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Upholds the Doctrines and Rubrics of the Prayer Book.

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

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Another, in Diocese of Rupert's Land, sends orders for 50 specimen copies for distribution. (We will furnish specimen copies for this purpose at any time).

Several Laymen some time ago sent in \$10, to be applied in sending the GUARDIAN to that number of Clergymen.

ECCLESIASTICAL NOTES.

BISHOP H. C. POTTER ON "LICENSE."—A quarter of a century ago it was common enough to hear Churchmen derided for their idolatry of their own standards of faith, their own modes of worship, and the like. The occasion for that sneer, if it ever existed, seems scarcely to exist to-day. There is hardly any Order, any Rite, any form of the Church's corporate life or work, that some one is not ready to disparage, if not to deride. In not a little of the criticism of the hour there is an undertone of contempt for what is our own, which makes one wonder how those who can so write and speak have managed to put up with it at all. *Men are willing to eat their mother's bread, and then, in the face of the world, to disown the rule of her authority, and all the while to see in such a line of conduct nothing that is inconsistent with either a sense of honor or a spirit of loyalty.* License concerning the usages of worship provokes a similar license in the teaching of the pulpit and the press, the outcome of which is very apt to be a temper in which one's private opinions are held to warrant any and every departure from that which is the commonly received and accepted interpretation of the Church's standard.

BISHOP POTTER ON "LATITUDE."—The Church in this land has her standards of Faith, embodied in the Creeds and Offices and Articles, which, taken together with Holy Scripture, are her Rule of Faith. In the interpretation of these there always has been and there always will be a certain latitude of construction for which every wise man will be devoutly thankful. But that that latitude exists is no more certain than that it has its limits, and that the transgression of these limits, by whatever ingenuity it has been accomplished, has wrought only evil in lowering the moral tone of the Church and in debilitating the individual conscience, is, I think, no less certain. There are very few of us, I presume, who in

accepting the Articles would not regard ourselves as warranted in construing them, like any other human document, in the light of their history; but to accept them, or any other part of the Church's teaching, with one hand, and with the other to throw it altogether over the wall, this certainly is a "DEFIANCE OF AUTHORITY" which it is difficult to reconcile either with rectitude of principle or with loyalty of intention.

SCOTLAND.—A cope and mitre, and a pectoral cross, have been presented to the Bishop of Brechin on his becoming Primus. The cope is of the best white silk damask, with orphreys of rich red and gold brocade, the hood being of red silk, embroidered with the sacred monogram on crimson velvet within a radiating glory—all richly embroidered in gold. The mitre, also of white silk damask, is richly embroidered, and adorned with amethysts and crystals, and with gold crockets. These were a present from the clergy. The cross, which was the gift of a layman, is of fourteenth-century work, richly chased with representations of the Crucifixion and the instruments of the Passion.

"PILGRIM'S PROGRESS" IN JAPANESE.—The Religious Tract Society has just received copies of the "Pilgrim's Progress," produced, at their cost, in the Japanese language. The illustrations are the work of a native artist, and are of remarkable interest as showing how well the spirit of the various characters and scenes in the allegory has been caught. The Japanese makes the eighty-first language into which it is known that Bunyan's book has been translated. The Society is also contributing towards the cost of an edition in the Fanti tongue, spoken on the West Coast of Africa.

NEW YEAR'S QUERIES.—How much more can we do this year than during the past year for the Church and God—in gifts, in prayers, in efforts, in the Sunday-school, in visitation, for missions, in attendance at public worship, and, above all, at the Holy Communion? Let each one examine himself.

IMPORTANT DIFFERENCE.—There is an important difference between the secular and religious paper in point of news. The eagerness of the people to learn of daily events warrants large expenditures for reporters on the part of the secular press. But the necessity of furnishing the Church paper at a very moderate cost so as to diffuse its influence widely, prevent any such expenditure upon the part of the religious press, and there is therefore enforced dependence upon co-workers who realize the importance of the record of contemporaneous Church history and its influence as a stimulant of general Church life.—*Church Review.*

A WARNING TO VESTED CHOIRS.—Many of the lay people have tried to lay aside their prejudices against the employment of choirs of men and boys because they have been assured that only by such choirs could we have simple churchly music such as all the people can sing. Some leaders and organists, however, in various quarters have not been able to resist the temptation to bring in such elaborate arrangements of

the canticles, etc., that the average worshipper is as badly off as under the rule of the old quartette. It is a great grief to many who believe that the vested choir is the best for our Church music to see these departures from simplicity. The chants and hymns must not be sung to music that is too hard for the average singer in the congregation. The opportunity for more elaborate music is the anthems, and in the offertory sentences. The body of the service should be rigidly simple. If it is kept so the many promises made that the vested choir should be helpful as well as attractive will be redeemed. Otherwise prejudices will be fostered and the people will have just cause of complaint.

**BISHOP HANNINGTON.**—A memorial to the late Bishop Hannington, of East Equatorial Africa, has been erected in the parish church of the Holy Trinity in his native place, Hurstpierpoint, and was unveiled at an afternoon service on St. Andrew's day. It consists of a brass figure in episcopal garb, let in Galway marble, with the following inscription:—"James Hannington, D.D., born at St. George's, Hurstpierpoint, 3rd September, 1847; consecrated first Bishop of Equatorial Africa, 24th June, 1884, and killed on the north-east shore of the Victoria Nyanza, 29th October, 1885: Evangelist and Martyr." Underneath this memorial is a brass plate, incised as follows:—"The Rev. Cecil Sherrard Pollard, M.A., of the Universities' Missions to Central Africa; died August 16th, 1886, aged twenty-seven years, at Mozambique, from the effects of the climate, after faithful labors in his Master's service." "Right dear in the sight of the Lord is the death of His saints." (Psalm cxvi: 15.)

**AN EXAMPLE TO BE FOLLOWED.**—A very useful work is being done in Sheffield in the way of diffusing information about the Church's history and claims among the people who have hitherto received no such instruction. Under the auspices of a local Church Lecture Society, a series of popular addresses is being given by eminent men, and the Bishop of Lincoln has given a lecture on "John Wesley," as a contribution to the series.

**A "LIVE" BISHOP.**—The *Indiana Christian Advocate* (Methodist) says:—"No observing man can fail to have noticed the social and ecclesiastical power of the present Bishop of the Episcopal Church in Indiana. He has fifty-three pastoral charges, which he visits twice every year, and his visits are occasions of great interest and profit to the churches and the communities visited, and he goes not only where there are churches, but where he wants to plant churches. It is no exaggeration to say that to-day Bishop Knickerbocker is exerting an official influence in Indiana that no Methodist Bishop ever did."

#### NEW CHAPEL FOR MARLBOROUGH COLLEGE.

A very handsome Chapel, built at a cost of £30,000, for Marlborough College, was consecrated on Michaelmas Day. We gather from the account of our correspondent that the College has been built up at a cost of upwards of £100,000, and this, if we understand rightly, has been raised amongst the Marlburians, without the Council having to appeal to outsiders. It is a creditable monument to educational zeal in the present century.

**CANON MORSE.**—A correspondent also was present at the funeral of Canon Morse, of Nottingham, speaks of it as an extraordinary testimony of the popularity of an English Clergyman; at least 40,000 people followed in the procession.

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## NEWS FROM THE HOME FIELD.

### DIOCESE OF NOVA SCOTIA.

**AMHERST.**—Another Advent season has passed away, drawing us nearer to the second "Advent" of our "Lord," for which the Church has been, and is still, earnestly and faithfully calling upon Her children to prepare "that we may be found an acceptable people in His sight."

Christmas Day was ushered in with a pouring rain, and most disagreeable, but those who braved the weather and were once inside "Christ Church" soon forgot the outside discomforts, for all was "peace" and "calm." There were two celebrations of "Holy Communion." The service was warm and hearty. The decorations bright and beautiful. A rood screen of spruce surmounted by a gilt cross on the central arch, is placed in its proper position. The large cluster of pillars are entwined with wreaths of spruce; four members of each pillar show spruce twigs on a scarlet and white background. Illuminated texts are placed in the transept, also over all the main arches. Banners are within the Sanctuary, and between the windows monograms and devices.

St. John the Evangelist Day was duly observed by Evensong at 3 o'clock, at which service the members of "Acacia Lodge" A.F. & A.M., in full regalia attended, when a sermon appropriate to the occasion was delivered by Rev. G. R. S. Parkinson. On the evening of Holy Innocents Day, Evensong was said, and an address by Rev. G. R. S. Parkinson to the members of the Sunday School. After service, all adjourned to the schoolroom, to feast their eyes upon a "Christmas Tree," well loaded with books, dolls, toys, &c., &c., and brilliantly lighted, and to participate in its bounties. Every pupil received a gift, together with candies, cake, &c. When the "Tree" was divested of its heavy load, Barry D. Bent, Churchwarden, presented the Vicar and Mrs. Harris with a beautiful lamp, in the name, and with the compliments and best wishes of the Bible Class. The singing of the "National Anthem," and *three times three* for Mr. and Mrs. Harris and the teachers of the Sunday School, brought a very pleasant evening to a close.

**DARTMOUTH.**—The Christmas decorations of the interior of Christ Church, this year, were neat, artistic and complete. It is much easier, in a few words of description, to convey an impression of how much care and pains have been bestowed on work of this kind, than to give a definite picture of its effect upon the eye; and the amount of the former, in this case, can be readily suggested by the fact that the *Te Deum* containing between fourteen and fifteen hundred letters, has been artistically placed *in extenso*, around the Church. This work was prepared in about a month by the organist of the Church, Mr. F. W. Drake, and is much admired and appreciated by the congregation. The scroll bearing the grand hymn, is in colour a very light brown, with darker borders edged with light blue. It extends from the pillar on the right of the entrance to the chancel from the nave around the main building above the windows, to the corresponding pillar on the left. There are two rows of lettering, half of each verse of the hymn being on the upper row and the remainder on the row beneath. The verses are separated by small Maltese crosses. The capital letters are white, and the others red. At some distance away, where they lose their distinctness of outline, the general effect of the colouring is, perhaps, that of brick and marble, and is very tasteful looking. Behind the communion table there is a rerodos of evergreen, occupying the width of the chancel, with panels of white, red and yellow, containing appropriate emblems; and above is the motto "The Prince of Peace." A low rood screen of a like pattern bearing a text, separates the chancel from the nave. The pulpit and reading desk being

alike are similarly treated. They are bordered with spruce and have in front red panels, on one of which is represented in gilt, "the rose of Sharon," and on the other, "the lilly of the valley." These support white scrolls, bearing the words, "Wonderful" and "Counsellor," in blue letters. The font is attractively decorated with a ground of white wool edged with spruce, and bears the text, "One Lord, one faith, one baptism," in red letters around the bowl. It is surmounted by a pointed cover of the same material, ornamented with emblems, which terminates in a white cross, wreathed with ivy. The rest of the Church, including pillars, windows and lamps, is generously trimmed with evergreen wreaths.

**JEDDORE.**—On New Year's eve the new Rectory at Oyster-Ponds was the scene of a joyous assembly. The Rector invited his people to a social gathering to celebrate the opening of the new building. Tea was provided and about 150 persons partook. Readings, recitations and singing with games of various kinds, made the evening a very pleasant one. Forty-six dollars were raised for the building fund—which is considerably in debt. We are determined however, to work, work, work, until it is paid off. We thank those who kindly responded to the Rector's appeal for dollars, and fondly hope that the 200—who were asked—and intended to respond—but who forgot to do so, will, if they should see this, kindly make a note of it, and help us who are trying so hard to help ourselves. At 11 o'clock the party adjourned to St. John's Chapel—where was held a mid-night service. The building was packed and very solemnly. The building was ushered in the New Year. The Rector found upon the vestry table an envelope containing \$10 dollars, with good wishes for himself and Mrs. Partridge "as a token of gratitude."

**SHIP HARBOUR.**—The Christmas season was a most happy one in this parish. In spite of the heavy rain the Parish Church was filled with joyous worshippers of the Infant Jesus. During the Advent season, the special preparation services were well attended, and, as a consequence, as happy and united a congregation came together on Christmas Day as ever assembled to worship God. Particular pains have been taken in all the churches in this parish in the way of Christmas decorations, and all four of the houses of God were made beautiful for the Saviour's reception.

On Christmas Eve a Christmas Tree was held in the Rectory, and upwards of \$70. taken in, to be devoted to the purpose of procuring a bell for the Parish Church. A very happy gathering it was, peace and good will being characteristic features of the entertainment. At the Holy Communion on Christmas Day, were used for the first time a handsome set of Holy Vessels, presented by three lady members of the congregation of St. Stephens. A handsome Stone Font was also presented by the ladies of the Sewing Circle, (which to our great disappointment failed to reach us in time) together with cocoa-nut matting for the aisles. When the Rector returned from his Christmas services, he found an address awaiting him at the Rectory, accompanied by a tea service, and expressing the appreciation of his parishioners of his self-sacrificing work, and their best wishes for the New Year, and for the future prosperity of his work.

**LOCKEPORT.**—The special services of the Church in this mission began with carol service on Christmas eve at 8 p.m. in Holy Cross Church, which was appropriately decorated for the festive season of the Incarnation.

A *Service of Song* was held in the Baptist meeting house at the same hour. The Church is *leavening* the sects certainly.

The carol "Sing we Merry Christmas" was followed by the missionary reading, St. Luke ii to 21st verse.

Carol, carol strains, with reading, from Bishop How on the Angels' Song was succeed-

ed by "Carol, sweetly carol," with a reading, "A visit to Bethlehem on Christmas Eve." "When Christ was born of pure Mary" was followed by a reading "Do you hear the bells aringing?" and "For Christ's sake," after which the carol "The first Noel that the Angels did say" was sung by two young ladies, the rest of the choir joining in the chorus. The Benediction was pronounced by Rural Dean Gibbons, the large congregation which attentively enjoyed the service dispersed to their homes, happier for the blessings of the Incarnation.

A tea meeting and fancy sale, held in the Temperance hall, on the 29th of December, realized \$111 for the Rectory Fund, which subsequent sales on the following day, raised to \$125.

On Christmas day morning service with Holy Communion was held here. Afternoon service with carols at West Green Street Church, which was tastefully decorated for Christmas, after which the missionary drove to Jordan Falls for the Sunday following, when a large congregation worshipped in the old Church, nicely decorated for the Christmas season.

A watchnight service was held in this church on New Year's eve, when the Rural Dean preached, from Genesis LVII: 8 and 9, to a large congregation. The new church in this place has been plastered and we hope to be able to finish it for service during the new year.

A hot supper at West Green street realized \$39.02 for the funds there.

**HALIFAX.**—The choristers in connection with St. Stephen's chapel (formerly the Bishop's chapel) were entertained by His Lordship Bishop Binney at his residence, Hollis street, on Thursday evening, 30th December. At the close of the entertainment His Lordship presented each of his little singers to their delight with a nicely bound volume as a Christmas gift, which was greatly augmented by the attentions bestowed by Mrs. Binney and her amiable family. The party came to a termination shortly before eleven o'clock.

**PICOU.**—The last Sunday of 1886 was presentation day in St. James' Sunday-school. In the afternoon a number of ladies and gentlemen of the congregation assembled with the children. Some nice books and cards were distributed to the prize winners by the Rector, the Rev. J. Edgecumbe, who also gave the successful scholars and their fellow-learners wise counsel and kind words of encouragement. The scholars were also addressed by Messrs. C. Dayer, G. H. Elliott and W. F. Tanner. The children joined in a number of appropriate hymns, and the exercises throughout were very hearty and enjoyable.

It is reassuring to find the roll still increasing and the attendance good. The great work of the Sunday-school goes bravely on, and may God prosper it yet more and more.

**DIocese OF FREDERICTON.**

**CHATHAM.**—The religious observances of the Christmas Festival here began with a Christmas Eve service in St. Paul's at 7.30 p.m. Christmas hymns, etc., were heartily sung by the choir, and the Rector addressed the congregation on the prophetic testimony of the Holy Scriptures in reference to the Incarnation. The second service was in St. Mary's chapel at midnight on Christmas Eve. Evening prayer began at 11.15 p.m., and was followed, after 12 o'clock, by the first celebration of the Holy Communion on Christmas Day. The Rector gave a short address, and Christmas hymns and a special Te Deum, after the Benediction, were excellently sung by the choir. The third service was a celebration of the Holy Communion at St. Paul's at 8 a.m. on Christmas Day. The fourth service was held in St. Mary's Chapel at 11 a.m., immediately before which and during

the ringing of the church bell, the children of St. Mary's Sunday-school, under the leadership of Miss Gillespie, sang Christmas carols. The service comprised morning prayer, Holy Communion and sermon. The fifth service was in St. Paul's at 3 p.m., and consisted of evening prayer and sermon by the Rector, the usual Christmas hymns being sung very heartily by the choir. The offerings were in aid of the sick and needy. Both churches were appropriately decorated, and the services, notwithstanding the stormy weather, were well attended. On Christmas Eve, the Rector was the recipient of a beautiful and valuable gold watch from the congregation of St. Paul's, and on Christmas Day the Sunday-school children of St. Mary's presented him with a handsome testimonial of their goodwill.

**DIocese OF MONTREAL.**

**FRELIGHTSBURG.**—The festal services of Christmas tide in the Bishop Stewart Memorial Church were of a pleasing and profitable character. On Christmas eve the programme included, first, a bright and attractive service, with an appropriate selection of special music and carols; second, an illuminated tree of fair proportions, well laden with gifts from friends, dismantled by the aid of Wm. Hagan, Esq., and Miss Reid; and third, an ample supply of delicious cakes and coffee, the generous provision of Mrs. V. H. Krans and Mrs. Landsberg. The gathering was large, very enjoyable, and one to be remembered. The usual Christmas Day service on Saturday, with special music and Holy Communion, was well attended at 10.30 a.m. The Sunday service partook somewhat of the festal character subdued to a degree by the remembrance of the Proto-Martyr St. Stephen. The sermon was upon the scriptural aspect of unity, to be succeeded by others on like and kindred topics to which all are invited. On the New Year's eve, the closing minutes of the dying year were improved in the Memorial Hall by a brief service at 11.00 p.m. On Epiphany the Sunday-school held its winter festival. Our ample feast was provided by the ladies, and a short choral service agreeably rendered, with carols appropriate to the day, followed by other happy social enjoyments.

**MONTREAL.**—St. George's.—On New Year's eve Mr. R. R. Stevenson, who has so ably filled the position of choirmaster and organist for some years past, and who retires through pressure of other engagements, was presented by the members of the choir with an illuminated address, accompanied by a beautiful and very valuable watch. The Rector, Dean Carmichael, made the presentation and paid a well-merited compliment, and a true one, in saying that Mr. Stevenson not only aimed at making the boys efficient choristers, but also good churchmen.

**St. GEORGE'S Y.M.C.A.**—Rev. L. N. Tucker, on Thursday evening last, delivered a very interesting lecture before this society, his subject being "A Trip Through Rome." A number of really excellent stereopticon views, representing the ruins and the churches and famous buildings of Rome, were given in illustration of the lecture.

**DIocesan WOMEN'S AUXILIARY ASSOCIATION.**—The usual monthly meeting of the Diocesan Women's Auxiliary Association took place on Thursday morning in the Synod Hall, Mrs. Canon Henderson in the chair. There was a large attendance of ladies. After routine proceedings, the Treasurer's report for the month was submitted. It was reported that mission boxes containing clothing and other useful articles had been sent to the diocese of Algoma and Saskatchewan and to the Shingwauk Mission Home, while three boxes had been reserved for use in the Diocese of Montreal, the whole amounting to \$315.

The President reported that there are now four parochial societies in Montreal and six in outlying places working in unison with the auxiliary.

An interesting report was read from the St. Stephen's Church Society. A letter was also read from Mrs. McLean, widow of the late Bishop McLean, of Saskatchewan.

The President then read the "monthly outlook" which touched upon points of interest, and the latest intelligence from the various mission fields in Africa, India and the North-west.

Mrs. James Day read an interesting paper upon "Mission Work in Africa."

It was decided that the annual meeting (the first anniversary) should be held early in February next, and a committee of ladies was appointed to make the necessary arrangements, after which the meeting adjourned.

**CORE St. PAUL.**—The Sunday-school of the Church of the Redeemer held its annual Christmas-tide celebration on the evening of the Epiphany. The children assembled in the church at 5.30 p.m., and, after a short service, marched into the Parochial Hall, where a handsome and heavily laden Christmas Tree awaited them. Before dismantling it, refreshments were served, after which the children heartily enjoyed themselves in games of different kinds until the time arrived for the attack on the tree. This was made by Messrs. Williams and W. Carver, and the gifts were handed to the children by Dr. Davidson, until all had been supplied but one, whose omission seemed extraordinary, as he was known to be the Doctor's "right hand;" and a good and attentive scholar. The reason was made plain, however, when he (Master Robert Carver) was called up and Dr. Davidson explained that wishing to mark his appreciation of his faithfulness outside of the Sunday-school, as well as his attention in it, Dr. Davidson had determined to add to the cost of what would have been his present from the tree, sufficient to procure a small watch, which he then handed to Robert Carver, with some words of appreciation. The members of the congregation present, and the Sunday-school, seemed heartily to approve of the act.

Though it was resolved that the tree would only bear "gifts" for the Sunday-school children, Mr. Williams found among its branches an envelope addressed to Miss Gilmore, the amiable and ever-willing organist of the church, which Dr. Davidson presented, saying he was ignorant of the contents, but could heartily endorse any act expressing appreciation of her faithful services. It has since transpired that the envelope contained \$10 in gold, the gift of the Ladies' Aid Society.

Another surprise followed in the presentation of an envelope addressed to the Doctor himself. It contained a loving address, accompanied by the sum of \$50, as a small token of appreciation of his services on the part of the congregation. Dr. Davidson expressed his surprise and thanks, reviewing briefly the history of the work in the mission, now for ten years under his control, and the many tokens of real spiritual advancement given.

The young people and children then enjoyed themselves for an hour more, and at ten o'clock a happy evening for old and young was brought to a close by the singing of the doxology by all present.

Thanks are specially due to Mrs. Warren, Mrs. Townsley, and other ladies of the congregation who supplied refreshments, and to Mrs. Bedford, Mrs. Williams, Miss Sanders, Mr. Williams, Mr. W. Carver, and Mr. Amasa Sanders, for kindly assistance in preparing and trimming the tree.

We are obliged to hold over a number of items of Home Field news from the several Dioceses.

## DIOCESE OF QUEBEC.

**SHERBROOKS.**—*St. Peter's.*—A beautiful brass altar cross was presented by the Rev. Dr. Reid to St. Peter's Church on the first Sunday in the year. The presentation was made at the offertory in the following words: "In the name of the Father, Son and Holy Ghost, one Holy and undivided Trinity, I desire to make an offering of this Altar Cross to the service of Almighty God in this Church and as a memorial symbol of the one full, perfect and sufficient sacrifice of our Lord Jesus Christ made on the cross for the sins of the whole world." To which the Rector, receiving the cross and placing it in position, replied: "In the name of this congregation I gratefully accept this cross and present it to Almighty God, in the hope that as our eyes rest upon it we may remember the cross that is to be in our lives and follow Him who suffered on the cross faithfully to our lives end."

**IRELAND.**—Church work is progressing in this mission. The required sum has been raised to meet Mr. Robert Hamilton's generous offer of \$150 to augment the Endowment Fund. Polished brass altar-rail standards have been procured for Christ's Church, Lower Ireland, and iron ones for Trinity Church, Maple Grove. Both Churches have been nicely carpeted in the chancel and choir, and a good strip of coconut matting has been laid in the aisle of former to prevent noise. A new fence has been built about the cemetery of Trinity Church and one side of the roof of the Church building has been reshingled. A set of duplex burner lamps has been placed in St. Luke's Church, Adderley.

Services have been resumed at Keough's Range school house and are well attended. Steps have been taken to reopen the services at Black Lake Station, and the prospects look encouraging. A very successful Christmas Tree entertainment was given in the Church Hall, Lower Ireland. The tree was profusely laden with beautiful gifts and the clergyman was not forgotten. There was a very amusing programme of readings, recitations, music, &c. Judging from the rounds of applause that greeted the performers from time to time, the programme was appreciated. One very pleasing feature of the evening was an original recitation by Mr. Alexander Ward, in which he pointed out the silent workings of a Divine Law manifested in the instinct of insects, birds and animals, thereby tracing the "Footprints of a Creator," and of a supreme Law Giver in the animate world. Proceedings were closed with the National Anthem.

## DIOCESE OF ONTARIO.

**KEMPTVILLE.**—On the 22nd Dec., to the great grief of her fond parents and numerous friends, Lottie, the second beloved daughter of James Porter, Esq., and his wife Eliza, "fell asleep in Jesus." Her departure was so unexpected. Ever so bright and active, one thought that she had every appearance of a long life. A faithful member of the Sunday-school, an officer of the "Ministering Children's League," a regular church goer, frequent at the Holy Altar, one who delighted in regulating her devotions by the "narrow way," was duly honored in the last rites of her holy Mother the Church. The "Ministering Children's League," with the officers, wearing their badges walked in the funeral procession. The Rector, Mr. Emery, attended by the Revs. Messrs. W. A. Read and S. Daw, received the remains at the principal entrance of the Church. The grand Memorial Church was densely packed by the congregation, a large number having to remain outside. The Rev. S. Daw took the first part of the service; the choir sang appropriate hymns, the Rector preached a sermon appropriate to the occasion. The coffin was covered with exquisite crosses and wreaths of lovely roses, and

lilies, furnished by Sorin of Ottawa, the altar with its handsome festive frontal of white large cross and vases of out flowers, bespoke a bridal company, harmonizing with the belief of those around that she departed from our mortal sight, had now become "the bride of Jesus." After the committal, at the request of the Rector, the "League" and some other friends returned to the Church, when a Litany was sung and prayers of intercession were offered in behalf of the bereaved by the Rev. W. A. Read.

The Christmas Eve and Christmas day services were unusually bright and well attended. There were some 180 communicants present.

On the Feast of St. Stephen the Sunday-school marched from St. James Hall to Church at 3 p.m., where they had their special Festival service of song, as arranged by Mr. Hutchins, of Boston. There were a large number of persons present. On entering the Church for an early celebration on the Feast of the Circumcision, the Rector was surprised to find a very handsome chair, the back with canopy reaching six or seven feet high. The donor had succeeded in placing it in the Church unknown to any one. The Rector made fitting reference to the offering, and on Sunday evening it was duly presented to the service of the Church and accepted, at the time of making the offertory. After the Churchwarden had presented the offertory to the Rector at the usual place, the chancel stops. They placed the chair in position and presented the following address, read by the clergyman's warden, Robert Leslie, Esq.

"*Reverend Sir:* The Churchwardens have much pleasure in presenting, in behalf of some generous donor, this beautiful Bishop's chair to you as Rector of the Memorial Church to be placed in the "ancient position," there to remain for all time, for the requirements of our beloved Church."

The Rector on accepting the chair, said that it afforded him pleasure in doing so for two reasons in particular, first because the great costliness of the chair convinced him that the donor—unknown to him, had not grudged to lay his gold at the feet of Christ, and secondly the intention of the donor to honor the Bishop showed his loyalty to those "over him in the Lord." He promised to have the chair properly placed, and pointed out how that even when empty, it would be a silent witness to the faith of Churchman and their allegiance to the Apostolic order.

At the Feast of St. Stephen the Sunday-school children made a special offering for the Indian homes under the Rev. E. F. Wilson.

On New Year's day the ladies of St. James' gave their annual Tea festival, assisted by the musical talent of the parish. It passed off most successfully.

**KINGSTON.**—The regular meeting of St. George's Cathedral Young Men's Literary Society was held on the 5th instant the attendance was good. Two anonymous papers, one on the necessity of Trade Schools, and the other, A visit to Westminster Abbey, were read, both of which evoked discussion by those present. Mr. Waterbury, of the Merchants Bank, read a paper on the massacre of the Hurons, which he illustrated by maps, this paper was exceedingly interesting.

The regular quarterly meeting of the Women's Auxiliary Society was held in St. James' school house, on the 4th inst., and was fairly attended. After the meeting had been opened with prayer and a hymn was sung. Miss Wade read the minutes of the last meeting. Communications were read by Mrs. J. K. McMorine in the absence of the corresponding secretary. The minutes of St. George's auxiliary showed that, besides a large box at Christmas, that Society had sent \$65.95 to Algoma. St. Paul's Auxiliary sent a box and \$16 to the same mission. The different churches during the last quarter, contributed the following sums: St. George's, \$62.25; St. James' \$60.26; St. Paul's

\$50.90. Rev. Mr. Scantlebury, in a short address, returned thanks to the ladies of St. George's and St. Paul's for the boxes of presents forwarded by them. He alluded to the increase of the missions in North Frontenac during the past four years, and then stated that he intended to ask the ladies to help him to build a church in that district. While at Ottawa a short time ago he collected 160 dollars towards building a Church at Burke's school-house. The Society in England granted him £20, and if he could raise \$100 more he would be able to start to build. Out of the four Missions in North Frontenac he held service in three of them every Sunday. Last year North Frontenac and Arden sent \$160.91 to the Mission Board, a little girl alone collecting \$20 of the sum. It was announced that Rev. Mr. Carey was absent from the meeting through ill-health. Rev. Mr. McMorine thanked Rev. Mr. Scantlebury for his address, and then the meeting dispersed.

**LOMBARDY.**—Two interesting and largely attended services were held in Trinity Church, which was beautifully decorated with evergreens, on Christmas day. The first service was held at 10.30 a.m. and consisted of appropriate music and the Holy Communion, of which a large number partook. The second service was held at 7 p.m. and consisted of a choral service with an eloquent sermon by the Rev. A. J. Fidler from the text "Unto us a Child is born, unto us a Son is given." The music was beautifully rendered by the choir. At the close of the service, the congregation presented their "Priest" with a purse and handsome robe, as a slight token of their appreciation of his labors among them. Mr. Fidler thanked the congregation warmly for their gift as well as for their hearty co-operation in the work of rebuilding and beautifying the Church. The congregation of Trinity Church consider themselves fortunate in the possession of so earnest and energetic a clergyman as Mr. Fidler, and it is their heartfelt wish that he may be permitted to remain with them through many happy Christmas tides.—*Com.*

## DIOCESE OF TORONTO.

**CENTRETON.**—An oyster supper followed by an entertainment was given in this village on the evening of January 1st, and was well patronized. The Rev. J. T. Hodgkins, M.D., of Colborne, delivered an address, and the local talent was supplemented by several members of the Grafton choir. About forty dollars will be realized, which will be in aid of the building fund of St. John's Church.

## DIOCESE OF NIAGARA.

**MOUNT FOREST.**—Previous to Christmas Day a goodly number of the young people of the congregation turned out to decorate their Church for the great Festival so near and dear to the hearts of all. The effect of the decorations was very good, the chancel screen, banners and numerous wreaths blending together, so as to show off the sacred edifice to the best advantage. The services on Saturday began by an early celebration at 8 a.m. of the Holy Communion, the Curate, the Rev. C. G. Snapp, celebrated, assisted by the Rector; at 11 a.m. another celebration took place, the Rector being celebrant, assisted by the Curate, who also preached. The services were bright and hearty, and the offerings for the Clergy the largest ever given in Mount Forest. The Christmas offerings are an increase from last year. Taken upon a whole, the Clergy of St. Paul's feels devoutly thankful at the energy and goodwill and loving sympathy amongst the members of their several congregations, and thanks their many and good friends heartily, for the very distinct expression of this at this happy season.

**RIVESTOWN.**—Church of the Good Shepherd.

The attractive and beautiful service of Confirmation was held in the above church on Monday week, December 20th. The Church was crowded. The number confirmed twenty-three. The Bishop, the Right Rev. Charles Hamilton, D.D., D.C.L., administered God's blessing in that ancient rite in the most devout and earnest manner possible, every gesture, every word manifested the deeply loving regard he entertained for those about to seek a larger degree of grace through this Apostolic channel. His Lordship pointed out the danger on every hand, and yet led their thoughts to see no fear as long as their Saviour was near them, and concluded with inviting them to seek a closer walk with God, and in order to do this they could not and must not neglect private prayer, reading God's Word, giving of their substance, and a regular and devout reception of the Holy Communion and attendance at public worship. After service the Bishop explained the use of his staff, presented to him when leaving Quebec by his congregation. The people were delighted to see and hear their good Bishop, and many were the expressions of enjoyment experienced from the solemn service, by many not members of the Church of England. Dr. Hamilton expressed his entire approval and satisfaction at seeing this new Church, and gave his hearers to fully understand everything in that building was in full accord with Church of England law and usage.

The clergy present were as follows:—Rev. Elwin Radcliffe, Arthur Village; Rev. P. T. Mignot, and Mr. W. E. A. Lewis, L. R., also of Arthur. The Rev. C. G. Snapp, Curate, and Rev. R. S. Radcliffe, Acting Chaplain and Staff-bearer. The choir of St. Paul's, Mount Forest, led most heartily (with Miss B. Whelpley as organist) the hymns and chants. Bishop Hamilton proceeded to Harriston by the evening train.

HARRISTON.—On Sunday, November 28th, the Church here was re-opened after a thorough painting, the addition of an organ chamber, changing the choir from the back part of the Church to the front, and raising the altar and east window, papering the Chancel, and finally covering the Holy Table with a handsome cloth, the effect of which is much enriched by warm side curtains. The result from the work done is most satisfactory, St. George's Church now, instead of looking in the interior uncared for, looks bright, warm and clean, and seems to speak of renewed zeal and love in the congregation, which there most certainly is.

The Sunday services were well attended, especially the evening, when chairs had to be brought in to seat the large congregation. The Incumbent, the Rev. A. J. Belt, and his assistant, Mr. Viehborn, said the offices for the day, the Rev. R. S. Radcliffe, of Mount Forest, preached both morning and evening and also at Clifford in the afternoon. The services were most hearty and singing good, every one seemed to enter into the spirit of the happy occasion, and were glad to join in the impressive services. On Monday evening an organ recital took place in the Church at 7.30.

DIOCESE OF HURON.

LONDON.—Presentation to Mrs. Baldwin.—There was a very pleasant surprise in store for Mrs. Baldwin on the return of the Bishop and herself from Toronto on December 23rd, in the presentation of a chaste and beautiful china breakfast set together with a very handsome pair of drawing-room portieres. It was all accomplished in the most kindly and thoughtful manner, a gift of the ladies of every Anglican congregation in the city. The first knowledge to Mrs. Baldwin of their most kind intention was when on her return she found the gifts had taken quiet possession of her house.

The following note accompanied the present-

ation: "The Ladies of the Episcopal Churches in the city beg Mrs. Baldwin's acceptance of the accompanying gifts as a very slight token of their affection."

To which Mrs. Baldwin sent this reply: "Mrs. Baldwin cannot find words to express the pleasure experienced on returning home last night and finding the beautiful present so kindly given by the Ladies of the Episcopal Churches in the city."

She desired to convey to them her heartfelt thanks, in which the Bishop joins, and to say how deeply touched and overcome both have been by this act of love coming in such a form and as a glad surprise and welcome home. They together wish their thoughtful and sympathetic friends every blessing at this joyous Christmas tide."

DIOCESE OF ALGOMA.

VISITING THE INDIANS.

The first house we call at is inhabited by an aged Indian and his wife. It is one of the poorest cabins in the village, being nothing more than a mere shed. It had been larger at one time, but the Indians had pulled it down and reconstructed it of smaller dimensions. It will be more easily warmed, they said. A very small old woman, very clean and respectable looking, greeted us. She was seated near the stove, under a sort of half wigwam of birch bark, which the old couple had constructed near the stove to economize the heat and, at the same time keep off the draught. The old man was out. "He'll soon be in," said the old woman by way of apology; "he is just coming across the ice with a load of wood on a hand-sleigh." She then commenced to grind her corn for supper. Her mill was one of a very primitive character, consisting simply of two stones, one flat, and the other round; the round one being the smaller of the two. On the large stone she placed the corn, and pounded it with the other. "It is good to make soup," she said, referring to the meal, "but not fine enough to make bread." By and bye the old man arrived with his wood. Coming in, he greets his visitor and sits down on a box. I forgot to say that there were no chairs in the room. Having seated himself he relapsed into silence deep and profound. The little old woman is a Christian. The old man was baptized in his youth, but living for a considerable time far off in the wild bush, away from church and missionary, had partially relapsed into paganism, or perhaps into indifference merely. "Christmas is drawing near," said the visitor, "I hope we shall see you at church." The little old woman then spoke up. "I try to get him to come to church, but he complains that his clothes are shabby." "That is so," the old man chimed in; "my shabby appearance would defile the sacred place." (By the way, this excuse is not confined to heathens or Indians.) He was reminded, that God did not look on the outward appearance, but in the heart. A portion of scripture was read and explained in very plain and simple words; then prayer, and after a few more words with the old man about the importance of religion and the danger in the negligence of one's soul's interests, we departed.

The next house we visit is a much better one. There is quite a large stock of wood in the outhouse and other signs of prosperity. A young woman was weaving a very pretty mat. "My parents are away from home," she said; "but they will be back later in the evening." We stayed a little while, conversing on subjects promising as we left to call again when the rest of the family should be home.

The next call is at the house of a young Indian. Here is the father, mother, and three

children. The father is seated on a chair at the window (there are chairs in this cabin), he has just returned from a bear hunt, which had proved unsuccessful. We had heard that a bear was seen lying in a stack of wild hay in a marsh on an island some distance out in the lake. He had gone to the place indicated and had failed to discover the whereabouts of the bear. We look around the apartment, or rather house, for Indian houses as a rule consist of only one apartment. There are the chairs, a table, a cupboard, on which repose some tin dishes, and a little crockery. The children are not shy at all, but around us, chattering in Ojibway; the elder one is six years old and goes to school sometimes. He can count, so we hear him say one, two, three. We teach him also the Lord's Prayer. "Don't you teach your little boy?" we asked the father. "Yos," he answers, "sometimes, but seldom gets as far, he meets with other children and plays on the way." Some conversation we have with him about the Church, the duties of religion, especially with regard to the children, etc. He had neglected the baptism of the children. "You will bring them on Christmas Day," we urged. It may seem strange that the baptism of the children had been neglected, but the mother was brought up a Pagan, baptised when she married, but was very little influenced by religion. This accounted for the neglect of the children's baptism. We read and prayed with them and departed.

The next place we call at there is a woman with an infant two weeks old. She feels pretty well she says, and has already been at work chopping wood in the bush. The father was absent working; the little boy was at work sawing wood at the door. We talk a while with the woman; help the little boy with the wood, and went on to the next mansion. This is a building of some pretension and no mistake. It is a log house of considerable height and size, has two stories, fine dormer windows in the roof, and which is quite a novelty in Indian architecture, is divided into rooms. There is a hall and a room on either side. The upstairs is not finished yet, but bids fair to be as good as the down-stairs. Some of the rooms are plastered, and the whole concern when completed will be a credit to the village. This is occupied by an old woman and her sons, who by the way are good Christian young men. One teaches in Sunday-school and plays the organ; these are the builders and beautifiers of the house. The old woman is washing up ready for supper. Indians do not wash up their dinner things till they are wanted for supper; others do and range them on the shelf after the manner of the white women. Two ducks, wild ones, but tame now are occupying the house together with the family. They were caught when young, the old woman explained, and my boys brought them up; they went away in the summer, came at times, but always came back. We inquired if they did not dirty the house, not much was the answer. We arranged for reading and prayer when the sons should return from their work and then left. This is a faithful record of one afternoon visiting. It may be interesting to some readers.

Sheguiandah, Dec., 1886.

ROSSEAU.—The Rev. Alfred W. H. Chowne begs to acknowledge with hearty thanks the gift of a large box of clothes, books and toys for distribution throughout his Mission from the parish of St. George's, Toronto, per the kindness of Mrs. McKean, of 120 Huron street. The recipient wishing all happiness for the coming year to those who have donated or helped in any way. Also the receipt of a bale of valuable things from Miss M. Knox, of Datchet, England, viz.: a very handsome stole; book-markers; altar linen, set of Holy Communion vessels; (pocket) texts. Many good and useful things for family use.

## DIOCESE OF ALGOMA.

SIR,—Will you allow me to state, through your columns, that I have just received from a Toronto Churchman a most generous proposition to the effect that he will contribute \$200 a year, for three years, towards the stipend of a Clergyman to take charge of a tract of country, between 30 and 40 miles in length (in the district of Parry Sound), within which the Church has been hitherto wholly unrepresented save by a few occasional services, and where a number of Church families are to be found, who, if any longer neglected, must either be absorbed by other religious communions, or else drift out into the gulf of practical infidelity. If however, I am to avail myself of this generous offer at least \$550 more will be needed per annum to render the stipend at all adequate. May I not confidently appeal to your readers to assist me in utilizing this providential opportunity of repairing the neglects of the past in the territory referred to, and of caring for the souls of brethren, who, till now, have been, so far as their own Church is concerned, as "sheep scattered abroad having no Shepherd."

It is hoped that responses to this appeal may be given on the same terms as the original proposition, viz., for three years, dating from January 1st, 1887.

E. ALGOMA.

147 John street, Toronto.

Since issuing the above appeal, the Bishop has received from another Toronto churchman a promise of \$50 annually, for three years, conditionally, on the balance of \$500 being raised "within the next thirty days."

## PROVINCE OF RUPERT'S LAND,

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

## DIOCESE OF RUPERT'S LAND.

BRANDON.—The celebration of Christmas commenced in St. Matthew's Church here with a Sunday-school entertainment, Christmas tree and magic lantern exhibition on Thursday evening, the 23rd ult., in the drawing-room of Dr. Spencer, kindly loaned for the purpose. It was well packed with expectant and excited youngsters, their parents and the teachers of the Sunday-school. It is needless to say the children enjoyed themselves thoroughly. Shouts of satisfaction greeted most of the pictures shown upon the canvass. The tree was well loaded with toys, confectionery, and all the things that gladden the hearts of youth. Nor were the children the only ones who found fruit growing for them on that wonderful tree. To his great astonishment, Mr. Taylor, the organist, was called to the front and presented with a purse containing a nice little sum of money. A large parcel was also handed to the pastor's wife, who, on opening it, found a beautiful fur-lined circular cloak. Both recipients were most agreeably surprised, and both surprises were planned by the ladies of the congregation. After some singing and a few little speeches, a small boy moved and another seconded that a vote of thanks be tendered to Dr., Mrs., and Master Spencer for the use of their drawing-room, and the motion was declared carried, and the happy throng dispersed for their homes.

St. Matthew's Church presented a very beautiful appearance on Christmas morning. For a week the deft fingers of the ladies had been engaged every evening preparing wreathing, and their gentlemen assistants had done their part in placing the evergreens in position, and the result of their united efforts was in every way satisfactory. The altar was draped in white, as is usual at festivals, and was further beauti-

fied by a handsome reredos, executed by Mr. Taylor, the organist, bearing the letters "Alpha" and "Omega," and a golden gloria in the centre, which formed a background for the altar cross. Choice flowers filled the vases, and the choir-book-rests were wreathed with evergreen. A large wreath ran around the chancel arch, and the doors on each side were similarly adorned. All the windows were edged with wreathing, and along the walls hung red banners bearing crosses of various designs or sacred monograms. Two handsome white banners, hung on each side of the chancel arch, bearing in gold letters the monograms Alpha and Omega, and Chi Rho.

The services on Christmas day consisted of Holy Communion at 8.30 a.m., and full morning prayer, and a second celebration at 11 a.m. In spite of the cold weather, both services were well attended. At the midnight services the Psalms were chanted, and the well-known Christmas hymns were heartily sung by both choir and congregation. The rector preached an impressive sermon from the text, "Rejoice and be exceedingly glad." The offertory, which, as is usual at Christmas, was presented to the rector, and amounted in all to over \$60.

In addition to the two services mentioned, the rector was called upon to perform another interesting ceremony on Christmas day by uniting in the bonds of holy matrimony a gentleman living a few miles south of Brandon, and a recently arrived from England. The Christmas of 1886 will long be remembered by the congregation of St. Matthew's as a season of good will and friendly good feeling among its members, and for the bright, hearty services which were participated in by the adherents of the church in Brandon.

WINNIPEG.—The Christmas season has been a continuation of delightful weather. There is no sleighing in the city. The churches were all well attended on Christmas day. At Holy Trinity, Rev. O. Fortin, Rector, there were services at 8.30 and 11. The latter service was very largely attended. The Church is decorated more than in former years. All Saints', Rev. H. H. Barber, Rector, is handsomely decorated with evergreens and banners. There were celebrations at 8.30 and 11, the latter full choral as usual. The Christmas offertory given, according to the rule of the diocese, to the Rector, was \$80.40. A handsome stained glass window, from J. C. Spence & Co., has just been placed in this church. The subject is the Nativity. It was given by Mr. W. L. Boyle in memory of the late Mr. Sedley Blanchard, and cost \$400. Christ Church, Rev. E. S. W. Pentreath, Rector, looked even better than last year, several additions having been made to the decorations. There were two celebrations. At the 11 o'clock service the Communion office was sung to Dyke's beautiful setting. The offertory for the Rector amounted to \$63.35. At St. George's and St. John's Cathedral, services were held at 11. Both churches were decorated. The preacher at the Cathedral was the Venerable Archdeacon Pinkham. Midnight services were held on New Year's eve in St. George's, Christ Church and All Saints'. At the two latter there were celebrations of the Holy Communion after midnight.

From most of the parishes in Manitoba we hear accounts of progress. Children's treats have been as usual given in all the parishes. The great drawback is still want of men. For some reason or other the Bishop has not been able to secure men for our many vacancies. The diocese is suffering in consequence of this. The supply of men is the great question at present, and until we can secure more workers the diocese cannot go ahead as it might do. There never was a fairer opportunity for the Church than we have in Manitoba to-day. The Church is welcomed everywhere, a large percentage of the English immigration belongs to

the Church of England. There are less prejudices to contend with than in Eastern Canada, and the field, in spite of some drawbacks, is an inviting one. And yet the Church is not doing work for the want of active men to occupy the mission stations.

## DIOCESE OF QU'APPELLE.

QU'APPELLE.—Bishop Anson has moved into his house which is built between the boys' school and the college. The college building is designed for agricultural students, who pay a premium and are instructed in farming by the manager. It is also the residence of the Brotherhood. There are at present four Brothers who work on the farm in return for board and clothing and take up such school work as they are suited for. Divinity students also receive instruction at the college. The boys school will be opened in the spring.

REGINA.—Rev. H. H. Smith was presented at Christmas with a clock. The Christmas services were well attended and the church was decorated.

Personal.—Rev. J. W. Gregory, of Grenfell, spent a few days in Winnipeg last week.

## DIOCESE OF SASKATCHEWAN.

NOMINATION TO THE BISHOPRIC OF SASKATCHEWAN.—Word was received in Winnipeg to-day from the Bishop of Rupert's Land that the Archbishop of Canterbury had offered the Bishopric to Ven. Archdeacon Pinkham, of Winnipeg. The offer arrived by the same mail and the Archdeacon has telegraphed his acceptance. The Ven. Wm. Cyprian Pinkham, B.D., Archdeacon of Manitoba, was born in Newfoundland in 1844, was educated at the Church of England Academy, St. John's, and graduated at St. Augustine's College, Canterbury. On completing his course he was sent out by the S.P.G. to Manitoba, arriving here in September, 1868. His first and only parochial charge was the parish of St. James, now within the city limits. He was ordained deacon in London, Ont., in 1868, on his way to Manitoba, and priest by the Bishop of Rupert's Land in 1869. He resigned the incumbency of St. James in 1881. In that year he was elected Secretary of Synod, which position he has had ever since. At Easter, 1882, he was appointed Archdeacon of Manitoba. The Archdeacon has always taken a leading part in education. In 1871 he became one of the original members of the Provincial Board of Education formed in that year, and in September of that year he was appointed Superintendent of Protestant Schools, a position which he held until 1883, when he resigned in order to devote himself to his duties as Archdeacon. In 1881 he was sent to inspect the Educational institutions of Eastern Canada. It is well known that the school system of Manitoba is the most perfect in Canada, and this is largely due to Archdeacon Pinkham's influence in embodying all that was best in the systems of other provinces. Last year he visited Eastern Canada, and the year before England in the interest of St. John's College and the Mission Fund of the Diocese. He holds the Lambeth degree of B.D. Physically, the Archdeacon is strong and vigorous and well fitted to stand the fatigues of Missionary work. As Financial Secretary of the Synod and Archdeacon, during the past two years his time has been given to travelling over the Diocese. In Churchmanship he may be described as a moderate Churchman. He is not a party man, and will be a wise and kindly ruler. He is personally popular with the laity, full of energy, and ready to use modern methods in dealing with the Church questions of the day. There is no doubt but that his administration will be marked by vigour, administration and ability, and the adoption of plans which will infuse new life into the Diocese.

The Endowment Fund for the Episcopate is said to be much less than was generally supposed, not exceeding \$58,000. The travelling expenses are very heavy. An insurance policy of \$10,000 was the only provision the late Bishop could make for his family. It is stated that the Bishop knowing he was dying, and desiring to die at home, offered the boatmen \$600 if he would take him from Edmonton to Prince Albert in two days. The money was earned and, we regret to say, taken.

Petitions signed by the lay delegates in Winnipeg, asking for the appointment of a clergyman resident in this part of Canada, and one, it is understood, signed by some persons in Saskatchewan, referring to the appointment, had been forwarded to Bishop Machray, and laid before the Archbishop of Canterbury.

LETHBRIDGE.—A brick Church, 40x25, is nearly completed at this place at a cost of \$1,700. Rev. E. Matheson is the Incumbent.

DIOCESE OF MOOSONEE.

It is reported on good authority that Bishop Hooden intends to resign the Bishopric, and that before doing so he will get Archdeacon J. A. Mackay, now Indian Agent at Battleford, Diocese of Saskatchewan, appointed as Coadjutor, after which he will resign in his favor.

The appointment would be a good one, as Archdeacon Mackay is a native of the Diocese of Mackenzie River, is familiar with several Indian dialects, and has been for his whole life working among the Indians as a C. M. S. missionary.

LIFE IN UNITY AND DIVERSITY.

A sweet and awful mystery this which wells up from the heart of God and fills His universe—sweeps from the Throne of Light to earth, spanning all space—beats in the breast of man, and beams from the eyes of angels.

Of naught which is part of ourselves do we think and speak so much yet comprehend so little, though thirsting to know more. Even when death befalls us the blessed animating spirit survives the wreck—only the body falls away from us with its refuse and rubbish, and the freed soul in unchanged identity enters the higher range of being among immortals like itself.

It is not so much that in this our race each life is linked to other two without which it could not have been—but because, though interwoven and multiplied in marvellous ways, all human lives throughout their separate existence as individuals are yet contained in that one bundle of life which is God's, and no one has more than enough nor has any one more than his neighbor, and although we have one common existence each is a unit by itself, as if we had all drunk from one chalice filled at the one only Fountain.

Serf and king, pauper and millionaire, are equal in this regard, and none can claim advantage of his brother nor be lost or overlooked, Nor can any man endowed with this gift of life divest himself even by a voluntary act of its inspiring personality—no, nor yet of its imposing responsibility. For, though by violence—as in suicide—he may rush out of his body, he has but succeeded in temporarily changing his habitation. As well might one owing just debts think to purge himself of his moral accountability to pay them by the physical expedient of changing his residence.

A triple tie binds each rational creature, 1st: to God; 2d: to himself; 3d: to his fellow-men. And it is in the Church of Christ that this is most clearly exhibited in all its aspects at once, and herein, too, is its manifestation the fullest and most precious of all. For since the Church is Christ's body, and we are members of it, the life that we live therein is none other than His

own, though marred and at times distorted almost beyond recognition through the frailty of these earthen vessels wherein this treasure lies. And if it be His own it is instinct with His power—to be lived in the might of ineffable love and grace, its thoughts, words, and deeds flowing forth upon the world in continuous benefaction.

And lest anyone should feel that he cannot rightly acquit himself under the weight of this responsibility, He has so ordered it that by diversities of gifts whereof one member may have several and another only one talent, yet each can find some work in His Church to do which comes naturally to his hand and quickly becomes a means of happiness to the doer. None can have so little ability that he shall not find room for its exercise, nor any so much that it will be wasted or come to naught.

This is often beautifully exemplified in our Home Missionary work, where from most feeble beginnings the harmonious and united efforts of a few faithful souls result in the formation of new and strong parishes, which in their turn reach out beyond their borders, planting centres of spiritual influence which increase in power by the blessing of God until their whole neighborhood is leavened and impenetrated by them. Some of the brethren, it is true, have been so much absorbed in the idea of their responsibility to God for their own souls that they have forgotten to take an active part in helping on the salvation of others, and have felt that they were acquitted of that when they opened the Church doors—overlooking the fact that the natural tendency of human nature is away from and not toward the truth, and that, therefore, men must be pressed to come into the Kingdom of Christ and not left to themselves. Hand would touch hand around the world could we but awaken the unemployed among our membership to active labor in the cause. The solitary places would soon be glad for them, and our daily prayer, "Thy Kingdom come," as it ascends with the piercing cry of the souls under the altar, would be hastened toward its blessed consummation and fulfilment.

And yet it needs not the golden eloquence of a Chrysostom nor the melting appeals of an impetuous Bernard to awaken the torpid and stimulate the listless.

Let every communicant whose eyes may fall upon these lines, when next he kneels before the Divine Presence, in the honesty of his heart ask God so to penetrate his understanding and his affections by the Holy Ghost, that knowledge may be given him of what he ought to do and grace to do the same, without gainsaying or indolence, as a true and living member of Jesus Christ; that he may not spend this season of probation as a branch which merely lives because nourished by the One true Vine, but as a fruit-bearer, also, rejoicing in His own fullness of life, and richly refreshing the lives of others.

Answers to like prayers have not been long a coming.—Church Press.

CONTEMPORARY CHURCH OPINION.

The Living Church says:—

Go to Church! Why? First and chiefly to honor the name and authority of God. If people generally absent themselves from Church, God's name and authority will die out of the land; and the world will again become what it was before the deluge, when "men did not like to retain God in their knowledge," but gave themselves up to every evil, and they were "filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness, full of envy, murder, debate, deceit, malignity, whisperers, back-biters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents, without understanding, covenant breakers, without natural affection, implacable, unmerciful." Romans

i: 28. To this state of things infidelity and anarchism are now steadily and rapidly tending. "Let us have no God!" say they. "Away with your priests and churches, and your religion, and let us be free men to do what we please." Now the belief in God does certainly check men in their downward way. And the churches keep alive the belief in God. Go to church, then. Let nothing keep you away. Go to keep up the belief in God. Don't stay away because "there are hypocrites there." Thank God that anybody is there. It is just where all ought to be. Go and help them to believe more strongly in the existence of God, and to be better men. You don't want your children and children's children to be surrounded by such a state of society as that before the flood, and that to which we are drifting. Then go to Church and honor by your presence there the name and authority of God. You say you can read better sermons at home. No matter about the sermons; go and stand among your neighbors publicly to uphold the authority of God. Go to Church! Go to Church! For your children's sake, for humanity's sake! Go to CHURCH!

The Southern Churchman, which is decidedly evangelical, in a late number under the title "The New Testament Episcopate," says:—

"The Northwestern Presbyterian, referring to the proposal of the Protestant Episcopal Bishops to unite the churches on the basis of the 'historic episcopate,' wittily suggests," says the Richmond Central Presbyterian, "to amend by substituting the words 'New Testament episcopate.'"

A good suggestion of the Northwestern; what the Bishops meant in part; for we read of nothing like parity in the New Testament, but much of imparity—one minister above other ministers. Apostles had no equals; all other ministers subordinate to them. They appointed others to ordain by their hands, without so much as consulting presbytery; and this, too, looks like superiority to presbyters. Many presbyters were in Ephesus, but one man known as "angel," whom Christ called to account for the behavior and teaching of the Church! That all men are born equal may be the teaching of Mr. Jefferson and independence "declaration," but not the teaching of the New Testament as regards men or ministers. God hath set some in the Church, says holy apostle, first apostles, then others inferior to them.

Our Bishops not only meant New Testament Episcopate, but Episcopate ever since. But as we are not able to learn what this was from the New Testament, after the year 90 we are forced to refer to history. We want to know what was the "history of the Christian Sabbath." We go first to New Testament and after that to history. This argument, suiting Presbyterian brothers, why should not like argument suit them about the New Testament Episcopate? Nothing but imparity in the New Testament when it speaks of ministers; nothing but imparity when history speaks. As Gibbon says: "After we have passed the difficulties of the first century, we find the Episcopal government universally established, till it was interrupted by the republican genius of the Swiss and German reformers." The New Testament gives the beginning of the Episcopate; history gives its growth unto our day. So whether we take one or the other or both Episcopacy is both scriptural and historical. Come, Presbyterian brethren, what will you do for the sake of unity?

A Nova Scotia Rector writes, enclosing the names of five new subscribers, and promising five more, adds: "I wish to add that the tone of Churchmanship in the paper (the CHURCH GUARDIAN) is SIMPLY ADMIRABLE. I am doing my utmost to circulate it." Who will follow this good example?



# The Church Guardian

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## Special Notice.

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## CALENDAR FOR JANUARY.

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

## DEANS AND CANONS.

From the frequent letters and inquiries in the secular and religious papers concerning the precise position, legal and social, of Deans and Canons in a Colony such as Canada, it would appear that a general desire exists to ascertain the true status of these dignitaries; and, as the time is opportune, seeing that no personal questions are involved, the following considerations are offered in the hope that the readers of the CHURCH GUARDIAN may find them of interest.

Naturally the question divides into two parts: 1st. The validity of the appointment of Deans and Canons; and, 2nd: The scope of their duties. The latter inquiry will be in order after the first is established. As a matter of fact, in Montreal, the power of appointment has hitherto been exercised by the Bishop alone, and the same custom prevails in the other Colonial dioceses. This procedure is peculiar to Colonial Churches, for Bishops in England have not that power. The appointment to Cathedral stalls was never in the English Bishops. This was not a usurpation by the Crown from the Bishops for the Crown always claimed the presentations, and, though they were in dispute or in abeyance during the Papal supremacy in England, they were resumed in full by the Crown at the Reformation. From which consideration it appears undoubted that, in the Church of England, the right to nominate Deans and Canons resides solely in the Crown.

This view is confirmed by the history of these dignities in Canada. Bishop Fulford created the first Chapter in the year 1853, and expressly stated that he did it by virtue of his patent from the Crown. Now as the Synod Act was not passed until 1857, and the Synod was not organized until 1859, the theory that these dig-

nitaries hold office in any way from the Synod is disposed of. The Synod found a Dean and Canons at Montreal and has never legislated upon the question. As to the prospective right of the Synod to regulate these appointments, that may become the subject of further inquiry.

Clearly the Bishop in these appointments acts for the Crown by authority of his patent. The Bishop of Montreal has, or had, two patents. The latest in date, that of Metropolitan, is perhaps no longer in force. That, however, need not be argued, for it contains no mention of the powers in discussion, but refers in that respect to the previous patent; that of 1850, conferred upon Bishop Fulford and his successors. That is the document upon which Bishop Fulford acted, and in it was his authority.

The patent of 1850 must then be referred to and on analysis it will resolve itself into the following divisions:

1st. Recital and revocation of former patents previous to 1852.

2nd. Erection of the See of Montreal; specification of Christ Church as Cathedral, and nomination of Bishop Fulford.

Then follows the essential part of the patent, as regards the present question; for the powers of the Bishops are enumerated and among them is the power to create Cathedral dignities; but all these powers were especially delegated to Bishop Fulford, and to his successors when they are nominated by the Crown and consecrated by the Archbishop of Canterbury. The second Bishop of Montreal was not nominated by the Crown, although he was consecrated in England. The present Bishop was neither nominated by the Crown nor consecrated and ordained by the Archbishop of Canterbury. Therefore, such powers as exist by Royal Patent do not pass to him. The delegation from the Crown ceased with Bishop Fulford. The following extract will make this plain:

"And we further do by these presents expressly declare that the said Bishop of Montreal and also his successors having been respectively by Us, Our Heirs and Successors named, appointed, and by the said Archbishop of Canterbury canonically ordained and consecrated according to the form of the United Church of England and Ireland, may perform all the functions peculiar to the office of Bishop within the said Diocese of Montreal, and for a Declaration of the Spiritual Causes and Matters, etc., etc." Then follows the specification of powers.

It seems plain, then, that just where this citation commences the Patent ceases to be of any effect, as regards a Bishop who is neither nominated by the Crown nor consecrated by the Archbishop of Canterbury. The former part of the Patent is hampered with no such conditions; but, as to the powers specified, the conditions are antecedent and essential to their existence. Such Deans and Canons, then, as were appointed by Bishop Fulford have of right the precedence due to their respective dignities. As to those appointed by his successors the precedence is by courtesy only. All the powers of a Bishop, we need scarcely add, do not rest on Patents. There are the inherent powers of the Episcopate based on the New Testament and the testimony of ancient authors; and the powers vested by the Synod under the Synod Act. The appointment of Deans and Canons cannot rest upon the first named basis. Nor

can it rest upon the Synod Act for that provides that "the Bishop, Clergy and Laity may meet in their several Dioceses and make regulations, etc., for the appointment, etc., of any person bearing office." In this case, however, the appointment is made by the Bishop alone whereas the Act says that the Synod shall make regulations for appointments. Now the Synods have not legislated upon the matter.

It would seem then essential, if precedence is to be given as of right to these dignitaries, that an amendment to the Constitution should be made providing for their appointment, and stating their duties, which must differ very widely from those of the English dignitaries of similar name. \* \* \*

## TWELVE HINTS TO CHURCH CHOIRS

By the Rev. G. R. Wynne, M.A., Rector of Killarney; author of "Twelve Hints to Churchgoers," "Twelve Hints to Church-Workers," Etc.

(Church Tracts No. 11.)

Jesus Christ said:—"God is a Spirit, and they that worship Him must worship Him in spirit and in truth."—St. John iv, 24.

It has been well said that "a voluntary choir is organised goodwill."\* How much the Clergy and the Churches owe to those who, gifted with melodious voice and correct ear, give their steady and regular aid in leading the musical department of the worship of God, can scarcely be expressed in words. But none should consider that they place clergy or congregation under a compliment by helping in the choir. We should all feel glad to bear a part in rendering the service in all things what it ought to be. It is an honor to lead the praise of God. And, we write to urge on the members of our Church choirs the fact that they are ministering in holy things: that they are engaged in a spiritual office: that they are employed to lift the hearts of the congregation heavenward, as well as to lead their voices in praise. They sit in the choir not to indulge a taste for sacred music, or to exhibit their powers, but to offer glory and honor and worship to the Most High God, through Christ our Lord.

In the few hints which we shall give to the members of our choirs, we are actuated by a true desire that their service in the Church may be not only pleasing to the congregation, but profitable to themselves and honoring to God. It should be a source of true joy and thankfulness to be allowed the privilege of leading the public worship of the Almighty, and it is not an office to be lightly undertaken, or when undertaken to be irregularly and fitfully performed. Let all readers of this little tract bear with us when we speak of the inward and outward duties pertaining to Church singers.

### I.—SPIRITUAL QUALIFICATIONS TO BE POSSESSED.

1. As the office of a choir is to praise God in heart strains, it is deeply to be desired—we had almost said it is necessary—that this office should be discharged by spiritually-minded persons alone. A person who is unholy, who secretly lives in any indulged sin, has no business in a church choir. His own conscience should exclude him. He should not wait to be removed. He should, if his heart be not totally hardened in hypocrisy, retire of his own choice, lest he be hereafter judged by God for this special sin, *hypocrisy*—which Christ denounced beyond all others.

In church we want not merely sacred music, but holy music, and let it not proceed from lips accustomed to use words profane, or coarse or sinful. It is blighting to God's worship if the choir contain any, whether men or women, who are there in this false position—impenitent,

worldly, and self-condemned. Better have no Church music at all, than that which is rendered profane by the unholiness of its singers: better have no choir than one of ungodly or merely formal persons. We do not by these words desire to cast down the hearts of those who are "seekers after God," or to discharge those who are trying to live for Him, but who feel very backward, very imperfect, and shrink from claiming for themselves that they are "spiritually minded." We would exclude pretenders, hypocrites, formalists and inconsistent livers, but we would welcome the earnest Christian, the innocent boy or girl, the sincere seeker for true religion.

It is much to be wished that every adult chorister were a *communicant*, and this, not for the sake of form, but as a means of grace, from a conviction of the constant need of God's help, and a sincere desire to feed afresh the flame of divine love, from its heavenly source. It is making the office of the choir a secular and not a sacred one; when as a general rule they leave the church without communicating.

"See," said the council of Carthage in the fifth century, "that what thou singest with thy lips, thou believest with thy heart, and that what thou believest with thy heart, thou approvest with thy whole life."<sup>†</sup>

II.—PRAY THAT YOU MAY FEEL DEEPLY.

Let every member of the choir, before service begins, kneeling in his or her place, specially ask grace of God to honor Him worthily that day in the sacred service of the Church. Realize that you are ministering in God's house. When you chant and sing, let your hearty attention be given to the words and thoughts as well as to the music. In order to this you must by previous practice, have learned your part perfectly, then your thoughts will be set free to attend to the meaning of all you sing. This will not only be honoring to God and profitable to your own spirit, but it will tend also, more than you can imagine, to impart true feeling to your voice, and thus to kindle the feelings in others. Hard, thoughtless singing checks congregational devotion; a mechanical, unmelodious sound is produced if you have no sweetness, and love, and grace in your heart as you sing. The marks "f" and "p" will not make you feel, but if you feel deeply, as well as practice diligently, you will be likely to sing with effect.

III.—THINK OF THE SENSE OF THE WORDS.

Grammar and stops should be closely attended to. The breath should as far as possible (for there are exceptions), be taken where the stops and the sense of the words direct, rather than where the musical or metrical divisions occur. Take two common examples:—

"Time, like an ever-rolling stream,  
Bears all its sons away,  
They fly forgotten, as a dream  
Dies at the opening day."

Here you should sing "They fly forgotten | as a dream dies at the opening day," not "They fly forgotten as a a dream | Dies at the opening day."

Again:—

"Jesus lives! No longer now  
Shall thy terrors, Death, appal us."

Here the exact contrary of the sense intended in this hymn of the Resurrection, is conveyed if the choir do not attend to the sense of the first line. The breath must be taken and a sufficient pause made to convey the sense, or the verse is made nonsense of. If you want to avoid making nonsense of your words, THINK.

IV.—SPEAK YOUR WORDS PLAINLY.

Try to imagine yourself speaking for a person at a distant part of the Church to hear. This is to be done, not so much by loudness of tone or volume of breath, or by prolonging the syllables, as by distinctly uttering every consonant, and more especially the final consonants. Many singers dwell only on the vowels,

But take care of the consonants, and the vowels will take care of themselves. At the same time it is not right to prolong a final "s," any more than to slur it over. If the syllable be long, prolong the vowel, not the "s." In connection with this hint singers must be cautioned against provincialisms of accent. A broadly sounded vowel in singing sounds much worse than in speaking. The effort should be made to imitate closely the way in which the most correct speakers and best educated persons pronounce their words. Both in England and Ireland, North and South have provincial tones which should be carefully guarded against. Again, the habit of making "offended," "offendid," and "holy," "holly," and such like, which come from carelessness and frequent repetition, must be noted and watched against. Lastly, the pronunciation of every word on the "reciting note" of a chant must be accurate and careful. Here there is often hurry and gabbling—thus we hear, "O come'll sing unto the Lord." And half the words are sometimes lost in the sentence, "To-day if ye will hear His voice, harden not your hearts." Attention to these little points will greatly tend to make the singing edifying.

V.—REMEMBER THE DISTINCTION BETWEEN SOFT AND SLOW.

You should keep the time just as strictly in piano as in forte passages. But many persons begin to "drag," as it is called, as soon as they lower their tone. This caution deserves very careful attention; and also this:—the habit of getting very slow at the end of a hymn or chant, is not in good taste.

VI.—DO NOT WAIT FOR OTHERS TO BEGIN.

A good "start" is essential to good choral singing. If you begin just after your neighbor, or the third or fourth word, the effect is miserable. Count your time, and begin at the right instant yourself. Preparation and attention are needed to enable you to follow this important rule. Always be ready, with book open, in good time to begin, and we would suggest that the choir be directed to stand up before the actual beginning of the hymn or chant, and not to rise as they sing the first note.

VII.—REMEMBER THE ORGANIST'S DIRECTIONS.

A pencil note is a great help, if you attend to it after you have made it. Whatever has been laid down as a rule at the previous practice, must be strictly attended to at the service. It is extremely trying to a conductor to find, when the congregation is there, that his choir does not sing as well as at the practice. He cannot stop then to correct the error. Therefore, remember and act upon all his suggestions, and do not to leave it to chance or your neighbor's memory to carry them out.

VIII.—ATTEND THE CHOIR PRACTICE REGULARLY.

If choirs did but know how irregularity at practices defeats all the efforts of the clergyman and the organist, they would be more careful to attend, even at inconvenience to themselves. It is from this cause that the efficiency of choirs so frequently declines when the first excitement and novelty are over. You should attend practices, even if no new music is to be learned. Nothing will keep up the standard of excellence if this be neglected.

IX.—SUBMIT TO YOUR CONDUCTOR.

If you are a very skilful musician, remember that independent theories of your own had better be carried out elsewhere than in choral singing. Absolute obedience to directions is the duty of all in a choir. If twenty professional singers carried out twenty different plans and theories in a chorus, the result would be worse than that produced by twenty submissive school children who had no theory but that of the duty of obeying directions. If corrected for a fault, as singing flat, or other mistake, take the counsel cheerfully. Never sulk

or take huff at the organist or choir master. He is bound to point out fault, and you are bound to submit.

X.—BE IN YOUR PLACE IN TIME.

It were to be wished that choirs always assembled first in porch or vestry, and entered their seats together. But if there be no such rule in your Church, the next best thing is to see that no matter at what inconvenience to yourself, you are in your place before the service begins. You will thus have time not only to take breath, and find out all your places, but also to pause for a little meditation and kneel in prayer before your duties begin. It ought to be as rare for you to be late as for the clergy. You, too, are ministers of God's service, and should set this example of punctuality to the congregation. If you cannot be in time you should not sit in the choir. This applies with much greater force if the choir sing in the chancel. It becomes then very objectionable to see them dropping in hurried and flushed after the service has begun.

XI.—LOOK AT YOUR BOOKS.

A chorister whose eyes are wandering over the congregation, on whose face an expression of vacancy, or, still worse, amusement and irreverence, is to be seen, has no business in leading God's praises. Intense earnestness of heart and of manner should be sought. To laugh, whisper, or look as if in a dream, profanes the office and the place. You have your books, your Bible, prayer-book, hymn and chant books, and there is no reason for wandering and wandering thoughts. There are some choirs models of attention and propriety; but this remark applies to others, whose conduct in the House of God is simply a *profanation of holy things*. The inconsistency of this is only equalled by its cruelty to the congregation, who are forced to be eye-witnesses of the scandal of an irreverent choir, whose professed services fall little short of blasphemy. For these strong words we owe an apology to the reverent and earnest, among whom we hope all our readers may be found. If their example were followed all would be well. And whilst on this subject suffer another hint. Neatness and sobriety in dress among our singers is a matter which should not be forgotten. One reason for the introduction of surpliced choirs is that neatness and uniformity of dress are thus secured. Where choirs appear, (as almost always in Ireland) in their usual dress, all display of finery, and all over-dressing should be most carefully excluded.

XII.—LEAD THE RESPONSES.

Let us hope a parish clerk is not in your church permitted to monopolise the *Amens* and other parts allotted to the congregation. How much our services would gain in heartiness and earnestness if the choir took the lead in pronouncing all the responses in a firm and united voice. If they repeat the Confession, Lord's Prayer, Creed, etc., with heartiness, the congregation will most probably follow the lead. And let us also suggest that by attention to the *Sermon* when the service is over, they will set a good example, and render the criticism impossible that they consider their part done when the singing is concluded.

The writer hopes these hints may not be regarded as an attempt to trespass on the province of the organist or musician. His aim is to take up the matter where the musical training, properly so called, ends. He will venture to add the suggestion, that if any reader be unable to sing a part from note, he should at once set at work to learn: it is not difficult to learn enough for this purpose, and should be considered essential in every chorister.

<sup>†</sup>Rev. Thomas Helmore, M.A.

<sup>†</sup>Vide, ut quod ore cantas, corde credas, et quod corde credis, operibus comprobas.

<sup>†</sup>The air by Redhead in the Church Hymnal to these words enables this to be done much better than either B. Albans or Lindisfarne in Hymns Ancient and Modern.

## FAMILY DEPARTMENT

## SHOW ME THY FACE.

Show me Thy face—  
A cheering beam  
Of loveliness Divine;  
And I shall never think or dream  
Of other love save Thine;  
All lesser light will darken quite—  
All lower glories wane—  
The beautiful of earth will scarce  
Seem beautiful again!

Show me Thy face—  
The heaviest cross  
Will then seem light to bear;  
There will be gain in every loss,  
And peace with every care,  
With such light feet the years will fleet,  
Life seem as brief as blast,  
Till I have laid my burden down,  
And entered into rest!

Show me Thy face—  
And I shall be  
In heart and mind renewed,  
With wisdom, grace, and energy,  
To work Thy work, and endued,  
Shine through the veil, Emmanuel,  
Until, the veil removed,  
In perfect glory I behold  
The face that I have loved!

—Selected.

## LARRY.

(From the Young Churchman.)

Larry turned his two-dollar-and-a-half gold piece over and over in his hands, before he could gather courage to go up to the ticket-window and exchange it for the little dingy bit of card-board which was to carry him away, he knew not where.

"Two forty-eight," said the man, with a yawn—it was not yet daylight.

"Two cents change!" Poor Larry looked dismally at the dingy coins.

"Going away to spend Christmas?" asked the agent; "you're making an early start."

"When is Christmas?" asked Larry; he had almost forgotten that there was such a day.

"To-morrow. Where do you belong, anyway?" The agent looked at him a little sharply for he thought he knew every boy in this country place.

"I don't belong here," Larry answered, turning away. He did not want to be questioned any more, which was natural enough, as he had just run away from the house that was supposed to be his home. But it takes more than a house to make a home, and this had never been a true home to Larry.

A year ago his father had died suddenly, leaving no money to his motherless boy, except his gold piece, and no directions as to what was to be done with him. Mr. Duncan had been an organist in a small town, and the few people who knew him were either unable or unwilling to care for his boy. So he was sent to an orphan asylum, where he had been only a few weeks, when a farmer offered to give him a home for the work he could do. But poor Larry soon found that the work was work he could not do, and the home was not a home. Ill-fed, ill-clothed, and ill-treated in every way, he made up his mind, at last, to go. While it was yet dark, he had crept down from his attic room, and had sped like the wind over the mile of road which led to the railroad station. The station-master's last question frightened him. Would he find out that he was a runaway, and lock him up till the farmer came and found him?

Larry's heart beat fast as he listened to every sound. But there was a welcome whistle at last, a red light, and the iron monster had come. Larry felt as if it were a friendly dragon. He knew very little about his journey, for, tired out, he fell fast asleep, and was awakened by the kind-hearted conductor, only in time to get off the train at Springfield. He had bought a ticket for Springfield, because he knew it was quite a large town, and he thought he might find work. What kind of work, he had no idea. The people in the stores where he went to ask for work generally ordered him out, or, if less fiercely disposed, laughed at this

boy with the white face and thick brown wavy hair, and asked him if he supposed those long, thin fingers could ever do anything worth doing.

When Larry knew from his feelings that it must be long past dinner-time, he spent one of his pennies at a baker's, and then started off again, a little more hopeful. Just in front of him a lady dropped her pocket-book and walked on without missing it. Larry picked it up and handed it to her. She looked surprised, thanked him, and walked on. This happened in front of a music store. Larry heard a piano, and putting his face close to the window, peered eagerly in. Suddenly, the gentleman who had been playing, rose and came to the door. Larry moved away.

"Come here," called the gentleman in a quick, determined voice. But Larry hastened his steps and was soon out of sight.

He was so roughly received, when received at all, in the crowded stores in the afternoon, that he gave up at last the attempt to find work that day. How he was to live through Christmas Day, he did not know. Beside his ragged clothes, he had only two possessions—his one penny, and a little spark of faith. He did not call it faith, he called it nothing; but all the time his faith showed itself in the prayer that said itself over and over in his heart: O God, give me a home for a Christmas present.

The cold was fiercer than ever after the sun went down, but there seemed just as many people in the streets. Larry wandered up one street, down another, hoping, in some way, to find a shelter for the night. As he turned a corner, he saw, about the middle of the block, a broad path of light stretching across the street. He went nearer, quickening his steps as he heard music coming through the open door. Ah! this was like Christmas! throngs of children singing carols, and a blaze of light everywhere.

Larry stole softly in, and sat down in a dark corner. The singing ceased, and some one spoke to the children. Then an invisible organ sounded—what was it? Was it not the carol his father used to play? He could hardly believe now that his father was not there, and when the school arose, Larry rose too, joining with all his might in the hymn:

"Clear upon the night air sounding."

Two or three heads were turned in the direction whence the voice came, but Larry was not visible, and soon all eyes were fastened on the shining Christmas-tree.

Larry sunk down on the cushions, and his poor, thin little body shook with sobs. By-and-by they ceased, and he lay quiet, tired out. The last carol seemed to him as if it came from a great distance—perhaps from the angels themselves. It grew fainter and fainter, and when it ended, Larry was sound asleep; so sound that the many hurrying footsteps did not rouse him, and he slept on while the sexton put things in order and extinguished the lights. The school-room was warm, and the cushions were infinitely softer than the old cob mattress on which poor Larry's bones had grown stiff every night for a year past.

A bewildered boy he was when he awoke at last, to find faint gleams of sunlight bringing out the many colors of the stained-glass windows. He thought he must have overslept himself, and that Farmer Pierce would come in a minute and drag him out of bed.

He sat up in fright, and then he remembered. He had gone to sleep, he supposed, and been locked in. He was glad of that. He looked around for the organ, but could not see it. If only he could play on it! Why not? he was here alone.

He sprang up; but his head was dizzy, and he had to sit down again. At length, he slowly made his way to the other end of the chapel, which could be opened at will into the church. A small door was opened now, and through it Larry saw the organ. He had not seen one

since his dear father had played on one and taught him. Eagerly he made his way to it. His trembling hands touched the keys, but they were dumb. He had forgotten the pumping. Going to the bellows, he pumped them full and then ran and played till the wind was exhausted.

"Clear upon the night air sounding" he played, while the tears trickled down his cheeks. Then hymn after hymn, with frequent breaks for pumping, pealed forth.

The rectory children stopped their eager chatter over their gifts, as the sound of the music reached them.

"Who's that playing the organ?" exclaimed Amy.

"Must be Mr. Gorham," said Willy.

"Come on, then, let us go in and wish him a Merry Christmas," said Morris.

The children were all very fond of their organist, so off they scampered.

"Oh! pshaw! he's locked the door on the inside. Get papa's, Will."

As Will came back with the key, whom should they see coming in the gate but Mr. Gorham himself!

"Why, Mr. Gorham," said Amy, "we were just going into the church to wish you a Merry Christmas! Who is it?"

Mr. Gorham listened.

"I am sure I can't imagine," he said; "it's somebody who knows how to touch the keys. Now, be quiet as as mice when you go in."

In they crept, through the chapel, and stood looking through the little door. A strange sight, indeed! A boy in ragged clothes playing the organ with such power and sweetness as to make them gaze at him with awe. They could see his face reflected in the little mirror above his head—a white face, with wonderful eyes, and such a mass of soft hair.

"It's the very boy!" exclaimed Mr. Gorham, under his breath.

"What boy?" asked Morris.

"Hush!" was Mr. Gorham's answer.

Suddenly the sound died away. The boy slipped from the bench, and filled the bellows, then ran back.

"I'll slip in at the side and pump for him," said Willy.

"O come, all ye faithful," was the next hymn that filled the church. And others followed, Larry being too absorbed to notice that the bellows remained full. Then back he went to that old favorite of his father's,

"Clear upon the night air sounding."

But as he neared the end, his strength began to fail; his fingers refused to obey his will and his head grew dizzy.

"O God, give me a home for a Christmas present." Sometimes, those were the words which struggled through Larry's fevered lips, as he lay that day in bed in the rectory. Then again it was a prayer to Farmer Pierce not to strike him—that he did try to work. Then, as Mr. Gorham, who spent the afternoon with him, pressed the thin hand to his lips, and Larry felt the beard, he imagined himself with his father again.

"Papa," he said, "they say my fingers could never do anything worth doing. But you don't say so."

"No, no, my boy; your father, whoever he is, could never say so; and neither do we."

Before Larry was able to tell the story of his past, his future was planned for him. Mr. Gorham explained, in answer to the children's eager questioning as to what he meant by saying in the church, "It's the very boy," that he had noticed the little stranger the day before, gazing through the window at him as he was playing on a piano in a music-store.

"I went to call him in, but my quick manner frightened him, and off he went."

"The boy has a marvellous talent," Mr. Gorham said later, as he talked the matter over with the Rector. My plan is, if we find

him utterly friendless—as he must be, no friend could let a child like that wander off in such a state at Christmas time—my plans to give him a home—I want a son—and teach him music, if the church will clothe him. You know just now my salary is not tremendous. What a Christmas night that was for Larry! to wake up in a comfortable bed, in a pretty room with pictures, pretty things, and best of all, kind faces all about him. He had to be told the story several times before he understood, and he buried his face in the pillow and sobbed in gladness.

"O papa, God did give me a home for a Christmas present."

MABEL H. DESPARD.

**CORRESPONDENCE.**

**THE CHURCH OF CANADA.**

To the Editor of the CHURCH GUARDIAN:

SIR,—You honored a few words of mine, having the above title, by allowing them a place in your valuable paper. In that article I pointed out the fact that there was no corporate body in this Dominion known as the Church of Canada; but only three divisions, isolated and independent of each other. Some of your readers (why not all?) will be glad to hear that the corporate union of these three divisions is proposed, to mark the centenary celebration of the founding of the Colonial Church. If it should please the Holy Spirit to allow such a union, the impetus given to all missionary work will be immeasurable. We have not yet forgotten the effect upon the Provincial Synod when the brethren from the Maritime Provinces took part in its deliberations; and we may yet see the Church of Canada urged to noblest deeds by the persuasive presence of the bishops and brethren from Moosonee, Athabasca, Rupert's Land, Saskatchewan, Qu'Appelle, and the coasts of the Pacific. The Church would then present to this part of the new world a moral and a spiritual force which could not be denied.

Yours,  
HENRY KITSON.

SIR,—I noticed a little while ago a proposal to build a \$250,000 cathedral in Halifax. There was a meeting about the matter, I think, and it was decided to try to raise the money.

I would be the last to object to the erection of a beautiful Cathedral for God's worship; but is it needed? Can we afford it?

Money is wanted for King's: collectors have been around time after time; but still the cry is, "we want." Missionary work in the Great Northwest, aye, even in little Nova Scotia, cries in vain for help. And yet we are to build a \$250,000 Cathedral.

Can we best serve God by putting all that money into one building at Halifax? How much could be done towards putting King's College on a proper footing with a small part of that sum? How

much could be done to help in guiding work at home and abroad. And draw that large amount from our givers, bleed them afresh; that will become of the many missions that are now sadly in want. Lock up \$250,000 in a Cathedral at Halifax, money which will be collected after much opportunity, and you must inevitably make the road ten, aye, a hundred times harder for other help-seekers.

Can we afford to repeat, to lock so much money? Will we best please the Lord in doing so?

NOVA SCOTIA.

**HINTS TO TEACHERS OUTSIDE OF THE SUNDAY SCHOOL.**

**I. Visit your scholars in their homes.**

1. To acquaint yourself as much as possible with their personal advantages and needs.

2. To reach the parents, in order to secure their co-operation in your work, and perhaps even to encourage them to more decided well-doing.

**II. Have an eye to your scholars during the week.**

Cultivate a familiarity that shall convince them of your interest and sympathy, and at the same time give you an understanding of their peculiar occupations, temptations and trials.

2. Ascertain how they are helped or hindered by their daily companions, and wisely use such knowledge to the good of themselves, and, if possible, their associates.

3. Influence their reading as much as may be, so that they shall grow intellectually and morally.

**III. Invite your scholars to your home.**

1. To further promote acquaintance and convince them of your loving interest.

2. To do them good in all legitimate ways, and to strengthen them socially, mentally and spiritually.

**IV. Write your scholars in temporary absences.** An opportunity of this kind, wisely made use of, is oftentimes productive of most gratifying results.

**V. In all, and at all times, encourage in your scholars a Christian nobility of character.**

In this your example will be better than your precept. It is well to bear in mind that while by the above method you are familiarising yourself with your scholars life and character, he is enjoying similar opportunities in the study of yours. Only a conscientiousness of Christ's presence in us can make this thought welcome.

Finally, remember that the above are not ends to be reached, but merely methods to an end—the greatest of all—the saving of souls.—*Pacific Churchman.*

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DEAN MARK.—At St. Stephen's Church, Ship Harbour, on December 26th, by the Rev. John Partridge, William Dean to Miss Cecelia Marks, both of Ship Harbour.

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

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

**FITCHETT**—Entered into rest, Dec. 28rd, Matthew William (Colpitt) Fitchett, of Fort Lawrence, N.S., aged 35 years.

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MISSION FIELD.

BOMBAY.

In a letter to the Cowley Magazine for December, the Rev. W. L. Nanson gives an interesting account of the conversion of a young man at Poona named Xrao, and of the severe persecution which he had to undergo from his father and relatives. Having escaped from their hands, he was pursued and recaptured at Hubli Station on the railway and brought back to Haveri. Here he was kept in a sort of imprisonment. His books and writing materials were taken from him, and he was not allowed to do any work. His letters were intercepted and destroyed. A report was spread that he had turned mad, and they threatened to force him to hear the Puranas, and to worship idols. He was severely beaten, and all his money was taken from him. He wrote as follows: "My father and his friends proposed that I should be bound hand and foot, tied to a post and beaten, thinking they would extort from me a promise to think no more of Christianity. They would take me to hear the Puranas, and worship idols to rid myself, as they believed, of my madness. I, however, escaped again, and came on foot to Gadag, where the German Missionaries have a station, a distance of about sixty miles, and put up in the Mission House. The Rev. J. K. Waltz is kind enough to permit me to remain here till I receive pecuniary aid from you. I came here without a piece." Mr. Nanson adds, "God grant that he may reach us in safety. Of course the poor fellow is now penniless, and an out-cast among his own countrymen, and must be entirely dependent upon the Mission for everything. As he is a student at the Poona Engineering College, and has already passed his first examination, and is a clever fellow, it seems very desirable that he should finish his studies there, and then possibly he might get government employ, and so be quite independent. Not only worldly goods, but wife and child are lost to him, I fear. How could natives of this country ever make up their minds to face the terrible effects of becoming Christians, were not help and strength given them from above?"

CENTRAL AFRICA.

The news from the Central Africa Mission continues to be of special interest. In the Island of Lukoma in the Lake Nyassa, a school has been commenced and placed under the management of two of the former pupils of Kiungani. Before long it is hoped that there will be scores of boys able to read and write. Mr. Maples says the island itself is most populous, even if the people are somewhat rough and disorderly; a regular system of preaching, and visiting in the many villages that stud the little bays all round the island will soon work a great change. Among the places visited by the Bishop in the steamer Charles Janson, is the

town known as Makanjila, described by Mr. Maples as the largest native town he had ever seen; in such a mass of people there must be a great capacity for good. Makanjila was willing that a school should be commenced for his boys and young men. Masasi and Newala have again been threatened by a detachment of the Gwangwara, but after lingering for a time in the neighbourhood, and causing a panic, they passed on without molesting any one.

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DRUNKENNESS AN EVIL. WHAT IS THE REMEDY?

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(From the Church of England Temperance Chronicle.)

(CONTINUED.)

But we are to be fellow-workers with God. And what is our work to be? To make sobriety easier and drunkenness more difficult, and to protect society against the evil that drunkenness entails on it.

All this implies restrictions on the drink traffic. Why is it just to impose such restrictions? Because the drink traffic is partly legitimate and partly illegitimate, and you cannot deal with the one without dealing with the other. It is legitimate to sell a glass of beer to a thirsty man, if he desires beer, as it is legitimate to sell him a cup of tea if he asks for it; but it is illegitimate to go on selling him beer till he falls down drunk. Still if the man himself were the only person concerned the beer trade might be left alone, but he isn't. The publican has gone on knowingly converting a man into a wild beast. He takes his money, the bread and clothes of his wife and children, and then turns him out into the street a danger to society. This is no legitimate refreshment trade. This is a trade that should be restricted and taxed and rated with unsparring hand.

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What shall we say to punishment of the drunkard as a remedy of his drunkenness? If punishment takes the shape of a fine, it most frequently falls on the wrong persons—the drunkard's wife and family are pretty certain to bear their full share of the penalty. I am not sure that if the punishment were applied in the proper quarter it might not be effective. A man once thrashed his horse because it jibbed and wouldn't start, but he thrashed to no purpose. On examination it proved that the groom had put on the wrong collar, which galled the poor brute's neck. Who ought to have had the whip? A publican goes on taking a man's money and selling him drink which he knows will make him drunk and riotous and mischievous. Does no responsibility attach to him for that man's subsequent acts? I think it does.

What other remedies shall I suggest? Libraries, coffee rooms, workmen's clubs, Bands of Hope, and all the rest. Yes, we must go on trying them all, but there is one that I want to speak of, and that is the effort to change our social drinking customs. Much drinking is a mere custom. "What'll you take?" is a sort of friendly salutation; a bumper toast is in some places thought an essential expression of good wishes for your wel-

fare. This need not be. I merely throw out the suggestion, and in doing so would remind you that this especially is the work of our Non-Abstaining Section.

I must not trespass further on your time. If I have suggested any topics for discussion, and in any way indicated the true lines on which Temperance effort should run, I have done all that I ventured to attempt.

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