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The Church Guardian.

Upholds the Doctrines and Rubrics of the Prayer Book.

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

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

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MONTREAL, WEDNESDAY, FEBRUARY 11, 1885

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PER YEAR

ECCLESIASTICAL NOTES.

THE ENTHRONEMENT OF THE ARCHBISHOP OF DUBLIN.—The ceremony of enthroning Lord Plunket as Archbishop of Dublin and Dean of Christ Church took place in the Cathedral on New Year's Day, the anniversary, as it happens, of the installation of his predecessor, which took place twenty-one years ago. While the procession, with the Archbishop in the centre, was entering the Cathedral, the choir sang Dr. Child's anthem, "Praise the Lord, O my soul." The formal ceremony of installation took place at the conclusion of the First Lesson. After the celebration of the Holy Communion, the recessional hymn, "Behold now, praise the Lord" (Rogers), was sung by the choir as the Archbishop was conducted to the Chapter-house, where he was installed as President of the Chapter of the Cathedral. Speaking at a meeting of the Colonial and Continental Church Society, on Friday evening, the Archbishop showed that his feelings are entirely in accord with those of the body over which he has been called to preside:—"I do not," he said, "merely love my Church, but I am proud of her. I do not wish to indulge in any foolish boasting. I know that the Church of Ireland is not always acting up to the standard to which a Church should aspire and to what a Church is able to accomplish; but if we compare our Church with the other Churches of Christendom, I think I am justified in saying that there is no Church that has so faithfully observed the right mean between the error of excess in one direction and defect in another. There is no Church, as it seems to me, that has so completely succeeded in combining together the great principles of Evangelistic truth and Apostolic order."

THE SPENCERIAN SYSTEM.—In the *Edinburgh Review*, for January, 1884, there is (says a writer in *The Church Eclectic* for February, 1885) a full examination of the Spencerian System, and the reviewer thus concludes:—

"This is nothing but a philosophy of epithets and phrases introduced and carried on with an unrivalled solemnity and affectation of precision of style, *concealing the loosest reasoning and the haziest indefiniteness on every point*, except the bare dogmatic negation of any 'knowable' or knowing author of the universe; which, of course, is the reason why this absurd pretence of a philosophy has obtained the admiration of a multitude of people, who will swallow any camel, that pretends to carry the world, standing on the tortoise that stands on nothing, provided only it has been generated by a man out of his own brains, and in imposing language, with sufficient confidence." This system which claims to explain everything "astronomic, geologic, biologic, psychologic, social, ethical, political, numerical, educational, and speculative," is only worthy of being mentioned with wonder at the credulity and ignorance of those who profess to admire it. Sir James Stephen calls the distractions of Mr. Spencer "an unmeaning play of words."

BISHOP OF EXETER.—Dr. Bickersteth, Dean of Lichfield, has been appointed Bishop of Exeter.

The Very Rev. Edward Bickersteth, born in 1814, is a nephew of the late Lord Langdale and a brother of the present Bishop of Ripon. He obtained the Taylor's Mathematical Exhibition, graduated in honors, and gained the first prize for a theological essay at Durham University. He was thrice elected Prolocutor of the Convocation of Canterbury, and in February, 1875, was nominated to the Deanery of Lichfield. He was a member of the company appointed by Convocation to revise the New Testament, and has been a prolific writer on theological subjects.

DR. JACKSON'S SUCCESSOR.—The Bishop of Exeter, the Right Rev. Frederick Temple, D.D., has been appointed to and accepted the Bishopric of London, made vacant by the death of the Right Rev. Dr. Jackson.

A GOOD STORY.—A good story has recently come to us about Bishop Hawks and one of the clergy of his Diocese in the olden time. The Bishop knew of the good sense and the good style which the clergyman's sermons possessed; at the same time he knew how these were disparaged by the poor manner of their delivery; the people were complaining of his poor sermons. The Bishop determined to bring the matter to the clergyman's notice. He asked the parson's wife to lend him one of her husband's sermons one time when he was visiting his parish. That night he preached it. When he came home, the Bishop asked the clergyman what he thought of his sermon that night. The clergyman replied, "Why, Bishop, that was a splendid sermon: the people were charmed with it. I never heard you preach better." "Did you never hear that sermon before?" "No, indeed; I could never forget that sermon." Then the Bishop told the clergyman that it was one of his own sermons, and the way in which he had become possessed of it, and showed him how much what he could write would be added to in interest and power, if he only threw life and grace into it.—*Church News* (St. Louis).

A PRACTICAL TEMPERANCE CRUSADE.—The Swedes in Minnesota, with that determined fixity of purpose which is their distinguishing feature, are setting vigorously to work to root out the plague of intemperance from their midst. Being practical men they do not deal out condemnation on every hand on those who do not see eye to eye with them as to the particular way in which the evil is done away with. While they do not neglect preaching against it, they are striving to antagonise the temptation by instituting counter attractions to the saloons in the shape of temperance coffee-houses and the like. They do not cry out for Prohibition, or pass prohibitory laws that do not prohibit, but they simply ostracise the seller of liquor, and place him under a social ban, cutting him off by such a resolution as the Scandinavian Augustana Synod recently passed, that no saloon-keeper can become a member of any of their congregations and at the same time continue in the

business of selling this moral and physical poison. Therefore he and his customers are thereby banished from decent society, and compelled to herd together like pigs wallowing in their "sensual sty."—*Church Press*.

AN AMERICAN GOVERNOR ON THE LAWS OF MARRIAGE AND DIVORCE.—Governor Hoadly, in his recent message to the Ohio Legislature, has the following wholesome views on the subject of "Divorce," and recommends such a change in the laws of marriage on the statute books as will, so far as possible, remedy the great and crying evils of the day on that subject. The Governor says:—

"I repeat the recommendation of my inaugural address, that the divorce laws of Ohio be revised, with the view of restricting the legal causes for divorce, and of limiting the right to marry again. If marriage were a union of hearts only, there might be some foundation for the claim of either party to withdraw at pleasure. But marriage is an objective reality—the foundation of the family relation—which, however lightly it may be entered into, can rarely, if ever, be severed without serious injury to the parties, to their offspring, and to the community. Religion, morality, and the welfare of society, as well as their own permanent interests demand of men and women in this relation that they bear largely with each others defects and infirmities rather than seek relief in separation. A system of laws which encourages the opposite is at once shocking to the moral sense, and highly impolitic. As divorces have for many years increased in numbers in a ratio beyond that of population, I am constrained to believe that our system is lax, and tends to the dissolution of families."

THE "MISSION" MOVEMENT IN NEW YORK.—Meetings have been recently held in New York for the purpose of considering the advisability of holding a "Mission" in that city next autumn. These meetings are the result of a desire on the part of the clergy of a few parishes to do something for the spiritual destitution of many parts of the city. It is hoped by means similar to those which have been used with such great success in East and West London to arouse the masses to a sense of their spiritual needs.

ANOTHER VENERABLE CLERGYMAN GONE.—The Rev. A. B. Beach, D.D., Rector of St. John's Church, Ithaca, N. Y., died on Friday, Jan. 16, from the effects of an apoplectic stroke received the previous Sunday. On that day he was in the act of examining the Sunday-school class when persons in the audience noticed a spasmodic twitching of his lips. Then his mind wandered, and abruptly leaving the subject on which he was talking, he suddenly repeated in an abstracted manner the Apostles' Creed. His body next began to waver, and he was only prevented from falling by timely assistance rendered him. His left side was completely paralyzed. The Rev. Alfred Beach, of New York is his brother. He had been in the sacred ministry for half a century, and had filled charges in Oswego, Syracuse, and Binghamton.

NEWS FROM THE HOME FIELD.

Gathered specially for this paper by Our Own Correspondents.

DIocese OF NOVA SCOTIA.

ST. JOHN'S TRURO.—A pleasant entertainment was given last week in the crypt of the Church by the children of the Sunday School assisted by some senior members of the congregation. There has been a marked improvement in the music of the Church during the past few months and there is an encouraging outlook for the future of this important Church.

HALIFAX.—PERSONAL.—Intelligence has been received of the death of the Rev. Charles E. Churchward, of Tynemouth, England. For some time previous to his Collegiate course, and his ordination by the Bishop of Nova Scotia in 1879, Mr. Churchward lived in Lunenburg county. After serving a few years as curate at Mahone Bay he took charge of the parish of Lockport but failing health compelled him to give up his work and seek rest.

The case of the Rev. W. E. Wilson, late Professor of Classics at King's College, against the Governors to gain compensation for dismissal or reinstatement in his former position has been before the court during the past week. At the time of writing, however no decision had been given.

We regret to learn that Mrs Murray who has been nursing the Rev. Mr. Sylvester has also been attacked by the same disease, diphtheria.

The Rev. A. J. Townsend, senior Garrison Chaplain met with a severe accident to his ankle while tobogganing last Saturday evening. Rev. W. H. Sampson took duty for the Rev. gentleman last Sunday and preached to the troops.

The Rev. W. C. Wilson was the fortunate recipient of a flattering address and purse of money from the congregation of St. Matthias's Mission, coupled with congratulations and welcome to Mrs. Wilson on their return last week.

ST. PAULS.—The Sunday School children of St. Paul's and of Trinity, had a special service in St. Paul's last week and an interesting address from the Rev. Dr. Hill.

ST. LUKE'S.—Two communications to the *Mail* will prove of interest to our readers one says:—

St. Luke's congregation are discussing the propriety of erecting a new \$55,000 church. The plans, prepared by an English architect, are now in the hands of the rector. Some years ago some Nova Scotians in London, understood to be members of the Bliss family, offered to contribute \$10,000 stg. towards the erection of a Cathedral in Halifax, providing an equal sum was raised in Halifax. This seems to be a grand opportunity for getting a \$100,000 Cathedral in Halifax.

On the other hand the next days paper contained the following in reference to the Bliss family:—

It should be thoroughly understood before a beginning is made, that money given for a Cathedral should be spent on a Cathedral, not on a mere name. What this Diocese requires is a Cathedral with a proper and resident chapter, not a parish church loaned as a Cathedral. When it is the latter both the Cathedral Body and the Parochial Body are often at variance, in fact they seldom work well together. It should be clear before work is begun that money given for a Cathedral should only be spent on a building completely clear from a dual control of Bishop and Parish, unless the Bishop be Rector of a Parish. If the Bliss money is to come there ought to be a public meeting of the Churchmen of the Diocese to discuss the statue of the new building.

TANGIER RURAL DEANERY.—The 18th meeting was held at Jeddore in the Parish of Ship Harbor, of which the Rev. E. Lowry is Incumbent, on Wednesday, January 28th. Evensong was conducted on the Tuesday evening previous at St.

John's Church, West Jeddore by the Rev. J. L. Currie who also addressed the large congregation on their duties to their Pastor. The address though short was extensive in its range and gave instance of how especially valuable Rural Deanery services may be as affording opportunity for the public consideration of subjects of the greatest importance but which can be handled with better grace by a strange Pastor than by the one in charge. The Rev. E. H. Ball then addressed the congregation on the Scriptural idea of Worship shewing that it is the inward realization of God's presence demonstrated outwardly by acts of bodily reverence. The Incumbent referred to the absence of the Rural Dean and Rev. R. Smith through sickness with feelings of great regret.

By God's blessing the recovery of the Rural Dean and his good speed in overtaking his duty enabled him to be present at the Morning Service in the neat little Church at East Jeddore on Wednesday. The Rural Dean preached a very instructive sermon on the difference between Conversion and Regeneration from the text "Lord what will thou have me to do?" Acts IX. 6. There were 33 communicants including the clergy, and the Rural Dean was celebrant.

The capitular meeting was held in the afternoon in the Incumbent's Study, and owing to pressure of work was adjourned till the following morning when it again met. One of the subjects considered at last meeting "The Service and Sermon of the Fishing" an ancient custom at Great Yarmouth, was again brought up and the Rev. E. H. Ball expressed his intention of introducing it at Tangier next Spring.

The Wednesday afternoon storm necessitated the postponement of a service arranged to be held at Ship Harbour. But on Thursday evening a large congregation gathered at St. Stephen's Church, and at the request of Rev. J. Lowry the addresses already referred to were repeated and Rural Dean Ellis spoke on holiness of life, taking as his central thought for leading us to holiness the fact that we are the children of a Holy and Loving Father. The Offertory collections at the three services were devoted to the C. W. and O. Fund.

In this Deanery though the Church population is so large there is but little clerical intercourse at least in this Eastern portion and the meetings are therefore specially valued: and where the Laity are so hospitable as they are proved to be at Jeddore and Ship Harbour, even the bachelor Incumbent finds no difficulty on that point, and the final leave-taking of the Chapter not till Friday afternoon, was proof of the hearty appreciation of the hearty hospitality of the Dr. and Mrs. and Miss Jamison.

E. H. Ball, Secretary.

ALBION MINES.—On Sunday the 25th ult., the Ember Prayers were offered for the Diocese of Niagara—both in Christ Church and St. George's.

On the 27th a meeting was held in Fidelity Hall to receive a report from a Committee comprised of all the Ministers of Religion on the feasibility of establishing a "Friendly Society." It is hoped that good may be done and thus promoting "thrift" amongst the miners and settlers.

PRINCE EDWARD ISLAND.

We learn the following from an advertisement in the local paper:—

A course of credential lectures, on "Belief and Unbelief," are being given on Sunday evenings, in St. Peter's Church, by Rev. G. W. Hodgson, they began on Sunday, 1st Feb. The first lesson was introductory, on "The Question at Issue and the Nature of the Evidence."

The lectures begin at 7 p.m. While this course continues the usual choral evening service will be held at 4 p.m.

These lectures are likely to be of great service and are evidently an outcome of the useful course which was delivered in St. Matthew's Mission, last Summer.

DIocese OF FREDERICTON.

During the year 1884, there were ten hundred and ninety-six candidates confirmed by the Most Rev. the Metropolitan and his assistant, the Bishop Coadjutor, four churches and one burial ground consecrated, two churches licensed, four vacant missions supplied, three branch depositories of the S. P. C. K. established. Six clergymen and one Divinity Student admitted from other Dioceses, and here work undertaken by some of the clergy with the view of opening up new missions. The Metropolitan has travelled within the Diocese two thousand seven hundred and ninety-nine miles, and the Bishop Coadjutor, four thousand four hundred and thirty-four miles. This concise report speaks for itself and shews that the Church is not lagging behind, and that work in the Diocese has never been carried on with greater earnestness and zeal on the part of Clergy and laity than at present.

FREDERICTON.—A new and useful work has been inaugurated in Fredericton under the auspices of the Parish Guild. A reading-room for young men has been established, and has been abundantly supplied with choice literature. It is open every night from 7 o'clock until 10, except Sundays. For several weeks past there has been an average of nearly forty, who have availed themselves of the excellent and healthy amusement it provides for them in the way of games and music. Already there is evidence of good results, and we hope it may prosper, that many of the young men, who now seek for amusement in dangerous and undesirable places may be rescued and find a better substitute for them in the reading-room.

The Rev. Wm. Armstrong, who has lately returned from England, has been visiting his friends here. His health is much improved. Mr. Armstrong was formerly rector of St. James' Church, St. John, where he is much esteemed by the parishioners for his long and efficient ministry among them.

The following letter, received by G. Herbert Lee, Esq., treasurer of the Board of Foreign and Domestic Missions, in this diocese, will no doubt be of much interest to many readers of the GUARDIAN:—

"Society for the Propagation of the Gospel in Foreign Parts, 19 Delahay Street, Westminster, S. W., Jan. 1st, 1885.

MY DEAR SIR,

"I beg leave to thank you very cordially for your handsome remittance. If you can let the contributors know how warmly their gifts are appreciated I shall be glad.

"Yours faithfully, "HENRY W. TUCKER. G. HERBERT LEE ESQ.

The remittance was £88 15s. a goodly sum considering the needs of Home Missions, that have been liberally supplied; and also the depressing state of business generally in the Diocese.

CANTERBURY.—A new bell has been placed in the Parish Church in this Mission. May it prove an efficient helper to the earnest Missionary in bringing many to God's House, especially those who sometimes need reminding that there is such a place and that they are invited there.

ST. JOHN.—The annual meeting of the Church Missionary Society of St. John was held in the Sunday School room of St. Mark's Church on the 22nd. Dr. Botsford occupied the chair. The Sec. Mr. T. W. Daniel submitted his report for the past year, shewing that the amount of contributions were \$400.69 and remitted as follows:—

To Shingwauk Home.....	\$ 75.00
To Church Missionary Society (London).....	108.72
To Society for Promoting Christianity among the Jews.....	195.47
Paid for Printing Report.....	17.50
Missionary Publications.....	4.00

\$400.69

Addresses were given by Revs. G. M. Armstrong; W. O. Raymond, G. O. Troop and Mr. Dobbs.

ST. MARY'S.—The Bishop's Coadjutor held a confirmation in this parish on the 21st when thirteen candidates were presented by the Rector, Rev. W. Jaffrey, for the sacred rite. The little Church, bright with Christmas greens, was crowded with an attentive congregation who seemed much impressed by the earnest addresses of the Bishop.

A course of Secular lectures is being held in the Church Hall, this winter, which no doubt will prove an intellectual treat to the Parish members. Several prominent Fredericton gentlemen are named as lecturers.

BLACK RIVER, PARISH OF SIMONDS, N. B.—The church in this settlement has been lately renovated. The outside of the building was repaired last September, new steps were laid down at the entrance, the roof was tarred, and three coats of paint were laid on the church. More recently the inside of the building was painted and beautified, so that now it is a very pretty specimen of a village church, surrounded by a sufficiently large graveyard, all in good condition. The male members of the congregation did good work in hauling lumber (kindly lent by John McLeod, Esq.) for scaffolding, putting it in position, and removing it when done with. And their wives and daughters exerted themselves in cleaning the church and putting all things in order. And so, on February 1st, all rejoiced to worship again in their own much-loved church.

A great bereavement has been sustained by this congregation, and indeed by the whole neighborhood, by the death, on January 1st, of Mr. Wm. Daley, for many years the senior warden of the parish. He was "an old disciple," 87 years of age, and a consistent Christian of matured personal piety—a daily student of the Bible and Prayer Book, a good husband and father, "not slothful in business, fervent in spirit, serving the Lord." He was revered by his neighbors, an example of practical Christianity, and a lover of good men. So long as he was able to attend church his seat was never empty; and during the last year, when he was confined to his bed through the infirmities of old age, he gladly partook, with members of his family, of private communion. In October last he was cheered by an unexpected visit from the Bishop Coadjutor, who kindly called with the Rector of the parish to pay his respects and to give him his blessing. And now, having served his own generation, by the will of God having lived to see his large family all comfortably settled in life and members of the Church, he has fallen asleep in Jesus, leaving behind him a fragrant memory. "The righteous shall be had in everlasting remembrance."

DIocese OF QUEBEC.

CHURCH SOCIETY—ANNUAL MEETING.

QUEBEC, FEB. 5.—The annual meeting of the Church Society was held yesterday at two o'clock in the National School.

After prayers the minutes of the last meeting were read and confirmed.

The Lord Bishop referred to the death of the Rev. Armine W. Mountain, M.A., late Rector of St. Michael's Quebec, when it was moved by W. G. Wurtele, Esq., seconded by Dr. Montizambert, "That the members of the Church Society having recently heard of the death of Rev. Armine W. Mountain desire to express their unfeigned sorrow, and to place upon record their sense of the great services which Mr. Mountain, formerly the able and active Secretary of the Society, for many years rendered to the Diocese; and the members of the Church Society desire to convey to Mrs. Mountain their sympathy with her in her affliction."—Carried unanimously.

The reports of the Central Board, Diocesan Board and Clergy Trust Committee were presented, adopted and ordered to be printed. The accounts of the clergy Trust Fund, Local Endowment Fund, the Bishopric Endowment Fund, the Church Society and the Diocesan Board were adopted and ordered to be printed.

A report received from the St. Francis District

Association was read by the Secretary and ordered to be printed in the annual report.

Mrs. Okill Stuart was elected a life member and Rev. J. Ridley, Rev. Lennox Williams, Comy-Gen. Irvine and W. R. Marler were elected members of the corporation.

The Vice-Presidents were re-elected with addition of the name of J. B. Forsyth, Esq., and the omission of the names of the late Hon. G. Okill Stuart and Rev. A. W. Mountain.

The following were elected members of the Central Board, viz.:—Messrs. C. Judge, Dr. Montizambert, Dr. Marsden, W. H. Carter, J. H. Richardson, H. J. Pratten, R. W. Campbell, Walton Smith, H. M. Price, E. Pope, John Hamilton, W. H. Tapp, W. G. Petry, Geo. Lampson, R. R. Dobell, G. R. White, Dr. Parke, W. R. Marler, and C. J. Hale.

The following were elected to serve on the Diocesan Board, viz.:—Rev. Messrs. Housman, E. A. W. King, Richardson and Messrs. R. Hamilton, W. H. Carter and C. Judge.

The members of the Clergy Trust Committee were re-elected.

A resolution was adopted on motion of Captain Carter and Mr. Judge, that the scale of stipends to the missionary clergy be amended in order to increase the several accounts.

A number of other resolutions were adopted, the most important being the following:—

Moved by W. G. Wurtele, Esq., seconded by Rev. A. A. VonIfflan:—

"That in view of the approaching departure of the Rev. Chas. Hamilton to fill the high and holy office of a Bishop of the Church of God, this Society do place on record its profound sense of the value of the services so assiduously and conscientiously rendered by him in furthering its best interests and which have so materially aided during the last quarter of a century in promoting its prosperity.

"That the Society, while rejoicing for the sake of the Church at large in the wise discernment which has called him to the discharge of duties of wider scope and more extended influence is keenly sensible to the loss it sustains in being deprived of counsel and assistance ever rendered with unflinching courtesy yet unbroken firmness.

"That the Society desires to unite with this resolution of acknowledgment its earnest prayer for his personal Divine blessing in his future labors."

The meeting then broke up, the Benediction being pronounced by the Lord Bishop.

THE BISHOP-ELECT OF NIAGARA.

AN AFFECTING SCENE.

It happened that Rev. Chas. Hamilton, Bishop-elect of Niagara, was present yesterday afternoon at the annual meeting of the Church Society of the Diocese of Quebec, when the very flattering and sympathetic resolution concerning his election and approaching departure from the Diocese was moved by Mr. Wm. Wurtele. Mr. Wurtele said it was impossible for him to add anything to the words of the motion, and Rev. Mr. Housman, Rector, of Quebec, asked the Lord Bishop's permission merely to read an extract from a letter received by him from a prominent clergymen of the Diocese of Niagara. The writer of the letter says:—"The election of Rev. Chas. Hamilton has made the hearts of the clergy and laity beat happily, and several of the laity whose minds had, on party grounds, been prejudiced against him, have now expressed gladness at his election. Nothing but confidence, love, sympathy and a readiness to help and sustain him awaits him in this Diocese. The enthusiasm was great on the reading of his telegram saying 'I accept.' Your loss is our gain. We made the very heavens ring with our loud and glad 'Praise God from whom all blessings flow.'"

The resolution was adopted by a standing vote, amid the wildest of applause. Mr. Hamilton rose and attempted to speak, but his moistened eyes and faltering lips betrayed the emotion he would fain have concealed. His voice too had well nigh forsaken him, and he was only able to say in broken tones that he dare not trust himself to words to express his gratitude, before he found it

necessary to step outside an adjacent door to allow his pent up feelings to have their way. It was truly an affecting scene, and for a few seconds there were not many dry eyes in the meeting.

PERSONAL.—We deeply regret to learn that the Rev. Dr. Lobley is about to resign the Principalship of Bishop's College, which he has filled with so much advantage to that institution and to the Church. The Dr. intends to return to England in the spring. His removal will be a great loss to the Church in this Diocese and throughout the Ecclesiastical Province.

DIocese OF MONTREAL.

MONTREAL.—*Organ Recital.*—Very considerable interest is manifest throughout the musical circles of Montreal in the forthcoming Organ Recital, which is to be given in Christ Church Cathedral by the organist, Mr. C. A. E. Harris, on the 17th inst. The members of the Cathedral Choir will contribute a selection of solos and choruses from "The Messiah," "Judas Maccabeus," and "Creation." Mr. Harris' powers as an organist and executant rank high, and no doubt the Cathedral will be completely filled, as evidently a very great treat is in store for all lovers of sacred music.

Statement of collections and subscriptions received at the Synod office, Montreal, during the month of January, 1885.

For the Mission Fund.—F. Crispo, Esq., \$10; Abercorn, 36 cents; St. George's Sunday School, Granby, \$2.42; Ormstown, \$2.50; Huntingdon, \$2.62; Hutchinbrooke, \$3.88; St. Andrew's Missionary meeting, \$14.50.

For the Algoma Bishopric.—Assessments,—Aylmer, \$8.00; West Farnham, \$6.00; Ormstown, \$6.00; Coteau du Lac, \$4.65.

For City Missionary Fund.—Cathedral, \$6.00; St. John the Evangelist, \$25.00; St. James the Apostle, \$35.00; St. Matthias, \$10.00.

For Widows and Orphans Fund.—Rev. J. Fulton, \$5.00; Hudson, \$3.17; Como, \$8.56; Rev. A. B. Given, \$5.00.

For Superannuation Fund.—Aylmer, \$2.00; Rev. Canon Belcher, \$5.00; St. John's, Que., \$12.44.

For Parochial Funds.—St. Matthew's Church Building Fund, \$167.24; West Farnham Parsonage Fund, \$45.57; Dunham Endowment, \$486.37.

For Foreign Missions Fund.—St. Martin's Church, \$56.46; Laprairie, \$2.15; St. Lambert, \$1.75; St. Hyacinthe, \$2.65; Lachute, \$2.55; Hull, \$12.00; Upton, \$4.05; Upton Sunday School, \$1.50; Clarenceville, \$4.29; Christierville, \$10.51; West Farnham, \$21.50; Sutton, \$1.60; Abercorn, \$1.04; Sabrevois, \$2.25; Granby, \$6.74; West Shefford, \$2.35; Buckingham and Lochabar, \$0.83; River Desert, \$2.00; Rawdon, \$1.71; Mille Isles and Morin, \$1.25; Coteau du Lac, \$1.60; Ormstown, \$2.31; St. Thomas' Church, \$8.50; St. Johns, Que., \$30.00; Waterloo, \$12.46; Church of the Redeemer, Cote St. Paul, \$8.50; Phillipsburg, \$6.06; Pigeon Hill, 44 cents; St. Luke's Church, \$13.85; Kildare, \$1.51; Sorel, \$11.50; Miss Cuthbert, \$60.00; Boscobel, \$3.69; Aylwin, \$4.50; Cathedral, \$245.91; St. George's Church, \$263.00; St. Matthias, \$36.51; Hudson, \$2.83; Como, \$3.75; St. Armand East, \$3.95; St. Stephen's, Lachine, \$6.10.

For Domestic Missions Fund.—Miss Clark's class, St. James Church, \$5.00 for a little girl in the Shingwauk Home; Cathedral Board of Foreign and Domestic Missions Fund, \$5.00; Ormstown, \$1.50; Waterloo, \$3.38; Church of St. James the Apostle, \$17.81; Edward B. Medlycott, Esq., per Frederick Hague, Esq., \$15.00; St. Matthias Church, \$23.90.

PERSONAL.—The Confirmation Class of 1884 of the Mission of the Church of the Redeemer (Cote St. Paul,) lately presented an address accompanied by a beautiful Communion Service, to the Rev. C. J. Machin, assistant Minister of the Church of St. James the Apostle, City, in recognition of their appreciation of thankfulness for his

very faithful attendance, notwithstanding the distance—three miles or more and frequent stormy weather—the classes for instruction and preparation and also for the very full and the extra number of lectures given.

DIOCESE OF ONTARIO.

OTTAWA.—*Christ Church*.—The regular meetings of the Lay Association and of the Bible Class in connection with Christ Church, were held on Friday evening, the 30th ult., and Sunday afternoon the 1st inst., respectively. Lively interest was taken in the instruction conveyed. The subjects treated at these gatherings, by the Curate, the Rev. W. J. Muckleston, M. A., were taken from 1st Corinthians, vii. and Saint Matthew, v., vi., and vii. The evening of meeting of the Lay Association was changed last week to Saturday, as an experiment, many of the members finding it inconvenient to attend on Friday evenings. The fine choir of Christ Church has just been increased by the addition of three soprano voices of good quality and power.

CHURCH OF ENGLAND SUNDAY SCHOOL ASSOCIATION.—The members of the Church of England Sunday-school Association of Ottawa, held their third meeting for the season in the school-house of the Church of Saint John the Evangelist, Mackenzie Avenue, on Monday evening the 2nd inst., when thirty-nine teachers and five clergymen were present. The President, Mr. W. H. Morgan, Junr., occupied the chair, Miss Goodeve wielding the Secretary's pen. The meeting having been opened with prayer, the Chairman called on Mr. C. E. Living to open the business of the evening by reading his paper on, "How to prepare a lesson and teach it." Mr. Living regretted, that owing to the little time he had in which to prepare his essay, he was unable to give the subject the consideration its importance demanded. He pointed out the necessity of a teacher being well acquainted with his subject, thoroughly soaking himself with it, as it were. A careful preparation of notes is indispensable and most careful preparation necessary in order to secure attention from the class, for unless the teacher knows the lesson perfectly, he cannot have complete attention from his scholars. If he does not know a subject, he cannot teach it. He referred to the necessity of Sunday-schools being supplied with good libraries for the use of teachers, Commentaries on the Bible and Bible Dictionaries, Concordances, etc., being amongst their most prominent characteristics. He then explained the necessity of having perfect control of a class, scholars should not think they know more than their teachers. A general discussion of the paper read by Mr. Living ensued, the meeting assuming a somewhat conversational tone, in which Archdeacon Lauder, the Rev. H. Pollard, Rev. A. W. MacKay, Mrs. Tilton, Rev. T. Garrett, Rev. J. J. Bogert and several of the lady teachers, whose names your correspondent did not learn, took part. The hour of adjournment (9.30 p.m.) having arrived, the Chairman brought the discussion to a close with a few fitting remarks. After singing the doxology, the benediction was given and the Association adjourned to Monday, the 2nd March, when the paper of the evening will be "A Lecture on Church History." We are requested to state that all teachers of Sunday-schools connected with the Association are members and are earnestly invited to attend the meetings, and all friends of the Church of England Sunday-schools will be made welcome at all times.

A meeting of the adult members of the congregation of Saint James' Church, Kingston, was held at the school-house on Monday evening, the 2nd inst., and was well attended. Mr. Shore Loynes, churchwarden, presided and opened the meeting with prayer. Mr. Sargeant, the Secretary, read the minutes of the previous meeting, which were approved. The committee appointed to take measures towards filling the vacancy in the Rectorate, reported verbally that it was unanimous in nominating the Rev. O. G. Dobbs, of Saint

John, New Brunswick, and the Rev. John R. McMorine, M. A., of Prince Arthur's Landing in the Missionary Diocese of Algoma, to His Lordship the Bishop, as agreeable to the congregation for appointment to the incumbency of Saint James' Church. The report was then considered and finally adopted almost unanimously. The churchwardens and lay delegates were requested to sign the resolution and to forward it to the Honourable G. A. Kirkpatrick, Q. C., speaker of the House of Commons and one of the lay delegates representing Saint James, for his signature and presentation to the Bishop at Ottawa. The committee was empowered to continue in office until an appointment should be made.

The annual Diocesan Missionary meeting was held in St. Paul's Church, Kingston, on Sunday, the first inst. There was a good attendance. After Evening Prayers, the Rector, the Rev. W. B. Carey, M. A., introduced the deputation. The Mayor of Kingston, Mr. Smythe, delivered an excellent address. He said many times appeals from laymen secured better results than those from the ministers, because people often thought the ministers were advocating their own cause. He had, he said, been on the Mission Board for four or five years and could testify to the good work that is being accomplished in the Diocese. The Mayor closed an interesting and practical address by reciting a hymn appropriate to the occasion. The Rev. E. H. M. Baker, Incumbent of Tyndinaga, was the next speaker. He said it is twelve years since he addressed a congregation in Saint Paul's Church. A missionary meeting was a time of stock taking as it were—to see if ground was being gained or lost, and if gained, if the increase in capital was in proportion. The progress in the Diocese during the last twenty-two years was from forty-nine parishes and missions, to ninety-one; fifty-seven clergymen, to one hundred and three; one hundred and fifty churches have been built, and \$157,000 given towards missions. Notwithstanding that the days in which people had to travel one hundred miles to church to secure the services of a minister were gone, in some instances fifty miles have to be travelled now. Within the last four years twelve missions have been thrown on their own resources, and one of them—Camden East—has contributed the largest sum for missionary purposes, namely \$160, in that Deanery. Vankleek Hill and other missions are desirous of becoming self-sustaining. It is desired to place a Missionary at Clarendon, a lay reader at Madoc and clergymen at Eganville and Cornwall, there being in the last named two thousand cotton mill operators and others, who are without an opportunity to attend the ministrations of the Church.

Mr. Baker next referred to the Mohawk Indians, who have not asked for assistance, but are willing to help their white brethren of the Diocese who are in need of it, while the Indians at Tyndinaga have never asked for one cent. The speaker also remarked that few young men in Ontario seemed desirous of entering the ministry and that the City of Ottawa had only one man in the Ministry and that man was himself. At the conclusion of his remarks, a deputation of the scholars connected with Saint Paul's Church Sunday School, headed by Master Thompson, handed in the sum of \$25.00, as their contribution to the Indian Mission in Algoma.

On the afternoon of Sunday, the 25th ult., Mr. P. T. Mignot, lay reader, Mission of Maberly, preached a most impressive sermon in the school-house, his subject being the "Conversion of St. Paul," being appropriate to the day. He said that conversion is not necessarily a sudden work; that Paul was converted suddenly, but it was for a special purpose. There was required some such a man to carry the light of the Gospel into all the world. His character, his ability, his zeal, his earnestness, his devotion and his boldness were just what the Lord required. Conversion meant a change of heart, a change of life, a change of the whole man. It must be a change that men can see; it must be a giving up of sin and an active serving of God. Mr. Mignot's remarks were able, earnest and finished.

A nice plot of ground has just been purchased for the site of a church to be erected in the village.

Christ Church, Gananoque, received more than offerings during the past year, among the number being a handsome brass alms basin of beautiful design, with the words "God loveth a cheerful giver" embossed round the rim, and the words, "From M. E. M. Xmas, 1884," engraved beneath. This is the gift of Mrs. McGill Mowat, of Trenton. Mr. W. S. Macdonald has placed a very handsome and carefully designed stained glass window in the church in memory of Col. Stone, one of the old settlers and founders of Gananoque. The window is the work of the famous Munich firm of F. X. Zether & Co., makers to the Bavarian Court, and is very costly. The middle figure is a portrait of Col. Stone, the shading of which is enough to stamp it as a work of art, and one that is not often seen in Canada.

The annual Diocesan Missionary Meeting was held at St. James' Church, Morrisburg, on Monday evening, the 5th ult. The meeting was begun with Evening Prayer. The Rev. A. C. Nesbitt, Rector of Smith's Falls, delivered an address, in which he portrayed the hardships endured by some of our diocesan missionaries. The offerings were slightly in advance of those of last year. A marked improvement is noticeable in the musical rendering of the services at St. James recently, the choir, under the guidance of Mr. Howard, executing some new pieces in a very creditable manner.

Trinity Church, Buckville, was the scene of a happy gathering on Tuesday evening the 13th ult. when a very enjoyable social entertainment was given by the congregation. The Rev. G. J. Low, Rector of St. Peter's Church, delivered an address on "Experience and Experiment." Mr. James Reynolds gave a reading, while excellent music and songs were furnished by the Rector, the Rev. E. P. Crawford, M. A., Mr. Hutchins, Mrs. Byron, Miss Clough, Miss Buell and Miss Gilmour.

The Sunday School teachers in connection with St. Paul's Church, Almonte, have presented their late highly esteemed Superintendent, Mr. James Rosamond, senr., with an elegant silver pitcher, suitably inscribed, accompanied by an address. Mr. Rosamond made a very feeling reply and hoped the Sunday School would continue to prosper.

Saint James' Church Sunday School, Carleton Place, numbers three hundred and twenty scholars exclusive of the Bible Class taught by the Rector, the Rev. Arthur Jarvis, B. A. There are twenty three teachers.

DIOCESE OF TORONTO.

ORILLIA.—The Mission recently held in this parish has aroused great interest, and so far has been most successful. The *Orillia Times* says: From the opening down to the hour these lines are being written, St. James Church has been the centre of religious interest, and has daily been visited by crowds of persons, anxious to hear the message brought into our midst and delivered with such power. Of course the true success of a Mission does not lie in this alone. The success for which we are to look is to be seen, after the Mission itself is over, in "fuller churches and more frequent baptisms, more reverent confirmations and more devout communions, in larger abundance of the fruits of the Spirit, which are love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance." For these and other like marks of success those interested in the mission must look and pray. Services have been held during the week twice daily, at 3 o'clock and at 6.30. At all public services, the liturgy of the church has supplied the prayers and it has been a subject of remark how wonderfully the collects suit the topics of the sermons and addresses. In the afternoon services, a very brief liturgical form is employed, the whole duration of

the services being fifty minutes. Special Mission hymns are sung, and in many cases win the hearts of those who sing them. The absence of anything like excitement is generally commented upon, most people regarding it as one of the pleasing features of the mission, and which augurs well for the permanence of the good that may be effected by it.

DIOCESE OF NIAGARA.

THANKSGIVING FOR THE RESULT OF THE SYNOD'S CHOICE.—On the evening of the 1st Feb., in St. Mark's Church a solemn *Te Deum* was sung as an act of thanksgiving for the happy and united result of the election just held by the Synod of Niagara. The choir of the Church, with cross and banners, grouped in front of the altar, rendered the "Hymn of Praise." The sermon by the Rector, the Rev. R. S. Sutherland, was on the subject of the election; basing his remarks on the 2nd Timothy 1st chap 6th verse. "Wherefore I put thee in remembrance that thou stir up the gift of God, which is in Thee by the putting up of my hands?" The rev. gentleman congratulated the congregation and diocese on the choice of the Rev. Chas. Hamilton as Bishop of the diocese. They were however to expect no sudden changes, no out burst of ritual; but must look rather for an advance of evangelistic work. Moral influence rather than episcopal authority would be their new Bishop's most effective weapon. He went on to say that as a parish priest of 27 years standing their Bishop-elect knew the happiness and the sorrow, the hopes and the disappointment, the help and the hindrances of the priestly life, and that in him his clergy would find a true father in God, with a father's love and a father's sympathy. They would have in him an example in labour and a support in difficulty; one who would stand by the brave and share their danger, who would rouse the timid to renewed energy, and who would say to all with as cheering words of courage as St. Paul did to his despondent delegate Timothy, "Stir up the gift of God that is in Thee by the putting up of my hands."

It is currently reported in the city that the Rev. Mr. Hamilton, Bishop elect of this Diocese will favor us with a visit at an early date.

HAMILTON.—The Metropolitan of Canada has requested the Rev. Dr. Mockridge to act as temporary Secretary to the Board of Foreign and Domestic Missions of the Church of England in Canada, in the place of Rev. W. F. Campbell, who took a sudden departure from the country, till the next general meeting of the Board, which is to take place in Ottawa in May.

ST. MARK'S CHURCH LITERARY SOCIETY.—The first meeting of this Society was held in the choir-room of the Church, on Monday, Jan. 12th, when those present were enrolled as members. The following were appointed officers of the Society. Rev. R. G. Sutherland, President; Geo. E. Mason, and E. J. Ambrose, Vice-Presidents; J. L. Whatly, Secretary-Treasurer; C. T. Oliver, E. H. Farrow, J. R. Code, and Geo. H. Fanclough, Managing Committee; the future meetings will be held every Monday evening at 8 o'clock.

St. Luke's Church.—A concert will be given at the Sunday-school room of Christ Church Cathedral, on the evening of Wednesday the 17th Feb., in aid of St. Luke's Church. A very pleasant programme is anticipated.

St. Thomas' Church.—An entertainment was given last evening in the school-room of the Church of St. Thomas, under the direction of Mr. Newman and Mr. E. W. Collins. The attendance was large, and the programme very interesting. The musical cantata, "Silver Clouds," given by Mr. Newman's singing class, assisted by the Misses Champ and others, was well rendered, and reflected great credit upon Mr. Newman, the organist. The "Pickwick Trial" scene, given by

Mr. Collins' class of boys, was also well performed. The entertainment was so successful that the managers have decided to repeat it at an early date.

DIOCESE OF HURON.

DIOCESE OF HURON.—EPISCOPAL VISITATION.

	CONFIRMED.
Sunday, Jan. 25, Woodstock, St. Paul's, 11 a.m.,	13
" " " " old St. Paul's, 3 p.m.,	50
7 p.m.,	
Monday, Jan. 26, Christ Church, Oxford Centre, 11 a.m.,	5
Monday, Jan. 26, St. John's Church, Eastwood, 7 p.m.,	15
Tuesday, Jan. 27, St. Paul's Church, Innerskip, 11 a.m.,	22
Tuesday, Jan. 27, Christ Church, Huntingford, 7 p.m.,	56
Wednesday, Jan. 28, Trinity Church, Zora, 11 a.m.,	21
Wednesday, Jan. 28, Christ Church, Lakeside, 8 p.m.,	16
Thursday, Jan. 29, St. John's Church, Thamesford, 11 a.m.,	18
Thursday, Jan. 29, Grace Church, Missouri, 4 p.m.,	23
Total confirmed,	239

STRADFORD.—The remains of the late Robert Smith, L. S. B., one of the Judges of the Superior Court of Manitoba, who died at Winnipeg on the 19th ult., was brought to Stratford, his former home, and buried on Sunday the 25th. Judge Smith was highly respected by all who knew him. The funeral was one of the largest ever seen in the town. The solemn burial service was read by the Rev. Rural Dean Patterson, Rector of St. James'. Deceased always took a prominent part in Church matters, and was ever forward in all good work, as the sad procession left the sacred edifice many an eye became dim, and tears fell freely as those who knew Judge Smith, and loved him best realized that never more would his familiar form thread the portals of St. James' Church and unite with them in prayer and praise.

STRATHROY.—Evangelistic Services have been carried on in St. John's Church for nearly two weeks with hopeful results. Canon Hill was assisted by Rev. P. DeLom.

DELAWARE.—The new brick Church is nearing completion. The work, however, has been going on very slowly, owing partly to the severe weather. It should have been completed some time ago. The congregation has been worshipping in the Town Hall; and will be pleased to get once more in the House of Prayer. The date of opening has not yet been decided upon. The Church will be a credit to this ancient village. The Rev. Mr. Holmes, Incumbent, is doing a good work there.

DIOCESE OF ALGOMA.

(Concluded.)

Thursday, January 15th. After Morning Prayer at 9.30 a.m., in Christ Church, the Conference met again in the Music Hall. The Bishop opened the proceedings with prayer, and then examined "Letters of Orders," and gave his "License" to those who had not received it.

The subject of "Sunday Schools" being resumed, the Bishop emphatically laid down the dictum, that the Clergyman of any Mission ought to have absolute control and supervision of every Sunday School in that Mission. The Clergyman being responsible to the Bishop, the Superintendent responsible to the Clergyman, and the Teachers receiving their instructions from the Clergyman through the Superintendent. Thus all would be "under authority" and more probably work as a harmonious whole, than where "every man did

that which was right in his own eyes." The suggestion was made that a series of "Lesson Papers" should be arranged which should receive the approval of the Bishop, and in which should be given distinctively Church teaching as to the different Church seasons, and every Sunday; and in this series to be "Lesson Papers" on Church History and cognate subjects written clearly and in simple language, so as to train up our children in such a way that they may in after life, give a reason why they belong to the Church, and why they believe her to be a true Branch of the Church of Christ amongst us. These "Lessons" to be of no greater length than would fill one page of letter paper, and to be read as a lesson in Sunday School under the careful guidance of the Teacher, and when a scholar can read such lesson clearly to the satisfaction of the Clergyman, a clear copy thereof to be given, which the pupil could take home and read to the family circle. There are few family circles who would not gladly sit down and hear the children read the "lesson they had in Sunday School," and thus an effectual method could be brought to bear upon old and young which would go far to minimise that ignorance of their Church which is too common amongst her members. The idea was strongly endorsed by the whole conference, and, at the suggestion of the Bishop, a committee was appointed which should take up the subject of Sunday School instruction and, if possible, prepare a scheme of lessons on the basis proposed which could be approved by the Bishop, and by him laid before the Clergy of the other part of the Diocese, and, when agreed upon, to have thus one uniform system of teaching in all the Sunday Schools of Algoma.

A paper on "Clerical Stipends with reference to local contributions" was read by the Rev. Mr. Knight of Port Carling, and in the discussion upon it, every member of the Conference took part. It was agreed to without dissension that "there ought to be no payments whatever from congregations to the Clergyman personally, but that all contributions for the support of the Clerical Staff ought to be sent directly to the Treasury and the stipends all paid therefrom. The difficulty which met the Conference was "how could this be managed?" Every one bore testimony to the fact that there was a willingness on the part of the people to contribute to the support of the Clergy, if not in money (which at present they have not) in kind or produce. But how can this be made available or properly directed? Giving "in kind" needs great care and supervision, or much might be given which would be of small intrinsic value. The Bishop ought not to be expected to yield his Episcopal functions and "serve tables," and no Treasurer, who gives gratuitously valuable time for his branch of Diocesan politics, would undertake the task of managing the collecting of "kind" all over the Diocese; and the "Funds" of the Diocese are at so low an ebb that no means can be forthcoming to furnish a man whose sole occupation it would have to be. We cannot spend at the rate of \$900 or \$1000 a year in the hope merely, of adding \$2000 to the Treasury. The idea suggested was a good one but the Conference was reluctantly compelled to come to the decision that the plan must be deferred, and "we do not know what to do under the circumstances to make things better." We can only pray that the Lord of the Vineyard will guide His Church to the haven where she would be.

The Bishop stated that the proposed W. and O. Fund was moving slowly onward, there being some \$3000 in hand, but nothing which could be made available at present. There was absolutely no provision for those left behind should any of the Clergy be called away by death. There was a scheme afloat by which it was proposed to insure the lives of Clergymen, in some cases at the expense of the Diocese, but this, like all other schemes, could not be carried out, however good they might be in themselves, without the necessary means at command.

The Rev. Mr. Lloyd of Huntsville, read a thoughtful and earnest paper on "Missionary work, its methods and requisites," in which he gave

the suggestion that Students from the various Theological Colleges should be urged to come and spend their vacations in the different Missions, under the superintendence of the Clergy, he, himself, being prepared to welcome four good men at any time. This would be the means of giving these Students the best possible insight into the work which hereafter would be required of them, and also enable them to test and prove their fitness and unfitness for that work. The discussion, or rather the consenting speeches, which followed (for not one differed) were warm, hearty and loving; the paper with its practical suggestions being praised on every hand.

The Bishop wound up the Conference by remarking that "he had come to it with no small amount of fear and trembling, for which he now felt not a little ashamed. The proposed Conference was a new thing, and an experiment in a fresh course by means of old materials, and "what was he, that he should dare say, the experiment would be blessed with complete success? But he ought to have had more faith in Him who had put it into his heart to call his Clergy together for this, their first Conference. He should go away rejoicing that they had thus been brought together, and at his having seen the loving spirit of unanimity which appeared to move them all: divided, they could do nothing, but united as they seemed to be, there was nothing in reason, which they could not do." His Lordship then went over the subjects which had been discussed, seriatim, and it will be long before those who had listened to him will forget his sound advice and Godly counsel. The Churchly tone in which he spoke was cheering and most decided, and at the same time he emphatically stated his determination to give to every man "fair play," so long as he kept within the bounds of the Book of Common Prayer. He urged upon his Clergy to see that the Church Catechism was strictly taught in all their Sunday Schools, and, that, whatever other subjects were taken up, the teaching should be clear, definite, and keeping the one sole object in view of bringing souls to Christ.

Before separating a unanimous and cordial vote of thanks was accorded to the Rev. Mr. Plante of Port Sydney for the admirable arrangements he had made for the accomodation and comfort of the Clergy; and with this was coupled an expression of feeling for the general courtesy which had been extended to the members of the Conference by the people of Port Sydney.

His Lordship's earnest and feelingly pronounced Blessing brought to an end the first Conference of Clergy ever held in the Diocese of Algoma; a Conference which, from the fact of its being the first will be for ever memorable in the annals of the Diocese, and every one as he left the room most emphatically endorsed Bishop Sullivan's words when he said "he felt it had been good to be there."

DIOCESE OF SASKATCHEWAN.

EMMANUEL COLLEGE.—We are glad to learn that the number of students of all classes this term has already reached thirty-seven—a larger number than has ever yet been enrolled in any previous term. They include nine missionary students. The chemical laboratory is nearly ready; on its completion, lectures will be given regularly on practical chemistry, especially in its application to agriculture. Eight large cases of chemicals, purchased by the Bishop in England, are ready for use, and three cases of apparatus, imported by him from Germany, are now at Winnipeg, waiting transit to Prince Albert in the spring. Nine of the students are candidates for admission to the University of Saskatchewan, to read for the degrees of B. A. or B. D. The work for the department of trained native helpers is vigorously carried on—there being four Indian students—three of the Cree and one of the Blackfoot tribes. No fewer than three of the present college staff of teachers are adepts in the Cree language. We congratulate Principal Flett on the cheering prospects of his position here. He combines a knowledge of this country—in which he spent his earlier years—with a Cambridge

University training, and an experience of tuition acquired in some of the best English schools. We think the Bishop is fortunate in having secured such a principal for Emmanuel College.

J. F. Betts, Esq., having offered a prize to Emmanuel College, the following resolutions were passed and forwarded to him:—

"Resolved,—That the prize offered by J. F. Betts Esq., to be given to such student of Emmanuel College as in the opinion of the College authorities may most distinguish himself, is hereby assigned to the student who shall obtain the highest aggregate number of marks in the subjects prescribed for the Matriculation Examination of the University of Saskatchewan to be held in December, 1885.

"Resolved,—That the cordial thanks of the College Board of Emmanuel College are hereby tendered to J. F. Betts, Esq., for his considerate kindness in offering a prize to the most deserving student of the College. The College authorities gratefully appreciate the act of kindness, and recognize it as a welcome encouragement to their work.

"Resolved,—That a copy of these resolutions be forwarded to Mr. Betts."

(We will give, next week, the Regulations of the University of Saskatchewan as to Matriculation and Examinations.)

DIOCESE OF QU'APPELLE.

At the last meeting of the Provincial Synod of Rupert's Land, Bishop Anson suggested that his Diocese should be designated by the above title, rather than by that of Assiniboia, and this name was sanctioned by the House of Bishops. The Lower House, however, considered the change to be a matter upon which the *Diocesan* Synod should first be consulted; and it was resolved to await its action, and to empower the Metropolitan of Rupert's Land and the Prolocutor of the House of Delegates to sanction, in the name of the Provincial Synod, the name chosen. In order to obtain the opinion of the Diocese as speedily as possible—as application was to be made to the Dominion Parliament for an Act of Incorporation—Bishop Anson, with the sanction of the Metropolitan and Prolocutor, sent a circular to each member of his Synod, asking written expression of their opinion, which opinion would be ratified at the next regular meeting of Synod. In the circular, His Lordship stated his objections to the title Assiniboia, as follow: 1. That it is contrary to nearly all old Church precedent for Dioceses to be called by the names of Provinces; 2. That to call Dioceses by the name of Provinces is exceedingly inconvenient in the case of the Diocese being divided at any future time—the name must then be changed. And he mentioned three names in his circular as the only ones possible, viz., Assiniboia, Qu'Appelle and Regina. The result of the voting was that out of the 18 members of the Synod (8 clergy and 10 laymen) 15 recorded their votes for Qu'Appelle, and 3—the residents in Regina—for Assiniboia. The Metropolitan and the Prolocutor have, therefore, both given their formal sanction on behalf of the Provincial Synod to Qu'Appelle being in future the name of the Diocese.

DIOCESE OF COLUMBIA.

THE METLAKAHTLA DIFFICULTY.—This matter is discussed with vigor in the *Parish Magazine*, (Victoria, B. C.) the "brave Bishop of Caledonia" being held up as a martyr to religious principle. The magazine continues:—

"It is sad to think that when for the better organization and extension of the work, the Church of England sent forth a Bishop—a tried missionary of the Society—opposition should have arisen from an agent who had always been treated with the greatest kindness and generosity by the Society, and who had always professed to be a Churchman. It was not the intention originally of the Bishop to reside at Metlacatla, but when he found the Christian Indians were being tampered with, and made disaffected towards their lawful pastors, he saw

that his duty was to go to the front, face the difficulties and support and encourage the faithful. Bishop Ridley and his heroic wife have gone through a serious trial in which even life was endangered and violence resorted to by the adherents of Mr. Duncan.

"We have little doubt that a firm course now on the part of the government will be in time to bring round these mis-guided people to a better mind and avert the dangers that threaten. It will be for the consideration of the authorities whether a private cannery company can legally occupy an Indian Reserve. The Bishop and the missionaries will, of course, continue to occupy the lands and premises of the Church Missionary Society at Metlacatla and pursue their good work."

NOTE.—We regret that our usual correspondence from the Diocese of Toronto has not reached us up to the time of going to press.—Ed.

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

In the year 1704 the S. P. G., in consequence of a recommendation from Her Majesty Queen Anne, sent a clergyman, the Rev. T. Moor, to labor among the Mohawk Indians in the vicinity of New York, but though they received him very graciously they declined to accept his offer to embrace Christianity until they should consult with other tribes. He became impatient and discouraged by their repeated delays; after waiting nearly a year, he embarked for England, but on his voyage was lost. Shortly after, four chiefs of the Iroquois or Five Nations went to England and requested that missionaries might be sent to instruct their people. Queen Anne, with the view of promoting this desirable object, ordered a fort to be erected among them, a chapel for Divine worship, and a mission-house. She also sent them a handsome mission silver Communion Service. The fort was garrisoned by a small detachment of soldiers under the command of an officer. In 1712, the Rev. Mr. Andrews was appointed to take charge of the Mission, and immediately began to instruct the Red Man of America in the principles of the Church. In his intercourse with them he treated them in a friendly manner. A schoolmaster accompanied Mr. Andrews, and opened a school for the instruction of the children, but the parents set so little value on learning that they would not allow any punishment, consequently no discipline could be observed. The S. P. G. procured an impression of primers in the Indian language, and endeavored to obtain a translation of some parts of the Scriptures into it. In this they were assisted by the Rev. Mr. Freeman, of Schenectady, who had been employed by the Earl of Bellamont about the beginning of the century in teaching the Indians. He had already translated into the Mohawk language the Gospel of St. Matthew and other select passages from the Old and New Testaments, and also portions of the Liturgy. Several chapters of the Bible were printed at the expense of the Society, together with the whole Morning and Evening Service, the Litany, the Catechism and some simple Family Prayers. After instructing the Indians for some time, Mr. Andrews baptized a number of them, but many of his flock grew weary of restraint, and in the course of their hunting expeditions, which often lasted several months, they forgot much of what they had learned. They became gradually indifferent, and when their missionary offered to visit them they positively forbade him. They refused to go to chapel, and the children left off attending school. Mr. Andrews and his fellow-laborers the interpreter and the schoolmaster were even in danger of their lives when they left the fort, and the mission was abandoned in the year 1718. However, the work among the Mohawks was renewed in 1736 by the appointment of the Rev. Mr. Barclay, a young man of great zeal. He managed to interest them,

and a great reformation of manners was in a short time effected among them. It was astonishing to witness the progress of the youth in learning to read and write in their own language. All the young men from 20 to 30 years of age regularly attended the school, and would leave a frolic rather than lose a lesson. From this time success appeared to attend the labors of all missionaries sent to these Children of the Forest.

Shortly before the Revolutionary War, the Rev. John Stuart was ordained specially for the Mission at the Mohawk River, and became a warm friend of the principal Chief of the Tribe, Captain Joseph Brant, who was an ally of the British Forces, and distinguished not only for his bravery and tact in leading his warriors through these troublesome times, but also for his firm attachment to the Church. The Mohawks, after the War, left their fields and possessions, and following the example of their pale-faced brethren who sympathized with Great Britain, fled to Canada, under the leadership of Captains Brant (Tyendinaga) and John (Deseronto), accompanied by the Missionary, the Rev. Mr. Stuart, thus becoming U. E. Loyalists. After remaining at Cataragui (Kingston) some little time, the Band separated; those following the fortunes of Captain Brant proceeded up Lake Ontario and thence to Brantford, and a smaller number, under Captain John, embarked in their canoes, and, slowly wending their way up the Bay of Quinté, eventually reached the spot on which they are now settled, in May, 1784. It is with the followers of Captain John (Deseronto) we wish to close our sketch.

When the separation took place at Kingston, the greatest earthly treasure the Tribe possessed, viz., the double massive Communion Service given by Queen Anne, was divided, and each party took its proportion. On landing, immediately opposite where the Mohawk parsonage now stands, they erected a platform of substantial oak timbers, on which they put up a flag-staff, and as soon as practicable hoisted the Union Jack. Their next work was to select a site for a Church and graveyard; they immediately built a small chapel, in which the service of the Church was said in the Mohawk language every Sunday, by a licensed Native Catechist. Periodical visits were made by their former missionary, the Rev. John Stuart, who settled in Kingston, and afterwards by his son, the Rev. G. Okill Stuart, for the administration of the Sacraments, until the appointment of a resident missionary, the Rev. Saltern Givins, in 1832.

(To be continued.)

CONTEMPORARY CHURCH OPINION.

The Bishop of Ohio, in the *Standard of the Cross*, quotes with approval the following portion of the Bishop of Liverpool's recent charge:—

BROAD CHURCHISM.—Another black cloud is the growth and progress in our midst of a party of churchmen who seem anxious to throw overboard all creeds, articles, and fixed principles, and, under the specious names of free "thought," "liberality," and "broader views of truth," to do away with the distinctive doctrines of Christianity. I believe the danger from this quarter to be very great. If the old dogmatic paths about inspiration, the atonement, the work of the Holy Ghost, and the world to come, are once forsaken, it is difficult to see what backbone, or nerve, or life, or power is left to the Gospel which our forefathers handed down to us. To the grand old doctrines I have just named we are undoubtedly indebted for any good which Christianity has done in the world, and I have yet to learn that the modern broad principles which are so loudly cried up in this day have ever done any evangelizing work either at home or abroad, or have produced any real solid good result in any town or country on earth. But it is vain to shut our eyes to the fact that the leaven of the Sadducees is silently working among us, as

well as the leaven of the Pharisees, and that we all need to be on our guard.

The *North East* (Portland, Maine) thus contrasts the two modes of making collections:—

If there is a fund to be raised in the parish, or a charity to be encouraged, or a stipulated collection to be made, one way is for a committee to go over the large territory, of the parish, with weary feet from door to door, and after failures here and there from the absence of the persons, and after the labor of repeated visits to collect the little sums, leaving on the persons contributing the feeling of having been dunned, rather than the joyous feeling of having made a cheerful Christian gift. Another way of doing the same thing is for each person to be his own committee, and to bring his offering or stipulated sum voluntarily and without any intervening agency—do it scrupulously as a Christian act—and enjoying the consciousness of having done a right thing and of having done it voluntarily. There is an amazing difference in the two ways, both in respect to the economy of labor and in respect to the spirit that is cultivated in the contributors. Inasmuch as the spirit with which one does any Christian service is of more account than the service itself, it is obvious that the best way of doing it is that which fosters and encourages the best spirit.

The *London Guardian*, in a review of the episcopate of the late Bishop Jackson, says:—

The touching words with which the Bishop of London ended his charge a few weeks back have found an unexpected fulfillment. He asked that when death overtook him he might have the testimony of his conscience that he had left his Diocese at peace, and before the Christmas season then approaching has ended, he has been called to make trial of the consolation which he hoped to enjoy. The greater part of Bishop Jackson's fifteen years' episcopate was not marked by any striking acts of ecclesiastical statesmanship, but the single-minded courage with which he gave himself to carry out the truce proclaimed by Archbishop Tait will long be remembered. Without the co-operation of the Bishop of London the Archbishop's wishes must have remained barren, and he was suddenly called on to change his whole bearing towards a party with which he had no sympathy beyond that which had slowly been aroused in him by the spectacle of hard work and much endurance. It was a great demand greatly met, and it constitutes Bishop Jackson's claim to a high place in the ranks of those who have worthily filled the great office from which he has suddenly and peacefully passed away.

The *North-East* has an excellent article on the supply of men for the ministry, from which we make the following extract:—

The old year just passed showed a large gain for the Church in every way but in the number of those who were willing to give themselves to the work of her ministry.

It seems hard to inspire young men with the wish to serve in the ministry of God's Church. Worldly motives are allowed great weight when the decision is being made as to what profession or business a man shall choose. The question should not be in what way can I gain most money, or make myself most prominent among my fellow-men, but in what way can I as a Christian best fulfil my Christian obligations? Into what state of life especially to call me? What life does God seem to have in store for me? What man may know and feel that, till he has vowed the sacred ministry, or has taken some plainer intimation of God's will, it will not be best for him to think of devoting his life to such a work; but let him then leave the subject; let him consult those in authority to advise him; let him consider the

vast importance and blessedness of the work; let him look at the multitude of souls going astray because there is no one to lead them along the right path; let him offer himself to God in a lowly and reverent and self-denying spirit, and see if in some way or other the divine will will not be revealed to him, and the way be made clear by which he may attain to so great an honor.

Book Notices, Reviews, &c.

THE AMERICAN CHURCH REVIEW.—The American Church Review Association, New York. \$3 per annum.

The January number of this leading Church quarterly is to hand. Amongst the ten articles which form its contents, we notice a most interesting paper upon *The Relation of English to American Church Law*, by the Rev. Dr. Wilson, in another by the Rev. Geo. C. Foley, M. A., on *Herbert Spencer's Plea for Religion*, and a third on *The Outlook of Toleration*, by the Rev. John Johnston, M. A. The question of alterations in an *Enrichment of the Prayer Book* is evidently still a *live* one across the border, as no less than three papers on this subject are given,—each of them able and worthy of careful perusal.

THE CHURCH ECLECTIC: E. & J. B. Young & Co., and Pott & Co., New York, (for February) comes to us early and full of excellent articles. We note amongst many others an interesting and able sermon on "The American Succession," by the Rev. W. J. Seabury, D.D., Rector of the Church of the Annunciation, N. Y., pointing out the union of the divergent lives of the English and Scottish Church in the Episcopate of the Church in America, through the consecration of Bishop Claggett, of Maryland, in 1792.

Editorial Notes.

FORTY YEARS OF CHURCH WORK.—We have received a very interesting account, under the above title, of an interview had with the Lord Bishop of Fredericton (Metropolitan), in which he gives to the public many interesting details of his work in connection with the Province of New Brunswick for the past 40 years. His Lordship, a few weeks ago, attained his eightieth birthday, and was the recipient of numerous sincere congratulations from all parts of the Dominion as well as from England. We intend giving this account in full in our next issue, and will hope to follow it later on by like particulars from other members of the Episcopate. The history of the work of the almost equally venerable and beloved Bishop of Nova Scotia would also afford that would interest all Churchman.

THE NEWS FROM EGYPT.—The news of the fall of Khartoum has fallen upon the public, who were eagerly expecting to hear of the heroic Gordon from the perilous and fearful odds. While we write, the fate of this brave soldier and Christian gentleman is involved in uncertainty, and thousands of prayers are arising for his safety. It is doubtful, as yet, what effect this unlooked-for disaster will have upon the Egyptian policy of the Imperial Government; it appears to us, however, that one of two courses must be pursued without delay, either to send such large reinforcements to the aid of Lord Wolseley as may enable him to put down the rebellion and establish a stable government under the protection of the British Crown, or to retreat from a position which is becoming more dangerous every day.

The Church Guardian

— EDITOR AND PROPRIETOR: —

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

— ASSOCIATE EDITORS: —

REV. H. W. NYE, M.A., Rector, Bedford, P.Q. REV. EDWIN
S. W. PENTREATH, Winnipeg, Manitoba.

Address Correspondence and Communications to
the Editor, P.O. Box 504. Exchanges to P.O.
Box 1950. For Business Announce-
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CALENDAR FOR FEBRUARY.

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

Quinquagesima Sunday.

The Collect, Epistle and Gospel for Quinquagesima Sunday provide fitting introduction to the great Penitential Season of the Church, upon which we are so soon to enter. They emphasize the necessity of possessing as the prerequisite of all Lenten work that spirit of *Love*, which "makes and counts not sacrifice," and which forms the true basis of "Lenten self-discipline and self-denial—without which it may be *Pharisaic* in self-righteousness, or *superstitious* in self-torment."

The Collect (says Bishop Barry)—substituted in 1549 for an old Collect evidently referring to Confession and Penance at the opening of Lent—at once declares the main idea of this Sunday by the prayer for charity as the very *life* of the Christian life, and the bond (of unity) between all virtues.

The Epistle is St. Paul's celebrated picture of charity—that is Love (properly in its relation to man, though there are analogous features in its relation to God). Under the beauty and freedom of the description lies a profound sequence of thought. Following out the subject of spiritual gifts, treated of in the previous chapter, he (a) exalts true love above the two chief gifts of tongues and prophecy, and above even that faith in God's special gifts which was the condition of all miracle; (b) he next contrasts the *inner reality* of love with its *outward signs* towards God and man—the devotion of martyrdom and the sacrifice of all to feed the poor; (c) from this negative description he passes to a climax of the positive characteristics of love—patience and kindness—self-forgetfulness and humility—unselfishness and readiness to forgive (*"reckoneth not the evil"*)—delight in all that is good and true—bearing, believing, hoping and enduring *without limit*; (d) lastly, he dwells on the *eternal permanence* of love, when in the perfection of the manhood of the future all that belongs to our present imperfect state of childishness—prophecies, tongues, knowledge—shall pass away, even of the graces which abide—faith, hope,

love—love is the greatest, *because* most of the essence of God, for God is love.

The Gospel is obviously connected with the idea of the day by its opening with the prediction of the Great Act and Pattern of Love, the sacrifice of the Lord Jesus Christ for our redemption.

Lent.

We very much fear that the remarks of the Right Rev. Dr. Quintard, Bishop of Tennessee, in his very useful "Helps for Holy Lent"—"That there are many persons in the Church who have no definite idea about this holy season, whose notions fall as far short of the truth as those of persons out of the Church"—are still too true. It cannot we think be denied that the observance of this holy season is becoming more general among Church people of all shades of opinion, but still we fear that there are many who fail to realize the advantages to be gained from its faithful use, and who regard it rather as an arbitrary appointment than as one claiming their full assent and obedience. And yet this season of humiliation has been observed by the Church from a very early period, and some writers trace it back even to the *first* century.

"We are not to look on this appointment of a penitential season as an arrangement of our own," says Bishop Huntington; "it is rather a sacred part of of that divinely ordained system of spiritual ministries by which the Lord quickens the consciences and trains the holy life of His children. Traces of such a solemnity of forty days continuance are found all through the earlier and later ages of Revelation. We know that it was the discipline of prophets, the reverential school of saints, who lived wonderfully near to God. Entering once more upon it, we have not to *contrive a scheme of self-improvement without the guidance of the Spirit and the Bride*. He who hallowed Lent by the Great Fast on the threshold of His mediatorial work for sinful souls, passes into this still retirement with us. All these coming days and nights He will be our Witness and our Companion. The sincerity or formality of our special observances will be known to Him. Our self-denials He will share; the vows we make will be recorded in His book. As the Gospel for Quinquagesima Sunday tells us, "Jesus of Nazareth passeth by"; the cry of our blindness and our weakness will not need to travel far to reach His ear, nor will He ever rebuke it either for its ignorance or its importunity; it is with Him we are to walk all the way going up to Jerusalem."

The remarks of Bishop Huntington, above quoted, breathe the spirit of the Church in reference to this Holy Season of Lent; it is one in which she requires her children to "turn unto the Lord with all their hearts, and with fasting, and with weeping, and with mourning"; in the words of the Collect for Ash Wednesday (which, in order to continue her spirit throughout the whole of this penitential season, she requires to be repeated daily) "worthily lamenting their sins and acknowledging their wretchedness, that they may obtain of Him who is the God of all, more perfect remission and forgiveness."

Though the time during which the observance of a Fast before Easter has varied, the observance itself is recognised in the Apostolic Canons, and by various writers in the second and third centuries. Origen speaks of forty days before Easter being set apart for fasting; and at the Council of Nicæa (A.D. 325) this period was taken for granted, and both this Council and that of Laodicea (A.D. 365)

speak of Lent as an institution generally observed by the Church. "It is a very precious legacy of the primitive Church, and if we make a proper use of it, we shall find it a means of grace full of blessing to our souls. The object of the Church is to prepare our minds and hearts for the proper contemplation of the *passion* and *death* of our Blessed Lord, and we need the discipline which the season is designed to afford. Another writer of "Lenten Thoughts" most truly says: "There is no season in the Church more precious to the sincere believer than Lent. Its coming is (by such an one) looked forward to with interest; its departure is accompanied with a feeling of sadness, as when we bid farewell to a tried and trusted friend. The voice of the Church in all ages has spoken its worth. She calls upon her children by her frequent services to the solemn teaching to draw nearer to God. And when the season has passed, the Christian who has availed himself of its advantages feels that he has been "strengthened with might" by the power of the Holy Ghost for his future conflicts against sin, the world and the Evil One."

The Influence of the Christian Woman.

The influence of woman can scarcely be over-rated. The customs of society, and the popularity or unpopularity of certain habits of life, depend far more on woman than on man, even in spheres which are common to them both. If man does most of life's work, woman creates most of life's atmosphere. What she reprobates is usually avoided, what she smiles on is generally followed, and if only this subtle authority were still more devoutly and wisely used, some unblushing vices would hide their heads for shame, and some unpopular graces would blossom into vigorous life. In the education of the young this power is most conspicuously and effectually exercised. The effects of such teaching abound in this Christian land. Men of business whose integrity is unquestioned, teachers whose whose influence is as good as it is wide, parents whose homes are very sanctuaries, servants of Christ who are ready for every good word and work, became what they are because the grace of God flowed into their hearts through the holy channel of wife, or mother, or sister. While the world hurries on its busy way, and theology stands gazing up into heaven, these have been quietly building the habitation of God through the Spirit. Scarcely less important than home influence is the power wielded by those wise-hearted women who mould the characters of the young who are brought under their influence in the day-school or in the Sunday-school. The impartation of knowledge is but a small part of the work of education, and therefore the value of a teacher's work depends on *character* as much as on *ability*. To teach accuracy in mathematical calculations, while disregarding carelessness about the truth—to prohibit an ungrammatical sentence, and not to suppress the angry, malicious or impure word—to show the wonders of natural phenomena, and to ignore the existence of spiritual truth—to evoke love of study, but never to suggest the blessedness of love to God—this is *not education* in the *truest* sense. For education is not a memory of facts and dates, it is "a *drawing out*" of all those latent possibilities which are within the child, the loftiest of which are love to God and fellowship with Him. Any one who would fully discharge duties so onerous needs to be inspired, not with "the enthusiasm of humanity," but with the love of the Lord Jesus Christ.

Presupposing this as a motive, there are three qualities which are essential to a right exercise of

womanly influence, viz., TACT, AUTHORITY and KINDNESS.

Tact is evidently the characteristic of one who "openeth her mouth with wisdom." She is not one whose garrulity proves the truth of the proverb, "In the multitude of words there wanteth not sin," for she has a sufficient sense of the seriousness of life to avoid utterances which are idle and thoughtless. Her words are the dictates of that wisdom the beginning of which is the fear of the Lord. Nor does she merely speak wise words, but with true wisdom she recognises that "there is a time to speak and a time to be silent," so that her reproofs and encouragements live long in grateful memories.

But *authority* is quite as important as *tact*. Skill in management is of little value unless there be strength behind it. In our Sunday-Schools, for example, there are many failures which may be traced to a want of that authority which knowledge of Divine truth, and conviction concerning it, are able to give to a Christian teacher. Children, with their half-formed characters and partially-developed powers, must learn submission to a higher and wiser will, to obey because obedience is expected, to be under the law because that law is for their good. If we allowed our children to follow their animal instincts, or to neglect the simple laws of health, or to disregard rules which we have proved from experience to be good, they would grow up to be a curse to themselves and to those about them. They must be controlled by others if hereafter they are to control themselves; and first they must learn to submit to the authority of womanhood, which can only be asserted when there is courage, dignity and firmness on the part of those who seek to exercise it. God never meant that women should be always yielding to other people's opinions, or that they should be swayed hither and thither by every passing breeze of emotion. As much as men they need firmness, the royal power of rule, in the kingdom which is peculiarly theirs, for, in the sick-room and in the class, they have a veritable kingdom in which to exercise authority for God.

It must not be forgotten, however, that the authority here spoken of is the law of *kindness*, which is obeyed because it evidently springs from love, and is enforced by love. When there is forgetfulness of this true secret of power, when an unnatural harshness of tone is assumed in an unwise attempt to imitate man, then womanly authority is resented. But the wife who quietly talks over a question with her husband, the sister who, pleading with her brother, can tacitly do so on the ground of many a past kindness and sacrifice, the mother to whom her boy's heart turns with yearning even in his wildest moods—these have an influence which is deep and lasting. Gentlest influences are by no means the feeblest. The spring crocus can be crushed by a stone, but, unlike it, the crocus can push its way up through the stiff, hard soil, until it basks in the sunshine. The light of the sun falls so gently that it does not displace a single grain of sand, or disturb the dust on an insect's wing, but it can waken a whole world to duty. Those who have been able to win or to retain the affections of others exercise a power which angels might desire. Many a noble Christian man can remember the time when, as a lad, he was a sort of Ishmael, his hand against every man, and every man's hand against him, but just when defiance of the world, and even of God, was getting the mastery, there came the tender touch of womanhood which checked him. He felt the stirrings of a new hope, the longing for

a better life, because that sudden touch had suddenly revealed to him that there was one, at least, in the world who cared for him, and pitied him, and loved him, for Christ's sake. Recalling the influence of such an one, many can say:—

"Blessing she is, God made her so,
And deeds of week-day holiness
Fall from her, noiseless as the snow,
Nor ever hath she chanced to know
That aught was easier than to bless."

In accordance with repeated requests from subscribers in different parts of the very large field over which the *GUARDIAN* circulates, that we should publish, at least occasionally, a Sermon, *in extenso*, we appropriate the space ordinarily occupied by the "Family Department" (p. 10) to a sermon lately preached in this city by the Rev. J. S. Stone, B.D., Rector of St. Martin's Church. It needs no words of ours in commendation, and we feel sure that our readers will be pleased to have the opportunity of perusing it at leisure.

THE NEW ENGLISH BISHOPS.—It has seldom, if ever, fallen to the lot of a Prime Minister of England to nominate three Bishops in a single week, but this has been done by Mr. Gladstone since our last issue, and in a manner which, we believe, will command the approval and gratitude of the great majority of English Churchmen. The only feature of these appointments which is likely to meet with any adverse criticism is the translation of Dr. Temple from Exeter to the great Metropolitan See of London. Many of our readers will remember the strong opposition which was offered to Dr. Temple's appointment to Exeter, on the score of his association with the authors of "Essays and Reviews," and his subsequent admirable career as a Bishop has not entirely removed from all minds the suspicion of heterodoxy which that unfortunate proceeding occasioned. All must admit, however, that Dr. Temple has been, in many respects, a model Bishop, and that his administration of his diocese has been remarkably able and successful. The Diocese of London needs a strong man at its head, and Dr. Temple is both physically and mentally one of the strongest members of the English Episcopal Bench. On the whole, we are inclined to regard his promotion as a wise and judicious step.

There are few names better known to the Church public, whether as preacher, speaker or author, than that of Dr. Edward Bickersteth, who has just been nominated to the See of Exeter, and it has been a matter of surprise to many that he was not made a Bishop years ago. For 22 years Dr. Bickersteth was Archdeacon of Buckingham, and while holding that office he enjoyed the rare distinction of being four times in succession elected Prolocutor of the Convocation of Canterbury. He was appointed to the Deanery of Lichfield in 1875. His published works are numerous and valuable. The new Bishop is in his 71st year, but is still alert and vigorous in both body and mind.

Canon King, who succeeds the venerated Bishop Wordsworth, in the ancient See of Lincoln, is, like his predecessor, a distinguished scholar and theologian. He has for several years been Regius Professor of Divinity in the University of Oxford, of which he is regarded as one of the brightest ornaments. In Dr. King are combined great learning and deep spirituality of character, qualities which cannot fail to make his episcopate a blessing to his Diocese and to the Church at large.

AGNOSTICISM AND SUPERSTITION.

A SERMON

PREACHED IN ST. MARTIN'S CHURCH, SUNDAY
EVENING, JANUARY 25TH., 1885,

BY THE

REV. J. S. STONE, B. D., RECTOR.

"For she said, If I may touch but His clothes, I shall be whole."—St. Mark, v. 28.

There are extremes in most things. Even Faith may lapse into Agnosticism on the one side and into Superstition on the other; and as extremes sometimes meet, so the agnostic may be superstitious. It is as though a road ran through a marsh; keep in the way and all is well, but turn to either hand and you sink in the mire. Faith rests on a firm, solid highway of reason and revelation; the bogs of agnosticism and superstition which border it are without foundation, and render further progress impossible and destruction certain.

Yet, to look at one of these extremes, agnosticism claims to be the very outcome of reason, of sound and well-developed thought. It poses before the world as the only theory that is sure and certain. It undertakes to deal only with facts, with positive things. It does not know anything about matters beyond the senses. It says one must not ask about that which the eye cannot see nor the ear hear. If you ask, Is there a God? the agnostic answers, "I do not know." If you ask, Has man a soul? the agnostic answers "I do not know." If you ask, Is there a future life, and immortality, a resurrection, a judgment? the agnostic answers, "I do not know." He knows nothing; that is his creed. And for a man that knows nothing, the agnostic has a great deal to say. But the position he takes is untenable and illogical. He says we must deal only with facts, and yet there is one fact that he utterly ignores. It is this: in every mind there is a tendency to enquire into causes. Why are things as they are? is the question that will come up, no matter what restraint you place upon yourself. You cannot rest with saying, "I am alive," but you ask the why and the wherefore. In all ages and in all lands men have been diving into the causes of facts. We have had red sunsets; and everybody asked, why? We have had earthquakes; and again everybody asked, why? Even the agnostic is not satisfied with his "I do not know," when the whole world is bent on finding out the cause of the red sunsets and the earthquakes. Yet we have a more startling fact before us than aught the physical world can display—the fact that ever and everywhere men have guided their lives upon a something which was not seen; and that that something has moved them on to wonderful deeds and noble sacrifices; and more than that the world asks, "what is that something?" What is it that makes man better, truer, happier, holier? In vain does the agnostic say, "I do not know." The mind cannot rest in that. It must know. It faces the problem again and again, and demands to know. Even the agnostic, at the price of consistency, seeks to find out. And there is a fact for those who have run off the highway of Faith into the quagmire of agnosticism to look into. Agnosticism is not destined to a long life or to great expansion. Its very essence, to know nothing, is contrary to the bent of the human mind. It is unnatural. But the bog which lies on the other side of Faith, though equally illogical and untenable, is natural and commends itself to the natural mind. Be as true, honest and thoughtful as you will, and you retain the tendency to step out of faith into superstition. There is something attractive in superstition. It is a marsh covered over with green moss and decayed leaves and branches. Time has showered its dead wood upon it; poetry has spread its beautiful mantle over it. So that it does not look black and barren

like agnosticism, and you step lightly upon its yielding surface, scarcely heeding the danger till you find yourself sinking into its hidden mire. Then the poisonous atmosphere has numbed your powers, and you are unable, perchance unwilling, to save yourself.

The woman in our text was one who had just stepped into the morass of superstition. Her previous affliction of twelve years standing moved her to try every possible remedy. She heard of Jesus and of His marvellous power to heal. If she could only get to Him, He would help her. Thus far her faith was pure and true. But when instead of making a personal application to Him, she exclaimed "If I may touch but His clothes, I shall be whole," an excess of faith led her to suppose that virtue lay in the very robe of Jesus. If she could but lay her hand upon the fringe of His garment, all would be well. So she pressed through the crowd, and put forth her hand and touched His vestment, and, notwithstanding her mistake, the Lord had mercy upon her weakness and healed her of her infirmity. But immediately he proceeded to teach her the needed lesson—to save her faith from degenerating into superstition. Upon His turning Himself to her, she fell at his feet and made a full confession, learning that it was not the touching of his garment, nor even of His Sacred Body, but He Himself, that wrought the cure. "Go forth into peace," said He, "thy faith had made thee whole." Surely she could say, "He hath taken me out of the mire, and hath set me up upon the Rock!"

Her desire to touch but His garment was a natural one. It was a mistake, but it sprang from faith in Him. Others have made the same mistake. We read in the Acts of the Apostles that the people brought their sick out into the streets that at least the shadow of Peter passing by might fall upon them; and also of handkerchiefs or aprons being taken from the body of St. Paul to the diseased and possessed. So from the very earliest ages of Christianity, virtue was supposed to abide in things connected with holy personages. Relics were collected and treasured up with zeal and devotion. The very fact of having something that once belonged to an Apostle, and better still to the Lord Jesus, overpowered both faith and reason. You may judge of the force of association when you look at the sacred relics of someone whom you have loved and lost. It may be only a trifle, but how precious to you! A man unlocked a strong chest, and therefrom he took a box securely fastened; and within that box there lay a beautifully wrought and costly frame, and in the frame nothing but a sheet of paper with some rude lines drawn on it. But as he looked at it, the tears began to flow and he knelt upon his knees. "My little child's work," said he, and he put the treasure away. You know the feelings; you regard them as sacred. But suppose the relic to be, not that of a child, but of one whom you love more than a child, even of the Lord Jesus, what restraint could you place upon your devotion to it? Take, for instance, the robe which the woman in our text sought to touch—the seamless coat, perchance, for which the Roman soldiers cast lots at the cross; how could you avoid the fascinating power of association? Of course you dismiss at once, and with reason, the possibility of the continued existence of the garment! but suppose you admitted the possibility and believed the fact, what would save you? Only forty years ago it was announced that the coat was at Treves and that it would be exhibited there. It was false, but thousands and tens of thousands thronged to the Cathedral to behold the wonderful robe. The city was not able to lodge the multitudes of pilgrims; they slept, weary and forlorn, in the streets; and when the procession was formed, hours passed before the end of it reached the altar at which the coat was exhibited. People fainted with fatigue, but the throng pressed on;—a misguided, a deceived throng; but moved by that same natural superstition which leads you to treasure the relics of your loved and departed friends. We pity those multitudes; we rest satisfied that we would not be as were they; but why?

Simply because we believe the whole thing was an imposition. It was so from first to last. But suppose we had believed otherwise, what then? I tell you, that if I could convince you that I possessed the very identical wood of the cross on which the Saviour died, I could turn you to idolatry much easier than I can turn you to God. It is not complimentary, but remember superstition runs alongside the highway of Faith; one step off the hard road and you are in the mire.

I need not trace the workings out of this spirit in the Christian Church. I need not tell you how the desire for relics led to the invention of relics; how every want of the natural mind was supplied by a straightforward deception; nor need I tell you how the possession of relics led to the working of miracles and to the ascribing to them virtues which only belong to a higher power. You know as well as I do the degrading superstition to which this thing led, and you condemn as truly as I do that superstition and that excess of faith. But are we free from the danger of ascribing virtue to things associated with Christ, rather than to Christ Himself? Do we keep from attaching power to other things than to God?

Take, for instance, the ministry. There is something peculiarly attractive in the ministerial descent by successive ordinations from the Apostles and hence from the Lord Jesus. There is a tangible, physical connection between the minister and Christ. But this very fact leads to danger. It leads some to think that the minister has wonderful and supernatural powers. It leads some to think that if they can only touch the minister they are all right. And yet the priest has no virtue in himself, any more than had the robe of Christ. He is to point the sinner on to the Lord Jesus and to bring the soul into immediate contact with God. Love your clergyman with all your heart, but do not worship him. Once in a while the Lord teaches us that the ministry is made up of men and not of angels. A clergyman does something at which everybody stands aghast. They say, What a scandal to the Church! All nonsense, say I, he is a scandal to himself, but to the Church he is a lesson; and the lesson is this: "We have," says St. Paul, "this treasure of the ministry in earthen vessels—in vessels that are easily broken—that the excellency of the power may be of God, and not of us." It is good to learn that truth now and then that our hearts may be lifted up from the minister to the minister's Lord—from the servant to the Master.

Or take the Church. Some people think if they are only in the Church they are safe. I would have no one think that I believe the Church to be a matter of little consequence. On the contrary to be a member of the Church is the duty—the solemn bounden duty—of every one who loves the Lord Jesus Christ. I cannot place confidence in the religious professions of the man who ignores the injunction laid upon him by Christ. I have no hope of the salvation of a man, who, brought up in the knowledge of Christianity, neglects the Sacrament of the Lord's Supper; for it was the Redeemer's dying command, "Do this in remembrance of Me," and he who does not love his Lord enough to obey His commands—nay, His dying charge—need not imagine that that Lord, and that Lord's salvation, are his. Nor have I much hope for them who, like Nicodemus of old, are afraid to serve the Lord by day, and so steal out to Him at night. A man is bound to obey his master's will; and I insist upon this as strongly as anybody. Nay, every day of my life I thank God with all my heart that my lot was cast in this old historical Church of ours, where the widest possible catholicity is allowed, where liberty in non-essentials is freely given, and where the generations have been linked together in an unbroken Apostolic ministry. I value her liturgy, her traditions, her associations, her martyrology, her doctrines, and her customs. I know that God is in the midst of her, and I know that He who has guided her through the tribulations of the ages, will guide and keep her to the end. And, doubtless, you will agree with me that it is a matter of thanksgiving that we are in such a noble and blessed household of

faith. But it is possible to go beyond this, and to regard being in the Church as an assurance of salvation. There are many who think if they can only touch the skirts of the Bride of Christ they are sure of heaven. They are baptized and confirmed, and they are all right. Thus they ascribe virtue to the Church, and in this they are all wrong. The Church has no power of her own to heal or to save. Contact with her will not give salvation to the soul. It is from Christ that the redemption comes. He it is that imparts life and health. Nor can there be cleansing from sin without immediate and personal contact between the Saviour and the sinner. The Church is only to help us to Him, to teach us His will, and to strengthen us for His work. It is all for Him; and, therefore, let us not wander off into the marsh of superstition and ascribe to the Church authority and power and glory which belong only to the Church's Lord.

To all this you will allege the difficulty of avoiding straying from the highway of faith. That I have already admitted, and if further proof is wanted you have it in the fact that millions—alas! untold millions—of the human race have run off into superstition, and others, dreading perhaps the danger, perhaps led by it to imagine the impossibility of a true faith, have plunged into the bog of agnosticism. Not that agnosticism and superstition are always kept distinct. Mire is pretty much the same in every place, and you will find the same indisposition to look into causes prevail among the superstitious as among the agnostics. Very few who are given to superstition can give or will attempt to give a reason for their credulity. They undertake to deal with facts and not with causes. They do not look into the "Why and the Wherefore of things." And so, on the other hand, the agnostic, finding religion to be a necessity for poor mortals not so strong minded as himself, and not so able to give up the troublesome consciousness of a soul and a future life—perhaps because he himself is still a little human, and in spite of claiming to know nothing, believes he knows a great deal—has lapsed into superstition. The untutored heathen worship a graven image, which is at least something; but the agnostic has learned to worship an abstraction, humanity, which is nothing. He has taken this abstraction and clothed it with attributes. He sings to it and prays to it, and a liturgy has been compiled for its worship. He speaks of its love and power and glory and immortality; and he who claims to know nothing has discovered qualities in an abstraction. Verily, the agnostic is a wonder! And the abstraction is humanity—not man, mind you, but humanity. If you take away the color, form, solidity and material from a table—take its legs and top away—that which remains is an abstraction, and such an abstraction is your agnostic's god. He deals with facts, and beyond facts he knows nothing. Verily the agnostic must have a little superstition of which he himself knows nothing. I can understand a poor benighted pagan adoring the bone of some ancestors, but for a learned, thoughtful man to adore the abstraction, humanity, passes my comprehension. But I am not an agnostic.

Still you ask, what is one to do to avoid these extremes? The answer is simple enough. The way of Faith may be a narrow way, but it is also a plain way. It rests upon the Lord Jesus Christ—the God Incarnate. If the heart be stayed on Him and be jealous lest the glory due Him be given to another, there is little fear that we shall stray into forbidden places. If it be ever borne in mind that all power belongs to Him—that it is not the touching of His garment, nor of aught that is connected with Him, not indeed of His Sacred Body, but the coming to Him Himself that can save, there is little danger of superstition. And if we sit at His feet as humble disciples desirous to learn and knowing Him to be able to teach, there will be less danger of agnosticism. The eye upon Jesus—that is the secret—and with the eye upon Him there is no doubt we shall safely pass through the dangers and reach the souls' true home.

May God give us this Faith and grace to remain true even unto the end, for Jesus Christ's sake!

A contributor to the *Lahore Church Gazette* writes as follows:

In India, we have a special illustration of the want of power, in the attempted religious movements that are opposed to Christianity. What sort of stability have these new doctrines? None at all. An able man, tired of the follies of Hinduism, or disgusted with the world, but unable to humble himself and take Christ to his heart, starts up and eloquently preaches and calls his fellows to reformation of abuses and to the abandonment of their bad customs; and what is the result? After a short time the followers split up, run into excess, and dwindle away; and there being no moral power, no spirit of life from God himself, the whole thing vanishes in a few years, to be succeeded by another bubble of different colours, but about the same consistence. Let me ask, in concluding this subject—What would Europe be if the Secularists could have their way and abolish all the Church work, all the parish and district teaching, sick visiting, all mission effort in East-London and the Docks, and a thousand such works? If they could abolish the Holy Sacraments, and refuse the promise of Resurrection to the mourner at the grave-side? You have absolutely, no instance of a city or a country which has succeeded on ir-religious principles, however desirous they might be of caring for morality.

BAPTISMS.

- POOLE—At Albion Mines, on January 20th, Eric Skeffington Poole.
- GRAY—At Albion Mines, on January 21st, Louisa Dora Gray.
- TROTT—At Albion Mines, on January 27th, James Henry Trott (Williams).

MARRIED.

- BELIVEAU-HAMILTON—At Church of Holy Cross, Lockport, N.S., on Jan. 16th, by Rev. S. Gibbons, Israel Beliveau to Florence N. Hamilton, of Lockport.
- WILLIAMS-PETERSON—At Green Harbour, N.S., on Jan. 27th, by Rev. S. Gibbons, Leander Williams to Sarah Peterson, both of Green Harbour.

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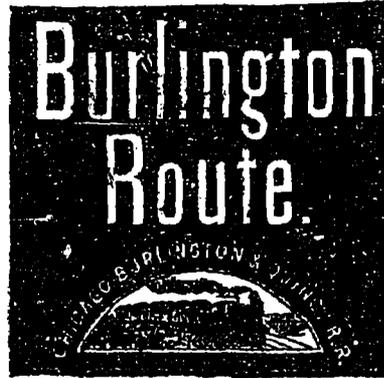
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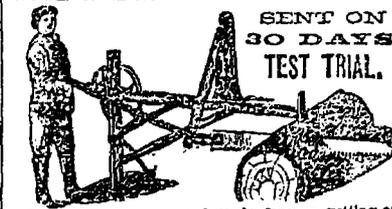
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But they communed as they rested by the way, and a pilgrim drew near to them.

"Do you know me, friend?" asked the first, resting on his staff and pointing heavenward.

"How had I got so far if I had not known you?" asked the pilgrim. "Have you not taught me where to look for direction and strength and a clear understanding of the way, its troubles and its end, of the rest beyond, and how to obtain it?"

"Good!" replied the first.

"And you know me?" asked the second.

"Know you?" said the pilgrim, "well may I know you. Haven't you lightened my feet so that I am able sometimes to run where I might expect to halt; and haven't you often made me go headlong through hindrances without looking at them; and suffer loss and pain too without caring for them, by bringing the good things I am travelling to right before my eyes, so that I am ready to laugh at the good and bad of the way?"

"And you know me?" asked the third.

"If I know you not, I know nothing said the pilgrim; "you are the very sun of my life everywhere; within and without you are my solace and my joy; when I look upward for direction you smile on me from heaven; when I look onward for my reward it is you that make the prospect so satisfying; when you reign in my heart perfect peace is there."

"Oh, happy pilgrim!" cried the travellers, "journey on with us."

"And I will ever lift up your head," said Faith.

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"And I—/ will go with you into heaven, and when there you will say you never knew how fair and excellent I was till you beheld me in my native place."

Thus spoke Love, and the pilgrim saw that it was true; and as he walked with the three he clung closest to Love, and I saw that the nearer he kept to her the more steadily did Faith direct him, and the more confidently did he rejoice in Hope.

LAHORE.

The Calcutta edition of the Church Missionary Gleamer, in an article on Mussoorie, describes some of the superstitions of the Himalaya Hill people:—

"These people worship the Hindu gods. They believe in spirits and ghosts, and many of their hills, and caves, and cascades are supposed to be inhabited by invisible beings. There is a legend about one of the caves, which relates that a deer was pursued by some hunters to the edge of a rock from which there was no escape, but as its pursuers approached, two boulders of rock, some five or six feet below, opened out, and the deer saw a small cave below, into which it jumped, and the boulders closed up again, leaving a small cavity just big enough to hold it. In its joy at its escape it kept wagging its tail so energetically against the rocks, that it caused a continuous sound of pat-pat. When the hunters came up they found no trace of the deer, and named the rock from the sound which they heard, supposing it to proceed from the spirit of the cave. The Hill people were once found worshipping a bo-constrictor as their 'Devata,' bringing him a goat on certain days to pacify him. There is a place near the Ganges frequented by pilgrims for

bathing: here there is a hot spring, into which, at the request of some Brahmins, they drop silver coins, saying, that if their sins are forgiven, and they are accepted by the gods, these coins will come up again."

TRAVANCORE.

At Trichur, in the Diocese of Travancore, a devotional conference with special Mission services was held from August 26 to 31. Three of the clergy and some lay helpers took part in it. The mornings were devoted to papers and discussions on Mission work. During some of the afternoons volunteers went out in bands to preach to the heathen. The church was crowded at the Evening Mission Services. There were two adult baptisms of a Nair and a Chogan, and on the Sunday celebration there were 163 communicants. On the Sunday afternoon the clergy and helpers addressed a large audience of heathen, including men, women and children, at the Zenara Mission House.

The Church Press says:

The Bishop of Carlisle is, like ourselves, opposed to the phrase, the "Evangelization of the Masses," unless the heathen rich are united with the heathen poor. His method of reaching the masses is easy—by getting hold of the children. That he considers the key to the whole position. By instructing them thoroughly in dogmatic truths, while they are attending the Sunday school, and especially when being prepared for Confirmation, they can be kept in the Church and utilized for the purposes of the Church. Thus will be bridged over the ticklish time intervening between childhood and adolescence—those few years which constitute the real difficulty to every clergyman.

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PARAGRAPHIC.

The Wheel of Fortune.

Moves incessantly, the most buoyant to-day may be loaded down by adversity to-morrow. One peculiarity of that famous alleviator of human suffering—Putnam's Painless Corn Extractor, is the fact that in spite of hundreds of imitations and substitutes it has retained its place in the very front rank as a remedy for corns. This must ever be the case as every person who has used it testifies that it is prompt, painless and certain—three grand essentials which when combined, as is the case with Putnam's Painless Corn Extractor, insures a sure pop corn cure. Sold Everywhere.

The camphor laurel, a native of China, and the tree from which most of the camphor of commerce is obtained, seems to have been introduced successfully into California, one tree in Sacramento having attained a height of 30 feet. The wood, every part of which smells strongly of camphor, is light and durable, not liable to injury from insects, and much favored by cabinet makers.

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

There is great trouble in the iron and steel market on account of the alleged practice of English foundrymen of mixing crucible cast steel with Bessemer. The one costs \$50 and the later \$25 a ton, so that a large profit inures to the adulterator. The Board of Trade desire to have it made a criminal offence.

Do you feel languid and dull, and have no appetite, then your system is out of order and requires a good bracing medicine. Take a few bottles of Estey's Iron and Quinine Tonic.

The Drug News notes an important discovery, by which aluminium may be produced in unlimited quantities at \$1.25 per pound, or one twelfth of the price now quoted. The discovery was made by Wm. Frishmuth, of Philadelphia, a pupil of Wohler, the discoverer of the metal itself. Mr. Frishmuth is said to have devoted 28 years to this end.

The Upright Piano is rapidly taking the place of the square piano, formerly almost universally used, being a much less cumbersome and more attractive piece of furniture. A very important improvement in the upright, recently effected by the Mason & Hamlin Company, must give the latter still greater pre-eminence as a practical instrument. They have succeeded in dispensing with wood in securing the strings of this instrument to its iron plate, so producing an instrument with purer, more musical tones, and especially of much greater durability.—*Boston Traveller*,

Sir William Thompson, the inventor of the mirror galvanometer for recording cable messages sent under the sea, also invented later that still more marvellous instrument at present in use, the siphon recorder. This last writes the message without touching the paper as the friction would be too great. The pen is a tube stender as the vein of a lady's arm, and through it a jet of electrified ink is thrown upon the paper in the most delicate spray—and this is the recorded thought.

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The Temperance Cause.

BISHOP TEMPLE ON THE VALUE OF THE DUAL BASIS.

At the annual services and meeting in connection with the C. E. T. S. at Plymouth, the Bishop of Exeter remarked that the arguments used in the Temperance cause must be repeated again and again. It was only by gradual process that the practices of mankind could be changed. Long after they had convinced men's reason they would cling to their own customs, and do things which they professed to regret while they did them. The advocates of Temperance did not profess any magical method, and they must persist in their work so long as bad customs were persisted in, and must let people know they did not intend to be defeated by the slowness of their own progress. Indeed, though their work might be called slow, there was enough of it to show God's blessing was with them. Work of this sort must take the labor of more than one generation. But this would not daunt those who had taken up the cause of Temperance. They were growing in numbers as they were growing in resoluteness. The young were growing up who had never known the taste of drink, and with the princely heart of innocence walked in the midst of temptation without harm. And those who hesitated to join the Total Abstinents were joining the General Section in large numbers, and that was a very strong evidence of the growth of the cause in public opinion. It meant that though there were a great many not yet convinced, it was the duty of everyone not yet convinced to take part in the work. And by joining the Society they showed they did not disapprove of the methods of Total Abstinents. He looked upon the growth of the general section as a remarkable phenomenon in the history of the Temperance cause, although he himself had long joined, and joined with all his heart, the cause of Total Abstinence. The General Section was a proof that they endeavored to force no man's conscience, in spite of their enthusiasm. And a large number of those who began in the General Section had ended in the Total Abstinence Section. In this way all society was penetrated.

THE SCOTT ACT.

Petitions are being circulated by the opponents of the Scott Act, praying for an alteration in the law, so as to require the polling of a three-fifths majority vote in favor of the Act before it can be brought into operation. At a meeting of the Executive Committee of the Dominion Alliance it was unanimously resolved to issue counter petitions, asking that no change may be made in the Scott Act that would make it less effective, or that would make it more difficult to secure its adoption or enforcement.

The *League Journal*, in its review of the past year, says:—
"The C. E. T. S. is doing a great work. Founded on the principle of including within its membership Total

Abstainers and others desirous of suppressing drunkenness, it has attracted many within its fold. Going forth with the sanction of the Church and the prestige of its name, leaders of the Society, who are, as a rule, of the Total Abstinence Section, have leavened the Dioceses of England with Temperance truth. Fifteen Clerical and ten Lay Secretaries are employed, and the membership is 553,152, an increase of 120,478 members. There is also a Woman's Union, with seventy-nine Branches, which rendered good service in getting up petitions against grocers' licences, and arranging public meetings on the Temperance question."

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Blood wants toning up. You have no appetite, and what you do eat distresses you. You feel low spirited and languid. You are nervous and at nights roll and toss on your bed and cannot sleep. This is all caused by your system being run down and requiring something to brace it up, and make you feel all right again. To secure this result you must take Estey's Iron and Quinine Tonic.

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Men who are the fastest asleep when they are asleep are the widest awake when they are awake.

Extracts from a Letter from C. H. S. Cronkhite, Esq., Canterbury Station, York Co., N.B., October 10th, 1876.

Mr. J. H. Robinson, Dear Sir,—In reply to your letter of enquiry, I would say that your Phosphorized Emulsion of Cod Liver Oil with Lacto-Phosphate of Lime is the best preparation of the kind I have ever seen or taken.

I was ordered by my physician to take it, and commenced about the last of August, and since that time I have felt a different man, and also look differently, and all for the better, as the doctor can testify.

I was unable, in the summer to walk any distance without much fatigue. I can now take my gun and travel all day, and feel first-rate at night, and eat as much as any lumberman. Have not bled any since I took your preparation, and can now inflate my lungs without feeling any soreness, and I think I can inflate them up to full measurement, same as before I was sick; have also gained in flesh, my weight in the summer was 173 lbs. and now it is nearly 190 lbs., which is pretty well up to my former weight.

The foregoing is a correct statement which I am prepared to swear to, and I hereby authorize you to give it publicity in my name.

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

We, the undersigned, hereby consent to have our names published as witnesses to the effects of Robinson's Phosphorized Emulsion on the person of Mr. Cronkhite and do assert that the foregoing statement is correct in every particular.

Alexander Bennett, J. P., (Signed) William Main, Rev. Thomas Hartin.

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A wonderful story was lately cabled from Berlin, telling how a man who had apparently been dead two days was restored to life by electricity. While this may be doubted, it is a well-known fact that electricity properly applied, if it does not restore the dead, at least prevents death by curing disease. An electric appliance made by a German electrician has recently created great excitement in Europe by the marvelous cures it has made and we are pleased to learn that a well-known firm in Brooklyn, N.Y., have obtained the agency for this country, and offer it at a price within the reach of all. See the advertisement of Forrest & Co., in this issue. At the price named it is certainly worth a trial.

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