried on the 14th of September, 1844. During the more than forty years that have elapsed since there have been over twenty thousand interments.

**MISCELLANEOUS.**—The Young People's Association of St. Philip's Church, Toronto, gave an excellent entertainment on Thursday last.

At the C. E. T. S. meeting in connection with St. James' Church, the Rev. J. F. Sweeny gave a lecture, entitled "One Curse Removed." The children of the Band of Hope sang glees during the evening.

A meeting of the governing body of Trinity College School, Port Hope, was held lately at the Synod Office, Toronto. The accounts show that the school is a financial success. The debt is now so far reduced that it is smaller than at any time since 1872, although since then improvements and additions have been made costing about \$25,000. The attendance is large also.

**DIOCESE OF HURON.**

**GLENCOR.**—A special service for teachers, parents and scholars, was held in St. John's Church a few days since, when an address was given by the Rev. W. J. Taylor, who distributed the prizes, all of which were books, to those entitled to them. This Church is very prettily decorated with appropriate devices and mottoes, evergreens and imitation holly; in fact, we doubt whether there is a church in the Diocese more chastely adorned for the Christmas season. The choir of the Church is very efficient.

**WARDSVILLE.**—The Sunday-school of St. James' Church met with great success in their New Year's Cantata. The music and words were charming and appropriate; the dresses most beautiful, and such choruses as "Glory to God in the highest" capitally rendered. The entertainment was generally conceded to be the best given in this place. To Miss Howard, the organist, much of the credit is due; we consider that the Incumbent is fortunate in having such a helper in his family; the lady being a daughter of one of the chief musical composers of England.

**PETROLIA.**—The annual Missionary meeting was held in Christ's Church on Monday evening, and was fairly attended. Mr. E. B. Reed, secretary-treasurer of the Synod of Huron, took part and laid before the meeting the

Missionary work of the Church and also the duties of laymen.

**WOODHOUSE.**—A missionary service was preached in St. John's Church on Sunday, the 17th., by the Rev. Evans Davis, M. A., of London. The services were read by the Rector, Rev. W. Davis. The sermon dealt with the great duty of all Christians in connection with making known the glad tidings of their salvation. The work the Church is doing in the Diocese was spoken of and the great need for earnest prayer and active work both of the clergy and the laity. The church's wants are great. She has both the men and the means; and he urged that each should pray and work and give.

**VICTORIA.**—On Sunday afternoon (Jan. the 17th) the Rev. E. Davis, of London, preached a most practical missionary sermon, pointing out very clearly the duty of every churchman in regard to the missionary work of the Church. Mr. Davies' father, Rev. W. Davies, read prayers.

**LONDON SOUTH.**—A very large gathering of Sunday School children took place last evening in the lecture hall of St. James' Church, London South, which proved an exceedingly pleasant entertainment for all who took part. A tea was served by the teachers to about two hundred children in the new class rooms; the folding doors being removed—fruit was distributed to each child. After all had thoroughly enjoyed the good things provided, a magic lantern exhibition provoked great merriment, and pleased the children immensely. The annual gathering will long be remembered by the children who participated.

**WARDSVILLE NOTES.**—On Monday evening the Band of Hope, in connection with the English Church here, gave an entertainment that afforded the greatest pleasure, and merits the warmest praise. The playing of the "band" upon drum, tamborine, mouth-organ, triangle and organ was capital. The "calisthenic exercises" were very well given indeed; one especially, "Three Cheers for the Red, White and Blue," in which the children used flags of these respective colors, afforded the fullest satisfaction. The dialogue of "Little Red Riding Hood" gave great fun, the make-up of the wolf being remarkably good. A "Shadow Pantomime" was received with roars of laughter, and the various dialogues, recitations, readings, &c., made up a programme which all pronounced as being beyond their highest expectations. The basement of the church was crowded. The Rev. Mr. Taylor trained the children, and to Mrs. Taylor great credit is due for the general management and make-up of the characters, &c. Mr. Risk also lent very valuable aid.—Com.

**DIOCESE OF QU'APPELLE.**

The *Church Times* lately published an interesting account of the work going on under Bishop Anson, from which we take the following particulars, which will, we feel sure, be interesting to our readers:—

This infant diocese, not yet eighteen months old, has a large share of many Churchmen's hearts. Over it has been placed a Bishop, whose great zeal, energy and organizing power has drawn many eyes upon it, carefully watching how the plans he adopted would answer and work out.

Many are aware that this diocese formed a portion of the vast district under the oversight of the Bishop of Rupert's Land, who, seeing the rapid development of the country west of Winnipeg and his short-handedness, determined to cut off the province of Assiniboia, and constitute it a separate diocese. When Canon Anson,

the first Bishop, put his hand to the work in July, 1884, there were three clergymen then in the field, one of them possessing a church at Moose Jaw, one a school-house at Regina, and one using a hall at Fort Qu'Appelle. The addition of no less than six priests and three deacons within the year has given an immense impetus to the work. These are well stationed, and although the first idea of only one or two centres was at once seen not to be feasible, yet the placing of a priest and a deacon in the centre of a large district is the first idea in a practical form, and one which has proved most useful. The towns along the route of the Canadian Pacific Railway are the centres to which settlers come, both to get rid of their grain and to purchase supplies, and here, with the exception of three cases, the clergy have been stationed. The result is a hold upon the towns in the days of their infancy, a planting of the Church, which it is aimed at shall grow with the town, and whose influence shall increase as the population comes in. Dissent certainly held her head high, and in more than one case the coming in of the Church was only laughed at, but the few months have altered the strain. This is in no slight degree attributable to the fact that from the first the Church has in no way tampered with Dissent. She is placed and her doctrines are taught in the full form; she is at once seen to be altogether different from Sectarianism, and men have to choose whom they will gather round. They have shown by their numbers that the balance is in favor of worship, not preaching, and beautiful buildings, costly offerings and ornate services are coming rapidly to take their true place in men's minds. The Church is recognized to-day in her beauty, and can sail onward under careful and wise guidance of her pilots with an unmistakable ensign. The settlers are poor, and the frost has been severe for three years now, thus reducing the money in the country very considerably; nevertheless they have, in a majority of cases, done what they could towards the erection of churches; but without the aid of friends at home they would still be worshipping in small shanties, in store houses, in waiting-rooms. They can assemble now in consecrated buildings, with all those accessories which go to make their worship so much more solemn and real to themselves. Churches amply large enough, paid for and consecrated, are to be met with at Moose Mountain, at Moosomin, at Kinbrae, Whitewood, Grenfell, Qu'Appelle Station, Fort Qu'Appelle, Moose Jaw and Medicine Hat. Shall not those on the spot and those at home bless our God who has enabled them to raise these His temples, and by this evidence of His blessing take courage and have good heart?

The Bishop is unceasing in his visitations. No corner of the diocese that has not seen him. He, with the Rev. W. W. Bolton, were over a month on the trails, visiting north and south in the eastern portion of the diocese. Indians were not forgotten, and many rough experiences did the travellers meet with. On October the 28th another scheme of Bishop Anson was brought into a practical shape by the benediction of the College at Qu'Appelle Station. An ample house, on well-selected land near a railway, will give opportunity for young men needing a home on their first entrance to the settler's life to find both it and experience at a nominal price. Very heavily have many young men had to pay for their practical knowledge of farming. Then they will live under the same roof as the Bishop and two of his clergy. To this is added a theological college, where those desirous of taking Holy Orders will go through a regular course under the guidance of the Principal (Rev. F. W. Pelly). In addition it is proposed to open a boys' school, where a sound education will be given. Six men have already entered the college, and very shortly it is thought that the building will have to be increased. The country is poor, and until good harvests come round, it is well-nigh impossible to look

to the settlers to support their clergy. Many a one will bring produce and request the parson to accept it, but of ready money there is little. At Regina, Moose Jaw and Qu'Appelle Fort, the people make up the rest of the stipend which the grant from the S. P. G. does not cover, but it is only with the greatest effort. These remain as they did when the Bishop came into the diocese. The other later clergy draw from the common fund. Neither Bishop, clergy or people are content that this should be so. Their offerings at service, after payment of church expenses, are paid into the common fund at the end of each quarter, and, in response to an excellent pastoral, they are endeavoring to supplement their offerings. It is proposed that when unable to give in monies they should give in kind, but the organization of the matter cannot be done in a few days, or even in a few weeks, where the people are so widely scattered.

#### DIOCESE OF FREDERICTON.

On the 6th inst. the Rev. E. P. Flewelling, previous to his departure for his new field of labour in Brandon, was presented with an address and a purse of \$33 by his parishioners here, to which Mr. Flewelling made a suitable and feeling reply. He left for the west the following morning, followed by the good wishes of all.

ST. JOHN'S.—Trinity Church.—There was a large gathering at the juvenile missionary meeting in Trinity church Sunday School. The rector, Rev. Canon Brigstocke, mentioned the mission work done by the children of the school, the amount of money collected and the purposes to which it had been appropriated. The ladies' working society in connection with the church realized over \$236 by their last sale. The whole sum collected for mission work during the past year by the church and school was \$1,168.62. Rev. Canon Brigstocke also gave an interesting account of the mission work in Burmah, and explained what was being done towards mission work in the Dominion. Rev. A. Goltmer also addressed those present upon the mission work on the west coast of Africa.

#### DIOCESE OF QUEBEC.

QUEBEC.—The Rev. Mr. Trotman, formerly one of the curates of St. George's Church, Montreal, has been appointed Curate of the Cathedral here. He has just returned from a short visit to England.

The Rev. Mr. Thompson, of Danville, who was one of the Missioners at the great Advent Mission in New York, was very highly spoken of in the reports of the meetings held there, and seems to have endeared himself to those with whom he came in contact, by his earnest Christian manner and addresses.

BISHOP'S COLLEGE SCHOOL.—Principal Adams' suggestion as to a Bishop Williams Memorial Wing has taken definite form; and we understand there is a fair prospect of the amount required being raised.

#### DIOCESE OF MONTREAL.

THANKSGIVING SERVICE.—The Bishop has directed Thanksgiving Services to be held on Sunday, the 31st inst., for the cessation of the recent visitation of small-pox. His Lordship will preach at St. George's in the morning, and at St. Stephen's in the evening.

A Special form of Thanksgiving Service has been issued under his Lordship's sanction.

THANKS TO THE SISTERS OF MARGARET.—At a recent meeting of the Bishop and city

clergy, a resolution of thanks to the Sisters of St. Margaret's, for their noble, self-sacrificing work at St. Saviour's Hospital, was unanimously and heartily passed. We sincerely hope that the noble services of these Christian ladies are not to be dismissed with mere thanks. Might not something be done towards securing a permanent building or Home in which to carry on their regular work?

#### MANAGEMENT.

Management is worth more than money. For a little money with good management goes farther towards the attainment of comfort and happiness than much money without it. It is not so much the lack of money, as want of management, that fills our land with poverty and misery. Give each of our paupers ten thousand dollars, and it will not prevent nine out of ten from returning to the poor-house in less than ten years after; because they had no management. Give them the latter, and only a hundredth part of that sum, and our almshouses would be closed forever.

Yet it is no easy matter to say precisely in what this rare and valuable possession consists. We know it rather by what it does than by what it is. And when we declare that it is the art of making the most of our resources, this is probably as near to anything like a definition of it as we can get.

And still good management is something very definite and positive, easily recognizable wherever found, and equally conspicuous in its absence. Whether it be present or not the close observer will notice the moment he enters a house, partly by the cleanliness, order and cheerfulness that prevail, or are missing, chiefly by the general air of the house and its inmates. A mere glance, if only through the show-windows, into a business place reveals whether its head understands the management of his business or not. A little talk with the student, even without any close observation of his study and his methods there, will disclose in how far he has the gift of management of his time, his books, and his knowledge, and in how far, lacking this, he is only a pedant and a devouring book-worm. Yes, and the pastor's management or want of it is evidenced after a very short acquaintance with his congregation, in the attendance at the services, the spirit of the members, the kind and amount of work done by his church, the condition of its property, and the amount of its contributions towards the furtherance of the Gospel at home and abroad.

Although, being so undefinable a quality, it is a very difficult matter to analyze and ascertain its precise contents, there are several invariable elements to be found in all good management, belonging to its very essence.

One of these, and it is a fundamental one, is an accurate acquaintance with our resources. In order to make the most of them, we must know exactly what they are, how much there is of them, where they begin and where they end. Many a family falls into debt deeper and deeper every year simply for lack of this. Its expenses are regulated not according to its actual income, but according to its expected, hoped-for income. The husband "reckons on about" so much as the sum of his year's earnings. And he spends, perhaps in advance, "about" the same amount. But as he did not reckon on at least a score of possible contingencies, the end of the year finds him several hundred dollars in arrears. The wife does not know much about the husband's financial condition (whose fault is it? for a fault it is, and a great one), but she is sure it "ought to be" such as to allow her "at least" so much for household expenses, clothes, and "a few incidentals." All her calculations and arrangements are based on this vague, unknown quantity, which so readily expands in the imagina-

tion and accommodates itself to all expenses, until sometime the reality becomes known—a heavy debt, impending bankruptcy.

If this is not an unusual experience of families, it is all too common an experience of churches, in spiritual and financial things. Repairs are made, new buildings put up, all manner of expenses indulged in, without any previous "counting of the cost," such as the Master Himself enjoins. The ability of the congregation is not accurately known, and its sense of duty and Christian liberality have not been thoroughly gauged. A vague and lazy "hope" that the members will do their duty, and a still larger, presumptuous, "hope" that if they do not "our dear brethren of our sister congregation" will pay their debts for them! And this, then, is called faith. A faith that laughs at impossibilities can only be punished for its ignorant presumption. And it always is.

To live beyond our means is not faith, but dishonesty. To keep within our means, this is that contentment which with godliness is great gain. And to do it, a thorough knowledge of our means, their powers and their limitations, is the first necessity. Next comes a knowledge of our actual wants, their relative importance, and their clear distinction from merely fictitious ones. And finally, good management is actively displayed in the manner in which our means are adapted to our wants, and the latter adjusted to the former, so as to bring us the greatest possible degree of comfort, happiness and usefulness.

It is a precious gift. We need it in every department of our individual, social, and Church life. For it is to that servant only who manages his intrusted talents well, that the Master says, "Well done, good and faithful servant!"—*The Moravian.*

#### BRITISH BUDGET.

The Bishop of Truro has declined the Bishopric of Manchester, and Lord Salisbury is said to have requested the Bishop of Bedford to reconsider his refusal of the vacant See.

The Deanery of Chester has been offered to the Rev. Dr. Gott, Vicar of Leeds.

The Rev. F. Pigou, Vicar of Halifax, has been appointed an Honorary Canon of Ripon Cathedral.

The Rev. E. T. Churton, Vicar of Charlton, Devon, has accepted the Bishopric of Nassau, rendered vacant by the resignation of the Right Rev. Dr. Cramer Roberts.

There is a considerable change for the better in the health of the Bishop of Winchester. His Lordship is, however, forbidden by his medical advisers from undertaking any work in connection with the diocese for the present.

Letters have been received by friends of Canon Liddon, who is at present in Alexandria, in which the Canon states that his health has been much improved by his recent tour.

A beautiful tablet has been placed in the parish church of Clare, Suffolk, by the masons of the Royal Church Lodge, in memory of the late Duke of Albany, who was its Worshipful Master.

Cardinal Newman has just celebrated his 84th birthday.

Since the Rev. Mr. Foulkes returned from the Roman priesthood to the Anglican Church he has received the recantations of fifty Romanists in England.

It is stated that there are six million sittings in the churches of the Anglican Communion in England and Wales.



**AMERICAN BUDGET.**

Bishop Stevens, *The Church* regrets to report, is again confined to his bed; dropsical symptoms have made their appearance.

The Bishop of Vermont sustained a slight paralytic shock on Sunday, Jan. 3.

In Kansas, an assistant bishop is to be elected at a special Council to be held in May next.

Rev. Phillips Brooks, D.D., has effected an arrangement with his church trustees by which Trinity Church, Boston, is to be free in its sittings Sunday evenings.

**BOOK NOTICES, &C.**

**TALMAGE'S SERMONS.** Vol. II. Funk & Wagnalls, 19 and 12 Dey street, New York.

Thirty-six sermons in all are contained in this the second volume of the series of four now in course of publication by this leading and well-known firm. It also contains a biographical sketch of this well-known and popular preacher; of whom Mr. Spurgeon speaks as "a mighty man of valor, whose discourses lay hold of my inmost soul. He loves the Gospel, and believes in something, which some preachers hardly do." We are unable to find the same attractive power in Mr. Talmage's written discourses. That the style is original, free and energetic there is no doubt; but it is a style which is not particularly acceptable to those who have been trained in the sober-mindedness and reverential feeling of the Church.

**WITH CHRIST IN THE SCHOOL OF PRAYER.**—By the Rev. Andrew Murray. S. R. Briggs, Toronto; 90c.

The author tells us that "it is under a deep impression that the *place* and the *power* of prayer in the Christian life are too little understood that this book has been written," and his aim seems to be to show that as long as we look on prayer chiefly as the means of maintaining *our own* Christian life, we shall not know fully what it is meant to be. It is by *intercession* "that the Church is to wield its highest power," and in which each member thereof is to approach more fully to the example of Christ. Of course this is all *old* to Churchmen and Churchwomen; it is the teaching and example of her Liturgy; but nevertheless in these meditations for each day of the month they may find much that will be helpful.

**CONTEMPORARY CHURCH OPINION.**

*The Church in the West* (published in Cornwall, England,) has the following admirable article on "Conduct in Church":—

The Pharisee in the Divine parable stood and engaged in self-complacent soliloquy. The publican did not venture near, but, with averted face and buffeting of breast, ejaculated a cry for mercy. The two have their modern counterparts, whose behaviour is just as narrowly observed by the same ever-presiding Host of the Church. The former occupies a prominent pew, is a regular worshipper, and quite at his ease in God's house: there is an absence of any sense of awe in his manner or indication that he imagines himself in the presence of a Being superior to himself. It would be difficult to suppose he thought such a Being existed. He disports himself with perfect freedom: the holy surroundings do not embarrass him at all. He seems to regard the temple more as his own house than God's; he has paid his pew rents, and borne his share of the church expenses; there is no deficit in his account with God. "I pay tithes," he says. He regards himself in the light of a patron of the institution—his Maker's benefactor. Why, then, should he assume a posture of reverence? The rubric says he is to kneel, and the minister prays and be-

sees him to accompany him in the confession of sin with a humble voice: but to kneel surely is an act of conscious inferiority and dependence: he will kneel when he feels this, and address his Maker in humble accents when he is sensible of having wronged Him. Meanwhile he will sit and keep dignified silence, or turn the interval to account by drawing mental comparisons between himself and those who feel themselves so base as to fall upon their knees even on bare boards, and follow humbly in self-accusation. The publican is a casual worshipper, and slips guiltily into the nearest free sitting, is over-awed by his unwonted surroundings, seized by a thousand accusing memories—early training departed from, familiarity with God's house lost. Why should the place he filled so often as a child by the side of pious parents seem so strange? Words often repeated by tongues now silent fall upon his ears: he is broken down, and, with irrepressible emotion, sobs for mercy. "I tell you this man went down to his house justified rather than the other."

The *Family Churchman* says:—

The Bishop of Bedford has declined to accept the bishopric of Manchester, feeling "that he has no right to desert the very important work which has been entrusted to him in East London." This is the spirit which animates English Churchmen of the present day. It is a fact which requires no comment. The East-enders will be prouder than ever of *their* Bishop. Dr. Walsham How delights in telling how he became recognized in East London. First, he says, they pointed at me and said, "That's a Bishop." Then, after a little time, it was, "That's *the* Bishop." Now it is, "That's our Bishop." He is indeed the East-ender's Bishop—and friend too.

The *Church Press* says:—

The experiences of the New York Mission have demonstrated the practicability and usefulness of the system; the Church aroused, piety quickened, the Sacraments more largely frequented, sinners converted, many brought into the Church, and clergy and laity of diverse views working together for Christ in harmony and brotherly love, is a spectacle that must cause great joy in Heaven!

The *Church Times* has the following on the "rigorist theory" of fasting Communion:—

To communicate is a divine command; to communicate fasting is only an ecclesiastical precept; no doubt, one of high antiquity and formerly universal acceptance, but still falling indefinitely short of the binding obligation of the command. Further, frequent Communion was the rule of the best and purest ages; and the three Communion yearly of English Canon law, and one Communion yearly of Roman Canon law, are survivals of a relaxed and corrupt discipline. Now there are some few persons who are physically unable to attend church and continue through a service fasting. To do so means sickness, fainting, and in some cases even danger to life. The question at once arises, How are these people? Are they to remain non-communicants to their death beds, or at any rate, till very grievous sickness permits them to have a clinical communion, or may they communicate after taking a small quantity of food as a protection? To adopt the rigorist line means simply that the human precept overrides the Divine command, which is not sound law nor theology.

The *Church Messenger* says:—

Preaching is good in its place, but it is only good when it helps to lead men to use divine means of grace to the salvation of their souls—not when it takes their place, and satisfies men with a mere "gospel of talk." It is an error—full of deadly evil—that leads men to call him who ministers to them in holy things their

"preacher." The word does not represent his office at all, nor give any idea whatever of the sacred relation that binds (or should bind) him to his people. He is nothing less than a steward sent to you from God to dispense God's gifts to the soul—and preaching is not one of those gifts.

A Methodist gentleman, the other day, was defending the itinerant system among their "preachers." His argument was "that any ordinary man would preach himself out in three years." Perhaps he may, but how long will it take a divine steward to exhaust the gifts God places in his hands to save souls—how long will it take to "steward himself out?" It cannot be done. And it is a great pity that men will hide the greater gifts in the least of all, and should call their pastors "preachers."

Our able nonconformist contemporary, the *Independent*, has the following (as they appear to us) very sensible remarks on a subject which is agitating the minds of our brethren churchmen in New York:

It has been promised that the \$200,000 given by the Vanderbilt legacy to the mission work of the Episcopal Church should be used to provide a "suitable building," with commodious office room for the Board of Managers, etc. We do not see but the Board is quite comfortably settled in the Bible House. The officers' comfort is not so important as that of the workers in the field. A good house is a good thing, but it is not missions. Another person proposes that the money be not treated as income, but that it be invested and only its income used. That is, if possible, worse still. The best investment of missionary money is in churches and lands, and not in stocks. Compare the two investments. That in stocks may be embezzled and lost, as a certain missionary society in Massachusetts knows too well. At best it produces a small simple interest. That in churches in the field is not lost, but produces compound interest. Christianity planted will propagate itself faster than money planted will, to say nothing of the wrong done to heathenism at home and abroad by delay to send it the Gospel, for sending which the means are at hand. This delay seems to us a criminal error. Besides, money well expended encourages further gifts; while money invested as if it were not urgently needed, discourages them. Never invest funds for the current support of missions. Trust the next generation to love Christ as much as we do, and to be willing to bear its own burdens.

The *Church Record* says:

Of all the teachings of Epiphany one fits especially just here. We all know it means the shining forth and upon. Join to it its ancient name, Theophany, and we have the meaning in full, the shining forth of God upon the world in darkness. But it was primarily the manifestation of the little Babe. No mother's babe is hers alone. No matter how tight she holds him, his range of influence is far beyond her life. And Mary's Child was no longer hers but the world's, when the Magi worshipped and the Gentiles claimed Him as their own. Ah! the first piercing of the scud came then. So our Epiphany is of the Child, whose kingdom is the world. The little one tears out the roots of selfishness that it requires, and man fresh from the children is more tender with all humanity. And this nestling Babe, our Child, our Son, as he conquers self and removes our personal grasping, shines out, must shine out from us upon all the world, which still lies largely in darkness and comprehends not the light. Christmas without Epiphany fails of its meaning. And the Epiphany in us and from us for all mankind is the necessary complement and completion of the high and holy Christmas-tide. By realizing and practicing the Epiphany we alone make Christmas real.



# The Church Guardian

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## SPECIAL NOTICE.

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## CALENDAR FOR JANUARY.

JANUARY 1st—The Circumcision of Christ.  
 " 3rd—Second Sunday after Christmas.  
 " 6th—The Epiphany.  
 " 10th—First Sunday after the Epiphany.  
 " 17th—Second Sunday after Epiphany.  
 " 24th—Third Sunday after Epiphany.  
 " 25th—The Conversion of St. Paul.  
 " 31st—Fourth Sunday after Epiphany.

## THE NEW YORK MISSION.

We devote considerable space this week to an account of the Mission lately held in New York, specially in connection with Holy Trinity, and we do this in the hope that the Canadian Church may be aroused, from reading of the beneficial results, accruing to the whole sister Church, to undertake and carry through the like organized measures for quickening the spiritual life of her own children, and for drawing within the reach of her Scriptural practice and teaching the neglected masses of our larger centres of population. A writer in the *Dominion Churchman* recently characterized—most unjustly we think—the Canadian Church as a "Dying Church." That it is not thoroughly awake, that it does not use to the full the opportunities it has, is we fear too true. Where is its earnestness, as a body, in furthering the great cause of Missions? How few, too, are the instances of large individual donations for its work in other respects! Does not *parochialism* constantly obtrude itself to the detriment of the body as a whole? And is it not too true that in all our large cities hundreds—nay, thousands—never attend her services; live in a Christian land as little better than heathen, without God and without hope? We appeal once again to Bishops, Clergy and Laity to enter earnestly upon this work. The Holy Spirit appears to be working mightily in the sister Church, and amongst our brethren of the denominations about us. Shall not the Church—with her better way, her more perfect and complete teaching—share in this outpouring of the Spirit, and herself, quickened and filled with holy zeal, send forth her messengers into the highways and bye-ways, the lanes and the alleys, to invite—nay, lovingly compel—the sinbound souls to come to Him who, through faith in His name and by the means which He has ordained, will make them free indeed?

## THE CHRISTIAN MINISTRY.

Much of the work of a Christian minister is destroyed, humanly speaking, from a mistaken idea of the character of his work, and the false notions concerning the nature of his office. Work would progress much more rapidly, and the truth of God have far greater influence, if Christian people would remember the following facts, briefly stated, but worthy of a good deal of thought:—

1. The minister of Christ is a *servant*—but not your servant to do as you bid, but your servant "for Christ's sake," to do among you Christ's will.

2. The minister of Christ is a *steward*, and therefore responsible for his stewardship—not to you, for he is not your steward, but to God, Who made him a steward, to dispense to you "the mysteries of God." Pray for him, therefore, that he may rightly and duly administer the holy Sacraments, and by his life and doctrine set forth God's true and holy word.

3. The minister of Christ is an *ambassador* from the court of heaven, to "preach to you," not what you like, nor for your entertainment, but what God commands, and what will tend to righteousness. Thank him for every bad habit, and every instance of insincerity and every shade of error, brought to light by "the preached word." He wounds, if wound he must, to heal.

4. The minister of Christ is a *captain*, directing the aggressive march of the soldiers of Christ (the Church) into the territory of the enemy (the world). "Go ye into all the world, and preach the Gospel to every creature,"—not to you only who are already within the fold, but to the lost sheep wandering outside. His work is to lead you by influence and love and good deeds, to "win the erring souls to Christ," to bring in the fullness of His glorious kingdom, and bring true peace to hearts "at enmity with God." Destroy, then, the deadening influence which the thought of "our parish" creates, until the life of that parish touches each human life in your community "in the name of God."

Unbelievers endeavor to undermine Christianity by assailing the truth of the "Christian's Bible." Do they think that they can succeed? Banish every Bible from the land, seal its pages to every human soul, and still the Gospel would live and thrive and condemn the integrity of its opponents through a living ministry, backed by a living Spirit and a living Christ. To a ministry are given the promises beyond the reach of human malice and the combined forces of infidelity. "I will send you another Comforter, who will abide with you forever." "Lo, I am with you always, even unto the end of the world." Christianity has nothing to fear when such Divine promises are given to a living ministry in a living Church. The influence of the Bible is beyond calculation, but the foundation of the truth is a living order of men, influenced by, and under the guidance of, the Holy Spirit of God.

If God made the world, you need not fear that he can't take care of so small a part of it as yourself.—*Taylor.*

## EDITORIAL NOTES.

THE Imperial Parliament was opened by the Queen in person, with great ceremony, on the 21st inst. The relative numerical position of the two great parties has not been materially changed by the late elections, but the Parnellite faction has risen from forty-nine to eighty-six. This was expected, but it was not anticipated on either side that Ireland would not elect a single Liberal, or that in England there would be so complete a reversal as has taken place in the politics of the urban and rural constituencies. Of the causes which have led to this it is impossible to speak with any certainty, but there seems some reason to believe that attachment to the Church had much to do in determining the event in London and other populous centres. But there were other influences also at work, and it would be a serious mistake to suppose that the question of Disestablishment had been so definitely settled at the polls as to warrant any relaxation in measures of Church Defence.

THE speech of the Hon. Mr. Chapleau at Terrebonne was a masterly vindication of his conduct in the Riel matter, and an unanswerable condemnation of those who are striving to build up a so-called "National Party" on the scaffold at Regina. The speech should be printed in pamphlet form and scattered broadcast among the French-Canadian *habitants*, whose ignorance and credulity render them an easy prey to the machinations of designing men.

THE verdict in the *Laflamme-Mail* libel suit has been received with general astonishment, on account of the unprecedentedly large damages awarded to the plaintiff. Few persons will question the justice of the finding of the jury on the main issue, but many will regard the pecuniary *solatium* as out of all proportion to the offence. It is highly desirable that newspaper writers be taught that they must respect the laws of decency and good manners, but when the penalty inflicted for a breach of these is so severe that it transfers the public sympathy from the offended party to the offender, it in a measure defeats its own end.

THE Rev. W. W. Malachi, formerly of the Diocese of British Columbia, has written two letters to the *Church Times*, complaining of the difficulties which he has had to encounter in seeking to obtain a charge in England. He has applied to both the Archbishops for the special permit which is required in such cases, and by both he has been refused. And he waxes very angry over his disappointment, and says hard things of the "disabilities" fastened on the Colonial clergy. We confess that we cannot conjure up much sympathy with our reverend brother in his unpleasant predicament. According to his own statement, he was educated at a Missionary College, and ordained expressly for foreign or Colonial work, and now, after only four years' service in a colony, he has returned to England in quest of work there. The Archbishops, in declining to accede to his request, have simply said that his ministry must be exercised in accordance with the conditions of his ordina-

tion; and we fail to see that he has any grievance whatever.

Will Church matters occupy the attention of the new Parliament at its present session? We think not. There are two subjects which must necessarily absorb a large share of the little time at disposal—Parliamentary Procedure and the Irish question. Bills for county government and to facilitate the acquisition of land are also promised. Neither side is likely to raise the question of Disestablishment. It is extremely probable, however, that early in the session attention will be called to the question of Oaths and Affirmations. In coming to a conclusion on this matter, it is hoped that the Legislature will leave Mr. Bradlaugh wholly out of account, and ask whether any honor can be done to God, or any service rendered to veracity, by compulsory oath-taking. It is impossible to suppose that the irreligious will be by any such means debarred from claiming what they consider to be their rights. It is equally impossible to suppose that the formal utterance of the oath will have any binding, or even solemnizing effect upon their consciences. Why, then, should it be retained? Mr. Llewellyn Davies has summed up the whole case in the following weighty words:—"Where an oath is or has become a mere formality, reverence prescribes that it should be abolished, and no affirmation or virtual oath substituted in its place. Reverence is the primary and ultimate consideration in this matter. Where there is a presumption that an oath is still an aid to truth-telling and fidelity—as in our courts of law—it should be retained, but on condition that it be reverently administered and reverently taken, and that the name of God should be omitted from the oath for all those to whom the naming of it would be to take it in vain."—H. W. N.

CHURCH-GOING.

There is but one way of bringing men and women to the house of God, stately and with regularity, and that is by making its attendance an obligation upon the conscience. Attractive services, interesting sermons and social reunions are all well in their way, but these things, confessedly, do not go to the root of the matter. To attend the worship of God in His house, upon His days, is either a religious duty or is a convenient pleasure. If it be a duty, then to neglect that duty is to commit a sin, and to wound the conscience. If church-going be a matter of convenience and pleasure, then in time the custom will wear out and come to an end. If it be a duty, whose foundations are laid deep in the religious nature of mankind, then, as a duty it must ever remain. Time nor circumstance can in no way affect it. The duty must continue—yes, even into the eternities. Accordingly we argue, that the only true and real way of bringing men and women to the house of God, stately and with regularity, is to teach them that to neglect the custom is to violate the law of God, to involve the soul in sin, to subject the conscience to guilt, and eventually, without repentance and amendment of life, to wipe out of existence soul and body alike. Make the service attractive, preach short and interesting sermons, encourage the social element; but unless church-going is made an obligation upon the conscience, to neglect which is to commit sin, then all our good intentions will avail nothing. The time will come when the attractions may cease to draw. What then? Yes! what then? we ask, The work of teaching will remain,

but it will be tenfold harder than at first.—*Parish Record.*

It is hard to avoid the feeling that there is among us too little piety or personal religion. Let any devout presbyter look over the average parish and tell us how many men he can find possessed of such evident personal earnestness and spiritual life as would make them fit persons to entrust with any important religious work. Plenteous as the harvest may be, are not such laborers deplorably few? But whence comes this want of personal religion; this almost universal indifference to its cultivation? Did not the blessed Lord first manifest Himself as an individual, and give us first an example of a personal religious life? Has not every one of us also an individual spirit and a distinct interior, personal life, to which the Gospel appeals? Why, then, this universal contentment with the more general organic religion and life?—*Selected.*

"HOLINESS TO THE LORD."

"Holiness to the Lord!" where is that inscription to be stamped now? Not on the vestments of any Levitical order; not on plates of sacerdotal gold, worn upon the forehead. Priest and Levite have passed by. The Jewish tabernacle has expanded into that world-wide brotherhood, where whosoever doeth righteousness is accepted. Morning has risen into day. Are we children of that day? For form, we have spirit; for Gerizim and Zion, our common scenery. The ministry of Aaron is ended. His ephod, with its gold, and blue, and purple, and scarlet, and fine twilled linen, and cunning work, has faded and dropped. The curious girdle and its chains of wreathen gold are gone. The breastplate of judgment that lay against his heart, and its fourfold row of triple jewels—of sardius, topaz, and carbuncle; of emerald, sapphire, and diamond; of ligure, agate, and amethyst; of beryl, onyx, and jasper—has been lost. The pomegranates are cast aside like untimely fruit. The golden bells are silent. Even the miter, with its sacred signet, and the grace of the fashion of it, has perished. All the outward glory and beauty of that Hebrew worship which the Lord commanded Moses has vanished in the eternal splendors of the gospel, and been fulfilled in Christ. What teaching has it left? What other than this?—that we are to engrave our "Holiness to the Lord," first on the heart, and then on all that the heart goes out into, through the brain and the hand: on the plates of gold our age of enterprise is drawing up from mines, and beating into currency; on the tools and bench of every handicraft; on your weights and measures; on pen and plow and pulpit; on the door-posts of your houses, and the utensils of your table, and the walls of your chambers; on cradle and playthings and school-books; on the locomotives of enterprise, and the bells of the horses, and the ships of navigation; on music halls and libraries; on galleries of art and the lyceum desk; on all of man's inventing, and building, all of his using and enjoying; for all these are trusts in a stewardship for which the Lord of the servants reckoneth.—*Bp. Huntington.*

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.]

THE FINANCIAL POSITION OF KING'S COLLEGE, WINDSOR, N.S.

To the Editor of THE CHURCH GUARDIAN:

SIR,—Complaints are often made that members of the Church of England in the Maritime Provinces do not support King's College as they ought. No doubt there is a measure of truth in the allegation. It may, however, be fairly

questioned whether the governing body of that University have as yet taken the steps necessary to secure the active sympathy and support of Churchmen. In the matter of the finances of the College the policy of secrecy has hitherto governed the conduct of those entrusted with the management of affairs. The result of this is that very few of the best friends of the College know its exact financial position. The statement which accompanied the appeal recently issued by the Metropolitan, and the Bishop of Nova Scotia was a welcome ray of light; it was not, however, a properly audited balance sheet, nor did it pretend to be a complete statement of accounts.

How are things managed in another Church of England University, which, like King's College, is partially dependent on public support? I have before me the Reports for 1884 of the University of Bishop's College, in the Province of Quebec. These reports contain: (1) A balance sheet for the year 1884, which gives a concise statement of all the different funds belonging to the College, their principal, how invested, their interest during the year, &c. (2) A profit and loss account for the year 1884, showing what has been received, what paid during the year, and consequently showing whether there has been a profit or a loss on the working of the College during the year, and exhibiting the exact amount either way. The report says: "the accounts have been duly audited and found correct." These reports after their adoption at the annual meeting of the Corporation were printed and distributed to the members of the Synods of the Dioceses of Quebec and Montreal. This is done every year.

Now, would it not be well if the Government of King's College would follow the example of the Corporation of Bishop's College? Let them at their meeting in May next have presented to them a balance sheet for 1885, and a profit and loss account for the year, both duly audited; if these are approved of, let them be adopted, printed, and distributed to the Alumni in June, and to the Synods of the Maritime Provinces in July; and then if the Churchmen of those Provinces do not rally to the support of King's College there will be just ground for complaint.

The Reports of Bishop's College contain, besides the above, the Report of the Chairman of the Trustees, which explains a variety of financial matters connected with the College, which could not be set forth on a more statement of accounts, and also a brief Report of the Principal of the College and School in reference to the numbers, &c., in the two Institutions during the year. If the Governors of King's College would place in the hands of the Churchmen of Nova Scotia and New Brunswick year by year a duly audited statement of accounts, with such explanations as may be necessary, accompanied with a brief report from the President in reference to the College and the Collegiate School, the Churchmen of these two Provinces will have in their possession such information as will enable them to realize the position of their University, and the need it has of their liberal support. I remain, yours,

A MARITIME PRESBYTER.

Vigil of the Epiphany, A.D., 1886.

THE SOCIETY OF THE TREASURY OF GOD.

SIR,—The Rev. A. A. Von Island has drawn attention in your columns to several parishes in the Diocese of Quebec that have become self-supporting. I hope you will permit me to draw attention again to this society, in hopes that these parishes may take another step in advance and form Parochial Branches of the S.T.G.

I send you a copy of our last monthly paper, which I hope you will review. You will observe that the Bishop of Quebec is among our patrons. Yours, &c.,

C. A. W. Pocock,  
Hon. Organi. Secretary.

## FAMILY DEPARTMENT.

## WHITE AS SNOW.

From morning until evening  
He sought for peace and rest—  
Rest for a weary spirit,  
Peace for a troubled breast.

But vain was all his seeking,  
From dawn till set of sun;  
His sins lay heavy on him,  
And comfort there was none.

Then in the gathering twilight  
He knelt him down in prayer,  
And the stars shone in upon him,  
And smiled upon him there.

And while he told his Father  
Of sin as black as night,  
The pure white snow fell softly,  
And hid the earth from sight.

And when in bitter sorrow  
He looked into the night,  
Behold! the earth shone brightly,  
Wrapped in its robe of white!

And the promise came to cheer him,  
And bring him peace: "Although  
Your sins may be as scarlet,  
They shall be white as snow!"

—George Weatherby in the Quiver.

## THE POSTMAN'S DOLL.

MARY BRADLEY.

It was Christmas night, and we were round the fire telling stories. Kitty McGregor began hers by asking if anybody there had ever carried round a subscription-paper? "I did once, with some other girls," she said, "and we had fun. It was Christmas-time," she went on, "and our postman, Mr. Roberts, was a very pleasant, obliging person, so we got up the subscription for him."

"You would't if he'd been like our postman," said Lizzy Ward. "Of all the cross creatures he's the crossiest! He pulls the bell as if he'd tear it out by the roots, and growls like a bear if he has to wait one minute for extra postage or anything."

"Oh, I know! There's a great difference in postmen," said Kitty. "Some of 'em think you ought to keep a basket of pennies hanging on the door-knob, so as to be ready for letters with insufficient postage. But Mr. Robert's didn't. He never was impatient, and always handed in the letters with a smile as if he were glad to bring them, and hoped they were good news, and he was always ready to do us a favor, such as buying stamps and mailing parcels for us. In bad weather, and in a houseful of girls, with an absent-minded father who would carry things round in his pocket for a week, this was quite a convenience. So we liked Mr. Roberts, and of course we remembered him on New Year's Day, and all that. But it was in an accidental sort of way that the Doll came about. We wouldn't have thought of it except for his coming in one evening with a registered letter, and picking up little Marion's doll to look at while he was waiting for mamma to sign the receipt."

"Marion's doll was a very pretty one, and rather unusual then, for 'Jumeau' dollies were the newest things out. They're like real children, you know, with the most bewitching little faces, and fluffy, tousled-up hair, and legs and arms that take all sorts of natural positions. I declare when I first saw Marion's 'Flossy' I almost thought she was alive. She had her head turned to one side in the cunningest way, and her arms were stretched out like a baby's, and her little feet in silk stockings and slippers—O, too cute for anything. We've all of us made a pet of that doll, from mother down, and it would be a family calamity if any serious accident should happen to Floss. Small things like legs and arms, and a new wig now and then, don't signify. They've come to grief and been replaced several times already, but the real Flossy, with her big brown eyes and her innocent smile, is there still. Marion adores her, and she is really quite one of the family."

"To go back to the postman, though. While mamma was writing her name in his book, Mr. Roberts was examining Flossy. And you never saw a man take such notice of a doll—at least I never did. He looked at her face, and at her little Mother Hubbard dress, and he turned her head round, and moved her arms up and down—all the while with a queer look in his own face, half pleased, and kind of wistful. I wondered what he was thinking about, and so I asked him presently if it wasn't a pretty doll?"

"The prettiest one I ever saw," he said. "I never came across anything like it, and I was just thinking what my little girl would say to it. She'd go crazy over a doll like that." Then he laid the doll down, and took the receipt-book from mother, and picked up his bundles, and was off.

"I had a funny feeling as he went out, and when I turned to mamma she looked exactly as I felt. 'Don't you wish we could?' I said.

"But we can't," said she. "Marion wouldn't have had hers if I had had to buy it. Those dolls are expensive."

"Oh, I know it. Don't imagine I was suggesting it," I said. "But it would be a luxury if once in a while we could do as we liked without counting the cost. What an unlucky star you were born under, poor mamma, to have such a houseful of daughters!"

"We are seven, you see—like Wordsworth's little maid; and though we do have nice times among ourselves, there's no denying that we're a dispensation to poor papa. He tries to make the best of it, and as for mamma, she's just the sweetest old mother-bird! She never will own the nest is crowded, or that it's hard work to keep us all warm under her wings. But all the same, you can see for yourselves that it must take an immense amount of money to support seven daughters. Why, just the cream for our oatmeal at breakfast costs something awful! and only think of gloves, and ribbons, and pins, and handkerchiefs, and *crepe lisse*, and flowers, for seven girls! not to speak of any of the substantial. It's plain that we can't indulge ourselves in fancies. So I tried to put that one about the postman's little girl quite out of my head. But I kept seeing his face as he looked at Floss, and thinking how he wanted the doll, and how impossible (if he had to support a family on his small salary) it would be to get it. Then I thought about the registered letter he had brought, and I was in such a state of mind that at last I honestly wished I could take my share of the Christmas money Uncle Jack had sent us, as always, and spend it for the postman. But if I did use that money I should have to slight other people, and of course it was not to be thought of; still I kept thinking, and at last something popped into my head. It always does if you think long enough."

"Mother was sitting in a corner of the sofa with her knitting-work, and I went over and whispered while Lill and Ethel were banging away at *Tannhauser*, and Laura and Jet and Jenny were busy round the centre-table. I wanted to make sure of her before I let the rest know; and I was almost afraid she would be shocked. But she wasn't. Girls don't half know their mothers. Mine astonished me by saying, with a real motherly smile, 'Why, Kitty! you bright little thing! I never should have thought of that myself, but its capital. Every one speaks well of Mr. Roberts, and I've no doubt would really like to subscribe. A few pennies from each house in his district would buy the doll.'

"How much will it cost?" I asked.

"Well, let me see," says mother. "Marion's doll cost five dollars. And her shoes and stockings, and trunk, and umbrella, and waterproof and over shoes, and two silk Mother Hubbards, came to five more. If it's absolutely necessary to get all these things, you'll want ten dollars. But we could manage with eight, for there are

scraps of the girl's party dresses that will make suits."

"Eight dollars divided by ten cents," said I. "How many people must give ten cents to make eight dollars? Have I got to ring eighty door-bells and ask eighty strangers for a ten-cent contribution? It's a big contract, mother mine."

"I think you'll put it through," says mother, squeezing my hand. And wild horses couldn't have hindered me then, much less Jet and Jenny, who thought it a silly undertaking, and wondered at mother for encouraging it. Jet and Jenny are too fine for me sometimes, but when I have mother on my side I don't mind. And they each gave me ten cents, in spite of their opinions, and helped me to dress the doll besides.

"Mother stood by me and got the thing started in good style. She proposed I make a partnership of it, to save time. So I asked three of my chums—Alice Brooke, and May Benedict, and Julia Morgan. They're always ready to do things with me, and their mothers didn't object, of course, since my mother approved. So that was all right, and the next thing was to get up the subscription paper. We tried to write one ourselves, but we got it too long and mixed, and mother had to do it for us. It just said that some little girls—without Mr. Roberts' knowledge—were taking up a collection to buy a Christmas doll for his little girl. And that we thought everybody would be glad to have a share in it, so we only wanted a small contribution from each person, and begged to decline any that were not perfectly voluntary."

"This sounded well, you know, but I told mother that nobody would catch me declining any contributions; I should take all that I could get."

"Mamma headed the list with twenty-five cents; and Alice's mother, and Jule's, and May's, put their names down for the same. So there was a dollar to start with, and we had another in dimes from the collecting committee and my six sisters. That left only six to be raised on the absolutely necessary basis; but I wanted to get all the extras, and the others said we might as well while we were about it."

"But, oh my! didn't we have to walk miles before we scraped together those eight dollars! You never know the difference there is in people till you ask 'em for money. Then it comes out, and we did meet some funny folks, I tell you."

"The first place I went to a lady came to the door and smiled at me like a May morning. 'A doll for the postman's little girl? Dear me, I didn't know he had one. But he's a very civil-spoken young man, very much so indeed, and I'm happy to oblige you. Small contributions, it says? Well, there—I never refuse a worthy object. Good afternoon, dear.' And she smiled herself back into the house, and I ran down to the sidewalk where the girls were waiting, so mad—and yet in a perfect giggle, too; for what do you s'pose she'd given me, after all that preamble?—just one cent!"

"It's too ridiculous, but it's true! And the next place a woman gave us five cents, and kept us waiting in the cold most an hour while she made up her mind to do it. Jule had the paper that time—we took turns, you know, so as not to have such a crowd of us stand at the door—and she came down perfectly furious."

"Stingy old thing! She looked as if she thought I was an imposter—yes, she did! and 'There,' says she, 'there's five cents for you. I hope it's all right!' Exactly as if I were trying to get money under pretenses. I had the greatest mind to throw her old five cent piece into her face."

"Softly!" said Alice. "Don't let your angry passions rise, Julia dear."

"You try it yourself, Miss Alice," said Jule, "and let us know how you like it."



"Alice said all right, she'd go next. She ran up the steps of the next house. It was a large house standing in grounds, with a broad piazza, and such a deep doorway that we lost sight of her as she went in it. She stayed a great while, till we began to get in a twitter, wondering what was keeping her, when all at once we heard voices, and a door shutting, and down came Alice, with her face beaming.

"Look," she said, "just look! What do you say to this—and this—and this!"

"And what do you think? She had five ten-cent pieces, two silver quarters, and a box of caramels! She had been inside the house, and there was a lady as beautiful as the White Cat Princess, and a nursery full of children that looked as if they had just stepped out of a picture book.

"And their mamma thought it was such a pretty idea," said Alice, "that she wanted all the children to have a share in it. There were five of them, and here are the dimes for them. And this quarter's for herself, and this other's for her husband; and this box of caramels is for us—they're nice and nutty ones, too—isn't my White Cat a real princess now? I'm not cross a bit, Jule!"

"H'm," says Jule. "Wait a bit." "We went on from house to house, nibbling caramels as we went, and picking up ten-cent pieces here and there, till it got late and cold, and then we went home. We had collected three dollars, and though it wasn't as much as we expected, we thought it would do for the first day.

(To be continued.)

MAGAZINES, &C.

THE CHURCH REVIEW.—The Church Press Company, New York; \$4 per annum; single number \$1.

The January number of this excellent quarterly is the first of vol. 47, and with it closes the fifth year of its present editorial management. It contains a number of noteworthy articles, original and selected. Amongst the former one on the vexed question of "Marriage with a deceased wife's sister," by Prof. Wainwright, in which he endeavors to show that the question has not been discussed in England and determined upon its own merits, but that a desire to understand how God's word answers it, has been dulled by the exigencies of English politics; and "he affirms that the authorities who oppose such marriages are far outweighed by those that affirm their scriptural legality." We find in the article, however, nothing beyond what has been already advanced, and in our opinion fully answered by writers (lay and cleric) in England, and we specially object to what seems a partisan tone throughout, manifested by the above assertion which we think incorrect, and by others, such as this: "within the last forty or fifty years various bills have been introduced into the Upper and Lower House.

thus far the bill has been defeated by a mere handful of Bishops in the Upper House." This number also contains a paper under the title, "The Recovery of a lost Miracle—The blood and water from our Lord's side," by Rev. Samuel Fuller, D.D., the purport and object of which is to show that there was no actual piercing of the side of our Lord by the spear of the Roman soldier, but only "a gentle stroke," or the uncovering of His inner garment which remained untouched during the crucifixion, and that the "shedding of the blood and water from our Saviour's side was a miracle wrought by Himself." The learned Doctor's argument and the authorities freely quoted by him are strong, but to us not convincing. We have only space for reference to these two articles; but the whole number is full of thought-giving material and worthy of careful perusal.

THE LIBRARY MAGAZINE.—(John B. Alden, 393 Pearl St., New York; monthly, \$1.50 per annum.

Was established in January 1879, under the Editorship of its present publisher; its first 9 volumes having been published in large 16 mo. form, which was changed in 1883 to its present octavo shape. It continues in every number selections from the very best writers, and supplies its readers with some of the ablest thought of the time; and that too at a price which brings it within the reach of every one. The January number contains as an opening paper, "The Dawn of Creation and of worship" by W. B. Gladstone, and amongst the thirteen other selections is an interesting article by Sir John Lubbock "Some Habits of Ants, Bees and Wasps;" and another by Rev. J. H. Overton, on "The Wesleys at Epworth.

THE CHURCH ECLECTIC.—W. T. Gibson, Utica, New York. James Pott & Co., New York.—\$3 per annum.

Excellent Magazine for January contains selections from Church Times "Dean Plumtre's Spirits in Prison," and "St. Alban's Cathedral," original paper by C. T. "The Redeemer who is Emmanuel;" another on "New England Theology and the Incarnation" by J. S. D.—a sermon by Rev. C. H. Baker, "The faithful Departed,"—and much else that is valuable.

The following monthlies for January are also to hand, but too late for extended notice:—

The English Illustrated Magazine (MacMillan & Co., New York.) The Caterer and Household Magazine (E. Whitton, Philadelphia.) The Sidereal Messenger (W. W. Payne, Carleton College, Northfield, Minn.) Mind in Nature (The Cosmic Publishing Co., Chicago, Ill.) Our Little Ones and the Nursery; (The Russel Publishing Co., Boston, Mass.) The Theological and Homiletic Magazine (Canadian Edition, S. R. Briggs, Toronto Willard Tract Depository. The Descent of Man, Part III., (J. Fitzgerald, 393 Pearl Street,

New York) Treasure Trove and Pupils Companion (E. L. Keelogg, 25 Clinton Place, New York.)

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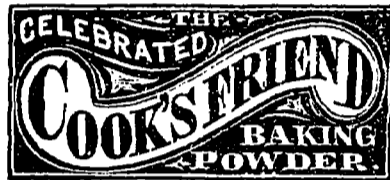
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**MISSION FIELD.**

**ZULULAND.**

(Continued.)

Bishop Wilkinson thus described them after visiting the Royal Kraal, in 1871:—

"The Zulu women wear a small tuft of hair on the back top of the head; which they stain with red clay. Amaswazi women wear an enormous chignon of real hair, nearly a foot high in some cases, but unstained. They also wear very pretty grass plaited bands round their waists, falling into a loose fringe of grass nearly down to the knee. We understand that there are tribes in this country the women of which cut holes in their skin, just above the hip, on either side, for the feet of their babies to lodge in: a pair of natural stirrups, in fact, which quite little girls manufacture, and keep open with pieces of wood, against such time as they require them." The Zulus in past times have troubled the more agricultural and peaceful Swazis greatly. But the Swazis are by no means contemptible warriors in the field, as they have shown in fighting for the Transvaalers against their native neighbors, when the hardest fighting was left to them. Three of them whom Bishop Wilkinson saw at the entrance of the Royal Kraal were none of them under six foot three or four inches, and covered from waist to heels in wild beast skins, and set all over head, arms and neck with ornaments of brass or iron. Their language is a dialect of the Zulu.

In 1872, a Mr. McKorkindale invited the Mackenzie Mission to begin work in the part which he had called New Scotland, and into which he was anxious to introduce commerce. And as he had made himself respected amongst the Swazi for his justice and kindness, and gained much influence amongst them, it would, in all probability, have proved a wise venture; but unfortunately Mr. McKorkindale died while waiting for the arrival of his first ship.

All along the west of Swaziland and Zululand lies the vast territory of the Transvaal; while to the south-west and south lies the colony of Natal. The portion of Zululand kept by the British Government as a "Reserve" or buffer between the Zulus and the colony of Natal is that which lies between the Tugela and the Umhlatusi and the Blood Rivers. In it, Usibepu, whom we so basely allowed to become the victim of his loyalty, is established, with the remnant of his tribe; and in it, also, between the Empandlenu Hills and the Little Italia Mountain, Mr. Robertson is now settling himself, by permission of the Government, with the great part of those 2,000 who fled with him from Kwamagwaza. A belt of land ten miles broad along the whole north side of the "Reserve" is what the Boers are now paying themselves with as the price of their heroism in slaughtering our allies. It remains to be seen how far the Zulus

and the British Government will allow them to carry out their wishes.

No Mission could have been more severely tried than that to Zululand. Attempt after attempt to convert its people has been defeated. The Mission of Captain Allan Gardiner, in 1835, which was the first effort to introduce Christianity, while it set the example of defeat, is connected with an incident which may serve to encourage those who have had to deplore similar failures since then. For it is not so long ago that a native was found who had retained much of the instruction he had received from the Captain, and above all, the habit of prayer. We may hope, therefore, that this is not the only seed sown in tears that has borne its fruit in Zululand long after it was thought to be lost. The Americans followed in 1834; the Norwegians in 1843, but with very scanty encouragement and success; besides which, the Hanoverians and some English dissenters have had stations there, all of which our Zulu war swept away. Bishop Colenso started a Church Mission at Kwamagwaza, which has passed through great trials. At the war, and again at the outbreak after Ketchwayo's restoration, it was wholly wrecked. It is now again revived, but depending on both Boer and Zulu sufferance. And under the guidance of the energetic Bishop Douglas McKenzie, the Church's work is being also carried on at St. Paul's, St. Vincent's (Isandhlwana), at St. Augustine's, at St. Andrew's, at Enhloyana, on the Komati, and in the Usutu Valley. When Bishop Wilkinson undertook the charge of the Diocese in 1870, a Zulu became an outlaw, and even incurred the penalty of death, by becoming a Christian. And yet, in spite of all this, the infant Church has wonderfully grown, and the old hindrances are now, to a great extent, withdrawn; so that, with larger resources and more helpers, we may confidently hope to see the Church taking root amongst the Swazis, and Tongas, and Zulus; and even the Boer element in the land combining with the native to establish a strong branch of the Vine which God is strengthening for Himself.

**DIOCESE OF WELLINGTON.**

The Wellington correspondent of the *New Zealand Church News* says:

"At present there are fourteen Maori churches in this Diocese, the native congregations being superintended by two English Missionaries and four native Deacons, who are assisted by about thirty-five lay-readers. There are many places in which, though there is no church, Divine service is regularly held. The native Mission is not in such a flourishing state as it ought to be. To provide for the religious needs of the natives is a duty incumbent on the Province."

On Sunday heaven's gates stand open.—*Herbert.*

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**NOTICE TO CONTRACTORS.**

**SEALED TENDERS** addressed to the undersigned and endorsed "Tender for the Welland Canal," will be received at this office until the arrival of the Eastern and Western mails on MONDAY, the 25th day of JANUARY next, (1886), for raising the walls of the locks, weirs, &c., and increasing the height of the banks of that part of the Welland Canal between Port Dalhousie and Thorold, and for deepening the Summit Level between Thorold and Ramey's Bend, near Humberston. The works, throughout, will be let in Sections.

Maps of the several localities, together with plans and descriptive specifications, can be seen at this office on and after MONDAY, the 11th day of JANUARY next, (1886), where printed forms of tender can be obtained. A like class of information relative to the works north of Allanburg will be furnished at the Resident Engineer's Office, Thorold; and for works south of Allanburg, plans, specifications, &c., may be seen at the Resident Engineer's Office, Welland.

Contractors are requested to bear in mind that tenders will not be considered unless made strictly in accordance with the printed forms, and, in the case of firms, except there are attached the actual signatures, the nature of the occupation and place of residence of each member of the same; and further, an accepted bank cheque for the sum of *Two Thousand Dollars* or more—according to the work on the section—must accompany the respective tenders, which sum shall be forfeited if the party tendering declines entering into contract for the works, at the rates stated in the offer submitted.

The amount required in each case will be stated on the form of tender. The cheque or money thus sent in will be returned to the respective parties whose tenders are not accepted.

This Department does not, however, bind itself to accept the lowest or any tender.

By order,  
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**PARAGRAPHIC.**

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We should count time by heart-throbs. He most lives Who thinks most, feels the noblest, acts the best. —Bailey.

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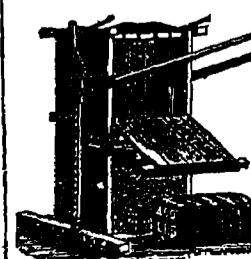
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Temperance Column.

THE BAND OF HOPE IN THE SUNDAY SCHOOL.

A paper read before the Sunday-School Association of the Diocese of Montreal by the Rev J. S. Newham, Assistant Christ Church Cathedral, Montreal.

(Continued.)

May I remind you of the wise old rule for cooking a hare, "First catch your hare," and may I add that the hares, or lambs, of which we are speaking are a little wild, and need some tact in catching? But having got them safely into the Band, and into the room, what are you going to do with them?

1st. Adopt the Sunday-school plan of having a superintendent and teachers, the most efficient you can get, and divide the children up into classes, only a little less formal and restrained than in the school. The personal attachment to teachers, and the little competition between classes, will help to success.

2nd. Always keep Temperance in sight as the main cause of your gathering, while at the same time you foster and draw out the kindly feelings of fellowship and sympathy between the different ranks of the children. Many societies almost lose sight of Temperance, and become mere gatherings for singing and amusement.

3rd. Therefore, always let a part of the hour be given to a Temperance lesson, talk, anecdote, or address, and, if possible, a good black-board lesson to the whole room.

4th. Break up the hour by occasional Temperance songs and hymns, and recitations by the children, and mind that the singing is of a kind suited to the children.

5th. There should be, once or twice in the year, some great gathering, when the parents and friends can be present, and when the children can carry out some programme. Having such a gathering to which their aim is directed, and for which they are working, will keep up the spirit of the meetings very much.

6th. Impress upon the children that their Temperance principles are not to be left in the room, but that they are to be Temperance Missionaries. Let me, however, add a caution, that the teachers should be very careful to guard against conceit, bigotry, or self-righteousness in the children, as this forms the ground of an objection brought against Bands of Hope.

7th. Make free use of Temperance literature, tracts, tales, &c.

8th. Work the pledge-book well

but wisely, I mean the Total Abstinence pledge. Let the assembled Band recite the pledge now and again, and see that they understand it. Have the pledge-book always handy for receiving new pledges, or renewing those that have expired. The moderation pledge may do for some adults, but Total Abstinence is the thing for children. In the face of the fact that in every Sunday-school some scholars turn out drunkards, I repeat, Total Abstinence is the only certain cure, and children trained to it will never miss the drink. There is not time to argue this point at length, but I will only say that the objections brought against pledging children may be fully met by making the pledges only for short periods, not for life; by having them well explained to the children; and by enlisting the parents' interest and help.

9th and last rule. Be sure and have the parents' leave, plainly and personally given, before you allow a child to take the pledge.

Rest assured of this, that Band of Hope work will go on; it is the best and most hopeful branch of Temperance work; and it accords with the spirit of Him who said "Suffer the little ones to come unto Me;" and "It is not the will of your Father that one of these little ones should perish."

In the National Temperance League's Annual, 1886, the age at death of thirty Temperance workers is given. It is remarkable that, whereas only one of them died aged 46, two died between 50 and 60 years old, nine between 60 and 70, seven between 70 and 80, nine between 80 and 90, and two lived to the age of 91 and 94 respectively. In the Annual for 1885 a similar testimony was given to the longevity of Temperance men. Verbum sap. Moral: Be a Temperance worker if you want to live long.

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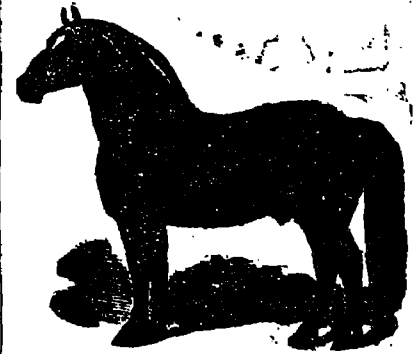
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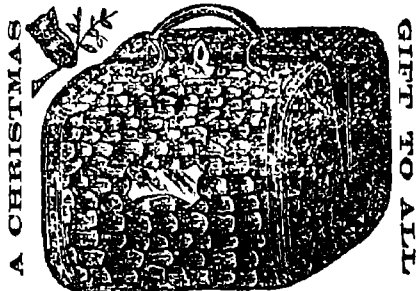
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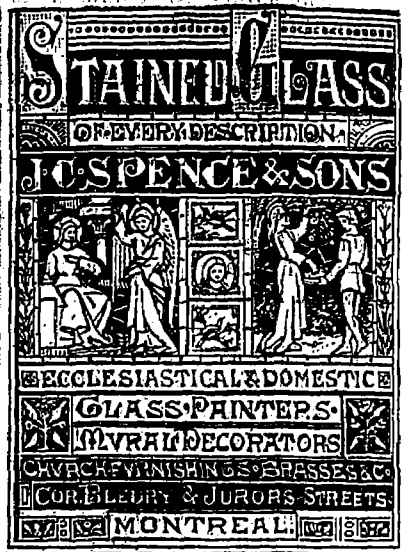
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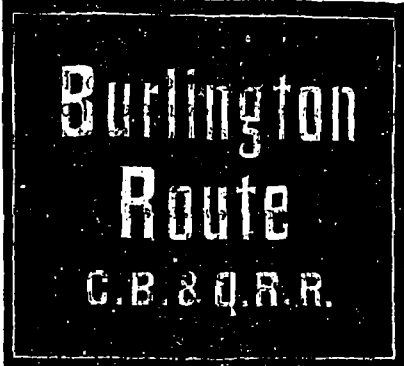
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