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# The Church Guardian

A P Willis  
236 St George  
1 ap 86

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.

VOL. VII.  
No. 33.

MONTREAL, WEDNESDAY, DECEMBER 2, 1885.

\$1.50  
PER YEAR.

## ECCLESIASTICAL NOTES.

**THE CHURCH OF ENGLAND IN ITS ASPECT AS AN ESTABLISHMENT.**—The Venerable Archdeacon Farrar, in response to an interviewer for the Boston *Daily Advertiser*, delivered the following opinion on this question which is occupying the attention of agitators in England, and of the curious and oft prejudiced ones out of England. He said:—

"I share Dean Stanley's opinion very heartily. I think it would be a very great evil to disestablish the English Church. *It has never been established by any State at all.* The Church existed before the united Crown existed; before the House of Commons. It is the oldest institution in the country, and has been a part of the life of the nation for centuries. There is no right for the alienation of the endowments which have been given hundreds of years ago, except that Parliament can do what-over it chooses."

**THE CHURCH OF THE POOR.**—The Rev. W. Odom, Vicar of St. Simon's, Sheffield, has addressed to the *Record* a letter, which proves how complete is the title of the Church of England to be regarded as *the Church of the Poor*. He has compiled a list of *seventy-six cases* in which the Church has taken over buildings erected for Nonconformist purposes, but which had become vacant owing to the failure of the Dissenting bodies to sustain their own enterprise. The list is in no sense exhaustive, representing merely a section of towns in which Mr. Odom has had opportunity of making inquiry. These transfers, and the evidence which the Vicar of St. Simon's brings to bear upon the subject, show that whereas there is a constant tendency on the part of Nonconformists to migrate from the poorest localities to the districts inhabited by the well-to-do, the Church of England, on the contrary, is steadily extending its organization in the densest and most neglected centres of population. Our contemporary, a short time ago, printed a list of upwards of one hundred Dissenting chapels and preaching-rooms which had been secularized, many having been turned into low places of amusement. The two lists have some significance in common.

"**FAITH PROPERLY THE ONE THING NEEDED.**"—Lord Justice Fry opened the sixty-third session of the Birkbeck Literary and Scientific Institution the other evening with an interesting address upon Study. Every man, he said, should frequently reflect upon his pursuit, to see if he was reaching its highest ideal. Whatever our study, truth should be our aim, to be loved beyond the most trusted teacher and under all circumstances—"Though He slay me, yet shall I trust Him." Self-discipline was needed to correct self-delusion. Men, he said, loved less to know the truth about themselves than about their neighbors, and this baneful characteristic of the present age was confined to no particular class. But he added, in conclusion, that where the study of things seen was pursued to the neglect of things unseen, knowledge was purchased at a ruinous price, for, while study was good,

knowledge was better, but faith was best of all. In our days of *little faith and boastful knowledge*, these pregnant words deserve attention.

**THE IRISH CHURCH.**—At the recent Diocesan Conference in Derry, which met subsequent to the Synod, Mr. Porter made the important statement that all but one-eighth of the half-million required to re-endow the Irish Episcopate has been raised. The Sees of Dublin, Derry and Cork are now endowed with £2,500, £2,000 and £1,700 respectively. In other dioceses it will probably be only a brief period before the Episcopal Endowment will have completed itself through the natural operation of the diocesan financial plans.

**AN IRISH BISHOP ON INTELLIGENT CHURCHMANSHIP.**—In the course of a recent address, the Right Rev. Dr. Chester, Bishop of Killaloe, said he thought it of the utmost importance that they should secure an *intelligent attachment* to the Church on the part of its members. They would find other communities—for instance, the Wesleyan Methodists and Presbyterians—*standing up determinedly* for the systems to which they belonged. Somehow or other, he did not think there was the same *esprit de corps* amongst themselves. There were a great many in some of their different parishes who regarded it as a *matter of indifference whether they belonged to their Church or not, or whether or not they attended its services regularly*. In saying this he disclaimed any intention of employing a solitary disparaging word towards those members of other communities that were around them. But he thought they might maintain their own form of worship rightly, intelligently and determinedly, without one thought of asperity towards those who differed from them.

**SCHOOLS OF THOUGHT.**—The following weighty words occur in the recent charge of the Bishop of Rochester:—

In the deliberate judgment of many it would be an enormous misfortune for everybody if any of our existing schools of thought were to die out, or to be turned out. Rather, as the Archbishop of Canterbury lately observed in Convocation, *we want more depth*. Then good will come all round. Church parties exist, and will continue to exist, first of all for the simple reason that the human mind cannot adequately grasp, or assimilate, or maintain, the entire system of revealed truth at once, or with equal sense of appreciation and intelligence. Consequently it is for the interest of the universal society that the defenders of the common faith should hold different parts of the wall against adversaries from different quarters, each taking under its own protection those verities or principles which it is best able to defend, through study of them and sympathy with them; each, while mainly responsible for its own entrenchments, not forgetful of, but really interested in, the skill and vigilance of the others.

**THE NEW BISHOP OF JAPAN.**—The vacant Bishopric of Japan has been offered to and accepted by the Rev. Edward Bickersteth, the eldest son of the Bishop of Exeter. Mr. Bick-

ersteth is a Fellow of Pembroke College, Cambridge, and took his B.A. degree in 1873. He was in the second class of the Classical Tripos, and in the first of the Theological, in addition to which he was Scholfield and Evans Prize-man in 1874. From 1877 to 1882 he was Head of the Cambridge University Mission to Delhi, but was forced in the latter year to return to England on account of ill health. In 1884 he was presented by his College to the valuable living of Framlingham, in Norfolk, which, however, he resigned a few weeks ago, with the object of returning to his missionary work at Delhi.

**FRUITS OF PERSECUTION.**—Sixty thousand pounds have been spent in actions in the law courts by the Church Association, with the result that nearly every practice which its lawyers have proceeded against has become more widely diffused in the Church of England. At their series of conferences last week in Liverpool, surprise was expressed that in "Protestant" Liverpool so few persons should attend the conference, viz., about 150 persons, many of them from a distance.

**THE LION SERMON.**—A large congregation assembled recently in the ancient parish church of St. Catherine Cree, Leadenhall street, to hear the discourse, known as the "Lion Sermon," which is delivered annually on October 16th, and was on this occasion preached by the rector, the Rev. W. M. Whitmore, M.A., from Psalm 78, 4th verse. He explained that the service was instituted to commemorate a remarkable interposition of Divine providence. The delivery of the sermon dated from the reign of James I., when Sir John Gayor, a wealthy merchant of London, and a constant and liberal benefactor to the church and poor of the parish of St. Catherine Cree, in which he resided, undertook for commercial purposes a tour on the continent of Asia. Among other adventures it is related that being one day separated from his companions in the desert of Arabia, Sir John was approached by a furious lion. When death seemed inevitable, he fell on his knees and prayed for succor, whereupon the huge beast, instead of attacking him, stopped short, prowled around him, and finally trotted off without in the slightest degree injuring the English knight. Upon his return to London, Sir John (who was made alderman of the ward of Aldgate and afterwards became a popular Lord Mayor) bequeathed £200 to his parish church for the relief of the poor, on condition that a sermon should be preached once a year to commemorate the marvellous deliverance vouchsafed to him. The remains of Sir John Gayor lie in the aisle of the church, and it is intended to mark the spot in some enduring form. The offertory at the service, which was fully choral throughout, was devoted to the expenses of the choir.

**THE VALUE OF THE CHURCH.**—The Bishop of Winchester finds, after some research, that the revenues of the Church of England, if equally divided among the people of England, would amount weekly to *one farthing and a half per head!* Is not the Church worth more, *aye infinitely more*, to the people, *as it is*, than if its property were to be divided?

## NEWS FROM THE HOME FIELD.

Gathered specially for this Paper by Our Own Correspondents.

## DIOCESE OF NOVA SCOTIA.

HALIFAX.—*St. Mark's*.—The Rev. H. J. Winterbourne, Rector of *St. Mark's*, has been enjoying a well-earned vacation in *St. John* and different parts of the New Brunswick diocese.

*St. Paul's*.—Before the sermon at *St. Paul's* last Sunday, a very touching valedictory was read by the Rev. D. Neish, the clergyman in charge, from the Rev. Dr. Hill, formerly Rector of this church. No definite steps have yet been taken as to the selection of a future Rector. Several applicants are freely named, some of first-class standing in the old country. Two well-known Winnipeg names are canvassed, and more than one local name is on the list. It is the intention of the church not to elect anyone before Easter.

The Rev. W. L. Currie, of Eastern Passage, suffered a heavy loss last week. The reverend gentleman's house was burned down, and nearly all his furniture, books and sermons were destroyed.

TRURO.—*St. John's Church* was tastefully decorated for the Thanksgiving Services—both field and garden having contributed largely of their rich autumn products, which were arranged with fine effect near the choir and around the reading desk and pulpit. Special thanksgivings and anthems had been arranged for both Morning Service and Vespers, and the Rector, the Rev. J. A. Kaulbach, M.A., officiated on both occasions. He preached a most practical and eloquent discourse in the morning from 2 Chron. xxxii. 25.

EASTERN PASSAGE.—A meeting of the Tangier Rural Deanery was held in the Parish of Eastern Passage (Rev. W. L. Currie, Rector), on Nov. 18th. On the previous evening Divine worship was conducted at Cole Harbor Church, when the Rev. N. R. Raven, incumbent of Dartmouth, and Rev. E. H. Ball, Rector of Tangier, took Evensong. The Rector was present, and Rural Dean Ellis, Rector of Sackville, preached extempore on Psalm civ. 23: "Man goeth forth to his work and to his labor until the evening." To a congregation of husbandmen these words were full of sympathy, and gave many an opportunity to the preacher for plain, practical deductions. As an instance of style, the following passage will suffice:—"You do not reason with yourselves, 'If the woods will grow, they must grow, and so it must be.' Such a principle every husbandman would condemn. And yet people sometimes talk thus about their souls; they think they cannot help the spiritual woods of sin growing rank within them. You cultivate the soil, and make use of means for keeping back the weeds and bringing on the fruits. So should it be with the spiritual garden of your soul. You plough and sow and enrich the earth; and for the soul to bring forth its fruit, you must break it up in penitence and enrich it with all the means of grace."

On the 18th, Morning Service was taken at *St. Peter's Church*, Eastern Passage, Revs. E. H. Ball and N. R. Raven taking Matins, and the Rural Dean celebrating, assisted by the Rector. The sermon was on Acts xvi. 31: "Believe in the Lord Jesus Christ, and thou shalt be saved." The faith that *worketh* was pointed out as the faith that *saveth*, according to Holy Scripture. The congregation were timely warned against thinking that salvation can be secured all at once; and Christ's command to endure to the end, and *St. Paul's* continuous self-denial lest even he become a cast-

away, were amongst the passages enforcing earnest perseverance for salvation. *Saving* faith must bring forth fruits of a life of self-denial. The silver slipper of religion of some who go up and down fits very easily upon them; they don't like fasting and long services and self-denial in any way, and prefer a great deal to talk about and little to do. The religion which Christ calls us to is one of taking up our cross daily, and so following Him if we would be His disciples.

The afternoon capitular meeting was held at Cow Bay, where an evening service was held in the school-room, the Rural Dean again preaching.

The clergy were hospitably entertained by Messrs. J. Wentzel, Alex. Morash, Geo. Bowes and J. Osborne.

The next meeting was appointed for Falkland (Rev. G. F. Maynard, Rector), on January 20th, next year.

PETITE RIVIERE.—On Sunday, the 15th of November, the parish Sunday-school examination was held here. Each class was examined separately. The scholars have made rapid progress in their work since the school was opened for the summer in May last. Some of the elder scholars have committed to memory the whole of the Thirty-nine Articles, with the Collects for every Sunday, besides part of the Epistle to the Hebrews and many other portions of Scripture. All the types and antitypes have been learnt thoroughly from the Old and New Testament. The chief feasts and fasts of the Church's year have had their proper place, together with the three Creeds and their Scripture proofs. The doctrines of Baptism, Confirmation and the Lord's Supper have been thoroughly taught. The incumbent questioned the scholars on all the above subjects, and was much gratified with the ready answers given. After the examination, a short service, consisting of suitable prayers and hymns and a short address, closed the day.

Many of the scholars who live several miles away are unable to attend school during the winter, which almost obliges us to close the school for a few months during this part of the year. There is an increase of 10 names on the register and of 226 attendances above last year.

There were a large number of people present to witness the examination, and a word of counsel and advice was given to all, especially to the parents and teachers. Happy we are to find that such work is laying a good foundation for intelligent Church people in after years.

FALMOUTH.—Divine service was held in *St. George's Church* on Thanksgiving Day. The church was very tastefully decorated for the occasion. A large pyramid, composed of fruit and vegetables, in the centre of which was a sheaf of corn, occupied the middle of the chancel floor. The altar presented a very neat appearance, and on the re-table was placed a beautiful variegated cross. Two pretty banners were also placed in the sanctuary. The church having been nicely cleaned added much to the pleasing aspect of the decorations. Harvest hymns were sung, and an appropriate sermon was preached by the incumbent from Leviticus xxiii. 39. In the afternoon service was held in *St. Michael's Church*, Windsor Forks, which was also decorated for the occasion. At both places the congregations were above the average. On Sunday afternoon the services were continued at Falmouth, when the sermon was preached by the Rev. Dr. Maynard, Rector of Windsor. Mrs. W. Sangster presided at the organ. At Falmouth the decorations were effectively carried out by Mrs. J. Smith, Mrs. Sangster and Mrs. Deal, and at Windsor Forks we are indebted to the Misses Palmer for the neat appearance which *St. Michael's* presented.

FRENCH RIVER, NEW LONDON, P.E.I.—This

parish seems to afford evidence of real progress and earnest support of Church work. Five years ago it was with difficulty that \$250 could be raised in the whole Mission for a clergyman's stipend, the Mission then receiving a grant of £100 stg. This grant was reduced first to £50 and then to £38, and the people nobly set themselves to make good the deficiency. Not only so, but they have added to one church a tower and spire, and made other repairs, at a cost of \$300; they have repaired a second church, at an expense to themselves of \$800; they have begun to build a new church, to cost \$1,800, on which \$1,000 have already been expended, and it is expected the building will be completed in July next. As the Rectory is scarcely habitable, land has been bought for a new one, which it is intended to build at a cost of \$1,600 more. This is the five years' record of a parish by no means rich, and within the sixth year it is expected that the above works will be completed. But not alone has there been financial and temporal success; in the same time the communicants have increased in number from 60 to 200, many, however, being poor. Nevertheless, the aim is, as soon as the foregoing needs are met, to do something for the brethren elsewhere. Missionary and people deserve much praise for the earnestness manifested and progress already made, and these betoken a useful future.

ALBION MINES.—Thanksgiving Day was duly observed, morning and evening prayer being said and sermons preached by the Rector in the parish church, and in the afternoon in *St. George's, New Glasgow*. The jubilant singing in *St. George's* was excellent. In this connection we are sorry that Miss Mason's voice will not be heard again for a while. We have no doubt her old friends at Tangier will welcome her back with as much sincerity as we regret her departure. The floral cross on the re-table at the parish church, given by Mrs. Poole, was the only decoration. The offertories for the widows and orphans of the clergy amounted to \$13.

## DIOCESE OF FREDERICTON.

STANLEY.—The Ruridean Chapter of Fredericton met on the 4th and 5th inst. at Stanley. The clergy present were Revs. W. Jaffrey, G. G. Roberts, H. T. Parlee, E. J. B. P. Williams and H. Montgomery. On the eve of the 4th there was service in *St. Thomas Church*, with addresses on practical subjects by Revs. G. G. Roberts and H. Montgomery delivered to a fairly large and very attentive congregation.

On Thursday morning there was a celebration of the Holy Communion at 8 o'clock, after which the clergy assembled at the Rectory, and at 10 a.m. commenced business. The subject of a Diocesan magazine was fully discussed and favorably received. The Epistle to the Hebrews, chap. xi., was read in the original and commented upon, and after the transaction of other business, the Chapter adjourned, to meet (D.V.) on the first Wednesday and Thursday in February next at Oromocto.

ST. JOHN.—*The Church of England Institute*.—The tenth anniversary of this institution was held in *St. John's (Stone) Church*, Nov. 12th. At 9 a.m. there was a celebration of the Holy Communion, and at 8 p.m. the large old church was filled with an earnest and attentive congregation. The city clergy were present in their surplices; the music, led by the united city choirs, was congregational and very effective; the responses were hearty, and the whole service most impressive and interesting. The Coadjutor-Bishop preached an able and appropriate sermon on 1 Cor. x. 17. The Institute now numbers 300 members. It has a good and rapidly-increasing library, which places high-class works of past and present times within reach of those who could not

otherwise obtain them. It is also doing work in various other ways, especially in the city hospitals, by Sunday services, weekly visits and a flower mission.

**KINGSLEAR.**—The Rectory in this parish has been thoroughly remodelled and renovated, and is now one of the most convenient and comfortable to be found in any country parish in the Diocese. The whole cost of the repairs amounted to about \$850, of which amount the parishioners had in hand nearly \$500, thus leaving a balance of \$350 to be raised. The parishioners are exerting themselves to pay off this debt while, while many of our friends outside of the parish are kindly helping us along with their deserved and much needed assistance. The Rector desires to acknowledge the following sums which have been paid and promised to him towards paying off the debt:—

G. E. Fenety, Esq. . . . .	\$5 00
John Black, Esq. . . . .	5 00
A. F. Randolph, Esq. . . . .	5 00
Andrew Inches, Esq. . . . .	2 00
Wm. Nicholson, Esq. . . . .	1 00
E. H. Wilmot, Esq. . . . .	5 00
W. H. & J. S. Murray, Esqs. . . . .	60 00
Mrs. Montgomery Campbell . . . . .	6 00
The Hon. Chief Justice Allen . . . . .	10 00
Sheriff Sterling . . . . .	2 00
Thomas Harrison, LL.D. . . . .	1 00
C. N. Godkin, Esq. . . . .	5 00

**LUDLOW MEMORIAL CHURCH.**—The foundation walls of this church are now completed, and the memorial stone has been placed in position. The Treasurer acknowledges the following subscriptions:—

Rev. W. S. Neales, California . . . . .	\$5 00
Rev. C. P. Hanington has forwarded the following sums, from	
C. . . . .	\$5 00
J. . . . .	1 00
A. . . . .	1 00
M. . . . .	2 00
Collected at Children's Service, Nov. 8th . . . . .	1 14
<b>Making in all . . . . .</b>	<b>\$10 14</b>

**DIOCESE OF QUEBEC.**

**QUEBEC.—Relief for Labrador.**—The Rev. Lennox Williams begs to inform those who a short time ago so generously came to the assistance of three destitute families from the coast of Labrador on their way to Perth, Ont., that he has heard from the Rev. R. L. Stephenson, Rector of Perth, and also from one of the Labrador people, to the effect that they arrived safely, have been able to get work, and are doing well. The balance of the sum contributed was forwarded to the families through Mr. Stephenson, and enabled them to buy stoves, cooking utensils and other necessaries. Through their spokesman, Richardson, they desire to express their heartfelt thankfulness to the Quebec gentleman who so liberally befriended them in their time of need.

**SPECIAL ADVENT SERMONS.**—An interesting course of sermons will be preached in Trinity Church, Quebec, during the Advent season. The following are the special preachers for each occasion, with date:—

Thursday, Nov. 26th, Rev. M. M. Fothergill.
“ Dec. 3rd, Rev. F. J. B. Allnatt.
“ “ 10th, Rev. Edward Owen.
“ “ 17th, Rev. Lennox Williams.
“ “ 24th, Rev. Robert Ker.

Service at 7.30 p.m. The seats are all free, and a hearty invitation is given to all.

**QUEBEC.—St. Matthew's.**—The fifteenth annual meeting of the mothers and daughters was held in the vestry of St. Matthew's Church, on November 9th, 1885. After the reading and

adoption of the reports of the Secretary and Treasurer, the following officers were elected for the ensuing year:—President, Mrs. F. Montzambert; 1st Vice-President, Mrs. G. F. Pemberton; 2nd Vice-President, Mrs. C. Sharples; Treasurer, Mrs. M. Bell Irvine; Secretary, Miss A. Price; Auditor, Mr. F. Holloway; Committee: Misses Walker, Phillips, Stewart, Bennett and Anderson.

The Ladies of St. Peter's Church Guild purpose holding a sale of useful and fancy articles (suitable for Christmas and New Year's presents), on Tuesday and Wednesday, 3rd and 4th of December inst., in the store recently occupied by Mr. George Scott, confectioner, St. John street, which has kindly been loaned to the Guild for the occasion. There will be a refreshment table. Donations will be thankfully received for the sale, at St. Peter's Parsonage, 319 St. John street.

**SHIGAWAKE.**—A deputation, consisting of about a dozen members of St. Paul's Church here, representing the congregation, visited the parsonage, on the evening of Saturday, the 21st inst., and presented the incumbent of the mission, the Rev. C. D. Brown, with a handsome fur coat, and the following address, which was read by Mr. William Skane, the senior Churchwarden:

*To the Rev. C. D. Brown, pastor of St. Paul's Church, Shigawake:*

Reverend and Dear Sir,—We the representatives of this congregation, and of several of your personal friends, ask you to accept this present now offered to you. We trust you will appreciate the gift and the motives of respect and esteem which have prompted the givers. We hope this coat will afford a sufficient protection against the cold and storms of our severe climate, and also that when wearing it you may be reminded of the warmth of feeling which we earnestly desire to be permanently established between yourself, the members of this and of the other congregations under your charge.

We are dear, sir, very faithfully yours;

THE MEMBERS OF THIS CONGREGATION.  
The Messrs. AXTESON,  
Miss E. MURISON and friends,  
Miss FRENCH.

Mr. Brown replied in a few words, thanking them for their liberal gift and for the kind motives which had suggested it.

**DIOCESE OF MONTREAL.**

**MONTREAL.**—The Bishop of Montreal has added to the Rural Deanery of Iberville, Chambly, St. Johns, Christeville and Sabrevois, and has appointed the Rev. J. Fred. Renaud, rector of St. Johns and Rural Dean of Iberville.

**TRINITY CHURCH ASSOCIATION.**—The annual meeting of Trinity Church Association was held in the lecture hall of Trinity Church, on Monday evening, the 23rd inst., at which the following were elected officers for the ensuing year, viz.: Hon. President, the Lord Bishop of Montreal; President, the Rev. Canon Mills; 1st Vice do., Mrs. H. W. Garth and Miss Mackay; 2nd Vice do., Mrs. Bone and Miss MacPherson; Secretary Treasurer, Mr. Mackay; Librarian, Mrs. Akerman; Executive Committee: Messrs. Hagar, Bone, Akerman, Greaves, LeMessurier, Palmer, Butteris, Berry, and Mesdames Baile, Greaves, Hagar, Golden, Bone and Hollis. Entertainment Committee: Messrs. Garth, Bone, Baile, Greaves, Berry and Mesdames Baile, Greaves, Hagar, Bone, Mackay, MacPherson, Hollis and the Misses Reddy.

**MONTREAL.—St. George's.**—The twenty-first annual meeting of the St. George's Young Men's Christian Association was held on the evening of the 26th ult. His Lordship the Bishop presided, and there was a large attendance.

The Bishop in opening the meeting complimented the young men on the progress they had made during the year, and expressed the hope that they would go on prospering.

The Treasurer's statement was then read, and showed that the receipts, including a balance of \$35.87 brought over from last year, amounted to \$348.87, and the expenditure \$344.19, leaving a balance on hand of \$4.68.

During the year twenty meetings had been held with an average attendance of twenty-one members, the greatest number present being thirty, in December, 1884, and the smallest ten, in April last. There had been an accession of twenty-three members since the last annual meeting, and several of them had already taken an active interest in the work of the Association. The Mission and Hospital work had been prosecuted with vigor and success. The usual grants of \$50 to the Hospital chaplain, and \$100 towards the Montreal Diocesan Theological College had been made. The report closes with thanks to those who had helped on the work of the Association during the past year. After a few remarks from Mr. W. J. White, the Secretary for the present year.

Ven. Archdeacon Evans was called upon by the Chairman, he said it was fifteen years since he first had the pleasure of attending at a meeting of this Association, and he saw some present who had been present at that period. This spoke well both for the Association and its leaders. It was hard for young men in these times, when the spirit of infidelity was abroad to live up to their faith. In face of this he was thankful that this Association was in as flourishing a condition as it was.

Canon Belcher followed with a most practical and excellent address, illustrated by well chosen and well told reference to the lives of leading men; urging the necessity of having a fixed and definite purpose, and of giving up the whole attention to it.

Several hymns were sung during the evening, the boys of St. George's Church Choir being present, under the leadership of the organist, Mr. Stevenson, and ably discharging their part in the evening's programme.

The Very Rev. the Dean, in a very humorous speech, referred to the efforts made to reorganize the Society on his return to the parish, and of the success which had followed it, and of Mr. W. J. White, Secretary, whom he could guarantee as a splendid worker. Mr. White had already shown what he could do by getting the young ladies to give their assistance.

**DIOCESE OF ONTARIO.**

**OTTAWA.—St. John's.**—On Thanksgiving Day the usual entertainment was given in the school-house by the Band of Hope. Music, recitations and tableaux delighted the crowded audience, but the chief interest centred in the distribution of prizes to the exhibitors at the children's industrial exhibition, held on Oct. 24th. Of the 93 exhibits, 53 were deemed worthy of commendation by the ladies and gentlemen who acted as judges. The prizes were distributed by Mrs. Pollard, and seemed to be highly appreciated by the recipients. It was announced that a similar exhibition would be held about Easter, with the intention of making it an annual event at that season.

The monthly meeting of the Church of England Temperance Society was held in the school-room on Wednesday, Nov. 18, and notwithstanding the very disagreeable weather, the room was crowded. The usual programme was followed by an address from the Rev. P. O. Jones, after which several enrolled themselves as members of the Society.

The Young Men's Guild meeting on Tuesday evening indulged in impromptu speeches, the subjects being drawn from a hat.

It is intended next January to commence the publication of the St. John's parish magazine.



**Parish Nurse.**—Miss Caray has been appointed nurse for this parish. All applications for her services must be made to the clergy of the parish, accompanied, if possible, by an order from the attendant medical man, stating the nature of the case. No infectious disease can be attended. As a rule, the hours in which the services of the nurse can be obtained will be from 10 a.m. to 5 p.m. The services of the nurse are given gratuitously to the parishioners, but thank-offerings may be made to the Nurse Fund, placed in envelopes on the plates on Sunday, or sent to the rector. The nurse will present a report of her work to the meeting of the Ladies' Benevolent Society, the first Wednesday of every month.

**KINGSTON.**—On Sunday, the 22nd ult., Anniversary Services were held in St. Paul's Church. The Rev. J. G. Norton, Rector of Christ Church Cathedral, Montreal, preached at both services. The congregation was very large, and the collection, which was in aid of the debt fund, was the largest since the opening of the Church.

The regular meeting of the Central Branch of the Women's Auxilliary Society was held in St. George's Hall, on the 24th ult., the different city churches were represented. A good deal of routine business was transacted, and arrangements were made for a thorough canvass of the city. This society has every prospect of being a valuable aid to foreign and domestic missions.

**ODESSA.**—The Rev. A. Spencer, clerical secretary, paid a visit to this station on the 22nd ult. He preached an excellent sermon, and also administered the Holy Communion to fifteen persons. The rev. gentleman was well pleased with the work here.

**BELL'S CORNERS.**—The handsome and commodious Parsonage in course of erection in this parish is approaching completion, and will supply a much-needed want.

Confirmations have been recently held in two of the three principal churches—viz., in Christ Church and St. Paul's, Hazeldean—forty-eight candidates being presented by the incumbent, Rev. H. B. Patton, for the Apostolic rite. The offertory collection was given, in accordance with the suggestions made to the Synod by the Committee on the division of the Diocese, to that object.

St. Margaret's Church, Stittsville, has been recently completed externally.

**OTTAWA.**—*St. Albans.*—The Young People's Association have reason to feel well satisfied with the unequalled success of their first entertainment, which was held in the school-room on Thursday evening last. Although the first practice was only held two weeks previous, the rendering of the musical portion of the programme, consisting of selections from Gilbert and Sullivan's last opera "The Mikado," elicited ecstasies of praise on all sides. Miss C. Code, who impersonated *Yum Yum* received a well deserved encore, which among the gentlemen, Mr. M. K. Dunlevy, in the character of *Nanki Pook* made a decided impression, in the songs, "A Wandering Minstrel I" and "Tit Willow," and Mr. F. Colson, as *Ke Ke*, in the topical song, "I've 'em on the list," giving opportunity for several clever local allusions, called forth rounds of applause. The Rev. Mr. Bogert delivered an interesting and instructive lecture on a seemingly uninteresting subject "Doors," after which a large number of the audience partook of a beautiful oyster supper prepared by the ladies.

*St. John's.*—The Broom Brigade hold a meeting in the Sunday-school hall last Thursday afternoon, when it was decided to recommend drill with the view of giving an entertainment in aid of the funds of the Church during the Christmas vacation, when several new features in the drill will be given.

The Ven. Archdeacon Pinkham, of the Dio-

cese of Rupert's Land, preached in this Church on Sunday evening, the 22nd ult., and gave a very interesting outline of the mission work in his Diocese, and on the following day a meeting of the Ladies' Auxilliary Mission Society of Ottawa was held in the Sunday-school Hall, when the Ven. Archdeacon explained the requirements of his mission, and stated that some \$7,000 was asked from this part of Ontario.

*St. George's.*—The Dorcas Society hold weekly meetings now, and are doing excellent work in the parish.

#### DIOCESE OF TORONTO.

**PERSONAL.**—The Rev. Philip Harding, incumbent of Apsley, conducted the services at St. John's Church, Lakeside, on Sunday last.

The Rev. W. Haslam and Mrs. Haslam conducted a ten days' Mission at St. John's Church, Port Hope, which ended on the 24th inst. The attendance was large, there was no excitement, and much spiritual good was effected by the addresses.

Mr. Haslam begins a Mission at St. Peter's Church, Cobourg, next week. He will also hold Mission services at St. Paul's Church, Toronto, in January.

The Lord Bishop of Huron delivered a most interesting sermon at St. James school-house, Toronto, on the 18th inst.

**TORONTO.**—*St. Philip's Church.*—At the regular meeting of the Young People's Association, held recently, the following officers were elected:—Hon. President, Rev. J. F. Sweeny, B.D.; President, Rev. F. W. Bayly-Jones; Vice-Presidents, Miss A. Sifton and W. Hurst; Secretary, A. A. Adams; Treasurer, Mrs. Shary; Executive Committee—Mrs. Monahan, Miss Eastman, Miss Lancaster, and Messrs. T. Mortimer, J. W. Smith and H. Bakewell.

**LINDSAY.**—*St. Paul's Church.*—The new church was opened on the 25th instant, the Bishop of Toronto preaching at 11.30 a.m.; Dr. Roy, of Cobourg, at 4 p.m.; and Canon Dumoulin at 7.30 p.m. The attendance was large, and much interest was manifested in the proceedings. The church is a very handsome structure, built in true Gothic style, of white brick, with a great deal of Ohio blue stone in the front elevation, and Bobcaygeon stone in the sides and rear. The nave of the church is composed of centre and two side aisles. The centre roof and clerestory walls are supported by massive iron pillars and beautifully finished plaster arches. The roof itself, which is a very beautiful one, is finished with panels of excellent pine wood, oiled and varnished. Outside the roof is slated throughout. The walls inside are magnificently stuccoed in a manner seldom met with these days. The seats and wainscoting are of pine, stained, oiled and varnished, showing the natural grain of the wood. The pulpit and reading desk are beautiful works of art, made of butternut, also finished in oil. The Communion table, the design of the incumbent, is made of oak, also oil finished. The choir seats are placed in the chancel. Stained glass, or colored glass of the Cathedral rolled class, is placed throughout the church, and was the gift of the young ladies of the congregation. A very handsome spire stands upon the side of the front elevation. The opening services will be continued on Advent Sunday, when the Rev. Dr. Sheraton, of Wycliffe College, Toronto, will be the preacher. The Rev. Rural Dean Allen, of Millbrook, will preach on Wednesday evening, Dec. 2nd, and on Sunday, Dec. 5th, the Rev. A. H. Baldwin, Rector of All Saints', Toronto, will conduct the services.

**TORONTO SUNDAY-SCHOOL ASSOCIATION.**—A meeting of the General Committee of this Association was held on the 19th inst., the Rev. H. G. Baldwin occupying the chair, as the use of

his school-room was kindly granted for the occasion. The following programme for the ensuing season was adopted:—December 10, annual meeting in St. James' school-house; January 14, St. George's school-house, paper on "Teachers' Meetings," by S. H. Blake, Q.C.; February 11, Grace Church school-house, paper by C. R. W. Biggar, on "Mistakes in Sunday-school Teaching;" March 11, St. Matthias school-house, paper by Mr. Geo. B. Kirkpatrick, on "Uniform Sunday-school Lessons;" April 8, St. Luke's school-house, paper by Mr. Arthur W. Grasett; May 13, paper by Rev. C. E. Whitcombe, on "The Book of Common Prayer." The constitution was changed so as to provide for the election of an Executive Sub-committee of four members, to be elected from the Sub-committee. The number of vice-presidents was increased so as to provide for the election of two clerical and two lay. The committee then adjourned.

**TORONTO.**—*All Saints' Church.*—The Church of England Temperance Society held their annual meeting recently, when the following officers were elected:—President, Rev. A. H. Baldwin; Vice-President, W. Cummings; Secretary, H. C. Sims; Treasurer, Miss Croote; Delegates to the Diocesan Branch, Messrs. Sims and Cummings; Committee, Mrs. Denison, Mrs. Draper, Mrs. Smith, Mrs. Turner, the Misses Cox, Bell, Orford, Morrison, Howard, Church, and Messrs. W. Sparks, H. G. Collins and S. H. Smith. It was definitely decided to form a Band of Hope.

**TORONTO.**—*St. John's Church.*—On the 19th instant a concert in aid of this church was given at St. Andrew's Hall. A capital programme was rendered, the vocalists being Messrs. Michie, Plummer, Restall, and Misses Parsons, Jackson and Dick, all of whom acquitted themselves in a very creditable manner. During the evening, Sergt.-Major Spackman, on behalf of "C." Company, presented Rev. Alex. Williams, Rector of St. John's Church, with a handsome easy chair, and an address expressing their sense of the kind interest he had always taken in the regiment, and especially while on active service. The audience expressed their approval of this kindly act by repeated rounds of applause.

#### DIOCESE OF NIAGARA.

**THOROLD AND PORT ROBINSON.**—The Bishop of Niagara made his first official visit to this parish on Wednesday, Nov. 11th, to administer the rite of Confirmation. At half-past 7 p.m. St. John's Church was crowded to the doors, the Bishop and clergy entering shortly afterwards, and taking their places in the chancel, while the choir sang "Onward, Christian soldiers." Evensong (shortened form) was said by the rector, Rev. W. E. Grahame; Rev. J. Gribble, rector of Port Dalhousie, taking the lesson. During the evening Rev. C. R. Lee acted as Bishop's chaplain, and carried the pastoral staff. The candidates, nineteen in number, having been duly presented by the rector, the Bishop delivered an admirable address, full of sound, practical instruction and loving exhortation, touching the duties and responsibilities of the Christian life. Then followed the laying on of hands, each candidate advancing separately and kneeling beside the rector. When all were confirmed, the Bishop again addressed them, giving for their guidance some definite rules of life to enable them to keep their vows. The service then closed with a hymn and the Benediction.

Immediately after the Confirmation service a public reception was held in the Sunday-school house, and an address, signed by the rector, churchwardens and delegates, in behalf of the congregation, was presented to the Bishop.

The Bishop, in reply, expressed his hearty

thanks for the reception accorded him, and the kind wishes contained in the address just read. He felt considerable interest in visiting this parish, as it had been the scene of the labors of his predecessor, he having erected this church, and he (Bishop Hamilton) found still many tokens of his care. After some remarks about the church and school-house, he added: There should be constant progress in every kind of good work. In the hearts where there was found the most love, there was also found the most zeal for Christ, and especially were those engaged in good works drawn one to another in love. Their religion was practical; it was not all preaching. More practice would lead to more life, and more life would lead to more love. He concluded by again thanking them for their kindness.

The newly confirmed and a number of others were then presented to the Bishop, who at once became popular for his remarkable geniality, and the uniform kindness with which he treats all with whom he comes in contact. In fact, he has won the hearts of all by his earnest piety, loving disposition and pleasant, unaffected manner in social intercourse.

On Thursday morning, Nov. 12th, at 10 o'clock, a thanksgiving service was held in St. John's Church, the Bishop preaching an excellent sermon from Psalm cl. 6: "Let everything that hath breath praise the Lord." The Holy Communion was afterwards administered to a large number, including the newly confirmed, the Lord Bishop being celebrant. The offertory for the Mission Fund amounted to about \$20.

At Port Robinson a thanksgiving service was held in the evening, followed by a Confirmation service, when twenty-seven candidates were confirmed,—making a total of forty-six confirmed in this parish.

HILLSBURG.—A "Mission" has been held in this parish during the last two weeks, and was brought to a close on Sunday evening last. The Missioners for the occasion were Revs. R. T. W. Webb, of Grand Valley, and R. S. Radcliffe, of Mount Forest. They were assisted in the work by Revs. P. L. Spencer, Rural Dean of Elora, A. J. Belt, M.A., of Arthur, and H. G. Moore, Rural Dean of Shelburne. The services were as follows: Holy Communion every morning at 9 o'clock; Mission service every evening at 7.30 o'clock. The Church population in this village is very small, but notwithstanding this the services were well attended, members of all denominations coming out and taking a lively interest in the services. At the closing service on Sunday evening the Union meeting house was packed to the doors, numbers being obliged to stand during the service, while many were unable to gain admission. At the close of the service the churchwardens stood at the door and distributed memorial cards to the people as they passed out, and thus ended two weeks of the brightest and most hearty services that the Church has ever seen in Hillsburg. The good resulting from the "Mission" is already showing itself in a substantial form, and the people have started a plan for building a church for themselves. Although there have been Church services held in the village for upwards of twenty-six years, the Church has never had a building of its own, the services having always been held in a union meeting house. Let us hope that this state of things has come to an end, and that an edifice may be raised to God's glory and honor, and consecrated to His service.

HAMILTON.—A meeting of the Deanery of the South Riding of Wentworth was held in St. Mark's Church, it being opened by a full choral service, at 8 o'clock on Tuesday evening, Nov. 24th. A beautiful and impressive sermon was preached by his Lordship the Bishop of the Diocese. The clergy present were the Very Rev. Dean Geddes, Rural Dean

Bull, Rev. Chas. H. Mockridge, D.D., Rev. G. Johnstone, B.D., Rev. W. R. Clark, B.A., Rev. Mr. Smith, Rev. F. E. Howitt, Rev. H. F. Mellish, and Rev. G. A. Harvey, who acted as chaplain. On the following morning there was a celebration of the Holy Communion at 10 o'clock, followed by the formal opening of the meeting for business by suitable prayers, read by the Rev. H. F. Mellish. This meeting has been of more than usual interest, many subjects of grave importance being brought forward for discussion.

ALL SAINTS' CHURCH.—The Rectorship of this church has been offered to the Rev. Geo. Forneret, assistant minister at Dundas. It is not yet known whether he will accept or not.

CHRIST CHURCH CATHEDRAL LITERARY SOCIETY.—The meeting of the above Society was held as usual in the school-room. The President being confined to his house by illness, the chair was taken by the Vice-President. Considerable business was transacted in preparation for the concert to be given shortly by the Society, an excellent programme for which has been prepared. After the business was concluded a discussion on several important topics of the day followed, and the meeting then adjourned.

NIAGARA FALLS.—On Saturday, Nov. 7th, the Lord Bishop of Niagara paid his first official visit to Niagara Falls. In the evening he was accorded a reception at the Rectory, to which all the congregation were invited, many availing themselves of the opportunity to meet his Lordship. A short musical programme helped to enliven the evening.

On Sunday there was a service at 9 a.m. for the Sunday-school children, consisting of a choral Litany and an address by the Bishop.

At 11 o'clock the candidates for Confirmation formed in procession at the Rectory, and marched thence to the church. As they entered the church, the hymn "Onward, Christian soldiers" was sung. There was a very large congregation, many not even being able to get standing room. This rite was followed by the Holy Communion.

In the afternoon the Bishop drove to Queens-ton, where he again held a Confirmation.

At the evening service his Lordship preached to a large congregation at Niagara Falls.

The altar cloth, embroidered by Miss Cox, of Toronto, was in place for the first time, and was much admired.

#### DIOCESE OF HURON.

EASTWOOD.—The Rev. Mr. Hamilton has accepted a position in Detroit, and, therefore, will be leaving the Diocese of Huron in about one month.

LONDON.—The eighth anniversary of the opening of St. James Church was observed on Sunday, Nov. 22nd, by special services. The present Rector, Rev. Evans Davis, took charge of the parish nearly twelve years ago, and His Lordship Bishop Baldwin, who preached a most powerful and practical sermon at the morning service, congratulated the congregation on having such an earnest devoted pastor. He expressed the pleasure it gave him to be present on such an occasion, especially as he watched the prosperity of the parish and the great success which attended the zealous endeavours of their much beloved clergyman. He prayed that God might so strengthen him in body and mind as to carry on the work which had for its object God's glory and man's eternal well being. It was most gratifying to the congregation to have their Bishop speak so warmly of Mr. Davis and of his success as a faithful pastor of the flock.

His Lordship preached again at 3 p.m. The sermon was specially adapted to Sunday-school

scholars and teachers. Each one, however young, could carry away many lessons of practical instruction. The teachers were urged to be earnest and prayerful in their work, because of the value of the souls for which Christ died. These sermons will not soon be forgotten by the large congregations which assembled to hear their chief pastor.

The Rev. Principal Fowell, of Huron College, preached in the evening. The congregation was large and much interested in the sermon, which had a practical bearing on every day life in its relation to Christianity.

AILSA CRAIG.—The esteemed pastor of Trinity Church, Rev. H. A. Thomas, who recently met with a severe accident by falling on his head from the hay loft, is now improving, and hopes are entertained of his recovery.

WARDSVILLE.—The Church of England Temperance Society on Monday evening held its usual fortnightly meeting, when a large number of members and friends assembled in the basement of the Church. The meeting opened with a hymn, after which the Rev. W. J. Taylor led in the liturgy of the Society. The minutes were then read and other business transacted, when the Treasurer gave a short report, showing that the funds of the Society were in a satisfactory state. A programme of singing, recitations, &c. were then given, a "spelling match," with seven candidates on each side, affording great amusement. An initiatory service was then held, several persons being received into membership in both the adult branch and Band of Hope. The singing of a hymn by all and the pronouncing the benediction closed a profitable meeting.

THE LAW SCHOOL.—At a meeting of the Senate of the Western University, held yesterday afternoon, his Honor Judge Davis, Vice-Chancellor, in the Chair, the by-law passed by the Middlesex Law Association for affiliation of the law school with the University was submitted and unanimously accepted. The affiliation may now be regarded as complete, and the new branch will doubtless prove a very important addition to the curriculum of the institution.

LONDON.—The Right Rev. Bishop Baldwin preached in the Chapter House, on Sunday evening, Nov. 22nd, a special sermon in connection with the inauguration of a branch of "The Girls' Friendly Society." The Bishop dealt very pointedly with the subject, pointing out the advantages such a society offered to the great need and duty for Christians to care for and encourage the friendless. Much interest is now taken in the work, and we look for a successful career.

#### DIOCESE OF ALGOMA.

##### NOTES FROM NEPIGON.

(Continued.)

Sunday morning dawned brightly and full of sunshine. Morning Prayer began at 10 o'clock, followed by the confirmation of the candidates, a sermon interpreted by Mr. Renison, and the Holy Communion, at which eight of the Indians presented themselves, their demeanor as devout and earnest as could be witnessed in even the best instructed of our city congregations. At 4 p.m. Evening Prayer was said in the little church, after which we adjourned to the cemetery close by, which the Indians had carefully fenced in, with a view to its consecration. The site was well chosen, on a little eminence to the south-west of the church, and had been thoroughly cleared. The service was a touching and impressive one, as we stood, every head uncovered, round the nine graves which marked the last resting-places of those who had fallen asleep since good Bishop Fanquier, himself, too, entered into rest, had gathered these poor

pagans into the fold of Christ, and appointed the bounds of their habitations. Three of Michael's children had been laid there, and he himself stood by the little mounds, stealthily brushing away the tears that fell as the Bishop spoke of sin and death, and, best of all, the Resurrection. Pedigoogin, too, had laid one of his little ones there. Elizabeth, too, was interred there; she had been one of Oshkopedak's two wives, put away when he became a Christian, but supported till her death, of consumption, at the age of 40, just before which she had told those who stood round her that she saw the gates of the Heavenly City, and begged of Mr. Renison, as her dying request, that her youngest daughter, Hannah, might be taught to believe in Christ, and to love and serve Him. Jane was sleeping there, also, "in sure and certain hope." The Bishop remembered her well; she had sung a hymn for him on his last visit; she had been from the first a most regular attendant at church, and a devout worshipper, and had died, after an illness of only four days, in simple trust in the Saviour who had died for her. In another grave lay all that was mortal of poor old Weesqua. This was the aged woman whom Mr. Renison had found in February, 1884, forty miles from the Mission, on Black Sturgeon Lake, perishing of cold and hunger, her entire dress consisting of a well-worn rabbit-skin blanket, and two pieces of old sacking sewn up as an under-garment. It was no easy matter to transport a feeble woman, between 80 and 90 years of age, all that distance, in mid-winter, but the brave missionary accomplished it, though only by carrying the poor creature every now and then, and when she fell in the deep snow, lifting her out of it again. For two months afterwards she was an occupant of the Mission House, nursed and tended by Mrs. Renison as lovingly as though she had been her own mother. No persuasion could induce her to stay in a bed; all this time she lay on a blanket beside the fire, and at last died there. Owing to her enfeebled condition, both of mind and body, she left no very clear or decided testimony as to her faith, but the words spoken and the prayers offered beside her daily cannot have been in vain. How destitute poor Weesqua must have been may be inferred from the inventory of her worldly goods, which were all spread out before the Bishop:—Over and above the old blanket and the pieces of sacking already referred to, a tobacco pouch containing a piece of yellow petrified wood used in lighting a fire by rubbing two sticks together; a tin box with flint and piece of bright ribbon; an old bark box, holding combs, &c.; two worn-out mitts, made of the skin of the musk-rat; a piece of the dried sinew of the leg of the cariboo, for sewing clothes and moccasins, &c., &c. Verily, if the Gospel were to do no more for these poor creatures than minister to their temporal needs, it would still be the Gospel of Him who is known to us as "the Saviour of the body," and, for common humanity's sake, we dare not withhold it from them.

The consecration closed with the singing of "There is a happy land," and the Benediction in Indian, and the little company dispersed to their homes, softened and solemnized by their having been brought for a little while into the near presence of their dead.

Next morning, about 11 o'clock, the Bishop started on his return journey, accompanied by five or six of the Indians and Mr. Renison, and reached Red Rock by 5 p.m. on Tuesday, having slept Monday night under an upturned canoe, which, however, was just as comfortable as his resting place on the floor of the caboose on Wednesday night, when making his way back to Port Arthur by the construction train.

E. A.

(To be continued.)

ROSSEAU.—The Rev. Alfred W. H. Chowne begs to acknowledge with heart-felt thanks the

receipt of a very handsome frontal and super-frontal for the altar at West Uswater, per Sister Rebecca of the Sisterhood of the Holy Nativity, 16 Brimmer street, Boston, at the request of the Rev. C. H. de Garneo, of St. John's, Toledo, U.S.A. They are from the Guild of the Disciples of the Church of the Advent, Boston. The gift is very handsome, and one which will be long prized by the poor congregation at West Uswater.

#### DIOCESE OF NEW WESTMINSTER.

##### RETURN OF A REFORMED EPISCOPAL TO THE CHURCH.

HOLY TRINITY.—Sunday, November 8th, the Lord Bishop preached in behalf of the S. P. C. K., a depository of which society is to be opened immediately at Zed Hall's book-store in New Westminster. The offertory amounted to \$32. On the same day the Rev. Wm. Gill, formerly a deacon of the American Church, but lately minister of the Reformed Episcopal body in New Westminster, sought reconciliation with the Church, and, having acknowledged his errors, was received and reconciled by the Lord Bishop. It is a mark of high Christian courage to acknowledge oneself as in the wrong, and to retrace a false step.

In the course of an address to his congregation the Sunday before he was received into the Church, Mr. Gill said:—

"I am about to seek reconciliation with the Church of England, in which I was baptized in my infancy, and in the American branch of which I was both a layman and deacon for a number of years. I love her evangelical doctrines and primitive landmarks of ecclesiastical purity and liturgical offices of devotion. I never have objected to her teachings as I received them from her ministers, and I now no longer feel the danger of her relapse into the fatal errors of Romanism.

"In the fact that a few extremists, here and there, have gone just as far anti-Reformation-ward as the written law will allow, and that the great body of the Church is so disturbed by these exceptional excesses, satisfies me the old Church is still sound at heart. And, in the further fact that she tolerates a diversity of ceremonial tastes so long as 'the faith once for all delivered to the saints' is held and taught, and that both laymen and clergymen of varying opinions and practices harmoniously labor side by side, exemplifying that Christian charity which prescribes 'unity in essentials, liberty in non-essentials, and in all charity,' convinces me that separation from her broad platform is not necessary to purity of doctrine."

\* \* \* \* \*

"I now make a declaration of my choice, which is simply to return home to my Mother Church. I have felt out of place here for some time, and longed for the old ways and former associations. I am simply following my honest convictions, and retiring from a false position into which I have been led by a train of circumstances which I now sincerely regret."

\* \* \* \* \*

"And now, my hearers, if you will suffer a few words of well-meant advice, allow me to suggest that your place, as well as mine, is in the old Church of your fathers. You are aware that your preferences are all in favor of the Church of England. You know that you would prefer to be called low-church Church of England people rather than by the unpopular name of Reformed Episcopalians."

#### CONTEMPORARY CHURCH OPINION.

The Church, under the heading "Working Together," says:—

How often it is that members of the same parish are governed by such unworthy feelings that they refuse to work together in furthering

the welfare of the Church, and in promoting the honor of Christ, the Head of the Church. They ought to be animated by so intense a devotion to the Person and Mission of the Son of God that in their loyalty to Him and to His cause they would not stoop to consider personal differences and antagonisms. Shall we not in our home, in our Sunday-schools, in our parishes, sink our personal differences that we may so work together as to heighten the fair beauty of the "City of God" which comes down out of Heaven, and to exalt that Divine Leader and Saviour who gave up His own life to save us from the death of sin?

The *Irish Ecclesiastical Gazette* says:—

Whatever may be the immediate results of the Disestablishment agitation as regards the Church of England, there can be no doubt whatever that the lines between the Church and Dissent will be drawn deeper than ever. The determined position taken up by English Nonconformity in the present crisis can never be forgotten; gutter Radicalism and Dissent have joined hand-in-hand to effect if possible the overthrow of the Establishment. Another result must be the sudden emergence of the English Church into the position of a great and influential political power. Both these results are to be deplored, but for neither can the Church be blamed.

The *Standard of the Cross* says:—

It was predicted many years ago that the Christian year would be an important force in the drawing together of Christians. The secular observance of the great holidays has only whetted the appetite of more thoughtful people for their spiritual meaning. Professor Shields speaks trenchantly of those "who will keep anniversary days and weeks of prayer by human appointment, but discard the observance of Lent as without divine warrant, or perhaps celebrate Christmas, Good Friday and Easter as mere public or social incidents, without regard to the Christian year in which they find their significance." We who have so long found a better guide in ancient usage than in popular consent, on the other hand, we who ignore the "week of prayer," and almost challenge Thanksgiving Day with a "By what authority," must expect to learn something of the spirit of concession to the popular will before the ideal and permanent unity can be attained. In the age when the Church is supposed to have enjoyed unity, there must have been some elements of democratic as well as of paternal government in her polity that would cause uneasiness if they were to reappear to-day.

The *Living Church* says:—

One of the first elements of order in our public worship is the position of the choir near the chancel, where they may conveniently lead the people while not facing them. The spectacle of a congregation looking into the faces of the singers as they lead the choral parts of worship is distracting to a well-instructed Churchman. The writer remembers well the impression produced upon his youthful mind in an old New England meeting-house where the choir were perched in a lofty gallery over the entrance; and when the congregation rose, after the slow and solemn reading of the entire hymn by the minister, the whole company turned right about face to the rear and gazed at the young men and maidens who warbled in the loft above. The hymn ended, the congregation faced about and sat down to gaze upon the minister, who stood up and prayed, with closed eyes, in full view of the audience. The curtain was drawn in the song box above, and what went on behind the scenes could only be conjectured from an occasional giggle and whisper that floated down in the pauses of the prayer.

The *Church Standard* says:

Gail Hamilton says, in the November num-



ber of the *North American Review*, "I believe in the Congregational Church myself, because it comes the nearest to being *no Church at all*"; \* \* \* "and most resembles the Church which Christ founded." Consistency is so rare a thing in human nature that it may well be called a "jewel." No matter how weak or absurd the arguments and positions of a person may be, if that person is only consistent, whatever else we may think or feel, we cannot but regard such an one as a source of perennial refreshment. The contemplation of such an one is ever a source of joy, if not of downright delight. The Church, then, which Christ built upon a Rock, against which the gates of hell should not prevail, was no church at all, and in giving Himself for it, He gave Himself for that which is not.

Now this is really too bad; but it is what Congregationalism has made of it, and, therefore, in stating the case so fairly, and we must say dispassionately (for a Church which is no Church at all, is surely not worth contending for). Gail Hamilton is at least consistent with the theory with which the Separatists started out in forming their "ism"—not, indeed, of making a Church, new or old, but having no Church at all.

#### AMERICAN BUDGET.

The Rev. Geo. Williamson Smith, D.D., President of Trinity College, Hartford, has been elected Bishop of Easton, Md.

We grieve to announce the sudden and unexpected death of the Right Rev. Dr. John Freeman Young, Bishop of Florida, which sad event occurred in New York, on Sunday, the 15th ult.

The Rev. Frank L. Norton, D.D., has resigned his position as Dean of Albany, and has accepted the rectorship of St. Stephen's Church, Lynn, Mass.

John P. Howard, of Burlington, one of Vermont's most liberal Churchmen, died in London, England, on Saturday, Oct. 10. He was born in Burlington in 1814, and his gifts to his native city, during the last ten years, for educational, charitable and religious purposes, aggregate some \$275,000.

#### BRITISH BUDGET.

By the deaths of the Bishops of Manchester and Ely the Bishops of Chester and Southwell become entitled to seats in the House of Lords.

The Archbishop of Canterbury has held his primary visitation.

In consequence of the state of his health, the Dean of Chester contemplates spending the ensuing winter months at Bournemouth, in the south of England.

The British Government has decided to appoint a commission to inquire into the working of the Education Act and the position of voluntary schools.

The Church Missionary Society is organizing a set of extraordinary meetings to be held at home in at least fifty centres for the purpose of rousing the Church to greater energy in the evangelizing of the world.

Canon Wilberforce has returned to the deanery, Southampton, but the hoped-for improvement in his health has not taken place, and his medical advisers recommend further surgical treatment.

A movement has been started for presenting the Bishop of Dover with his portrait, as a testimonial from the clergy of the Diocese of Canterbury, in recognition of the faithful and

energetic manner in which he has discharged the duties of the office of Bishop Suffragan since his appointment in 1870. In the previous year Dr. Parry had been collated by the Archbishop to the archdeaconry of Canterbury.

Messrs. Macmillan & Co. will shortly publish, under the title of "The Seven Gifts of the Spirit," the Archbishop of Canterbury's Primary Charge. The volume will include also a special address on Missions.

At a public meeting, attended by prominent Dissenters as well as Churchmen, in Manchester, it was resolved to erect a suitable memorial statue of Dr. Fraser in some conspicuous position in the city, any surplus funds to be applied as determined at a future meeting.

Dr. Westcott's name is mentioned in Cambridge University in connection with the vacant Bishopric of Ely, while the Bishop of Bedford is spoken of in Manchester circles.

#### EDITORIAL NOTES.

A truly royal figure has passed away in Alphonso, King of Spain. Brought up under influences the reverse of ennobling, he has displayed, since his accession to the throne, qualities of the loftiest heroism, which justly endeared him to his subjects, and won the admiration of the world. Modern history has furnished no nobler incident than that of the youthful monarch, himself enfeebled by disease, visiting his cholera-stricken people, and with his own hands ministering to their necessities. The purity of his private life was no less conspicuous than his courage and wisdom in the affairs of State. A devoted husband, a loving father, a brave soldier, a just ruler, and a true patriot, he merited the title of Alphonso the Good.

THE sudden and unexpected death of the Vice-President of the United States has awakened very general regret and sympathy. The late Mr. Hendricks had long been a prominent actor in American politics, and on two occasions he narrowly missed a nomination to the Presidency. He was universally respected for his great abilities, and for the consistency of his public career. In private life, he was a courteous, Christian gentleman, and a loyal Churchman. For many years he was Churchwarden of the largest parish in Indianapolis, and we believe that he held that office up to the time of his lamented death.

THE returns which have reached us of the British elections indicate a strong probability that the Conservative party will have a good working majority in the new Parliament. If this should be the case, it will be undoubtedly due, in a great measure, to the profound distrust of the Liberal leaders felt by many Churchmen who have hitherto voted with the Liberal party. The triumph of Lord Salisbury will be the triumph of the Church over her would-be spoliators, and we shall heartily rejoice in it as such.

THE manly, outspoken utterance of the venerable Father Dowd on the Riel agitation forms a refreshing contrast to the silence of his brethren in the priesthood, on which we animadverted in our last issue. The good father, who is universally respected in Montreal, shows a clear grasp of the situation,

and we earnestly hope that his weighty words of advice and warning will not be without effect in stemming the tide of hysterical and seditious talk which is degrading the Province of Quebec in the eyes of the world.

MR. RUSKIN, at the meeting of the Metaphysical Society, with an audacity of thought at which a man of science would be aghast, avowed his disbelief in the uniformity of nature, and affirmed that if he were told that the sun stood still, his natural reply would be: "A miracle that the sun stands still? Not at all. I always expected it would." Nothing can better illustrate the altered attitude which the Church now assumes towards science than the Bishop of Carlisle's comment on this statement:—"The standing still of the sun, of which Mr. Ruskin speaks so pleasantly, means the stopping of the revolution of the earth, for the motion of the sun is only the earth's revolution; consequently, what is called the standing still of the sun involves tremendous dynamical consequences, an utter disruption of everything upon the earth's surface, a return of chaos, or I know not what. \* \* \* If the sun did stand still, even for a moment, no one would be left to tell the tale." Contrast this with the action of the Inquisition, 250 years ago, and we may say of the Church, as Galileo then said of the earth,—"Yet it moves."

#### THE SMALL-POX EPIDEMIC.

We note with pleasure and thankfulness to God the rapid decrease in the number of new cases of, and in the deaths from, this disease, which has so injuriously afflicted Montreal. Even amongst the French population, where it had its stronghold, it is rapidly disappearing, and we hope that very soon the secular newspapers, (which we think over did the work of reporting cases and arousing public attention), will be without this particular sensation-creating item. We regret, however, to find that the disease is spreading in some portions of the Lower Provinces. Some foolish persons would appear from the following item in the *Daily Witness* of Montreal to have tried to affix responsibility for the spread of this contagious disease upon the Montreal papers, and to such we commend the challenge of the *Witness*; if these stories are true now is the time to make \$1,000 easily, but we fancy that particular thousand will remain undisturbed in the coffers of the *Witness*: "One of the meanest of small-pox tricks is that adopted by certain Ontario newspapers, jealous of the great circulation of Montreal journals, getting up stories that people have caught the small-pox from Montreal newspapers. We shall give a prize of a thousand dollars to anyone who shall prove a case of small-pox to have been caught from any Montreal English newspaper, sent direct from the office of publication, and shall quadruple it if the paper is the *Witness*. We request those papers in Ontario which are above such tactics, and we presume they are the great majority, to circulate this offer. It will surely bring out any case there is." Out of a subscription list of 5,000 only, perhaps half a dozen of the *GUARDIAN*'s friends have ordered their papers discontinued on this account.



# The Church Guardian

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## SPECIAL NOTICE.

\*. \* SUBSCRIBERS IN ARREARS are respectfully requested to remit at their earliest convenience. The very low price at which the paper is published renders necessary a rigid enforcement of the rule of payment in advance. The label gives the date of expiration.

Will Subscribers please examine Label, and REMIT PROMPTLY!

## CALENDAR FOR DECEMBER.

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

## ADVENT.

From the first institution of the great Festivals of the Church each of them occupied a central position in a series of days; partly for the greater honor of the Festival itself, and partly for the sake of Christian discipline. Thus, Christmas is preceded by the Sunday and Season of Advent, and followed by twelve days of continuous Christian joy, which end with Epiphany.

Under its present name the season of Advent is not to be traced back further than the seventh century; but Collects, Epistles and Gospels for five Sundays before the Nativity of our Lord are to be found in the ancient Sacramentaries, and in the Comes of St. Jerome. These offer good evidences that the observance of the season was introduced into the Church at the same time with the observance of Christmas.

In the Latin and English Churches the Christian Year commences with the First Sunday in Advent. As we number our years, not by the age of the world, nor by the time during which any earthly sovereignty has lasted, but by the age of the Christian Church, and the time during which the Kingdom of God has been established upon earth, calling each the Year of Our Lord, or "the Year of Grace": so we begin every year with the season when grace first came by our Lord and King, through His Advent in the humility of His Incarnation.

From very ancient times the season of Advent has been observed as one of special prayer and discipline, of multiplied religious services and a greater reserve in the use of lawful indulgences. Such an observance commends itself to us as one that will form a fitting prelude to the joyous time of Christmas; and one that will also be consistent with that contemplation of Our Lord's Second Advent, which it is impos-

sible to dissociate from thoughts of His First—

"The Advent of Our King,  
 Our prayers must now employ;  
 And we must hymns of welcome sing,  
 In strains of holy joy."

## CLERGY AND LAITY.

Names and titles of long standing, with which everybody is more or less familiar, are often little better than masks or veils for the most indefinite and confused ideas. They are like old labels still adhering to bottles which have been again and again refilled; it by no means follows, though we can read the label, that the contents at all correspond with it. The terms "Clergy" and "Laity" are old and venerable, and possibly—as now used—they cover more than the usual amount of misapprehension and indefiniteness. Properly speaking, the term Laity denotes the people at large, whilst the Clergy are those from amongst the general body to whom some special duty has been allotted. Thus, though now-a-days we call them only *clergymen* who are ministers of religion, yet members of quite other professions adopt practically the same standpoint. To a lawyer, e.g., is allotted work connected with the administration of the law, and when speaking of the laity, or of lay opinion, he refers to those outside his own profession.

But what seems most worth pointing out is that all clergymen, from the nature of the case, must have been by birth and education Laymen. They are not, save in very exceptional cases, set apart, like Samson, from their mother's womb. They grow up and are trained like other men. They have already arrived at mature years when they are definitely ordained to their special duties. And yet, what stranger, judging from an ordinary speech, would imagine this to be the case? The clergy are spoken of persistently as a class apart, with their own class traditions. In the popular estimation, like the ancient Levites, they are practically a special tribe: a little nation within a larger nation, hopelessly wedded to narrow tribal prejudices. No doubt clergymen, like other men, have their prejudices, but, in a majority of cases, they would have had them anyhow, even if they had never been ordained. Clerical prejudices, most often, are but samples of lay prejudices. The clergyman, occupying a representative position, merely makes the more evident what would otherwise be less noticeable. Prejudices which are essentially clerical—survivals of some old tradition—have but little chance in this modern world of exercising much influence. They are interesting, as all antiquities are interesting, but with other antiquities we may be content to shelve them.

Again, it is said, and said so often that, in the face of evidence, men accept it as an axiom, that the clergy are not men of business. Granted that many clergymen are not; it is equally true that a far larger number from amongst the laity are equally deficient. As a fact, we believe that capacity for business is found more amongst clergymen, in proportion to their numbers, than amongst laymen. Clergymen are drawn largely from those classes of the laity who are engaged in com-

merce, and they carry with them to their clerical duties an inherited aptitude for business pursuits. Look at the schools which are managed by the clergy; the parish organizations which they work efficiently; the number of churches restored and built, in the main, under their direction. Why, if the clergy as a body were as unfit for business as they are popularly supposed to be, the Church ere this would have been bankrupt, in spite of all the liberality of her laymen.

To regard the clergy—at any rate, the clergy of the Church of England—as in this nineteenth century clearly distinguishable in character and opinion from the laity, is a huge mistake. They have all been laymen for a large portion of their lives. By their early training their sympathies are bound up with the sympathies of the laity. Nor is this state of things to be at all regretted; it is eminently salutary and wholesome; but it does need to be more generally recognized, if its salutary influence is to have fair play. Many men are more open with a layman than they dare to be with a clergyman, who may be equally their friend, simply because they credit the clergyman with opinions and prejudices which they think a layman would not have. As it happens, the clergy are often in a position to help those most who most shrink from their advice; and the needless shyness between the clergy and the laity is fruitful of mischief to all alike. Surely it is well for us all to try and treat each other as men and brothers. Middle walls of partition between class and class ought not to exist beneath the shelter of Christianity; it is high time that they were done away with, and human sympathies allowed full play: and this we think might be done without in the least derogating from the peculiar character which rightly attaches to one who carries the Apostolic commission and exercises the high office of Priest in the Church of God.

## THE WORK OF WOMEN IN THE CHURCH.\*

BY MR. JOHN PARES.

The origin and constitution of Sisterhoods and deaconess institutions have been discussed by high authorities on former occasions. It is more fitting now for a humble layman, painfully conscious of his deficiencies, to turn after a brief retrospect to the practical side of the subject, to Sisters and deaconesses as they exist, the absolute need of such agencies, and the work they alone can perform. In doing this it is my earnest aim to avoid invidious comparisons, or a controversial attitude. Rather would I strive to sound the keynote of a higher strain, and rise into the pure atmosphere of faith, hope and love—faith in God's blessing upon *all* work done for Him; hope in the success of apparently divergent, in reality harmonious, efforts; love for all who, in their several ways, are doing angel's work. For—

To comfort and to bless,  
 To find a balm for woe,  
 To tend the lone and fatherless,  
 Is angels' work below.

The estate of womanhood was changed, once for all, at the dawn of Christianity. The In-

\*From a paper read at the Church Congress, Portsmouth, '85.

carnation, with its marvellous fruits, elevated and ennobled woman, consecrating her for ever to a higher life. The teaching of the Gospel tended to purify the sex, to place it in its true position, to free it, though the deliverance was gradual, from the corruptions, such as slavery and polygamy, of the darker times that went before.

The holy women who ministered to the Master's needs; the Marias at the Cross, were the glorious exemplars, the forerunners of saintly women throughout the Christian centuries, who gave themselves to spiritual lives, and works of love, emphatically choosing "the better part."

In Apostolic days we read of "Phoebe the deaconess, a succourer of many." In the First Epistle to Timothy there are instructions as to deaconesses. In primitive times there were canonical virgins as well as widows and an order of deaconesses. In the Apostolic constitutions, said by Dean Howson "to give a picture of the Church of the first three centuries," we find prayers for setting apart a deaconess. Church annals give us the names of many, that of Olympias, who won the praise of St. Chrysostom, being amongst the most famous.

The circumstances of the times that followed tended to band these women together in communities. Sisterhoods gradually took the place of deaconesses, although the latter lingered for centuries longer in the East than in the West.

All through the Middle Ages, and in Puritan times, we read of devoted women and their labors for Christ.

Later on, the Church has suffered from the lack of organized work, and though none would undervalue the efforts of many a saintly soul, labouring singly without sympathy, in her generation, the need was sorely felt of more united effort, of a phalanx of commissioned workers.

It remained for the latter half of this nineteenth century to witness a great revival of woman's work. From small beginnings have sprung large communities, rich in good works, ramifying throughout the length and breadth of Britain, reaching beyond the seas, wherever the English tongue is spoken.

There were difficulties at first. Many looked with suspicion at the development of woman's work. There were mistakes, doubtless, inviting criticism, for enthusiasm does not always flow in a smooth and even channel. Some went so far as to oppose and persecute. Of the critics, many have been converted to a kindlier view, in some cases receiving the ministrations of Christian women. Of the opponents, what was true in the days of Gamaliel is ever true—they that would war against the counsels of the Almighty must inevitably fail.

Times have changed, as the tone of each Congress shows, with regard to the general view taken of women's work. We can smile now at the unfavorable contrast drawn by a great writer between the use made of enthusiasm in our own and in a foreign communion. His picture of a pious and benevolent woman entering the cells of a prison, to pray with the most degraded of her sex, without any authority from the Church, with no line of action traced out for her, "is no longer true, nor is there much fear of what he also depicts as the results of her visits—the chaplain complaining of the intrusion, and the Bishop shaking his head at such irregular benevolence."

The origin of these new communities was simple enough. Like other great agencies, they rose from a humble source. In June, 1849, half a dozen women of the most degraded kind were received by a widow lady into her own home near Windsor, at their earnest wish to leave a life of sin.

In Sussex, some years later, one who has passed to his rest, leaving behind a visible, as

well as a spiritual record, "looking out upon the winter rain falling over cottages and huts," conceived and, with God's blessing, carried out the plan of nursing the sick poor in their own homes, as they had never been nursed before, by means of devoted women.

From such sources have sprung magnificent results. Thousands of lost women reclaimed at Clewer, thousands of sick nursed, and dying beds illumined with Christian hope through the loving service of the Sisters of East Grinstead! Thus, in the space of some forty years the tree has grown to a goodly size. The "little one has become a thousand." The Church can boast more than 1,300 Sisters, with at least as many associates. They form about thirty Sisterhoods, some of these working at a dozen or even twenty separate centres, all devoted to the sick or the suffering, the orphan or the lost.

The objections raised against contemplative lives do not apply to our English communities, essentially working bodies. Listen to the testimony of the first head of one of our chief Sisterhoods, that, to quote her own words, "the most practical of all things is the life of a Sister. I suppose the Sisters must always be ready to leave God in devotion, to work for God and those for whom He shed His blood. I do not think that Martha's work will hurt Mary's contemplation in this life, so that both are really about our Lord."

Following closely upon this great development of community life, there arose another agency derived from Apostolic times, admirably calculated to meet the wants of our own. Greatly through the efforts of the Bishop of this diocese, a primitive ministry has been restored to the Church. The first deaconess institution was founded in 1861; others have sprung up since, and there are now full sixty Church deaconesses, with more than 200 probationers and associates.

In 1871-2 certain "Principles and Rules" received the sanction of both Archbishops and seventeen Bishops. In 1883 these were revised. The deaconess is set apart by the Bishop for service in the Church, after examination, whether she considers herself truly called by the Holy Ghost, and it is her purpose to dedicate her life to the service of God. She must have careful preparation, technical and religious (if possible in a deaconess home.) She must work in the diocese with the express authority of the Bishop, and with consent of the incumbent, and must not resign without the Bishop's permission. Each diocese should have a deaconess institution under the Bishop, where the deaconesses are trained, and where they may find a home, if need arise. The subject of Sisters and deaconesses has been before both Convocations in the present year, the latest event being the presentation of the report of the Southern Committee last July. It contains distinct recognition of woman's work as Sisters and deaconesses. Several important points, such as *vows*, the disposal of property, the relation of Sisterhoods to the parochial clergy, are considered, and it is cordially recognised that there should be an opening for those who would give themselves in life service for God and His Church.

Who that has known such workers can fail to thank God for them?

The memory of Sister Dora is a green spot in the "Black Country." Who that knew them does not recall the peace and love which flowed from the presence of Ann Græme, or the cheerful sympathy and wise words of Harriet Mossell?

Nor in this diocese can we forget the quiet grave near the ruins at Basingstocke, where, in virgin chalk, meet emblem of the pure soul of Sister Harriet, our Bishop laid to rest the first worker of St. Thomas's Home, and those who loved her, visiting the scene of her latest labors, can bless God as they recall—

"The touch of a vanished hand,  
And the sound of a voice is still."

But the question may be asked, what more can be done? Can these agencies be strengthened and multiplied? Yes, indefinitely. "Still there is room." Room for thousands more in works like these. Nay, farther, woman's loving instincts will assuredly find out fresh developments, fresh objects for her pity and love. Only in God's name let us meet them in a liberal spirit, with sympathy and help. Let us not stay their hand or bind them down to "hard and fast lines." Wherever sin and sorrow are, there let the healing agencies be applied. Let woman do her God-appointed work. But I must end. At the Incarnation woman bore a part, humble indeed, but very fruitful, and very blessed, and none who enter into the spirit of the *Magnificat* can fail to see how God's glory may flow in the highest measure from the love and devotion of the weakest and humblest of the daughters of Eve! With such agents and fresh departures, or rather returns to the practice of the primitive Church, we of these latter days need not despair. Our grand old Church will find herself richer and stronger than in days of yore, when she trusted perchance over much to an arm of flesh, and the pomp of State authority, for her riches and her strength will spring from the loving service of her loyal children, from holy lives and self-devoted labours. She will number in the serried ranks of her chosen armies daughters fair with more than earthly beauty, sons strong in the grace and the guidance of the Most High!

Throughout our crowded streets and rocking alleys, by the dying bed, and in the den of vice, will be found in very deed "ministering angels" with the light of Heaven upon their brow, and the love of God glowing in their hearts, and the grand words of the poet will in truth be realized:—

There are no kings on earth but loving hearts,  
And these rule earth and Heaven!

## CORRESPONDENCE.

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

To the Editor of THE CHURCH GUARDIAN:

SIR,—Canon Churton circulated a letter, when in Canada, with regard to the greater use that might be made of "Dr. Bray's associates," in the way of procuring good reading matter for our scattered clergy. If you think the information of sufficient value, perhaps you will print this catalogue, and thus show the clergy generally the style of works which could in this way be procured for their own use and that of their successors. Yours,

D. C. M.

In the Catalogue referred to and belonging to the Amherst Rural Deanery, Nova Scotia, are the following:—Wordsworth's Old and New Testaments, Blunt's Theological Dictionary, Liddon's Bampton Lectures, Saddler's Emmanuel, Saddler's Plain Speaking, Saddler's Church Doctrine, Saddler's Second Adam, Saddler's Sacrament of Responsibility, Pusey on Daniel—on the Real Presence (Fathers and English Church), Keble's Life, Commentary of New Testament (S.P.C.K.), Blunt's Coincidences, Hook's Archbishops of Canterbury and Index; these are from members of the Chapter.

A CLERGYMAN in the Diocese of Huron writes:—

"I like the GUARDIAN, and wish you every success in your undertaking."

A St. John's (Nfld.) subscriber writes:—

"I consider your paper such a VALUABLE one, that I am keeping all my back numbers, with the intention of having them bound. I will be glad to help you in getting new subscribers in this colony."

## FAMILY DEPARTMENT.

## ADVENT.

"In Thy light shall we see light."—Psalm xxxvi. 9.

O quickly come, great King of all,  
Reign all around us, and within;  
Let sin no more our souls enthrall,  
Let pain and sorrow die with sin.  
O quickly come, for Thou alone  
Canst make Thy scattered people one.

O quickly come, true Life of all,  
For death is mighty all around:  
On every home his shadows fall,  
On every heart his mark is found.  
O quickly come, for grief and pain  
Can never cloud Thy glorious reign.

O quickly come, sure Light of all,  
For gloomy night broods o'er our way,  
And weakly souls begin to fall  
With weary watching for the day.  
O quickly come, for round Thy throne  
No eye is blind, no night is known.

## JACK-STRAWS.

(From the Young Churchman.)

They would have been glad enough to see grandma "if she hadn't brought them the loatest thing," Trudy said; and indeed they would, for grandma was a real treasure in the house. Since poor baby Harry had been so frail and sick this summer, mamma had little time to spare from him to her other three children. Certainly they managed to make the time pass merrily enough by themselves, when they could spend it out of doors, with croquet, tennis, and all sorts of fun in the barn and in the fields. But when a rainy day came, or they "got into a muddle," as Walter expressed every quarrel or mishap, then they began to feel the need of a head somewhat older and wiser than even Jessie's, which was nearly eleven.

They knew that rainy days would lose half their terror with grandma at hand to tell stories and suggest new games. The hugs with which they welcomed her, before she had even come inside the gate, were altogether for herself, and not one bit for the delightful surprises which came out of her trunk the next day.

Jessie believed that grandma must have known she wanted a work-box; no one but grandma could have found one in the shape of an elephant, his castle holding thimble, scissors, needles, silks—everything that the heart of Jessie, mother of so many dolls, and a great lover of fancy work besides—could wish. Trudy, who had almost as many dolls, but did not like so well to sew for them, rejoiced in the "cunningest" little sets of dairy and kitchen furniture ever seen. As for Walter, a four-bladed knife, as big as his father's, and a fine set of jack-straws, kept him whistling half the day—once actually at table, much to his own mortification.

The very first thing Jessie did with her crochet needle, a very important part of the contents of the elephant's castle, was to make a bewitching "Tam O'Shanter" for Trudy's birthday doll. Unfortunately for poor Miss Doll, Walter was immensely delighted with her cap.

"Let me have her!" he exclaimed, pulling her not too gently out of Trudy's arms.

"Oh! don't, Walter; you'll hurt her."

"No, I won't. I only want to fix Tam more on one side. Leave her alone!" and Walter put up his elbow with a sudden jerk, to keep Trudy off. Alas! the jerk caused the doll to slip. Walter clutched at her head, to save her, when off came her golden ringlets in his hand.

Trudy gave a great sob.

"There, Walter! now see! I knew you'd do it. Mamma says you're too rough."

"Well, if you had not said I'd hurt her, perhaps I wouldn't. You're always so afraid! I couldn't help it."

"Let me see her, Trudy dear," said grandma. "Why, she's hardly hurt at all—only a little bald. I have an ointment upstairs which I think will cure that in a few minutes." And

off grandma went for the mucilage, which, sure enough! caused the hair to stand as thick as ever on dolly's head, in a very short time.

"Oh! thank you, grandma!" cried Trudy. "I'm glad it's on again," said Walter, much relieved. "I didn't really mean to, you know. Boys' hands are such clumsy things."

"Who will play a game of jack-straws with me?" asked grandma.

"I!" shouted the three, all together. It is astonishing how ready some little folks are to oblige older folks!

It was very quiet on the piazza for a little while. Since the jack-straws belonged to him, Walter seemed to think it would be a disgrace not to win every game; so he gave his utmost attention to it. Trudy "jiggled" almost at the first touch her every turn, but Walter, with knit brows and careful hand, jerked off the straws or drew them out so dextrously as to win great admiration from the rest.

"What a steady, skillful hand that is, Walter," said grandma, after the game, while he sat opposite to her, pitching and catching his knife. "It doesn't tremble as mine does, young man, or you should not have beaten me so many games. I think you ought to be able to do some pretty work with that knife."

"I mean to try," said Walter; "you know I take carpenter lessons, grandma."

"Do you?"

"Yes; I go down to that carpenter shop at the foot of the hill every other day, and learn something. Papa says it's good for boys to learn something like that."

"Very good, I'm sure. And do Jessie and Trudy go, too?"

"No," said Walter, in the contemptuous tone in which boys have to use, I suppose, about the work girls can't do; "they couldn't be carpenters."

"Why not?"

"Oh! I don't know. I suppose their hands are not strong enough. See how Trudy plays jackstraws."

"Tell me, dear," said grandma, "have you only one pair of hands?"

"Why, yes," Walter answered, laughing.

"Were the hands that played so carefully and skillfully at jack-straws the same hands that pulled off the hair from Trudy's doll?"

Walter's legs stopped swinging, and he looked hard at his knife.

"I didn't mean to do that, grandma."

"I am quite sure you did not. But I don't think it is quite fair to blame your hands for it, and call them clumsy. They are not clumsy at jack-straws, and they are not clumsy at carpentering. I think your head was at fault. You didn't think about being careful, and so you did not act carefully. There! don't think me a cross old grandmother; but you see, when you played so well, you set me off thinking about your hands, and I thought I'd tell you my thoughts."

"I'll try to think next time, grandma. I guess I'll go and finish a box I'm making for Trudy."

(To be continued.)

## PUBLIC WORSHIP THE DUTY OF ALL.

"I can read my Bible and say my prayers at home" is the stock excuse for not going to church. It is to be feared that while many say they can do this, few do it. But what if they do, is that enough? Supposing that men could perform "at home" all the acts of worship for which they assemble and meet together in church, would they fulfil their duty to God by entering into their chambers, or gathering their families about them in their own houses? Certainly the early Christians did not think so; our forefathers in England did not think so. In times of persecution they might have said their prayers at home, but they persisted in holding assemblies for worship in the teeth of the law, and at the peril of their lives. The

reason is plain. They thought public worship a duty—a duty to God: and they did their duty at all risks. All honor to them for it!

Such conduct ought to make us think. What is there in public worship to render it of such importance that nothing can take its place?

1. *God ordained it.* "Gather the congregation" is His Word. The early Christians attended daily service in the Temple, and began from the first to have public meetings of their own for worship; particularly they came together "to break bread," that is for Holy Communion. And St. Paul rebukes those whose manner was to "forsake the assembling of themselves together."

2. *It proclaims before the world the greatness and goodness of God.* Let us illustrate this. There have recently been Luther and Wycliff commemorations. Observe the course taken by those who promoted these movements. They did not urge the admirers of those famous men to read their lives, or to study their writings at home, or to meditate in secret on the benefits which they had conferred on mankind. No; public meetings were held, and speeches made, in praise of those whom they delighted to honor. It was proclaimed to the world that they ought to be had in remembrance. Their merits and works were set forth at large. The object was to stir up feelings of gratitude and admiration towards them. Without public meetings this could not have been done.

There is a like reason for public worship. In church we sing God's praises; we hear of His wonderful doings towards the children of men; "in His Temple doth every man speak of His honor." Public worship is the Church's witness to God before the world, which might else forget Him; and by means of it reverence and gratitude, fear and love towards God are stirred up in men's hearts. Prayer and Bible-readings at home, necessary as they are, would not do alone, for we have to let men know that our God is great, and worthy to be praised.

3. *In Church Christians meet as the one great Family of God, the Father of all.* We cannot do this at home. Private prayers and family prayers cannot fill the place of public worship. For in church we come before God as the Congregation of His people; "rich and poor meet together: the Lord is the Maker of them all." We come together as brethren in Christ, children of God, the "one Father," and of the Church, which is "the Mother of us all." The distinction of rank, class, trade, learning, are left behind at the door: all "equal are within the church's gate."

All distinctions are left behind, are they? Well, no: not always. Who does not know churches in which there is a very plain distinction, visible to the eye, between the pews of the rich and the benches of the poor? The former have comfortable cushions, and hassocks, and perhaps carpets, hat-pegs, and umbrella-stands too: some may even yet be found which seem, to use the words of a witty bishop, as if they had been "inoculated with the drawing-room, and taken the infection very kindly." But the latter, the "free seats" for the poor, are not only in the worst part of the church, as a rule, but too often, even if they are wide enough to kneel in, are without anything to kneel upon.—From "Prize Tract," issued by the Incorporated Free and Open Church Association (London).

THE MIND OF CHRIST.—How can we attain to the blessed and noble state of mind—the mind of Christ, which must needs be about His Father's business, which is doing good? Only by prayer and practice. There is no more use in praying without practising, than there is in practising without praying. You cannot learn to walk without walking; no more can you learn to do good without trying to do good.



**BOOK NOTICES, &C.**

**THE LIVING CHURCH ANNUAL and Clergy List Quarterly.**—The Young Churchman Company, Milwaukee, Wis.

The second number of this most valuable magazine is to hand. Originally issued once a year, it has now been made a quarterly, being published in August, November, February and May, and containing a list of the Clergy, corrected to each date. But it contains much more than a mere list of clergy; it is filled with information in regard to the Church and Church work the world over, and if once subscribed for will, we are convinced, be found too useful to be thereafter dispensed with. This November number contains also "Glossary of Ecclesiastical Terms," and the Calendar for 1885-86. The subscription is only 25c. per annum—low enough to bring it within the reach of every Churchman.

**THE LIBRARY MAGAZINE.**—John B. Alden, 393 Pearl street, N.Y.

The November number of this monthly opens with a paper by the Bishop of Carlisle, entitled "Thoughts about Life," taken from the *Contemporary Review*, and also contains an interesting article from *Macmillan's Magazine* on the Windward Islands; on the Future of the Soudan; General Grant and the Indians, and by Thos. K. Cree, &c.

**SERMONS BY T. DE WITT TALMAGE.**

—1st series.—Funk & Wagnalls, 10 and 12 Dey st., New York; Wm. Briggs, 78 and 80 King st., East, Toronto, General Agents for Canada.

This volume contains thirty-three sermons delivered by the Rev. Mr. Talmage in the Brooklyn Tabernacle, all characterized by that earnestness and force, directness of appeal, and practical illustration of the principles urged, which are his admitted possession. They are, as the writer announces in the introduction to the volume, they would be "out of the old ruts"—Though we cannot say that we would like to see Clergy of the Church imitate the style, or follow in the footsteps of this eminent preacher, we nevertheless feel that there is much to be learned from a careful perusal of these discourses.

**DEFENCE AND CONFIRMATION OF THE FAITH.**—Funk & Wagnalls, N. Y.; Wm. Briggs, Toronto.

Under this title is published the second series of lectures, six in number, delivered before the Western Theological Seminary in 1885, on the foundation of the Lectureship established in honor of the Rev. David Elliott, D.D., LL.D., who was for sixty-three years a minister amongst the Presbyterians; and for thirty-eight a professor in the Western Theological Seminary. The Lectures were delivered by prominent and learned Presbyterian divines, and treat the subject under the following divisions:—1. The argument from the Messianic Prophecies. 2. The Philosophy of Religion considered as pointing toward a Divine Redeemer of

Men. 3. Jesus Christ, the unique Reconciler of Contradictories in Thought and Character. 4. An Apologetic for the Resurrection of Christ. 5. Christianity and Civilization. 6. Foreordination in Nature as an Argument for the Being of God, illustrated from the Maternal Instinct of Insects. The lectures are not only practical but also extremely interesting and instructive.

**COWARDICE.**

There is but one thing which you have to fear in earth or heaven—being untrue to your better selves, and, therefore, untrue to God. If you will not do the thing you know to be right, and say the thing you know to be true, then indeed you are weak. You are a coward. You desert God.

**BLIND FAITH.**—In Him, "The Father," I can trust, in spite of the horrible things I see happen, in spite of the fact that my own prayers are not answered, I believe that He makes all things work together for the good of the human race, and of me among the rest, as long as I obey His will. I believe He will answer my prayer, not according to the letter, but according to the Spirit of it; that if I desire good.—*Kingsley.*

I am convinced that it is by his personal conduct that any man of ordinary power will do the greatest amount of good that is in him to do.

**BAPTISM.**

At Trinity Church, St. John, N.B., on the 12th inst., by the Rev. Canon Brigstocke, Rector, Gertrude Agnes Kingdon, infant daughter of H. Lawrence Sturdee and Jane Agnes his wife.

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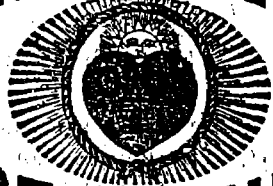
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**MISSION FIELD.**

**WEST INDIES.**

In Jamaica, Church effort is beginning to revive, notwithstanding the continuance of commercial depression. In July two new chapels were commenced in the district of Oldharbour. 'This part has been deemed the hot-bed of Obeahism, and it was pleasing to see a whole village welcoming the building in their midst.' In August, on the other side of the island, a new church was opened at Highgate, and a school-chapel at Belfield. A correspondent of the *Jamaica Churchman* writes: 'I have myself been present at seven of such services as these since January.'

The Church in the Bahamas has to struggle hard with poverty, vice, and Obeahism; but progress is being made, on the whole. Mr. Wakefield writes from Nassau: 'The private guarantee of Mr. Heard's salary at Watling Island will soon come to the end of its three years' term. That island, now acknowledged by all to be Columbus' first landing place in this Western World, ought to be marked in some special manner. And how could the spot where the Cross was first planted in the New World, and the Eucharist first celebrated, be more appropriately hallowed than by building a suitable church and maintaining a priest at its altar? It is a matter in which all Christendom might interest itself. I wonder the Roman Catholics have not occupied the spot long ago.' He adds: 'I might speak of large islands with their hundreds of communicants and scholars where there is no clergyman resident, and they are glad if they have a visit from one once a year. But with three new priests and two deacons within five months we may well take courage. And the Easter Communion have everywhere been largely in excess of all former years.'

**JAPAN.**

The *Japan Mail* reports a remarkable preaching service held in Tokio, in the largest theatre in that city. The daily audiences are estimated at from 4,500 to 6,000. The preaching was mostly by native Japanese pastors, and the people listened eagerly for four hours each day. The *Mail* says: 'The large attendance, the earnest attention, with so little dissent or interruption, in so public and free a place as the most popular theatre in Tokio, give evidence of a marked and rapid advance in public sentiment in favour of Christianity.'

**CHINA.**

The C. M. S. native Christian adherents in China now exceed 7,000—the largest number there belonging to any one Society. Notwithstanding the peculiar difficulties that have beset the Fuh-Kien Mission in the past year, owing to the hostilities between France and China, there have been 213 adults and ninety-nine children baptized,

and a total increase of adherents from 5,277 to 5,871.

**INDIA.**

Quetta in Biluchistan, on the Afghan frontier, is to be occupied as not only an Imperial, but a Christian outpost. The Rev. G. Short, who heads the new mission, graduated at Cambridge in the Oriental Languages Tripos, and is familiar with Sindhi and Brahui—the latter a tongue hitherto unwritten. He is also a hardy itinerant, having roughed it for many summers on the burning plains of Sindh. Babu Prithu Datta, M.A. and M.B. of Edinburgh, a convert from Narowal, Punjab, has devoted himself to medical missionary work among the villagers of that region.

The *Lahore Church Gazette* remarks on the annual report of the C. M. S.: 'The Society continues to lay great stress on the importance of developing the "Native Church." But why does it cling to that objectionable phrase? The use of it seems hardly consistent with those Scriptural principles on which the Society is based. How can the idea of a "Native Church," i.e., a Church containing none but natives of a particular country, be reconciled with the New Testament? Can we imagine St. Paul speaking of the "Native Churches" of Corinth and Colosse as separate from the Jewish and other foreign Christians in those cities?'

A 'Christian Unity Society' has been formed at Calcutta. Its object is, by mutual counsel and prayer, to promote visible unity among Christian people. Among its members are chaplains, missionaries of the C.M.S., S.P.G., Oxford Missions, and missionaries of Christian Societies not belonging to the Anglican Communion.

In Calcutta there has long been a weekly organ of Native Christianity. In the past year a Church paper has been started at Lucknow, the *Shiel Shidan* (Messenger of Light), printed partly in English and partly in Urdu.

The Calcutta correspondent of a contemporary writes of the English clergy in India; 'I have been much struck since my arrival with the amount of work done by the English clergy. Almost every chaplain in this city is in charge of a church and parish which at home would be officered by a vicar and (at least) two assistant-clergy. I bear this testimony, because I heard only recently of a community of Sisters in England who tried to prevent a nurse from coming out with a chaplain's wife, because (said they) the Indian chaplains are neither good Churchmen nor good workers. The Sunday work done by a chaplain whom I know, single-handed, is as follows: Morning Prayer and Sermon in the jail at 6:30 a.m. (this includes playing the harmonium and leading the singing); 8 a.m., Celebration with thirty-five communicants; 10:30 a.m., Morning Prayer, Celebration and Sermon, forty-six communicants; 6:30 Evening song and sermon. These last three services in the church of the parish. Four whole services, with three

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sermons, and the thermometer at ninety degrees in the shade, is not a bad day's work for one man; and this is but a specimen.

**MADAGASCAR.**

The unjust attacks of France on Madagascar may possibly come to an end, now that the new elections have shown a majority of the French people to be weary of the so-called 'Colonial policy.' Meanwhile, the English and Norwegian missions, though necessarily suffering, still make advances. The Rev. G. H. Smith (S.P.G.), writes of the work among the Betsimisarakas: 'Ambodarina goes on well under Shirley; the school numbers over 100, and I had five baptisms at my last visit. Another large village on the coast, called Andranotoara, has made several requests for a teacher, and I purpose placing there young Abel, who accompanied the Bishop in his tour round the north. At Mahanoro, the progress is wonderful: it is only a year since the first beginnings were made, and we have now 400 children under instruction, congregations over that number, and some eighty or ninety preparing for baptism or confirmation. All this has been brought about in a country distracted by war, with the majority of the inhabitants of the coast villages taking refuge in the forests to the west, while for nearly six months the work was carried on, one may say, under the guns of a French man-of-war. Yet what has been done is a mere drop in the ocean to what remains ready to our hands. North, south, and west, there is an enormous and populous district earnestly looking for us.'

**EAST AFRICA.**

On Trinity Sunday Bishop Hannington held his first Ordination at Frere-town, when two natives were admitted to the diaconate, and Mr. W. E. Taylor received priest's orders.

Man, it is not thy works which are mortal, infinitely little, and the greatest no greater than the least, but only the spirit thou workest in, that can have worth or continuance.—Carlyle.

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PARAGRAPHIC.

IS ADVICE CHEAP?

We think not, for if disinterested it has like every good thing been dearly purchased. A fool may offer, but it requires a wise man to profit by it, and you my reader may offer or except a little, practical advice. Use or tell your friends to use only Putnam's Corn Extractor, for thousands have testified, after a practical test, that it is the only sure, safe and harmless remedy for corns in the world. Sold everywhere, by druggists and dealers in medicines, all over the country. Beware of substitutes.

Powdered starch applied immediately, and allowed to remain several hours, is another recipe for removing fruit stains from table linen.

A HINT.—Ask your druggist, grocer, or shopkeeper, for a bottle of Pain-Killer. If he passes it down without ceremony ask him while extracting the quarter dollar from your wallet, if this is the genuine made by Perry Davis & Son.

A new remedy for the worms which destroy house plants is a number of sulphur matches placed in the flower pots with their heads down.

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Dr. J. C. Wilson, Philadelphia, Pa., says: "I have used it as a general tonic, and in particular in the debility and dyspepsia of overworked men, with satisfactory results."

At Ashbury Park a near sighted old gentleman mistook a young man's hand for a slice of bread the other day and jabbed his fork half through the hand, which the owner had carelessly rested on the table at dinner.

A gentleman afflicted with the chronic rheumatism says: "No description of my case can convey the vast amount of benefit I have received from the use Johnson's Anodyne Liniment. I believe it is the best article in the world for rheumatism."

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

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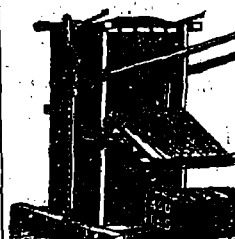
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**Temperance Column.**

**CANON LEIGH'S SPEECH AT ANTWERP.**

An International Temperance Congress was lately held in the city of Antwerp. At that Congress the C.E.T.S., was represented by (amongst others) the Hon. and Rev. Canon Leigh, who, in the course of an admirable address, thus described the basis and work of the Church of England Temperance Society said: It was a mission to her own perishing children. The C.E.T.S. was originally founded in 1862, under the title of the Church of England Total Abstinence Society; it was started by a few earnest, zealous Clergy, who met with little support in the commencement. One honoured name is still revered among us, that of Canon Ellison, the President and Father of our Society, who guides and directs our efforts by his constant presence among us, and by his words of wise counsel. I would that he were here among us to-day to represent our Society! During the first ten years of the Society's growth many members were added to its ranks—among them about 1,000 Clergy—all Abstainers. In 1869 the causes of Intemperance were brought out clearly in the Report of a Committee of Convocation, of which my esteemed friend, the Archdeacon of Coventry, Dr. Sundford, was the Chairman. It was thought advisable after this Report was issued to enlarge the basis of the Society in order to make use of the admirable Diocesan and Parochial system we have in our country, by means of which the movement might be extended throughout the length and breadth of the land. And so without receding from, or abridging, its Total Abstinence work, it was determined to have, in addition, what is called the *General Section, which should embrace all, whether Abstainers or not, who were willing to unite in promoting Temperance, and removing the causes of Intemperance.* In this respect you will perceive that our Society differs from other Temperance Societies (as far as I know), and I am aware that many zealous Temperance Reformers have found fault with our Society on this account; but, although I myself am a Total Abstinence, and fully believe that Total Abstinence is the true course for workers to take in order successfully to combat with the monster evil, yet at the same time I cannot but recognise the fact that what is called the Dual Basis of our Society has done much in interesting all classes of people, from the highest to the lowest, and in bringing into our ranks many who otherwise would have stood altogether aloof from the movement; with many, also, of our most earnest workers it has been the first stepping-stone towards Total Abstinence. The Society has now our beloved Queen for its Patron, and the Archbishops and Bishops for its Vice-Presidents. The pulpits of the Cathedrals and Parochial Churches have been opened to the advocates

of Temperance. Branches have been formed in every one of the Dioceses to the number of thirty-two. 2,500 Branch Societies have been formed, and the number of members amounts to 657,584. Still much remains to be done.

Let me say a few words as to the different agencies which are at work in connection with the Church of England Society. There is a *Women's Union*, with 55 Branches, the object of which is to reach those poor degraded women who, alas! have fallen so low through drink, and to do this through their sisters, who know how best to reach them. A *Soldiers Union*, which has been worked most successfully by means of Agents who have been themselves in the Army. It has Missions among Sailors, and has during the last four years had 24,000 seamen join the Total Abstinence Section of the Society. It has its Missionaries at the Police Courts, whose business is to visit the drunken cases in the cells, and to win over the drunken criminal by getting him to give up the drink. It has endeavored to persuade the British farmer, by tracts and meetings, to cease from giving drink instead of money to the laborers during harvest time, and has been very successful in breaking this old-established custom. It has a large and successful Branch among the Railway employees, so that now in the different important companies there are 2,000 officials and porters who are members of the Society. It has established a Sick and Burial Society, of which there are 80 Branches. It has its weekly newspaper, the *Church of England Temperance Chronicle*, and also an illustrated monthly paper, entitled *The Young Standard Bearer*, for children. It encourages, by every means, counteractive attractions and agencies, such as coffee houses and taverns and street stalls and barrows; and it has taken active measures to promote Temperance Legislation in Parliament, especially restriction in the number of licensed houses, under the name of Local Control; and in the hours of sale; the abolition of grocers' licenses; Sunday Closing, and other matters. Thus, Mr. President, have I briefly endeavored to set before you some account of the Society which I have the honor to represent, and the work which it has striven to accomplish. We claim no great credit for what has been done. Others have worked hard in the field before us, and have borne the burden and heat of the day. We were somewhat late in entering into the work, and I regret much that such was the case, but we are striving earnestly, by God's help, to make amends for the past, and we heartily welcome all who are working with us in the great effort which is being made on all sides to bring about a reformation in civilized and Christian countries. This grand conference of various nations is a noble testimony to the work of the Lord and Master. Let us return to our homes inspired with the enthusiasm which has been engendered in this ancient city. Let us go on agitat-

ing until the people in all classes in our different lands are thoroughly imbued with the fact that there is a gigantic and widespread evil in their midst, and that they are bound in justice to overcome that evil; that they are bound by ties of love to spare no efforts for its prevention and cure. Let every man who has, by God's grace, escaped this degradation, do what he can out of gratitude to his Preserver, to rescue the fallen, and, still more, to save the falling. We cannot doubt the final results, if we are in earnest, the preponderance of good over evil. The enthusiastic energy and self-devotion, with which a great moral cause inspires its soldiers, all has and always will prevail over any amount of self-interest or material power arrayed against it.

If here, in the Church's low estate, the communion of saints be blessed, then how great shall the joy be in the perfect love of the innumerable company of angels and men, when each shall love another even as himself, for every man then shall rejoice as much for the happy estate of each as for his own felicity.—*St. Augustine.*

At the Boulaq Museum one entire room is now filled with Egyptian antiquities belonging to the Christian centuries.

Moses broke the tables without breaking of the law; but where charity is broken the law itself is shattered, which cannot be whole without love, which is the fulfilling of it.—*Sir Thomas Browne.*

Men at the pinnacle of fortune should remember that they are not out of the reach of vicissitudes.

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CONSUMPTIONS.—Who hath sunburns? Who hath bad complexion? Who hath chafing? Who hath soreness of lips? Who hath rough hands? Who hath soreness of chin after shaving? They who use not Philoderma!

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If you are going to set a new orchard next spring remember that it is an excellent way to prepare a plan of the orchard, showing the position of each tree, its variety, &c. If a tree die it can be replaced by one of the same sort. Some fruit-raisers keep a book in which they register the age and variety of every tree in their orchard, together with any items in regard to grafting, treatment, &c.

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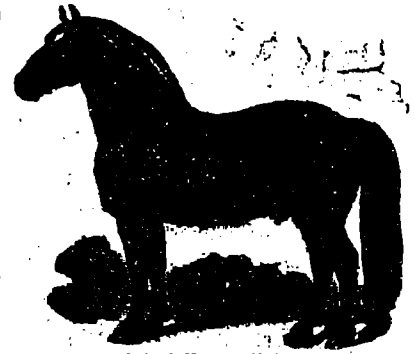
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